

Christwiki

The story of Christianity on one timeline, tied to its primary sources.

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How to read this book

The timeline comes first, era by era and event by event. After it come the threads that run through the eras, then the people, the places and the sources in alphabetical order, and last the page that says how this book is made.

Every underlined name is a link: touch it to go to that person, place, source or event. Each of those entries lists the events it belongs to, so there is always a way back.

A citation in brackets names the passage a sentence rests on. Touch it to see the source: what it is, who wrote it and when, and where it can be read.

Every date carries one of four labels that say how sure it is:

Firm date. Fixed by contemporary documentation and not seriously disputed.

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Undated. Narrated by the source with no datable setting.

This book is made from Christwiki (christwiki.org) and made again whenever an entry changes. This is the Edition of 4 October 2026.

Timeline

361 moments from Genesis to today. Each shows when and where it happened, how it connects to the rest, and the primary sources it rests on.

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The Reformation 1500–1650 1000
Enlightenment, Awakenings and Missions 1650–1900 1180
Modern and Global Christianity 1900 to the present 1339

TIMELINE

Primeval History

Before recorded chronology

Genesis opens with creation, the first disobedience, the flood and the scattering of the nations. The text gives these events no datable setting.

The first eleven chapters of Genesis set the stage for everything that follows: a good creation, humanity made in God's image, a rupture, and a world that needs mending. Later Scripture returns to these chapters constantly. Christian traditions read them in different ways, from literal history to theological narrative, and this wiki places them at the head of the timeline without assigning years.

WHERE THIS ERA UNFOLDED



EVENTS OF THIS ERA

The Creation Undated 9

The Fall Undated 12

The Flood and the Covenant with Noah Undated 15

The Tower of Babel Undated 19

PRIMEVAL HISTORY

The Creation

Undated · Undated

Genesis opens with God making the heavens and the earth in six days and resting on the seventh. It then tells how the first man and woman were made and placed in the garden of Eden.

Genesis begins: "In the beginning, God created the heavens and the earth" (Genesis 1:1). The earth is at first formless and empty, dark and covered with water (Genesis 1:2). Then, over six days, God speaks and things come to be: light; the sky; dry land, seas and plants; sun, moon and stars; sea creatures and birds; land animals and, last, human beings (Genesis 1:3–27). Humankind is made in God's image, male and female, and is told to be fruitful and to rule over the other living things (Genesis 1:27–28). God sees that everything he has made is "very good" (Genesis 1:31). On the seventh day he rests, and he blesses that day and makes it holy (Genesis 2:1–3).

From its fourth verse the second chapter tells how the first man and woman were made. God forms the man from the dust of the ground and breathes life into him (Genesis 2:7), plants a garden in Eden and puts him there to cultivate and keep it (Genesis 2:8–15). The man may eat from every tree except the tree of the knowledge of good and evil; on the day he eats from that one he will die (Genesis 2:16–17). He names the animals, but none of them is a partner for him, so God makes a woman from his rib and brings her to him (Genesis 2:18–23). The narrator adds that this is why a man leaves his parents and joins his wife, and the two become "one flesh" (Genesis 2:24).

Later Scripture returns to these chapters often. The Sabbath commandment rests on the six days and the seventh (Exodus 20:8–11). A psalm says that the heavens were made by the Lord's word (Psalm 33:6–9). Jesus quotes both chapters when he is asked about divorce (Matthew 19:3–6). John's Gospel opens with the words "In the beginning" and says that all things were made through the Word (John 1:1–3), and the letter to the Colossians, which bears Paul's name, says that all things were created through Christ and for him (Colossians 1:15–17).

Christians have read the six days in more than one way since antiquity. Basil of Caesarea, preaching on Genesis in the fourth century, took the first day as a day and a night of twenty-four hours (Basil, Hexaemeron 2.8). Augustine of Hippo, early in the fifth century, wrote that what kind of days these were is very hard, perhaps impossible, to conceive (Augustine, City of God 11.6). The creed of 381, used in both East and West, opens with what these chapters teach: it confesses God as "maker of heaven and earth and of all things visible and invisible" (Niceno-Constantinopolitan Creed article 1).

How this is dated

Undated. Narrated by the source with no datable setting.

Genesis gives the creation no date, and no source outside the Bible bears on it. The genealogies that follow give each ancestor's age at the birth of his son (Genesis 5:3–32) (Genesis 11:10–26), and readers since antiquity have added these up to count the years from Adam. Josephus does so in the first century AD (Josephus, Antiquities 1.82–88).

The totals depend on the text used. In the Hebrew text Adam is 130 years old when Seth is born (Genesis 5:3); in the Greek Septuagint he is 230, and the two differ in the same way for most of the names that follow (Septuagint Genesis 5:3–21). Christians also differ on whether the days and the genealogies are meant to yield a chronology at all. The timeline places the event first and assigns no year.

Primary sources

Scripture

Genesis 1:1; Genesis 1:2; Genesis 1:3–27; Genesis 1:27–28; Genesis 1:31; Genesis 2:1–3; Genesis 2:7; Genesis 2:8–15; Genesis 2:16–17; Genesis 2:18–23; Genesis 2:24; Exodus 20:8–11; Psalm 33:6–9; Matthew 19:3–6; John 1:1–3; Colossians 1:15–17; Genesis 5:3–32; Genesis 11:10–26; Genesis 5:3

Hexaemeron Basil of Caesarea · c. AD 364–378
2.8

The City of God Augustine of Hippo · AD 413–426
11.6

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
article 1

Jewish Antiquities Flavius Josephus · AD 93–94
1.82–88

The Septuagint 3rd–2nd century BC
Genesis 5:3–21

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Who Adam, Eve

In context

LEADS TO

The Fall Undated 12

→ The Fall Later · Undated

PRIMEVAL HISTORY

The Fall

Undated · Undated

In Genesis the first man and woman eat from the tree God had forbidden and are sent out of the garden of Eden. Paul later reads the story as the entry of sin and death into the world, which Christ's obedience reverses.

In Genesis 3 a serpent, craftier than any other animal, questions the woman about God's command. It tells her that she will not die if she eats from the forbidden tree: her eyes will be opened and she will be like God, knowing good and evil (Genesis 3:1–5). The woman takes the fruit and eats, and gives some to her husband, who eats too. Their eyes are opened, they know that they are naked, and they sew fig leaves together to cover themselves (Genesis 3:6–7).

When they hear God in the garden they hide. Questioned, the man blames the woman and the woman blames the serpent (Genesis 3:8–13). God then speaks to each in turn. The serpent is cursed, and there will be hostility between its offspring and the woman's: "He will bruise your head, and you will bruise his heel" (Genesis 3:14–15). The woman will bear children in pain (Genesis 3:16). The ground is cursed because of the man, who will eat from it by hard labour until he returns to the dust from which he was taken (Genesis 3:17–19). The man names his wife Eve, God clothes them both in skins, and they are sent out of Eden. Cherubim and a flaming sword guard the way to the tree of life (Genesis 3:20–24).

The chapter does not use the word "sin", which first appears in the story of Cain (Genesis 4:7). It is Paul who states the meaning that became central for Christians. Sin came into the world through one man, he writes, and death through sin; and as one man's disobedience made many sinners, the obedience of one, Jesus Christ, will make many righteous (Romans 5:12–19). "For as in Adam all die, so also in Christ all will be made alive" (1 Corinthians 15:22). Revelation calls the devil "the old serpent" (Revelation 12:9) and ends with the tree of life restored and the curse gone (Revelation 22:1–3). Irenaeus, about AD 180, read the words to the serpent as the first announcement of one born of a woman who would tread on its head (Irenaeus, Against Heresies 5.21.1).

The churches describe what passed from Adam to his descendants in different terms. The Council of Trent teaches that his sin is handed on to all "by propagation, not by imitation" and is in each person as his own (Council of Trent Session 5, canons 2–3). The Lutheran Augsburg Confession says that since Adam's fall all who are born in the natural way are born with sin (Augsburg Confession article 2). The Orthodox Confession of Dositheus also speaks of hereditary sin, and explains that the burden everyone bears and its fruits are toil, sickness, pain in childbirth and death, not personal acts of sin (Confession of Dositheus decree 6).

How this is dated

Undated. Narrated by the source with no datable setting.

Genesis gives no date and does not say how much time passed between the making of the man and the woman and their expulsion from the garden. Nothing outside the Bible bears on the event. Christians differ on how the chapter is to be read; the narrative here follows the text, and the timeline assigns no year.

Primary sources

Scripture

Genesis 3:1–5; Genesis 3:6–7; Genesis 3:8–13; Genesis 3:14–15; Genesis 3:16; Genesis 3:17–19; Genesis 3:20–24; Genesis 4:7; Romans 5:12–19; 1 Corinthians 15:22; Revelation 12:9; Revelation 22:1–3

Against Heresies Irenaeus of Lyons · c. AD 180
5.21.1

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 5, canons 2–3

The Augsburg Confession Drafted by Philip Melanchthon · 1530
article 2

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
decree 6

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About this event

Who Adam, Eve

In context

GROWS OUT OF

The Creation Undated 9

LEADS TO

The Flood and the Covenant with Noah Undated 15

← The Creation Earlier · Undated
→ The Flood and the Covenant with Noah Later · Undated

PRIMEVAL HISTORY

The Flood and the Covenant with Noah

Undated · Undated

Genesis tells how God sends a flood on a violent world and saves Noah, his family and the animals in an ark. Afterwards God makes a covenant with every living creature, with the rainbow as its sign.



In Genesis, human wickedness has become great and the earth is filled with violence, and God resolves to make an end of all flesh (Genesis 6:5–13). Noah, a righteous man, finds favour (Genesis 6:8–9). God tells him to build an ark of wood sealed with pitch, three hundred cubits long and three decks high, and to take into it his wife, his three sons and their wives, a pair of every kind of animal, and food for all (Genesis 6:14–21). Of the clean animals he is to take seven pairs (Genesis 7:2–3).

In Noah's six hundredth year, the account continues, the fountains of the deep burst open, the windows of the sky open, and rain falls for forty days and nights (Genesis 7:11–12). The waters cover the mountains. Everything that breathes on

dry land dies, and only those in the ark are left (Genesis 7:19–23). After a hundred and fifty days the waters go down and the ark comes to rest on the mountains of Ararat (Genesis 8:3–4). Noah sends out a raven, and then a dove three times. The second time it brings back a fresh olive leaf, and the third time it does not return (Genesis 8:6–12). When the ground is dry, more than a year after the rain began, they all leave the ark (Genesis 8:13–19).

Noah builds an altar and offers burnt offerings, and God resolves never again to strike down every living thing (Genesis 8:20–22). He blesses Noah and his sons, allows them meat but not blood, and requires a reckoning for human life, "for God made man in his own image" (Genesis 9:1–6). Then he makes a covenant with Noah, his descendants and every living creature: no flood will again destroy the earth. The rainbow is its sign (Genesis 9:8–17). This is the first covenant the Bible names (Genesis 6:18).

The book of Isaiah takes the oath about "the waters of Noah" as a pledge of God's lasting kindness (Isaiah 54:9–10). Jesus compares the days of Noah with the coming of the Son of Man (Matthew 24:37–39), and 1 Peter sees in the eight people saved through water a figure of baptism (1 Peter 3:20–21).

Mesopotamian literature also tells of a great flood. In the eleventh tablet of the Epic of Gilgamesh the gods decide to send a flood, and the god Ea warns one man. He builds a boat, takes his family and animals aboard, comes to rest on a mountain, sends out a dove, a swallow and a raven, and offers a sacrifice whose smell pleases the gods. In that poem the gods are many, and the survivor and his wife are made immortal (Epic of Gilgamesh tablet XI, lines 8–205). Josephus, in the first century AD, names Berossus the Chaldean and other non-Jewish writers as witnesses to the flood and places the landing on a mountain in Armenia (Josephus, Antiquities 1.89–95).

How this is dated

Undated. Narrated by the source with no datable setting.

Genesis dates the flood only by Noah's age: it begins in his six hundredth year (Genesis 7:11). Added together, the ages in the Hebrew text of the genealogy put it 1,656 years after the making of Adam (Genesis 5:3–29); Josephus, who makes the same kind of count in the first century AD, gives for most of the ancestors the higher ages of the Greek text (Septuagint Genesis 5:3–28) and reaches a larger

total (Josephus, Antiquities 1.82–88). Neither count can be tied to a calendar year.

Nothing outside the Bible dates the event. A Mesopotamian flood story (Epic of Gilgamesh tablet XI, lines 8–205) survives on a tablet copied in the seventh century BC (Epic of Gilgamesh tablet K.3375); how it is related to Genesis, and whether Genesis describes a flood over the whole globe or over the world its first hearers knew, is debated among scholars and among Christians. The timeline assigns no year.

Primary sources

Scripture

Genesis 6:5–13; Genesis 6:8–9; Genesis 6:14–21; Genesis 7:2–3; Genesis 7:11–12; Genesis 7:19–23; Genesis 8:3–4; Genesis 8:6–12; Genesis 8:13–19; Genesis 8:20–22; Genesis 9:1–6; Genesis 9:8–17; Genesis 6:18; Isaiah 54:9–10; Matthew 24:37–39; 1 Peter 3:20–21; Genesis 7:11; Genesis 5:3–29

The Epic of Gilgamesh, Tablet XI (the Flood Tablet) 7th century BC (this copy)
tablet XI, lines 8–205; tablet K.3375

Jewish Antiquities Flavius Josephus · AD 93–94
1.89–95; 1.82–88

The Septuagint 3rd–2nd century BC
Genesis 5:3–28

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About this event

Where Mountains of Ararat
Who Noah
Threads Covenant and Promise

In context

GROWS OUT OF

The Fall Undated 12

LEADS TO

The Tower of Babel Undated 19

COVENANT AND PROMISE

The Call of Abraham

After · c. 2091 BC

24

← The Fall Earlier · Undated

→ The Tower of Babel Later · Undated

PRIMEVAL HISTORY

The Tower of Babel

Undated · Undated

Genesis tells how people with one language set out to build a city and a tower reaching the sky in the land of Shinar. God confuses their speech and scatters them over the earth, and the city is named Babel.



Genesis 11 says that the whole earth once had one language. People on the move came to a plain in the land of Shinar and settled there. They baked bricks, using brick in place of stone and tar in place of mortar (Genesis 11:1–3). Then they resolved to build a city and "a tower whose top reaches to the sky", to make a name for themselves and to keep from being scattered over the earth (Genesis 11:4).

The Lord, the story continues, came down to see the city and the tower. He said that as one people with one language nothing they planned would be out of their reach, and he confused their language so that they could not understand one another (Genesis 11:5–7). They were scattered over the earth and stopped building. The city was called Babel, "because there Yahweh confused the language of all the

earth" (Genesis 11:8–9). Josephus, in the first century AD, explains the name in the same way: Babel, he says, means confusion in Hebrew, and the place is the one now called Babylon, in the plain of Shinar (Josephus, Antiquities 1.113–119).

Genesis has already named Babel, in the land of Shinar, as the first centre of Nimrod's kingdom (Genesis 10:8–10). The story itself names no leader. Josephus makes Nimrod the one who urged the people to build (Josephus, Antiquities 1.113–119), and Augustine of Hippo likewise calls Nimrod the city's founder (Augustine, City of God 16.4). The building materials fit the place. Herodotus, describing Babylon in the fifth century BC, reports walls of baked brick set in hot bitumen and, in the sanctuary of the city's god, a tower of eight stages rising one on another (Herodotus, Histories 1.179–181). He does not mention the story told in Genesis.

In Genesis the story explains why the nations listed in the previous chapter are divided by language and land (Genesis 10:31–32). The narrative then narrows to one family, that of Abram, through whom "all the families of the earth" are to be blessed (Genesis 11:27–12:3). Christian writers have set Pentecost beside Babel. In Acts, people from many nations hear the apostles speaking in their own languages (Acts 2:5–11), and Cyril of Jerusalem, in the fourth century, calls this a second confusion of tongues that repaired the first one at Babylon (Cyril of Jerusalem, Catechetical Lectures 17.17).

How this is dated

Undated. Narrated by the source with no datable setting.

Genesis gives no date. The story stands between the list of the nations descended from Noah and the genealogy that runs from Shem to Abram (Genesis 10:32) (Genesis 11:10), and one line of that list says that the earth was divided in the days of Peleg (Genesis 10:25). Nothing in the text fixes a year, and no Mesopotamian record of the event is known.

The place is identified because Babel is the Hebrew name of Babylon, as Josephus already notes (Josephus, Antiquities 1.113–119). The temple tower of that city, which Herodotus describes (Herodotus, Histories 1.179–181), is often compared with the story; whether and how the two are connected is a matter of scholarly discussion. The timeline assigns no year.

Primary sources

Scripture

Genesis 11:1–3; Genesis 11:4; Genesis 11:5–7; Genesis 11:8–9; Genesis 10:8–10; Genesis 10:31–32; Genesis 11:27–12:3; Acts 2:5–11; Genesis 10:32; Genesis 11:10; Genesis 10:25

Jewish Antiquities Flavius Josephus · AD 93–94
1.113–119

The City of God Augustine of Hippo · AD 413–426
16.4

Histories Herodotus · c. 430–420 BC
1.179–181

Catechetical Lectures Cyril of Jerusalem · c. AD 350
17.17

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About this event

Where Babylon

In context

GROWS OUT OF

The Flood and the Covenant with Noah Undated 15

LEADS TO

The Call of Abraham c. 2091 BC 24

← The Flood and the Covenant with Noah Earlier · Undated
→ The Call of Abraham Later · c. 2091 BC
TIMELINE

The Patriarchs

c. 2100–1800 BC (traditional)

Abraham, Isaac, Jacob and Joseph: one family receives a promise of land, descendants and blessing for all nations.

Genesis 12–50 follows four generations from Mesopotamia to Canaan and finally to Egypt. The dates are traditional: they are worked out from the Bible's own figures, and no inscription names the patriarchs. The promises made here, above all the covenant with Abraham, are the root from which Israel, and later the church, understood itself.

WHERE THIS ERA UNFOLDED



Beyond this map: Haran, Ur

EVENTS OF THIS ERA

The Call of Abraham c. 2091 BC 24
Melchizedek Blesses Abram c. 2085 BC 28
God's Covenant with Abraham c. 2080–2067 BC 32

The Binding of Isaac c. 2050 BC 35

Jacob Becomes Israel c. 1929–1909 BC 39

Joseph and the Descent into Egypt c. 1898–1876 BC 42

THE PATRIARCHS

The Call of Abraham

c. 2091 BC · Traditional date

Genesis tells how God calls Abram to leave his country and his father's house for a land he will be shown, promising to make him a great nation through whom all the families of the earth will be blessed. Abram leaves Haran for Canaan.



Genesis traces Abram's family from Noah's son Shem down to Terah, who had three sons: Abram, Nahor and Haran. Haran, the father of Lot, died in the family's homeland, Ur of the Chaldees. Abram's wife Sarai had no child (Genesis 11:10–30). Terah set out from Ur for Canaan with Abram, Sarai and Lot, but they settled on the way at Haran, and there Terah died (Genesis 11:31–32). Joshua later recalls that Terah's family "served other gods" in their old home beyond the River (Joshua 24:2–3).

Then, Genesis says, the Lord spoke to Abram: "Leave your country, and your relatives, and your father's house, and go to the land that I will show you." He

promised to make of him a great nation, to bless him and make his name great, and added: "All the families of the earth will be blessed through you" (Genesis 12:1–3). Abram went. He was seventy-five years old, and he took with him Sarai, Lot, their possessions and their household (Genesis 12:4–5).

In Canaan he travelled as far as Shechem, to the oak of Moreh. There the Lord appeared to him and said, "I will give this land to your offspring", and Abram built an altar. He built another in the hills east of Bethel and then moved on by stages toward the south (Genesis 12:6–9).

Stephen's speech in Acts puts the call earlier, in Mesopotamia, before the family lived in Haran (Acts 7:2–4). Genesis itself later has God say that he brought Abram out of Ur (Genesis 15:7).

The promise of land, descendants and blessing for all nations runs through the rest of Genesis and is repeated to Isaac and to Jacob (Genesis 26:3–4) (Genesis 28:13–14). Paul quotes it as the gospel announced beforehand to Abraham (Galatians 3:8), and Hebrews makes Abraham's departure a model of faith: "He went out, not knowing where he went" (Hebrews 11:8).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

No inscription or record from his own time names Abraham, so the date rests on the Bible's own figures, counted back from a later anchor. Solomon began the temple in the fourth year of his reign, 480 years after the exodus (1 Kings 6:1). Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), dates the division of the kingdom after Solomon's death to 931/930 BC. Solomon reigned forty years (1 Kings 11:42), so his fourth year falls about 966 BC, and counting back 480 years from it gives 1446 BC for the exodus. Israel had lived in Egypt for 430 years (Exodus 12:40–41); Jacob was 130 when he arrived there (Genesis 47:9); Isaac was 60 when Jacob was born (Genesis 25:26); Abraham was 100 when Isaac was born (Genesis 21:5) and 75 when he left Haran (Genesis 12:4). The sum is 2091 BC.

Each link can be questioned. A date for the exodus in the thirteenth century BC, argued for example by Kenneth A. Kitchen, *On the Reliability of the Old Testament* (2003), lowers every date in this era by nearly two centuries if the other figures

are kept. The Greek Septuagint makes the 430 years cover the time in Canaan as well as in Egypt (Septuagint Exodus 12:40); Josephus counts in the same way and allows 215 years for Egypt (Josephus, Antiquities 2.318), and Paul sets the law 430 years after the promise (Galatians 3:17). On that count Abraham left Haran about 1876 BC.

Historians also disagree on whether the stories can be dated at all. Kitchen argues that they fit the early second millennium BC; Thomas L. Thompson, *The Historicity of the Patriarchal Narratives* (1974), and John Van Seters, *Abraham in History and Tradition* (1975), argue that they were composed in the first millennium BC and cannot be tied to any earlier period. The timeline follows the Hebrew figures and marks the result as traditional.

Primary sources

Scripture

Genesis 11:10–30; Genesis 11:31–32; Joshua 24:2–3; Genesis 12:1–3; Genesis 12:4–5; Genesis 12:6–9; Acts 7:2–4; Genesis 15:7; Genesis 26:3–4; Genesis 28:13–14; Galatians 3:8; Hebrews 11:8; 1 Kings 6:1; 1 Kings 11:42; Exodus 12:40–41; Genesis 47:9; Genesis 25:26; Genesis 21:5; Genesis 12:4; Galatians 3:17

The Septuagint 3rd–2nd century BC
Exodus 12:40

Jewish Antiquities Flavius Josephus · AD 93–94
2.318

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Haran, Shechem, Ur
Who Abraham, Sarah
Threads Covenant and Promise

In context

GROWS OUT OF

The Tower of Babel Undated 19

LEADS TO

Melchizedek Blesses Abram c. 2085 BC 28

God's Covenant with Abraham c. 2080–2067 BC 32

COVENANT AND PROMISE

The Flood and the Covenant with Noah Before · Undated 15

Melchizedek Blesses Abram After · c. 2085 BC 28

← The Tower of Babel Earlier · Undated
→ Melchizedek Blesses Abram Later · c. 2085 BC

THE PATRIARCHS

Melchizedek Blesses Abram

c. 2085 BC · Traditional date

Genesis tells how Melchizedek, king of Salem and priest of God Most High, meets Abram with bread and wine after a battle, blesses him and receives a tenth of everything. Psalm 110 names a priesthood after him, and Hebrews applies it to Jesus.



Genesis 14 tells of a war. Four allied kings, among them Chedorlaomer of Elam, defeated the kings of Sodom and four neighbouring cities and carried off Lot, the nephew of Abram. Abram led out 318 trained men born in his household, pursued the victors as far as Dan, attacked by night and chased them to Hobah, north of Damascus. He brought back Lot, the other captives and the goods (Genesis 14:1–16).

On his return the king of Sodom came out to meet him in the valley of Shaveh, the King's Valley (Genesis 14:17). Genesis continues: "Melchizedek king of Salem brought out bread and wine: and he was priest of God Most High" (Genesis 14:18).

Melchizedek pronounced a blessing on Abram, and blessed God Most High for delivering Abram's enemies into his hand. Abram gave him a tenth of everything (Genesis 14:19–20). The king of Sodom asked for the people and offered Abram the goods. Abram refused them, saying that he had sworn to "Yahweh, God Most High" to take nothing that was the king's (Genesis 14:21–24).

Genesis does not say where Salem lay. Psalm 76 names Salem in parallel with Zion (Psalm 76:2). Josephus, retelling the story in the first century AD, adds that Salem was afterwards called Jerusalem (Josephus, Antiquities 1.180–181). In the *Jewish War* he says that the city's founder was a Canaanite ruler called "the Righteous King", the meaning he gives in the *Antiquities* to the name Melchizedek, and that this man was the first to build a temple there and gave Salem the name Jerusalem (Josephus, Jewish War 6.438) (Josephus, Antiquities 1.180–181). The identification rests on such later texts.

Psalm 110 addresses one who is told to sit at God's right hand and to rule from Zion, and adds an oath: "You are a priest forever in the order of Melchizedek" (Psalm 110:1–4). A Hebrew scroll found in fragments in Cave 11 at Qumran focuses on him. As the Israel Antiquities Authority describes it, the text portrays Melchizedek as a heavenly saviour who will rescue the righteous at the final judgment (11QMelchizedek the Israel Antiquities Authority's description).

The letter to the Hebrews applies the psalm's oath to Jesus (Hebrews 5:5–10). It reads the name Melchizedek as "king of righteousness" and king of Salem as "king of peace", and notes that he appears "without father, without mother, without genealogy" (Hebrews 7:1–3). Because Abraham paid him a tithe and received his blessing, Hebrews argues, his priesthood ranks above that of Abraham's descendant Levi (Hebrews 7:4–10). Jesus, the letter goes on, came from the tribe of Judah and not from Levi; he is a priest of this other order and, because he lives for ever, holds his priesthood permanently (Hebrews 7:11–17, 23–25).

Later readers differ over the bread and wine. The Catholic Church sees in Melchizedek's gesture a prefiguring of its own offering in the Eucharist (Catechism of the Catholic Church 1333). In the sixteenth century John Calvin rejected that reading: Melchizedek gave the bread and wine to refresh Abram and his men, he wrote, and Hebrews rests its argument on the blessing (Calvin, Institutes 4.18.2).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Genesis gives no year for the meeting. The story stands between Abram's arrival in Canaan at the age of seventy-five (Genesis 12:4–5) and the birth of Ishmael when he was eighty-six (Genesis 16:16). On the Hebrew figures set out under the call of Abraham, those limits are about 2091 and 2080 BC, and the timeline places the meeting between them. The reservations stated there apply here too: the year rests on adding up the Bible's own numbers, and historians disagree on whether the stories of Abraham can be dated at all.

The place is as uncertain as the year. Genesis does not say where Salem was. The timeline puts the meeting at Jerusalem because a psalm sets Salem beside Zion (Psalm 76:2) and because Josephus, in the first century AD, says that Salem was afterwards called Jerusalem (Josephus, Antiquities 1.180–181). That identification is a tradition later than Genesis, not a statement of the text.

Primary sources

Scripture

Genesis 14:1–16; Genesis 14:17; Genesis 14:18; Genesis 14:19–20; Genesis 14:21–24; Psalm 76:2; Psalm 110:1–4; Hebrews 5:5–10; Hebrews 7:1–3; Hebrews 7:4–10; Hebrews 7:11–17, 23–25; Genesis 12:4–5; Genesis 16:16

Jewish Antiquities Flavius Josephus · AD 93–94
1.180–181

The Jewish War Flavius Josephus · c. AD 75–79
6.438

11QMelchizedek (11Q13) Copy of the Hasmonean period (2nd–1st century BC)
the Israel Antiquities Authority's description

Catechism of the Catholic Church 1992
1333

Institutes of the Christian Religion John Calvin · First edition 1536; final Latin edition 1559
4.18.2

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who Abraham, Melchizedek
Threads Covenant and Promise, Temple and Worship, Kingship and Messiah

In context

GROWS OUT OF

The Call of Abraham c. 2091 BC 24

COVENANT AND PROMISE

The Call of Abraham Before · c. 2091 BC 24

God's Covenant with Abraham After · c. 2080–2067 BC 32

TEMPLE AND WORSHIP

The Binding of Isaac After · c. 2050 BC 35

KINGSHIP AND MESSIAH

Ruth and Boaz After · c. 1100 BC 88

← The Call of Abraham Earlier · c. 2091 BC
→ God's Covenant with Abraham Later · c. 2080–2067 BC

THE PATRIARCHS

God's Covenant with Abraham

c. 2080–2067 BC · Traditional date

In Genesis God binds himself by covenant to give Abraham descendants and the land of Canaan. Abraham believes, and it is counted to him as righteousness. Years later God renames him and gives circumcision as the sign of the covenant.



Abram had settled by the oaks of Mamre at Hebron (Genesis 13:18). He was still childless. Genesis tells of a vision in which the Lord promised him that a son of his own would be his heir, led him outside and told him to count the stars: "So will your offspring be" (Genesis 15:1–5). Genesis adds: "He believed in Yahweh, who credited it to him for righteousness" (Genesis 15:6).

Abram asked how he could know that he would possess the land. At God's direction he cut a heifer, a goat and a ram in two and laid the halves opposite each other. At sunset a deep sleep fell on him, and he was told that his descendants would be foreigners and slaves in another land for four hundred years

and would then come out with great wealth. When it was dark, a smoking fire pot and a flaming torch passed between the pieces. "In that day Yahweh made a covenant with Abram", giving his offspring the land from the river of Egypt to the Euphrates (Genesis 15:7–21).

Abram then had a son, Ishmael, by Sarai's servant Hagar (Genesis 16:1–4) (Genesis 16:15–16). When he was ninety-nine, Genesis says, God appeared to him again, renamed him Abraham, "the father of a multitude of nations", and promised an everlasting covenant with him and his descendants: he would be their God and give them Canaan (Genesis 17:1–8). Its sign was to be the circumcision of every male, at eight days old (Genesis 17:9–14). Sarai was renamed Sarah and promised a son, Isaac, with whom the covenant would continue; Ishmael too would be blessed and become a great nation (Genesis 17:15–21). That same day Abraham was circumcised with Ishmael and all the men of his household (Genesis 17:23–27).

The rest of the Bible keeps returning to this covenant. When Israel is enslaved in Egypt, God "remembered his covenant with Abraham, with Isaac, and with Jacob" (Exodus 2:24); the Psalms recall it (Psalm 105:8–11), and so does the father of John the Baptist in the song Luke gives him (Luke 1:72–73). Paul rests his teaching on Abram's faith: he was counted righteous before he was circumcised, and so is the father of all who believe (Romans 4:3) (Romans 4:9–12). The promise, Paul says, came 430 years before the law and is not cancelled by it (Galatians 3:16–18). James quotes the same verse to show that Abraham's faith was completed by what he did (James 2:21–24).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Genesis does not date the covenant scene of chapter 15. The narrative sets it after Abram's arrival in Canaan at seventy-five and before the birth of Ishmael, when he was eighty-six (Genesis 12:4) (Genesis 16:16). The covenant of circumcision is dated to his ninety-ninth year (Genesis 17:1) (Genesis 17:24).

On the chronology explained at the Call of Abraham, which adds up the Bible's own figures and puts Abraham's birth about 2166 BC, the first scene falls between about 2091 and 2080 BC and the second in 2067 BC. Nothing outside

the Bible dates either, and the other reckonings described there would move both by the same amount.

Primary sources

Scripture

Genesis 13:18; Genesis 15:1–5; Genesis 15:6; Genesis 15:7–21; Genesis 16:1–4; Genesis 16:15–16; Genesis 17:1–8; Genesis 17:9–14; Genesis 17:15–21; Genesis 17:23–27; Exodus 2:24; Psalm 105:8–11; Luke 1:72–73; Romans 4:3; Romans 4:9–12; Galatians 3:16–18; James 2:21–24; Genesis 12:4; Genesis 16:16; Genesis 17:1; Genesis 17:24

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Hebron
Who Abraham, Sarah
Threads Covenant and Promise

In context

GROWS OUT OF

The Call of Abraham c. 2091 BC 24

LEADS TO

The Binding of Isaac c. 2050 BC 35
The Covenant at Sinai c. 1446 or c. 1260 BC 56
God's Covenant with David c. 1000 BC 110

COVENANT AND PROMISE

Melchizedek Blesses Abram Before · c. 2085 BC 28
The Binding of Isaac After · c. 2050 BC 35

← Melchizedek Blesses Abram Earlier · c. 2085 BC
→ The Binding of Isaac Later · c. 2050 BC

THE PATRIARCHS

The Binding of Isaac

c. 2050 BC · Traditional date

In Genesis God tests Abraham by telling him to offer his son Isaac as a burnt offering in the land of Moriah. Abraham obeys, an angel stops his hand, and a ram is offered in the boy's place. The promise is confirmed with an oath.



Isaac had been born to Abraham and Sarah in their old age, and Abraham was living at Beersheba in the south (Genesis 21:1–5) (Genesis 21:33–34). Then, Genesis says, "God tested Abraham". He was to take "your son, your only son, whom you love, even Isaac", go to the land of Moriah, and offer him there as a burnt offering on a mountain that God would show him (Genesis 22:1–2).

Abraham rose early, split wood, and set out with Isaac and two servants. On the third day he saw the place and left the servants behind. Isaac carried the wood; Abraham carried the fire and the knife (Genesis 22:3–6). Isaac asked where the lamb for the offering was. Abraham answered, "God will provide himself the lamb

for a burnt offering, my son" (Genesis 22:7–8). At the place he built an altar, bound Isaac, laid him on the wood and took the knife (Genesis 22:9–10).

The angel of the Lord called to him from heaven: "Don't lay your hand on the boy or do anything to him. For now I know that you fear God" (Genesis 22:11–12). Abraham saw a ram caught by its horns in a thicket and offered it instead of his son (Genesis 22:13–14). The angel called a second time. Because Abraham had not withheld his son, God swore by himself to bless him, to make his offspring as many as the stars and the sand, and through his offspring to bless all the nations of the earth (Genesis 22:15–18). Abraham returned to Beersheba (Genesis 22:19).

Genesis does not say where in Moriah the mountain was. Chronicles states that Solomon built the temple "at Jerusalem on Mount Moriah" (2 Chronicles 3:1), and Josephus, in the first century AD, says outright that the mountain of the sacrifice was the one on which the temple later stood (Josephus, Antiquities 1.226–227).

Hebrews says that Abraham offered Isaac by faith, reckoning that God could raise the dead, and that in a figure he did receive him back from death (Hebrews 11:17–19). James cites the act as the work that completed Abraham's faith (James 2:21–22). Christian writers from the second century read the story as a foreshadowing of the cross. Irenaeus, about AD 180, compares Isaac carrying the wood with the taking up of the cross, and writes that Abraham gave up his only and beloved son so that God might be pleased to offer his own beloved Son for all Abraham's offspring (Irenaeus, Against Heresies 4.5.4).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Genesis gives no date and does not state Isaac's age. It calls him a boy, old enough to carry the wood and to question his father (Genesis 22:5–7). The event falls between his birth, when Abraham was 100 (Genesis 21:5), and the death of Sarah at 127, when Isaac was 37 (Genesis 17:17) (Genesis 23:1).

On the chronology explained at the Call of Abraham, which adds up the Bible's own figures and has no outside anchor, those limits are about 2066 and 2029 BC. Josephus says that Isaac was twenty-five (Josephus, Antiquities 1.226–227), which would be about 2041 BC. The year shown, about 2050 BC, is a round figure inside that range and no more exact than that.

Primary sources

Scripture

Genesis 21:1–5; Genesis 21:33–34; Genesis 22:1–2; Genesis 22:3–6; Genesis 22:7–8; Genesis 22:9–10; Genesis 22:11–12; Genesis 22:13–14; Genesis 22:15–18; Genesis 22:19; 2 Chronicles 3:1; Hebrews 11:17–19; James 2:21–22; Genesis 22:5–7; Genesis 21:5; Genesis 17:17; Genesis 23:1

Jewish Antiquities Flavius Josephus · AD 93–94
1.226–227

Against Heresies Irenaeus of Lyons · c. AD 180
4.5.4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Beersheba, Jerusalem
Who Abraham, Isaac
Threads Covenant and Promise, Temple and Worship

In context

GROWS OUT OF

God's Covenant with Abraham c. 2080–2067 BC 32

LEADS TO

Jacob Becomes Israel c. 1929–1909 BC 39
The Crucifixion AD 30 or 33 359

COVENANT AND PROMISE

God's Covenant with Abraham Before · c. 2080–2067 BC 32
Jacob Becomes Israel After · c. 1929–1909 BC 39

TEMPLE AND WORSHIP

Melchizedek Blesses Abram Before · c. 2085 BC 28
The Exodus from Egypt After · c. 1446 or c. 1260 BC 52

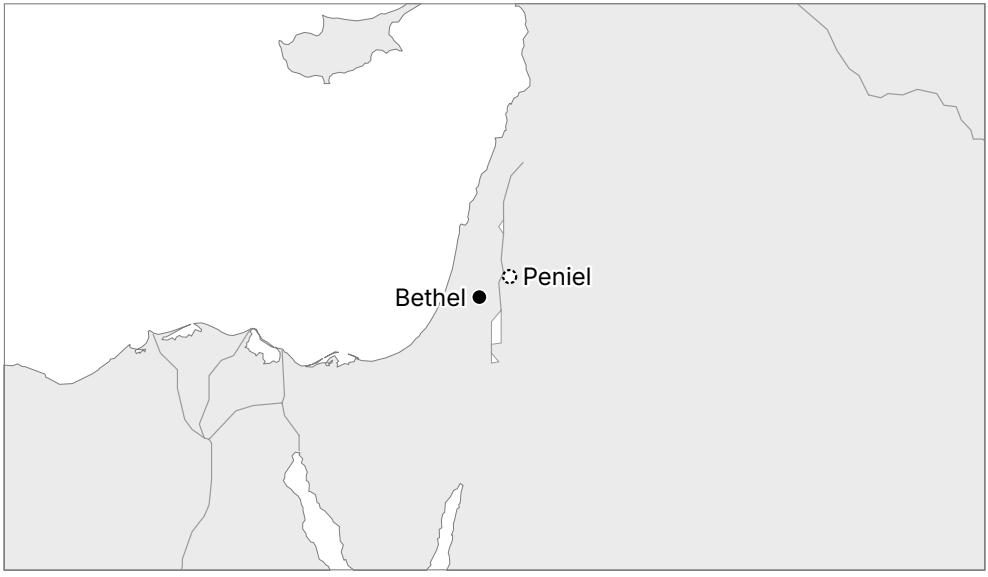
← God's Covenant with Abraham Earlier · c. 2080–2067 BC
→ Jacob Becomes Israel Later · c. 1929–1909 BC

THE PATRIARCHS

Jacob Becomes Israel

c. 1929–1909 BC · Traditional date

Jacob, fleeing his brother Esau, receives the promise of Abraham in a dream at Bethel. Twenty years later he wrestles through the night at the Jabbok and is given the name Israel, which his descendants will bear.



Jacob and Esau were the twin sons of Isaac and Rebekah. Before their birth Rebekah was told that "the elder will serve the younger" (Genesis 25:21–26). Esau, the firstborn, sold Jacob his birthright for a meal (Genesis 25:29–34), and Jacob, with his mother's help, obtained by deceit the blessing that Isaac meant for Esau (Genesis 27:5–29). Esau planned to kill him, and Jacob was sent away to his uncle Laban in Haran (Genesis 27:41–45).

On the road, Genesis says, he slept in the open with a stone under his head. He dreamed of a stairway set between earth and heaven, with the angels of God going up and down on it. The Lord stood above it and gave him the promise made to Abraham and Isaac: the land, descendants like the dust of the earth, and

blessing for all the families of the earth (Genesis 28:10–15). Jacob set up the stone as a pillar, named the place Bethel, "God's house", and vowed that if God brought him home in peace the Lord would be his God (Genesis 28:16–22).

He served Laban for twenty years, married Leah and Rachel, and became the father of eleven sons and a daughter (Genesis 29:15–30) (Genesis 29:31–30:24) (Genesis 31:38–41). On his way home he heard that Esau was coming to meet him with four hundred men. He sent gifts ahead and sent his family across the ford of the Jabbok (Genesis 32:3–23). Left alone, he "wrestled with a man there until the breaking of the day". The man struck Jacob's hip and injured it, but Jacob would not let him go without a blessing. The man said: "Your name will no longer be called Jacob, but Israel; for you have fought with God and with men, and have prevailed" (Genesis 32:24–28). Jacob called the place Peniel, saying, "I have seen God face to face, and my life is preserved" (Genesis 32:30). He went on limping, and Esau ran to meet him and embraced him (Genesis 32:31–33:4).

Back in Canaan, Jacob returned to Bethel and built an altar. There, Genesis says, God appeared to him again, confirmed the name Israel and repeated the promise of the land (Genesis 35:6–15). Benjamin, his twelfth son, was born soon afterwards (Genesis 35:16–18). The twelve sons are the ancestors from whom the tribes of Israel take their names (Genesis 49:28).

Hosea recalls that Jacob "struggled with the angel, and prevailed" and met God at Bethel (Hosea 12:3–4). In John's Gospel Jesus takes up the dream and speaks of "the angels of God ascending and descending on the Son of Man" (John 1:51).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Genesis gives Jacob's age at neither scene, but it can be worked out from figures elsewhere in the book. Jacob was 130 when he came to Egypt, in the second year of the famine (Genesis 47:9) (Genesis 45:6). Joseph was then about 39: he had entered Pharaoh's service at 30, and seven years of plenty had followed (Genesis 41:46–47) (Genesis 41:53–54). So Jacob was about 91 when Joseph was born, at the end of his first fourteen years with Laban (Genesis 30:25–26) (Genesis 31:41). That makes him about 77 at Bethel on the way out and about 97 at Peniel on the way back, twenty years later (Genesis 31:38).

On the chronology explained at the Call of Abraham, in which Jacob is born about 2006 BC, the dream at Bethel falls about 1929 BC and the night at Peniel about 1909 BC. These are the Bible's own figures added together. Nothing outside the Bible dates the events, and the other reckonings described there would move both dates by the same amount.

Primary sources

Scripture

Genesis 25:21–26; Genesis 25:29–34; Genesis 27:5–29; Genesis 27:41–45; Genesis 28:10–15; Genesis 28:16–22; Genesis 29:15–30; Genesis 29:31–30:24; Genesis 31:38–41; Genesis 32:3–23; Genesis 32:24–28; Genesis 32:30; Genesis 32:31–33:4; Genesis 35:6–15; Genesis 35:16–18; Genesis 49:28; Hosea 12:3–4; John 1:51; Genesis 47:9; Genesis 45:6; Genesis 41:46–47; Genesis 41:53–54; Genesis 30:25–26; Genesis 31:41; Genesis 31:38

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Bethel, Peniel
Who Jacob, Esau
Threads Covenant and Promise

In context

GROWS OUT OF

The Binding of Isaac c. 2050 BC 35

LEADS TO

Joseph and the Descent into Egypt c. 1898–1876 BC 42

COVENANT AND PROMISE

The Binding of Isaac Before · c. 2050 BC 35

Joseph and the Descent into Egypt After · c. 1898–1876 BC 42

← The Binding of Isaac Earlier · c. 2050 BC
→ Joseph and the Descent into Egypt Later · c. 1898–1876 BC

THE PATRIARCHS

Joseph and the Descent into Egypt

c. 1898–1876 BC · Traditional date

Joseph, sold by his brothers as a slave, rises to govern Egypt and stores grain against a seven-year famine. He is reconciled with his brothers, and Jacob's whole family settles in the land of Goshen.



Joseph, a son of Jacob's old age, was his father's favourite, and Jacob gave him a special coat. He dreamed that his brothers' sheaves, and then the sun, moon and eleven stars, bowed down to him, and his brothers hated him (Genesis 37:3–11). When he was sent to find them with the flocks, they threw him into a pit and then sold him for twenty pieces of silver to traders on their way to Egypt. They let their father believe that a wild animal had killed him (Genesis 37:12–35).

In Egypt Joseph was bought by Potiphar, the captain of Pharaoh's guard. Potiphar's wife accused him falsely and he was put in prison (Genesis 39:1–20). There he interpreted the dreams of two of Pharaoh's officials (Genesis 40:1–22). Two years later he was brought out to interpret Pharaoh's own dreams of seven

fat cows eaten by seven thin ones: seven years of plenty would be followed by seven years of famine (Genesis 41:1–32). Pharaoh set him over all Egypt. He was thirty years old, and he stored grain in the cities through the good years (Genesis 41:39–49).

The famine reached Canaan, and Jacob sent ten of his sons to buy grain. Joseph knew them, but they did not know him (Genesis 42:1–8). He tested them, kept Simeon as a hostage and demanded to see Benjamin, the youngest (Genesis 42:18–24). On their second visit he had his silver cup hidden in Benjamin's sack, and Judah offered to stay as a slave in the boy's place (Genesis 44). Then Joseph made himself known: "God sent me before you to preserve life" (Genesis 45:1–8).

Jacob came down to Egypt with his whole family, seventy people in all, and they settled as herdsmen in Goshen (Genesis 46:5–7) (Genesis 46:26–34) (Genesis 47:1–12). He lived there seventeen years and was carried back to Canaan for burial (Genesis 47:28) (Genesis 50:12–13). Joseph told his frightened brothers, "You meant evil against me, but God meant it for good" (Genesis 50:15–21). Before he died he made the Israelites swear to carry his bones out of Egypt when God brought them back to the land promised to Abraham (Genesis 50:22–26).

Exodus begins from this point: Israel multiplies in Egypt until a new king arises "who didn't know Joseph" (Exodus 1:6–8), and Moses takes Joseph's bones with him at the exodus (Exodus 13:19). Psalm 105 and Stephen's speech both retell the story as part of God's dealings with Israel (Psalm 105:16–23) (Acts 7:9–16).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The fixed point is Jacob's arrival in Egypt. The chronology explained at the Call of Abraham puts it in 1876 BC, 430 years before an exodus in 1446 BC (Exodus 12:40–41) (1 Kings 6:1). Joseph was then about 39: he had entered Pharaoh's service at 30, and seven years of plenty and two of famine had passed (Genesis 41:46) (Genesis 41:53–54) (Genesis 45:6). He was sold at 17 (Genesis 37:2), about 1898 BC, and died at 110 (Genesis 50:26), about 1805 BC. The timeline shows the span from his sale to his father's arrival.

No Egyptian text names Joseph or records these events, and Genesis does not name the Pharaoh, so there is no outside anchor. If the exodus is dated to the

thirteenth century BC, or if the 430 years include the patriarchs' time in Canaan, as in the Septuagint and Josephus (Septuagint Exodus 12:40) (Josephus, Antiquities 2.318), the dates come down by about two centuries, and by about four if both are accepted.

Primary sources

Scripture

Genesis 37:3–11; Genesis 37:12–35; Genesis 39:1–20; Genesis 40:1–22; Genesis 41:1–32; Genesis 41:39–49; Genesis 42:1–8; Genesis 42:18–24; Genesis 44; Genesis 45:1–8; Genesis 46:5–7; Genesis 46:26–34; Genesis 47:1–12; Genesis 47:28; Genesis 50:12–13; Genesis 50:15–21; Genesis 50:22–26; Exodus 1:6–8; Exodus 13:19; Psalm 105:16–23; Acts 7:9–16; Exodus 12:40–41; 1 Kings 6:1; Genesis 41:46; Genesis 41:53–54; Genesis 45:6; Genesis 37:2; Genesis 50:26

The Septuagint 3rd–2nd century BC
Exodus 12:40

Jewish Antiquities Flavius Josephus · AD 93–94
2.318

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Goshen
Who Joseph, Jacob
Threads Covenant and Promise

In context

GROWS OUT OF

Jacob Becomes Israel c. 1929–1909 BC 39

LEADS TO

The Call of Moses c. 1447 or c. 1261 BC 48

COVENANT AND PROMISE

Jacob Becomes Israel Before · c. 1929–1909 BC 39

The Call of Moses After · c. 1447 or c. 1261 BC 48

← Jacob Becomes Israel Earlier · c. 1929–1909 BC
→ The Call of Moses Later · c. 1447 or c. 1261 BC

TIMELINE

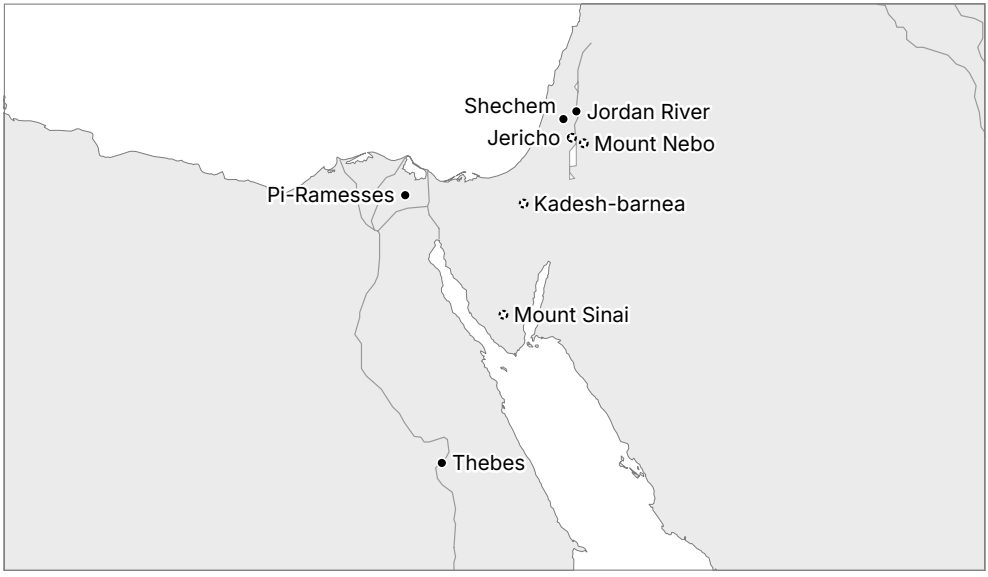
Exodus and Conquest

c. 1500–1200 BC

Israel leaves Egypt under Moses, receives the law at Sinai and enters Canaan under Joshua. The earliest mention of Israel outside the Bible falls at the end of this era.

The exodus is the founding event of Israel's faith and the pattern the New Testament uses for redemption. Scholars who accept a historical exodus place it either about 1446 BC, from the figure in 1 Kings 6:1, or in the thirteenth century BC, from archaeology and Egyptian records. Around 1208 BC the Merneptah Stele names a people called Israel in Canaan.

WHERE THIS ERA UNFOLDED



EVENTS OF THIS ERA

The Call of Moses c. 1447 or c. 1261 BC 48
The Exodus from Egypt c. 1446 or c. 1260 BC 52
The Covenant at Sinai c. 1446 or c. 1260 BC 56
The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60

Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63
The Farewell and Death of Moses c. 1406 or c. 1220 BC 67
Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71
Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75
Israel Named on the Merneptah Stele c. 1208 BC 79

EXODUS AND CONQUEST

The Call of Moses

c. 1447 or c. 1261 BC · Traditional date

In Exodus Moses, born under Pharaoh's order to kill Hebrew boys and raised by Pharaoh's daughter, flees to Midian. At Horeb a voice from a burning bush reveals the divine name and sends him back to bring Israel out of Egypt.



Exodus opens with the descendants of Jacob grown numerous in Egypt (Exodus 1:1–7). A new king, "who didn't know Joseph", put them to forced labour on his store cities, Pithom and Raamses (Exodus 1:8–14), and then ordered that every Hebrew boy be thrown into the river (Exodus 1:22).

Moses was born to parents of the tribe of Levi. His mother hid him for three months and then set him among the reeds in a basket, where Pharaoh's daughter found him. She paid the child's own mother to nurse him and brought him up as her son (Exodus 2:1–10). As a grown man he killed an Egyptian whom he saw

beating a Hebrew. When the deed became known he fled to Midian, where he married Zipporah, a daughter of the priest of Midian (Exodus 2:11–22).

Leading his father-in-law's flock through the wilderness, he came to "God's mountain, to Horeb". There, Exodus says, the angel of the Lord appeared to him in a flame of fire from a bush that burned without being consumed (Exodus 3:1–3). The voice from the bush named itself as the God of Abraham, Isaac and Jacob, said that it had seen the suffering of the people in Egypt, and sent Moses to Pharaoh to bring them out (Exodus 3:4–10). Asked for a name, God answered "I AM WHO I AM" and gave the name Yahweh, which most English Bibles print as "the LORD": "This is my name forever" (Exodus 3:13–15).

Moses objected that the people would not believe him, and was given three signs to perform (Exodus 4:1–9). He pleaded that he was slow of speech and asked that someone else be sent. His brother Aaron was appointed to speak for him (Exodus 4:10–17). The two met at the mountain and went together to the elders of Israel, who believed them (Exodus 4:27–31).

The story ties the rescue from Egypt to the promise made to the patriarchs: God, it says, "remembered his covenant with Abraham, with Isaac, and with Jacob" (Exodus 2:23–25). The mountain of the call is the one to which Moses is told he will bring the people (Exodus 3:12), and it becomes the scene of the Covenant at Sinai. In the Gospels Jesus quotes the words spoken at the bush in his argument for the resurrection of the dead (Mark 12:26–27).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Exodus gives no regnal year and names no pharaoh. It says only that Moses was eighty years old when he and Aaron spoke to Pharaoh (Exodus 7:7), so the call belongs shortly before the departure from Egypt. Stephen's speech in Acts divides his earlier life into forty years in Egypt and forty in Midian (Acts 7:23) (Acts 7:30).

The calendar year therefore depends on the date of the exodus, which is disputed: about 1446 BC if the 480 years of (1 Kings 6:1) are counted literally, or about 1260 BC if the store city Raamses (Exodus 1:11) is the residence built by Ramesses II. For the first see Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-

Conquest Theory", *Journal of the Evangelical Theological Society* 48 (2005), pp. 475–489; for the second, James K. Hoffmeier, "What Is the Biblical Date for the Exodus? A Response to Bryant Wood", *Journal of the Evangelical Theological Society* 50 (2007), pp. 225–247. No Egyptian record mentions Moses or the exodus, and many scholars doubt that an exodus on the scale the Bible describes took place; the note on the Exodus from Egypt sets out the question. The timeline places the call one year before the exodus, at the earlier of the two dates, and shows both.

Primary sources

Scripture

Exodus 1:1–7; Exodus 1:8–14; Exodus 1:22; Exodus 2:1–10; Exodus 2:11–22; Exodus 3:1–3; Exodus 3:4–10; Exodus 3:13–15; Exodus 4:1–9; Exodus 4:10–17; Exodus 4:27–31; Exodus 2:23–25; Exodus 3:12; Mark 12:26–27; Exodus 7:7; Acts 7:23; Acts 7:30; 1 Kings 6:1; Exodus 1:11

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mount Sinai
Who Moses, Aaron
Threads Covenant and Promise, Prophets and Prophecy

In context

GROWS OUT OF

Joseph and the Descent into Egypt c. 1898–1876 BC 42

LEADS TO

The Exodus from Egypt c. 1446 or c. 1260 BC 52

COVENANT AND PROMISE

Joseph and the Descent into Egypt Before · c. 1898–1876 BC 42
The Exodus from Egypt After · c. 1446 or c. 1260 BC 52

PROPHETS AND PROPHECY

Samuel and the Loss of the Ark After · c. 1070 BC 91

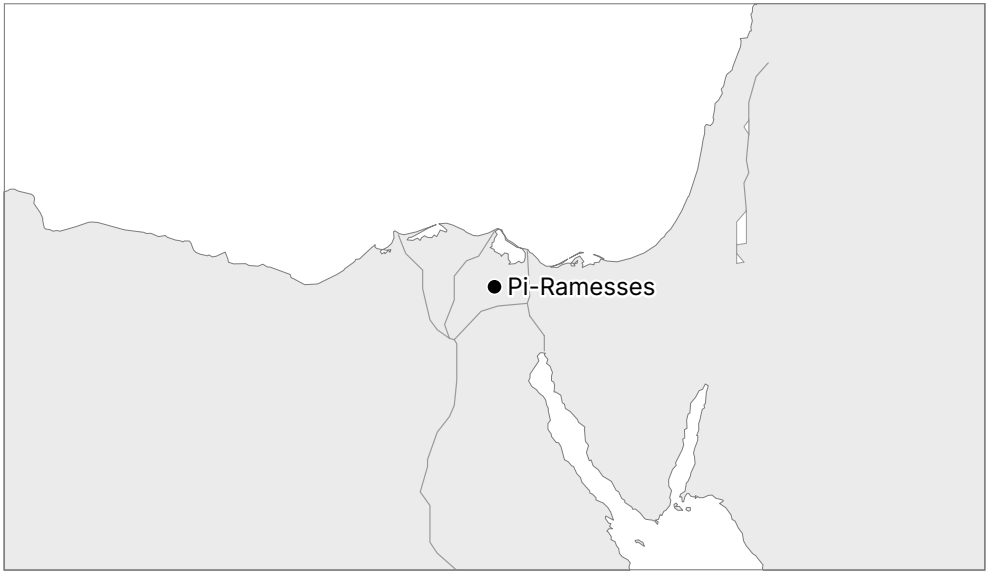
← Joseph and the Descent into Egypt Earlier · c. 1898–1876 BC
→ The Exodus from Egypt Later · c. 1446 or c. 1260 BC

EXODUS AND CONQUEST

The Exodus from Egypt

c. 1446 or c. 1260 BC · Traditional date

Exodus tells how, after a series of plagues and the first Passover, Israel leaves Egypt under Moses and crosses the sea, in which Pharaoh's pursuing army is drowned. The rest of the Bible looks back to this event constantly.



Moses and Aaron went to Pharaoh with the demand that Israel be allowed to go into the wilderness to hold a feast to its God. Pharaoh refused and made the labour heavier: the brick-makers were now to find their own straw and deliver the same number of bricks (Exodus 5:1–9).

Exodus then tells of nine blows on Egypt: the river turned to blood, frogs, lice, flies, a disease of livestock, boils, hail, locusts and three days of darkness (Exodus 7:14–10:29). The land of Goshen, where the Israelites lived, is said to have been spared (Exodus 8:22) (Exodus 9:26). After each blow, the text says, Pharaoh's heart

was hardened and he would not let the people go (Exodus 7:22; 8:15, 19, 32; 9:7, 12, 35; 10:20, 27).

Before the tenth blow every Israelite household was told to kill a lamb on the fourteenth day of the first month, to mark its doorposts and lintel with the blood, and to eat the meat roasted, with unleavened bread and bitter herbs, dressed for a journey (Exodus 12:1–11). At midnight, Exodus says, the firstborn of Egypt died, and the marked houses were passed over (Exodus 12:12–13) (Exodus 12:29–30). Pharaoh sent the people away that same night (Exodus 12:31–33). The meal was to be repeated every year as a memorial, the Passover (Exodus 12:14) (Exodus 12:24–27).

The Israelites set out from Rameses, generally identified with Pi-Ramesses in the eastern Delta. Exodus counts about six hundred thousand men on foot, besides children and a "mixed multitude" (Exodus 12:37–38). Pharaoh changed his mind and pursued them with his chariots to the edge of the sea (Exodus 14:5–9). There, the account says, Moses stretched out his hand, a strong east wind drove the sea back all night, and Israel crossed on dry ground; when the Egyptians followed, the water returned and covered them (Exodus 14:21–29). Moses and the people sang a song of victory, and Miriam the prophetess, Aaron's sister, led the women with tambourines and dancing (Exodus 15:1–21).

The rest of the Bible returns to this event constantly. The Ten Commandments begin with it: "I am Yahweh your God, who brought you out of the land of Egypt" (Exodus 20:2). Luke presents the Last Supper as a Passover meal (Luke 22:14–20), and Paul writes that "Christ, our Passover, has been sacrificed" (1 Corinthians 5:7).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

No Egyptian text or monument that mentions the exodus is known. The only account is the biblical one, and both the date of the event and how far it can be treated as history are disputed. Those who hold to a historical exodus defend one of two dates.

The first takes the figure in Kings literally: Solomon began the temple in his fourth year, "in the four hundred and eightieth year" after Israel came out of

Egypt (1 Kings 6:1). With Solomon's fourth year at about 966 BC this gives about 1446 BC, and Jephthah's "three hundred years" of Israelite settlement east of the Jordan is cited in support (Judges 11:26). See Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-Conquest Theory", *Journal of the Evangelical Theological Society* 48 (2005), pp. 475–489.

The second starts from the store city Raamses (Exodus 1:11) and identifies it with Pi-Ramesses, the residence that Ramesses II (reigned about 1279–1213 BC) built in the eastern Delta and that excavation has located at Qantir. It reads the 480 years as twelve generations reckoned at forty years each, and puts the exodus about 1270–1260 BC. See Kenneth A. Kitchen, *On the Reliability of the Old Testament* (2003), and James K. Hoffmeier, "What Is the Biblical Date for the Exodus? A Response to Bryant Wood", *Journal of the Evangelical Theological Society* 50 (2007), pp. 225–247. Advocates of the earlier date answer that the name Raamses in Exodus is a later updating of an older place name.

Either date must leave Israel in or near Canaan by about 1208 BC, when the stele of Merneptah lists it beside Ashkelon, Gezer and Yanoam (Merneptah Stele lines 26–28). Many historians and archaeologists doubt that an exodus on the scale the text describes took place. They hold that the narrative cannot be confirmed for either century and that Israel took shape largely within Canaan: see Israel Finkelstein and Neil Asher Silberman, *The Bible Unearthed* (2001), and William G. Dever, *Who Were the Early Israelites and Where Did They Come From?* (2003). The timeline places the event at the earlier date and shows both.

Primary sources

Scripture

Exodus 5:1–9; Exodus 7:14–10:29; Exodus 8:22; Exodus 9:26; Exodus 7:22; 8:15, 19, 32; 9:7, 12, 35; 10:20, 27; Exodus 12:1–11; Exodus 12:12–13; Exodus 12:29–30; Exodus 12:31–33; Exodus 12:14; Exodus 12:24–27; Exodus 12:37–38; Exodus 14:5–9; Exodus 14:21–29; Exodus 15:1–21; Exodus 20:2; Luke 22:14–20; 1 Corinthians 5:7; 1 Kings 6:1; Judges 11:26; Exodus 1:11

The Merneptah Stele (Israel Stela) Issued in the name of Merneptah · c. 1208 BC (year 5 of Merneptah)
lines 26–28

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Pi-Ramesses
Who Moses, Aaron, Miriam
Threads Covenant and Promise, Temple and Worship

In context

GROWS OUT OF

The Call of Moses c. 1447 or c. 1261 BC 48

LEADS TO

The Covenant at Sinai c. 1446 or c. 1260 BC 56

The Last Supper AD 30 or 33 346

COVENANT AND PROMISE

The Call of Moses Before · c. 1447 or c. 1261 BC 48

The Covenant at Sinai After · c. 1446 or c. 1260 BC 56

TEMPLE AND WORSHIP

The Binding of Isaac Before · c. 2050 BC 35

The Tabernacle and the Priesthood After · c. 1445 or c. 1259 BC 60

← The Call of Moses Earlier · c. 1447 or c. 1261 BC
→ The Covenant at Sinai Later · c. 1446 or c. 1260 BC

EXODUS AND CONQUEST

The Covenant at Sinai

c. 1446 or c. 1260 BC · Traditional date

In Exodus Israel hears the Ten Commandments at Mount Sinai and accepts a covenant sealed with blood. While Moses is on the mountain the people make a golden calf; after his intercession the tablets of the law are written again.



In the third month after leaving Egypt the Israelites camped in the wilderness in front of Mount Sinai (Exodus 19:1–2). Through Moses, Exodus says, God offered them a covenant: if they kept it, they would be his own possession among all peoples, "a kingdom of priests, and a holy nation". The people answered that they would do all that the Lord had spoken (Exodus 19:3–8).

On the third day, the account goes on, there was thunder and lightning, a thick cloud and the sound of a trumpet, and the mountain smoked and shook (Exodus 19:16–19). God then spoke the Ten Commandments, which begin by naming him as the one who brought Israel out of Egypt (Exodus 20:1–17). The people were

afraid and asked Moses to speak to them in God's place (Exodus 20:18–21). Moses wrote down the words, built an altar, read "the book of the covenant" aloud and sprinkled the blood of the sacrifices on the altar and on the people as "the blood of the covenant" (Exodus 24:3–8). He then went up into the cloud on the mountain for forty days and forty nights (Exodus 24:15–18) and was given two stone tablets "written with God's finger" (Exodus 31:18).

While he was away the people asked Aaron for gods to go before them. Aaron made a calf from their gold earrings and built an altar in front of it (Exodus 32:1–6). Moses pleaded for the people on the mountain (Exodus 32:11–14), came down, broke the tablets at the sight of the calf and destroyed it (Exodus 32:19–20). About three thousand men were killed by the Levites (Exodus 32:26–28). Moses offered to be blotted out himself if the people could not be forgiven (Exodus 32:30–32). He cut two new tablets and went up again, and there, the text says, the Lord passed before him and proclaimed himself "a merciful and gracious God, slow to anger" (Exodus 34:1–7). After another forty days the words of the covenant, "the ten commandments", were written on the new tablets (Exodus 34:27–28).

Deuteronomy repeats the commandments. It has Moses tell the next generation that the covenant at Horeb, its name for the mountain, was made "with us, even us, who are all of us here alive today" (Deuteronomy 5:1–22). The churches number the ten differently: the Catholic Catechism notes that Catholics and Lutherans follow Augustine's division, and the Orthodox and Reformed that of the Greek Fathers (Catechism of the Catholic Church 2066).

Jeremiah promised a new covenant, unlike the one made when Israel was led out of Egypt (Jeremiah 31:31–34). The New Testament takes up both the promise and the words of Moses: at the Last Supper Jesus calls the cup "my blood of the new covenant" (Matthew 26:27–28), and the letter to the Hebrews contrasts the fire and trumpet of Sinai with Mount Zion and "Jesus, the mediator of a new covenant" (Hebrews 12:18–24).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Exodus sets the arrival at Sinai in the third month after the departure from Egypt (Exodus 19:1), so these events fall in the year of the Exodus from Egypt

and share its uncertainty. That year is about 1446 BC if the 480 years of (1 Kings 6:1) are counted literally (Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-Conquest Theory", *Journal of the Evangelical Theological Society* 48, 2005), or about 1260 BC if the store city Raamses (Exodus 1:11) was built for Ramesses II (Kenneth A. Kitchen, *On the Reliability of the Old Testament*, 2003). There is no evidence from outside the Bible for the events at Sinai. No Egyptian record of the exodus is known, and many scholars doubt that an exodus on the scale the Bible describes took place; the note on the Exodus from Egypt sets out the question. The timeline places the event at the earlier date and shows both.

Primary sources

Scripture

Exodus 19:1–2; Exodus 19:3–8; Exodus 19:16–19; Exodus 20:1–17; Exodus 20:18–21; Exodus 24:3–8; Exodus 24:15–18; Exodus 31:18; Exodus 32:1–6; Exodus 32:11–14; Exodus 32:19–20; Exodus 32:26–28; Exodus 32:30–32; Exodus 34:1–7; Exodus 34:27–28; Deuteronomy 5:1–22; Jeremiah 31:31–34; Matthew 26:27–28; Hebrews 12:18–24; Exodus 19:1; 1 Kings 6:1; Exodus 1:11

Catechism of the Catholic Church 1992
2066

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mount Sinai
Who Moses, Aaron
Threads Covenant and Promise, Scripture and Canon

In context

GROWS OUT OF

The Exodus from Egypt c. 1446 or c. 1260 BC 52
God's Covenant with Abraham c. 2080–2067 BC 32

LEADS TO

The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60
Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63

Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75

Josiah's Reform and the Book of the Law 622 BC 176

The Sermon on the Mount c. AD 28–29 315

COVENANT AND PROMISE

The Exodus from Egypt Before · c. 1446 or c. 1260 BC 52

The Farewell and Death of Moses After · c. 1406 or c. 1220 BC 67

SCRIPTURE AND CANON

The Farewell and Death of Moses After · c. 1406 or c. 1220 BC 67

← The Exodus from Egypt Earlier · c. 1446 or c. 1260 BC
→ The Tabernacle and the Priesthood Later · c. 1445 or c. 1259 BC

EXODUS AND CONQUEST

The Tabernacle and the Priesthood

c. 1445 or c. 1259 BC · Traditional date

Following instructions given on Sinai, Israel builds a portable sanctuary to house the ark of the covenant. Aaron and his sons are ordained as its priests, and the yearly Day of Atonement is laid down.



During the forty days on Mount Sinai, Exodus says, Moses was told to collect gold, silver, bronze, fine cloth, skins and acacia wood from all who were willing to give. "Let them make me a sanctuary, that I may dwell among them", after the pattern shown to him (Exodus 25:1–9). At its centre was to be the ark, a chest of acacia wood overlaid with gold, holding the tablets of the covenant. On it lay a cover of pure gold with two cherubim, and from above that cover God would speak with Moses (Exodus 25:10–22).

After the affair of the golden calf the work was carried out. The people brought more than was needed and had to be told to stop (Exodus 36:3–7). Bezalel of the tribe of Judah and Oholiab of the tribe of Dan directed the craftsmen (Exodus

35:30–35), who made the tent, the ark, the table, the lampstand, the altars and the priests' vestments as Moses had been instructed (Exodus 39:32–43).

On the first day of the first month of the second year the tabernacle was set up. Moses put the tablets in the ark and the ark behind the veil (Exodus 40:17–21). The book of Exodus ends with the cloud covering the tent: "Yahweh's glory filled the tabernacle", and Moses could not go in. From then on the lifting of the cloud was the signal to break camp (Exodus 40:34–38).

Aaron and his four sons had been named as priests (Exodus 28:1). Moses washed them, clothed Aaron in the high priest's vestments and anointed him, and they remained at the entrance of the tent for seven days (Leviticus 8:1–13) (Leviticus 8:33–36). On the eighth day Aaron offered his first sacrifices and blessed the people, and, Leviticus says, fire came out from before the Lord and consumed the offering on the altar (Leviticus 9:1–7, 22–24). Two of his sons, Nadab and Abihu, died for offering "strange fire" (Leviticus 10:1–3). Leviticus then lays down that the high priest may pass behind the veil only once a year, on the tenth day of the seventh month. On that day he brings blood to make atonement for the sanctuary and the people, and a second goat is sent into the wilderness carrying their sins (Leviticus 16:1–22) (Leviticus 16:29–34).

The tent and its ark went with Israel through the wilderness and were finally brought into Solomon's temple (1 Kings 8:4–11). The letter to the Hebrews describes the tabernacle and the Day of Atonement and reads them as a figure of Christ, who "entered in once for all into the Holy Place" (Hebrews 9:1–12).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Exodus dates the setting up of the tabernacle to the first day of the first month of the second year after the departure from Egypt (Exodus 40:17), and Numbers has the camp leave Sinai seven weeks later (Numbers 10:11–12). The calendar year is counted from the Exodus from Egypt and is as uncertain as that date: about 1445 BC if the exodus is put at about 1446 BC on the strength of (1 Kings 6:1) (Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-Conquest Theory", *Journal of the Evangelical Theological Society* 48, 2005), or the year after an exodus of about 1260 BC under Ramesses II (Kenneth A. Kitchen, *On the Reliability of the*

Old Testament, 2003). The biblical books are the only source for the tabernacle, and no remains of it are known. No Egyptian record of the exodus is known, and many scholars doubt that an exodus on the scale the Bible describes took place; the note on the Exodus from Egypt sets out the question. The timeline places the event at the earlier date and shows both.

Primary sources

Scripture

Exodus 25:1–9; Exodus 25:10–22; Exodus 36:3–7; Exodus 35:30–35; Exodus 39:32–43; Exodus 40:17–21; Exodus 40:34–38; Exodus 28:1; Leviticus 8:1–13; Leviticus 8:33–36; Leviticus 9:1–7, 22–24; Leviticus 10:1–3; Leviticus 16:1–22; Leviticus 16:29–34; 1 Kings 8:4–11; Hebrews 9:1–12; Exodus 40:17; Numbers 10:11–12; 1 Kings 6:1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mount Sinai
Who Moses, Aaron
Threads Temple and Worship

In context

GROWS OUT OF

The Covenant at Sinai c. 1446 or c. 1260 BC 56

LEADS TO

Samuel and the Loss of the Ark c. 1070 BC 91
Solomon Builds the Temple c. 966–959 BC 118

TEMPLE AND WORSHIP

The Exodus from Egypt Before · c. 1446 or c. 1260 BC 52
Samuel and the Loss of the Ark After · c. 1070 BC 91

← The Covenant at Sinai Earlier · c. 1446 or c. 1260 BC
→ Forty Years in the Wilderness Later · c. 1445–1406 or c. 1259–1220 BC

EXODUS AND CONQUEST

Forty Years in the Wilderness

c. 1445–1406 or c. 1259–1220 BC · Traditional date

At Kadesh-barnea the Israelites refuse to enter Canaan after their scouts report on it, and are sentenced to wander until that generation has died. Forty years after leaving Egypt their children camp opposite Jericho.



In the second year after leaving Egypt, Numbers says, the Israelites broke camp at Sinai and moved on towards the wilderness of Paran, with the ark carried ahead of them (Numbers 10:11–12) (Numbers 10:33–36). On the way Miriam and Aaron challenged the standing of Moses; Miriam was struck with leprosy and kept outside the camp for seven days (Numbers 12:1–15).

From the wilderness of Paran Moses sent twelve men, one from each tribe, to scout the land of Canaan (Numbers 13:1–3) (Numbers 13:17–20). After forty days they came back to the camp at Kadesh with a cluster of grapes that two men carried between them on a pole. The land was rich, they said, but its people

were strong and its cities fortified (Numbers 13:23–29). Caleb urged an immediate advance. The others said it could not be done (Numbers 13:30–33).

The people wept and talked of choosing a leader to take them back to Egypt. Caleb and Joshua pleaded with them and were nearly stoned (Numbers 14:1–10). Moses interceded, and the people were spared. But the sentence was that everyone counted in the census, from twenty years old upward, would die in the wilderness, except Caleb and Joshua. Their children would wander for forty years, a year for each day of the scouting (Numbers 14:11–35). An attempt to invade without Moses or the ark was beaten back (Numbers 14:39–45). Deuteronomy names the place of the refusal as Kadesh-barnea (Deuteronomy 1:19–40).

Numbers tells little of the years that followed. It records the revolt of Korah, Dathan and Abiram against Moses and Aaron (Numbers 16:1–3) (Numbers 16:31–35), and then finds the people at Kadesh again, where Miriam died (Numbers 20:1). When water ran short there, Moses struck the rock with his staff. He and Aaron were told that they too would not enter the land (Numbers 20:2–13). Edom refused them passage (Numbers 20:14–21), and Aaron died on Mount Hor, leaving the priesthood to his son Eleazar (Numbers 20:22–29). When snakes killed many in the camp, Moses set a bronze serpent on a pole for the bitten to look at (Numbers 21:4–9). East of the Jordan the Israelites defeated the kings Sihon and Og (Numbers 21:21–35) and camped in the plains of Moab opposite Jericho (Numbers 22:1). By then, a second census found, no one counted at Sinai was left but Caleb and Joshua (Numbers 26:63–65).

Later Scripture treats these years as a warning. Psalm 95 recalls the generation that did not enter God's rest (Psalm 95:7–11), and Hebrews and Paul apply the lesson to Christians (Hebrews 3:7–19) (1 Corinthians 10:1–6). John's Gospel compares the lifting up of the serpent to the lifting up of the Son of Man (John 3:14–15).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The limits come from the Bible's own count. Israel leaves Sinai on the twentieth day of the second month of the second year after the exodus (Numbers 10:11–12). Aaron dies on the first day of the fifth month of the fortieth year (Numbers

33:38), and Moses begins his last address on the first day of the eleventh month of that year (Deuteronomy 1:3). Deuteronomy counts thirty-eight years from Kadesh-barnea to the crossing of the brook Zered (Deuteronomy 2:14).

The calendar years depend on the date of the Exodus from Egypt: about 1445–1406 BC if it is put at about 1446 BC from (1 Kings 6:1) (Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-Conquest Theory", *Journal of the Evangelical Theological Society* 48, 2005), or about 1259–1220 BC if it is put about 1260 BC under Ramesses II (Kenneth A. Kitchen, *On the Reliability of the Old Testament*, 2003). No Egyptian record of the exodus is known, and many scholars doubt that an exodus on the scale the Bible describes took place; the note on the Exodus from Egypt sets out the question. Excavation at the oasis usually identified as Kadesh-barnea has uncovered fortresses of the tenth to sixth centuries BC and only slight earlier remains, whose date is debated: see Kadesh-barnea. Forty is a frequent round number in the Old Testament, and some scholars read it as a conventional figure for a generation and not an exact count; the question is reviewed by James K. Hoffmeier, "What Is the Biblical Date for the Exodus? A Response to Bryant Wood", *Journal of the Evangelical Theological Society* 50 (2007), pp. 236–237. The timeline places the event at the earlier date and shows both.

Primary sources

Scripture

Numbers 10:11–12; Numbers 10:33–36; Numbers 12:1–15; Numbers 13:1–3; Numbers 13:17–20; Numbers 13:23–29; Numbers 13:30–33; Numbers 14:1–10; Numbers 14:11–35; Numbers 14:39–45; Deuteronomy 1:19–40; Numbers 16:1–3; Numbers 16:31–35; Numbers 20:1; Numbers 20:2–13; Numbers 20:14–21; Numbers 20:22–29; Numbers 21:4–9; Numbers 21:21–35; Numbers 22:1; Numbers 26:63–65; Psalm 95:7–11; Hebrews 3:7–19; 1 Corinthians 10:1–6; John 3:14–15; Numbers 33:38; Deuteronomy 1:3; Deuteronomy 2:14; 1 Kings 6:1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Kadesh-barnea
Who Moses, Aaron, Miriam, Joshua, Caleb

In context

GROWS OUT OF

The Covenant at Sinai c. 1446 or c. 1260 BC 56

LEADS TO

The Farewell and Death of Moses c. 1406 or c. 1220 BC 67

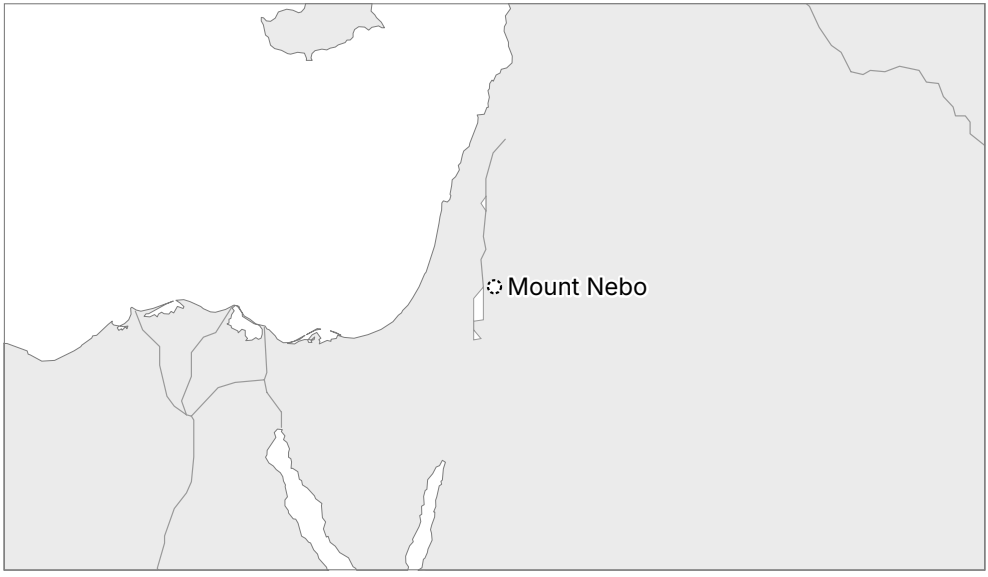
← The Tabernacle and the Priesthood Earlier · c. 1445 or c. 1259 BC
→ The Farewell and Death of Moses Later · c. 1406 or c. 1220 BC

EXODUS AND CONQUEST

The Farewell and Death of Moses

c. 1406 or c. 1220 BC · Traditional date

In the plains of Moab Moses renews the covenant with the generation born in the wilderness, writes down the law and hands the leadership to Joshua. He sees the promised land from Mount Nebo and dies there without entering it.



In the fortieth year after the exodus, with Israel camped east of the Jordan in the land of Moab, Moses addressed the people for the last time (Deuteronomy 1:1–5). The book of Deuteronomy is presented as these speeches. In them he restates the law and makes a covenant in Moab “in addition to the covenant which he made with them in Horeb” (Deuteronomy 29:1). It binds everyone present, from the leaders to the woodcutters and water-carriers, and also “those who are not here with us today” (Deuteronomy 29:10–15). He sets before them life and death, blessing and curse, and urges them to choose life (Deuteronomy 30:15–20).

Moses, now a hundred and twenty years old, told the people that he would not cross the Jordan, and charged Joshua in the sight of all Israel to be strong and courageous (Deuteronomy 31:1–8). He had earlier laid his hands on Joshua before the priest Eleazar and the whole community (Numbers 27:18–23). Deuteronomy says that Moses wrote "this law" and gave it to the priests and elders, to be read aloud to all Israel every seventh year at the feast of tents, and that the book was placed beside the ark as a witness (Deuteronomy 31:9–13) (Deuteronomy 31:24–26). He taught the people a song and pronounced a last blessing on Israel (Deuteronomy 31:22, 30) (Deuteronomy 33:1).

He had asked to be allowed to cross and had been refused (Deuteronomy 3:23–28); the reason given in the command to go up the mountain is his failure at the waters of Meribah (Deuteronomy 32:48–52). He went up from the plains of Moab to Mount Nebo, to the top of Pisgah, opposite Jericho, and was shown the whole land, from Gilead and Dan to the western sea and south to Zoar. "I have caused you to see it with your eyes, but you shall not go over there" (Deuteronomy 34:1–4). Moses died there in the land of Moab and was buried in a valley opposite Beth-peor, "but no man knows where his tomb is to this day". Israel wept for him thirty days (Deuteronomy 34:5–8).

The book closes with the judgment that no prophet has since arisen in Israel like Moses, "whom Yahweh knew face to face" (Deuteronomy 34:10–12). Earlier in the book Moses promises a prophet like himself (Deuteronomy 18:15–18), and in Acts Peter applies that promise to Jesus (Acts 3:12, 22). In the Gospels Moses appears with Elijah at the transfiguration (Luke 9:28–31). The New Testament names the first part of the Scriptures after him, "the law of Moses" (Luke 24:44).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Deuteronomy dates the farewell speeches to the first day of the eleventh month of the fortieth year after the exodus (Deuteronomy 1:3). Moses is mourned for thirty days (Deuteronomy 34:8), and Joshua crosses the Jordan on the tenth day of the first month (Joshua 4:19), so the death falls near the end of the fortieth year.

The calendar year is forty years after the Exodus from Egypt and shares its uncertainty: about 1406 BC if the exodus is put at about 1446 BC from (1 Kings

6:1) (Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-Conquest Theory", *Journal of the Evangelical Theological Society* 48, 2005), or about 1220 BC if it is put about 1260 BC under Ramesses II (Kenneth A. Kitchen, *On the Reliability of the Old Testament*, 2003). No Egyptian record mentions Moses or the exodus, and many scholars doubt that an exodus on the scale the Bible describes took place; the note on the Exodus from Egypt sets out the question. The timeline places the event at the earlier date and shows both.

Primary sources

Scripture

Deuteronomy 1:1–5; Deuteronomy 29:1; Deuteronomy 29:10–15; Deuteronomy 30:15–20; Deuteronomy 31:1–8; Numbers 27:18–23; Deuteronomy 31:9–13; Deuteronomy 31:24–26; Deuteronomy 31:22, 30; Deuteronomy 33:1; Deuteronomy 3:23–28; Deuteronomy 32:48–52; Deuteronomy 34:1–4; Deuteronomy 34:5–8; Deuteronomy 34:10–12; Deuteronomy 18:15–18; Acts 3:12, 22; Luke 9:28–31; Luke 24:44; Deuteronomy 1:3; Deuteronomy 34:8; Joshua 4:19; 1 Kings 6:1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mount Nebo
Who Moses, Joshua
Threads Covenant and Promise, Scripture and Canon

In context

GROWS OUT OF

Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63

LEADS TO

Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71

COVENANT AND PROMISE

The Covenant at Sinai Before · c. 1446 or c. 1260 BC 56
Covenant Renewal at Shechem After · c. 1380 or c. 1195 BC 75

SCRIPTURE AND CANON

The Covenant at Sinai Before · c. 1446 or c. 1260 BC 56

Josiah's Reform and the Book of the Law

After · 622 BC

← Forty Years in the Wilderness Earlier · c. 1445–1406 or c. 1259–1220 BC
→ Crossing the Jordan and the Fall of Jericho Later · c. 1406 or c. 1220 BC

EXODUS AND CONQUEST

Crossing the Jordan and the Fall of Jericho

c. 1406 or c. 1220 BC · Traditional date

The book of Joshua tells how Israel crosses the Jordan on dry ground, camps at Gilgal and keeps its first Passover in Canaan. Jericho's wall falls after a seven-day procession around the city, and Rahab, who had sheltered Joshua's spies, is spared.



After the death of Moses, the book of Joshua says, the Lord told Joshua to lead the people across the Jordan and promised to be with him as he had been with Moses (Joshua 1:1–9). From the camp at Shittim Joshua sent two men to look at Jericho. They lodged in the house of Rahab, a prostitute, who hid them under stalks of flax on her roof when the king's men came for them. She told them that the city had heard what the Lord had done at the Red Sea and was afraid. In return for her help she asked for the lives of her family. The spies swore to it and told her to tie a scarlet cord in her window, and she let them down by a rope from her house on the city wall (Joshua 2:1–21).

The Jordan was in flood at harvest time. When the priests carrying the ark stepped into it, the book says, the water coming down from upstream stood in a heap far off at the town of Adam, and the people crossed opposite Jericho on dry ground (Joshua 3:14–17). They camped at Gilgal on the tenth day of the first month and set up twelve stones taken from the riverbed (Joshua 4:19–24). There the men born in the wilderness were circumcised and the Passover was kept. The day after they first ate the produce of the land, the manna ceased (Joshua 5:2–12).

Jericho was shut against them. For six days the armed men, seven priests blowing rams' horns and the ark went around the city once a day, and on the seventh day seven times. At the last trumpet blast the people shouted, "the wall fell down flat", and they took the city (Joshua 6:1–20). Everything living in it was put to the sword, and the city was burned; its silver, gold, bronze and iron went into the treasury of the Lord. Rahab and her family were brought out alive, and she lived in Israel from then on (Joshua 6:21–25). Joshua laid a curse on anyone who should rebuild Jericho (Joshua 6:26).

The New Testament remembers both the city and the woman. Hebrews counts the fall of Jericho's walls and Rahab's welcome of the spies among the acts of faith (Hebrews 11:30–31), James cites her as one "justified by works" (James 2:25), and Matthew names a Rahab among the ancestors of Jesus (Matthew 1:5).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The book of Joshua dates the crossing to the tenth day of the first month (Joshua 4:19) at the end of the forty years in the wilderness (Joshua 5:6). The calendar year is therefore forty years after the Exodus from Egypt: about 1406 BC if the exodus is put at about 1446 BC from (1 Kings 6:1) (Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-Conquest Theory", *Journal of the Evangelical Theological Society* 48, 2005), or about 1220 BC if it is put about 1260 BC under Ramesses II (Kenneth A. Kitchen, *On the Reliability of the Old Testament*, 2003). No Egyptian record of the exodus is known, and no source from the time outside the Bible mentions the entry into Canaan. Many scholars doubt that an exodus or a conquest on the scale the Bible describes took place; the note on the Exodus from Egypt sets out the question.

The mound of ancient Jericho, Tell es-Sultan, has been excavated several times, and the date of the destruction of its last walled Bronze Age city is disputed. John Garstang, who dug there in 1930–1936, put it in the Late Bronze Age and connected it with Joshua (John Garstang and J. B. E. Garstang, *The Story of Jericho*, 1940). Kathleen Kenyon, who excavated there in 1952–1958, assigned it to the end of the Middle Bronze Age, in the sixteenth century BC (*Digging Up Jericho*, 1957). Bryant G. Wood has argued again for about 1400 BC ("Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence", *Biblical Archaeology Review* 16:2, 1990). Radiocarbon dating of charred grain from the destruction layer gave the late seventeenth or the sixteenth century BC, and its authors concluded that the city was not destroyed about 1400 BC (H. J. Bruins and J. van der Plicht, *Radiocarbon* 37, 1995, pp. 213–220). No town of the late thirteenth century BC has been found on the mound, as Wood notes against the later date (p. 476 of his 2005 article cited above). The timeline places the event at the earlier date and shows both.

Primary sources

Scripture

Joshua 1:1–9; Joshua 2:1–21; Joshua 3:14–17; Joshua 4:19–24; Joshua 5:2–12; Joshua 6:1–20; Joshua 6:21–25; Joshua 6:26; Hebrews 11:30–31; James 2:25; Matthew 1:5; Joshua 4:19; Joshua 5:6; 1 Kings 6:1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jericho, Gilgal, Jordan River
Who Joshua, Rahab

In context

GROWS OUT OF

The Farewell and Death of Moses c. 1406 or c. 1220 BC 67

LEADS TO

Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75

← The Farewell and Death of Moses Earlier · c. 1406 or c. 1220 BC
→ Covenant Renewal at Shechem Later · c. 1380 or c. 1195 BC

EXODUS AND CONQUEST

Covenant Renewal at Shechem

c. 1380 or c. 1195 BC · Traditional date

Near the end of his life Joshua gathers the tribes at Shechem, recounts their history from Abraham to the conquest and calls on them to choose whom they will serve. The people pledge themselves, and he sets up a stone as witness.



When the wars were over and the land had been divided among the tribes (Joshua 11:23), Joshua, by now an old man, called Israel together twice (Joshua 23:1–2). The second assembly was at Shechem, with the elders, heads, judges and officers of all the tribes (Joshua 24:1). The place had a history. Abraham had built his first altar in Canaan there when the land was promised to him (Genesis 12:6–7), and Joshua himself had earlier read out the law to the whole people between the nearby mountains Ebal and Gerizim (Joshua 8:30–35).

Joshua spoke in the name of the Lord and went through the story from the beginning. Their ancestors “beyond the River” had served other gods. Abraham

was brought to Canaan; Jacob and his children went down to Egypt; Moses and Aaron were sent, and Egypt was struck. Then came the sea, the wilderness, the victories east of the Jordan, the crossing and Jericho. They now lived in cities they had not built and ate from vineyards they had not planted (Joshua 24:2–13).

Then he put the choice. They were to put away the gods their ancestors had served and serve the Lord. If they were unwilling, they should choose that day whom they would serve; "but as for me and my house, we will serve Yahweh" (Joshua 24:14–15). The people answered that they too would serve the Lord, who had brought them out of Egypt. Joshua warned them that this God was holy and jealous and would not overlook unfaithfulness. They repeated their promise, and he declared them witnesses against themselves (Joshua 24:16–24).

So Joshua "made a covenant with the people that day", gave them statutes, wrote the words "in the book of the law of God", and set up a large stone under the oak by the sanctuary as a witness (Joshua 24:25–27). He died at the age of 110 and was buried on his own land in the hill country of Ephraim. The bones of Joseph, brought up from Egypt, were buried at Shechem in the plot that Jacob had bought (Joshua 24:29–32).

The scene closes the story that began at Sinai: the generation that had entered the land takes on the covenant for itself. Judges opens by saying that Israel kept faith while Joshua and the elders who outlived him were alive, and that the generation after them did not (Judges 2:7–11). That is the starting point of the Age of the Judges.

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The book of Joshua does not date the assembly. It places it "after many days", when Joshua was old (Joshua 23:1), and before his death at the age of 110 (Joshua 24:29). Caleb's ages show that the main campaigns were over about seven years after the crossing of the Jordan (Joshua 14:7–10) (Deuteronomy 2:14). The Bible does not say how long Joshua lived after that. Josephus, writing in the first century AD, well over a thousand years later, says that he led Israel for twenty-five years after the death of Moses (Josephus, Antiquities 5.117). The year shown here follows that figure, which is Josephus's own and not evidence from the time.

It is counted from the Exodus from Egypt and shares its uncertainty: about 1380 BC if the exodus is put at about 1446 BC from (1 Kings 6:1) (Bryant G. Wood, "The Rise and Fall of the 13th-Century Exodus-Conquest Theory", *Journal of the Evangelical Theological Society* 48, 2005), or about 1195 BC if it is put about 1260 BC under Ramesses II (Kenneth A. Kitchen, *On the Reliability of the Old Testament*, 2003). No Egyptian record of the exodus is known, no source from the time outside the Bible mentions Joshua, and many scholars doubt that an exodus on the scale the Bible describes took place; the note on the Exodus from Egypt sets out the question. The timeline places the event at the earlier date and shows both.

Primary sources

Scripture

Joshua 11:23; Joshua 23:1–2; Joshua 24:1; Genesis 12:6–7; Joshua 8:30–35; Joshua 24:2–13; Joshua 24:14–15; Joshua 24:16–24; Joshua 24:25–27; Joshua 24:29–32; Judges 2:7–11; Joshua 23:1; Joshua 24:29; Joshua 14:7–10; Deuteronomy 2:14; 1 Kings 6:1

Jewish Antiquities Flavius Josephus · AD 93–94
5.117

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Shechem
Who Joshua
Threads Covenant and Promise

In context

GROWS OUT OF

Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71
The Covenant at Sinai c. 1446 or c. 1260 BC 56

LEADS TO

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

COVENANT AND PROMISE

The Farewell and Death of Moses Before · c. 1406 or c. 1220 BC 67

The Age of the Judges After · c. 1375 or c. 1200 – c. 1050 BC 84

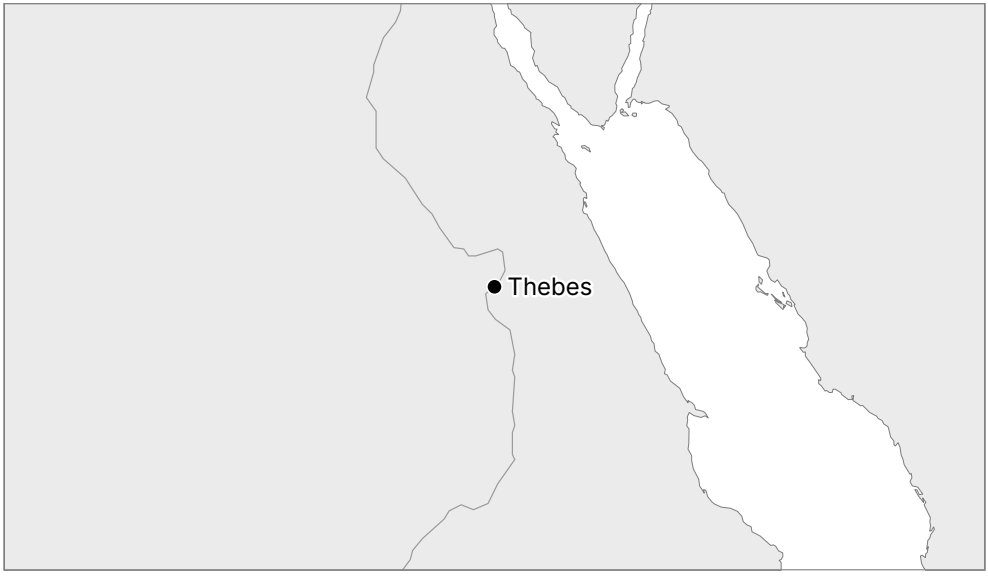
← Crossing the Jordan and the Fall of Jericho Earlier · c. 1406 or c. 1220 BC
→ Israel Named on the Merneptah Stele Later · c. 1208 BC

EXODUS AND CONQUEST

Israel Named on the Merneptah Stele

c. 1208 BC · Estimated date

A granite stele set up at Thebes for Pharaoh Merneptah celebrates his victory over Libya. Its closing lines name Israel, beside Ashkelon, Gezer and Yanoam, among the defeated. It is the earliest known mention of Israel outside the Bible.



Merneptah, the son and successor of Ramesses II (Merneptah Stele museum record JE 31408), faced an invasion of Egypt from Libya in the fifth year of his reign and turned it back. A hymn celebrating the victory (Merneptah Stele lines 1–26) was carved on a granite stele (Merneptah Stele museum record JE 31408) more than three metres high (Petrie, Six Temples at Thebes p. 10). The stone was an old one. It had been made for Amenhotep III, and Merneptah's text was cut on its back (Merneptah Stele museum record JE 31408). It stood in the first court of Merneptah's mortuary temple on the west bank at Thebes, where Flinders Petrie found it fallen on its face in 1896 (Petrie, Six Temples at Thebes p. 13).

Almost all of the twenty-eight lines are about Libya (Merneptah Stele lines 1–26). The closing lines turn to the rest of Egypt's neighbours. No one among the foreign peoples lifts his head: Libya is wasted and the Hittite land is at peace; Canaan is plundered, Ashkelon carried off and Gezer seized (Merneptah Stele lines 26–28). Yanoam is "made as a thing not existing", and then comes the line that gives the stele its modern name: "Israel is desolated, his seed is not" (Merneptah Stele line 27).

The statement is short, and it is a boast. What it shows is limited but firm. A group called Israel existed in Merneptah's fifth year. It was in or near Canaan, since it is listed there with Ashkelon, Gezer and Yanoam. And, as the museum's record notes, the name refers to a people and not to a state (Merneptah Stele museum record JE 31408); Wilhelm Spiegelberg, who first published the text, rendered it "the people of Israel" (Petrie, Six Temples at Thebes p. 28). The stele says nothing of where this people came from. It does not mention Moses, a stay in Egypt or an exodus.

No undisputed older mention of Israel outside the Bible is known. For the dispute about the date of the Exodus from Egypt the stele is the one fixed point: on any reckoning Israel has to be in or near Canaan by about 1208 BC. Beyond that it has been read in several ways from the start. Petrie, publishing the find, set out five different views of how these Israelites might relate to those of the Bible (Petrie, Six Temples at Thebes p. 30).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The stele dates itself to the third day of the third month of the third season in the fifth year of Merneptah (Merneptah Stele line 1). Turning that into a calendar year depends on the reconstruction of Egyptian chronology. On the one now most used, Ramesses II reigned for 66 years, about 1279–1213 BC, and Merneptah about 1213–1203 BC, so that year 5 falls about 1209 or 1208 BC. The reign dates are those given by James K. Hoffmeier, "What Is the Biblical Date for the Exodus? A Response to Bryant Wood", *Journal of the Evangelical Theological Society* 50 (2007), p. 232, who puts the campaign about 1208 BC (p. 243). Other reconstructions move the reign by some years; the older "high" chronology put

Ramesses II at 1304–1237 BC (Hoffmeier, p. 239). The stele dates the Libyan victory, not the fighting in Canaan, which is mentioned only in passing.

The writing of the name, which marks Israel as a people and not as a city or a land, is studied by Michael G. Hasel, "Israel in the Merneptah Stela", *Bulletin of the American Schools of Oriental Research* 296 (1994), pp. 45–61. J. H. Breasted showed that "his seed is not" is a set phrase used of other defeated enemies (*Ancient Records of Egypt*, vol. 3, 1906, §§ 603–605). A reading of "Israel" on an older inscribed block in Berlin, proposed by Manfred Görg, is disputed; Hoffmeier rejects it (pp. 241–242).

Primary sources

The Merneptah Stele (Israel Stela) Issued in the name of Merneptah · c. 1208 BC (year 5 of Merneptah)
museum record JE 31408; lines 1–26; lines 26–28; line 27; line 1

Six Temples at Thebes, 1896 W. M. Flinders Petrie · 1897
p. 10; p. 13; p. 28; p. 30

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About this event

Where Thebes
Who Merneptah

← Covenant Renewal at Shechem Earlier · c. 1380 or c. 1195 BC
→ The Age of the Judges Later · c. 1375 or c. 1200 – c. 1050 BC
TIMELINE

Judges and the United Monarchy

c. 1200–930 BC

From tribal leaders to kings: Samuel, Saul, David and Solomon, the capture of Jerusalem and the building of the first temple.

After a period of local leaders called judges, Israel asks for a king. When that period began depends on the date of the exodus: about 1375 BC on the early date, about 1200 BC on the late one. David makes Jerusalem his capital and receives the promise of a lasting dynasty; Solomon builds the temple. Dates rest on the Bible's regnal figures, counted back from later reigns that Assyrian records fix.

WHERE THIS ERA UNFOLDED



EVENTS OF THIS ERA

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

Ruth and Boaz c. 1100 BC 88

Samuel and the Loss of the Ark c. 1070 BC 91

Saul Becomes Israel's First King c. 1050 BC 95

David and Goliath c. 1025 BC 99
David Becomes King c. 1010–1003 BC 102
David Takes Jerusalem and Brings the Ark c. 1003 BC 106
God's Covenant with David c. 1000 BC 110
David, Bathsheba and Nathan c. 995 BC 114
Solomon Builds the Temple c. 966–959 BC 118

JUDGES AND THE UNITED MONARCHY

The Age of the Judges

c. 1375 or c. 1200 – c. 1050 BC · Traditional date

After Joshua, Israel lives in its tribes without a king. The book of Judges tells of a repeated turn to other gods, foreign oppression, and rescue by leaders called judges, among them Deborah, Gideon and Samson.



The book of Judges begins after the death of Joshua. A new generation arose, it says, that did not know the Lord or what he had done for Israel. The people served the Baals and were handed over to their enemies; when they groaned under oppression the Lord raised up judges who rescued them; and when each judge died they turned back to other gods (Judges 2:8–19). The stories that follow are set inside this pattern.

Deborah, a prophetess who sat as judge in the hill country of Ephraim, summoned Barak to gather ten thousand men of Naphtali and Zebulun on Mount Tabor. They faced Sisera, the commander of the Canaanite king Jabin of Hazor, who had nine hundred iron chariots (Judges 4:2–10). Barak went down from the

mountain and Sisera's army was destroyed. Sisera fled on foot and was killed in her tent by Jael, the wife of Heber the Kenite (Judges 4:14–22). The Song of Deborah tells of the same victory in verse and names the tribes that fought and those that stayed at home (Judges 5:12–23).

Gideon of Manasseh was called while he threshed wheat in a winepress to hide it from Midianite raiders (Judges 6:11–16). He pulled down his father's altar of Baal by night (Judges 6:25–32). On the Lord's instruction he cut his force to three hundred men, and with trumpets, jars and torches threw the Midianite camp into panic in the dark (Judges 7:2–8, 16–22). When the Israelites asked him and his sons to rule them he refused: "Yahweh shall rule over you" (Judges 8:22–23). But the ephod he made from the plunder became an object of worship in his town (Judges 8:24–27).

Samson, of the tribe of Dan, was dedicated as a Nazirite before his birth, in years when the Philistines ruled Israel (Judges 13:1–5). Alone, he killed a thousand of them at Lehi with the jawbone of a donkey (Judges 15:14–16). Delilah learned that his strength lay in his uncut hair and betrayed him. The Philistines blinded him and set him to grind grain in the prison at Gaza, and he died pulling down the house in which their rulers were celebrating a sacrifice to their god Dagon (Judges 16:15–30).

The last chapters tell of a private shrine with a carved image that the tribe of Dan carried off (Judges 17:1–6; 18:27–31) and of a war of the other tribes against Benjamin (Judges 20:8–14, 43–48). The book closes with the line, "In those days there was no king in Israel. Everyone did that which was right in his own eyes" (Judges 21:25). The books of Samuel carry the story on to Israel's demand for a king (Saul Becomes Israel's First King). The letter to the Hebrews names Gideon, Barak, Samson and Jephthah among those who acted through faith (Hebrews 11:32–34).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Judges gives no date that can be tied to an outside record. It counts years of oppression and of peace, several of them round forties (Judges 3:11; 5:31; 8:28; 13:1). Added end to end, its figures come to 410 years (Judges 3:8, 11, 14, 30; 4:3; 5:31; 6:1; 8:28; 9:22; 10:2–3, 8; 12:7–14; 13:1; 15:20). Kings counts 480 years from

the exodus to Solomon's fourth year (1 Kings 6:1), and Jephthah speaks of 300 years since Israel settled east of the Jordan (Judges 11:26).

Two chronologies are in use. Taking the 480 years as an exact figure puts the exodus about 1446 BC and the first judges in the fourteenth century BC, from about 1375 BC; so Andrew E. Steinmann, "The Mysterious Numbers of the Book of Judges", *Journal of the Evangelical Theological Society* 48 (2005), pp. 491–500, and *From Abraham to Paul: A Biblical Chronology* (2011). Steinmann notes that even then the 410 years do not fit between the conquest and David, and he has some of the later judges overlap. Many historians instead take the 480 years as a round or schematic number and the judges as regional leaders whose terms overlapped, and place the period between about 1200 and 1050 BC, after the Egyptian inscription of about 1208 BC that names Israel in Canaan (Israel Named on the Merneptah Stele); so K. A. Kitchen, *On the Reliability of the Old Testament* (2003), who puts the exodus in the thirteenth century BC.

The timeline shows the shorter range. That differs from the entries before this one: the Exodus from Egypt and Covenant Renewal at Shechem are placed at the earlier of their two dates, about 1446 and about 1380 BC, and on that reckoning the judges begin about 175 years before the first year shown here. The period ends with the accession of Saul, which is itself only approximately dated (Saul Becomes Israel's First King). No inscription from the period can be securely connected with any of the judges.

Primary sources

Scripture

Judges 2:8–19; Judges 4:2–10; Judges 4:14–22; Judges 5:12–23; Judges 6:11–16; Judges 6:25–32; Judges 7:2–8, 16–22; Judges 8:22–23; Judges 8:24–27; Judges 13:1–5; Judges 15:14–16; Judges 16:15–30; Judges 17:1–6; 18:27–31; Judges 20:8–14, 43–48; Judges 21:25; Hebrews 11:32–34; Judges 3:11; 5:31; 8:28; 13:1; Judges 3:8, 11, 14, 30; 4:3; 5:31; 6:1; 8:28; 9:22; 10:2–3, 8; 12:7–14; 13:1; 15:20; 1 Kings 6:1; Judges 11:26

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mount Tabor

Who Deborah, Gideon, Samson
Threads Covenant and Promise

In context

GROWS OUT OF

Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75

LEADS TO

Ruth and Boaz c. 1100 BC 88

Samuel and the Loss of the Ark c. 1070 BC 91

COVENANT AND PROMISE

Covenant Renewal at Shechem Before · c. 1380 or c. 1195 BC 75

God's Covenant with David After · c. 1000 BC 110

← Israel Named on the Merneptah Stele Earlier · c. 1208 BC
→ Ruth and Boaz Later · c. 1100 BC

JUDGES AND THE UNITED MONARCHY

Ruth and Boaz

c. 1100 BC · Traditional date

A Moabite widow follows her mother-in-law Naomi to Bethlehem, gleans in the fields of Boaz and marries him. Their son Obed is the grandfather of David, and Matthew names Ruth in the genealogy of Jesus.



The book of Ruth is set "in the days when the judges judged". A famine drove Elimelech of Bethlehem to Moab with his wife Naomi and their two sons. Elimelech died there. The sons married Moabite women, Orpah and Ruth, and after about ten years both sons died as well (Ruth 1:1–5).

Naomi set out for home and told her daughters-in-law to go back to their own families. Orpah went. Ruth refused: "where you go, I will go; and where you stay, I will stay. Your people will be my people, and your God my God" (Ruth 1:6–17). The two women reached Bethlehem at the beginning of the barley harvest (Ruth 1:22).

Ruth went to glean behind the reapers, a right the law gave to the poor and the foreigner (Leviticus 19:9–10). She came by chance to the field of Boaz, a wealthy relative of Elimelech. He had heard what she had done for Naomi, and he told his men to leave grain for her (Ruth 2:1–16). Later Naomi sent Ruth by night to the threshing floor where Boaz was winnowing barley. There she asked him to act as the family's near kinsman, the relative who had the right to redeem its land (Ruth 3:1–13) (Leviticus 25:25).

At the town gate, before ten elders, Boaz offered that right to a closer relative. The man gave it up when he heard that Ruth, the dead man's widow, came with the land, "to raise up the name of the dead on his inheritance". Boaz then bought Elimelech's land and took Ruth as his wife (Ruth 4:1–10). She bore a son, Obed, and the women of the town said, "A son is born to Naomi" (Ruth 4:13–17).

The book ends with a genealogy: Obed was the father of Jesse, and Jesse the father of David (Ruth 4:17–22). Deuteronomy shuts Moabites out of the assembly of Israel (Deuteronomy 23:3); this book makes a Moabite woman the great-grandmother of King David. Matthew's genealogy of Jesus names her, "Boaz became the father of Obed by Ruth" (Matthew 1:5), and Luke's runs through Boaz, Obed and Jesse as well (Luke 3:32).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The book dates its story only to "the days when the judges judged" (Ruth 1:1). Its closing genealogy makes Boaz the great-grandfather of David (Ruth 4:21–22), who became king about 1010 BC (David Becomes King). Three generations before David points to the late twelfth or early eleventh century BC. The year shown is a round figure, not a date given by any source.

When the book itself was written is debated. It explains the handing over of a sandal as a custom of "former time" (Ruth 4:7), so it looks back on the events from some distance. Robert L. Hubbard, *The Book of Ruth* (1988), argues for the early monarchy; Frederic W. Bush, *Ruth, Esther* (1996), argues from its language for the years around the exile.

Primary sources

Scripture

Ruth 1:1–5; Ruth 1:6–17; Ruth 1:22; Leviticus 19:9–10; Ruth 2:1–16; Ruth 3:1–13; Leviticus 25:25; Ruth 4:1–10; Ruth 4:13–17; Ruth 4:17–22; Deuteronomy 23:3; Matthew 1:5; Luke 3:32; Ruth 1:1; Ruth 4:21–22; Ruth 4:7

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Bethlehem
Who Ruth, Boaz, Naomi
Threads Kingship and Messiah

In context

GROWS OUT OF

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

KINGSHIP AND MESSIAH

Melchizedek Blesses Abram Before · c. 2085 BC 28

Saul Becomes Israel's First King After · c. 1050 BC 95

← The Age of the Judges Earlier · c. 1375 or c. 1200 – c. 1050 BC
→ Samuel and the Loss of the Ark Later · c. 1070 BC

JUDGES AND THE UNITED MONARCHY

Samuel and the Loss of the Ark

c. 1070 BC · Traditional date

Samuel is called as a boy at the shrine of Shiloh. The Philistines defeat Israel, capture the ark of the covenant and kill the sons of the priest Eli, then send the ark back after seven months. Samuel leads Israel as prophet and judge.



At Shiloh, where the tent of meeting had been set up after the conquest (Joshua 18:1), the priest Eli served with his sons Hophni and Phinehas. Hannah, who was childless, vowed there that if she bore a son she would give him to the Lord. She named the boy Samuel and, once he was weaned, brought him to Eli to serve at the shrine (1 Samuel 1:2–3, 9–11, 20–28).

Eli's sons took the worshippers' sacrifices for themselves by force, and a man of God told Eli that his house would be cut off and both sons would die on one day (1 Samuel 2:12–17, 27–34). One night the boy Samuel, sleeping near the ark, heard a voice call him and three times went to Eli. Eli told him to answer, "Speak, Yahweh;

for your servant hears." The message he received confirmed the judgment on Eli's house (1 Samuel 3:1–14). As he grew up, all Israel "from Dan even to Beersheba" came to know him as a prophet (1 Samuel 3:19–21).

The Philistines then defeated Israel near Ebenezer. The elders had the ark brought from Shiloh into the camp, but Israel was beaten again, the ark was captured, and Hophni and Phinehas were killed (1 Samuel 4:1–11). Eli, ninety-eight years old and blind, fell backward from his seat at the news and died (1 Samuel 4:15–18). His daughter-in-law named her newborn son Ichabod, saying, "The glory has departed from Israel" (1 Samuel 4:19–22).

The Philistines set the ark in the temple of Dagon at Ashdod, where the god's image was found fallen and broken before it. Tumours broke out in Ashdod, then in Gath and Ekron as the ark was moved (1 Samuel 5). After seven months they sent it back on a cart drawn by two cows, with gold offerings, to Beth-shemesh (1 Samuel 6:1–15). From there it was taken to a house in Kiriath-jearim (1 Samuel 6:21–7:2).

Samuel called Israel to put away foreign gods. At Mizpah the Philistines were routed, and he set up a stone named Ebenezer (1 Samuel 7:3–12). He judged Israel for the rest of his life, on a yearly circuit from his home at Ramah (1 Samuel 7:15–17). The books of Samuel do not say that the ark ever returned to Shiloh. It was at Kiriath-jearim when David went to bring it to Jerusalem (1 Chronicles 13:5–6) (David Takes Jerusalem and Brings the Ark). In Acts, Peter counts the prophets "from Samuel" onward (Acts 3:24).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Samuel ties these events to no outside record. It says that Eli judged Israel for forty years (1 Samuel 4:18), that twenty years passed with the ark at Kiriath-jearim before the assembly at Mizpah (1 Samuel 7:2), and that Samuel was old when Israel asked for a king (1 Samuel 8:1–5). Counted back from Saul's accession about 1050 BC, itself an approximate date (Saul Becomes Israel's First King), this puts the capture of the ark in the first half of the eleventh century BC. The year shown is a round figure.

The narrative does not say what became of Shiloh. Later texts speak of it as a place that God abandoned and made an example (Psalm 78:60–61) (Jeremiah 7:12–14). The excavators of Khirbet Seilun found that the settlement of this period ended in a fire, which they dated to the middle of the eleventh century BC (I. Finkelstein, S. Bunimovitz and Z. Lederman, *Shiloh: The Archaeology of a Biblical Site*, 1993); that date is itself debated.

Primary sources

Scripture

Joshua 18:1; 1 Samuel 1:2–3, 9–11, 20–28; 1 Samuel 2:12–17, 27–34; 1 Samuel 3:1–14; 1 Samuel 3:19–21; 1 Samuel 4:1–11; 1 Samuel 4:15–18; 1 Samuel 4:19–22; 1 Samuel 5; 1 Samuel 6:1–15; 1 Samuel 6:21–7:2; 1 Samuel 7:3–12; 1 Samuel 7:15–17; 1 Chronicles 13:5–6; Acts 3:24; 1 Samuel 4:18; 1 Samuel 7:2; 1 Samuel 8:1–5; Psalm 78:60–61; Jeremiah 7:12–14

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Shiloh
Who Samuel, Eli
Threads Prophets and Prophecy, Temple and Worship

In context

GROWS OUT OF

The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

LEADS TO

Saul Becomes Israel's First King c. 1050 BC 95

David Takes Jerusalem and Brings the Ark c. 1003 BC 106

PROPHETS AND PROPHECY

The Call of Moses Before · c. 1447 or c. 1261 BC 48

David, Bathsheba and Nathan After · c. 995 BC 114

TEMPLE AND WORSHIP

The Tabernacle and the Priesthood Before · c. 1445 or c. 1259 BC 60

David Takes Jerusalem and Brings the Ark After · c. 1003 BC 106

← Ruth and Boaz Earlier · c. 1100 BC

→ Saul Becomes Israel's First King Later · c. 1050 BC

JUDGES AND THE UNITED MONARCHY

Saul Becomes Israel's First King

c. 1050 BC · Traditional date

Israel's elders ask the aged Samuel for a king "like all the nations". Samuel warns them, then anoints Saul of Benjamin, who is chosen by lot at Mizpah and made king at Gilgal. Saul is later rejected for disobedience.



When Samuel was old and his sons took bribes as judges, the elders of Israel came to him at Ramah and asked for "a king to judge us like all the nations". Samuel was displeased. The Lord, the account says, told him to grant the request, since the people had rejected not Samuel but the Lord as their king, and to warn them first. Samuel told them what a king would take: their sons for his chariots and army, their daughters, their best fields, a tenth of their grain and flocks. The people insisted (1 Samuel 8).

Saul, son of Kish, a Benjaminite who stood a head taller than anyone else, came to Samuel while looking for his father's lost donkeys. Samuel had been told the

day before to anoint him as prince over Israel, and next morning he poured oil on Saul's head in private (1 Samuel 9:1–3, 15–17, 26–27; 10:1). Samuel then called the people to Mizpah, where Saul was chosen by lot and found hiding among the baggage. The people shouted, "Long live the king!", though some refused to accept him (1 Samuel 10:17–27).

When Nahash the Ammonite besieged Jabesh-gilead, Saul summoned the tribes and broke the siege (1 Samuel 11:1–11). Samuel then led the people to Gilgal, and "there they made Saul king before Yahweh" (1 Samuel 11:14–15). In a farewell speech Samuel told them that king and people alike would stand or fall by their obedience to the Lord (1 Samuel 12:13–15, 24–25).

Saul fought the Philistines throughout his reign, and Moab, Ammon, Edom and Amalek as well (1 Samuel 14:47–52). But at Gilgal he offered the sacrifice himself instead of waiting for Samuel, and Samuel told him that his kingdom would not last (1 Samuel 13:8–14). After he spared the Amalekite king Agag and the best of the livestock against the command he had been given, Samuel said, "to obey is better than sacrifice", and declared that the Lord had rejected him as king (1 Samuel 15:3, 7–9, 22–28).

The account holds two judgments of kingship side by side. Asking for a king is called a rejection of the Lord's own rule (1 Samuel 8:7; 12:17–19), and yet the king is the Lord's choice and his "anointed" (1 Samuel 10:24; 12:3). Deuteronomy's law of the king allows for a ruler whom God chooses and whom the law binds (Deuteronomy 17:14–20). The king whom Samuel anoints next is David (David and Goliath).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

No record outside the Bible mentions Saul, and the sources do not agree on how long he reigned. The Hebrew text of (1 Samuel 13:1) is generally thought to have lost its figures: as it stands it makes him one year old at his accession and gives him a reign of two years. Translations deal with the gap in different ways. Some leave it open; the World English Bible, from which this wiki quotes, prints thirty years for his age and forty-two for his reign. Paul's speech in Acts gives him forty years (Acts 13:21). Josephus, about AD 93, gives eighteen years in Samuel's

lifetime and twenty-two after it, where the translator brackets “and twenty” as doubtful (Josephus, Antiquities 6.378); in another place he gives twenty years in all (Josephus, Antiquities 10.143).

David’s accession is put at about 1010 BC by counting back, through the regnal figures of Kings, from later reigns that Assyrian records fix; the count starts from the chronology of Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), and is set out under David Becomes King. Forty years before that gives the traditional date of about 1050 BC shown here. Josephus’s twenty years would give about 1030 BC. On any reckoning the year is an estimate from the Bible’s own figures and from later tradition.

Primary sources

Scripture

1 Samuel 8; 1 Samuel 9:1–3, 15–17, 26–27; 10:1; 1 Samuel 10:17–27; 1 Samuel 11:1–11; 1 Samuel 11:14–15; 1 Samuel 12:13–15, 24–25; 1 Samuel 14:47–52; 1 Samuel 13:8–14; 1 Samuel 15:3, 7–9, 22–28; 1 Samuel 8:7; 12:17–19; 1 Samuel 10:24; 12:3; Deuteronomy 17:14–20; 1 Samuel 13:1; Acts 13:21

Jewish Antiquities Flavius Josephus · AD 93–94
6.378; 10.143

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Gilgal
Who Saul, Samuel
Threads Kingship and Messiah

In context

GROWS OUT OF

Samuel and the Loss of the Ark c. 1070 BC 91

LEADS TO

David and Goliath c. 1025 BC 99

KINGSHIP AND MESSIAH

Ruth and Boaz Before · c. 1100 BC 88

David and Goliath After · c. 1025 BC

← Samuel and the Loss of the Ark Earlier · c. 1070 BC
→ David and Goliath Later · c. 1025 BC

JUDGES AND THE UNITED MONARCHY

David and Goliath

c. 1025 BC · Traditional date

Samuel anoints David, the youngest son of Jesse of Bethlehem. In the valley of Elah the young shepherd kills the Philistine champion Goliath with a sling and a stone, and his fame turns King Saul against him.



After the rejection of Saul, the account says, the Lord sent Samuel to Jesse at Bethlehem to anoint one of his sons. Seven sons passed before Samuel and were refused, with the words, "man looks at the outward appearance, but Yahweh looks at the heart". The youngest, David, was fetched from the sheep and anointed among his brothers (1 Samuel 16:1–13). David then entered Saul's service as a harp player and armour-bearer (1 Samuel 16:14–23).

The Philistines gathered at Socoh in Judah, and Saul's army faced them across the Valley of Elah (1 Samuel 17:1–3). A Philistine champion, Goliath of Gath, came out every day for forty days and challenged Israel to settle the war by single combat. The Hebrew text makes him six cubits and a span tall, with bronze armour

and an iron spearhead of six hundred shekels (1 Samuel 17:4–11, 16). The Greek Septuagint gives his height as four cubits and a span (Septuagint 1 Samuel (1 Kingdoms) 17:4), and so does Josephus (Josephus, Antiquities 6.171).

David, sent by his father with food for his brothers in the camp, heard the challenge and offered to fight (1 Samuel 17:17–32). He put aside the armour Saul gave him and took his staff, his sling and five smooth stones from the brook (1 Samuel 17:38–40). To Goliath he said, "You come to me with a sword, with a spear, and with a javelin; but I come to you in the name of Yahweh of Armies" (1 Samuel 17:45). His stone struck the Philistine in the forehead. David cut off his head with Goliath's own sword, and the Philistines fled (1 Samuel 17:48–52).

Saul kept David at court, and Saul's son Jonathan made a covenant of friendship with him (1 Samuel 18:1–4). But when the women sang, "Saul has slain his thousands, and David his ten thousands", the king grew angry and afraid, and twice threw his spear at him (1 Samuel 18:6–12).

The account sets David's anointing beside his victory. The Spirit of the Lord comes on David and departs from Saul (1 Samuel 16:13–14), and David tells Goliath that the fight will show "that Yahweh doesn't save with sword and spear" (1 Samuel 17:47). From here the books of Samuel follow David's rise and Saul's decline until Saul's death (David Becomes King).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Samuel gives no year for these events. David was thirty when he became king (2 Samuel 5:4), about 1010 BC on the usual reckoning back from later reigns that Assyrian records fix (David Becomes King), and Saul calls him a youth at the time of the fight (1 Samuel 17:33). That places it roughly around 1025 BC. The date rests wholly on the Bible's own figures.

The story has come down in more than one form. In its oldest manuscripts the Greek version is much shorter than the Hebrew: it lacks 1 Samuel 17:12–31 and 17:55–18:5, the parts in which David arrives from Bethlehem and Saul asks who he is. Whether the Greek shortened the story or the Hebrew joined two accounts is debated (D. Barthélemy, D. W. Gooding, J. Lust and E. Tov, *The Story of David and Goliath: Textual and Literary Criticism*, 1986). A separate notice says, in the

Hebrew text, that Elhanan of Bethlehem killed "Goliath the Gittite" (2 Samuel 21:19). Chronicles says that Elhanan killed Lahmi, Goliath's brother (1 Chronicles 20:5). Some translations follow Chronicles in Samuel as well; the World English Bible, from which this wiki quotes, reads "Goliath the Gittite's brother" there.

Primary sources

Scripture

1 Samuel 16:1–13; 1 Samuel 16:14–23; 1 Samuel 17:1–3; 1 Samuel 17:4–11, 16; 1 Samuel 17:17–32; 1 Samuel 17:38–40; 1 Samuel 17:45; 1 Samuel 17:48–52; 1 Samuel 18:1–4; 1 Samuel 18:6–12; 1 Samuel 16:13–14; 1 Samuel 17:47; 2 Samuel 5:4; 1 Samuel 17:33; 2 Samuel 21:19; 1 Chronicles 20:5

The Septuagint 3rd–2nd century BC
1 Samuel (1 Kingdoms) 17:4

Jewish Antiquities Flavius Josephus · AD 93–94
6.171

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Valley of Elah, Bethlehem
Who David, Saul, Goliath, Samuel
Threads Kingship and Messiah

In context

GROWS OUT OF

Saul Becomes Israel's First King c. 1050 BC 95

LEADS TO

David Becomes King c. 1010–1003 BC 102

KINGSHIP AND MESSIAH

Saul Becomes Israel's First King Before · c. 1050 BC 95

David Becomes King After · c. 1010–1003 BC 102

← Saul Becomes Israel's First King Earlier · c. 1050 BC
→ David Becomes King Later · c. 1010–1003 BC

JUDGES AND THE UNITED MONARCHY

David Becomes King

c. 1010–1003 BC · Estimated date

After Saul dies in battle on Mount Gilboa, the men of Judah anoint David king at Hebron. Seven and a half years later, when the war with Saul's house is over, the elders of all Israel anoint him king over the whole nation.



Saul died fighting the Philistines on Mount Gilboa. Three of his sons were killed, among them Jonathan, and the king, hard pressed by archers, fell on his own sword (1 Samuel 31:1–6). David was at Ziklag when the news came. He mourned and fasted, and made a lament for Saul and Jonathan with the refrain, "How the mighty have fallen!" (2 Samuel 1:1–4, 11–12, 17–27).

David asked the Lord where he should go and was sent to Hebron. There the men of Judah anointed him king over the house of Judah (2 Samuel 2:1–4). Abner, the commander of Saul's army, made Saul's son Ish-bosheth king over the other tribes

at Mahanaim (2 Samuel 2:8–10). A long war followed, in which David's house grew stronger and Saul's weaker (2 Samuel 3:1).

Abner quarrelled with Ish-bosheth and offered to bring all Israel over to David. At Hebron he was killed by Joab, David's commander, in revenge for a brother. David mourned him in public, and the people understood that the king had not ordered the killing (2 Samuel 3:6–12, 26–37). Two of Ish-bosheth's own captains then murdered him in his bed and brought his head to David, who had them put to death (2 Samuel 4:2, 5–12).

All the tribes of Israel then came to Hebron and said, "we are your bone and your flesh". David made a covenant with the elders before the Lord, and they anointed him king over Israel (2 Samuel 5:1–3). He was thirty years old when he began to reign. He reigned forty years: seven and a half at Hebron over Judah, and thirty-three at Jerusalem over all Israel and Judah (2 Samuel 5:4–5). Chronicles passes over the years of civil war and tells only of the anointing by all Israel (1 Chronicles 11:1–3).

In this account David does not seize the throne from Saul's family. He executes the man who claims to have killed Saul (2 Samuel 1:13–16), as he does the murderers of Ish-bosheth, and he is made king first by the men of Judah and then by the elders of Israel. The first thing Samuel tells of him as king of the whole nation is the taking of Jerusalem (David Takes Jerusalem and Brings the Ark). The New Testament opens by calling Jesus "the son of David" (Matthew 1:1).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Samuel and Kings give lengths of reigns, not calendar years. David reigned forty years, seven and a half at Hebron and thirty-three at Jerusalem (2 Samuel 5:4–5) (1 Kings 2:11), and Solomon reigned forty (1 Kings 11:42). Calendar years are found by counting backwards from later reigns. Assyrian records fix two points: King Ahab fought Shalmaneser III at Qarqar in 853 BC (Ahab at the Battle of Qarqar), and Jehu paid him tribute in 841 BC (Jehu's Revolt and Tribute to Assyria). Working back from these through the regnal figures in Kings, Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), put Solomon's death and the division of the kingdom in 931/930 BC (The Kingdom Divides). Forty years for Solomon and forty for David then place David's accession at Hebron

about 1010 BC and his anointing over all Israel about 1003 BC. K. A. Kitchen, *On the Reliability of the Old Testament* (2003), gives much the same dates.

The margin is wider than these figures suggest. Forty years is a figure that the Bible uses often, and it may be a round number: it is given for David, for Solomon and for several of the judges (Judges 3:11; 5:31; 8:28). If either reign was in fact shorter or longer, the dates move with it.

No inscription from David's lifetime names him. The earliest widely accepted mention outside the Bible is the phrase "House of David" on an Aramaic stele of the ninth century BC (The House of David Inscription from Tel Dan).

Primary sources

Scripture

1 Samuel 31:1–6; 2 Samuel 1:1–4, 11–12, 17–27; 2 Samuel 2:1–4; 2 Samuel 2:8–10; 2 Samuel 3:1; 2 Samuel 3:6–12, 26–37; 2 Samuel 4:2, 5–12; 2 Samuel 5:1–3; 2 Samuel 5:4–5; 1 Chronicles 11:1–3; 2 Samuel 1:13–16; Matthew 1:1; 1 Kings 2:11; 1 Kings 11:42; Judges 3:11; 5:31; 8:28

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Hebron
Who David, Saul
Threads Kingship and Messiah

In context

GROWS OUT OF

David and Goliath c. 1025 BC 99

LEADS TO

David Takes Jerusalem and Brings the Ark c. 1003 BC 106

KINGSHIP AND MESSIAH

David and Goliath Before · c. 1025 BC 99

David Takes Jerusalem and Brings the Ark After · c. 1003 BC 106

← David and Goliath Earlier · c. 1025 BC
→ David Takes Jerusalem and Brings the Ark Later · c. 1003 BC

JUDGES AND THE UNITED MONARCHY

David Takes Jerusalem and Brings the Ark

c. 1003 BC · Estimated date

David captures the Jebusite stronghold of Zion, makes it his capital and brings the ark of the covenant there with music and dancing. Jerusalem becomes both the royal city and a centre of Israel's worship.



Joshua and Judges say that neither Judah nor Benjamin drove the Jebusites out of Jerusalem, and that they still lived there (Joshua 15:63) (Judges 1:21). Once he was king of all Israel, David marched against the city. The Jebusites said that even the blind and the lame could keep him out. "Nevertheless David took the stronghold of Zion. This is David's city" (2 Samuel 5:6–7). Samuel mentions a watercourse in connection with the attack (2 Samuel 5:8); Chronicles says that Joab went up first and was made commander for it (1 Chronicles 11:4–6).

David lived in the stronghold and built around it, and Hiram, king of Tyre, sent cedar, carpenters and masons to build him a house (2 Samuel 5:9–11). The

Philistines came up against him twice in the valley of Rephaim and were beaten back (2 Samuel 5:17–25).

David then went with thirty thousand men to fetch the ark of God from the house of Abinadab at Kiriath-jearim, where it had been taken after the Philistines returned it (Samuel and the Loss of the Ark). It was carried on a new cart. When the oxen stumbled, Uzzah put out his hand to steady the ark and died beside it. David was afraid and left the ark for three months in the house of Obed-edom the Gittite (2 Samuel 6:1–11) (1 Chronicles 13:5–6).

Hearing that Obed-edom's house had been blessed, David brought the ark up to Jerusalem with sacrifices, shouting and trumpets. Wearing a linen ephod, he "danced before Yahweh with all his might". The ark was set in a tent he had pitched for it; he offered sacrifices, blessed the people and gave food to everyone (2 Samuel 6:12–19). Michal, Saul's daughter, despised him for dancing; David answered that he had danced before the Lord, who had chosen him over her father (2 Samuel 6:16, 20–23). Chronicles adds that this time Levites carried the ark on poles, as the law of Moses required, and that David appointed Levites to sing and play before it (1 Chronicles 15:2, 13–16; 16:4–7).

A city that the Jebusites had held until then became the king's own, and with the ark it became a place of worship as well. Psalm 132 remembers David's vow to find a dwelling for the Lord and says, "Yahweh has chosen Zion" (Psalm 132:1–5, 13–14). David's wish to build a house for the ark leads to the promise of God's Covenant with David and to Solomon Builds the Temple.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

David reigned seven and a half years at Hebron before he reigned in Jerusalem (2 Samuel 5:5). With his accession about 1010 BC, the capture of the city falls about 1003 BC. That year is reckoned backwards from later reigns that Assyrian records fix, through the regnal figures of Kings, on the chronology of Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983). It depends on forty-year reigns for David and Solomon, which may be round numbers; David Becomes King sets out the reckoning. Samuel does not say how long afterwards the ark was brought up. Chronicles tells of the first attempt soon after its account of the capture (1 Chronicles 13:1–6).

What Jerusalem was like in the tenth century BC is disputed among archaeologists. Eilat Mazar, *The Palace of King David* (2009), attributes a large stone building she excavated in the City of David to this period. Israel Finkelstein and Neil Asher Silberman, *David and Solomon* (2006), argue that Jerusalem was then a small hill town and that the biblical picture was drawn later.

Primary sources

Scripture

Joshua 15:63; Judges 1:21; 2 Samuel 5:6–7; 2 Samuel 5:8; 1 Chronicles 11:4–6; 2 Samuel 5:9–11; 2 Samuel 5:17–25; 2 Samuel 6:1–11; 1 Chronicles 13:5–6; 2 Samuel 6:12–19; 2 Samuel 6:16, 20–23; 1 Chronicles 15:2, 13–16; 16:4–7; Psalm 132:1–5, 13–14; 2 Samuel 5:5; 1 Chronicles 13:1–6

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who David
Threads Kingship and Messiah, Temple and Worship

In context

GROWS OUT OF

David Becomes King c. 1010–1003 BC 102
Samuel and the Loss of the Ark c. 1070 BC 91

LEADS TO

God's Covenant with David c. 1000 BC 110

KINGSHIP AND MESSIAH

David Becomes King Before · c. 1010–1003 BC 102
God's Covenant with David After · c. 1000 BC 110

TEMPLE AND WORSHIP

Samuel and the Loss of the Ark Before · c. 1070 BC 91
Solomon Builds the Temple After · c. 966–959 BC 118

← David Becomes King Earlier · c. 1010–1003 BC
→ God’s Covenant with David Later · c. 1000 BC

JUDGES AND THE UNITED MONARCHY

God's Covenant with David

c. 1000 BC · Traditional date

David proposes to build a temple for the ark. Through the prophet Nathan he is told instead that God will build him a house, a dynasty whose throne will stand for ever. The promise becomes the root of the hope for a Messiah.



When David was settled in his palace at Jerusalem, he said to the prophet Nathan that he lived in a house of cedar while the ark of God stayed in a tent. Nathan told him to do what he had in mind (2 Samuel 7:1–3). That night, the account says, the word of the Lord came to Nathan with a different answer. The Lord had moved about in a tent since the exodus and had never asked any leader of Israel for a house of cedar (2 Samuel 7:4–7).

The oracle then turns on the word "house". The Lord had taken David from following the sheep to be prince over Israel, and now "Yahweh will make you a house". After David's death a son of his will succeed him and will build a house

for the Lord's name. "I will be his father, and he will be my son." If he does wrong he will be punished, but the Lord's favour will not be taken from him as it was from Saul. "Your house and your kingdom will be made sure forever before you. Your throne will be established forever" (2 Samuel 7:8–16).

The chapter does not use the word covenant. David's last words do: "he has made with me an everlasting covenant" (2 Samuel 23:5). In Psalm 89 the Lord says, "I have made a covenant with my chosen one, I have sworn to David, my servant" (Psalm 89:3–4). The texts differ on whether the promise has conditions. Samuel and Psalm 89 say that the sins of David's sons will be punished but the promise will stand (Psalm 89:30–37). Psalm 132 and the prayer of Solomon in Kings make the throne depend on their obedience (Psalm 132:11–12) (1 Kings 8:25). Chronicles repeats the oracle without the clause about punishment (1 Chronicles 17:11–14).

Kings explains by this promise why David's family kept part of the kingdom when it was torn from Solomon's son (1 Kings 11:11–13). Psalm 89 laments a time when the king's crown lay in the dust, and asks where the Lord's sworn faithfulness to David has gone (Psalm 89:38–49). Prophets spoke of a king still to come from David's family: a child on David's throne, a shoot from the stock of Jesse, a righteous Branch (Isaiah 9:6–7) (Isaiah 11:1–2) (Jeremiah 23:5–6).

The New Testament applies the promise to Jesus. In Luke the angel tells Mary that God will give her son "the throne of his father, David", and that his kingdom will have no end (Luke 1:32–33). Peter says at Pentecost that David knew of God's oath and spoke of the resurrection of the Christ (Acts 2:29–32). Paul calls Jesus a descendant of David "according to the flesh" (Romans 1:3), and Hebrews quotes "I will be to him a Father" as said of the Son (Hebrews 1:5). Augustine, in the early fifth century, argued that the promise was not fulfilled in Solomon and pointed to Christ (Augustine, City of God 17.8).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Samuel sets the oracle after David had moved into his house of cedar in Jerusalem and had been given "rest from all his enemies" (2 Samuel 7:1–2). That puts it after the capture of the city about 1003 BC (David Takes Jerusalem and Brings the

Ark) and before David's death about 970 BC, dates reckoned back from later reigns that Assyrian records fix (David Becomes King). No year is given, and the books of Samuel are not arranged strictly in order of time. The year shown, about 1000 BC, is a conventional placing early in the Jerusalem years.

A date late in the reign is also possible. The cedar house was built by craftsmen sent by Hiram of Tyre (2 Samuel 5:11). Josephus says that the temple was begun in Hiram's eleventh year (Josephus, Antiquities 8.62) or, where he cites Tyrian records, his twelfth (Josephus, Against Apion 1.126); Kings puts it in Solomon's fourth year (1 Kings 6:1). If those figures are right, Hiram came to the throne only seven or eight years before Solomon did, and the house and the oracle belong to David's last decade.

Primary sources

Scripture

2 Samuel 7:1–3; 2 Samuel 7:4–7; 2 Samuel 7:8–16; 2 Samuel 23:5; Psalm 89:3–4; Psalm 89:30–37; Psalm 132:11–12; 1 Kings 8:25; 1 Chronicles 17:11–14; 1 Kings 11:11–13; Psalm 89:38–49; Isaiah 9:6–7; Isaiah 11:1–2; Jeremiah 23:5–6; Luke 1:32–33; Acts 2:29–32; Romans 1:3; Hebrews 1:5; 2 Samuel 7:1–2; 2 Samuel 5:11; 1 Kings 6:1

The City of God Augustine of Hippo · AD 413–426
17.8

Jewish Antiquities Flavius Josephus · AD 93–94
8.62

Against Apion Flavius Josephus · c. AD 94–100
1.126

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who David, Nathan
Threads Covenant and Promise, Kingship and Messiah

In context

GROWS OUT OF

David Takes Jerusalem and Brings the Ark c. 1003 BC 106

God's Covenant with Abraham c. 2080–2067 BC 32

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David, Bathsheba and Nathan c. 995 BC 114

Solomon Builds the Temple c. 966–959 BC 118

The House of David Inscription from Tel Dan c. 840 BC 150

The Call of Isaiah c. 740 BC 160

The Birth of Jesus c. 6–4 BC 286

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The Age of the Judges Before · c. 1375 or c. 1200 – c. 1050 BC 84

Amos and Hosea Prophesy to Israel After · c. 755 BC 157

KINGSHIP AND MESSIAH

David Takes Jerusalem and Brings the Ark Before · c. 1003 BC 106

David, Bathsheba and Nathan After · c. 995 BC 114

← David Takes Jerusalem and Brings the Ark Earlier · c. 1003 BC
→ David, Bathsheba and Nathan Later · c. 995 BC

JUDGES AND THE UNITED MONARCHY

David, Bathsheba and Nathan

c. 995 BC · Traditional date

Samuel tells how David takes Bathsheba, the wife of one of his warriors, and when she is pregnant has her husband Uriah killed in battle. The prophet Nathan confronts him. The child dies; a second son, Solomon, is born.



The story opens during the war with Ammon. In the spring David sent Joab and the army to ravage Ammon and besiege Rabbah, and stayed in Jerusalem (2 Samuel 11:1). One evening, from the roof of his house, he saw a woman bathing. He was told that she was Bathsheba, daughter of Eliam and wife of Uriah the Hittite. He sent for her and lay with her, and she sent him word that she was pregnant (2 Samuel 11:2–5).

David recalled Uriah from the siege and told him to go down to his house. Uriah would not eat, drink and lie with his wife while the ark and the army were camped in the field. He slept at the door of the king's house, and again did not go home

when David made him drunk (2 Samuel 11:6–13). David sent him back with a letter for Joab: Uriah was to be put where the fighting was fiercest and left to be struck down. He was killed under the wall of Rabbah with others of David's men (2 Samuel 11:14–17, 24). When Bathsheba had mourned her husband, David brought her to his house. She became his wife and bore a son. The chapter ends: "the thing that David had done displeased Yahweh" (2 Samuel 11:26–27).

Samuel says that the Lord sent Nathan to David. The prophet told him of a rich man with many flocks who took a poor man's one ewe lamb to feed a guest. David said that the man deserved to die. Nathan answered, "You are the man." Because David had killed Uriah and taken his wife, the sword would never leave his house, and what he had done in secret would be done to his own wives in the sight of all Israel (2 Samuel 12:1–12). David said, "I have sinned against Yahweh." Nathan replied that the Lord had put away his sin and that he would not die, but that the child would (2 Samuel 12:13–14). The child fell ill, and David fasted and lay on the ground; on the seventh day it died (2 Samuel 12:15–18). Bathsheba bore David another son, Solomon (2 Samuel 12:24–25).

Later in the book David's son Absalom drives him out of Jerusalem and takes his father's concubines in a tent on the palace roof, "in the sight of all Israel" (2 Samuel 15:13–14) (2 Samuel 16:21–22).

The biblical writers treat the episode differently. Kings judges that David did what was right all his life "except only in the matter of Uriah the Hittite" (1 Kings 15:5). Chronicles tells of the siege of Rabbah, with David remaining in Jerusalem, and passes straight to the city's capture (1 Chronicles 20:1–3). The heading of Psalm 51 assigns that prayer of repentance to David "when Nathan the prophet came to him" (Psalm 51:1–4). Matthew's genealogy of Jesus names Solomon's mother only as the woman who had been Uriah's wife (Matthew 1:6).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Samuel gives no year. The story is set in David's years at Jerusalem, during the war with Ammon (2 Samuel 10:1–7) (2 Samuel 11:1); those years run from about 1003 to about 970 BC, reckoned as David becomes king explains.

The next generation narrows the span. Solomon was born to Bathsheba after the first child had died (2 Samuel 12:24). He reigned forty years (1 Kings 11:42), and his son Rehoboam was forty-one at his own accession (1 Kings 14:21), so on these figures Rehoboam was born about a year before Solomon became king. Solomon was therefore already a father when he became king about 970 BC, which puts his own birth in the 980s BC at the latest, and the events told here come before it. The year shown, about 995 BC, is a placing within that span and is not given by any source; it is a conventional placing, marked as traditional like the date of the covenant with David. If the forty-year reigns are round numbers, as the note on David's accession allows, the margin is wider.

Primary sources

Scripture

2 Samuel 11:1; 2 Samuel 11:2–5; 2 Samuel 11:6–13; 2 Samuel 11:14–17, 24; 2 Samuel 11:26–27; 2 Samuel 12:1–12; 2 Samuel 12:13–14; 2 Samuel 12:15–18; 2 Samuel 12:24–25; 2 Samuel 15:13–14; 2 Samuel 16:21–22; 1 Kings 15:5; 1 Chronicles 20:1–3; Psalm 51:1–4; Matthew 1:6; 2 Samuel 10:1–7; 2 Samuel 12:24; 1 Kings 11:42; 1 Kings 14:21

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who David, Bathsheba, Nathan, Uriah the Hittite
Threads Kingship and Messiah, Prophets and Prophecy

In context

GROWS OUT OF

God's Covenant with David c. 1000 BC 110

LEADS TO

Solomon Builds the Temple c. 966–959 BC 118

KINGSHIP AND MESSIAH

God's Covenant with David Before · c. 1000 BC 110

Solomon Builds the Temple After · c. 966–959 BC 118

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← God's Covenant with David Earlier · c. 1000 BC
→ Solomon Builds the Temple Later · c. 966–959 BC

JUDGES AND THE UNITED MONARCHY

Solomon Builds the Temple

c. 966–959 BC · Estimated date

In the fourth year of his reign Solomon begins a temple for the Lord in Jerusalem, with cedar and craftsmen from Hiram of Tyre. Seven years later the ark is carried into its inner room and the house is dedicated.



David had wished to build a house for the ark and was told that his son would build it (God's Covenant with David). Kings gives David's wars as the reason; Chronicles says that he had shed too much blood (1 Kings 5:3) (1 Chronicles 22:7–10). His son Solomon wrote to Hiram of Tyre, who had been David's ally. Hiram sent cedar and cypress from Lebanon by sea, and Solomon paid him each year in wheat and oil. Solomon also raised a levy of thirty thousand Israelites to work in Lebanon by turns (1 Kings 5:1–14).

Building began in the second month of Solomon's fourth year (1 Kings 6:1). Chronicles places the temple on Mount Moriah, on the threshing floor of Ornan the Jebusite, which David had bought for an altar (2 Chronicles 3:1) (2 Samuel

24:18–25). The house was sixty cubits long, twenty wide and thirty high. Its stone was dressed at the quarry, it was lined with cedar and overlaid with gold, and at the back was an inner sanctuary of twenty cubits each way, where two cherubim of olive wood stood with their wings touching (1 Kings 6:2–7, 15–28). A bronze-worker from Tyre, also named Hiram, cast the two pillars at the porch (1 Kings 7:13–22). The work was finished in the eighth month of the eleventh year, after seven years (1 Kings 6:37–38).

At the feast of the seventh month the priests carried the ark from the city of David into the inner sanctuary. Kings notes that it held only the two stone tablets of Moses. A cloud filled the house, so that the priests could not stand to minister (1 Kings 8:1–11). Solomon prayed before the altar: "heaven and the heaven of heavens can't contain you; how much less this house that I have built!" He asked that prayers made toward this place be heard, those of Israel and those of the foreigner from a far country (1 Kings 8:22–30, 41–43). Chronicles adds that fire came down from heaven on the sacrifices (2 Chronicles 7:1–3). Afterwards, Kings says, the Lord appeared to Solomon with a promise and a warning: if Israel turned to other gods, this house would be cast off (1 Kings 9:1–9).

Josephus, near the end of the first century AD, says that the public records of Tyre mentioned the building of the temple. He quotes two earlier authors, Dius and Menander of Ephesus, on the dealings of King Hirom with Solomon, and dates the temple to Hirom's twelfth year (Josephus, Against Apion 1.106–127). The works of both writers are lost.

The temple stood for nearly four centuries, until the Babylonians burned it (2 Kings 25:8–9) (The Fall of Jerusalem and the Destruction of the Temple). In Acts, Stephen recalls that Solomon built the house and adds that "the Most High doesn't dwell in temples made with hands" (Acts 7:47–48). John says that Jesus, speaking of a temple destroyed and raised in three days, "spoke of the temple of his body" (John 2:19–21).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Kings dates the start of building to the second month of Solomon's fourth year and its completion to the eighth month of his eleventh (1 Kings 6:1, 37–38). Solomon reigned forty years (1 Kings 11:42), and the year of his death is reckoned

back from later reigns that Assyrian records fix; David Becomes King sets out the method. Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), put his death in 931/930 BC, which makes the start of building the spring of 966 BC. Rodger C. Young, "When Did Solomon Die?", *Journal of the Evangelical Theological Society* 46 (2003), pp. 589–603, argues that Solomon died some months earlier than Thiele held, which moves the start to the spring of 967 BC. Completion, in the autumn of the eleventh year, then falls between 961 and 959 BC, depending on the starting year and on whether the regnal year began in autumn or in spring.

A second line of reckoning comes from Tyre. Josephus cites Tyrian records that put the temple 143 years and eight months before the founding of Carthage (Josephus, Against Apion 1.106–127), which ancient writers placed in either 825 or 814 BC. Taking 825 BC, F. M. Cross, "An Interpretation of the Nora Stone", *Bulletin of the American Schools of Oriental Research* 208 (1972), p. 17, dated the start of building to 968 BC, and William H. Barnes, *Studies in the Chronology of the Divided Monarchy of Israel* (1991), follows him. That is within two years of the figure from the Hebrew kings. Both lines rest on totals handed down in later texts, and Solomon's forty years may be a round number.

The 480 years of (1 Kings 6:1) bear on the date of the exodus, not of the temple (The Exodus from Egypt). No inscription from Solomon's time names him or the temple.

Primary sources

Scripture

1 Kings 5:3; 1 Chronicles 22:7–10; 1 Kings 5:1–14; 1 Kings 6:1; 2 Chronicles 3:1; 2 Samuel 24:18–25; 1 Kings 6:2–7, 15–28; 1 Kings 7:13–22; 1 Kings 6:37–38; 1 Kings 8:1–11; 1 Kings 8:22–30, 41–43; 2 Chronicles 7:1–3; 1 Kings 9:1–9; 2 Kings 25:8–9; Acts 7:47–48; John 2:19–21; 1 Kings 6:1, 37–38; 1 Kings 11:42

Against Apion Flavius Josephus · c. AD 94–100
1.106–127

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem

Who Solomon, Hiram of Tyre
Threads Temple and Worship, Kingship and Messiah

In context

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God's Covenant with David c. 1000 BC 110

The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60

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The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

TEMPLE AND WORSHIP

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KINGSHIP AND MESSIAH

David, Bathsheba and Nathan Before · c. 995 BC 114

The Kingdom Divides After · c. 930 BC 124

← David, Bathsheba and Nathan Earlier · c. 995 BC
→ The Kingdom Divides Later · c. 930 BC
TIMELINE

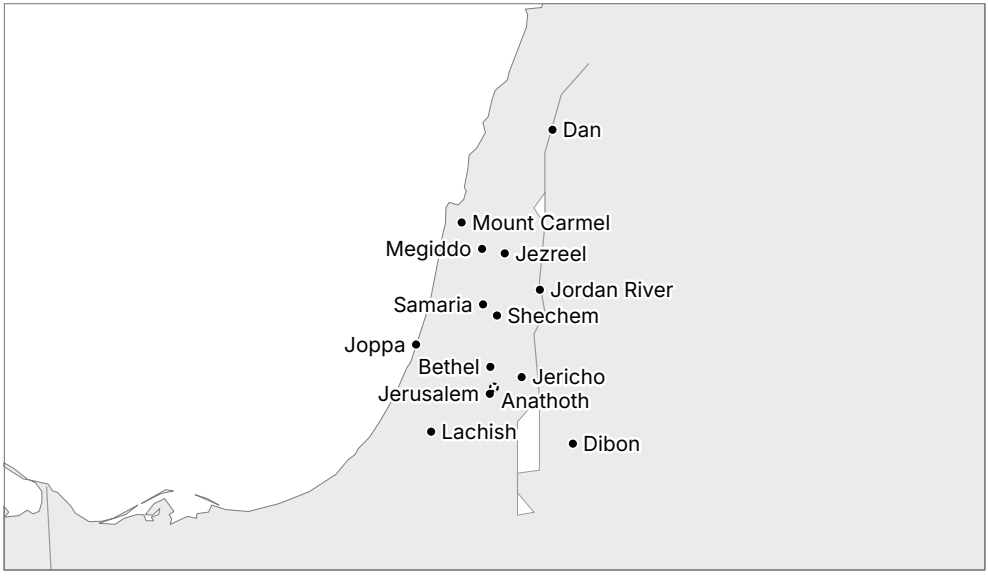
The Divided Kingdom and the Prophets

c. 930–597 BC

The kingdom splits into Israel and Judah. Prophets confront kings, Assyria destroys the north, and for the first time inscriptions name the Bible's rulers.

From this era on, Assyrian and Babylonian records give fixed dates: Ahab at Qarqar in 853 BC, Jehu's tribute in 841 BC, the fall of Samaria in 722 BC, Sennacherib's campaign in 701 BC. The great prophets, Elijah, Amos, Hosea, Isaiah and Jeremiah, speak into these crises, and their words become Scripture.

WHERE THIS ERA UNFOLDED



Beyond this map: Thebes, Mount Sinai, Qarqar, Kalhu, Nineveh, Carchemish

EVENTS OF THIS ERA

The Kingdom Divides c. 930 BC 124

Shishak Invades Judah c. 925 BC 128

Elijah on Mount Carmel c. 860 BC 132
Ahab at the Battle of Qarqar 853 BC 135
Elisha Succeeds Elijah c. 850 BC 139
Jehu's Revolt and Tribute to Assyria 841 BC 142
Moab's Revolt and the Mesha Stele c. 840 BC 146
The House of David Inscription from Tel Dan c. 840 BC 150
Jonah Sent to Nineveh c. 760 BC 154
Amos and Hosea Prophesy to Israel c. 755 BC 157
The Call of Isaiah c. 740 BC 160
The Fall of Samaria 722/721 BC 164
Hezekiah Withstands Sennacherib 701 BC 168
The Call of Jeremiah 627 BC 172
Josiah's Reform and the Book of the Law 622 BC 176
Josiah Falls at Megiddo 609 BC 180
Babylon Defeats Egypt at Carchemish 605 BC 184

THE DIVIDED KINGDOM AND THE PROPHETS

The Kingdom Divides

c. 930 BC · Estimated date

After Solomon's death the northern tribes reject his son Rehoboam at Shechem and make Jeroboam their king. Israel in the north and Judah in the south become separate kingdoms, and Jeroboam sets up his own sanctuaries at Bethel and Dan.



Kings traces the division back to the reign of Solomon. Jeroboam I, an Ephraimite whom Solomon had put in charge of the forced labour of the house of Joseph, was met on the road by the prophet Ahijah of Shiloh. Ahijah tore a new cloak into twelve pieces and gave him ten: ten tribes would be taken from Solomon's son, and one left to the house of David for the sake of David and of Jerusalem (1 Kings 11:26–36). Solomon tried to kill Jeroboam, who fled to Shishak, king of Egypt (1 Kings 11:40).

When Solomon died, his son Rehoboam went to Shechem, where all Israel had gathered to make him king. The assembly, with Jeroboam back from Egypt, asked

him to lighten the heavy yoke his father had laid on them. The older counsellors advised him to agree. He took the advice of the young men he had grown up with and answered: "My father chastised you with whips, but I will chastise you with scorpions" (1 Kings 12:1–14).

The northern tribes replied, "What portion have we in David?", and went home. Rehoboam's officer over the forced labour was stoned to death and the king fled to Jerusalem. Israel made Jeroboam king; only Judah, with Benjamin, stayed with the house of David. Rehoboam raised an army to win back the north, but the prophet Shemaiah forbade the war and the men went home (1 Kings 12:16–24). Kings says the outcome came from the Lord, to fulfil Ahijah's word (1 Kings 12:15). Chronicles tells the story in the same terms (2 Chronicles 10:1–11:4).

Jeroboam made Shechem his residence. So that his people would not go up to sacrifice in Jerusalem, he set up two golden calves, one at Bethel and one at Dan, appointed priests who were not Levites and fixed a festival of his own in the eighth month (1 Kings 12:25–33). Chronicles adds that priests and Levites from the north moved to Judah (2 Chronicles 11:13–17). Kings calls the calves the sin of Jeroboam and measures later kings of Israel by it (1 Kings 12:30; 16:26; 2 Kings 10:29; 15:9).

From here the Old Testament follows two kingdoms. Israel, the larger, lasted until the Fall of Samaria; Judah, ruled by David's line, lasted until the Fall of Jerusalem and the Destruction of the Temple. Ahijah's oracle says that David's descendants would be humbled, "but not forever" (1 Kings 11:39). Ezekiel later looks for a day when they will no longer be "divided into two kingdoms" and David will be king over them all (Ezekiel 37:22–24).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Kings gives no calendar date. The year is reached by counting back from two points that Assyrian records fix for the northern kingdom: Ahab fought at Qarqar in 853 BC (Kurkh Monolith ii 91–92) and Jehu paid tribute in 841 BC (Shalmaneser III, Annals RIAo 12, lines 21–30). Kings gives the lengths of the two reigns between those kings (1 Kings 22:51; 2 Kings 3:1) and of the reigns from Jeroboam to Ahab (1 Kings 14:20; 15:25, 33; 16:8, 23, 29).

How those totals convert to years depends on whether a king's first, partial year was counted. Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), puts the division in 931/930 BC. W. F. Albright, "The Chronology of the Divided Monarchy of Israel", *Bulletin of the American Schools of Oriental Research* 100 (1945), put it in 922 BC. The timeline uses about 930 BC.

Primary sources

Scripture

1 Kings 11:26–36; 1 Kings 11:40; 1 Kings 12:1–14; 1 Kings 12:16–24; 1 Kings 12:15; 2 Chronicles 10:1–11:4; 1 Kings 12:25–33; 2 Chronicles 11:13–17; 1 Kings 12:30; 16:26; 2 Kings 10:29; 15:9; 1 Kings 11:39; Ezekiel 37:22–24; 1 Kings 22:51; 2 Kings 3:1; 1 Kings 14:20; 15:25, 33; 16:8, 23, 29

The Kurkh Monolith of Shalmaneser III Issued in the name of Shalmaneser III · 853 or 852 BC

ii 91–92

Annals of Shalmaneser III (Other Copies) Issued in the name of Shalmaneser III · 858–824 BC

RIAo 12, lines 21–30

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Shechem, Bethel, Dan
Who Rehoboam, Jeroboam I
Threads Kingship and Messiah, Temple and Worship

In context

GROWS OUT OF

Solomon Builds the Temple c. 966–959 BC 118

LEADS TO

Shishak Invades Judah c. 925 BC 128

Elijah on Mount Carmel c. 860 BC 132

Amos and Hosea Prophesy to Israel c. 755 BC 157

KINGSHIP AND MESSIAH

Solomon Builds the Temple Before · c. 966–959 BC 118

Jehu's Revolt and Tribute to Assyria After · 841 BC 142

TEMPLE AND WORSHIP

Solomon Builds the Temple Before · c. 966–959 BC 118

Shishak Invades Judah After · c. 925 BC 128

← Solomon Builds the Temple Earlier · c. 966–959 BC

→ Shishak Invades Judah Later · c. 925 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Shishak Invades Judah

c. 925 BC · Estimated date

In Rehoboam's fifth year the Egyptian king Shishak marches on Jerusalem and carries off the treasures of the temple and the palace. Shoshenq I's relief at Karnak lists towns he claimed in Judah, Israel and the Negev.



Shishak first appears in Kings as the king of Egypt who sheltered Jeroboam I when he fled from Solomon (1 Kings 11:40). He is generally identified with the pharaoh whom Egyptian inscriptions call Shoshenq I, the founder of Egypt's Twenty-second Dynasty.

In the fifth year of Rehoboam, Kings says, Shishak came up against Jerusalem and took away the treasures of the temple and of the palace, including the gold shields that Solomon had made. Rehoboam replaced them with shields of bronze (1 Kings 14:25–28). Chronicles tells more. Shishak came with 1,200 chariots, 60,000 horsemen and a host of Libyans, Sukkiim and Cushites, and took the

fortified cities of Judah. The prophet Shemaiah told the king and his officers that they had abandoned the Lord and were now abandoned to Shishak. They humbled themselves, and Jerusalem was not destroyed, but it lost its treasures and became subject to Egypt (2 Chronicles 12:1–12). Neither book says that the city was stormed.

Shoshenq left his own record on a wall of the temple of Amun at Karnak, in Thebes. The god hands him rows of bound figures, each labelled with the name of a town (Bubastite Portal relief the scene (Breasted §718)). Those that have been read include Megiddo, Taanach, Shunem, Beth-shean and Rehob in the north, Mahanaim east of the Jordan, Gibeon, Beth-horon and Aijalon in the hills north-west of Jerusalem (Bubastite Portal relief town list, nos. 14–27 (Breasted §712)), and Arad in the south (Bubastite Portal relief town list, nos. 108 and 110 (Breasted §716)). The speech of Amun beside the scene praises the king's victories over the Asiatics in general terms and tells no story of the campaign (Bubastite Portal relief speech of Amun (Breasted §§720–722)). A stone fragment with Shoshenq's name, published as part of a stela, was found at Megiddo itself (Megiddo stela fragment of Shoshenq I Fisher, pp. 12–13 and 60–61).

The two records overlap without matching. Kings and Chronicles speak only of Judah and Jerusalem. The relief lists many towns in the northern kingdom (Bubastite Portal relief town list, nos. 14–27 (Breasted §712)), where his former guest Jeroboam now ruled, and Jerusalem is not among the names that survive (Bubastite Portal relief town list, nos. 108 and 110 (Breasted §716)), though two of the ten rows are almost wholly destroyed and other names are lost (Bubastite Portal relief the scene (Breasted §718)). The relief does not mention Rehoboam, Jeroboam, tribute or the temple of Jerusalem (Bubastite Portal relief speech of Amun (Breasted §§720–722)).

This is the first event in the books of Kings that can be set beside a foreign king's own monument. For Judah it meant the loss of Solomon's gold within five years of the division. Chronicles draws the lesson that the kingdom survived because its king humbled himself (2 Chronicles 12:12).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Kings and Chronicles date the invasion to the fifth year of Rehoboam (1 Kings 14:25; 2 Chronicles 12:2). The Karnak relief carries no date (Bubastite Portal relief speech of Amun (Breasted §§720–722)). The Egyptian text that gives a date is the quarry stela of Shoshenq's twenty-first year, which orders the stone for the court where the relief stands (Silsila quarry stela of Shoshenq I Breasted §§706–707). The campaign was therefore over before the end of his reign, but no Egyptian record says in which of his years it fell.

The calendar year depends on the chronology of the kings of Judah. Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (1951), puts Rehoboam's fifth year in 926/925 BC; W. F. Albright, "The Chronology of the Divided Monarchy of Israel", *Bulletin of the American Schools of Oriental Research* 100 (1945), puts it about 918 BC. George R. Hughes, in the preface to the Epigraphic Survey's *Reliefs and Inscriptions at Karnak* III: *The Bubastite Portal* (1954), pp. vii–viii, notes that the dates of Shoshenq's own dynasty are too uncertain to settle the matter from the Egyptian side.

Primary sources

Scripture

1 Kings 11:40; 1 Kings 14:25–28; 2 Chronicles 12:1–12; 2 Chronicles 12:12; 1 Kings 14:25; 2 Chronicles 12:2

The Bubastite Portal at Karnak (Triumphal Relief of Shoshenq I) Carved for Shoshenq I · c. 925 BC, in or soon after year 21 of Shoshenq I

the scene (Breasted §718); town list, nos. 14–27 (Breasted §712); town list, nos. 108 and 110 (Breasted §716); speech of Amun (Breasted §§720–722)

Stela Fragment of Shoshenq I from Megiddo Set up for Shoshenq I · c. 925 BC

Fisher, pp. 12–13 and 60–61

Quarry Stela of Shoshenq I at Gebel es-Silsila (No. 100) Set up by Haremsaf, chief of works of Shoshenq I · Year 21 of Shoshenq I, c. 925 BC

Breasted §§706–707

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About this event

Where Jerusalem, Thebes
Who Shoshenq I, Rehoboam

Threads Temple and Worship

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GROWS OUT OF

The Kingdom Divides c. 930 BC 124

TEMPLE AND WORSHIP

The Kingdom Divides Before · c. 930 BC 124

Josiah's Reform and the Book of the Law After · 622 BC 176

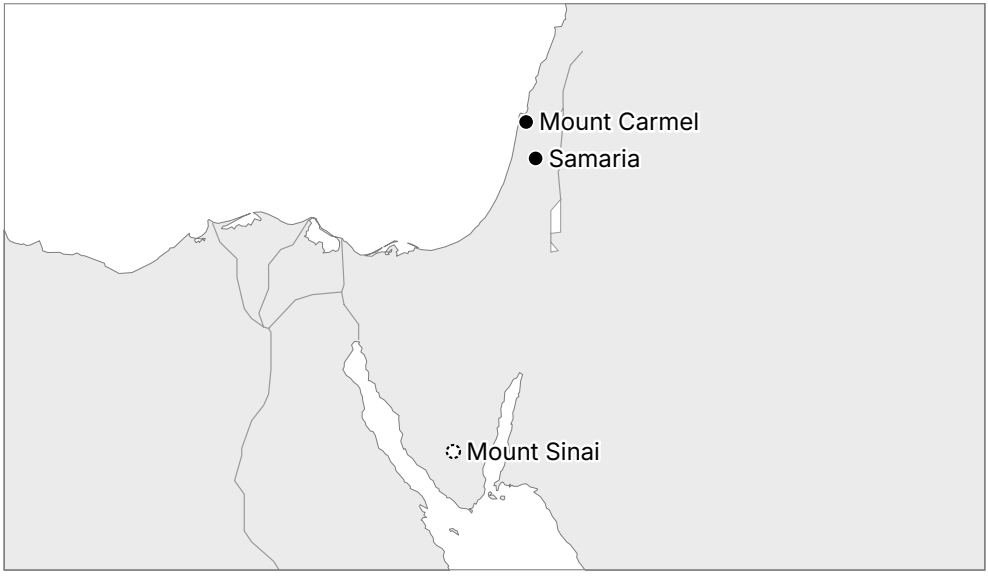
← The Kingdom Divides Earlier · c. 930 BC
→ Elijah on Mount Carmel Later · c. 860 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Elijah on Mount Carmel

c. 860 BC · Traditional date

During a long drought the prophet Elijah challenges the prophets of Baal, whom King Ahab and Queen Jezebel support, to a contest on Mount Carmel. Kings tells of fire from heaven, the people's return to the Lord, and Elijah's flight to Horeb.



Ahab, son of Omri, ruled Israel from Samaria. He married Jezebel, daughter of Ethbaal, king of the Sidonians, and built a temple and altar for Baal in his capital (1 Kings 16:29–33). Jezebel had prophets of the Lord put to death, and an official of the court hid a hundred of them in caves (1 Kings 18:3–4).

Elijah the Tishbite, from Gilead, told Ahab that there would be neither dew nor rain except at his word. He hid by the brook Cherith and then lodged with a widow at Zarephath, in Sidonian territory, where Kings says that her jar of meal and jug of oil did not run out and that he restored her dead son to life (1 Kings 17).

In the third year he showed himself to Ahab and asked him to summon Israel and the 450 prophets of Baal to Mount Carmel. There he put the choice to the people: "If Yahweh is God, follow him; but if Baal, then follow him." Each side was to lay a bull on the wood without lighting it, and the god who answered by fire would be God. The prophets of Baal called from morning until evening and nothing happened. Elijah rebuilt the Lord's altar with twelve stones, had the offering drenched with water three times, and prayed. Kings says that fire fell and consumed the offering, the wood, the stones and the water, and that the people fell on their faces and cried, "Yahweh, he is God!" Elijah had the prophets of Baal killed at the brook Kishon, and the rain came (1 Kings 18:1–2, 17–45).

Jezebel swore to kill him. He fled south to Beersheba and on to Horeb, the mountain of God. There, the account says, the Lord passed by. He was not in the wind, the earthquake or the fire; after the fire came "a still small voice", and Elijah was sent back to anoint Hazael as king of Aram, Jehu as king of Israel and Elisha as prophet in his place. Seven thousand in Israel, he was told, had not bowed to Baal (1 Kings 19:1–18).

Later Scripture returns to Elijah often. The book of Malachi ends with the promise that he will return before the day of the Lord (Malachi 4:5–6). The Gospels apply that promise to John the Baptist (Matthew 11:13–14; Luke 1:17) and place Elijah beside Moses at the transfiguration of Jesus (Matthew 17:1–3). Paul cites the seven thousand as a sign that God had not rejected his people (Romans 11:2–4).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Kings sets the contest in the reign of Ahab, at the end of a drought that broke "in the third year" (1 Kings 18:1), and gives no regnal year. The New Testament speaks of three years and six months (Luke 4:25; James 5:17). Ahab reigned twenty-two years (1 Kings 16:29) and was still king in 853 BC, when Shalmaneser III names him at Qarqar (Kurkh Monolith ii 91–92); Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), dates his reign 874–853 BC. About 860 BC is a placement within that reign, not a year that any source gives.

Josephus, writing some nine centuries later, quotes an earlier historian, Menander, for a drought of one year under Ethbaal, king of Tyre, and identifies it with

the drought under Ahab (Josephus, Antiquities 8.324). For the events themselves Kings is the only source.

Primary sources

Scripture

1 Kings 16:29–33; 1 Kings 18:3–4; 1 Kings 17; 1 Kings 18:1–2, 17–45; 1 Kings 19:1–18; Malachi 4:5–6; Matthew 11:13–14; Luke 1:17; Matthew 17:1–3; Romans 11:2–4; 1 Kings 18:1; Luke 4:25; James 5:17; 1 Kings 16:29

The Kurkh Monolith of Shalmaneser III Issued in the name of Shalmaneser III · 853 or 852 BC
ii 91–92

Jewish Antiquities Flavius Josephus · AD 93–94
8.324

Every citation on this page was independently checked against its source on 3 October 2026.

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Where Mount Carmel, Samaria, Mount Sinai
Who Elijah, Ahab, Jezebel
Threads Prophets and Prophecy

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Ahab at the Battle of Qarqar 853 BC 135
Elisha Succeeds Elijah c. 850 BC 139

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David, Bathsheba and Nathan Before · c. 995 BC 114
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← Shishak Invades Judah Earlier · c. 925 BC
→ Ahab at the Battle of Qarqar Later · 853 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Ahab at the Battle of Qarqar

853 BC · Firm date

Shalmaneser III of Assyria meets a coalition of Syrian and Palestinian kings at Qarqar on the Orontes. His stela lists Ahab the Israelite among them. The Bible does not mention the battle, which gives the first fixed date in the history of Israel's kings.



No book of the Bible mentions this battle. It is known from the inscriptions of Shalmaneser III, king of Assyria, and above all from the stela found at Kurkh on the upper Tigris, whose text ends with this campaign (Kurkh Monolith ii 89–102).

In his sixth year (Black Obelisk lines 54–66) Shalmaneser left Nineveh, crossed the Euphrates in flood and received the tribute of the kings on its western side. He sacrificed at Aleppo and then moved into the territory of Irhuleni, king of Hamath, taking three of his towns (Kurkh Monolith ii 78–89).

At Qarqar, which he says he destroyed and burned, an alliance of twelve kings met him. The stela lists their forces. Hadad-ezer of Damascus brought 1,200 chariots, 1,200 cavalry and 20,000 soldiers; Irhuleni of Hamath 700 chariots, 700 cavalry and 10,000 soldiers; and "Ahab the Israelite" 2,000 chariots and 10,000 soldiers. Others came from Byblos, Egypt, Irqanatu, Arwad, Usanatu, Siannu and Ammon, with a thousand camels from Gindibu the Arab (Kurkh Monolith ii 89–102). The text speaks of twelve kings and lists eleven contingents. The chariot force given for Ahab is the largest in the list. The stela's text has scribal slips, some of them in this passage: the edition supplies a sign missing from the name of Byblos and a verb left out of the account of the slaughter (Kurkh Monolith ii 89–102). Its figures should be read with that in mind.

Shalmaneser claims a complete victory: 14,000 enemy dead, the plain too small for the corpses, the Orontes dammed with bodies (Kurkh Monolith ii 89–102). Later inscriptions give higher figures. The Black Obelisk has 20,500 dead in this battle (Black Obelisk lines 54–66), and a statue from Assur credits the king with 29,000 in his defeat of Hadad-ezer and his twelve allies on the Orontes, without giving a year (Shalmaneser III, Annals RIAo 40, i 14–24). He does not claim to have taken Hamath or Damascus, and he fought Hadad-ezer and twelve kings again in his eleventh year, and twelve kings in his fourteenth (Black Obelisk lines 87–92), which suggests that the coalition was not broken in 853.

Kings presents Ahab as the enemy of the king of Aram: he defeats Ben-hadad twice, makes a treaty with him, and after three years without war dies fighting Aram at Ramoth-gilead (1 Kings 20:1–34; 22:1–37). It never mentions Assyria in his reign. The stela shows Israel and Damascus standing together against Assyria, and credits Israel with one of the largest forces in the field. Since Ahab was alive in 853 BC, the battle also supplies a fixed point from which the reigns of the kings of Israel and Judah are reckoned.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Kurkh Monolith dates the campaign by the eponym of the year, Dayan-Ashur, and has the king leave Nineveh on the fourteenth day of Ayyaru, the second month (Kurkh Monolith ii 78–89). The Black Obelisk counts the same campaign as his sixth regnal year (Black Obelisk lines 54–66). In the Eponym

Chronicle the year of Dayan-Ashur stands ninety places before the year of Bur-Saggile, in which an eclipse of the sun is recorded. That eclipse is the one of 15 June 763 BC, which makes Dayan-Ashur's year 853 BC (Assyrian Eponym Chronicle entries for 853/852 and 763/762 BC). The battle therefore fell in 853 BC, probably in the summer.

Primary sources

Scripture
1 Kings 20:1–34; 22:1–37

The Kurkh Monolith of Shalmaneser III Issued in the name of Shalmaneser III · 853 or 852 BC
ii 89–102; ii 78–89

The Black Obelisk of Shalmaneser III Issued in the name of Shalmaneser III · c. 825 BC
lines 54–66; lines 87–92

Annals of Shalmaneser III (Other Copies) Issued in the name of Shalmaneser III · 858–824 BC
RIAo 40, i 14–24

The Assyrian Eponym Chronicle Covers 858–699 BC
entries for 853/852 and 763/762 BC

Every citation on this page was independently checked against its source on 3 October 2026.

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Where Qarqar
Who Ahab, Shalmaneser III

In context

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Elijah on Mount Carmel c. 860 BC 132

LEADS TO

Jehu's Revolt and Tribute to Assyria 841 BC 142
Moab's Revolt and the Mesha Stele c. 840 BC 146

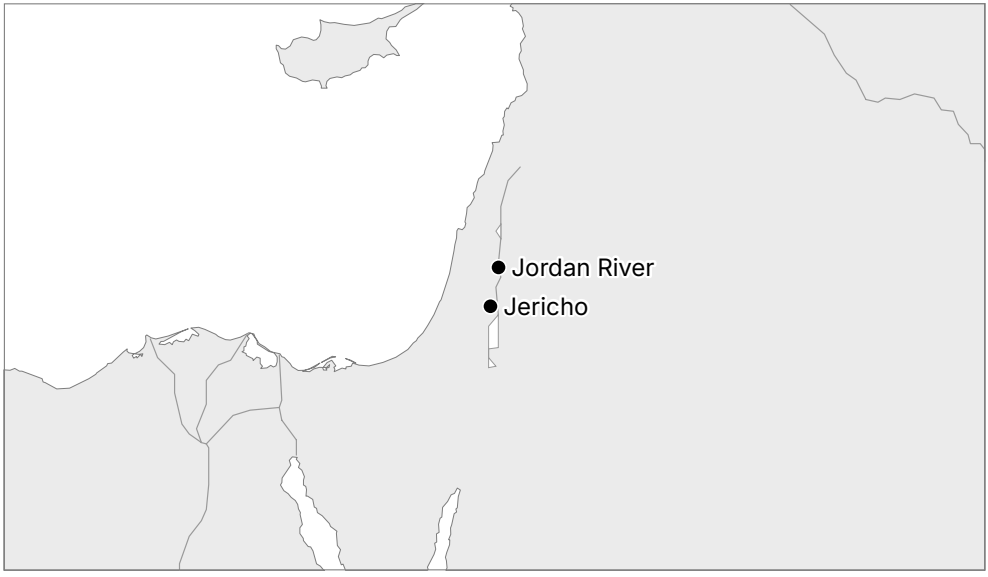
← Elijah on Mount Carmel Earlier · c. 860 BC
→ Elisha Succeeds Elijah Later · c. 850 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Elisha Succeeds Elijah

c. 850 BC · Traditional date

Elijah and his disciple Elisha cross the Jordan near Jericho. Kings says that Elijah is carried up to heaven in a whirlwind and that Elisha, taking up his master's cloak, returns as the prophet in his place.



Kings introduces Elisha son of Shaphat at the end of the Horeb story. Elijah found him ploughing with twelve yoke of oxen and threw his cloak over him. Elisha slaughtered his oxen, fed the people with the meat, and followed Elijah as his servant (1 Kings 19:19–21).

The account of their parting begins at Gilgal. Elijah three times asked Elisha to stay behind, as he was sent on to Bethel, to Jericho and to the Jordan, and each time Elisha refused to leave him. At Bethel and Jericho the companies of prophets told Elisha that his master would be taken from him that day. Fifty of them watched from a distance as the two reached the Jordan River. Elijah rolled

up his cloak and struck the water, which parted, and they crossed on dry ground (2 Kings 2:1–8).

On the far side Elijah asked what he could do for him. Elisha asked for "a double portion" of his spirit, the share that the law gives to an eldest son (2 Kings 2:9; Deuteronomy 21:17). Elijah answered that it would be granted if Elisha saw him taken. As they walked on, Kings says, "a chariot of fire and horses of fire separated them, and Elijah went up by a whirlwind into heaven." Elisha cried out, "My father, my father, the chariots of Israel and its horsemen!" and tore his clothes in two (2 Kings 2:9–12).

He picked up the cloak that had fallen from Elijah, struck the river with it and crossed back. The prophets of Jericho said, "The spirit of Elijah rests on Elisha." Against his advice they sent fifty men to search for Elijah. After three days they had found nothing (2 Kings 2:13–18).

Elisha's work fills the following chapters. Kings credits him with healing the spring at Jericho, raising a dead child and curing Naaman the Syrian of leprosy (2 Kings 2:19–22; 4:32–37; 5:9–14), and gives him a hand in the rise of Hazael in Damascus and of Jehu in Israel (2 Kings 8:7–15; 9:1–3). Kings records no death for Elijah. Malachi promises that he will be sent again (Malachi 4:5–6), and the Gospels place him with Moses beside Jesus at the transfiguration (Matthew 17:1–3).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Kings gives no year. It places the story after the death of Ahab's son Ahaziah (2 Kings 1:17) and before the campaign against Moab in the reign of Joram, in which Elisha already acts alone (2 Kings 3:11). Ahab was alive in 853 BC (Kurkh Monolith ii 91–92) and Ahaziah reigned two years (1 Kings 22:51), which points to about 852–850 BC.

Chronicles has a letter from Elijah reach Jehoram of Judah after he had killed his brothers (2 Chronicles 21:12–13), and Jehoram became king only in the fifth year of Joram of Israel (2 Kings 8:16). The two notices are hard to fit into one sequence. The date is therefore a placement, not a year that a source gives.

Primary sources

Scripture

1 Kings 19:19–21; 2 Kings 2:1–8; 2 Kings 2:9; Deuteronomy 21:17; 2 Kings 2:9–12; 2 Kings 2:13–18; 2 Kings 2:19–22; 4:32–37; 5:9–14; 2 Kings 8:7–15; 9:1–3; Malachi 4:5–6; Matthew 17:1–3; 2 Kings 1:17; 2 Kings 3:11; 1 Kings 22:51; 2 Chronicles 21:12–13; 2 Kings 8:16

The Kurkh Monolith of Shalmaneser III Issued in the name of Shalmaneser III · 853 or 852 BC
ii 91–92

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jordan River, Jericho
Who Elijah, Elisha
Threads Prophets and Prophecy

In context

GROWS OUT OF

Elijah on Mount Carmel c. 860 BC 132

LEADS TO

Jehu's Revolt and Tribute to Assyria 841 BC 142

Moab's Revolt and the Mesha Stele c. 840 BC 146

PROPHETS AND PROPHECY

Elijah on Mount Carmel Before · c. 860 BC 132

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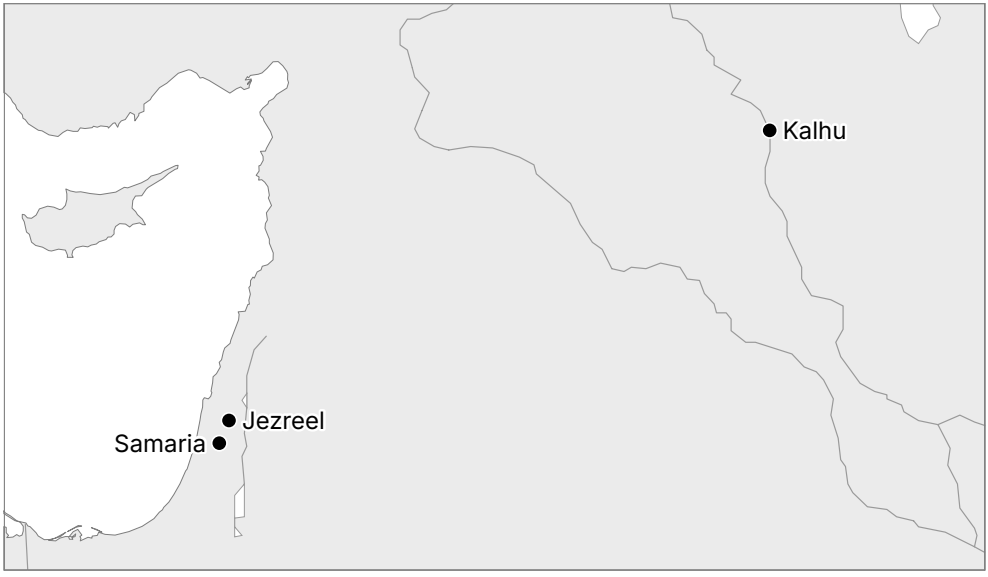
← Ahab at the Battle of Qarqar Earlier · 853 BC
→ Jehu's Revolt and Tribute to Assyria Later · 841 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Jehu's Revolt and Tribute to Assyria

841 BC · Firm date

The army commander Jehu, anointed at Elisha's word, kills the kings of Israel and Judah, Jezebel and the house of Ahab, and destroys the temple of Baal in Samaria. In the same year Assyrian records show him paying tribute to Shalmaneser III.



Joram, son of Ahab, had been wounded fighting Hazael of Aram at Ramoth-gilead and lay recovering at Jezreel, where Ahaziah, king of Judah, came to visit him (2 Kings 8:28–29). Elisha sent one of the prophets to the army at Ramoth-gilead to anoint Jehu, one of its commanders, as king, with the charge to destroy the house of Ahab. His fellow officers spread their cloaks under him and proclaimed him king (2 Kings 9:1–13).

Jehu drove to Jezreel. He shot Joram with an arrow and had the body thrown onto the field that had been Naboth's. Ahaziah was wounded as he fled and died at Megiddo (2 Kings 9:16–28); Chronicles has him caught in hiding in Samaria

(2 Chronicles 22:9). Jezebel was thrown from a window (2 Kings 9:30–37). The guardians of Ahab's seventy sons in Samaria sent Jehu their heads; relatives of Ahaziah were killed on the road; and in Samaria Jehu gathered the worshippers of Baal into their temple, had them killed and turned the building into a latrine (2 Kings 10:1–28).

Kings gives a divided verdict. Jehu did what the Lord intended to Ahab's house, and his sons would rule to the fourth generation; but he kept the golden calves of Bethel and Dan, and in his days Hazael took all Israel's land east of the Jordan (2 Kings 10:29–33). The prophet Hosea, about a century later, speaks of the blood of Jezreel as a debt still owed by Jehu's house (Hosea 1:4).

The Assyrian record adds something Kings leaves out. In his eighteenth year Shalmaneser III crossed the Euphrates, defeated Hazael, shut him up in Damascus and marched on to a headland on the coast. At that time, the annals say, he received the tribute of Tyre, Sidon and Jehu of Israel (Shalmaneser III, Annals RIAo 12, lines 21–30). The Black Obelisk, set up at Kalhu near the end of the reign, shows the scene. A figure bows to the ground before the king, and the caption lists what Jehu sent: silver, gold, gold vessels, tin, staffs and spears (Black Obelisk caption 2 (RIAo 88)). The Assyrian scribes call him "son of Omri", that is, ruler of the land they named after Omri, and say nothing of how he came to the throne.

The revolt ended the dynasty of Omri and the royal cult of Baal, and it founded a dynasty that held the throne for four more generations (2 Kings 15:12). The tribute is the earliest recorded payment by a king of Israel to Assyria. A third account of these deaths, in the name of an Aramean king, survives on the House of David Inscription from Tel Dan.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Shalmaneser's annals place his defeat of Hazael in his eighteenth regnal year (Black Obelisk lines 54–66 and 97–99), and the fuller versions add that he then received the tribute of Jehu (Shalmaneser III, Annals RIAo 12, lines 21–30). His sixth year is the eponymy of Dayan-Ashur, 853 BC, so the eighteenth is 841 BC (Assyrian Eponym Chronicle entries for 853/852 and 841/840 BC). The caption on the Black Obelisk has no date of its own (Black Obelisk caption 2 (RIAo 88)).

Kings does not tie Jehu's revolt to any outside event. Jehu was king by 841, and Ahab, who was alive in 853 (Kurkh Monolith ii 91–92), was followed by two sons whose reigns Kings gives as two and twelve years (1 Kings 22:51; 2 Kings 3:1). Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), argues that Israel then counted both the first and the last part-year of a reign as full years. On that reckoning the two reigns fill the twelve years between the Assyrian dates, and the revolt falls in 841 BC, shortly before the tribute.

Primary sources

Scripture

2 Kings 8:28–29; 2 Kings 9:1–13; 2 Kings 9:16–28; 2 Chronicles 22:9; 2 Kings 9:30–37; 2 Kings 10:1–28; 2 Kings 10:29–33; Hosea 1:4; 2 Kings 15:12; 1 Kings 22:51; 2 Kings 3:1

Annals of Shalmaneser III (Other Copies) Issued in the name of Shalmaneser III · 858–824 BC
RIAo 12, lines 21–30

The Black Obelisk of Shalmaneser III Issued in the name of Shalmaneser III · c. 825 BC
caption 2 (RIAo 88); lines 54–66 and 97–99

The Assyrian Eponym Chronicle Covers 858–699 BC
entries for 853/852 and 841/840 BC

The Kurkh Monolith of Shalmaneser III Issued in the name of Shalmaneser III · 853 or 852 BC
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About this event

Where Jezreel, Samaria, Kalhu
Who Jehu, Shalmaneser III, Elisha, Jezebel
Threads Kingship and Messiah, Prophets and Prophecy

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The House of David Inscription from Tel Dan c. 840 BC 150

KINGSHIP AND MESSIAH

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The House of David Inscription from Tel Dan After · c. 840 BC 150

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← Elisha Succeeds Elijah Earlier · c. 850 BC
→ Moab's Revolt and the Mesha Stele Later · c. 840 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Moab's Revolt and the Mesha Stele

c. 840 BC · Estimated date

Mesha, king of Moab, throws off the rule of Israel after Ahab's death. Kings tells of the campaign sent against him; Mesha's own stele, found at Dibon, tells of the towns he took from Israel in the name of his god Chemosh.



Kings says that Mesha, king of Moab, was a sheep breeder who paid the king of Israel a heavy tribute in lambs and wool, and that he rebelled when Ahab died (2 Kings 3:4–5). Joram of Israel marched against him with Jehoshaphat of Judah and the king of Edom, by the desert road through Edom. When the army ran out of water, the prophet Elisha promised both water and victory. The allies laid Moab waste and shut Mesha up in Kir-hareseth. There he sacrificed his eldest son on the city wall. Kings then says, "There was great wrath against Israel", and the allies went home (2 Kings 3:6–27).

Mesha's own account was found in 1868 at Dhiban, ancient Dibon (Mesha Stele Compston, introduction, p. 6), on a basalt stele now in the Louvre (Mesha Stele Louvre AO 5066). He says that Omri, king of Israel, oppressed Moab for many years because Chemosh, Moab's god, was angry with his land, and that Omri's son meant to do the same. But he, Mesha, has seen the downfall of that son and of his house, and Israel, he says, has perished for ever (Mesha Stele lines 4–9).

He then lists his gains. He took Ataroth, where the men of Gad had lived "from of old", and killed its people (Mesha Stele lines 10–13); Numbers also counts Ataroth among the towns of Gad (Numbers 32:34). At the god's command he marched by night against Nebo, took it by noon, killed seven thousand people because he had devoted the town to Ashtar-Chemosh, and dragged the vessels of Yahweh before Chemosh (Mesha Stele lines 14–18). Chemosh, he says, drove the king of Israel from Jahaz (Mesha Stele lines 18–21), and he himself rebuilt towns, cisterns and a road by the Arnon, some of it with Israelite prisoners (Mesha Stele lines 22–30).

The two accounts agree that the house of Omri ruled Moab, that Mesha ended that rule, and that Israel did not win it back. They do not describe the same fighting. Kings tells of an invasion by way of Edom that broke off at Kir-hareseth. The stele tells of towns taken on the plateau around Medeba and Dibon (Joshua 13:9) and names no king of Israel but Omri. Each credits its victories to its own god, and Mesha's devoting of a whole town to his god is the practice that the book of Joshua describes at Jericho (Joshua 6:17–21).

The stele names Yahweh, the god of Israel, in the words of one of Israel's enemies (Mesha Stele lines 14–18). A broken passage near its foot (Mesha Stele lines 31–32) has been read as naming the "House of David"; that reading is contested and is discussed in the note on dating.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The stele gives no year. Kings dates Moab's revolt to the death of Ahab (2 Kings 1:1; 3:5), and Ahab was alive in 853 BC (Kurkh Monolith ii 91–92). Mesha says that Israel held the land of Medeba through Omri's days and half the days of his son, forty years in all, and that he has seen the ruin of Omri's house (Mesha Stele lines 4–9). That may look back on the fall of the dynasty in 841 BC. The

Louvre's record says that it was carved shortly after 842 BC and dates it to the time of Mesha, about 830–805 BC (Mesha Stele Louvre AO 5066). The revolt began after 853 BC, and the stele is placed here about 840 BC; it may be a decade or more later.

The reading of line 31 is disputed. André Lemaire, "'House of David' Restored in Moabite Inscription", *Biblical Archaeology Review* 20/3 (1994), restored the damaged letters as *bt[d]wd*, "House of David". Israel Finkelstein, Nadav Na'aman and Thomas Römer, "Restoring Line 31 in the Mesha Stele: The 'House of David' or Biblical Balak?", *Tel Aviv* 46 (2019), pp. 3–11, read a king's name instead, perhaps Balak. Michael Langlois, "The Kings, the City and the House of David on the Mesha Stele in Light of New Imaging Techniques", *Semitica* 61 (2019), pp. 23–47, defends Lemaire's reading. Matthieu Richelle, "A Re-examination of the Reading BT DWD ('House of David') on the Mesha Stele", *Eretz-Israel* 34 (2021), pp. 152–159, judges that it remains unproven.

Primary sources

Scripture

2 Kings 3:4–5; 2 Kings 3:6–27; Numbers 32:34; Joshua 13:9; Joshua 6:17–21; 2 Kings 1:1; 3:5

The Mesha Stele (Moabite Stone) Set up by Mesha, king of Moab · Second half of the ninth century BC

Compston, introduction, p. 6; Louvre AO 5066; lines 4–9; lines 10–13; lines 14–18; lines 18–21; lines 22–30; lines 31–32

The Kurkh Monolith of Shalmaneser III Issued in the name of Shalmaneser III · 853 or 852 BC

ii 91–92

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Dibon
Who Mesha, Elisha

In context

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Ahab at the Battle of Qarqar 853 BC 135

Elisha Succeeds Elijah c. 850 BC 139

← Jehu's Revolt and Tribute to Assyria Earlier · 841 BC
→ The House of David Inscription from Tel Dan Later · c. 840 BC

THE DIVIDED KINGDOM AND THE PROPHETS

The House of David Inscription from Tel Dan

c. 840 BC · Estimated date

A king of Aram sets up a victory stele at Dan in which he claims to have killed a king of Israel and a king of the “House of David”. Found in 1993 and 1994, it is the earliest clear mention of David’s dynasty outside the Bible.



In July 1993 excavators at Tel Dan, the site of ancient Dan, found a broken piece of basalt with Aramaic writing built into a wall (Tel Dan Stele account of the find by Gila Cook, architect of the excavation). Two smaller pieces turned up the following June; the excavators’ reports are named in the note on dating. Together the pieces preserve parts of thirteen lines (Tel Dan Stele lines 1–13) of a royal victory stele, which is now in the Israel Museum (Tel Dan Stele Israel Museum record).

The speaker is a king whose name is lost. He says that the king of Israel had earlier entered his father’s land, that his father died, that the god Hadad made him king

and went before him, and that he killed kings who had thousands of chariots and horsemen (Tel Dan Stele lines 2–7). Then come two names, both damaged. One ends in "-ram son of" and is followed, after a gap, by "king of Israel". The other ends in "-iahu son of" and is followed, after a gap, by "of the House of David" (Tel Dan Stele lines 7–9).

On the usual arrangement of the fragments, the king of Israel can only be Joram son of Ahab, the one king of Israel whose name ends in this way. The king of Judah who died with him was Ahaziah son of Jehoram, and the second name is restored accordingly. Kings says that the two were together at Ramoth-gilead fighting Hazael of Damascus when Joram was wounded (2 Kings 8:28–29), and that Hazael afterwards took Israel's land east of the Jordan (2 Kings 10:32–33). Hazael is therefore the likely author. One difficulty is that the speaker writes of "my father" as his predecessor, while an Assyrian inscription calls Hazael "son of a nobody" (Shalmaneser III, Annals RIAo 40, i 25–ii 6) and Kings makes him a court official who took the throne (2 Kings 8:7–15).

The stele and Kings disagree about the deaths. In Kings it is Jehu who shoots Joram and orders Ahaziah struck down (2 Kings 9:24–27); on the stele, as it is usually restored, the Aramean king claims both (Tel Dan Stele lines 7–9). The word "killed" survives before the second name; its subject, and the whole verb before the first name, are restored. Taken literally, the two accounts conflict. Kings itself links the two men, since Elijah is told to anoint both Hazael and Jehu as agents of the same judgment (1 Kings 19:15–17).

The words "House of David", written on the stone as a single word, *bytdwd*, are what made the find famous. On the usual reading, a neighbouring king, about a century and a half after David, could name the kingdom of Judah after him, as Assyrian scribes named Israel after Omri. The inscription says nothing about David himself. It shows that his dynasty was known by his name, the "house" that Nathan's oracle promises to him (2 Samuel 7:11–16). A similar reading has been proposed for a broken line of the Mesha Stele (Mesha Stele line 31), where it is far less certain; see Moab's Revolt and the Mesha Stele.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The inscription carries no date and its beginning is lost. If lines 7–9 are rightly restored, it looks back on the deaths of Joram of Israel and Ahaziah of Judah, which fall in 841 BC, the year in which Joram's successor Jehu paid tribute to Assyria (Shalmaneser III, Annals RIAo 12, lines 21–30). The stele was therefore set up after 841. Hazael was still king of Damascus three years later (Black Obelisk lines 102–104), and Kings has him oppress Israel through the reigns of Jehu and his son (2 Kings 10:32–33; 13:22), so any year in the following decades is possible. The timeline places it about 840 BC.

The excavator Avraham Biran and the epigrapher Joseph Naveh published the first fragment in "An Aramaic Stele Fragment from Tel Dan", *Israel Exploration Journal* 43 (1993), pp. 81–98, and the two found in June 1994 in "The Tel Dan Inscription: A New Fragment", *Israel Exploration Journal* 45 (1995), pp. 1–18. There they joined the pieces and restored the two royal names; the line numbers used here follow their arrangement. The stele has generally been assigned to Hazael. George Athas, *The Tel Dan Inscription: A Reappraisal and a New Interpretation* (2003), arranges the fragments differently, dates the stele about 796 BC, assigns it to Hazael's son Bar-hadad and takes *bytdwd* as a name for Jerusalem. Most scholars follow Biran and Naveh.

Primary sources

Scripture

2 Kings 8:28–29; 2 Kings 10:32–33; 2 Kings 8:7–15; 2 Kings 9:24–27; 1 Kings 19:15–17; 2 Samuel 7:11–16; 2 Kings 10:32–33; 13:22

The Tel Dan Stele ("House of David" Inscription) Set up by a king of Aram-Damascus, probably Hazael · Second half of the ninth century BC

account of the find by Gila Cook, architect of the excavation; lines 1–13; Israel Museum record; lines 2–7; lines 7–9

Annals of Shalmaneser III (Other Copies) Issued in the name of Shalmaneser III · 858–824 BC

RIAo 40, i 25–ii 6; RIAo 12, lines 21–30

The Mesha Stele (Moabite Stone) Set up by Mesha, king of Moab · Second half of the ninth century BC

line 31

The Black Obelisk of Shalmaneser III Issued in the name of Shalmaneser III · c. 825 BC

lines 102–104

Every citation on this page was independently checked against its source on 3 October 2026.

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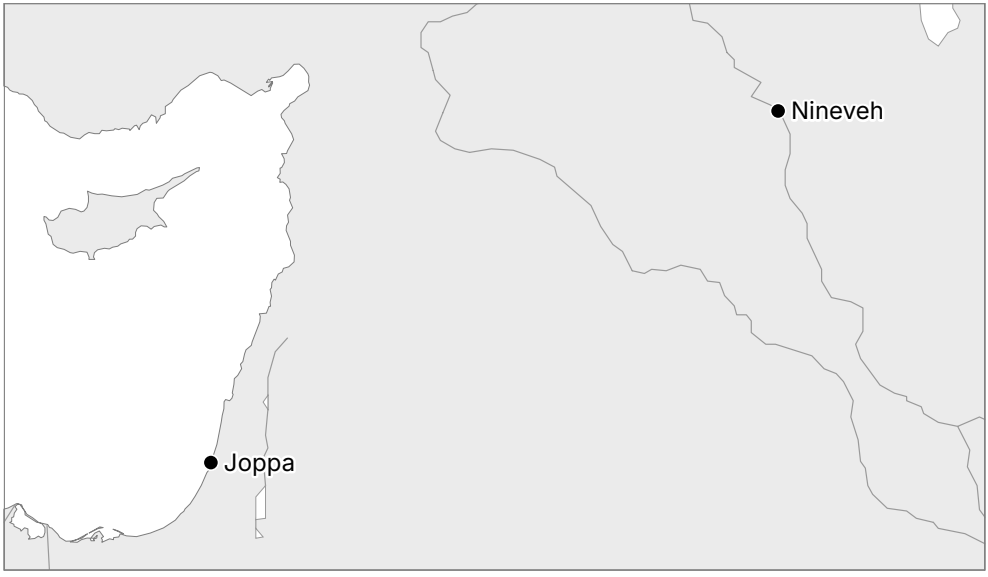
← Moab's Revolt and the Mesha Stele Earlier · c. 840 BC
→ Jonah Sent to Nineveh Later · c. 760 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Jonah Sent to Nineveh

c. 760 BC · Traditional date

The book of Jonah tells of a prophet of Israel who is sent to preach against Nineveh, flees by sea, is swallowed by a great fish and then sees the Assyrian city repent and be spared. Jesus later speaks of “the sign of Jonah”.



Kings names a prophet Jonah son of Amittai, from Gath-hepher, a town in the territory of Zebulun in the north, who foretold that Jeroboam II would restore Israel’s borders (2 Kings 14:25) (Joshua 19:10–13). The book that bears his name tells a single story about him.

The word of the Lord, it says, sent Jonah to Nineveh, the great city of Assyria, to preach against its wickedness. He went the other way, down to the port of Joppa, and boarded a ship for Tarshish (Jonah 1:1–3). A storm came up. The sailors cast lots to find who was to blame, the lot fell on Jonah, and at his own word they threw him into the sea, which grew calm (Jonah 1:4–16). A great fish swallowed

him, and he was inside it three days and three nights. He prayed from its belly, and it vomited him out on dry land (Jonah 1:17–2:10).

Sent a second time, Jonah went to Nineveh and cried out that in forty days the city would be overthrown. The people believed God. The king left his throne, sat in ashes and ordered a fast in sackcloth for people and animals alike. God saw, the book says, that they turned from their evil way, and did not bring the disaster (Jonah 3).

Jonah was angry. He had fled, he says, because he knew God to be "a gracious God, and merciful, slow to anger" (Jonah 4:1–2). He sat down east of the city under a plant that God made grow in a night and wither the next morning. The book ends with God asking Jonah whether he should not care about Nineveh, a city of more than 120,000 people and many animals (Jonah 4:5–11).

The book shows Israel's God sending a prophet to a foreign city and sparing it when it repents. In the Gospels Jesus refuses his generation any sign but "the sign of Jonah". Matthew explains the sign by Jonah's three days and nights in the fish, set beside the Son of Man's three days in the earth, and both Matthew and Luke add that the people of Nineveh, who repented at Jonah's preaching, will condemn a generation that did not (Matthew 12:39–41) (Luke 11:29–32).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The book of Jonah carries no date. The only anchor is the notice in Kings that Jonah son of Amittai prophesied about Jeroboam II, who reigned forty-one years over Israel in the first half of the eighth century BC (2 Kings 14:23–25). Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), puts that reign at 793–753 BC, and the timeline places the story about 760 BC on that basis.

When the book was written, and what kind of book it is, are debated. It speaks of Nineveh's greatness in the past tense (Jonah 3:3) and does not name the Assyrian king. Jack M. Sasson, *Jonah* (Anchor Bible, 1990), places its final form after the exile, and Hans Walter Wolff, *Obadiah and Jonah* (English translation 1986), reads it as a didactic story. Others argue that it presents itself as an account of real events: T. Desmond Alexander, "Jonah and Genre", *Tyndale Bulletin* 36 (1985),

pp. 35–59, and Douglas Stuart, *Hosea–Jonah* (Word Biblical Commentary, 1987). The narrative below follows the book as it stands.

Primary sources

Scripture

2 Kings 14:25; Joshua 19:10–13; Jonah 1:1–3; Jonah 1:4–16; Jonah 1:17–2:10; Jonah 3; Jonah 4:1–2; Jonah 4:5–11; Matthew 12:39–41; Luke 11:29–32; 2 Kings 14:23–25; Jonah 3:3

Every citation on this page was independently checked against its source on 3 October 2026.

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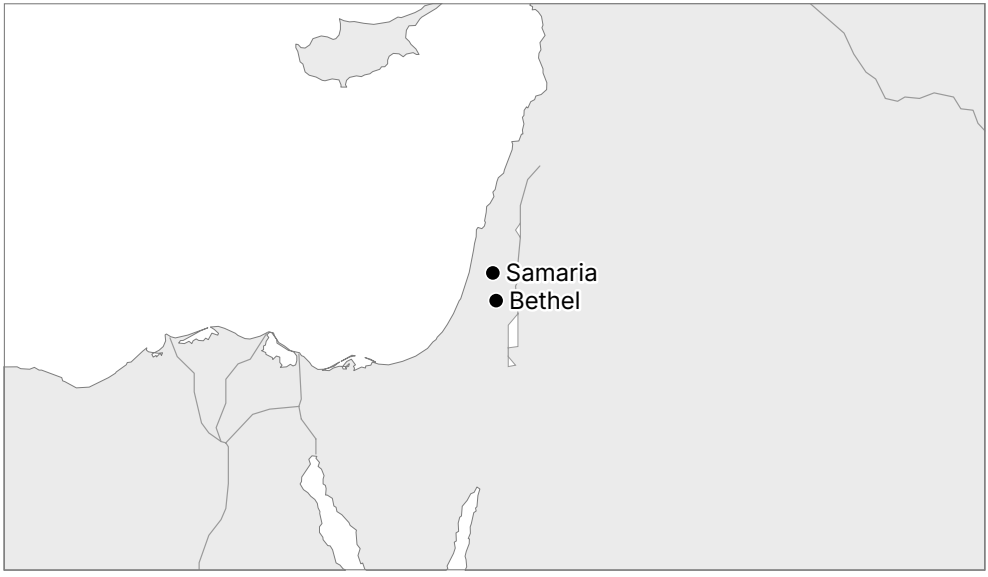
← The House of David Inscription from Tel Dan Earlier · c. 840 BC
→ Amos and Hosea Prophesy to Israel Later · c. 755 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Amos and Hosea Prophesy to Israel

c. 755 BC · Estimated date

In the prosperous years of Jeroboam II, Amos, a herdsman from Judah, denounces injustice and worship without righteousness at Bethel. Hosea makes his own marriage a picture of Israel's unfaithfulness and of a love that will not give it up.



Under Jeroboam II the northern kingdom recovered its old borders (2 Kings 14:25–28). The book of Amos describes its leading people as rich and at ease, lying on beds of ivory, and as zealous in their festivals and offerings (Amos 6:1–6) (Amos 5:21–23).

Amos kept flocks and tended sycamore figs at Tekoa in Judah (Amos 1:1) (Amos 7:12–14). He went north and announced judgment on Israel for selling the needy, denying justice to the poor and crushing the weak (Amos 2:6–8) (Amos 4:1–3). Being chosen, he said, made Israel more answerable, not safer (Amos 3:1–2). In the Lord's name he rejected the worship of the sanctuaries (Amos 5:21–24):

> But let justice roll on like rivers, and righteousness like a mighty stream.

At Bethel, the king's sanctuary, the priest Amaziah accused him of conspiracy and told him to go home and prophesy in Judah. Amos answered that he was no prophet by trade; the Lord had taken him from following the flock. He repeated that Israel would go into exile (Amos 7:10–17).

Hosea began under the same king (Hosea 1:1). His book says he was told to marry a woman of prostitution. He married Gomer, and their three children were given names of judgment: Jezreel, Lo-Ruhamah and Lo-Ammi, "not my people" (Hosea 1:2–9). A second account has him buy an adulterous woman and keep her apart for many days (Hosea 3). The marriage stands for the covenant. Israel has gone after the Baals, and the Lord will win her back and betroth her to himself for ever (Hosea 2:14–20). Hosea names the coming master, Assyria, and sets against the judgment the Lord's own reluctance: "How can I give you up, Ephraim?" (Hosea 11:1–9).

Within a generation Assyria ended the northern kingdom (The Fall of Samaria). The New Testament draws on both prophets. Matthew applies "Out of Egypt I called my son" to Jesus and has Jesus quote "I desire mercy, and not sacrifice" (Matthew 2:15) (Matthew 9:13). Paul applies "not my people" to the calling of the gentiles (Romans 9:24–26). At the council in Jerusalem, James cites Amos's promise that David's fallen tent will be rebuilt (Amos 9:11–12) (Acts 15:13–18).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Amos dates his words to the reigns of Uzziah of Judah and Jeroboam son of Joash of Israel, "two years before the earthquake" (Amos 1:1). The earthquake was still remembered centuries later (Zechariah 14:5), but no source gives its year. Hosea's heading runs from Uzziah to Hezekiah (Hosea 1:1). His first oracle looks ahead to the end of Jehu's dynasty, which came with the murder of Jeroboam's son (Hosea 1:4) (2 Kings 15:8–12), so he too began while Jeroboam was alive.

In the chronology of Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), Jeroboam II died in 753 BC. Amos is usually placed about 760 BC. Steven A. Austin, Gordon W. Franz and Eric G. Frost, "Amos's Earthquake: An Extraordinary Middle East Seismic Event of 750 B.C.", *International Geology*

Review 42 (2000), pp. 657–671, argue from earthquake damage at excavated sites for a date about 750 BC. Hosea's preaching went on for decades after this.

Primary sources

Scripture

2 Kings 14:25–28; Amos 6:1–6; Amos 5:21–23; Amos 1:1; Amos 7:12–14; Amos 2:6–8; Amos 4:1–3; Amos 3:1–2; Amos 5:21–24; Amos 7:10–17; Hosea 1:1; Hosea 1:2–9; Hosea 3; Hosea 2:14–20; Hosea 11:1–9; Matthew 2:15; Matthew 9:13; Romans 9:24–26; Amos 9:11–12; Acts 15:13–18; Zechariah 14:5; Hosea 1:4; 2 Kings 15:8–12

Every citation on this page was independently checked against its source on 3 October 2026.

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← Jonah Sent to Nineveh Earlier · c. 760 BC
→ The Call of Isaiah Later · c. 740 BC

THE DIVIDED KINGDOM AND THE PROPHETS

The Call of Isaiah

c. 740 BC · Estimated date

In the year King Uzziah dies, Isaiah sees the Lord enthroned in the temple and is sent as a prophet to Judah. When Syria and Israel attack, he tells King Ahaz to trust God, gives the sign of Immanuel and speaks of a coming king from David's line.



In the year that King Uzziah died, Isaiah son of Amoz saw the Lord seated on a high throne, the hem of his robe filling the temple. Six-winged seraphim called to one another, "Holy, holy, holy, is Yahweh of Armies! The whole earth is full of his glory!" The thresholds shook and the house filled with smoke (Isaiah 6:1–4). Isaiah cried out that he was undone, a man of unclean lips who had seen the King. A seraph touched his mouth with a coal from the altar and told him that his sin was forgiven. Then he heard the Lord ask whom he should send, and answered, "Here I am. Send me!" (Isaiah 6:5–8). He was sent to a people who would hear and not understand, until the land lay waste and only a stump was left (Isaiah 6:9–13).

Some years later, in the reign of Uzziah's grandson Ahaz, Rezin of Damascus and Pekah of Israel marched on Jerusalem to put a king of their own on its throne (Isaiah 7:1–6) (2 Kings 16:5). Isaiah met Ahaz by the upper pool and told him to keep calm, because the plan would fail: "If you will not believe, surely you shall not be established" (Isaiah 7:3–9). Ahaz declined to ask for a sign. Isaiah gave one. A woman would conceive and bear a son and name him Immanuel, and before the child could tell good from evil the lands of the two kings would be deserted (Isaiah 7:10–16). The Hebrew word for her is *almah*. The ancient Greek translation renders it "a virgin" (Septuagint Isaiah 7:14). Irenaeus, about AD 180, reports that the Jewish translators Theodotion and Aquila wrote "a young woman", and argues against them (Irenaeus, Against Heresies 3.21.1). Translations still differ.

Ahaz turned to Assyria. He sent the silver and gold of the temple and the palace to Tiglath-pileser and called himself his servant and son, and the Assyrian king took Damascus and killed Rezin (2 Kings 16:7–9). Tiglath-pileser's own list of tributaries includes Jehoahaz of Judah (Tiglath-pileser III, Summary Inscription 7 rev. 11′). Isaiah warned that the Assyrian flood would sweep on into Judah itself (Isaiah 8:5–8).

The same chapters speak of a child born to sit on David's throne, named "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6–7), and of a shoot from the stock of Jesse on whom the Spirit of the Lord rests, who judges the poor with righteousness and in whose reign the wolf lives with the lamb (Isaiah 11:1–9).

In Isaiah the Immanuel sign is tied to the crisis of Ahaz's own day (Isaiah 7:16). Matthew, quoting it in the Greek form, says it was fulfilled in the birth of Jesus, and applies the light dawning on Galilee to the start of his ministry (Matthew 1:22–23) (Matthew 4:13–16). John says that Isaiah "saw his glory, and spoke of him" (John 12:39–41), Paul cites the root of Jesse (Romans 15:12), and the seraphim's cry returns in the worship of heaven in Revelation (Revelation 4:8).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Isaiah dates the vision to the year King Uzziah died (Isaiah 6:1). No outside source fixes that year. Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), puts it at 740/739 BC; W. F. Albright, "The Chronology of the

Divided Monarchy of Israel", *Bulletin of the American Schools of Oriental Research* 100 (1945), pp. 16–22, at 742 BC. Because the vision stands in chapter 6 and not at the head of the book, it is also debated whether it was Isaiah's first call or a later commission.

The meeting with Ahaz came some years afterwards. The attack by Rezin and Pekah is usually dated to 734–732 BC (Mordechai Cogan and Hayim Tadmor, *II Kings*, Anchor Bible, 1988). A summary inscription of Tiglath-pileser III written about 729 BC already counts Ahaz, under the name Jehoahaz, among the kings who had paid him tribute (Tiglath-pileser III, Summary Inscription 7 rev. 11′).

Primary sources

Scripture
Isaiah 6:1–4; Isaiah 6:5–8; Isaiah 6:9–13; Isaiah 7:1–6; 2 Kings 16:5; Isaiah 7:3–9; Isaiah 7:10–16; 2 Kings 16:7–9; Isaiah 8:5–8; Isaiah 9:6–7; Isaiah 11:1–9; Isaiah 7:16; Matthew 1:22–23; Matthew 4:13–16; John 12:39–41; Romans 15:12; Revelation 4:8; Isaiah 6:1

The Septuagint 3rd–2nd century BC
Isaiah 7:14

Against Heresies Irenaeus of Lyons · c. AD 180
3.21.1

Summary Inscription 7 of Tiglath-pileser III (Nimrud Tablet K 3751) Issued in the name of Tiglath-pileser III · c. 729 BC
rev. 11′

Every citation on this page was independently checked against its source on 3 October 2026.

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The House of David Inscription from Tel Dan Before · c. 840 BC 150

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← Amos and Hosea Prophesy to Israel Earlier · c. 755 BC

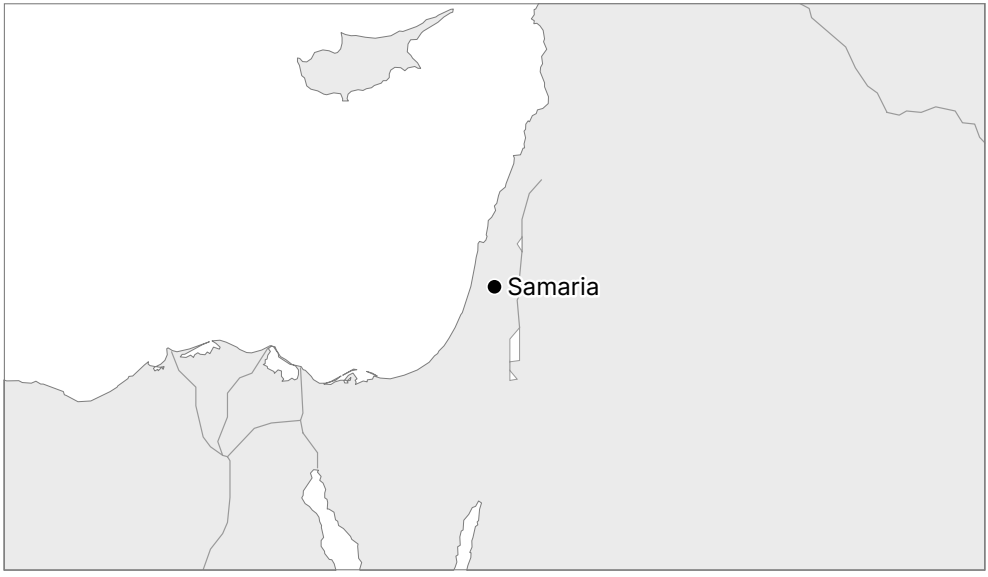
→ The Fall of Samaria Later · 722/721 BC

THE DIVIDED KINGDOM AND THE PROPHETS

The Fall of Samaria

722/721 BC · Estimated date

After a siege of three years the Assyrians take Samaria, deport its people and settle others in their place. The northern kingdom of Israel comes to an end. Kings, a Babylonian chronicle and the inscriptions of Sargon II all record it.



Hoshea of Israel took the throne of Israel by killing Pekah, in the years when Tiglath-pileser of Assyria annexed Galilee and Gilead and deported their people (2 Kings 15:29–30). When Shalmaneser V marched against him, Hoshea became his vassal and paid tribute. Later he sent messengers to So, king of Egypt, and stopped the payments. The king of Assyria put him in prison, overran the land and besieged Samaria for three years (2 Kings 17:1–5).

In Hoshea's ninth year the city was taken. The Israelites were deported to Halah, to the Habor, the river of Gozan, and to the cities of the Medes (2 Kings 17:6) (2 Kings 18:9–11). The king of Assyria brought people from Babylon, Cuthah, Avva,

Hamath and Sepharvaim to live in the towns of Samaria. They learned to fear the Lord, Kings says, and went on serving their own gods as well (2 Kings 17:24–33).

Mesopotamian records tell the same story from the other side. The Babylonian chronicle says of Shalmaneser only that he "ravaged Samaria" (Babylonian Chronicle 1 i.27–28), and that he died in the tenth month of his fifth year, when Sargon took the throne (Babylonian Chronicle 1 i.29–31). Sargon II claims the conquest for himself. In the inscription of his palace he says that he besieged and took Samaria, carried off 27,290 of its inhabitants, added fifty chariots to his army and imposed tribute on the rest (Sargon II, Display Inscription lines 23–25). A prism from Nimrud adds that he resettled the city with people from other lands he had conquered and set a governor over it (Sargon II, Nimrud Prism iv 25–41).

All three accounts agree that Samaria fell to Assyria. Kings and Sargon's inscriptions agree that its people were deported and that others were settled there; the chronicle mentions neither. The accounts differ on the conqueror. Kings names Shalmaneser as the king who came up and besieged the city, and says of its capture only that "the king of Assyria" took it (2 Kings 17:3–6) (2 Kings 18:9–10). The Babylonian chronicle credits Shalmaneser, and Sargon's scribes credit Sargon. Kings gives no number for the deported.

Kings reads the fall as the result of Israel's breach of the covenant, as the prophets had warned, and notes that Judah alone was left (2 Kings 17:7–18). It traces the later people of Samaria to the settlers (2 Kings 17:29–41). The distance between Jews and Samaritans is still taken for granted in the Gospels (John 4:9).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Kings dates the fall to the ninth year of Hoshea and the sixth of Hezekiah, after a siege of three years (2 Kings 17:5–6) (2 Kings 18:9–10). The Babylonian chronicle puts Shalmaneser's attack on Samaria within his five-year reign without naming the year, and dates his death and Sargon's accession to the month Tebetu of his fifth year, the winter of 722/721 BC (Babylonian Chronicle 1 i.27–28) (Babylonian Chronicle 1 i.29–31). Sargon counts the conquest among the deeds of his own reign (Sargon II, Display Inscription lines 23–25), and names Samaria again

among the cities that a usurper in Hamath, Iau-bi'di, stirred to revolt against him (Sargon II, Display Inscription lines 33–36).

How these fit together is disputed. Hayim Tadmor, "The Campaigns of Sargon II of Assur: A Chronological-Historical Study", *Journal of Cuneiform Studies* 12 (1958), pp. 22–40 and 77–100, argued for two conquests: Shalmaneser took the city in 722 BC, and Sargon retook it in 720 BC and carried out the deportation. Nadav Na'aman, "The Historical Background to the Conquest of Samaria (720 BC)", *Biblica* 71 (1990), pp. 206–225, argues for a single conquest by Sargon in 720 BC. Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), dates the fall to 723 BC. The timeline keeps the conventional 722/721 BC.

Primary sources

Scripture

2 Kings 15:29–30; 2 Kings 17:1–5; 2 Kings 17:6; 2 Kings 18:9–11; 2 Kings 17:24–33; 2 Kings 17:3–6; 2 Kings 18:9–10; 2 Kings 17:7–18; 2 Kings 17:29–41; John 4:9; 2 Kings 17:5–6

Babylonian Chronicle 1 (from Nabonassar to Shamash-shuma-ukin) Copy dated 500/499 BC; covers 747–668 BC

i.27–28; i.29–31

The Great Display Inscription of Sargon II Issued in the name of Sargon II · 707–706 BC

lines 23–25; lines 33–36

The Nimrud Prism of Sargon II Issued in the name of Sargon II · c. 706 BC

iv 25–41

Every citation on this page was independently checked against its source on 3 October 2026.

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← The Call of Isaiah Earlier · c. 740 BC
→ Hezekiah Withstands Sennacherib Later · 701 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Hezekiah Withstands Sennacherib

701 BC · Firm date

Sennacherib of Assyria overruns Judah, takes Lachish and shuts Hezekiah up in Jerusalem. Hezekiah pays tribute, Isaiah promises that the city will not fall, and it is not taken. Assyrian annals and reliefs record the campaign from the other side.



Hezekiah of Judah removed the high places, broke up the bronze serpent to which incense was being burned, and rebelled against the king of Assyria (2 Kings 18:4–7). He made Jerusalem ready for a siege. He repaired the walls, stopped the springs outside the city and brought the water of Gihon inside by a conduit (2 Chronicles 32:2–5) (2 Chronicles 32:30) (2 Kings 20:20). A Hebrew inscription cut in the wall of the tunnel that is generally identified with this conduit tells how two gangs of diggers, working towards each other, met; it names no king (Siloam inscription lines 1–6).

In Hezekiah's fourteenth year Sennacherib invaded and took the fortified towns of Judah. Hezekiah sent word to him at Lachish that he would bear whatever was imposed, and paid three hundred talents of silver and thirty of gold, stripping the temple doors to do it (2 Kings 18:13–16). Sennacherib still sent officers with an army to Jerusalem. Their spokesman called out in Hebrew, so that the people on the wall could follow, that no god had saved any nation from Assyria and that the Lord would not save Jerusalem (2 Kings 18:17–35).

Hezekiah went to the temple and sent to Isaiah. The prophet answered that the king of Assyria would not enter the city or shoot an arrow there, and would go back the way he came (2 Kings 19:1–7) (2 Kings 19:32–34). That night, Kings says, the angel of the Lord struck down 185,000 in the Assyrian camp. Sennacherib went home to Nineveh, where two of his sons later killed him (2 Kings 19:35–37) (Isaiah 37:38). Isaiah and Chronicles tell the same story (Isaiah 37:33–38) (2 Chronicles 32:20–22).

Sennacherib's annals give his version. He took forty-six walled towns of Hezekiah the Judean, counted 200,150 people as spoil and shut Hezekiah up in Jerusalem like a caged bird. Hezekiah then sent after him to Nineveh thirty talents of gold, eight hundred of silver, other treasure and his own daughters (Sennacherib, Annals (Taylor Prism) iii 18–49). Reliefs from his palace show the siege of Lachish, with a caption naming the city (Lachish reliefs caption, lines 1–4).

The two accounts agree on the invasion, the loss of Judah's fortified towns, a tribute that included thirty talents of gold, and the outcome for Jerusalem: Sennacherib does not claim to have taken it. They differ on the silver and on the ending. The annals close with the tribute and report no loss. Kings puts the tribute first and ends with the destruction of the army. The Babylonian chronicle confirms that Sennacherib was killed by a son, in 681 BC (Babylonian Chronicle 1 iii.34–38). Herodotus, some 270 years after the campaign, tells an Egyptian story in which field mice gnawed the weapons of Sennacherib's army in a single night on the border of Egypt (Herodotus, Histories 2.141).

Later generations in Judah remembered the deliverance. Sirach praises Hezekiah for fortifying the city and bringing in water, and recalls the angel who destroyed the Assyrian camp (Sirach 48:17–21).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Sennacherib's inscriptions count the invasion of Judah as his third campaign (Sennacherib, Annals (Taylor Prism) ii 37–iii 49). The earliest copy of the account, the Rassam Cylinder, was written at the beginning of the year named after the official Mitunu, 700 BC, which puts the campaign in 701 BC (A. Kirk Grayson and Jamie Novotny, *The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC), Part 1*, 2012, text no. 4).

Kings dates the invasion to Hezekiah's fourteenth year (2 Kings 18:13), which would put his accession about 715 BC, yet it also sets his accession in the third year of Hoshea of Israel, more than a decade earlier (2 Kings 18:1) (2 Kings 18:9–10). How the two are to be reconciled is disputed; Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983), keeps the later date, 716/715 BC.

Kings mentions Tirhakah, king of Cush, marching out against Sennacherib (2 Kings 19:9). Tirhakah became king only about 690 BC, and John Bright, *A History of Israel* (3rd ed., 1981), argued that the biblical account joins this campaign to a later one. Mordechai Cogan and Hayim Tadmor, *II Kings* (Anchor Bible, 1988), hold with most historians that there was one campaign and that Tirhakah is given his later title. No Assyrian inscription records a second campaign against Judah.

Primary sources

Scripture

2 Kings 18:4–7; 2 Chronicles 32:2–5; 2 Chronicles 32:30; 2 Kings 20:20; 2 Kings 18:13–16; 2 Kings 18:17–35; 2 Kings 19:1–7; 2 Kings 19:32–34; 2 Kings 19:35–37; Isaiah 37:38; Isaiah 37:33–38; 2 Chronicles 32:20–22; Sirach 48:17–21; 2 Kings 18:13; 2 Kings 18:1; 2 Kings 18:9–10; 2 Kings 19:9

The Siloam Inscription c. 700 BC
lines 1–6

The Annals of Sennacherib (Taylor Prism) Issued in the name of Sennacherib · 691 BC
iii 18–49; ii 37–iii 49

The Lachish Reliefs c. 700–692 BC
caption, lines 1–4

Babylonian Chronicle 1 (from Nabonassar to Shamash-shuma-ukin) Copy dated 500/499 BC; covers 747–668 BC
iii.34–38

Histories Herodotus · c. 430–420 BC
2.141

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Lachish
Who Hezekiah, Sennacherib, Isaiah
Threads Kingship and Messiah, Prophets and Prophecy

In context

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The Fall of Samaria 722/721 BC 164
The Call of Isaiah c. 740 BC 160

LEADS TO

Josiah's Reform and the Book of the Law 622 BC 176

KINGSHIP AND MESSIAH

The Fall of Samaria Before · 722/721 BC 164
Josiah Falls at Megiddo After · 609 BC 180

PROPHETS AND PROPHECY

The Call of Isaiah Before · c. 740 BC 160
The Call of Jeremiah After · 627 BC 172

← The Fall of Samaria Earlier · 722/721 BC
→ The Call of Jeremiah Later · 627 BC

THE DIVIDED KINGDOM AND THE PROPHETS

The Call of Jeremiah

627 BC · Estimated date

In the thirteenth year of King Josiah, Jeremiah, of a priestly family at Anathoth, is called to be a prophet to the nations. For some forty years he warns Judah of disaster from the north, and he promises a new covenant written on the heart.



Jeremiah son of Hilkiah belonged to a family of priests at Anathoth in the land of Benjamin, a short distance north-east of Jerusalem. The word of the Lord came to him in the thirteenth year of King Josiah (Jeremiah 1:1–2).

He tells it in the first person. The Lord said that he had known him before forming him in the womb and had appointed him “a prophet to the nations”. Jeremiah answered that he did not know how to speak, for he was only a child. He was told not to be afraid. The Lord touched his mouth, said, “Behold, I have put my words in your mouth”, and set him over nations and kingdoms “to uproot

and to tear down, to destroy and to overthrow, to build and to plant" (Jeremiah 1:4–10).

Two visions followed. An almond branch meant that the Lord was watching over his word to carry it out. A boiling pot tilting from the north meant that disaster would break out from the north on everyone living in the land (Jeremiah 1:11–16). Jeremiah was to stand against the kings, officials, priests and people of Judah like a fortified city. They would fight him and not prevail (Jeremiah 1:17–19).

His work lasted through the reigns of Josiah's sons to the fall of Jerusalem (Jeremiah 1:3). Standing in the gate of the temple, he warned the worshippers not to trust in the cry "Yahweh's temple, Yahweh's temple". If they did not do justice, the Lord would do to this house what he had done to his sanctuary at Shiloh (Jeremiah 7:1–15). A second account of the sermon dates it to the beginning of Jehoiakim's reign and says that priests and prophets demanded his death for it (Jeremiah 26:1–11).

He also promised a new covenant, unlike the one broken since the exodus: "I will put my law in their inward parts, and I will write it in their heart" (Jeremiah 31:31–34).

Both sayings are taken up in the New Testament. Jesus uses the temple sermon's phrase "a den of robbers" when he drives the traders from the temple (Jeremiah 7:11) (Matthew 21:13). The letter to the Hebrews quotes the promise of the new covenant in full (Hebrews 8:6–13), and in Luke and Paul the cup of the Last Supper is called "the new covenant in my blood" (Luke 22:20) (1 Corinthians 11:25).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Jeremiah dates his call to the thirteenth year of Josiah (Jeremiah 1:2). He later counts twenty-three years from that year to the fourth year of Jehoiakim, which he equates with the first year of Nebuchadnezzar (Jeremiah 25:1–3). Nebuchadnezzar took the throne in 605 BC (Babylonian Chronicle 5 obv. 9–11). Josiah reigned thirty-one years (2 Kings 22:1) and was killed when Pharaoh Necho marched to the Euphrates (2 Kings 23:29), a march the Babylonian chronicle places in 609 BC (Babylonian Chronicle 3 year 17). Both counts put the thirteenth year at 627/626 BC.

William L. Holladay, *Jeremiah 1* (Hermeneia, 1986), noting how few of Jeremiah's sayings can be placed in Josiah's reign, takes 627 BC as the year of his birth and begins his preaching later. Most commentators keep the plain sense of the heading.

Primary sources

Scripture

Jeremiah 1:1–2; Jeremiah 1:4–10; Jeremiah 1:11–16; Jeremiah 1:17–19; Jeremiah 1:3; Jeremiah 7:1–15; Jeremiah 26:1–11; Jeremiah 31:31–34; Jeremiah 7:11; Matthew 21:13; Hebrews 8:6–13; Luke 22:20; 1 Corinthians 11:25; Jeremiah 1:2; Jeremiah 25:1–3; 2 Kings 22:1; 2 Kings 23:29

Babylonian Chronicle 5 (the Jerusalem Chronicle) Copied c. 550–400 BC; covers 605–594 BC

obv. 9–11

Babylonian Chronicle 3 (the Fall of Nineveh Chronicle) Copied c. 550–400 BC; covers 616–609 BC

year 17

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Anathoth, Jerusalem
Who Jeremiah, Josiah
Threads Prophets and Prophecy, Covenant and Promise

In context

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The Last Supper AD 30 or 33 346

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Josiah Falls at Megiddo After · 609 BC 180

COVENANT AND PROMISE

The Fall of Samaria Before · 722/721 BC 164

Josiah's Reform and the Book of the Law After · 622 BC

← Hezekiah Withstands Sennacherib Earlier · 701 BC
→ Josiah's Reform and the Book of the Law Later · 622 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Josiah's Reform and the Book of the Law

622 BC · Estimated date

During repairs to the temple in Josiah's eighteenth year the high priest Hilkiah finds a book of the law. The king consults the prophetess Huldah, renews the covenant, destroys the shrines of other gods throughout the land and keeps a great Passover.



Josiah became king of Judah at the age of eight (2 Kings 22:1). His grandfather Manasseh had rebuilt the high places and set up altars to the host of heaven in the courts of the temple (2 Kings 21:3–5).

In his eighteenth year Josiah sent his secretary Shaphan to the temple to arrange payment for the workmen repairing it. The high priest Hilkiah told Shaphan, "I have found the book of the law in Yahweh's house." Shaphan read it, and then read it to the king (2 Kings 22:3–10).

When Josiah heard it he tore his clothes, because his people's ancestors had not done what the book required. He sent Hilkiah and four officials to inquire of the

Lord. They went to the prophetess Huldah, who lived in the second quarter of Jerusalem. She answered that the disaster written in the book would come on the city for its worship of other gods, but that Josiah, who had humbled himself, would be buried in peace before it came (2 Kings 22:11–20).

The king gathered the elders and the people at the temple, read the book aloud and made a covenant before the Lord to keep its commands, and the people joined in it (2 Kings 23:1–3). He had the vessels made for Baal, Asherah and the host of heaven taken out of the temple and burned. He defiled the high places of Judah from Geba to Beersheba and the place of child sacrifice in the valley of Hinnom, and desecrated the shrines Solomon had built for foreign gods (2 Kings 23:4–14). At Bethel he destroyed the altar set up by Jeroboam I, and he did the same in the towns of Samaria (2 Kings 23:15–20). Then he ordered a Passover kept as the book prescribed. Kings says there had been none like it since the days of the judges (2 Kings 23:21–23).

Chronicles orders the events differently. There Josiah begins to seek God in his eighth year and to purge the land in his twelfth, and the book is found in the eighteenth, when the purge is already done (2 Chronicles 34:3–8) (2 Chronicles 34:14–19). The Passover is described at length (2 Chronicles 35:1–19).

The account shows a written book of the law read in public, accepted as binding and made the measure of king and people. Thirteen years later Josiah was killed at Megiddo. Kings says of the two sons who followed him that they did evil as their fathers had done (2 Kings 23:29–37).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Kings and Chronicles both date the finding of the book and the Passover to Josiah's eighteenth year (2 Kings 22:3) (2 Kings 23:23) (2 Chronicles 34:8) (2 Chronicles 35:19). Josiah reigned thirty-one years (2 Kings 22:1) and was killed when Pharaoh Necho marched to the Euphrates (2 Kings 23:29), a march that the Babylonian chronicle places in 609 BC (Babylonian Chronicle 3 year 17). His eighteenth year is therefore 622/621 BC.

Kings does not say which book was found. Because the king's measures match the laws of Deuteronomy on a single sanctuary and on the Passover (Deuteronomy

12:2–7) (Deuteronomy 16:5–6), most scholars since W. M. L. de Wette, *Dissertatio critico-exegetica* (1805), have identified it with Deuteronomy or an early form of it. Whether the book was old and rediscovered, as Kings presents it, or written not long before it was found, is disputed.

Primary sources

Scripture

2 Kings 22:1; 2 Kings 21:3–5; 2 Kings 22:3–10; 2 Kings 22:11–20; 2 Kings 23:1–3; 2 Kings 23:4–14; 2 Kings 23:15–20; 2 Kings 23:21–23; 2 Chronicles 34:3–8; 2 Chronicles 34:14–19; 2 Chronicles 35:1–19; 2 Kings 23:29–37; 2 Kings 22:3; 2 Kings 23:23; 2 Chronicles 34:8; 2 Chronicles 35:19; 2 Kings 23:29; Deuteronomy 12:2–7; Deuteronomy 16:5–6

Babylonian Chronicle 3 (the Fall of Nineveh Chronicle) Copied c. 550–400 BC; covers 616–609 BC

year 17

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Bethel
Who Josiah, Hilkiah, Huldah
Threads Covenant and Promise, Scripture and Canon, Temple and Worship

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Babylon Defeats Egypt at Carchemish 605 BC 184

Ezra Brings the Law to Jerusalem 458 BC 222

COVENANT AND PROMISE

The Call of Jeremiah Before · 627 BC 172

The Fall of Jerusalem and the Destruction of the Temple After · 587/586 BC 200

SCRIPTURE AND CANON

The Farewell and Death of Moses Before · c. 1406 or c. 1220 BC 67

Ezra Brings the Law to Jerusalem After · 458 BC 222

TEMPLE AND WORSHIP

Shishak Invades Judah Before · c. 925 BC 128

The First Deportation to Babylon After · 16 March 597 BC 193

← The Call of Jeremiah Earlier · 627 BC
→ Josiah Falls at Megiddo Later · 609 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Josiah Falls at Megiddo

609 BC · Firm date

Pharaoh Necho marches north to the Euphrates in support of Assyria. King Josiah of Judah goes out against him at Megiddo and is killed. Three months later Necho deposes Josiah's son Jehoahaz and makes Jehoiakim king as Egypt's vassal.



The Babylonian chronicle for 610 BC says that the Babylonians and Medes marched on Harran against Ashur-uballit, who had taken the throne of Assyria, and that he and an Egyptian army that had come to his aid abandoned the city and crossed the Euphrates (Babylonian Chronicle 3 year 16). In the month Du'uzu of the following year Ashur-uballit came back over the river with a large army from Egypt. They besieged Harran until the month Ululu and achieved nothing (Babylonian Chronicle 3 year 17).

Kings tells in two verses what this march meant for Judah. Pharaoh Necho II went up to the Euphrates, King Josiah went to meet him, and Necho killed

him at Megiddo. His servants brought the body in a chariot to Jerusalem and buried him in his own tomb (2 Kings 23:29–30). The translations differ on Necho's purpose: the World English Bible has him go up "against the king of Assyria", the New Revised Standard Version "to the king of Assyria". The chronicle has the Egyptians fighting beside the Assyrians (Babylonian Chronicle 3 year 17).

Chronicles gives a longer account that differs in several points. Necho was marching to Carchemish on the Euphrates to fight. He sent envoys to tell Josiah that he had no quarrel with him and that God had ordered him to hurry. Josiah would not turn back. He disguised himself and joined battle in the plain of Megiddo, where archers shot him. His servants moved him to a second chariot and brought him to Jerusalem, and Chronicles places his death there. The Chronicler says that Josiah did not listen to the words of Necho "from the mouth of God" (2 Chronicles 35:20–24). All Judah mourned, and Jeremiah made a lament for the king (2 Chronicles 35:24–25).

The people of the land anointed Josiah's son Jehoahaz, who reigned three months (2 Kings 23:30–31). Necho put him in chains at Riblah in the land of Hamath, laid on Judah a tribute of a hundred talents of silver and one of gold, and made another son, Eliakim, king under the name Jehoiakim. Jehoahaz was taken to Egypt and died there (2 Kings 23:33–34). Chronicles says that the king of Egypt deposed him in Jerusalem (2 Chronicles 36:1–4). Jeremiah, who calls him Shallum, told the people to weep for the king who had gone away and would never see his country again (Jeremiah 22:10–12).

Kings says that no king before or after Josiah turned to the Lord as he did (2 Kings 23:25). After his death Judah paid tribute to Egypt (2 Kings 23:35). Four years later Necho's army was beaten at Carchemish (Jeremiah 46:2), and Jehoiakim became the servant of Nebuchadnezzar (2 Kings 24:1, 7). Of the kings who followed, Necho appointed Jehoiakim and Nebuchadnezzar appointed Zedekiah (2 Kings 23:34) (2 Kings 24:17).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Kings and Chronicles give no year, only that Josiah reigned thirty-one years (2 Kings 22:1) and died when Necho marched to the Euphrates (2 Kings 23:29). The Babylonian chronicle supplies the year. In the month Du'uzu of Nabopolassar's

seventeenth year, which fell in the summer of 609 BC, the Assyrian king crossed the Euphrates with a large Egyptian army to attack Harran, and the siege went on until the month Ululu (Babylonian Chronicle 3 year 17). The chronicle names neither the pharaoh nor Judah. The link between the two accounts is that both describe an Egyptian march to the Euphrates in the last years of the Assyrian kingdom; in the chronicle the Egyptians march with the Assyrian king.

A second line of evidence gives the same year. Jeremiah dates the battle of Carchemish to the fourth year of Jehoiakim (Jeremiah 46:2), and the Babylonian chronicle puts that battle in 605 BC (see the battle of Carchemish). Jehoiakim's reign therefore began in 609 or 608 BC, and Kings has it begin three months after Josiah's death (2 Kings 23:31–34).

On this reckoning Josiah fell as the Egyptian army went north, before it crossed the Euphrates in Du'uzu. Abraham Malamat, "Josiah's Bid for Armageddon: The Background of the Judean-Egyptian Encounter in 609 B.C.", *Journal of the Ancient Near Eastern Society* 5 (1973), pp. 267–279, places the clash at Megiddo in the summer of 609 BC, about half a year after the Egyptian retreat from Harran in November 610.

Primary sources

Scripture

2 Kings 23:29–30; 2 Chronicles 35:20–24; 2 Chronicles 35:24–25; 2 Kings 23:30–31; 2 Kings 23:33–34; 2 Chronicles 36:1–4; Jeremiah 22:10–12; 2 Kings 23:25; 2 Kings 23:35; Jeremiah 46:2; 2 Kings 24:1, 7; 2 Kings 23:34; 2 Kings 24:17; 2 Kings 22:1; 2 Kings 23:29; 2 Kings 23:31–34

Babylonian Chronicle 3 (the Fall of Nineveh Chronicle) Copied c. 550–400 BC; covers 616–609 BC

year 16; year 17

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Megiddo, Jerusalem
Who Josiah, Necho II, Jehoiakim
Threads Kingship and Messiah, Prophets and Prophecy

In context

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Babylon Defeats Egypt at Carchemish 605 BC 184

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Daniel at the Babylonian Court After · c. 605–536 BC 189

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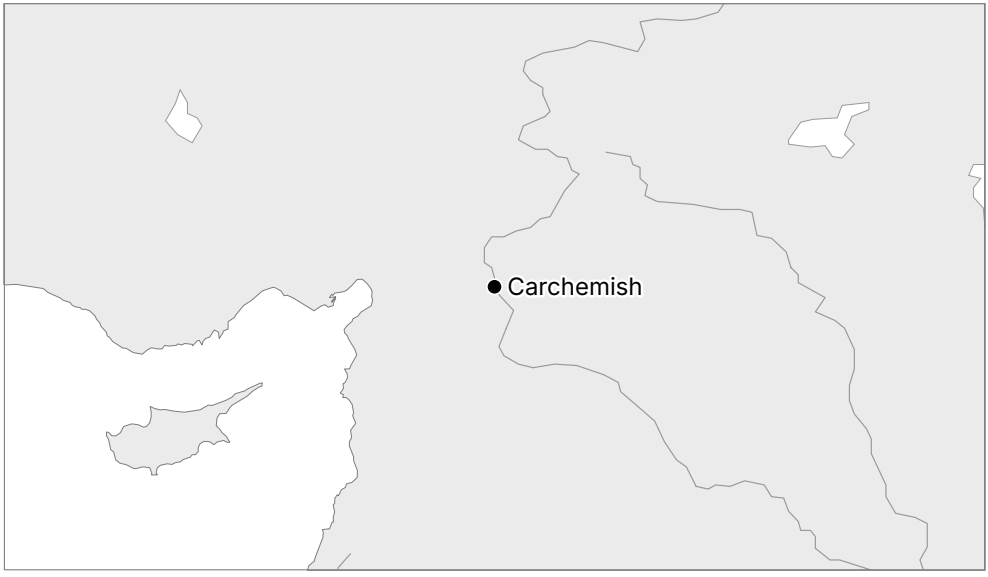
← Josiah's Reform and the Book of the Law Earlier · 622 BC
→ Babylon Defeats Egypt at Carchemish Later · 605 BC

THE DIVIDED KINGDOM AND THE PROPHETS

Babylon Defeats Egypt at Carchemish

605 BC · Firm date

The Babylonian crown prince Nebuchadnezzar destroys the Egyptian army at Carchemish on the Euphrates and, within months, becomes king. Egypt loses Syria and Palestine, and Judah passes from Egyptian to Babylonian rule.



In 609 BC Pharaoh Necho II marched north to the Euphrates. King Josiah of Judah went out against him at Megiddo and was killed (2 Kings 23:29–30). The Babylonian chronicle for that year records a large Egyptian army crossing the Euphrates with the last king of Assyria to attack Harran, without success (Babylonian Chronicle 3 year 17). Necho then removed Josiah's son Jehoahaz after a reign of three months and took him to Egypt. He put another son, Eliakim, on the throne under the name Jehoiakim, and laid on Judah a tribute of a hundred talents of silver and a talent of gold (2 Kings 23:31–35).

Four years later the Egyptian army was at Carchemish on the Euphrates. The Babylonian chronicle tells what happened in a few lines. In the twenty-first year of Nabopolassar the king stayed at home, and his eldest son, the crown prince Nebuchadnezzar II, led the army to Carchemish, crossed the river and attacked. The Egyptians gave way and were beaten. Those who got away were overtaken in the district of Hamath, and the chronicle says that not one man escaped to his own country. Nebuchadnezzar then conquered the whole region of Hamath (Babylonian Chronicle 5 obv. 1–8).

Jeremiah dates the same battle to the fourth year of Jehoiakim and names the pharaoh: it was the army of Necho that Nebuchadnezzar struck at Carchemish. His poem on the defeat says of the Egyptian warriors, "In the north by the river Euphrates they have stumbled and fallen" (Jeremiah 46:2–6).

Nabopolassar died that summer. Nebuchadnezzar returned to Babylon and took the throne (Babylonian Chronicle 5 obv. 9–11). In the rest of that year and the next he marched unopposed through what the chronicle calls the Hatti-land, that is, Syria and Palestine, and its kings came before him with tribute (Babylonian Chronicle 5 obv. 12–17). Kings sums up the outcome: the king of Egypt did not come out of his land again, because the king of Babylon had taken everything that had been his from the Brook of Egypt to the Euphrates (2 Kings 24:7).

For Judah the battle meant a change of master. Jehoiakim served Nebuchadnezzar for three years and then rebelled (2 Kings 24:1), which led to the First Deportation to Babylon. In that same fourth year of Jehoiakim, Jeremiah announced that Judah and the nations around it would serve the king of Babylon for seventy years (Jeremiah 25:1) (Jeremiah 25:8–11).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Babylonian chronicle puts the battle in the twenty-first year of Nabopolassar, before his death on the eighth of the month Abu, and dates Nebuchadnezzar's accession to the first of Ululu (Babylonian Chronicle 5 obv. 1–8) (Babylonian Chronicle 5 obv. 9–11). By the conversion tables of R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (1956), those days are 15 August and 7 September 605 BC, so the battle was fought in the spring or summer of that year.

Jeremiah dates it to the fourth year of Jehoiakim (Jeremiah 46:2). Daniel puts Nebuchadnezzar's first move against Jerusalem in Jehoiakim's third year (Daniel 1:1); the difference is usually explained by a count that leaves out the accession year. The chronicle speaks only of "the Egyptian army". The pharaoh's name comes from Jeremiah.

Primary sources

Scripture

2 Kings 23:29–30; 2 Kings 23:31–35; Jeremiah 46:2–6; 2 Kings 24:7; 2 Kings 24:1; Jeremiah 25:1; Jeremiah 25:8–11; Jeremiah 46:2; Daniel 1:1

Babylonian Chronicle 3 (the Fall of Nineveh Chronicle) Copied c. 550–400 BC; covers 616–609 BC

year 17

Babylonian Chronicle 5 (the Jerusalem Chronicle) Copied c. 550–400 BC; covers 605–594 BC

obv. 1–8; obv. 9–11; obv. 12–17

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About this event

Where Carchemish
Who Nebuchadnezzar II, Necho II, Jehoiakim

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← Josiah Falls at Megiddo Earlier · 609 BC
→ Daniel at the Babylonian Court Later · c. 605–536 BC
TIMELINE

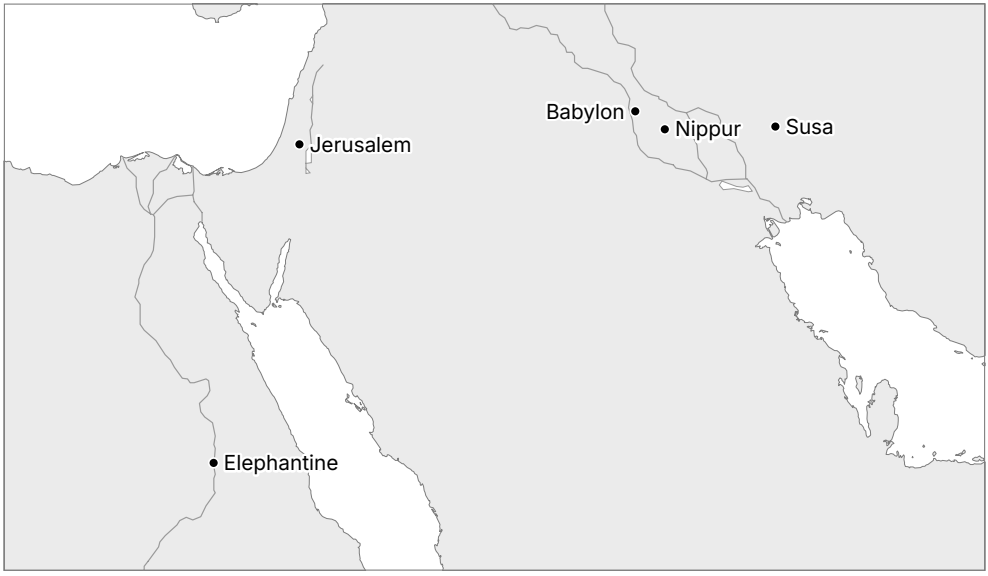
Exile and Return

597–c. 400 BC

Babylon deports Judah's elite and burns the temple. Persia lets the exiles return, the temple is rebuilt, and Ezra and Nehemiah reshape the community around the law.

The exile is the great break in the Old Testament story. It is also one of the best documented periods: Babylonian chronicles, ration tablets and the Cyrus Cylinder stand beside Kings, Jeremiah, Ezekiel and Ezra. Out of the loss of king and temple came a faith centred on Scripture and a sharpened hope for restoration.

WHERE THIS ERA UNFOLDED



EVENTS OF THIS ERA

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EXILE AND RETURN

Daniel at the Babylonian Court

c. 605–536 BC · Traditional date

The book of Daniel tells of a young Judean taken to Babylon who serves its kings and stays loyal to his God through the furnace and the lions' den, and who sees "one like a son of man" receive an everlasting kingdom.



The book of Daniel opens in the third year of King Jehoiakim, when it says Nebuchadnezzar II besieged Jerusalem and carried off some of the temple vessels. Young men of the royal and noble families were taken to Babylon to be trained for the king's service, among them Daniel and his companions Hananiah, Mishael and Azariah. They were given Babylonian names and taught the language and learning of the Chaldeans. So as not to defile themselves, they asked for vegetables and water in place of the king's food and wine (Daniel 1:1–16).

Five stories follow. Daniel tells the king his dream of a statue of gold, silver, bronze, iron and clay, shattered by a stone "cut out without hands". He explains it

as a series of kingdoms followed by one that God will set up and that will never be destroyed (Daniel 2:31–45). His three companions refuse to bow to a golden image, are thrown into a furnace and come out unharmed (Daniel 3). Nebuchadnezzar, in a proclamation in his own name, tells how he was driven from human company until "seven times" had passed and he acknowledged the Most High (Daniel 4:1–3, 28–37). At a feast of King Belshazzar, where the vessels from Jerusalem are used for drinking, a hand writes on the wall. Daniel reads the words as the end of the kingdom, and Belshazzar is killed that night (Daniel 5). Under "Darius the Mede", Daniel goes on praying towards Jerusalem in spite of a royal ban, is thrown to the lions and is found alive in the morning (Daniel 6).

In chapter 7 Daniel has a vision of his own. Four beasts rise from the sea. Then the "ancient of days" takes his seat in judgment, and "one like a son of man" comes with the clouds and is given a dominion that will not pass away (Daniel 7:1–14).

The stories show Jews serving a foreign king while refusing his gods, and they were read as encouragement under persecution. In 1 Maccabees the dying Mattathias reminds his sons of the three who were saved from the flame and of Daniel among the lions (1 Maccabees 2:49–60), and Hebrews alludes to both (Hebrews 11:33–34). In the Gospels Jesus speaks of "Daniel the prophet" (Matthew 24:15) and answers the high priest in the language of the vision, of the Son of Man coming with the clouds (Mark 14:61–62).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The dates are those of the book's own setting. It begins in the third year of King Jehoiakim, when it says Daniel was taken to Babylon (Daniel 1:1–6), and its last date is the third year of Cyrus (Daniel 10:1): about 605 to 536 BC. The Babylonian chronicle for 605 BC reports that Nebuchadnezzar overran Syria after the battle of Carchemish and returned with heavy tribute. It does not mention Jerusalem (Babylonian Chronicle 5 obv. 8–13).

When the book was written is disputed. Jewish and Christian tradition took it as Daniel's own work of the sixth century BC: Josephus, about AD 93, says that Daniel wrote of Antiochus Epiphanes many years before the event (Josephus, Antiquities 10.266–276). That date is defended today by, for example, Joyce

G. Baldwin, *Daniel* (1978), and Stephen R. Miller, *Daniel* (1994). Most critical scholars hold that the stories of chapters 1–6 are older tales and that the visions of chapters 7–12 were written during the persecution under Antiochus IV, about 167–164 BC, because they follow events closely up to that point: see John J. Collins, *Daniel* (Hermeneia, 1993). The argument is an old one. Jerome reports that the philosopher Porphyry made it in the third century AD (Jerome, Commentary on Daniel Prologue).

Three details bear on the question. No source independent of the book knows a "Darius the Mede" who received the kingdom between Belshazzar and Cyrus (Daniel 5:30–31). An Aramaic fragment from Qumran tells of a Babylonian king afflicted for seven years and helped by a Jewish exorcist; the king is not Nebuchadnezzar, as in Daniel 4, but Nabonidus (Prayer of Nabonidus (4Q242) lines 1–8). And Belshazzar, whom the book calls king, is a figure of history: an inscription of Nabonidus names him as that king's eldest son (Nabonidus Cylinder from Ur col. ii, closing prayer).

Primary sources

Scripture

Daniel 1:1–16; Daniel 2:31–45; Daniel 3; Daniel 4:1–3, 28–37; Daniel 5; Daniel 6; Daniel 7:1–14; 1 Maccabees 2:49–60; Hebrews 11:33–34; Matthew 24:15; Mark 14:61–62; Daniel 1:1–6; Daniel 10:1; Daniel 5:30–31

Babylonian Chronicle 5 (the Jerusalem Chronicle) Copied c. 550–400 BC; covers 605–594 BC
obv. 8–13

Jewish Antiquities Flavius Josephus · AD 93–94
10.266–276

Commentary on Daniel Jerome · c. AD 407
Prologue

The Prayer of Nabonidus (4Q242) Copy of the 1st century BC
lines 1–8

The Nabonidus Cylinder from Ur Issued in the name of Nabonidus · Reign of Nabonidus, 556–539 BC
col. ii, closing prayer

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Babylon
Who Daniel, Nebuchadnezzar II, Belshazzar
Threads Prophets and Prophecy, Persecution and Martyrdom, Kingship and Messiah

In context

GROWS OUT OF

Babylon Defeats Egypt at Carchemish 605 BC 184

LEADS TO

John's Revelation on Patmos c. AD 95 474

PROPHETS AND PROPHECY

Josiah Falls at Megiddo Before · 609 BC 180

Ezekiel's Visions among the Exiles After · 593–571 BC 196

PERSECUTION AND MARTYRDOM

Esther and the Origin of Purim After · 483–473 BC 218

KINGSHIP AND MESSIAH

Josiah Falls at Megiddo Before · 609 BC 180

The First Deportation to Babylon After · 16 March 597 BC 193

← Babylon Defeats Egypt at Carchemish Earlier · 605 BC
→ The First Deportation to Babylon Later · 16 March 597 BC

EXILE AND RETURN

The First Deportation to Babylon

16 March 597 BC · Firm date

Nebuchadnezzar takes Jerusalem, deports the young king Jehoiachin with thousands of Judah's leading people, and puts Zedekiah on the throne. Babylon's own chronicle dates the capture to the day.



After his victory at Carchemish, Nebuchadnezzar II made Judah a vassal of Babylon. King Jehoiakim rebelled, and Kings records his death before it describes the siege (2 Kings 24:1–6, 10). His son Jehoiachin, eighteen years old, reigned for three months, and in that time Jerusalem was besieged (2 Kings 24:8–11).

Jehoiachin surrendered with his mother, his officials and his court. Nebuchadnezzar carried off the treasures of the temple and the palace and deported the king, the leading families, the soldiers and the craftsmen to Babylon. He made Jehoiachin's uncle Mattaniah king and renamed him Zedekiah (2 Kings 24:12–17). Kings speaks of ten thousand captives; a list preserved in Jeremiah counts 3,023 (Jeremiah 52:28).

Babylon's court chronicle records the same event from the other side. In his seventh year, it says, the king marched west, besieged "the city of Judah", took it on the second day of Addaru, captured its king, appointed a king of his own choosing and carried heavy tribute back to Babylon (Babylonian Chronicle 5 rev. 11–13).

Among the deported was the priest Ezekiel, who dates his visions from the year of Jehoiachin's exile (Ezekiel 1:1–3). Jehoiachin himself appears in administrative tablets excavated at Babylon, which list oil rations issued to the king of Judah and his retinue (Ration tablet from Babylon VAT 16378). The books of Kings end with his release from prison thirty-seven years later (2 Kings 25:27–30).

The deportation removed Judah's king and much of its leadership a decade before the city itself was destroyed. Jeremiah wrote to the exiles, telling them to build houses, raise families and seek the welfare of the city where they now lived (Jeremiah 29:1–14).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Babylonian chronicle gives the day: the second of the month Addaru in Nebuchadnezzar's seventh regnal year (Babylonian Chronicle 5 rev. 11–13). In the Julian calendar that is 16 March 597 BC, by the standard conversion tables of R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (1956).

Jeremiah also counts the deportation in the seventh year (Jeremiah 52:28), while Kings puts it in the eighth (2 Kings 24:12). The difference is usually explained either by a count that includes the king's accession year or by the deportation itself following a few weeks after the surrender, once the new year had begun (2 Chronicles 36:10).

Primary sources

Scripture

2 Kings 24:1–6, 10; 2 Kings 24:8–11; 2 Kings 24:12–17; Jeremiah 52:28; Ezekiel 1:1–3; 2 Kings 25:27–30; Jeremiah 29:1–14; 2 Kings 24:12; 2 Chronicles 36:10

Babylonian Chronicle 5 (the Jerusalem Chronicle) Copied c. 550–400 BC; covers 605–594 BC
rev. 11–13

Jehoiachin's Ration Tablets c. 595–570 BC
VAT 16378

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Babylon
Who Jehoiachin, Nebuchadnezzar II, Zedekiah, Ezekiel
Threads Kingship and Messiah, Temple and Worship

In context

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Babylon Defeats Egypt at Carchemish 605 BC 184
The Call of Jeremiah 627 BC 172

LEADS TO

Ezekiel's Visions among the Exiles 593–571 BC 196
The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

KINGSHIP AND MESSIAH

Daniel at the Babylonian Court Before · c. 605–536 BC 189
The Fall of Jerusalem and the Destruction of the Temple After · 587/586 BC 200

TEMPLE AND WORSHIP

Josiah's Reform and the Book of the Law Before · 622 BC 176
Ezekiel's Visions among the Exiles After · 593–571 BC 196

← Daniel at the Babylonian Court Earlier · c. 605–536 BC
→ Ezekiel's Visions among the Exiles Later · 593–571 BC

EXILE AND RETURN

Ezekiel's Visions among the Exiles

593–571 BC · Estimated date

Among the deported Judeans in Babylonia the priest Ezekiel sees the glory of God, announces the fall of Jerusalem and then its restoration, in the visions of the dry bones and of a new temple.



Ezekiel, a priest, was among the Judeans deported to Babylonia with King Jehoiachin in the first deportation of 597 BC (Ezekiel 1:1–3). In the fifth year of that exile, by the river Chebar, he saw a storm cloud coming from the north, four living creatures with four faces and four wings each, wheels with rims full of eyes beside them and, above them, a throne with a figure like a man on it. He calls it "the appearance of the likeness of Yahweh's glory" (Ezekiel 1). A voice sent him as a prophet to a "rebellious house" and gave him a scroll of lamentation to eat; he then sat stunned for seven days among the exiles at Tel-abib (Ezekiel 2:1–3:15).

The exiles lived together in settlements in Babylonia, several of which are named (Ezekiel 3:15; Ezra 2:59). A canal called Kabaru appears in a business tablet from

the archive of the Murashû family, which was excavated at Nippur and written about a century and a half after Ezekiel (Murashû archive BE 9, no. 4, lines 8–9). Its first editor identified the canal with the Chebar (Murashû archive BE 9, p. 28).

Until Jerusalem fell, Ezekiel's message to the exiles was that the city was doomed. He acted out its siege with a clay tile (Ezekiel 4:1–3). In the sixth year he was carried in a vision to the temple, saw idols and sun worship in its courts, and watched the glory of God leave the building and come to rest on the mountain east of the city (Ezekiel 8) (Ezekiel 10:18–19; 11:22–23). He wrote down the day the siege began (Ezekiel 24:1–2). When his wife died he was told not to mourn, as a sign of what was coming (Ezekiel 24:15–24). In the twelfth year a fugitive arrived with the news that the city had been taken (Ezekiel 33:21–22).

After that the oracles turn to restoration. God will gather the scattered people like a shepherd (Ezekiel 34:11–16), cleanse them and give them a new heart and a new spirit (Ezekiel 36:24–28). In a valley of dry bones Ezekiel sees the bones joined, clothed with flesh and brought to life, and is told that they are the whole house of Israel (Ezekiel 37:1–14). In the twenty-fifth year a man with a measuring reed leads him through a new temple. The glory returns to it by the east gate, a river flows out from under its threshold, and the city is named "Yahweh is there" (Ezekiel 40:1–4) (Ezekiel 43:1–7) (Ezekiel 47:1–12) (Ezekiel 48:35).

Ezekiel told a people without a temple that God would be "a sanctuary for a little while" to them where they were (Ezekiel 11:16). His images lived on: the book of Revelation takes up the four living creatures and the river lined with healing trees (Revelation 4:6–8) (Revelation 22:1–2).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The book dates its oracles from the deportation of King Jehoiachin, which the Babylonian chronicle fixes in the spring of 597 BC (Babylonian Chronicle 5 rev. 11–13). The first vision falls in the fourth month of the fifth year (Ezekiel 1:1–2), the summer of 593 BC, and the latest dated oracle on the first day of the twenty-seventh year (Ezekiel 29:17), the spring of 571 BC. The conversions follow R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (1956).

Each date can shift by a year, depending on whether the years of exile were counted from the deportation itself or from the next new year. The book does not explain what the “thirtieth year” of its opening verse is counted from.

Primary sources

Scripture

Ezekiel 1:1–3; Ezekiel 1; Ezekiel 2:1–3:15; Ezekiel 3:15; Ezra 2:59; Ezekiel 4:1–3; Ezekiel 8; Ezekiel 10:18–19; 11:22–23; Ezekiel 24:1–2; Ezekiel 24:15–24; Ezekiel 33:21–22; Ezekiel 34:11–16; Ezekiel 36:24–28; Ezekiel 37:1–14; Ezekiel 40:1–4; Ezekiel 43:1–7; Ezekiel 47:1–12; Ezekiel 48:35; Ezekiel 11:16; Revelation 4:6–8; Revelation 22:1–2; Ezekiel 1:1–2; Ezekiel 29:17

The Murashû Archive from Nippur Dated by the reigns of Artaxerxes I and Darius II (465–404 BC)

BE 9, no. 4, lines 8–9; BE 9, p. 28

Babylonian Chronicle 5 (the Jerusalem Chronicle) Copied c. 550–400 BC; covers 605–594 BC

rev. 11–13

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nippur
Who Ezekiel
Threads Prophets and Prophecy, Temple and Worship

In context

GROWS OUT OF

The First Deportation to Babylon 16 March 597 BC 193

PROPHETS AND PROPHECY

Daniel at the Babylonian Court Before · c. 605–536 BC 189

The Prophecy of Comfort and the Suffering Servant After · c. 550–539 BC 204

TEMPLE AND WORSHIP

The First Deportation to Babylon Before · 16 March 597 BC 193

The Fall of Jerusalem and the Destruction of the Temple After · 587/586 BC 200

← The First Deportation to Babylon Earlier · 16 March 597 BC
→ The Fall of Jerusalem and the Destruction of the Temple Later · 587/586 BC

EXILE AND RETURN

The Fall of Jerusalem and the Destruction of the Temple

587/586 BC · Estimated date

After a long siege the Babylonian army breaches Jerusalem, burns Solomon's temple and the city, and deports most of the remaining people. The kingdom of Judah comes to an end.



Zedekiah, whom Nebuchadnezzar had made king, rebelled against Babylon (2 Kings 24:20). In the ninth year of his reign, on the tenth day of the tenth month, Nebuchadnezzar II and his army encamped against Jerusalem and built siege works around it (2 Kings 25:1–2). The prophet Jeremiah, who urged the king to surrender, was arrested as a deserter and held under guard for the rest of the siege (Jeremiah 37:11–21) (Jeremiah 38:17–18, 28).

By the fourth month of Zedekiah's eleventh year the famine was severe and the wall was breached. The king fled by night toward the Jordan valley, was overtaken near Jericho and brought to Nebuchadnezzar at Riblah. His sons were killed in front of him; he was blinded and taken in chains to Babylon (2 Kings 25:2–7).

A month later Nebuzaradan, the captain of the guard, burned the temple, the palace and the houses of the city and tore down its walls. The bronze pillars and furnishings of the temple were broken up and carried off, leading priests and officials were executed, and most of the remaining people were deported. Some of the poorest were left to work the vineyards and fields (2 Kings 25:8–21). Jeremiah 52 tells the same story with its own figures and counts 832 people deported from Jerusalem that year (Jeremiah 52:12–30).

Babylon appointed a Judean, Gedaliah, as governor at Mizpah. He was soon assassinated, and many of the survivors fled to Egypt, taking Jeremiah with them (2 Kings 25:22–26) (Jeremiah 43:4–7).

The loss of temple, king and land is a turning point in the Old Testament story. Lamentations mourns the ruined city (Lamentations 1:1–5), Psalm 137 remembers it from exile (Psalm 137), and Chronicles reads it as the outcome of the nation's long refusal to listen to its prophets (2 Chronicles 36:15–21). For these events the biblical books are the only narrative sources.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Kings and Jeremiah date the fall by regnal years: the eleventh year of Zedekiah, and the nineteenth (2 Kings 25:2–8) or eighteenth (Jeremiah 52:29) year of Nebuchadnezzar. The surviving Babylonian chronicle stops in 594/593 BC (Babylonian Chronicle 5 rev. 25), so no outside record fixes the year.

Turning the regnal years into a calendar year depends on whether Judah's years began in spring or in autumn and on whether accession years were counted. The result is the summer of either 587 or 586 BC, and scholars remain divided. For 586 see Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (3rd ed., 1983); for 587 see Rodger C. Young, "When Did Jerusalem Fall?", *Journal of the Evangelical Theological Society* 47 (2004), pp. 21–38. The timeline places the event at 586 and shows both years.

The two accounts also differ on the day the temple was burned: the seventh of the fifth month (2 Kings 25:8) or the tenth (Jeremiah 52:12).

Primary sources

Scripture

2 Kings 24:20; 2 Kings 25:1–2; Jeremiah 37:11–21; Jeremiah 38:17–18, 28; 2 Kings 25:2–7; 2 Kings 25:8–21; Jeremiah 52:12–30; 2 Kings 25:22–26; Jeremiah 43:4–7; Lamentations 1:1–5; Psalm 137; 2 Chronicles 36:15–21; 2 Kings 25:2–8; Jeremiah 52:29; 2 Kings 25:8; Jeremiah 52:12

Babylonian Chronicle 5 (the Jerusalem Chronicle) Copied c. 550–400 BC; covers 605–594 BC

rev. 25

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Babylon
Who Zedekiah, Nebuchadnezzar II, Jeremiah
Threads Temple and Worship, Kingship and Messiah, Covenant and Promise

In context

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Solomon Builds the Temple c. 966–959 BC 118

LEADS TO

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204
Cyrus Takes Babylon 12 October 539 BC 208
The Jewish Revolt and the Destruction of the Temple AD 66–70 462

TEMPLE AND WORSHIP

Ezekiel's Visions among the Exiles Before · 593–571 BC 196
The Edict of Cyrus and the First Return After · 538 BC 211

KINGSHIP AND MESSIAH

The First Deportation to Babylon Before · 16 March 597 BC 193
The Prophecy of Comfort and the Suffering Servant After · c. 550–539 BC 204

COVENANT AND PROMISE

Josiah's Reform and the Book of the Law Before · 622 BC 176

Ezra Brings the Law to Jerusalem After · 458 BC 222

← Ezekiel's Visions among the Exiles Earlier · 593–571 BC

→ The Prophecy of Comfort and the Suffering Servant Later · c. 550–539 BC

EXILE AND RETURN

The Prophecy of Comfort and the Suffering Servant

c. 550–539 BC · Estimated date

Isaiah 40–55 tells the exiles that their punishment is over, names Cyrus as the Lord's anointed who will send them home, and speaks of a servant who suffers for the sins of many.



Chapter 40 of Isaiah opens on a new scene. The chapters before it end with Isaiah warning King Hezekiah that his treasures and his descendants will one day be carried off to Babylon (Isaiah 39:5–8). The next words are spoken to a people for whom that has already happened: "Comfort, comfort my people". The punishment of Jerusalem is over, a road is to be made through the desert, and God is coming back to Zion, carrying his flock like a shepherd (Isaiah 40:1–11).

The chapters that follow speak to exiles. Their God made the heavens and counts the nations as "a drop in a bucket"; the gods of Babylon are carved wood, loaded on to animals (Isaiah 40:12–26) (Isaiah 44:9–20) (Isaiah 46:1–2). Babylon will sit in the dust (Isaiah 47:1–5). The one who will bring this about is named. Cyrus the

Great is called the Lord's shepherd and his anointed, who will subdue nations and see Jerusalem and its temple rebuilt, though he does not know the God who calls him (Isaiah 44:24–45:7). The exiles are told to leave Babylon, and their journey is pictured as a second exodus through sea and wilderness (Isaiah 48:20) (Isaiah 43:16–21; 51:9–11).

Through these chapters runs the figure of the Lord's servant. Often the servant is Israel by name (Isaiah 41:8–9) (Isaiah 49:3). In other passages he has a mission to Israel and to the nations, as "a light to the nations", and is beaten without resisting (Isaiah 42:1–7) (Isaiah 49:5–6) (Isaiah 50:4–9). In the longest passage he is despised, "pierced for our transgressions", led like a lamb to the slaughter and buried, and afterwards is vindicated, having borne the sin of many (Isaiah 52:13–53:12).

The servant has been read in more than one way. The New Testament applies these passages to Jesus. In Acts, Philip begins from the lamb led to the slaughter and tells an Ethiopian official "about Jesus", and Matthew, Luke and 1 Peter quote the same chapters (Acts 8:27–35) (Matthew 8:17; 12:17–21) (Luke 22:37) (1 Peter 2:22–25). Origen, in the third century, records that Jewish teachers with whom he debated took the servant to be the whole people of Israel, suffering in its dispersion (Origen, Against Celsus 1.55).

All four Gospels use the opening of chapter 40, the voice crying in the wilderness, for John the Baptist (Matthew 3:3) (Mark 1:2–4) (Luke 3:4–6) (John 1:23).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

These chapters carry no date. They speak to people in Babylon (Isaiah 48:20), name Cyrus as a conqueror who has yet to free the exiles (Isaiah 45:1–4, 13), and look ahead to Babylon's fall (Isaiah 47:1–5). That situation lies between Cyrus's capture of Astyages and Ecbatana in 550 BC and his capture of Babylon in 539 BC (Nabonidus Chronicle ii.1–4; iii.12–18), and the timeline places the entry there.

Who wrote the chapters, and when, is disputed. The book opens with a heading that names Isaiah son of Amoz, who lived in the eighth century BC (Isaiah 1:1), and chapters 40–55 have no heading of their own. Ben Sira, about 180 BC, credits Isaiah with comforting the mourners in Zion (Sirach 48:22–25). The oldest

complete manuscript, copied about 125 BC, has all sixty-six chapters as one book (Great Isaiah Scroll). Josephus says that Cyrus read his own name in what Isaiah had written long before (Josephus, Antiquities 11.5–6). On this view the chapters are prediction, written about 700 BC: see J. Alec Motyer, *The Prophecy of Isaiah* (1993), and John N. Oswalt, *The Book of Isaiah: Chapters 40–66* (1998).

Since the late eighteenth century most scholars have held that chapters 40–55 are the work of an unnamed prophet among the exiles, often called Second Isaiah, who wrote about 550–539 BC: see Joseph Blenkinsopp, *Isaiah 40–55* (Anchor Bible, 2002). The date given here marks the situation the chapters address. It does not decide between the two views.

Primary sources

Scripture

Isaiah 39:5–8; Isaiah 40:1–11; Isaiah 40:12–26; Isaiah 44:9–20; Isaiah 46:1–2; Isaiah 47:1–5; Isaiah 44:24–45:7; Isaiah 48:20; Isaiah 43:16–21; 51:9–11; Isaiah 41:8–9; Isaiah 49:3; Isaiah 42:1–7; Isaiah 49:5–6; Isaiah 50:4–9; Isaiah 52:13–53:12; Acts 8:27–35; Matthew 8:17; 12:17–21; Luke 22:37; 1 Peter 2:22–25; Matthew 3:3; Mark 1:2–4; Luke 3:4–6; John 1:23; Isaiah 45:1–4, 13; Isaiah 1:1; Sirach 48:22–25

Against Celsus Origen · c. AD 248
1.55

The Nabonidus Chronicle (Babylonian Chronicle 7) Copy of the 3rd–2nd century BC; covers 556–539 BC
ii.1–4; iii.12–18

The Great Isaiah Scroll (1QIsa[a]) c. 125 BC
imj.org.il

Jewish Antiquities Flavius Josephus · AD 93–94
11.5–6

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Babylon, Jerusalem
Who Isaiah, Cyrus the Great
Threads Prophets and Prophecy, Kingship and Messiah

In context

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The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

The Call of Isaiah c. 740 BC 160

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The Crucifixion AD 30 or 33 359

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The Fall of Jerusalem and the Destruction of the Temple Before · 587/586 BC 200

Judea Gains Independence under the Hasmoneans After · 142 BC 263

← The Fall of Jerusalem and the Destruction of the Temple Earlier · 587/586 BC
→ Cyrus Takes Babylon Later · 12 October 539 BC

EXILE AND RETURN

Cyrus Takes Babylon

12 October 539 BC · Firm date

The army of Cyrus of Persia enters Babylon without a battle in October 539 BC, and the Babylonian empire passes to Persia. The Judean exiles come under a king who lets displaced peoples go home.



Nabonidus, the last king of Babylon, spent much of his reign at the oasis of Tayma in Arabia. The Babylonian chronicle notes year after year that the king was in Tayma while the crown prince and the army were in Babylonia, and that the New Year festival was not held. It also records that Astyages marched against Cyrus the Great, king of Anshan, that his army mutinied and handed him over, and that Cyrus carried the treasure of Ecbatana, the royal city, home (Nabonidus Chronicle ii.1–25). The crown prince was Belshazzar, whom Nabonidus names in an inscription as his eldest son (Nabonidus Cylinder from Ur col. ii, closing prayer).

In the autumn of Nabonidus's seventeenth year Cyrus defeated the Babylonian army at Opis on the Tigris. Sippar was taken without a battle and Nabonidus fled. Two days later Ugbaru, governor of Gutium, led the army of Cyrus into Babylon, again without a battle, and Nabonidus was afterwards captured in the city. The temple rites went on without interruption. Cyrus entered Babylon seventeen days after his army. The chronicle says that there was peace in the city, and that his governor appointed officials there (Nabonidus Chronicle iii.12–20).

Cyrus's own inscription tells it as the will of Marduk, the god of Babylon, who chose Cyrus, walked beside him, brought him into the city without fighting and handed Nabonidus over to him (Cyrus Cylinder lines 12–17).

Greek writers tell a different story. Herodotus, about a century later, says that the Babylonians were beaten in the field and shut themselves in, and that Cyrus lowered the Euphrates by a canal so that his men could wade in along the riverbed while the city was keeping a festival (Herodotus, Histories 1.190–191). Xenophon adds that the king was killed in his palace that night (Xenophon, Cyropaedia 7.5.15–33). The Babylonian historian Berossus, as quoted by Josephus, says that Nabonidus was besieged in Borsippa, gave himself up and was sent to live in Carmania (Josephus, Against Apion 1.150–153).

The book of Daniel sets a feast of King Belshazzar on the city's last night: a hand writes on the wall, Daniel reads it as the end of the kingdom, and "in that night Belshazzar the Chaldean King was slain" (Daniel 5:1–30). Isaiah 40–55 names Cyrus as the Lord's anointed, before whom doors are opened (Isaiah 45:1). The exiles from Judah now lived under Persian rule. Ezra dates the decree that let them go home to Cyrus's first year (Ezra 1:1); see the Edict of Cyrus and the First Return.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Nabonidus Chronicle dates the events by day. In the king's seventeenth year Sippar fell on the fourteenth day and the army of Cyrus entered Babylon on the sixteenth day of the month that falls between Ululu and Arahsamna, which is Tašrîtu; Cyrus himself entered on the third of Arahsamna (Nabonidus Chronicle iii.5–18). By the tables of R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (1956), these are 10, 12 and 29 October 539 BC.

Primary sources

Scripture
Daniel 5:1–30; Isaiah 45:1; Ezra 1:1

The Nabonidus Chronicle (Babylonian Chronicle 7) Copy of the 3rd–2nd century BC; covers 556–539 BC
ii.1–25; iii.12–20; iii.5–18

The Nabonidus Cylinder from Ur Issued in the name of Nabonidus · Reign of Nabonidus, 556–539 BC
col. ii, closing prayer

The Cyrus Cylinder Issued in the name of Cyrus II · Shortly after 539 BC
lines 12–17

Histories Herodotus · c. 430–420 BC
1.190–191

Cyropaedia (The Education of Cyrus) Xenophon · c. 370–360 BC
7.5.15–33

Against Apion Flavius Josephus · c. AD 94–100
1.150–153

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Babylon
Who Cyrus the Great, Nabonidus, Belshazzar

In context

GROWS OUT OF

The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

LEADS TO

The Edict of Cyrus and the First Return 538 BC 211

← The Prophecy of Comfort and the Suffering Servant Earlier · c. 550–539 BC
→ The Edict of Cyrus and the First Return Later · 538 BC

EXILE AND RETURN

The Edict of Cyrus and the First Return

538 BC · Estimated date

Cyrus of Persia, having taken Babylon, allows the Judean exiles to go home and rebuild the temple in Jerusalem, and hands back the temple vessels. A first group returns.



When Cyrus the Great took Babylon in 539 BC, the exiles from Judah passed from Babylonian to Persian rule.

The book of Ezra opens with a proclamation issued in Cyrus's first year. The God of heaven, it says, has charged him to build a house in Jerusalem; any of that God's people may go up to build it, and their neighbours are to support them with silver, gold, goods and animals (Ezra 1:1–4). Ezra gives a second version in Aramaic, a memorandum said to have been found in the royal archives at Ecbatana, which sets the dimensions of the building, charges the cost to the royal treasury and orders the return of the gold and silver vessels that Nebuchadnezzar had taken

(Ezra 6:1–5). The books of Chronicles end with the same decree (2 Chronicles 36:22–23).

The temple vessels were counted out to Sheshbazzar, called the prince of Judah, who brought them to Jerusalem and, according to a later report, laid the temple's foundations (Ezra 1:7–11) (Ezra 5:14–16). The list of those who returned is headed by Zerubbabel, a grandson of King Jehoiachin (1 Chronicles 3:17–19), and by the priest Jeshua the High Priest; it totals 42,360 people (Ezra 2:1–2, 64). They rebuilt the altar and began the temple, and then the work stalled for years (Ezra 3:1–4:5).

The Cyrus Cylinder, written in Babylon shortly after the conquest, records measures of the same kind. In it Cyrus says that he sent the images of gods back to their sanctuaries in a list of cities beyond the Tigris, and that he gathered their people and returned them to their settlements (Cyrus Cylinder lines 30–34). The cylinder does not mention Judah or Jerusalem. What it shows is that Cyrus claimed credit for sending displaced gods and their peoples home elsewhere in his realm, which is the kind of act Ezra describes.

Isaiah 40–55 names Cyrus as the Lord's shepherd and anointed, through whom Jerusalem and its temple would be rebuilt (Isaiah 44:28–45:4). Ezra presents the decree as the fulfilment of Jeremiah's word that the exile would end (Ezra 1:1; Jeremiah 29:10).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Ezra dates the decree to the first year of Cyrus (Ezra 1:1). Cyrus's army entered Babylon in October 539 BC (Nabonidus Chronicle iii.15–18). By Babylonian reckoning his first full regnal year as king of Babylon began in the spring of 538 BC, which is the year usually given for the decree. The text does not say when the first group set out, and the return may have been spread over several years.

Primary sources

Scripture

Ezra 1:1–4; Ezra 6:1–5; 2 Chronicles 36:22–23; Ezra 1:7–11; Ezra 5:14–16; 1 Chronicles 3:17–19; Ezra 2:1–2, 64; Ezra 3:1–4:5; Isaiah 44:28–45:4; Ezra 1:1; Jeremiah 29:10; Ezra 1:1

The Cyrus Cylinder Issued in the name of Cyrus II · Shortly after 539 BC
lines 30–34

The Nabonidus Chronicle (Babylonian Chronicle 7) Copy of the 3rd–2nd century BC; covers 556–539 BC
iii.15–18

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Babylon, Jerusalem
Who Cyrus the Great, Sheshbazzar, Zerubbabel, Jeshua the High Priest
Threads Temple and Worship

In context

GROWS OUT OF

Cyrus Takes Babylon 12 October 539 BC 208

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204

LEADS TO

The Second Temple Is Completed March 515 BC 214

TEMPLE AND WORSHIP

The Fall of Jerusalem and the Destruction of the Temple Before · 587/586 BC 200

The Second Temple Is Completed After · March 515 BC 214

← Cyrus Takes Babylon Earlier · 12 October 539 BC
→ The Second Temple Is Completed Later · March 515 BC

EXILE AND RETURN

The Second Temple Is Completed

March 515 BC · Estimated date

After years of delay the returned exiles, urged on by the prophets Haggai and Zechariah and backed by a decree of Darius, finish rebuilding the temple in Jerusalem. It is dedicated in the spring of 515 BC.



The exiles who returned under Zerubbabel and the priest Jeshua the High Priest set up the altar in Jerusalem and began to offer sacrifices. In the second year they laid the foundation of the temple. The people shouted for joy, and old men who had seen the first house wept aloud (Ezra 3).

Then the work stopped. People already settled in the land, who said they had worshipped Israel's God since Assyrian times, asked to share in the building and were refused. They opposed it for the rest of the reign of Cyrus, and nothing more was built until the second year of Darius I (Ezra 4:1–5, 24).

In that year two prophets spoke. Haggai asked the people why they lived in panelled houses while the house of God lay in ruins, and blamed their poor harvests

on the neglect. Twenty-three days later Zerubbabel, Jeshua and the people were at work on the temple (Haggai 1). Zechariah began to prophesy two months after Haggai. In his visions the Lord returns to Jerusalem and the high priest is clothed in clean garments, and Zerubbabel, who laid the foundation, is promised that he will finish the house, "not by might, nor by power, but by my Spirit" (Zechariah 1:1, 16) (Zechariah 3:1–5) (Zechariah 4:6–10).

The Persian governor of the province Beyond the River, Tattenai, came to ask who had authorised the building and wrote to the king. A search of the archives turned up a memorandum of Cyrus's decree at Ecbatana. Darius ordered Tattenai to leave the work alone and to pay its costs, and the cost of the daily sacrifices, out of the royal revenue of the province (Ezra 5:3–6:12).

The house was finished on the third day of the month Adar in the sixth year of Darius. It was dedicated with sacrifices, the priests and Levites were set in their divisions, and the returned exiles kept the Passover the following month (Ezra 6:15–22).

Haggai admitted that the new building looked like nothing beside the old one and promised that its later glory would be greater (Haggai 2:3–9). This second temple was the centre of Jewish worship for nearly six centuries. It is the temple that Herod later rebuilt on a larger scale, in whose courts the Gospels set much of the teaching of Jesus (Luke 19:47; John 18:20), and that the Romans destroyed in AD 70.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Ezra dates the completion to the third day of Adar in the sixth year of Darius (Ezra 6:15). Darius became king in the autumn of 522 BC, as his own inscription records (Behistun Inscription i.13). By Babylonian reckoning his first full year began in the spring of 521 BC, so the sixth year ran from spring 516 to spring 515 BC, and Adar, its last month, began in March 515. The tables of R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (1956), give 12 March 515 BC. Some works give 516 BC, the year in which that regnal year began.

Two later accounts differ in detail. The Greek book of 1 Esdras has the twenty-third of Adar (1 Esdras 7:5), and Josephus puts the dedication in the ninth year of Darius (Josephus, Antiquities 11.106–107). The resumption of the work is dated to the day by Haggai, in the sixth month of Darius's second year, 520 BC (Haggai 1:1, 14–15).

Ezra 4:6–23 looks ahead to complaints made under the later kings Ahasuerus and Artaxerxes before the narrative returns, at 4:24, to the reign of Darius.

Primary sources

Scripture

Ezra 3; Ezra 4:1–5, 24; Haggai 1; Zechariah 1:1, 16; Zechariah 3:1–5; Zechariah 4:6–10; Ezra 5:3–6:12; Ezra 6:15–22; Haggai 2:3–9; Luke 19:47; John 18:20; Ezra 6:15; 1 Esdras 7:5; Haggai 1:1, 14–15

The Behistun Inscription Issued in the name of Darius I · c. 520–518 BC
i.13

Jewish Antiquities Flavius Josephus · AD 93–94
11.106–107

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who Zerubbabel, Jeshua the High Priest, Haggai, Zechariah, Darius I
Threads Temple and Worship, Prophets and Prophecy

In context

GROWS OUT OF

The Edict of Cyrus and the First Return 538 BC 211

LEADS TO

Ezra Brings the Law to Jerusalem 458 BC 222
The Judean Temple at Elephantine 410–407 BC 234
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TEMPLE AND WORSHIP

The Edict of Cyrus and the First Return Before · 538 BC 211

The Judean Temple at Elephantine After · 410–407 BC 234

PROPHETS AND PROPHECY

The Prophecy of Comfort and the Suffering Servant Before · c. 550–539 BC 204

Malachi and the Close of the Prophets After · c. 435 BC 230

← The Edict of Cyrus and the First Return Earlier · 538 BC
→ Esther and the Origin of Purim Later · 483–473 BC

EXILE AND RETURN

Esther and the Origin of Purim

483–473 BC · Traditional date

The book of Esther tells how a Jewish queen of Persia and her cousin Mordecai turned back a decree to destroy the Jews of the empire. The feast of Purim keeps the memory of that deliverance.



The story is set in the citadel of Susa, under King Ahasuerus, "who reigned from India even to Ethiopia"; he is usually identified with Xerxes I. In his third year the king gave a great banquet and deposed his queen, Vashti, when she refused to appear before his guests (Esther 1:1–4, 10–21). In the seventh year he made Esther queen. She was a Jewish orphan brought up by her cousin Mordecai, and on his advice she had told no one what people she came from (Esther 2:5–10, 16–17).

The king then raised Haman the Agagite above all his officials. Mordecai would not bow to him. Haman resolved to destroy every Jew in the empire, cast lots, called *pur*, to fix the day, and obtained a royal decree for the thirteenth of the month Adar (Esther 3:1–13).

Mordecai sent word to Esther to plead with the king: "Who knows if you haven't come to the kingdom for such a time as this?" To approach the king unsummoned was punishable by death. She asked the Jews of Susa to fast for three days and went in (Esther 4:8–16). The king received her. At the second of two banquets she named Haman as the enemy of her people, and he was hanged on the gallows he had built for Mordecai (Esther 5:1–8) (Esther 7).

By the book's account a royal decree could not be revoked, so a second decree allowed the Jews to defend themselves. On the thirteenth of Adar they killed their enemies, and they rested and feasted on the fourteenth, in Susa on the fifteenth. Mordecai and Esther wrote to the Jews of every province to keep the two days each year with feasting, gifts of food to one another and gifts to the poor. The days were called Purim, after the lot (Esther 8:8–12) (Esther 9:1–2, 16–32).

The Hebrew book never names God. The ancient Greek translation adds prayers of Mordecai and Esther (Septuagint Esther 4:17, with the passages not in the Hebrew), and a note at its end says that Lysimachus, a man of Jerusalem, translated it and that it was delivered in the fourth year of the reign of Ptolemy and Cleopatra (Septuagint Esther 10:3, closing note). Josephus, about AD 93, retells the story and says that Jews throughout the world still kept the days and called them Purim (Josephus, Antiquities 11.292–295).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The dates are the book's own. The banquet falls in the third year of Ahasuerus, Esther becomes queen in the seventh, and the decree and its reversal belong to the twelfth (Esther 1:3; 2:16; 3:7). Ahasuerus is the Hebrew form of the Persian name that Greek writers give as Xerxes, and Ezra places him between Darius and Artaxerxes (Ezra 4:5–7). Xerxes I reigned from 486 to 465 BC, which gives 483, 479 and 474–473 BC. The Greek version of Esther and Josephus name the king Artaxerxes (Septuagint Esther 10:3, closing note) (Josephus, Antiquities 11.184).

Whether the story records events is disputed. No Persian or Greek narrative mentions Esther, Mordecai, Haman or the decrees, and Herodotus, the fullest narrative source for the reign, calls the wife of Xerxes Amestris (Herodotus, Histories 9.108–112). Many scholars therefore read the book as a story and not

as a record of events: see Michael V. Fox, *Character and Ideology in the Book of Esther* (1991), and Adele Berlin, *Esther* (JPS Bible Commentary, 2001). Others hold that it rests on real events. They point to its knowledge of the Persian court, to the extent of the empire, which matches Xerxes's own list of his lands (Xerxes, Daiva Inscription (XPh) §3), and to the gap between the third and seventh years, when Xerxes was away on his Greek campaign: see William H. Shea, "Esther and History", *Andrews University Seminary Studies* 14 (1976), pp. 227–246, and Edwin M. Yamauchi, *Persia and the Bible* (1990).

Outside the book, 2 Maccabees mentions the feast as "the day of Mordecai" (2 Maccabees 15:36).

Primary sources

Scripture

Esther 1:1–4, 10–21; Esther 2:5–10, 16–17; Esther 3:1–13; Esther 4:8–16; Esther 5:1–8; Esther 7; Esther 8:8–12; Esther 9:1–2, 16–32; Esther 1:3; 2:16; 3:7; Ezra 4:5–7; 2 Maccabees 15:36

The Septuagint 3rd–2nd century BC
Esther 4:17, with the passages not in the Hebrew; Esther 10:3, closing note

Jewish Antiquities Flavius Josephus · AD 93–94
11.292–295; 11.184

Histories Herodotus · c. 430–420 BC
9.108–112

The Daiva Inscription of Xerxes (XPh) Issued in the name of Xerxes I · Reign of Xerxes I, 486–465 BC
§3

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Susa
Who Esther, Mordecai, Xerxes I
Threads Persecution and Martyrdom

In context

PERSECUTION AND MARTYRDOM

Daniel at the Babylonian Court Before · c. 605–536 BC 189

Antiochus IV Desecrates the Temple After · 167 BC 248

← The Second Temple Is Completed Earlier · March 515 BC
→ Ezra Brings the Law to Jerusalem Later · 458 BC

EXILE AND RETURN

Ezra Brings the Law to Jerusalem

458 BC · Estimated date

The priest and scribe Ezra comes from Babylon with a commission from the Persian king, confronts marriages with foreign wives, and reads the law of Moses aloud to the assembled people, who bind themselves to keep it.



Ezra was a priest of the line of Aaron and "a skilled scribe in the law of Moses". In the seventh year of King Artaxerxes I he went up from Babylon to Jerusalem with a company of priests, Levites and laypeople (Ezra 7:1–10). He carried a letter from the king, which the book quotes in Aramaic. It allowed any Israelite in the realm to go with him, sent silver and gold for the temple, freed the temple staff from tax, and charged Ezra to inquire into Judah and Jerusalem according to the law of his God and to appoint judges for those who lived by that law in the province Beyond the River (Ezra 7:11–26).

The party gathered at the river Ahava. Ezra had told the king that God protects those who seek him and was ashamed to ask for an escort, so they fasted, set out, and arrived safely four months after leaving Babylon. The treasure was weighed into the temple (Ezra 7:9; 8:15–34).

After this the leaders reported that many of the people, priests and Levites among them, had married women from the neighbouring peoples. Ezra tore his clothes and prayed a long confession (Ezra 9). An assembly was called in Jerusalem in the ninth month, in heavy rain. It agreed that each case should be examined, and within three months the cases had been heard. The men named pledged to send their foreign wives away (Ezra 10:1–19, 44).

The book of Nehemiah adds the scene for which Ezra is best remembered. On the first day of the seventh month the people gathered in the square by the Water Gate and asked him to bring the book of the law of Moses. He read from it from early morning until midday, standing on a wooden platform, while Levites explained what was read "so that they understood the reading". The people wept, were told to rejoice, and kept the feast of booths as they found it written (Nehemiah 8). Three weeks later they fasted, confessed their sins and put their names to a written agreement to keep the law: not to intermarry, to keep the Sabbath, and to support the temple with a yearly tax, firstfruits and tithes (Nehemiah 9:1–3, 38) (Nehemiah 10:28–39).

Josiah had read a book of the covenant to the people once, at a time of crisis (2 Kings 23:1–3). Here the law is read and explained to everyone, and the community defines itself by it. By the first century Moses was "read in the synagogues every Sabbath" (Acts 15:21), and a later Jewish book pictures Ezra dictating ninety-four sacred books by inspiration (2 Esdras 14:37–48).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Ezra left Babylon on the first day of the first month and reached Jerusalem on the first day of the fifth month, in the seventh year of King Artaxerxes (Ezra 7:7–9). The text does not say which Artaxerxes. If it is Artaxerxes I (465–424 BC), the year is 458 BC and Ezra came thirteen years before Nehemiah, which is the order of the biblical books and the date given here. This is defended by H. G. M. Williamson, *Ezra, Nehemiah* (Word Biblical Commentary, 1985).

If it is Artaxerxes II (404–358 BC), the year is 398 BC and Ezra came after Nehemiah. This was proposed by Albin van Hoonacker, "Néhémie et Esdras", *Le Muséon* 9 (1890), and argued again by J. A. Emerton, "Did Ezra Go to Jerusalem in 428 B.C.?", *Journal of Theological Studies* 17 (1966), pp. 1–19. Its main supports are two. Ezra gives thanks for "a wall in Judah and in Jerusalem" (Ezra 9:9). And he stays in the room of Jehohanan son of Eliashib (Ezra 10:6), while Eliashib was high priest when Nehemiah built the wall (Nehemiah 3:1) and a Johanan was high priest in 407 BC (Elephantine petition to Bagohi verso, line 1). A third proposal emends "seventh" to "thirty-seventh" and gives 428 BC: John Bright, *A History of Israel* (3rd ed., 1981).

Against a late date, the book of Nehemiah names the two men together at the reading of the law and at the dedication of the wall (Nehemiah 8:9; 12:26, 36). The reading of the law has no year of its own; its place in the book sets it in the autumn after the wall was finished, 445 BC.

Primary sources

Scripture

Ezra 7:1–10; Ezra 7:11–26; Ezra 7:9; 8:15–34; Ezra 9; Ezra 10:1–19, 44; Nehemiah 8; Nehemiah 9:1–3, 38; Nehemiah 10:28–39; 2 Kings 23:1–3; Acts 15:21; 2 Esdras 14:37–48; Ezra 7:7–9; Ezra 9:9; Ezra 10:6; Nehemiah 3:1; Nehemiah 8:9; 12:26, 36

The Elephantine Petition to Bagohi (TAD A4.7) Jedaniah and the priests of the Jewish garrison at Elephantine · 25 November 407 BC

verso, line 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Babylon
Who Ezra, Artaxerxes I
Threads Scripture and Canon, Covenant and Promise

In context

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Josiah's Reform and the Book of the Law 622 BC 176

LEADS TO

Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

SCRIPTURE AND CANON

Josiah's Reform and the Book of the Law Before · 622 BC 176

The Hebrew Scriptures Are Translated into Greek After · c. 250 BC 244

COVENANT AND PROMISE

The Fall of Jerusalem and the Destruction of the Temple Before · 587/586 BC 200

Malachi and the Close of the Prophets After · c. 435 BC 230

← Esther and the Origin of Purim Earlier · 483–473 BC
→ Nehemiah Rebuilds the Walls of Jerusalem Later · 445 BC

EXILE AND RETURN

Nehemiah Rebuilds the Walls of Jerusalem

445 BC · Estimated date

Nehemiah, cupbearer to the Persian king, is sent to Judah as governor and rebuilds the ruined walls of Jerusalem in fifty-two days against the opposition of Sanballat of Samaria. He then reforms the city's debts, Sabbath and temple.



Nehemiah was cupbearer to King Artaxerxes I at Susa. In the king's twentieth year his brother Hanani brought word from Judah that the wall of Jerusalem was broken down and its gates burned. Some months later the king noticed his sadness, heard his request and sent him to rebuild the city, with letters to the governors west of the Euphrates, an order for timber and a mounted escort (Nehemiah 1:1–3, 11) (Nehemiah 2:1–9).

Three days after he arrived Nehemiah rode round the ruined walls by night. Then he put his plan to the leaders, and they agreed to build (Nehemiah 2:11–18). The high priest Eliashib and the priests began at the Sheep Gate, and the work was

shared out section by section (Nehemiah 3:1–5). Sanballat the Horonite, Tobiah the Ammonite and Geshem the Arab mocked the builders and then planned an attack. From then on half of Nehemiah's men stood guard while the others worked, and the builders wore their swords (Nehemiah 2:19) (Nehemiah 4:1–18). Sanballat tried four times to draw Nehemiah out to a meeting and then sent an open letter accusing him of planning to make himself king (Nehemiah 6:1–9). The wall was finished in fifty-two days and dedicated with music and sacrifices (Nehemiah 6:15) (Nehemiah 12:27–30, 43).

Nehemiah was governor for twelve years. When the poor complained that they were losing their fields and children to creditors, he made the nobles give back the land and stop charging interest, and he himself did not draw the governor's food allowance (Nehemiah 5:1–18). After a visit to the king in the thirty-second year he returned to find a storeroom of the temple given over to Tobiah, the Levites unpaid, trade going on in Jerusalem on the Sabbath, and Jews married to women of Ashdod, Ammon and Moab. He dealt with each, and drove out a grandson of the high priest who had married Sanballat's daughter (Nehemiah 13:4–31).

Most of this is told in the first person, in what reads as Nehemiah's own report. A papyrus from Egypt names two of the people in it. In 407 BC the Jewish garrison at Elephantine wrote to the governor of Judah for help in rebuilding its temple. The letter mentions Johanan the high priest in Jerusalem and says that the writers had also appealed to the sons of Sanballat, governor of Samaria (Elephantine petition to Bagohi recto 1; verso 1, 12–13).

About 180 BC Ben Sira praised Nehemiah as the one "who raised up for us the walls that were fallen" (Sirach 49:13). Jerusalem was again a walled city with a governor of its own, and the book sets the public reading of the law in the month after the wall was finished (Nehemiah 8:1–2).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Nehemiah dates his journey to the twentieth year of King Artaxerxes and his term as governor from the twentieth year to the thirty-second (Nehemiah 2:1; 5:14; 13:6). Three Persian kings bore that name. A letter written from Elephantine in Egypt in the seventeenth year of Darius II, 407 BC, shows which is meant. By then the Jews of Elephantine were writing to the sons of Sanballat, governor of

Samaria, and the high priest in Jerusalem was Johanan (Elephantine petition to Bagohi recto 1; verso 1, 12–13), whom the book of Nehemiah lists after Eliashib, the high priest of Nehemiah's own day, and Eliashib's son Joiada (Nehemiah 3:1; 12:10–11, 22). Nehemiah therefore served Artaxerxes I (465–424 BC), whose twentieth year ran from the spring of 445 BC. The wall was finished on the twenty-fifth of Elul (Nehemiah 6:15), early October 445 BC by the tables of R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (1956).

One detail is unsettled. The book puts the month Chislev of the twentieth year before Nisan of the same year (Nehemiah 1:1; 2:1), which fits a year counted from the autumn but not the Persian year that began in spring. The news from Jerusalem may therefore have reached Nehemiah late in 446 or late in 445 BC, and the building may belong to 444; see H. G. M. Williamson, *Ezra, Nehemiah* (Word Biblical Commentary, 1985). Josephus, writing five centuries later, places Nehemiah under Xerxes and says that the wall took two years and four months (Josephus, Antiquities 11.159, 168, 179).

Primary sources

Scripture

Nehemiah 1:1–3, 11; Nehemiah 2:1–9; Nehemiah 2:11–18; Nehemiah 3:1–5; Nehemiah 2:19; Nehemiah 4:1–18; Nehemiah 6:1–9; Nehemiah 6:15; Nehemiah 12:27–30, 43; Nehemiah 5:1–18; Nehemiah 13:4–31; Sirach 49:13; Nehemiah 8:1–2; Nehemiah 2:1; 5:14; 13:6; Nehemiah 3:1; 12:10–11, 22; Nehemiah 1:1; 2:1

The Elephantine Petition to Bagohi (TAD A4.7) Jedaniah and the priests of the Jewish garrison at Elephantine · 25 November 407 BC
recto 1; verso 1, 12–13

Jewish Antiquities Flavius Josephus · AD 93–94
11.159, 168, 179

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About this event

Where Jerusalem, Susa
Who Nehemiah, Artaxerxes I, Sanballat

In context

GROWS OUT OF

Ezra Brings the Law to Jerusalem 458 BC 222

LEADS TO

Malachi and the Close of the Prophets c. 435 BC 230

← Ezra Brings the Law to Jerusalem Earlier · 458 BC
→ Malachi and the Close of the Prophets Later · c. 435 BC

EXILE AND RETURN

Malachi and the Close of the Prophets

c. 435 BC · Estimated date

The last book of the Twelve Prophets rebukes the priests and people of rebuilt Jerusalem and promises a messenger who will prepare the Lord's way, and the return of Elijah. The Gospels apply both to John the Baptist.



The book of Malachi is set in Jerusalem some time after the temple had been rebuilt. Its heading names the prophet only as Malachi, a word that means "my messenger"; the ancient Greek translation renders it "by the hand of his messenger" (Malachi 1:1) (Septuagint Malachi 1:1). The book is built as a series of disputes. God makes a charge, the hearers answer back, "How have we…?", and the charge is pressed home.

The priests are accused of despising the altar by offering blind, lame and sick animals, which they would not dare to present to their governor (Malachi 1:6–14). The men of Judah are accused of breaking faith with the wives of their youth and

marrying "the daughter of a foreign god" (Malachi 2:10–16). The whole people is said to be robbing God by holding back tithes and offerings (Malachi 3:8–10). Some are saying that it is useless to serve God, since evildoers prosper (Malachi 2:17) (Malachi 3:13–15).

The answer is a promise and a warning. "Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple." He will come like a refiner's fire, to purify the priesthood and to judge (Malachi 3:1–5). Those who fear the Lord are written in a book of memory, and for them "the sun of righteousness" will rise (Malachi 3:16–4:3). The book ends with a command to remember the law of Moses and a promise that Elijah the prophet will be sent before the day of the Lord, to turn the hearts of fathers and children to one another (Malachi 4:4–6).

Malachi stands last among the Twelve Prophets, which Ben Sira already knew as a collection (Sirach 49:10). Later Jewish writers looked back on this period as the end of prophecy. 1 Maccabees speaks of the time since prophets ceased to appear (1 Maccabees 9:27), and Josephus says that the history written after the reign of Artaxerxes was held in less esteem because the succession of prophets had failed (Josephus, Against Apion 1.40–41).

The Gospels take up both promises. Mark opens with the messenger who prepares the way (Mark 1:2–4). In Matthew Jesus applies the same verse to John the Baptist and adds, "this is Elijah, who is to come" (Matthew 11:10–14), and in Luke the angel says that John will go before the Lord "in the spirit and power of Elijah" (Luke 1:17). In John's Gospel the Baptist, asked whether he is Elijah, says that he is not (John 1:21).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The book names no king and gives no date. It assumes a temple in use and a governor in place of a king, and it uses for him the title that Haggai and Nehemiah give to the governors of Persian Judah (Malachi 1:8, 10) (Haggai 1:1) (Nehemiah 5:14). That puts it after the temple was finished in 515 BC. The abuses it attacks, marriages with foreign women, unpaid tithes and careless priests, are those that Nehemiah met on his second visit, after 433 BC (Nehemiah 13:10–12, 23–29).

Scholars therefore place it within a few decades of Nehemiah, with no agreement on the exact point. Pieter A. Verhoef, *The Books of Haggai and Malachi* (1987), sets it between Nehemiah's two terms, shortly after 433 BC. Andrew E. Hill, *Malachi* (Anchor Bible, 1998), argues from the language of the book for a date near 500 BC. The date shown follows the first view and could be several decades too late.

Primary sources

Scripture

Malachi 1:1; Malachi 1:6–14; Malachi 2:10–16; Malachi 3:8–10; Malachi 2:17; Malachi 3:13–15; Malachi 3:1–5; Malachi 3:16–4:3; Malachi 4:4–6; Sirach 49:10; 1 Maccabees 9:27; Mark 1:2–4; Matthew 11:10–14; Luke 1:17; John 1:21; Malachi 1:8, 10; Haggai 1:1; Nehemiah 5:14; Nehemiah 13:10–12, 23–29

The Septuagint 3rd–2nd century BC
Malachi 1:1

Against Apion Flavius Josephus · c. AD 94–100
1.40–41

Every citation on this page was independently checked against its source on 3 October 2026.

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Ezra Brings the Law to Jerusalem Before · 458 BC 222

The Birth of Jesus After · c. 6–4 BC 286

← Nehemiah Rebuilds the Walls of Jerusalem Earlier · 445 BC
→ The Judean Temple at Elephantine Later · 410–407 BC

EXILE AND RETURN

The Judean Temple at Elephantine

410–407 BC · Firm date

Papyri from an island on Egypt's southern border show a garrison of Judeans with a temple of their own. Egyptian priests and the local commander destroy it in 410 BC, and in 407 BC the community asks the governor of Judah to back its rebuilding.



On the island of Elephantine in the Nile stood a fortress, and in it, under Persian rule, lived a community of Judeans. They had a temple there for their God, whose name the papyri write YHW. In a letter of 407 BC they say that their fathers built it in the days of the kings of Egypt, and that Cambyses found it standing when he entered the country (Elephantine petition to Bagohi recto 1–6, 13–14).

An earlier papyrus is a letter of instructions to the community. In the fifth year of Darius II, 419/418 BC, one Hananiah wrote to Jedaniah and his colleagues, "the Jewish garrison", that word had been sent from the king to Arsames. The surviving lines speak of the days from the fifteenth to the twenty-first of Nisan, of

purity, and of leaven. The papyrus is broken; the word "Passover", which editors supply, is not preserved (Elephantine Passover letter recto 1–verso 4).

In Tammuz of Darius's fourteenth year, when Arsames had gone to the king, the priests of the god Khnum came to an agreement with Vidranga, the chief official there. Vidranga wrote to his son Naphaina, the garrison commander at Syene, who led Egyptians and other troops against the temple. They razed it, smashed its stone pillars and five gateways of hewn stone, burned the doors and the cedar roof, and took the gold and silver basins (Elephantine petition to Bagohi recto 4–13).

The community put on sackcloth and fasted. It wrote to Bagohi, the governor of Judah, to Jehohanan the high priest and the priests in Jerusalem, and to the nobles of the Jews, and got no reply (Elephantine petition to Bagohi recto 15–verso 2). Three years later Jedaniah and his fellow priests wrote to Bagohi again. Since the attack, they said, no meal-offering, incense or burnt offering had been made in the temple. They asked for a letter supporting its rebuilding, and added that they had sent the same appeal to Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria (Elephantine petition to Bagohi recto 1, verso 2–13).

A memorandum records what Bagohi and Delaiah said: the "altar-house of the God of Heaven" at Elephantine was to be rebuilt on its site, and meal-offering and incense offered on its altar as before. It does not name burnt offering (Elephantine memorandum lines 1–11). In a draft on another papyrus five men, headed by a Jedaniah son of Gemariah, offer their lord a payment if the temple is rebuilt and no sheep, ox or goat is made a burnt offering there, only incense and meal-offering (Elephantine offer of payment lines 1–14).

These papyri, found on the island itself, show Judeans in Egypt with an altar of their own, seeking support in both Judah and Samaria. Deuteronomy restricts burnt offerings to the one place that the Lord chooses (Deuteronomy 12:13–14). Nehemiah names a Sanballat as his opponent, and the book lists a Johanan among the priests (Nehemiah 2:10) (Nehemiah 12:22–23); see Nehemiah rebuilds the walls.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The petition dates the attack to the month of Tammuz in the fourteenth year of King Darius and is itself dated the twentieth of Marheshvan in his seventeenth year (Elephantine petition to Bagohi recto 4, verso 13). The Berlin museum's record of the papyrus identifies the king as Darius II and converts the date of the letter to 25 November 407 BC. Tammuz of the fourteenth year, three years earlier, falls in the summer of 410 BC. A. Cowley's edition, *Aramaic Papyri of the Fifth Century B.C.* (1923), gives 408 BC for the petition, a year earlier than the conversion now used.

The memorandum of the reply and the offer of payment carry no date; the museum's database places them in or soon after 407 BC. The papyri cited here do not say whether the temple was rebuilt.

Primary sources

Scripture

Deuteronomy 12:13–14; Nehemiah 2:10; Nehemiah 12:22–23

The Elephantine Petition to Bagohi (TAD A4.7) Jedaniah and the priests of the Jewish garrison at Elephantine · 25 November 407 BC

recto 1–6, 13–14; recto 4–13; recto 15–verso 2; recto 1, verso 2–13; recto 4, verso 13

The Elephantine "Passover Letter" (TAD A4.1) Hananiah · 419/418 BC

recto 1–verso 4

The Elephantine Memorandum of Bagohi and Delaiah (TAD A4.9) Shortly after 407 BC

lines 1–11

The Elephantine Offer of Payment for the Temple (TAD A4.10) Jedaniah son of Gemariah and four others · c. 407 BC

lines 1–14

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Threads Temple and Worship

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TEMPLE AND WORSHIP

The Second Temple Is Completed Before · March 515 BC 214

Antiochus IV Desecrates the Temple After · 167 BC 248

← Malachi and the Close of the Prophets Earlier · c. 435 BC
→ Alexander the Great Conquers the Near East Later · 332 BC
TIMELINE

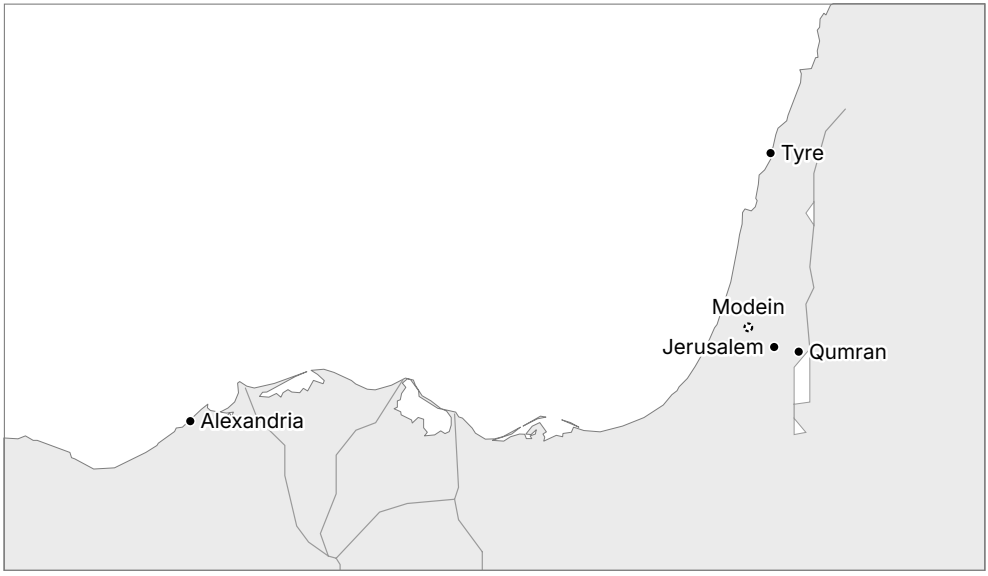
The Second Temple Period

c. 400–4 BC

Between the Testaments: Greek rule, the Maccabean revolt, the Hasmonean kingdom, Roman conquest and Herod. The Scriptures are translated into Greek.

The world of the New Testament takes shape here. Alexander brings the Greek language, the Septuagint gives Scripture to the Greek-speaking world, and the Maccabean crisis leaves a lasting mark on Jewish hope. Pharisees, Sadducees and the community of the Dead Sea Scrolls emerge, and Rome becomes the ruling power.

WHERE THIS ERA UNFOLDED



Beyond this map: Rome

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Augustus Becomes Rome's First Emperor 27 BC 276
Herod Rebuilds the Temple 20/19 BC 280

THE SECOND TEMPLE PERIOD

Alexander the Great Conquers the Near East

332 BC · Firm date

Alexander of Macedon defeats the Persian king, takes Tyre and Gaza by siege and founds Alexandria in Egypt. Judea passes from Persian to Greek rule. Josephus, centuries later, tells of a visit to Jerusalem.



In the autumn of 333 BC Alexander the Great, king of Macedon, defeated the army of the Persian king Darius III at Issus in Cilicia. Darius fled, and his mother, wife and children were taken in his camp (Arrian, Anabasis 2.7–11). Persia had ruled Judah for two centuries, since Cyrus took Babylon (see Cyrus Takes Babylon).

Alexander marched down the Phoenician coast. Byblos and Sidon surrendered (Arrian, Anabasis 2.15–16). Tyre, a walled city on an island (Arrian, Anabasis 2.18), offered to obey him but would not let him enter to sacrifice to its god, whom Arrian calls the Tyrian Heracles (Arrian, Anabasis 2.15–16). Alexander built a mole from the mainland out to the island (Arrian, Anabasis 2.18). The city fell

in the summer of 332 BC. Arrian counts about 8,000 Tyrians killed and some 30,000 people sold into slavery (Arrian, Anabasis 2.24). Gaza also resisted and was stormed; its men died fighting and its women and children were sold (Arrian, Anabasis 2.25–27). Josephus gives the length of the two sieges as seven months and two (Josephus, Antiquities 11.325).

The Persian governor of Egypt gave up the country without a battle. Alexander sacrificed at Memphis, sailed down the Nile, and on the coast beside Lake Mareotis marked out the walls, market and temples of a new city, Alexandria (Arrian, Anabasis 3.1).

Of Palestine Arrian says at this point that all of it except Gaza had already submitted (Arrian, Anabasis 2.25–27). Josephus, writing more than four centuries later, tells a story that Arrian does not have. During the siege of Tyre, he says, the high priest refused Alexander's demand for troops and supplies, because he had given Darius his oath not to bear arms against him (Josephus, Antiquities 11.317–319). After Gaza, the story goes on, the king marched on Jerusalem. The high priest, whom Josephus names Jaddua, was instructed in a dream and went out to meet him with the priests in their vestments and the people in white. Alexander bowed before the divine name on the high priest's headdress and said that he had seen such a figure in a dream in Macedonia. He sacrificed in the temple, was shown the book of Daniel, and granted the Jews the right to live by their ancestral laws and to pay no tribute in the seventh year (Josephus, Antiquities 11.325–339).

In 331 BC Alexander defeated Darius for the last time near Arbela (Arrian, Anabasis 3.15), and in 323 BC he died at Babylon (Arrian, Anabasis 7.23–26) (Arrian, Anabasis 7.28). 1 Maccabees opens with his conquests and says that his officers took crowns after him (1 Maccabees 1:1–9), and Daniel pictures a great horn broken and replaced by four (Daniel 8:5–8, 20–22). Judea fell first to the Ptolemies of Egypt (Josephus, Antiquities 12.1–9) and later to the Seleucid kings of Syria (Josephus, Antiquities 12.129–133). Greek kings ruled it for the next 190 years, until the Hasmoneans won its independence (see Judea Gains Independence under the Hasmoneans). Under them the law of Moses was translated into Greek in Egypt (see the Hebrew Scriptures Are Translated into Greek), and

the adoption of Greek ways in Jerusalem itself opened the crisis under Antiochus IV (1 Maccabees 1:10–15).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Arrian dates the fall of Tyre to the Athenian month Hecatombaion in the archonship of Anicetus (Arrian, Anabasis 2.24), which is July or August of 332 BC, and the battle of Issus to the month Maimacterion of the archon-year before, about November 333 BC (Arrian, Anabasis 2.11). For the conversion of these two dates see A. B. Bosworth, *A Historical Commentary on Arrian's History of Alexander*, vol. 1 (1980), which covers books 1–3. Arrian puts Alexander's death in the 114th Olympiad, in the archonship of Hegesias, which is 323 BC (Arrian, Anabasis 7.28). He wrote in the second century AD, but he worked from the histories of Ptolemy and Aristobulus, who served in the campaign (Arrian, Anabasis preface).

The visit to Jerusalem is another matter. Josephus tells it about AD 93, more than four hundred years after the event (Josephus, Antiquities 11.325–339). Arrian does not mention the Jews, and he has Alexander march from Gaza straight to Egypt, reaching Pelusium on the seventh day (Arrian, Anabasis 3.1). The story also has Alexander shown the book of Daniel, which many scholars date to the second century BC (see Daniel at the Babylonian Court). Most historians treat the visit as a later legend: see Shaye J. D. Cohen, "Alexander the Great and Jaddus the High Priest According to Josephus", *AJS Review* 7–8 (1982–83), pp. 41–68. That Judea came under Alexander in 332 BC with the rest of the region is not in doubt (Arrian, Anabasis 2.25–27).

1 Maccabees, cited here for Alexander's successors, is counted as canonical Scripture by the Catholic Church, as defined at Trent (Council of Trent Session 4, decree on the canonical Scriptures), and by the Orthodox Synod of Jerusalem of 1672 (Confession of Dositheus question 3 (p. 155)). Protestant churches do not count it as canonical Scripture; the Church of England lists it among the books that are read "for example of life and instruction of manners" but not used to establish doctrine (Thirty-Nine Articles article 6).

Primary sources

Scripture

1 Maccabees 1:1–9; Daniel 8:5–8, 20–22; 1 Maccabees 1:10–15

The Anabasis of Alexander Arrian · 2nd century AD
2.7–11; 2.15–16; 2.18; 2.24; 2.25–27; 3.1; 3.15; 7.23–26; 7.28; 2.11; preface

Jewish Antiquities Flavius Josephus · AD 93–94
11.325; 11.317–319; 11.325–339; 12.1–9; 12.129–133

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 4, decree on the canonical Scriptures

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
question 3 (p. 155)

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
article 6

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Where Tyre, Alexandria, Jerusalem
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The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

Antiochus IV Desecrates the Temple 167 BC 248

← The Judean Temple at Elephantine Earlier · 410–407 BC
→ The Hebrew Scriptures Are Translated into Greek Later · c. 250 BC

THE SECOND TEMPLE PERIOD

The Hebrew Scriptures Are Translated into Greek

c. 250 BC · Estimated date

Jews in Egypt translate the law of Moses into Greek, by tradition at Alexandria under Ptolemy II, and the other books follow. This version, the Septuagint, is the form in which most early Christians read the Old Testament.



After Alexander the Great, Egypt was ruled from Alexandria by Greek kings, the Ptolemies. The Letter of Aristeas says that the first of them, Ptolemy son of Lagus, brought a hundred thousand Jews into Egypt as captives and soldiers (Letter of Aristeas 12–14).

The same Letter tells how the law of Moses came to be translated. Its author presents himself as an official of Ptolemy II. Demetrius of Phalerum, in charge of the royal library, tells the king that the laws of the Jews deserve a place in it but must first be translated (Letter of Aristeas 9–11). The king writes to the high priest Eleazar in Jerusalem, who sends seventy-two elders, six from each

tribe, with a copy of the law (Letter of Aristeas 35–50). The king receives them at Alexandria and bows before the scrolls (Letter of Aristeas 172–180). They are taken to a quiet house on the island of Pharos, where they work each day, compare their drafts and agree on a text. The work is finished in seventy-two days (Letter of Aristeas 301–307). The translation is read to the Jewish community, which approves it and lays a curse on anyone who alters it (Letter of Aristeas 308–311).

Later writers repeat the story and add to it. Josephus retells the Letter at length and speaks of "the seventy elders" (Josephus, Antiquities 12.11–118). From that round number the translation takes its name, the Septuagint, "the Seventy". Philo of Alexandria, in the first century AD, says that the translators wrote as if inspired, each using the same words, and that Jews and others still kept a yearly festival on Pharos in memory of the work (Philo, Life of Moses 2.37–44 (Yonge, book 2, chapter VII, pp. 82–83)). About AD 180 the Christian bishop Irenaeus tells of seventy elders whom the king kept apart from one another and who all produced the same translation, word for word. He applies the story to all the Scriptures, where the Letter speaks only of the law (Irenaeus, Against Heresies 3.21.1–2).

The other books followed. The grandson of Ben Sira, who translated his grandfather's book in Egypt late in the second century BC, could already speak of the law, the prophets and the rest of the books as read in Greek, and he remarks that they differ not a little from the original (Septuagint Sirach, prologue).

The New Testament was written in Greek, and its writers often quote the Old Testament in the wording of the Septuagint. Hebrews cites a psalm in the form "you prepared a body for me" (Hebrews 10:5), which is the reading of the Greek Psalter (Septuagint Psalm 39:7 (Psalm 40:6 in English Bibles)); the Hebrew has "You have opened my ears" (Psalm 40:6). Irenaeus defends the Septuagint's "virgin" at Isaiah 7:14 against newer Greek versions that read "young woman" (Irenaeus, Against Heresies 3.21.1–2), the verse Matthew quotes of the birth of Jesus (Matthew 1:22–23).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

No contemporary record of the translation survives. The Letter of Aristeas places it under the son of Ptolemy son of Lagus (Letter of Aristeas 12–14), that is

Ptolemy II Philadelphus, who reigned from 285 to 246 BC. The Letter is written as if by a Greek courtier of that king, but scholars agree that its author was an Alexandrian Jew of the second century BC, a century or more after the reign he describes: see Benjamin G. Wright III, *The Letter of Aristeas* (2015). Its story is therefore tradition, not a report.

That the five books of Moses were put into Greek in Egypt in the third century BC is nevertheless the general view. The Greek of the translation matches that of Egyptian papyri of that century: see John A. L. Lee, *A Lexical Study of the Septuagint Version of the Pentateuch* (1983), and Jennifer M. Dines, *The Septuagint* (2004). The date of about 250 BC stands for that judgment.

Two fixed points come later. The translator of Sirach says that he came to Egypt in the thirty-eighth year of King Euergetes and that the law, the prophets and the other books could by then be compared in Greek and Hebrew (Septuagint Sirach, prologue). Only Ptolemy VIII Euergetes reigned so long, and his thirty-eighth year is 132 BC. And fragments of a Greek Deuteronomy copied in Egypt in the second century BC survive (Papyrus Rylands 458). The remaining books were translated over the following two centuries (see Dines).

Primary sources

Scripture

Hebrews 10:5; Psalm 40:6; Matthew 1:22–23

The Letter of Aristeas 2nd century BC
12–14; 9–11; 35–50; 172–180; 301–307; 308–311

Jewish Antiquities Flavius Josephus · AD 93–94
12.11–118

On the Life of Moses Philo of Alexandria · first half of the 1st century AD
2.37–44 (Yonge, book 2, chapter VII, pp. 82–83)

Against Heresies Irenaeus of Lyons · c. AD 180
3.21.1–2

The Septuagint 3rd–2nd century BC
Sirach, prologue; Psalm 39:7 (Psalm 40:6 in English Bibles)

Papyrus Rylands 458 2nd century BC
digitalcollections.manchester.ac.uk

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The Community of the Dead Sea Scrolls After · c. 150 BC – AD 68 258

← Alexander the Great Conquers the Near East Earlier · 332 BC
→ Antiochus IV Desecrates the Temple Later · 167 BC

THE SECOND TEMPLE PERIOD

Antiochus IV Desecrates the Temple

167 BC · Estimated date

The Seleucid king Antiochus IV Epiphanes plunders the temple in Jerusalem, forbids the practice of the Jewish law on pain of death and has a pagan altar set up on the altar of burnt offering.



Antiochus IV, called Epiphanes, became king of the Seleucid empire, which then ruled Judea (1 Maccabees 1:10). Jason, brother of the high priest Onias, bought the high priesthood from him and paid for leave to build a gymnasium in Jerusalem and to enrol its people as citizens of Antioch. Three years later a rival, Menelaus, outbid him (2 Maccabees 4:7–10, 23–26) (1 Maccabees 1:11–15).

Antiochus invaded Egypt, and on his way back he entered the sanctuary and carried off the golden altar, the lampstand, the table and the hidden treasures (1 Maccabees 1:16–24). When he invaded Egypt again, the Roman envoy Popilius Laenas met him with the senate's order to end the war, drew a circle round him and told him to answer before he stepped out of it. Antiochus gave way (Polybius,

Histories 29.27). Daniel speaks of "ships of Kittim" that come against the king, who then turns in rage against the holy covenant (Daniel 11:29–30). According to 2 Maccabees, Jason attacked Jerusalem on a false report that the king was dead. Antiochus took it for a revolt, stormed the city and entered the temple with Menelaus as his guide (2 Maccabees 5:5–16). Two years after the plundering, 1 Maccabees says, a royal officer fell on the city, pulled down its walls and made the city of David a citadel, whose garrison threatened the sanctuary (1 Maccabees 1:29–36).

Then the king forbade the practice of the Jewish law. Burnt offerings, sabbaths, festivals and circumcision were banned on pain of death, and the towns of Judah were ordered to sacrifice at new altars, one by one (1 Maccabees 1:41–51). On the fifteenth of Chislev "an abomination of desolation" was built on the altar of burnt offering, and on the twenty-fifth sacrifice was offered on it. Scrolls of the law were torn up and burned, and women who had circumcised their sons were put to death with their babies (1 Maccabees 1:54–61). 2 Maccabees says that the temple was renamed for Olympian Zeus (2 Maccabees 6:1–5). Josephus, writing some 260 years later, follows 1 Maccabees and adds that the king had pigs sacrificed on the altar (Josephus, Antiquities 12.248–256).

2 Maccabees tells of the aged scribe Eleazar, and of seven brothers and their mother, who died under torture rather than eat pork. One of the brothers says that the King of the world will raise them to everlasting life (2 Maccabees 6:18–31) (2 Maccabees 7:1–9, 39–41). Hebrews, in its list of the faithful, speaks of those who "were tortured, not accepting their deliverance, that they might obtain a better resurrection" (Hebrews 11:35), words usually taken to refer to these martyrs.

Daniel describes forces that profane the sanctuary, take away the daily offering and "set up the abomination that makes desolate" (Daniel 11:31). The phrase returns in the Gospels, where Jesus uses it of a desolation still to come (Mark 13:14). The persecution set off the revolt of the Maccabees; see the Maccabean Revolt and the Rededication of the Temple.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

1 Maccabees dates by the Seleucid era, "the kingdom of the Greeks", which was counted from 312/311 BC. It puts the king's accession in year 137, his plunder-

ing of the temple in year 143, and the altar on the fifteenth of Chislev in year 145 (1 Maccabees 1:10, 20, 54). Chislev falls in November and December. If the year is counted from the spring of 311 BC, as the book is generally thought to count for Jewish events, the desecration falls in December 167 BC: so Elias Bickerman, *The God of the Maccabees* (1937; English translation 1979), and Jonathan A. Goldstein, *I Maccabees* (Anchor Bible, 1976). If the Jewish dates are counted from the spring of 312 BC, the date is a year earlier, December 168 BC: so Lester L. Grabbe, "Maccabean Chronology: 167–164 or 168–165 BCE", *Journal of Biblical Literature* 110 (1991), pp. 59–74.

The two books of Maccabees are the main sources. They are counted as canonical Scripture by the Catholic Church, as defined at Trent (Council of Trent Session 4, decree on the canonical Scriptures), and by the Orthodox Synod of Jerusalem of 1672 (Confession of Dositheus question 3 (p. 155)). Protestant churches do not count them as canonical Scripture; the Church of England lists them among the books that are read "for example of life and instruction of manners" but not used to establish doctrine (Thirty-Nine Articles article 6). 1 Maccabees carries its story down to John Hyrcanus (1 Maccabees 16:23–24). 2 Maccabees says that it abridges a five-volume history by Jason of Cyrene (2 Maccabees 2:23). The two differ on the order of events: 1 Maccabees puts the plundering of the temple after the king's first Egyptian campaign, 2 Maccabees after his second (2 Maccabees 5:1, 11–16).

Daniel 11 follows these events closely. Many scholars conclude that it was written during the persecution; others read it as prophecy from the sixth century BC. See Daniel at the Babylonian Court.

Primary sources

Scripture

1 Maccabees 1:10; 2 Maccabees 4:7–10, 23–26; 1 Maccabees 1:11–15; 1 Maccabees 1:16–24; Daniel 11:29–30; 2 Maccabees 5:5–16; 1 Maccabees 1:29–36; 1 Maccabees 1:41–51; 1 Maccabees 1:54–61; 2 Maccabees 6:1–5; 2 Maccabees 6:18–31; 2 Maccabees 7:1–9, 39–41; Hebrews 11:35; Daniel 11:31; Mark 13:14; 1 Maccabees 1:10, 20, 54; 1 Maccabees 16:23–24; 2 Maccabees 2:23; 2 Maccabees 5:1, 11–16

The Histories Polybius · c. 150–118 BC
29.27

Jewish Antiquities Flavius Josephus · AD 93–94
12.248–256

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 4, decree on the canonical Scriptures

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
question 3 (p. 155)

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
article 6

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THE SECOND TEMPLE PERIOD

The Maccabean Revolt and the Rededication of the Temple

167–164 BC · Estimated date

The priest Mattathias and his sons take up arms against the decrees of Antiochus IV. Judas Maccabeus defeats the king's generals, cleanses the temple and rededicates the altar, an event kept each year as the feast of Dedication, Hanukkah.



When the king's officers came to the village of Modein to enforce the pagan sacrifice, they called first on Mattathias, a priest of the family of Joarib, from Jerusalem, who lived there with his five sons, John, Simon, Judas, Eleazar and Jonathan. He refused. When another Jew stepped forward to sacrifice, Mattathias killed him on the altar, killed the king's officer and pulled the altar down. He cried out, "Whosoever is zealous for the law, and maintains the covenant, let him come forth after me", and fled to the hills with his sons (1 Maccabees 2:1–5, 15–

28). Josephus traces his descent from an ancestor named Asamoneus (Josephus, Antiquities 12.265), the origin of the family's later name, the Hasmoneans.

About a thousand people who had hidden in the wilderness were attacked on a sabbath, would not fight on that day, and were killed. Mattathias and his companions resolved that they would defend themselves if attacked on the sabbath (1 Maccabees 2:29–41). Joined by a group called the Hasideans, they pulled down altars and circumcised boys by force (1 Maccabees 2:42–48). Mattathias died in the following year, naming Simon as the brothers' counsellor and Judas as their commander (1 Maccabees 2:65–70).

Judas Maccabeus fought by surprise and at night (2 Maccabees 8:1–7). He defeated the forces of Apollonius and of Seron (1 Maccabees 3:10–24). Antiochus, short of money, marched east and left the regent Lysias to deal with Judea. Judas routed the army Lysias sent to Emmaus, and the next year fought Lysias himself at Bethzur, after which Lysias withdrew to Antioch (1 Maccabees 3:27–40) (1 Maccabees 4:1–35).

Judas and his men then went up to Mount Zion. They found the sanctuary deserted, the altar profaned, the gates burned and bushes growing in the courts. Priests cleansed the holy place. The defiled altar was taken apart and its stones were stored "until there should come a prophet" to say what to do with them, and a new altar was built of uncut stones. On the twenty-fifth of Chislev, the anniversary of the first pagan sacrifice, the lamps were lit and sacrifice was offered. The people kept the dedication for eight days, and it was decreed that the days should be kept every year (1 Maccabees 4:36–59). 2 Maccabees adds that they celebrated in the manner of the feast of Booths, carrying branches and palms (2 Maccabees 10:1–8). Josephus says that in his day the festival was called "Lights" (Josephus, Antiquities 12.319–325).

The feast is Hanukkah, the Hebrew word for dedication. The Gospel of John places Jesus in the temple at "the Feast of the Dedication", in winter (John 10:22–23). The war itself went on. The Seleucid garrison still held the citadel in Jerusalem (1 Maccabees 6:18–20), and Judas was killed in battle a few years later (1 Maccabees 9:3, 18). His brothers Jonathan and Simon carried the struggle on to independence; see Judea Gains Independence under the Hasmoneans.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

1 Maccabees dates by the Seleucid era, counted from 312/311 BC. The altar was profaned in Chislev of year 145, Mattathias died in year 146, and the new altar was dedicated on the twenty-fifth of Chislev in year 148 (1 Maccabees 1:54) (1 Maccabees 2:70) (1 Maccabees 4:52). On the usual reckoning, which counts the years of Jewish events from the spring of 311 BC, that is December 167 to December 164 BC: so Jonathan A. Goldstein, *I Maccabees* (Anchor Bible, 1976). Counting the Jewish dates from the spring of 312 BC puts everything a year earlier, December 168 to December 165 BC: so Lester L. Grabbe, "Maccabean Chronology: 167–164 or 168–165 BCE", *Journal of Biblical Literature* 110 (1991), pp. 59–74.

The sources differ on how long the temple lay desecrated. 1 Maccabees and Josephus's *Antiquities* make it three years to the day (1 Maccabees 4:52–54) (Josephus, Antiquities 12.319–325), 2 Maccabees two years (2 Maccabees 10:3), and Josephus's earlier *Jewish War* three years and six months (Josephus, Jewish War 1.32). They also differ on whether Antiochus died before the rededication (2 Maccabees 9:28–10:5) or after it (1 Maccabees 6:5–16).

The two books of Maccabees are the main sources. 1 Maccabees is usually dated about two generations after the revolt (Goldstein puts it in the reign of Alexander Jannaeus, 103–76 BC), and 2 Maccabees says that it abridges an earlier history by Jason of Cyrene (2 Maccabees 2:23). They are counted as canonical Scripture by the Catholic Church, as defined at Trent (Council of Trent Session 4, decree on the canonical Scriptures), and by the Orthodox Synod of Jerusalem of 1672 (Confession of Dositheus question 3 (p. 155)). Protestant churches do not count them as canonical Scripture; the Church of England lists them among the books that are read "for example of life and instruction of manners" but not used to establish doctrine (Thirty-Nine Articles article 6). Josephus, who retells 1 Maccabees, wrote some 260 years after the revolt.

Primary sources

Scripture

1 Maccabees 2:1–5, 15–28; 1 Maccabees 2:29–41; 1 Maccabees 2:42–48; 1 Maccabees 2:65–70; 2 Maccabees 8:1–7; 1 Maccabees 3:10–24; 1 Maccabees 3:27–40; 1 Maccabees 4:1–35; 1 Maccabees 4:36–59; 2 Maccabees 10:1–8; John 10:22–23; 1 Maccabees 6:18–20; 1 Maccabees 9:3, 18; 1 Maccabees 1:54; 1 Maccabees 2:70; 1 Maccabees 4:52; 1 Maccabees 4:52–54; 2 Maccabees 10:3; 2 Maccabees 9:28–10:5; 1 Maccabees 6:5–16; 2 Maccabees 2:23

Jewish Antiquities Flavius Josephus · AD 93–94
12.265; 12.319–325

The Jewish War Flavius Josephus · c. AD 75–79
1.32

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 4, decree on the canonical Scriptures

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
question 3 (p. 155)

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
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THE SECOND TEMPLE PERIOD

The Community of the Dead Sea Scrolls

c. 150 BC – AD 68 · Estimated date

Caves at Qumran, by the Dead Sea, preserve biblical scrolls and the writings of a Jewish movement that lived under a strict common rule. Most scholars identify it with the Essenes described by Josephus and Pliny; some dispute this.



Between 1947 and 1956 the remains of hundreds of manuscripts were found in eleven caves in the cliffs near Qumran, on the north-west shore of the Dead Sea (Dead Sea Scrolls Leon Levy Digital Library, Discovery Sites). They date from the third century BC to the first century AD. Some are copies of the books of the Hebrew Bible. Others are Jewish religious writings of the period, and about a quarter of these seem to be the work of one community: its rules, its commentaries on Scripture and its hopes for the end of the age (Dead Sea Scrolls Leon Levy Digital Library, Introduction).

The Community Rule is that group's own handbook. It lays down how members were admitted, how they ate together and how offences were punished. It teaches that humanity is divided between the righteous and the wicked and that all things are predestined (Community Rule 1QS, Israel Museum description) (Community Rule 4Q258, description). One passage, in its rules for the community's instructor, speaks of a time for "clearing the way" in the wilderness, which the translator takes to mean the study of the law (Community Rule 4Q258, translated by E. Qimron (compare 1QS 9.19–20)). The words echo Isaiah's call to prepare the way of the Lord in the wilderness (Isaiah 40:3), the verse the Gospels apply to John the Baptist (Mark 1:2–4).

The Damascus Document tells how the movement began. In the "end of the wrath", it says, 390 years after Nebuchadnezzar, God caused a root to grow from Israel and Aaron. For twenty years they groped like blind men, until God raised up for them "a teacher of righteousness" (Damascus Document CD 1.5–11). It speaks of those who went out from the land of Judah and entered "the New Covenant in the land of Damascus" (Damascus Document CD 6.5, 19), and it makes rules for members who live in camps, marry and have children (Damascus Document CD 7.6–7).

Greek and Roman readers knew of such a group as the Essenes. Josephus, who names them beside the Pharisees and Sadducees, describes men who held their property in common, bathed before a common meal, kept the sabbath with great strictness and admitted new members only after three years of testing. Most did not marry, and they lived in many towns (Josephus, Jewish War 2.119–161). He counts about four thousand of them (Josephus, Antiquities 18.18–22). Pliny the Elder, writing in the AD 70s, places a settlement of Essenes west of the Dead Sea, with En-gedi "below" them (Pliny, Natural History 5.73 (5.15 in Bostock and Riley)). That the people of the scrolls were Essenes is an inference from these descriptions, widely but not universally accepted (Dead Sea Scrolls Leon Levy Digital Library, Introduction); see the dating note.

The scrolls contain copies of the books of the Hebrew Bible more than a thousand years older than those known before (Dead Sea Scrolls Leon Levy Digital Library, Introduction), among them an almost complete Isaiah of about 125 BC (Great Isaiah Scroll Israel Museum description). And they show, from its own writings,

a Jewish movement that was still active in the lifetime of Jesus and that spoke, as the New Testament does, of preparing the way in the wilderness and of a new covenant (Jeremiah 31:31) (Luke 22:20). No Christian writing was found among the scrolls (Dead Sea Scrolls Leon Levy Digital Library, Historical Background).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

None of the community's own writings gives a date. The Damascus Document places its beginnings 390 years after Nebuchadnezzar took Jerusalem, followed by twenty years before the Teacher of Righteousness appeared (Damascus Document CD 1.5–11). Counted literally that leads to the early second century BC, but the figure repeats Ezekiel's 390 years (Ezekiel 4:5) and is often read as symbolic. The earliest setting in which Josephus mentions the Essenes is his account of the 140s BC (Josephus, Antiquities 13.171–173). The Cave 1 copy of the Community Rule was written about 100–75 BC (Community Rule 1QS, Israel Museum description), and the scrolls as a whole range from the third century BC to the first century AD (Dead Sea Scrolls Leon Levy Digital Library, Introduction).

The dates of the settlement at Qumran come from excavation. Roland de Vaux, who dug the site in 1951–1956, put the arrival of the community in the later second century BC and its end in AD 68: *Archaeology and the Dead Sea Scrolls* (1973). Jodi Magness, *The Archaeology of Qumran and the Dead Sea Scrolls* (2002), brings the beginning down to about 100–50 BC. The end is tied to the Roman campaign of AD 68, when Josephus has Vespasian at Jericho and on the shore of the Dead Sea (Josephus, Jewish War 4.449–451, 477).

That the people of the scrolls were Essenes is the majority view, argued for example by James C. VanderKam, *The Dead Sea Scrolls Today* (2nd ed., 2010). Lawrence H. Schiffman, *Reclaiming the Dead Sea Scrolls* (1994), stresses the Sadducean character of their law, and Norman Golb, *Who Wrote the Dead Sea Scrolls?* (1995), holds that the scrolls came from libraries in Jerusalem and had no link with the site.

Primary sources

Scripture

Isaiah 40:3; Mark 1:2–4; Jeremiah 31:31; Luke 22:20; Ezekiel 4:5

The Dead Sea Scrolls from the Qumran Caves 3rd century BC – 1st century AD
Leon Levy Digital Library, Discovery Sites; Leon Levy Digital Library, Introduction; Leon Levy Digital Library, Historical Background

The Community Rule (1QS) Copy of c. 100–75 BC
1QS, Israel Museum description; 4Q258, description; 4Q258, translated by E. Qimron (compare 1QS 9.19–20)

The Damascus Document 2nd–1st century BC; oldest copy 1st century BC
CD 1.5–11; CD 6.5, 19; CD 7.6–7

The Jewish War Flavius Josephus · c. AD 75–79
2.119–161; 4.449–451, 477

Jewish Antiquities Flavius Josephus · AD 93–94
18.18–22; 13.171–173

Natural History Pliny the Elder · AD 77
5.73 (5.15 in Bostock and Riley)

The Great Isaiah Scroll (1QIsa[a]) c. 125 BC
Israel Museum description

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THE SECOND TEMPLE PERIOD

Judea Gains Independence under the Hasmoneans

142 BC · Firm date

Simon, the last of the Maccabee brothers, wins freedom from Seleucid tribute and is made high priest and ruler by a national assembly. His son John Hyrcanus enlarges the state by conquest. Judea is ruled by its own priest-princes for some eighty years.



Judas Maccabeus died in battle, and his brother Jonathan took his place (1 Maccabees 9:18, 28–31). One of two rivals for the Seleucid throne appointed him high priest, and he first officiated at the feast of Booths in the 160th year, 152 BC (1 Maccabees 10:1–2, 15–21). He was later seized by treachery and killed by the usurper Tryphon (1 Maccabees 12:46–48) (1 Maccabees 13:23). The people then acclaimed the last of the brothers, Simon Thassi, as their leader (1 Maccabees 13:1–9).

Simon took the side of King Demetrius II against Tryphon, and Demetrius in return cancelled the tribute owed by the Jews. In the 170th year, says 1

Maccabees, "was the yoke of the heathen taken away from Israel", and the people began to date their contracts by the years of Simon, "the great high priest and captain and leader of the Jews" (1 Maccabees 13:34–42). The next year the Seleucid garrison that had held the citadel in Jerusalem since the days of Antiochus IV was starved out. Simon entered it with palm branches, harps and hymns (1 Maccabees 13:49–52).

In the third year a great assembly of priests, people and elders recorded its decision on bronze tablets set up on Mount Zion. Simon was to be their leader and high priest "forever, until there should arise a faithful prophet", to command the army and to wear purple and gold (1 Maccabees 14:27–47). Rome renewed the friendship it had made with his brothers (1 Maccabees 14:16–19).

Simon was murdered at a banquet near Jericho by his son-in-law, and his son John Hyrcanus succeeded him as high priest (1 Maccabees 16:11–24). There 1 Maccabees ends, and Josephus becomes the only narrative. He reports that Antiochus VII besieged Jerusalem and that Hyrcanus bought peace (Josephus, Antiquities 13.236–248). After that king died, Hyrcanus took Shechem and Mount Gerizim, where the Samaritan temple stood, and conquered the Idumeans to the south, who might stay if they accepted circumcision and the Jewish law (Josephus, Antiquities 13.254–258). Josephus also tells how Hyrcanus, once a disciple of the Pharisees, broke with them at the urging of a Sadducee friend (Josephus, Antiquities 13.288–298). On his death, Josephus says, his son Aristobulus was the first of the family to put on a crown (Josephus, Antiquities 13.299–301).

The Hasmoneans thus joined the high priesthood to political rule and then to kingship, though they were a priestly family and not of David's line (1 Maccabees 2:1). A psalm written in Jerusalem after the Roman conquest accuses rulers who "laid waste the throne of David" and prays for a king who is David's son (Psalms of Solomon 17). The Pharisees and Sadducees whom the Gospels show disputing with Jesus appear as rival parties in Josephus's account of these years (Josephus, Antiquities 13.288–298) (Matthew 22:23, 34). And the Idumeans whom Hyrcanus brought into the Jewish people were the nation of Antipater, the father of Herod (Josephus, Antiquities 14.8–9). Independence ended when Rome stepped into a quarrel between two brothers of the family; see Pompey Takes Jerusalem.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

1 Maccabees says that "the yoke of the heathen" was taken from Israel in the 170th year of the Seleucid era and that documents were then dated by the first year of Simon (1 Maccabees 13:41–42). The era was counted from 312/311 BC, so the 170th year is 143/142 BC, and the grant of freedom from tribute is placed in 142 BC. Josephus gives the same figure of 170 years (Josephus, Antiquities 13.213–214). The citadel fell in the second month of year 171, the spring of 141 BC, and the assembly that confirmed Simon met in year 172, 140 BC (1 Maccabees 13:51) (1 Maccabees 14:27). Simon was killed in the eleventh month of year 177, about February of 134 BC (1 Maccabees 16:14).

For Simon the source is 1 Maccabees, which is favourable to the family and is generally dated to the time of his son John Hyrcanus or soon after; Jonathan A. Goldstein, *I Maccabees* (Anchor Bible, 1976), puts it under Hyrcanus's son Alexander Jannaeus. The book is counted as canonical Scripture by the Catholic Church, as defined at Trent (Council of Trent Session 4, decree on the canonical Scriptures), and by the Orthodox Synod of Jerusalem of 1672 (Confession of Dositheus question 3 (p. 155)). Protestant churches do not count it as canonical Scripture; the Church of England lists it among the books that are read "for example of life and instruction of manners" but not used to establish doctrine (Thirty-Nine Articles article 6). For John Hyrcanus the only narrative is that of Josephus, who wrote more than two hundred years later and drew on earlier historians such as Nicolaus of Damascus, whom he names (Josephus, Antiquities 13.249–251). In the psalm quoted at the end, the rulers who usurped David's throne are not named; that they are the Hasmoneans is the usual reading (Kenneth Atkinson, *I Cried to the Lord*, 2004). Josephus gives Hyrcanus thirty-one years (Josephus, Antiquities 13.299–301), which puts his death in 104 BC.

Primary sources

Scripture

1 Maccabees 9:18, 28–31; 1 Maccabees 10:1–2, 15–21; 1 Maccabees 12:46–48; 1 Maccabees 13:23; 1 Maccabees 13:1–9; 1 Maccabees 13:34–42; 1 Maccabees 13:49–52; 1 Maccabees 14:27–47; 1 Maccabees 14:16–19; 1 Maccabees 16:11–24; 1 Maccabees 2:1; Matthew 22:23, 34; 1 Maccabees 13:41–42; 1 Maccabees 13:51; 1 Maccabees 14:27; 1 Maccabees 16:14

Jewish Antiquities Flavius Josephus · AD 93–94
13.236–248; 13.254–258; 13.288–298; 13.299–301; 14.8–9; 13.213–214; 13.249–251

The Psalms of Solomon c. 63–40 BC
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The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 4, decree on the canonical Scriptures

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
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The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
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THE SECOND TEMPLE PERIOD

Pompey Takes Jerusalem

63 BC · Firm date

Called in by two Hasmonean brothers who are fighting for the throne, the Roman general Pompey storms the temple mount and enters the sanctuary. Judea loses its independence and becomes tributary to Rome.



After the death of the Hasmonean queen Alexandra her two sons fought for power. The elder, Hyrcanus II, was high priest. The younger, Aristobulus II, defeated him and took the kingship. Antipater, an Idumean and the father of the future king Herod, persuaded Hyrcanus to call in the Arab king Aretas, who besieged Aristobulus in the temple at Jerusalem (Josephus, Antiquities 14.4–21). A Roman officer in Syria took Aristobulus's money and ordered Aretas off (Josephus, Antiquities 14.29–33).

In the spring of 63 BC Pompey, Rome's commander in the East, heard both brothers at Damascus, and with them a delegation of the nation that wanted neither and asked to be governed by priests, not kings. He put off his decision,

and Aristobulus left to prepare for war (Josephus, Antiquities 14.38–52). Pompey marched on Jerusalem. When Aristobulus's soldiers refused to hand over the city, he arrested Aristobulus (Josephus, Antiquities 14.54–57).

Hyrcanus's supporters opened the gates. Those of Aristobulus held the temple mount and cut its bridge to the city. The Romans filled the ravine on the north side and raised a ramp, working on sabbaths, when the defenders would not go out to stop them. In the third month a tower fell and they broke in. Josephus says that the priests went on with the sacrifices and were cut down at the altar, and that twelve thousand Jews died (Josephus, Antiquities 14.58–71) (Josephus, Jewish War 1.141–158).

Pompey and his officers went into the sanctuary, where only the high priest might enter. Josephus says that he touched nothing, not even the two thousand talents of sacred money, and the next day ordered the temple cleansed and the sacrifices resumed (Josephus, Antiquities 14.71–73). Cicero, speaking at Rome four years later, agrees that Pompey took nothing (Cicero, Pro Flacco 67). Cassius Dio, more than 250 years afterwards, says that the wealth was plundered (Cassius Dio, Roman History 37.15–16). Tacitus notes that the inner shrine was now known to be empty, with no image (Tacitus, Histories 5.9). Pompey restored Hyrcanus as high priest and head of the nation, without a crown (Josephus, Antiquities 20.244). He imposed tribute, put the coastal and Greek cities that the Hasmoneans had conquered under the governor of Syria, and took Aristobulus and his children to Rome. "We lost our liberty," Josephus writes, "and became subject to the Romans" (Josephus, Antiquities 14.73–79).

The Psalms of Solomon give the response of pious Jews in the city. They tell of a sinner who broke down the walls with a battering-ram while foreigners trampled the altar (Psalms of Solomon 2), and of leaders who went out to welcome him and opened the gates (Psalms of Solomon 8). They read the disaster as judgment on Jerusalem's own sins, and they pray for a king, the son of David, "the anointed of the Lord", to cleanse the city of the nations that trample it (Psalms of Solomon 17). From this year Judea lay under Roman power; see Herod the Great Becomes King of Judea.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Josephus dates the fall of the temple mount to the 179th Olympiad and the consulship of Gaius Antonius and Marcus Tullius Cicero, which is 63 BC (Josephus, Antiquities 14.66). Cicero, the consul of that year, refers to the capture four years later as a known fact (Cicero, Pro Flacco 67).

The time of year is uncertain. Josephus says that the city fell "on the third month, on the day of the fast" (Josephus, Antiquities 14.66); in the *War* the third month is the third month of the siege (Josephus, Jewish War 1.141–158). Cassius Dio says that it fell on "the day of Saturn", the sabbath (Cassius Dio, Roman History 37.15–16). Some take the fast to be the Day of Atonement, in the autumn. Others think that Josephus's source meant the sabbath, which Greek and Roman writers wrongly supposed to be a fast day, and put the capture in the summer: see Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, revised by G. Vermes and F. Millar, vol. 1 (1973), section 12.

Josephus wrote about 140 to 160 years after the event and used earlier historians, among whom he names Strabo, Nicolaus of Damascus and Livy (Josephus, Antiquities 14.58–71). The Psalms of Solomon are the reaction of Jews in Jerusalem within a few years. They do not name Pompey, but the conqueror they describe is left dead and unburied in Egypt (Psalms of Solomon 2), as Pompey was, and almost all scholars take him to be Pompey: see Kenneth Atkinson, *I Cried to the Lord* (2004).

Primary sources

Jewish Antiquities Flavius Josephus · AD 93–94
14.4–21; 14.29–33; 14.38–52; 14.54–57; 14.58–71; 14.71–73; 20.244; 14.73–79; 14.66

The Jewish War Flavius Josephus · c. AD 75–79
1.141–158

In Defence of Flaccus (Pro Flacco) Cicero · 59 BC
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Roman History Cassius Dio · c. AD 200–235
37.15–16

Histories Tacitus · c. AD 100–110
5.9

The Psalms of Solomon c. 63–40 BC
2; 8; 17

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THE SECOND TEMPLE PERIOD

Herod the Great Becomes King of Judea

40–37 BC · Estimated date

The Roman senate names Herod, son of the Idumean Antipater, king of the Jews. Three years later he takes Jerusalem with a Roman army, and the last Hasmonean king is executed. Herod rules as Rome's client until his death.



Herod the Great was the son of Antipater, an Idumean and the friend and adviser of the high priest Hyrcanus II (Josephus, Antiquities 14.8–9). Mark Antony, who controlled the Roman East, appointed Herod and his brother Phasael tetrarchs and put the public affairs of the Jews in their hands (Josephus, Antiquities 14.324–326).

In 40 BC a Parthian army overran Syria. It brought with it Antigonus, the son of Aristobulus II, who had promised the Parthians money in return for the throne (Josephus, Antiquities 14.330–332). Hyrcanus and Phasael were seized. Antigonus had Hyrcanus's ears cut off, which barred him from the high priest-

hood, and Phasael killed himself. Herod escaped from Jerusalem by night with his family (Josephus, Antiquities 14.348–353, 365–367). He made his way by Egypt and Rhodes to Rome (Josephus, Antiquities 14.374–380).

There Antony and Octavian, the future Augustus, both took his side. The senate declared Antigonus an enemy of Rome, because he had accepted the kingdom from the Parthians, and voted to make Herod king. Herod left the senate house walking between Antony and Octavian, and the decree was laid up on the Capitol with a sacrifice (Josephus, Antiquities 14.381–389) (Josephus, Jewish War 1.282–285). Josephus says that Herod had not expected it: he had meant to ask for the throne for his wife's young brother, who was of the Hasmonean family (Josephus, Antiquities 14.381–389).

It took three years to make the decree good. In the spring of the third year Herod laid siege to Jerusalem (Josephus, Antiquities 14.465–481) together with Gaius Sosius, whom Antony had made governor of Syria (Cassius Dio, Roman History 49.22–23). During the siege he married Mariamne (Josephus, Jewish War 1.343–353), a granddaughter of both Hyrcanus and Aristobulus (Josephus, Antiquities 14.348–353, 365–367). The city fell after some five months, and the Roman soldiers killed without regard to age or sex. Antigonus surrendered to Sosius (Josephus, Antiquities 14.465–481) (Josephus, Jewish War 1.343–353). Herod kept the foreign troops out of the sanctuary and paid them from his own money to stop the looting (Josephus, Antiquities 14.482–486). Antigonus was taken in chains to Antony and beheaded (Josephus, Jewish War 1.357). Cassius Dio adds that he was first bound to a cross and flogged, which no king had suffered before at Roman hands (Cassius Dio, Roman History 49.22–23). "And thus", Josephus writes, "did the government of the Asamoneans cease", and it passed to a man "of no more than a vulgar family" (Josephus, Antiquities 14.487–491).

Herod owed his crown to Rome and kept it by loyalty to whoever ruled there. Tacitus sums it up: Antony gave him the throne, and Augustus enlarged his power (Tacitus, Histories 5.9). He is the King Herod of the Gospels: Matthew sets the birth of Jesus in his days (Matthew 2:1), and Luke begins his account of the births of John the Baptist and Jesus in them (Luke 1:5).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Josephus dates the senate's decree to the consulship of Domitius Calvinus and Asinius Pollio, which is 40 BC (Josephus, Antiquities 14.381–389). He dates the capture of Jerusalem to the consulship of Marcus Agrippa and Caninius Gallus, which is 37 BC, and says that the siege began in "the third year" after the decree (Josephus, Antiquities 14.465–481) (Josephus, Antiquities 14.487–491). These are the dates generally accepted: see Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, revised by G. Vermes and F. Millar, vol. 1 (1973), section 14.

His other figures do not all agree with them. He places the decree in the 184th Olympiad, which ended in the summer of 40 BC (Josephus, Antiquities 14.381–389), and he says that Jerusalem fell twenty-seven years to the day after Pompey took it, which counted exactly gives 36 BC (Josephus, Antiquities 14.487–491). Cassius Dio puts the capture under the consuls of 38 BC (Cassius Dio, Roman History 49.22–23). W. E. Filmer, "The Chronology of the Reign of Herod the Great", *Journal of Theological Studies* 17 (1966), pp. 283–298, and Andrew E. Steinmann, "When Did Herod the Great Reign?", *Novum Testamentum* 51 (2009), pp. 1–29, argue from such details for 39 and 36 BC. The question bears on the date of Herod's death; see the Death of Herod and the Division of His Kingdom.

Josephus is the only full source. He wrote more than a century later and drew on Nicolaus of Damascus, whom he accuses of shaping his account to gratify Herod (Josephus, Antiquities 14.8–9).

Primary sources

Scripture

Matthew 2:1; Luke 1:5

Jewish Antiquities Flavius Josephus · AD 93–94
14.8–9; 14.324–326; 14.330–332; 14.348–353, 365–367; 14.374–380; 14.381–389; 14.465–481; 14.482–486; 14.487–491

The Jewish War Flavius Josephus · c. AD 75–79
1.282–285; 1.343–353; 1.357

Roman History Cassius Dio · c. AD 200–235
49.22–23

Histories Tacitus · c. AD 100–110
5.9

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Jerusalem
Who Herod the Great
Threads Kingship and Messiah, Church and State

In context

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Pompey Takes Jerusalem 63 BC 268

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Augustus Becomes Rome's First Emperor After · 27 BC 276

← Pompey Takes Jerusalem Earlier · 63 BC
→ Augustus Becomes Rome's First Emperor Later · 27 BC

THE SECOND TEMPLE PERIOD

Augustus Becomes Rome's First Emperor

27 BC · Firm date

Octavian, victor in Rome's civil wars, formally hands the state back to the senate and people and receives the name Augustus and command of the provinces that hold the armies. From now on one man rules the Roman world. Jesus is born in his reign.



Gaius Octavius was the great-nephew of Julius Caesar and took Caesar's name under his will (Suetonius, Augustus 7.2). After Caesar's murder he raised an army at the age of nineteen, became one of three men appointed to reorder the state, and defeated Caesar's assassins (Augustus, Res Gestae 1–2). In 31 BC Octavian, as he is called for these years, defeated his last rival, Mark Antony, in the sea battle off Actium. He then took Alexandria, where Antony had fled, and added Egypt to Rome's empire (Augustus, Res Gestae 25, 27) (Suetonius, Augustus 17).

What he did with that power he describes himself, in the record of his deeds that was inscribed after his death. "In my sixth and seventh consulships, when I

had extinguished the flames of civil war, after receiving by universal consent the absolute control of affairs," he writes, "I transferred the republic from my own control to the will of the senate and the Roman people." In return the senate gave him the name Augustus. From then on, he says, he excelled all others in rank, but had no more power than his colleagues in each office (Augustus, Res Gestae 34).

Cassius Dio, a senator writing more than two centuries later, tells the same events less kindly. Octavian came into the senate in Rome and read a speech laying down his powers. The senators, some sincerely and some from fear, begged him to keep them (Cassius Dio, Roman History 53.2.7–53.11). He then accepted for ten years the provinces that needed armies, and left the peaceful ones to the senate, so that he alone commanded soldiers (Cassius Dio, Roman History 53.12–13). Dio says that he would have liked the name Romulus but saw that it suggested kingship, and took "Augustus", a word used of sacred things (Cassius Dio, Roman History 53.16). Suetonius names the senator who proposed it, Munatius Plancus (Suetonius, Augustus 7.2). Dio's verdict is that the power of people and senate now passed wholly to one man and that Rome, whatever it was called, was from this time a monarchy (Cassius Dio, Roman History 53.17).

Augustus ruled until his death in AD 14 (Suetonius, Augustus 100.1). He records that the gates of Janus, shut only in time of peace, were closed three times while he was leading citizen (Augustus, Res Gestae 13). Herod of Judea kept his throne under him; Tacitus says that Augustus, after his victory, increased Herod's power (Tacitus, Histories 5.9).

This is the government under which the New Testament opens. Luke dates the birth of Jesus by a decree of "Caesar Augustus" that all the world should be enrolled (Luke 2:1), and the ministry of John the Baptist by the fifteenth year of his successor Tiberius (Luke 3:1). Jesus is asked whether it is lawful to pay taxes to Caesar (Mark 12:14–17), and at his trial the chief priests tell Pilate, "We have no king but Caesar!" (John 19:15).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Augustus himself dates the settlement to his sixth and seventh consulships (Augustus, Res Gestae 34), which are the years 28 and 27 BC. Cassius Dio places the

speech in the senate and the grant of the name in the seventh consulship, 27 BC (Cassius Dio, Roman History 53.2.7–53.11) (Cassius Dio, Roman History 53.16).

"Emperor" is a later word for his position. Augustus held no office of that name. He describes himself as *princeps*, the leading citizen (Augustus, Res Gestae 13), and counts his powers by his consulships and his years of tribunician power (Augustus, Res Gestae 4). Historians date the beginning of rule by emperors from 27 BC because the arrangements made then lasted; Dio, looking back, says so in as many words (Cassius Dio, Roman History 53.17).

Primary sources

Scripture
Luke 2:1; Luke 3:1; Mark 12:14–17; John 19:15

The Lives of the Twelve Caesars Suetonius · c. AD 120
Augustus 7.2; Augustus 17; Augustus 100.1

Res Gestae Divi Augusti Augustus · AD 14
1–2; 25, 27; 34; 13; 4

Roman History Cassius Dio · c. AD 200–235
53.2.7–53.11; 53.12–13; 53.16; 53.17

Histories Tacitus · c. AD 100–110
5.9

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Where Rome
Who Augustus
Threads Church and State

In context

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The Birth of Jesus c. 6–4 BC 286

CHURCH AND STATE

Herod the Great Becomes King of Judea Before · 40–37 BC 272

The Death of Herod and the Division of His Kingdom After · 4 BC 291

← Herod the Great Becomes King of Judea Earlier · 40–37 BC
→ Herod Rebuilds the Temple Later · 20/19 BC

THE SECOND TEMPLE PERIOD

Herod Rebuilds the Temple

20/19 BC · Estimated date

Herod replaces the temple built after the exile with a far larger sanctuary of white stone and gold on a greatly extended platform. This is the temple of the Gospels. Work on it continues for decades, almost until its destruction in AD 70.



In the eighteenth year of his reign Herod the Great announced that he would rebuild the temple in Jerusalem. Josephus gives him a speech: the temple built by the exiles who returned from Babylon was lower than Solomon's, because the Persian kings had fixed its measurements, and now that he had peace, wealth and the friendship of Rome he would make good the lack (Josephus, Antiquities 15.380–387). The people feared that he would pull the old building down and never finish the new. He promised to demolish nothing until everything was ready. He assembled a thousand wagons and ten thousand workmen, and he had priests trained as masons and carpenters (Josephus, Antiquities 15.388–390), since only priests could enter the inner courts. Herod himself, Josephus

notes, never went into them, "because he was not a priest" (Josephus, Antiquities 15.417–420).

The new sanctuary stood on new foundations and was built of white stone, with a golden vine spreading above its doors (Josephus, Antiquities 15.391–395). Its front was plated with gold that flashed in the rising sun, and from a distance the building looked "like a mountain covered with snow" (Josephus, Jewish War 5.222–223). The innermost room, the Holy of Holies, was empty (Josephus, Jewish War 5.219). Around the sanctuary Herod enclosed an area twice the size of the old one and edged it with colonnades (Josephus, Jewish War 1.401). The royal portico along the south side had 162 columns in four rows (Josephus, Antiquities 15.411–416). Foreigners could go no further than the outer court. A low stone barrier marked the limit, with notices in Greek and Latin forbidding any foreigner to pass it on pain of death (Josephus, Antiquities 15.417–420) (Josephus, Jewish War 5.193–194).

The priests finished the sanctuary itself in a year and six months, and the colonnades and outer courts took eight years (Josephus, Antiquities 15.420–423). The work as a whole went on far longer. In John's Gospel people say, "It took forty-six years to build this temple!" (John 2:20). Josephus reports that it was finished only at the end of the governorship of Albinus, in the early 60s AD, when more than eighteen thousand workmen were left without employment (Josephus, Antiquities 20.215–219). A few years later the Romans burned it; see the Jewish Revolt and the Destruction of the Temple.

This is the temple in which the Gospels and Acts are set. The child Jesus is brought to it (Luke 2:27), and as a man he walks in its colonnades at the feast of Dedication (John 10:22–23). A disciple marvels at its stones, and Jesus answers that not one will be left on another (Mark 13:1–2). The barrier against foreigners lies behind the riot in which Paul was arrested, on the charge that he had brought Greeks into the temple (Acts 21:27–29).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

In the *Antiquities* Josephus puts the start of the work in the eighteenth year of Herod's reign (Josephus, Antiquities 15.380–387). Counted from his capture of Jerusalem in 37 BC, that is 20/19 BC. In the earlier *Jewish War* he says the

fifteenth year (Josephus, Jewish War 1.401), which on the same count would be 23/22 BC. The *Antiquities* is the fuller account and its date is the one generally followed: see Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, revised by G. Vermes and F. Millar, vol. 1 (1973), section 15.

John's Gospel has people in Jerusalem say that the temple has been forty-six years in building (John 2:20). Reckoned from 20/19 BC, that points to about AD 27 or 28, and it is one of the figures used to date the ministry of Jesus. The exact year depends on how Herod's regnal years and the forty-six years are counted.

Josephus is the main source for the rebuilding. He wrote about a century after it began, but he was himself a priest (Josephus, Jewish War 1.3), and by his own account the last of the work was finished only in his lifetime (Josephus, Antiquities 20.215–219).

Primary sources

Scripture

John 2:20; Luke 2:27; John 10:22–23; Mark 13:1–2; Acts 21:27–29

Jewish Antiquities Flavius Josephus · AD 93–94
15.380–387; 15.388–390; 15.417–420; 15.391–395; 15.411–416; 15.420–423; 20.215–219

The Jewish War Flavius Josephus · c. AD 75–79
5.222–223; 5.219; 1.401; 5.193–194; 1.3

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About this event

Where Jerusalem
Who Herod the Great
Threads Temple and Worship

In context

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TEMPLE AND WORSHIP

Pompey Takes Jerusalem Before · 63 BC 268

The Feeding of the Five Thousand After · c. AD 29 or 32 323

← Augustus Becomes Rome's First Emperor Earlier · 27 BC

→ The Birth of Jesus Later · c. 6–4 BC

TIMELINE

The Life of Jesus

c. 6 BC – AD 33

Jesus of Nazareth is born under Herod, teaches and heals in Galilee and Judea, is crucified under Pontius Pilate, and is proclaimed risen by his followers.

The four Gospels are the main sources, with Paul's letters as the earliest written witness and brief notices in Josephus and Tacitus. The Gospels are not diaries: they arrange Jesus' words and deeds to proclaim who he is, so the order of events inside the ministry is approximate. The crucifixion is dated to AD 30 or 33.

WHERE THIS ERA UNFOLDED



Beyond this map: Rome, Caesarea Philippi

EVENTS OF THIS ERA

The Birth of Jesus c. 6–4 BC 286

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The Sermon on the Mount c. AD 28–29 315
The Execution of John the Baptist c. AD 28–32 319
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Peter's Confession at Caesarea Philippi c. AD 29 or 32 327
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THE LIFE OF JESUS

The Birth of Jesus

c. 6–4 BC · Estimated date

Matthew and Luke each tell, in a story set in the days of Herod, that Jesus was born at Bethlehem to Mary, a virgin betrothed to Joseph of David's line, and grew up at Nazareth in Galilee.



Two of the four Gospels tell of the birth of Jesus. Mark and John begin with him as an adult (Mark 1:9) (John 1:29–30), and Paul's letters say that he was "born to a woman, born under the law" and descended from David (Galatians 4:4) (Romans 1:3). Matthew and Luke tell different stories that share a core. In both, Mary is betrothed to Joseph, a descendant of David; she conceives by the Holy Spirit before they live together; an angel gives the name Jesus; the story is set in the days of Herod the Great; the child is born at Bethlehem and grows up at Nazareth (Matthew 1:18–2:1, 23) (Luke 1:5, 26–35; 2:4–7, 39).

Matthew tells the story through Joseph. An angel in a dream tells him not to fear to take Mary as his wife (Matthew 1:18–25). After the birth, wise men from the

east come to Jerusalem looking for a newborn king of the Jews whose star they have seen. Herod sends them to Bethlehem, where they find the child with his mother in a house and offer gold, frankincense and myrrh. Warned in dreams, the wise men avoid Herod and Joseph takes the family to Egypt. Herod has the boys of Bethlehem aged two and under killed. After Herod's death the family returns and settles at Nazareth (Matthew 2). Matthew quotes a prophet at each step (Isaiah 7:14) (Micah 5:2) (Hosea 11:1) (Jeremiah 31:15).

Luke tells it through Mary. The angel Gabriel comes to her at Nazareth and announces that her son will receive the throne of David (Luke 1:26–38). A decree of Augustus requires everyone to be registered, and Joseph takes Mary to Bethlehem, the city of his ancestor David. There she gives birth and lays the child in a manger, "because there was no room for them in the inn". Shepherds, told of the birth by an angel, come to see him (Luke 2:1–20). He is circumcised on the eighth day and presented in the temple at Jerusalem, where Simeon and Anna speak about him, and the family goes home to Nazareth (Luke 2:21–40).

Beyond the shared core the two accounts relate different episodes. Matthew has no census, manger or shepherds, and his family appears to live at Bethlehem until the flight (Matthew 2:11, 22–23). Luke has no wise men, flight or killing of children, and his family returns to Galilee once the rites of the law are done (Luke 2:39) (Leviticus 12:2–8). Their genealogies of Joseph also differ (Matthew 1:1–17) (Luke 3:23–38). The killing of the children is reported only by Matthew; Josephus, who describes Herod's last years in detail, does not mention it there (Josephus, Antiquities book 17). Augustine, about AD 400, argued that each evangelist simply passes over what the other relates, and he set the two out as one continuous story (Augustine, Harmony of the Gospels 2.5.14–17).

Both evangelists present Jesus as the heir to the promise made to David and as conceived by the Holy Spirit (Matthew 1:1, 20) (Luke 1:32–35). The second claim passed into the creeds, which confess him as made flesh by the Holy Spirit and the Virgin Mary (Niceno-Constantinopolitan Creed).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Neither Gospel gives a year. Matthew puts the birth "in the days of King Herod" and has Herod kill boys up to two years old (Matthew 2:1, 16); Luke begins his

story under the same king (Luke 1:5). Josephus's figures for Herod's reign place his death in 4 BC (Josephus, Antiquities 17.191) (see the Death of Herod and the Division of His Kingdom), which gives a birth about 6–4 BC. Luke's other statement agrees approximately: Jesus was "about thirty" when he began to teach, some time after the fifteenth year of Tiberius, AD 28–29 (Luke 3:1, 23).

Luke also ties the birth to a registration ordered by Augustus, "the first enrollment made when Quirinius was governor of Syria" (Luke 2:1–2). Josephus describes a census of Judea by Quirinius, but dates it after the removal of Archelaus, in AD 6–7, ten years after Herod died (Josephus, Antiquities 18.1–4) (Josephus, Antiquities 18.26). Three explanations are offered. Many scholars conclude that Luke attached the birth to the well-remembered census of AD 6 by mistake or as a loose setting: Raymond E. Brown, *The Birth of the Messiah* (revised edition, 1993), in its appendix on the census; Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, revised by G. Vermes and F. Millar, vol. 1 (1973), pp. 399–427. Others argue for an earlier registration under Herod, with Quirinius holding an earlier command in the East: William M. Ramsay, *Was Christ Born at Bethlehem?* (1898). Others translate the verse as "this enrollment was before Quirinius was governor of Syria": Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (1977), in the chapter on the date of Christ's birth, who offers it as a possible reading.

On the relation between the two narratives, Brown, in the work cited, judges that they are independent traditions which agree on the core and cannot be fully harmonised in detail; readers who combine them follow the approach that Augustine set out (Augustine, Harmony of the Gospels 2.5.14–17).

Scholars who date Herod's death to 1 BC place the birth in 3 or 2 BC: Jack Finegan, *Handbook of Biblical Chronology* (revised edition, 1998). Neither Gospel names the day or the season. The date 25 December stands in a Roman list of commemorations in an almanac compiled for the year 354, which opens with the birth of Christ at Bethlehem on the eighth day before the Kalends of January (Chronograph of 354 part 12).

Primary sources

Scripture

Mark 1:9; John 1:29–30; Galatians 4:4; Romans 1:3; Matthew 1:18–2:1, 23; Luke 1:5, 26–35; 2:4–7, 39; Matthew 1:18–25; Matthew 2; Isaiah 7:14; Micah 5:2; Hosea 11:1; Jeremiah 31:15; Luke 1:26–38; Luke 2:1–20; Luke 2:21–40; Matthew 2:11, 22–23; Luke 2:39; Leviticus 12:2–8; Matthew 1:1–17; Luke 3:23–38; Matthew 1:1, 20; Luke 1:32–35; Matthew 2:1, 16; Luke 1:5; Luke 3:1, 23; Luke 2:1–2

Jewish Antiquities Flavius Josephus · AD 93–94
book 17; 17.191; 18.1–4; 18.26

The Harmony of the Gospels Augustine of Hippo · c. AD 400
2.5.14–17

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org

The Chronograph of 354 AD 354
part 12

Every citation on this page was independently checked against its source on 3 October 2026.

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Who Jesus, Mary, Joseph of Nazareth, Herod the Great
Threads Kingship and Messiah, Covenant and Promise

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Augustus Becomes Rome's First Emperor 27 BC 276

LEADS TO

The Baptism and Temptation of Jesus c. AD 26–29 303

KINGSHIP AND MESSIAH

Herod the Great Becomes King of Judea Before · 40–37 BC 272

The Baptism and Temptation of Jesus After · c. AD 26–29 303

COVENANT AND PROMISE

Malachi and the Close of the Prophets Before · c. 435 BC 230
The Sermon on the Mount After · c. AD 28–29 315

← Herod Rebuilds the Temple Earlier · 20/19 BC
→ The Death of Herod and the Division of His Kingdom Later · 4 BC

THE LIFE OF JESUS

The Death of Herod and the Division of His Kingdom

4 BC · Estimated date

Herod the Great dies at Jericho. Augustus divides his kingdom among three sons: Archelaus in Judea, Antipas in Galilee and Perea, Philip in the north-east. Matthew sets the return of Jesus' family from Egypt at this point.



Josephus describes the last months of Herod the Great at length. He writes that the king was about seventy and gravely ill (Josephus, Antiquities 17.146–148, 168–173). Two teachers of the law in Jerusalem, Judas and Matthias, told their students that the golden eagle Herod had set over the great gate of the temple broke the law against images, and a group of young men cut it down in broad daylight. No fewer than forty were arrested with their teachers. Herod had Matthias and his companions burned alive, and Josephus adds that there was an eclipse of the moon that night (Josephus, Antiquities 17.149–167).

The king sought relief at the hot springs of Callirrhoe beyond the Jordan and then returned to Jericho (Josephus, Antiquities 17.146–148, 168–173). There, Josephus says, he had leading men from the whole nation shut in the hippodrome and ordered that they be killed at his death, so that the country would mourn; his sister Salome released them instead (Josephus, Antiquities 17.174–179, 193). He had his son Antipater executed and died five days later (Josephus, Antiquities 17.187, 191).

His final will named Archelaus king, made Herod Antipas tetrarch of Galilee and Perea, and gave another son, Philip, the districts north-east of the Sea of Galilee. It was to take effect only when the emperor had confirmed it (Josephus, Antiquities 17.188–190, 195). Archelaus buried his father at Herodium (Josephus, Antiquities 17.194–199). He told the crowds in the temple that he would not use the title of king until Augustus granted it. When mourners for the executed teachers stoned his soldiers at Passover, he sent in his army, and about three thousand people were killed (Josephus, Antiquities 17.200–218).

Archelaus then sailed for Rome (Josephus, Antiquities 17.219–222). A delegation of fifty from Judea followed and asked Augustus to end the rule of Herod's family and attach the country to the province of Syria (Josephus, Antiquities 17.299–314). Augustus gave Archelaus half the kingdom, namely Judea, Samaria and Idumea, with the title of ethnarch and the promise of kingship if he ruled well. Antipas received Galilee and Perea, and Philip received Batanea, Trachonitis and Auranitis (Josephus, Antiquities 17.317–320) (Josephus, Jewish War 2.93–97).

Matthew sets the childhood of Jesus against these events. In his account Joseph, who had fled to Egypt with the child and his mother, returns after Herod's death, is afraid to settle in Judea when he hears that Archelaus rules there, and makes his home at Nazareth in Galilee (Matthew 2:19–23). The division shaped the setting of the Gospels: Luke names Herod Antipas as tetrarch of Galilee and Philip as tetrarch of Ituraea and Trachonitis when John the Baptist began to preach (Luke 3:1).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Josephus says that Herod reigned thirty-seven years from the day the Romans declared him king and thirty-four from the death of his rival Antigonus (Josephus, Antiquities 17.187, 191) (Josephus, Jewish War 1.665). He dates the first to the consuls of 40 BC (Josephus, Antiquities 14.389) and the capture of Jerusalem that led to the second to the consuls of 37 BC (Josephus, Antiquities 14.487–488). Counted inclusively, both figures end in 4 BC. He also sets the death after an eclipse of the moon (Josephus, Antiquities 17.167) and before a Passover (Josephus, Antiquities 17.200–218). Astronomical tables show a partial eclipse on the night of 12–13 March 4 BC, about a month before Passover.

The reigns of Herod's sons are counted from the same year. Archelaus was deposed in his tenth year (Josephus, Antiquities 17.342), which Cassius Dio puts under the consuls of AD 6 (Cassius Dio, Roman History 55.25.1, 55.27.6), and Philip died in the twentieth year of Tiberius after ruling thirty-seven years (Josephus, Antiquities 18.106). For these reasons 4 BC is the usual date: see Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, revised by G. Vermes and F. Millar, vol. 1 (1973), in the section on Herod the Great. T. D. Barnes, "The Date of Herod's Death", *Journal of Theological Studies* 19 (1968), pp. 204–209, prefers 5 BC and allows 4 BC.

A minority of scholars count Herod's years differently and connect the death with the total eclipse of 9–10 January 1 BC: W. E. Filmer, "The Chronology of the Reign of Herod the Great", *Journal of Theological Studies* 17 (1966), pp. 283–298, and Andrew E. Steinmann, "When Did Herod the Great Reign?", *Novum Testamentum* 51 (2009), pp. 1–29. The timeline follows the majority.

Primary sources

Scripture

Matthew 2:19–23; Luke 3:1

Jewish Antiquities Flavius Josephus · AD 93–94
17.146–148, 168–173; 17.149–167; 17.174–179, 193; 17.187, 191; 17.188–190, 195; 17.194–199; 17.200–218; 17.219–222; 17.299–314; 17.317–320; 14.389; 14.487–488; 17.167; 17.342; 18.106

The Jewish War Flavius Josephus · c. AD 75–79
2.93–97; 1.665

Roman History Cassius Dio · c. AD 200–235
55.25.1, 55.27.6

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jericho, Jerusalem, Rome
Who Herod the Great, Archelaus, Herod Antipas, Augustus
Threads Church and State

In context

GROWS OUT OF

Herod the Great Becomes King of Judea 40–37 BC 272

LEADS TO

Judea Comes under Direct Roman Rule AD 6 295

CHURCH AND STATE

Augustus Becomes Rome's First Emperor Before · 27 BC 276
Judea Comes under Direct Roman Rule After · AD 6 295

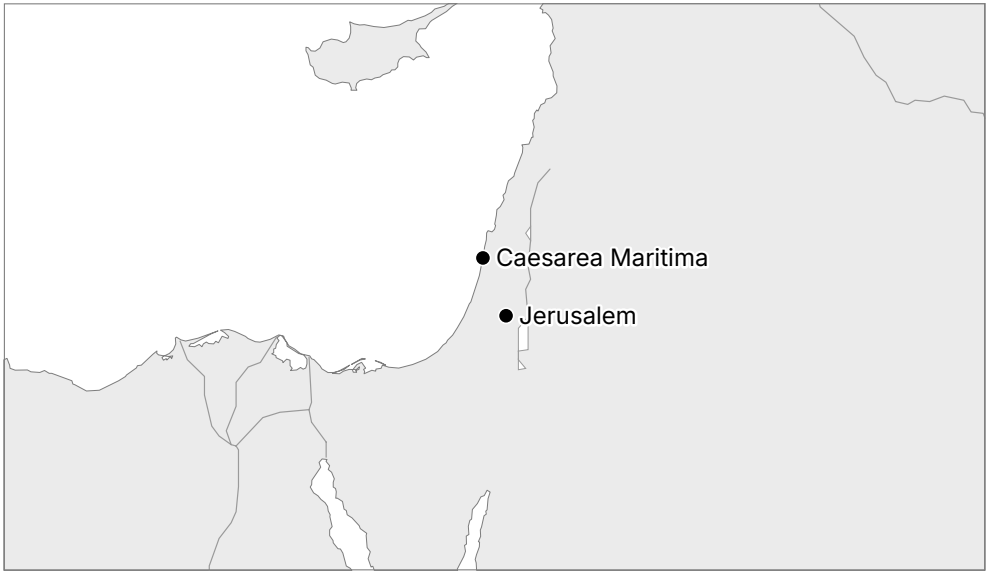
← The Birth of Jesus Earlier · c. 6–4 BC
→ Judea Comes under Direct Roman Rule Later · AD 6

THE LIFE OF JESUS

Judea Comes under Direct Roman Rule

AD 6 · Firm date

Augustus banishes Archelaus and puts Judea, Samaria and Idumea under a Roman governor. Quirinius, legate of Syria, registers property for taxation, and Judas the Galilean calls for resistance.



Archelaus had ruled Judea, Samaria and Idumea since the death of his father, Herod. Josephus reports that the leading men of Judea and Samaria, together with his own brothers, accused him before Augustus of cruelty. The emperor summoned him to Rome, heard the case, banished him to Vienne in Gaul and confiscated his property (Josephus, Antiquities 17.342–344) (Josephus, Jewish War 2.111). Cassius Dio records the same sentence in a single line of his history of the year (Cassius Dio, Roman History 55.25.1, 55.27.6).

Augustus did not appoint another member of the family. Josephus writes in one place that the ethnarchy was made into a province and in another that it was attached to the province of Syria (Josephus, Jewish War 2.117–118) (Josephus,

Antiquities 17.355). A governor of equestrian rank, Coponius, was sent out with the power to inflict the death penalty (Josephus, Jewish War 2.117–118). At the same time Quirinius, a senator and former consul, came to Syria as the emperor's legate with orders to assess property there, and he entered Judea to register what people owned and to sell off the estate of Archelaus (Josephus, Antiquities 18.1–4). Tacitus calls Caesarea, on the coast, the capital of Judea, as Antioch was of Syria (Tacitus, Histories 2.78); the book of Acts shows the governor holding court there (Acts 23:33–35).

The registration meant tax paid directly to Rome. Josephus says that the high priest Joazar persuaded most people to declare their property (Josephus, Antiquities 18.1–4). A man named Judas, from Gamala in Gaulanitis, whom Josephus elsewhere calls Judas the Galilean, joined with a Pharisee named Zadok to urge revolt. They called the census the beginning of slavery and taught that God alone should be their ruler (Josephus, Antiquities 18.4–11, 23–25) (Josephus, Jewish War 2.117–118). These passages do not say how Judas ended. In the book of Acts the Pharisee Gamaliel recalls that Judas of Galilee "rose up in the days of the enrollment", that he perished, and that his followers were scattered (Acts 5:37).

Josephus treats this as the beginning of the movement that led to the war of AD 66. He calls it a fourth school of thought beside the Pharisees, Sadducees and Essenes, and blames it for the destruction that followed (Josephus, Antiquities 18.4–11, 23–25). Two sons of Judas were crucified by a later governor (Josephus, Antiquities 20.102), and another, Menahem, was among the leaders of the revolt in Jerusalem (Josephus, Jewish War 2.433–434).

Judea was now governed by Roman officials. The fifth of them was Pontius Pilate (Josephus, Antiquities 18.29–35). Galilee stayed under Herod Antipas (Josephus, Jewish War 2.167–168). The question put to Jesus in Jerusalem, whether it was lawful to pay tax to Caesar, belongs to the situation the census created (Mark 12:13–17).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Josephus says that the registration was finished in the thirty-seventh year after Augustus defeated Antony at Actium (Josephus, Antiquities 18.26). The battle was fought on 2 September 31 BC (Cassius Dio, Roman History 51.1.1), so that

year ran from the autumn of AD 6. Cassius Dio puts the banishment of "Herod of Palestine", as he calls Archelaus, under the consuls Aemilius Lepidus and Lucius Arruntius, who held office in AD 6 (Cassius Dio, Roman History 55.25.1, 55.27.6). Josephus gives the length of Archelaus's rule as ten years in the *Antiquities* (Josephus, Antiquities 17.342–344) and nine in the *War* (Josephus, Jewish War 2.111).

Luke dates the birth of Jesus by a census under Quirinius (Luke 2:1–2), while both he and Matthew set the story in the days of Herod, who died ten years earlier (Luke 1:5) (Matthew 2:1). The difficulty and the explanations offered for it are set out in the dating note of the Birth of Jesus.

Primary sources

Scripture

Acts 23:33–35; Acts 5:37; Mark 12:13–17; Luke 2:1–2; Luke 1:5; Matthew 2:1

Jewish Antiquities Flavius Josephus · AD 93–94
17.342–344; 17.355; 18.1–4; 18.4–11, 23–25; 20.102; 18.29–35; 18.26

The Jewish War Flavius Josephus · c. AD 75–79
2.111; 2.117–118; 2.433–434; 2.167–168

Roman History Cassius Dio · c. AD 200–235
55.25.1, 55.27.6; 51.1.1

Histories Tacitus · c. AD 100–110
2.78

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About this event

Where Jerusalem, Caesarea Maritima
Who Archelaus, Augustus, Quirinius, Judas the Galilean
Threads Church and State

In context

GROWS OUT OF

The Death of Herod and the Division of His Kingdom 4 BC 291

LEADS TO

The Trials before the Council and Pilate AD 30 or 33 354

CHURCH AND STATE

The Death of Herod and the Division of His Kingdom Before · 4 BC 291

The Trials before the Council and Pilate After · AD 30 or 33 354

← The Death of Herod and the Division of His Kingdom Earlier · 4 BC
→ John the Baptist Preaches at the Jordan Later · c. AD 28–29

THE LIFE OF JESUS

John the Baptist Preaches at the Jordan

c. AD 28–29 · Estimated date

Luke dates to the fifteenth year of Tiberius the preaching of John, who calls Israel to repentance in the wilderness and baptises crowds in the Jordan. All four Gospels and the Jewish historian Josephus describe him.



Luke opens his account of John the Baptist with a formal date: the fifteenth year of the emperor Tiberius, when Pontius Pilate governed Judea, Herod Antipas was tetrarch of Galilee, and Annas and Caiaphas held the high priesthood (Luke 3:1–2). Luke alone tells of John's birth, to the elderly priest Zechariah and his wife Elizabeth, a relative of Mary, and says that he lived in the desert until he appeared in public (Luke 1:5–25, 36, 57–80).

Mark and Matthew tell that John preached in the wilderness of Judea and along the Jordan, proclaiming "the baptism of repentance for forgiveness of sins". People came out from Jerusalem and all Judea and were baptised by him in the

river, confessing their sins (Mark 1:4–5) (Matthew 3:1–6). He wore camel's hair with a leather belt and ate locusts and wild honey (Mark 1:6), dress that recalled the prophet Elijah (2 Kings 1:8). The Gospels apply to him the "voice of one crying in the wilderness" from the book of Isaiah and Malachi's messenger who prepares the way (Mark 1:2–3) (Isaiah 40:3) (Malachi 3:1).

Matthew and Luke give the substance of his preaching. Judgment was near, descent from Abraham would protect no one, and every tree that bore no good fruit would be cut down (Matthew 3:7–10) (Luke 3:7–9). In Luke he tells the crowds to share clothing and food, tax collectors to take no more than was due, and soldiers to extort nothing (Luke 3:10–14). In all four Gospels he points beyond himself to one who is coming, whose sandal he is not fit to untie (in Matthew, to carry) and who will baptise with the Holy Spirit; the first three call that one mightier than John (Mark 1:7–8) (Matthew 3:11–12) (Luke 3:15–17) (John 1:26–27, 33). In John's Gospel he denies that he is the Christ, Elijah or the prophet (John 1:19–23); in Matthew, Jesus says of him, "this is Elijah, who is to come" (Matthew 11:14).

Josephus, writing about AD 93, also describes John. He calls him a good man who told the Jews to practise justice towards one another and piety towards God and so to come to baptism. The washing, Josephus explains, was not to gain pardon for sins but to purify the body once the soul had been cleansed by right conduct. Crowds gathered, and Herod Antipas feared that John's influence might lead to an uprising (Josephus, Antiquities 18.116–119). In this passage Josephus says nothing of a message about one who was to come, and he does not connect John with Jesus.

Antipas put John in prison (Luke 3:19–20); see the Execution of John the Baptist. In Matthew, Jesus, who was baptised by him, says that no one born of women is greater than John (Matthew 11:11). His following outlived him: the book of Acts tells of disciples at Ephesus, years later, who knew only "John's baptism" (Acts 19:1–7).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Luke gives a precise date: the word of God came to John "in the fifteenth year of the reign of Tiberius Caesar" (Luke 3:1–2). Augustus died on 19 August AD 14 (Suetonius, Augustus 100.1) and Tiberius succeeded him. Counted from that

day, the fifteenth year runs from August AD 28 to August AD 29. If Luke used a calendar whose year began in the autumn or in January and counted the months of AD 14 as the first year, it is AD 27–28 or AD 28. A few scholars count from the powers Tiberius shared with Augustus in his last years and reach AD 26–27. The reckonings are set out in Jack Finegan, *Handbook of Biblical Chronology* (revised edition, 1998), and Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (1977), in the chapter on the commencement of Christ's ministry.

Luke's other names fit any of these years. Pontius Pilate came to Judea as the successor of Valerius Gratus and stayed ten years, leaving shortly before Tiberius died in March AD 37 (Josephus, Antiquities 18.35) (Josephus, Antiquities 18.89) (Tacitus, Annals 6.50). Luke does not say how long John preached before he was imprisoned.

Primary sources

Scripture

Luke 3:1–2; Luke 1:5–25, 36, 57–80; Mark 1:4–5; Matthew 3:1–6; Mark 1:6; 2 Kings 1:8; Mark 1:2–3; Isaiah 40:3; Malachi 3:1; Matthew 3:7–10; Luke 3:7–9; Luke 3:10–14; Mark 1:7–8; Matthew 3:11–12; Luke 3:15–17; John 1:26–27, 33; John 1:19–23; Matthew 11:14; Luke 3:19–20; Matthew 11:11; Acts 19:1–7

Jewish Antiquities Flavius Josephus · AD 93–94
18.116–119; 18.35; 18.89

The Lives of the Twelve Caesars Suetonius · c. AD 120
Augustus 100.1

Annals Tacitus · c. AD 115–120
6.50

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About this event

Where Jordan River, Judean Wilderness
Who John the Baptist, Tiberius, Herod Antipas
Threads Prophets and Prophecy

In context

GROWS OUT OF

Malachi and the Close of the Prophets c. 435 BC 230

LEADS TO

The Baptism and Temptation of Jesus c. AD 26–29 303

The Execution of John the Baptist c. AD 28–32 319

PROPHETS AND PROPHECY

Malachi and the Close of the Prophets Before · c. 435 BC 230

Jesus Begins His Ministry in Galilee After · c. AD 28–29 307

← Judea Comes under Direct Roman Rule Earlier · AD 6
→ The Baptism and Temptation of Jesus Later · c. AD 26–29

THE LIFE OF JESUS

The Baptism and Temptation of Jesus

c. AD 26–29 · Estimated date

Jesus comes from Nazareth to the Jordan and is baptised by John. The Gospels tell of the Spirit descending on him and a voice from heaven naming him the beloved Son, and then of forty days of testing in the wilderness.



Mark tells the event in three verses. Jesus came from Nazareth in Galilee and was baptised by John the Baptist in the Jordan. As he came up from the water he saw the heavens opening and the Spirit coming down on him like a dove, and a voice said, “You are my beloved Son, in whom I am well pleased” (Mark 1:9–11).

The other Gospels tell it with differences. In Matthew, John at first refuses, saying that he ought to be baptised by Jesus, and Jesus answers that it is fitting “to fulfill all righteousness”; the voice speaks of Jesus in the third person: “This is my beloved Son” (Matthew 3:13–17). Luke mentions the baptism in passing and adds that Jesus was praying and that the Spirit came down “in a bodily form” (Luke

3:21–22). The Gospel of John does not narrate the baptism. There the Baptist testifies that he saw the Spirit descend and remain on Jesus, and calls him "the Lamb of God, who takes away the sin of the world" (John 1:29–34). That Gospel places John's work at "Bethany beyond the Jordan", a place it does not further describe (John 1:28); the others name only the river. The words of the voice echo a royal psalm and the servant in the book of Isaiah on whom God puts his Spirit (Psalm 2:7) (Isaiah 42:1).

All three Synoptic Gospels follow the baptism with a time of testing. Mark says only that the Spirit drove Jesus into the wilderness, where he was tempted by Satan for forty days, was with the wild animals, and was served by angels (Mark 1:12–13). Matthew and Luke relate three temptations: to turn stones into bread after his fast, to throw himself from the pinnacle of the temple, and to gain all the kingdoms of the world by worshipping the devil. Jesus answers each with a sentence from Deuteronomy (Matthew 4:1–11) (Luke 4:1–13) (Deuteronomy 8:3; 6:13, 16). The two Gospels give the second and third temptations in opposite order. None of them says where in the wilderness this took place.

The book of Acts counts the public life of Jesus from this point. Peter's preaching there begins the story "after the baptism which John preached", when God anointed Jesus with the Holy Spirit, and the replacement for Judas must be someone who had been with them "beginning from the baptism of John" (Acts 10:37–38) (Acts 1:21–22). The letter to the Hebrews describes Jesus as one "who has been in all points tempted like we are, yet without sin" (Hebrews 4:15).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Gospels give no date for the baptism itself. Luke puts it after John began to preach in the fifteenth year of Tiberius, AD 28–29 by the usual count, and says that Jesus was then "about thirty" (Luke 3:1–3, 21–23); see the dating note of John the Baptist Preaches at the Jordan. John's Gospel offers a second indication. At the first Passover after the baptism, people in Jerusalem say that the temple has been forty-six years in building (John 2:13, 20). Josephus dates the start of Herod's rebuilding to the eighteenth year of his reign, about 20–19 BC (Josephus, Antiquities 15.380), which brings that Passover to AD 27 or 28. Scholars therefore place the baptism between AD 26 and 29: see Jack Finegan, *Handbook of Biblical*

Chronology (revised edition, 1998), and John P. Meier, *A Marginal Jew*, vol. 1 (1991), chapter 11.

That Jesus was baptised by John is among the facts of his life most widely accepted by historians, partly because the Gospels themselves treat it as needing explanation (Matthew 3:14–15): see Meier, *A Marginal Jew*, vol. 2 (1994), chapters 12–13. The vision and the voice, and the temptation, which has no human witness in the story, are reported only by the Gospels.

Primary sources

Scripture

Mark 1:9–11; Matthew 3:13–17; Luke 3:21–22; John 1:29–34; John 1:28; Psalm 2:7; Isaiah 42:1; Mark 1:12–13; Matthew 4:1–11; Luke 4:1–13; Deuteronomy 8:3; 6:13, 16; Acts 10:37–38; Acts 1:21–22; Hebrews 4:15; Luke 3:1–3, 21–23; John 2:13, 20; Matthew 3:14–15

Jewish Antiquities Flavius Josephus · AD 93–94
15.380

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About this event

Where Jordan River, Judean Wilderness
Who Jesus, John the Baptist
Threads Kingship and Messiah

In context

GROWS OUT OF

John the Baptist Preaches at the Jordan c. AD 28–29 299
The Birth of Jesus c. 6–4 BC 286

LEADS TO

Jesus Begins His Ministry in Galilee c. AD 28–29 307

KINGSHIP AND MESSIAH

The Birth of Jesus Before · c. 6–4 BC 286
Jesus Begins His Ministry in Galilee After · c. AD 28–29 307

← John the Baptist Preaches at the Jordan Earlier · c. AD 28–29
→ Jesus Begins His Ministry in Galilee Later · c. AD 28–29

THE LIFE OF JESUS

Jesus Begins His Ministry in Galilee

c. AD 28–29 · Estimated date

Mark and Matthew tell how, after John's arrest, Jesus returns to Galilee, announces that the kingdom of God is at hand, calls four fishermen and makes Capernaum, on the lake, the centre of his teaching and healing.



Mark sums up the beginning in two sentences. After John was arrested, Jesus came into Galilee proclaiming, "The time is fulfilled, and God's Kingdom is at hand! Repent, and believe in the Good News" (Mark 1:14–15). Matthew adds that he left Nazareth and settled at Capernaum, a town on the lake shore, and sees in the move the light that Isaiah promised to Galilee (Matthew 4:12–17) (Isaiah 9:1–2).

Mark and Matthew tell how Jesus, walking beside the Sea of Galilee, called two pairs of brothers who fished there: Simon, later called Peter, with Andrew, and James and John, the sons of Zebedee. They left their nets, and the second pair their father and his hired men, and followed him (Mark 1:16–20) (Matthew 4:18–22). Luke tells the call differently, after a catch of fish so large that the nets begin

to break and Simon falls at Jesus' knees (Luke 5:1–11). In John's Gospel Andrew, a disciple of the Baptist, meets Jesus first and brings his brother Simon to him (John 1:35–42).

Mark then describes a single day at Capernaum. On the Sabbath Jesus taught in the synagogue, and the hearers were astonished because he taught "as having authority, and not as the scribes". He commanded an unclean spirit to leave a man, and it obeyed. In Simon's house he took Simon's mother-in-law by the hand and her fever left her. After sunset the town gathered at the door with its sick. Before dawn he went out alone to pray, and then moved on through the synagogues of Galilee (Mark 1:21–39).

Luke sets a visit to Nazareth at the head of his account. In the synagogue Jesus read from Isaiah, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor", and said, "Today, this Scripture has been fulfilled in your hearing". When he went on to speak of prophets sent to foreigners, the congregation drove him out and tried to throw him from the brow of the hill (Luke 4:16–30) (Isaiah 61:1–2).

Matthew closes his summary with crowds coming from Galilee, the Decapolis, Jerusalem, Judea and beyond the Jordan (Matthew 4:23–25). In the first three Gospels most of the public life of Jesus is spent in the towns around the lake, in the territory of Herod Antipas (Luke 3:1). John's Gospel sets more of it in Jerusalem, at the festivals (John 2:13; 5:1; 7:10).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Mark and Matthew start the preaching in Galilee after John was imprisoned (Mark 1:14) (Matthew 4:12), and Luke dates John's first appearance to the fifteenth year of Tiberius, AD 28–29 (Luke 3:1–2). That gives a beginning in about AD 28 or 29. Those who count Tiberius's years from an earlier point put it a year or two sooner; see the dating note of John the Baptist Preaches at the Jordan.

The Gospels do not agree on the order of what followed. Luke puts the visit to Nazareth first (Luke 4:16–30); Mark and Matthew tell of a rejection there at a later stage (Mark 6:1–6) (Matthew 13:54–58). John's Gospel has Jesus gather disciples, visit Cana and Capernaum, and work in Judea before John was put in prison (John

1:35–2:12; 3:22–24). The length of the whole ministry is also inferred. The first three Gospels mention one Passover during the ministry, the fourth mentions three (John 2:13; 6:4; 11:55), which requires at least two years. The question is discussed in John P. Meier, *A Marginal Jew*, vol. 1 (1991), chapter 11, and Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (1977), in the chapter on the duration of Christ's ministry.

Primary sources

Scripture

Mark 1:14–15; Matthew 4:12–17; Isaiah 9:1–2; Mark 1:16–20; Matthew 4:18–22; Luke 5:1–11; John 1:35–42; Mark 1:21–39; Luke 4:16–30; Isaiah 61:1–2; Matthew 4:23–25; Luke 3:1; John 2:13; 5:1; 7:10; Mark 1:14; Matthew 4:12; Luke 3:1–2; Mark 6:1–6; Matthew 13:54–58; John 1:35–2:12; 3:22–24; John 2:13; 6:4; 11:55

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Capernaum, Sea of Galilee, Nazareth
Who Jesus, Peter, Andrew, James Son of Zebedee, John the Apostle
Threads Kingship and Messiah, Prophets and Prophecy

In context

GROWS OUT OF

The Baptism and Temptation of Jesus c. AD 26–29 303

LEADS TO

Jesus Appoints the Twelve c. AD 28–29 311
The Feeding of the Five Thousand c. AD 29 or 32 323

KINGSHIP AND MESSIAH

The Baptism and Temptation of Jesus Before · c. AD 26–29 303
The Feeding of the Five Thousand After · c. AD 29 or 32 323

PROPHETS AND PROPHECY

John the Baptist Preaches at the Jordan Before · c. AD 28–29 299
The Execution of John the Baptist After · c. AD 28–32 319

← The Baptism and Temptation of Jesus Earlier · c. AD 26–29
→ Jesus Appoints the Twelve Later · c. AD 28–29

THE LIFE OF JESUS

Jesus Appoints the Twelve

c. AD 28–29 · Estimated date

From his wider following Jesus chooses twelve men to be with him and to be sent out to preach and heal. Mark, Matthew and Luke list their names from Simon Peter to Judas Iscariot; Acts lists the eleven who remained.



By this point, Mark says, Jesus had a large following from Galilee and beyond (Mark 3:7–8). He went up the mountain, called to him those he wanted, and appointed twelve "that they might be with him, and that he might send them out to preach" and to cast out demons (Mark 3:13–15). Luke adds that he spent the night before in prayer, chose the twelve from a larger body of disciples, and named them apostles, that is, men who are sent (Luke 6:12–13).

The New Testament has four lists of the names (Mark 3:16–19) (Matthew 10:2–4) (Luke 6:14–16) (Acts 1:13). Simon, to whom Jesus gave the name Peter, always comes first, and with him stand his brother Andrew and the brothers James

and John. Then come Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus and Simon, called the Cananaean in Mark and Matthew and the Zealot in Luke and Acts. Judas Iscariot, "who also betrayed him", comes last in the three Gospel lists; the list in Acts, set after his death, has eleven names. The lists differ in one name: Mark and Matthew have Thaddaeus where Luke and Acts have Judas the son of James. Matthew's Gospel identifies the apostle Matthew with the tax collector whom Jesus called from his booth (Matthew 9:9; 10:3); Mark and Luke call that tax collector Levi (Mark 2:14) (Luke 5:27). John's Gospel gives no list but speaks of "the twelve" (John 6:67–71).

Mark tells that Jesus sent them out in pairs with authority over unclean spirits. They were to take no bread, bag or money, to stay in whatever house received them, and to shake the dust from their feet where they were refused (Mark 6:7–13). In Matthew's account they are told to go only to "the lost sheep of the house of Israel" and to proclaim that the kingdom of heaven is at hand (Matthew 10:5–15).

The number answers to the twelve tribes: in Matthew and Luke, Jesus promises that they will sit on thrones judging the tribes of Israel (Matthew 19:28) (Luke 22:28–30). Acts tells that after the death of Judas the group chose Matthias by lot to fill his place (Acts 1:15–26). Paul, writing in the 50s, already cites an appearance of the risen Christ "to the twelve" in a summary that he says he had himself received (1 Corinthians 15:3–5).

Later generations traced the ministry of the churches back to these men. A letter sent from Rome to Corinth near the end of the first century says that the apostles, sent by Christ, appointed their first converts as bishops and deacons (1 Clement 42). How that succession is to be understood is a question on which the churches differ; see Papacy and Church Order.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

None of the Gospels dates the choice of the Twelve. Mark and Luke place it in the earlier part of the Galilean ministry, after the first disputes with the scribes and Pharisees and on "the mountain", which they do not name (Mark 3:13) (Luke 6:12). Matthew gives the list only when the Twelve are sent out (Matthew 10:1–5). The timeline sets the event in the first year of the ministry, about AD 28–29; see the dating note of Jesus Begins His Ministry in Galilee.

That Jesus chose a group of twelve during his lifetime is widely accepted by historians, since the earliest tradition already speaks of "the twelve" (1 Corinthians 15:5) and all three Gospel lists include the man who betrayed him: see John P. Meier, "The Circle of the Twelve: Did It Exist during Jesus' Public Ministry?", *Journal of Biblical Literature* 116 (1997), pp. 635–672.

Primary sources

Scripture

Mark 3:7–8; Mark 3:13–15; Luke 6:12–13; Mark 3:16–19; Matthew 10:2–4; Luke 6:14–16; Acts 1:13; Matthew 9:9; 10:3; Mark 2:14; Luke 5:27; John 6:67–71; Mark 6:7–13; Matthew 10:5–15; Matthew 19:28; Luke 22:28–30; Acts 1:15–26; 1 Corinthians 15:3–5; Mark 3:13; Luke 6:12; Matthew 10:1–5; 1 Corinthians 15:5

The First Letter of Clement to the Corinthians The church of Rome; attributed to Clement · c. AD 96

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Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Sea of Galilee
Who Jesus, Peter, Andrew, James Son of Zebedee, John the Apostle, Matthew, Thomas, Judas Iscariot
Threads Papacy and Church Order, Mission and Expansion

In context

GROWS OUT OF

Jesus Begins His Ministry in Galilee c. AD 28–29 307

LEADS TO

The Sermon on the Mount c. AD 28–29 315

Peter's Confession at Caesarea Philippi c. AD 29 or 32 327

The Appearances and the Great Commission AD 30 or 33 368

PAPACY AND CHURCH ORDER

Peter's Confession at Caesarea Philippi After · c. AD 29 or 32 327

MISSION AND EXPANSION

Jonah Sent to Nineveh Before · c. 760 BC 154

The Appearances and the Great Commission After · AD 30 or 33 368

← Jesus Begins His Ministry in Galilee Earlier · c. AD 28–29
→ The Sermon on the Mount Later · c. AD 28–29

THE LIFE OF JESUS

The Sermon on the Mount

c. AD 28–29 · Estimated date

Matthew presents the teaching of Jesus as one long discourse on a hillside in Galilee. It includes the Beatitudes, the command to love enemies, the Lord's Prayer and the Golden Rule. Luke has a shorter version.



Matthew sets the scene with crowds from Galilee and beyond. Jesus went up the mountain, sat down, and taught his disciples within hearing of the crowd (Matthew 4:25–5:2; 7:28). Neither Matthew nor Luke names the hill. Both have Jesus enter Capernaum, near the Sea of Galilee, when he has finished (Matthew 8:1, 5) (Luke 7:1).

The discourse opens with the Beatitudes, a series of blessings on the poor in spirit, those who mourn, the gentle, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers and the persecuted (Matthew 5:3–12). Jesus says that he has come not to destroy the law and the prophets but to fulfil them, and that his hearers' righteousness must exceed that

of the scribes and Pharisees (Matthew 5:17–20). Six times he sets a deeper demand beside what "was said": not only murder but anger, not only adultery but the lustful look, no divorce except for sexual immorality, no oaths, no retaliation, and love even of enemies (Matthew 5:21–48).

The middle section concerns giving, prayer and fasting, which are to be done in secret and not for show. Here Matthew gives the Lord's Prayer (Matthew 6:1–18). Then come sayings on treasure in heaven, on serving God or Mammon, and on anxiety: "seek first God's Kingdom, and his righteousness" (Matthew 6:19–34). The last chapter warns against judging others, urges confident prayer, and sums up the law and the prophets in the rule to do to others what one would have them do to oneself (Matthew 7:1–12). It ends with the narrow gate, the tree known by its fruit, and the two houses, one built on rock and one on sand. The crowds were astonished, Matthew says, because he taught "with authority, and not like the scribes" (Matthew 7:13–29).

Luke's parallel is spoken on "a level place" after Jesus has come down from the mountain. It has four beatitudes, addressed directly to the poor and hungry, matched by four woes on the rich, then the love of enemies, the warning against judging, and the two builders (Luke 6:17–49).

An early church manual, the Didache, gives the Lord's Prayer in a form close to Matthew's and tells believers to say it three times a day (Didache 8). Augustine, whose commentary of about AD 393 speaks of "the sermon which our Lord Jesus Christ spoke on the mount", found in it "a perfect standard of the Christian life" (Augustine, On the Sermon on the Mount 1.1.1). Christians have differed on how its commands apply in public life. The Anabaptist articles agreed at Schleitheim in 1527 hold that Christ forbids his followers all swearing, citing the sermon, and that a Christian may not use the sword or serve as a magistrate (Schleitheim Confession articles 6–7). The Lutheran confession of Augsburg (1530) condemns the Anabaptists who forbid these offices to Christians and says that Christians may hold civil office, serve as soldiers and take oaths required by magistrates, because the gospel teaches an eternal righteousness of the heart and does not destroy the state or the family (Augsburg Confession XVI).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Gospels give the sermon no date. Matthew places it near the start of the Galilean ministry, before he has told of the call of Matthew or the choice of the Twelve (Matthew 4:23–5:2; 9:9; 10:1–4); Luke places his shorter discourse directly after the choice of the Twelve (Luke 6:12–20). The timeline follows the general setting, about AD 28–29.

Many of the sayings that Matthew gives here stand in other settings in Luke, for example the Lord's Prayer (Luke 11:1–4). Most scholars conclude that Matthew, and to a lesser degree Luke, arranged sayings spoken on various occasions around a shorter discourse found in a source they shared: see Ulrich Luz, *Matthew 1–7: A Commentary* (revised edition, 2007). Hans Dieter Betz, *The Sermon on the Mount* (Hermeneia, 1995), argues instead that the sermon was put together in a Jewish-Christian community before Matthew, who took it over. Others hold that Jesus gave the substance of it on one occasion and repeated its themes elsewhere: see D. A. Carson, "Matthew", in *The Expositor's Bible Commentary*, vol. 8 (1984).

Primary sources

Scripture

Matthew 4:25–5:2; 7:28; Matthew 8:1, 5; Luke 7:1; Matthew 5:3–12; Matthew 5:17–20; Matthew 5:21–48; Matthew 6:1–18; Matthew 6:19–34; Matthew 7:1–12; Matthew 7:13–29; Luke 6:17–49; Matthew 4:23–5:2; 9:9; 10:1–4; Luke 6:12–20; Luke 11:1–4

The Didache (The Teaching of the Twelve Apostles) Between about AD 50 and 150; most often placed near AD 100
8

On the Lord's Sermon on the Mount Augustine of Hippo · c. AD 393–394
1.1.1

The Schleitheim Confession (Brotherly Union) Swiss Brethren assembled at Schleitheim; drafted by Michael Sattler · 24 February 1527
articles 6–7

The Augsburg Confession Drafted by Philip Melanchthon · 1530
XVI

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Sea of Galilee
Who Jesus
Threads Covenant and Promise

In context

GROWS OUT OF

Jesus Appoints the Twelve c. AD 28–29 311

The Covenant at Sinai c. 1446 or c. 1260 BC 56

COVENANT AND PROMISE

The Birth of Jesus Before · c. 6–4 BC 286

The Last Supper After · AD 30 or 33 346

← Jesus Appoints the Twelve Earlier · c. AD 28–29
→ The Execution of John the Baptist Later · c. AD 28–32

THE LIFE OF JESUS

The Execution of John the Baptist

c. AD 28–32 · Estimated date

Herod Antipas, tetrarch of Galilee, has John the Baptist put to death. The Gospels tell of a beheading in prison and connect it with John's rebuke of the tetrarch's marriage to Herodias; Josephus places the death at Machaerus and gives a political motive.



Herod Antipas, who ruled Galilee and Perea, had long been married to a daughter of Aretas, king of the Nabataean Arabs. Josephus relates that on a journey to Rome he stayed with a half-brother, fell in love with that brother's wife, Herodias, and agreed to marry her and send his own wife away. The Nabataean princess learned of the plan and escaped to her father by way of the border fortress of Machaerus (Josephus, Antiquities 18.109–112). Herodias was herself a granddaughter of Herod the Great (Josephus, Antiquities 18.109–112), and Josephus says that in leaving a living husband for his brother she defied the ancestral laws (Josephus, Antiquities 18.136–137).

The Gospels say that John the Baptist told the tetrarch, "It is not lawful for you to have your brother's wife", and that Antipas put him in prison because of Herodias (Mark 6:17–18) (Luke 3:19–20). The law of Moses forbade a man to take his brother's wife (Leviticus 18:16; 20:21).

Mark tells the end at length. Herodias wanted John dead, but Antipas feared him, knowing him to be "a righteous and holy man", and kept him safe. At a banquet on the tetrarch's birthday for his courtiers, officers and the leading men of Galilee, the daughter of Herodias danced, and Antipas swore to give her whatever she asked. Prompted by her mother she asked for the head of John the Baptist on a platter. The tetrarch was distressed but would not break his oath before his guests. A guard beheaded John in the prison, and his disciples came and buried the body (Mark 6:19–29). Matthew tells the same story more briefly and says that Antipas had wanted to kill John but feared the people (Matthew 14:3–12). Neither Gospel names the place. Matthew does not name the girl (Matthew 14:6). In Mark the manuscripts differ: the translation quoted here reads "the daughter of Herodias herself", while the linked translation follows manuscripts in which the girl is herself named Herodias and is called the tetrarch's daughter (Mark 6:22).

Josephus names the place and gives a different motive. He also names a daughter of Herodias by her first marriage, Salome, without connecting her with John's death (Josephus, Antiquities 18.136–137). Antipas, he says, feared that John's hold over the crowds might lead to a rising, thought it better to strike first, and sent him in chains to Machaerus, where he was put to death (Josephus, Antiquities 18.116–119). His account of John says nothing of the banquet or of John's words about the marriage. He also calls the first husband of Herodias simply Herod, where Mark calls him Philip (Josephus, Antiquities 18.136–137) (Mark 6:17); the "Philip" printed in brackets in the linked translation was added by the translator.

When Antipas later heard of the works of Jesus, the Gospels report, he said that John, whom he had beheaded, had been raised from the dead (Mark 6:14–16). In Mark and Matthew, Jesus speaks of John as the Elijah who had already come and had been treated as his opponents pleased (Mark 9:11–13) (Matthew 17:10–13).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Neither source dates the execution. The Gospels place it during the Galilean ministry of Jesus, before the feeding of the five thousand (Mark 6:14–32) (Matthew 14:12–13). If John began to preach in AD 28–29 and Jesus was crucified in AD 30 or 33, the death falls between about AD 28 and 32; the timeline uses c. AD 29. See Harold W. Hoehner, *Herod Antipas* (1972).

Josephus mentions the death only in looking back. He says that when the Nabataean king Aretas destroyed the army of Antipas, some Jews saw in the defeat a punishment for what Antipas had done to John (Josephus, Antiquities 18.116–119). That battle was fought not long before Tiberius died in March AD 37, for the Roman reprisal was called off at the news of his death (Josephus, Antiquities 18.113–115) (Josephus, Antiquities 18.120–124). Josephus does not say how many years separated the execution from the battle. A minority of scholars infer that John died about AD 35 and date the crucifixion to AD 36: Nikos Kokkinos, "Crucifixion in A.D. 36", in *Chronos, Kairos, Christos*, edited by J. Vardaman and E. M. Yamauchi (1989).

Primary sources

Scripture

Mark 6:17–18; Luke 3:19–20; Leviticus 18:16; 20:21; Mark 6:19–29; Matthew 14:3–12; Matthew 14:6; Mark 6:22; Mark 6:17; Mark 6:14–16; Mark 9:11–13; Matthew 17:10–13; Mark 6:14–32; Matthew 14:12–13

Jewish Antiquities Flavius Josephus · AD 93–94
18.109–112; 18.136–137; 18.116–119; 18.113–115; 18.120–124

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About this event

Where Machaerus
Who John the Baptist, Herod Antipas, Herodias
Threads Persecution and Martyrdom, Prophets and Prophecy

In context

GROWS OUT OF

John the Baptist Preaches at the Jordan c. AD 28–29 299

LEADS TO

The Feeding of the Five Thousand c. AD 29 or 32 323

PERSECUTION AND MARTYRDOM

The Maccabean Revolt and the Rededication of the Temple Before · 167–164 BC 253

The Martyrdom of Stephen After · c. AD 34 382

PROPHETS AND PROPHECY

Jesus Begins His Ministry in Galilee Before · c. AD 28–29 307

The Transfiguration After · c. AD 29 or 32 331

← The Sermon on the Mount Earlier · c. AD 28–29
→ The Feeding of the Five Thousand Later · c. AD 29 or 32

THE LIFE OF JESUS

The Feeding of the Five Thousand

c. AD 29 or 32 · Estimated date

In a lonely place by the Sea of Galilee, all four Gospels relate, Jesus feeds a crowd of about five thousand with five loaves and two fish. John adds that the crowd wanted to make him king, and the discourse on the bread of life.



This is the only miracle of the Galilean ministry told in all four Gospels (Mark 6:30–44) (Matthew 14:13–21) (Luke 9:10–17) (John 6:1–15). In Mark the Twelve have just returned from their mission, and Jesus takes them away by boat on the lake to a deserted place to rest. Matthew adds that he had just heard of the death of John the Baptist. The crowds saw them go and followed on foot. Jesus had compassion on them, Mark says, "because they were like sheep without a shepherd", and he taught them; Matthew and Luke say that he healed their sick (Mark 6:30–34) (Matthew 14:12–14) (Luke 9:10–11). Luke sets the scene near Bethsaida.

As Mark tells it, late in the day the disciples asked him to send the people away to buy food. He answered, "You give them something to eat." They had five loaves and two fish; in John it is Andrew who points out a boy carrying five barley loaves and two fish. Jesus had the people sit down on the grass. He took the loaves, looked up to heaven, blessed and broke them, and gave them to the disciples to hand out, and he divided the fish. All ate and were satisfied, and the disciples filled twelve baskets with what was left. The men numbered about five thousand; Matthew adds that there were women and children besides (Mark 6:35–44) (Matthew 14:15–21) (John 6:5–13).

John alone reports the reaction. The people said, "This is truly the prophet who comes into the world", and Jesus, seeing that they meant to take him by force and make him king, withdrew to the mountain by himself (John 6:14–15). That night, according to Mark, Matthew and John, the disciples in their boat saw him walking on the sea (Mark 6:45–52) (Matthew 14:22–33) (John 6:16–21). Mark and Matthew also tell of a second feeding, of four thousand people with seven loaves (Mark 8:1–10, 19–20) (Matthew 15:32–39).

In John the crowd finds Jesus the next day at Capernaum, and he speaks in the synagogue there about the manna their ancestors ate in the wilderness and about himself: "I am the bread of life." He says that the bread he will give is his flesh, for the life of the world. Many of his disciples found the saying hard and left him. When he asked the Twelve whether they too would go, Peter answered, "You have the words of eternal life" (John 6:22–69).

The story recalls the account in Kings of Elisha feeding a hundred men with twenty barley loaves, with some left over (2 Kings 4:42–44), and the manna that Exodus says was given in the time of Moses (Exodus 16:4, 14–15). The actions of taking, blessing, breaking and giving return in the accounts of the Last Supper (Mark 6:41; 14:22).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

John says that the Passover was near (John 6:4), and Mark mentions green grass (Mark 6:39), so the Gospels set the event in spring. In John's outline this is the Passover one year before the one at which Jesus died (John 11:55). With a crucifixion in AD 30 that is the spring of AD 29, the year used here; with a crucifixion

in AD 33 it is AD 32. See Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (1977), in the chapter on the duration of Christ's ministry.

The Gospels do not agree exactly on the place. Luke says that Jesus had withdrawn towards "a city called Bethsaida" (Luke 9:10). Mark has the disciples sent off by boat afterwards "to the other side, to Bethsaida" (Mark 6:45). John puts the scene across the lake from Capernaum and says that boats from Tiberias came near the spot (John 6:1, 17, 23). The first three Gospels speak of a deserted place, and Mark, Matthew and John have Jesus cross the lake to reach it. The exact site is unknown, and the site of Bethsaida is itself disputed; see Bethsaida.

Primary sources

Scripture

Mark 6:30–44; Matthew 14:13–21; Luke 9:10–17; John 6:1–15; Mark 6:30–34; Matthew 14:12–14; Luke 9:10–11; Mark 6:35–44; Matthew 14:15–21; John 6:5–13; John 6:14–15; Mark 6:45–52; Matthew 14:22–33; John 6:16–21; Mark 8:1–10, 19–20; Matthew 15:32–39; John 6:22–69; 2 Kings 4:42–44; Exodus 16:4, 14–15; Mark 6:41; 14:22; John 6:4; Mark 6:39; John 11:55; Luke 9:10; Mark 6:45; John 6:1, 17, 23

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About this event

Where Bethsaida, Sea of Galilee, Capernaum
Who Jesus, Andrew, Peter
Threads Temple and Worship, Kingship and Messiah

In context

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Jesus Begins His Ministry in Galilee c. AD 28–29 307

The Execution of John the Baptist c. AD 28–32 319

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Peter's Confession at Caesarea Philippi c. AD 29 or 32 327

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KINGSHIP AND MESSIAH

Jesus Begins His Ministry in Galilee Before · c. AD 28–29 307
Peter's Confession at Caesarea Philippi After · c. AD 29 or 32 327

← The Execution of John the Baptist Earlier · c. AD 28–32
→ Peter's Confession at Caesarea Philippi Later · c. AD 29 or 32

THE LIFE OF JESUS

Peter's Confession at Caesarea Philippi

c. AD 29 or 32 · Estimated date

Mark and Matthew tell how, near Caesarea Philippi, Jesus asks his disciples who they say he is, and Peter answers: You are the Christ. Jesus then begins to speak of his coming suffering and death. Matthew adds the saying about the rock and the keys.



Mark sets the scene on the road among the villages of Caesarea Philippi, the city that the tetrarch Philip had built at the sources of the Jordan (Josephus, Antiquities 18.28). Jesus asked his disciples, "Who do men say that I am?" They answered that some said John the Baptist, others Elijah, others one of the prophets. He asked, "But who do you say that I am?" and Peter answered, "You are the Christ." Jesus ordered them to tell no one (Mark 8:27–30). Luke tells the same exchange without naming a place (Luke 9:18–21).

Matthew's account is longer. Peter says, "You are the Christ, the Son of the living God", and Jesus replies that this has been revealed to him by the Father. He goes

on: "you are Peter, and on this rock I will build my assembly, and the gates of Hades will not prevail against it." "Assembly" renders the Greek word usually translated "church". He promises Peter the keys of the kingdom of heaven and says that what he binds and looses on earth will be bound and loosed in heaven (Matthew 16:13–20). The saying plays on the name Peter, in Aramaic Cephas, which means rock (John 1:42). Two chapters later the same words about binding and loosing are addressed to the disciples in the plural (Matthew 18:18).

In all three Gospels a prediction of suffering follows the confession. Jesus at once begins to teach that the Son of Man must suffer, be rejected and killed, and rise again. In Mark and Matthew, Peter protests and is rebuked: "Get behind me, Satan!" Jesus then tells his hearers that anyone who would follow him must take up his cross (Mark 8:31–38) (Matthew 16:21–28) (Luke 9:22–27). John's Gospel has a comparable confession by Peter at Capernaum (John 6:66–69).

The churches read Matthew's saying differently, and the difference bears on how the church is governed. The Catholic Church teaches that Christ built his church on Peter, who because of the faith he confessed remains its rock, that he gave Peter the keys, and that this office continues in the bishop of Rome as Peter's successor (Catechism of the Catholic Church 552) (Catechism of the Catholic Church 881–882). The Orthodox patriarchs, replying to Pope Pius IX in 1848, wrote that the church is founded on the rock of Peter's confession, which they call the answer of the apostles in common, and that the command "Feed my sheep" gave Peter no prerogative over the other apostles (Encyclical of the Eastern Patriarchs (1848) § 11). The Lutheran confessions likewise take the rock to be "the ministry of the confession which Peter made" and not his person, and hold that the keys belong to the whole church (Treatise on the Power and Primacy of the Pope 22–29).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Gospels give no date. Mark and Matthew place the scene after the two feedings and six days before the transfiguration (Mark 8:27; 9:2) (Matthew 16:13; 17:1). The timeline sets it in the later part of the Galilean ministry, about AD 29; on the chronology that puts the crucifixion in AD 33 it would be about AD 32.

The words about the rock and the keys stand only in Matthew (Matthew 16:17–19). Scholars differ on whether they were spoken on this occasion, on another, or took shape in the early church: the range of views is set out in Raymond E. Brown, Karl P. Donfried and John Reumann (editors), *Peter in the New Testament* (1973), a joint study by Protestant and Catholic scholars, and in Oscar Cullmann, *Peter: Disciple, Apostle, Martyr* (2nd edition, 1962).

Primary sources

Scripture
Mark 8:27–30; Luke 9:18–21; Matthew 16:13–20; John 1:42; Matthew 18:18; Mark 8:31–38; Matthew 16:21–28; Luke 9:22–27; John 6:66–69; Mark 8:27; 9:2; Matthew 16:13; 17:1; Matthew 16:17–19

Jewish Antiquities Flavius Josephus · AD 93–94
18.28

Catechism of the Catholic Church 1992
552; 881–882

Encyclical of the Eastern Patriarchs The patriarchs of Constantinople, Alexandria, Antioch and Jerusalem with their synods · May 1848
§ 11

Treatise on the Power and Primacy of the Pope Philip Melanchthon; subscribed by the theologians assembled at Smalcald · February 1537
22–29

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About this event

Where Caesarea Philippi
Who Jesus, Peter
Threads Kingship and Messiah, Papacy and Church Order

In context

GROWS OUT OF

Jesus Appoints the Twelve c. AD 28–29 311
The Feeding of the Five Thousand c. AD 29 or 32 323

LEADS TO

The Transfiguration c. AD 29 or 32 331
Jesus Enters Jerusalem AD 30 or 33 338
The Martyrdoms of Peter and Paul c. AD 64–68 453

KINGSHIP AND MESSIAH

The Feeding of the Five Thousand Before · c. AD 29 or 32 323
The Transfiguration After · c. AD 29 or 32 331

PAPACY AND CHURCH ORDER

Jesus Appoints the Twelve Before · c. AD 28–29 311
The Martyrdoms of Peter and Paul After · c. AD 64–68 453

← The Feeding of the Five Thousand Earlier · c. AD 29 or 32
→ The Transfiguration Later · c. AD 29 or 32

THE LIFE OF JESUS

The Transfiguration

c. AD 29 or 32 · Estimated date

Mark, Matthew and Luke tell how three disciples on a high mountain see Jesus changed in appearance, his clothes shining white, with Moses and Elijah beside him, and hear a voice from a cloud call him “my beloved Son”. The Gospels do not name the mountain.



Six days after Peter had called him the Christ, Mark and Matthew say, Jesus took Peter, James Son of Zebedee and John the Apostle up a high mountain by themselves (Mark 8:29; 9:2; Matthew 17:1). Luke says “about eight days”, and that he went up to pray (Luke 9:28).

There, the three Gospels report, his appearance changed in front of them. Mark says that his clothing became “glistening, exceedingly white” (Mark 9:2–3). Matthew adds that his face shone like the sun (Matthew 17:2). Moses and Elijah appeared and talked with him (Mark 9:4). Only Luke gives the subject: they spoke of his “departure”, which he was about to accomplish at Jerusalem (Luke 9:30–31).

Peter proposed to make three tents, one each for Jesus, Moses and Elijah; Mark remarks that he did not know what to say, because they were very afraid (Mark 9:5–6).

A cloud then overshadowed them, and a voice came out of it: "This is my beloved Son. Listen to him" (Mark 9:7). In Matthew the disciples fell on their faces, and Jesus touched them and told them not to be afraid (Matthew 17:6–7). When they looked around they saw only Jesus (Mark 9:8). On the way down he ordered them to tell no one what they had seen until the Son of Man had risen from the dead (Mark 9:9). They asked why the scribes said that Elijah must come first. He answered that Elijah had already come and had been treated as people pleased (Mark 9:11–13); Matthew notes that the disciples understood him to mean John the Baptist (Matthew 17:13).

The Gospels do not name the mountain. Cyril of Jerusalem, teaching about three hundred years later, speaks of the transfiguration "on Mount Tabor" (Cyril of Jerusalem, Catechetical Lectures 12.16), and Mount Tabor in Galilee is the traditional site.

In all three Gospels the scene stands between Jesus's first announcement that he must suffer and be killed (Mark 8:31) and his journey to Jerusalem. The voice echoes the one at his baptism (Mark 1:11), and the two figures beside him are the lawgiver and the prophet whose return Malachi had promised (Malachi 4:4–5). The second letter of Peter appeals to the event as something its author saw and heard: "we were eyewitnesses of his majesty", and "we heard this voice come out of heaven when we were with him on the holy mountain" (2 Peter 1:16–18).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Gospels give no year. Mark and Matthew set the event six days after Peter's confession near Caesarea Philippi (Mark 8:27–29; 9:2; Matthew 17:1), and Luke "about eight days" after it (Luke 9:28). It stands in all three shortly before Jesus leaves Galilee for Judea and Jerusalem for the last time (Mark 10:1, 32; Matthew 19:1; Luke 9:51). The year therefore depends on the year of the crucifixion: about AD 29 if Jesus died in AD 30, about AD 32 if he died in AD 33. The evidence for those two years is set out under the Crucifixion.

The place is not fixed either. The Gospels speak only of "a high mountain" (Mark 9:2) and the second letter of Peter of "the holy mountain" (2 Peter 1:18). By about AD 350 Cyril of Jerusalem names Mount Tabor (Cyril of Jerusalem, Catechetical Lectures 12.16), and that tradition is followed on the map. Modern writers have also proposed Mount Hermon, which rises above Caesarea Philippi, where the preceding scene is set (Mark 8:27).

Primary sources

Scripture

Mark 8:29; 9:2; Matthew 17:1; Luke 9:28; Mark 9:2–3; Matthew 17:2; Mark 9:4; Luke 9:30–31; Mark 9:5–6; Mark 9:7; Matthew 17:6–7; Mark 9:8; Mark 9:9; Mark 9:11–13; Matthew 17:13; Mark 8:31; Mark 1:11; Malachi 4:4–5; 2 Peter 1:16–18; Mark 8:27–29; 9:2; Matthew 17:1; Mark 10:1, 32; Matthew 19:1; Luke 9:51; Mark 9:2; 2 Peter 1:18; Mark 8:27

Catechetical Lectures Cyril of Jerusalem · c. AD 350
12.16

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About this event

Where Mount Tabor
Who Jesus, Peter, James Son of Zebedee, John the Apostle
Threads Prophets and Prophecy, Kingship and Messiah

In context

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Peter's Confession at Caesarea Philippi c. AD 29 or 32 327

PROPHETS AND PROPHECY

The Execution of John the Baptist Before · c. AD 28–32 319
Jesus Drives the Traders from the Temple After · AD 30 or 33 342

KINGSHIP AND MESSIAH

Peter's Confession at Caesarea Philippi Before · c. AD 29 or 32 327
The Raising of Lazarus After · AD 30 or 33 335

← Peter's Confession at Caesarea Philippi Earlier · c. AD 29 or 32
→ The Raising of Lazarus Later · AD 30 or 33

THE LIFE OF JESUS

The Raising of Lazarus

AD 30 or 33 · Estimated date

John reports that Jesus called his friend Lazarus out of the tomb at Bethany four days after his death. Many believed, and the council in Jerusalem, on the advice of the high priest Caiaphas, resolved that Jesus must die.



John tells that Lazarus of Bethany, the brother of Martha and Mary of Bethany, fell ill, and that his sisters sent word to Jesus, who was then beyond the Jordan (John 10:40; 11:1–3). Jesus stayed where he was for two more days. Then he told his disciples plainly that Lazarus was dead and that he was going to him (John 11:6, 14–15). They reminded him that people in Judea had just tried to stone him, and Thomas said to the others, “Let’s go also, that we may die with him” (John 11:8, 16).

When Jesus arrived, Lazarus had been in the tomb four days. Bethany lay about fifteen stadia from Jerusalem, a little under three kilometres, and many had come

out to console the sisters (John 11:17–19). Martha went to meet Jesus and said that her brother would not have died if he had been there. He answered, "I am the resurrection and the life," and she replied that she believed him to be "the Christ, God's Son, he who comes into the world" (John 11:20–27). Mary came and fell at his feet with the same words. Seeing her weep, and the mourners with her, Jesus was troubled, and he wept (John 11:32–35).

The tomb was a cave with a stone laid against it. Jesus told them to take the stone away. Martha objected that after four days there would be a stench. He prayed aloud and then cried with a loud voice, "Lazarus, come out!" John says that the dead man came out, bound hand and foot with wrappings, and that Jesus told them to free him (John 11:38–44).

Many who saw it believed in Jesus; others went and told the Pharisees. The chief priests and Pharisees called a council and said that if they let him go on, everyone would believe in him and the Romans would take away "both our place and our nation". Caiaphas, the high priest, told them that it was better for one man to die for the people than for the whole nation to perish, and from that day they planned his death (John 11:45–53). Jesus withdrew to a town called Ephraim near the wilderness (John 11:54).

In John's Gospel this sign leads directly to the last week. Six days before the Passover Jesus was again at Bethany, at a supper where Lazarus sat at table (John 12:1–2). The chief priests planned to kill Lazarus as well, because many believed on his account (John 12:10–11), and the crowd that went out to meet Jesus as he rode into Jerusalem did so because they had heard of the sign (John 12:17–18).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

John places the event between the feast of Dedication, in winter (John 10:22–23, 40), and the last Passover of Jesus's life, which was "at hand" soon afterwards (John 11:55). It therefore belongs to the weeks or months before the crucifixion, in AD 30 or AD 33; the evidence for those two years is set out under the Crucifixion.

Only John tells this story. Mark, Matthew and Luke do not mention it, and in Mark and Luke it is after the incident in the temple that the chief priests look for

a way to destroy Jesus (Mark 11:18; Luke 19:45–47). Scholars differ on how John's account relates to the outline of the other three.

Primary sources

Scripture

John 10:40; 11:1–3; John 11:6, 14–15; John 11:8, 16; John 11:17–19; John 11:20–27; John 11:32–35; John 11:38–44; John 11:45–53; John 11:54; John 12:1–2; John 12:10–11; John 12:17–18; John 10:22–23, 40; John 11:55; Mark 11:18; Luke 19:45–47

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Bethany
Who Jesus, Lazarus, Martha, Mary of Bethany
Threads Kingship and Messiah

In context

LEADS TO

Jesus Enters Jerusalem AD 30 or 33 338

KINGSHIP AND MESSIAH

The Transfiguration Before · c. AD 29 or 32 331

Jesus Enters Jerusalem After · AD 30 or 33 338

← The Transfiguration Earlier · c. AD 29 or 32
→ Jesus Enters Jerusalem Later · AD 30 or 33

THE LIFE OF JESUS

Jesus Enters Jerusalem

AD 30 or 33 · Estimated date

A few days before the Passover Jesus rides into Jerusalem on a donkey from the Mount of Olives. Crowds spread cloaks and branches on the road and hail him with words from Psalm 118, as the one who comes in the name of the Lord.



In Mark's account Jesus came up to Jerusalem shortly before the Passover by way of Bethphage and Bethany, villages on the Mount of Olives (Mark 11:1; 14:1). He sent two disciples into the village ahead to untie a young donkey on which no one had yet sat, and to say to anyone who asked, "The Lord needs him". They brought the colt, threw their cloaks over it, and he sat on it (Mark 11:1–7). Matthew speaks of a donkey and her colt (Matthew 21:2, 7).

Many people spread their cloaks on the road, and others spread branches they had cut (Mark 11:8). John says that the crowd took palm branches and went out from the city to meet him (John 12:12–13). Those who went ahead and those who

followed shouted, "Hosanna! Blessed is he who comes in the name of the Lord!", a cry taken from Psalm 118 (Mark 11:9; Psalm 118:25–26). Each Gospel adds words that speak of a king or of David: "the kingdom of our father David" in Mark, "the son of David" in Matthew, "the King" in Luke, "the King of Israel" in John (Mark 11:10; Matthew 21:9; Luke 19:38; John 12:13).

Matthew and John connect this with the words of the prophet Zechariah, who told Zion that her king would come to her lowly and riding on a donkey (Zechariah 9:9; Matthew 21:4–5; John 12:14–15). John adds that the disciples understood this only later (John 12:16), and that the crowd came out because it had heard of the raising of Lazarus (John 12:17–18).

Luke reports that some Pharisees asked Jesus to silence his disciples, and that he answered that the stones would cry out if they were silent. As the city came into view he wept over it and said that its enemies would surround it and leave not one stone on another (Luke 19:39–44). In Matthew the whole city was stirred and asked who this was, and the crowds answered, "This is the prophet, Jesus, from Nazareth of Galilee" (Matthew 21:10–11). In Mark he went into the temple, looked around at everything and, as it was already evening, went back to Bethany with the twelve (Mark 11:11).

Earlier, in Galilee, Jesus had withdrawn when a crowd wanted to make him king (John 6:15). Here he accepts the acclamation, and the week that opens with it ends with his execution under the title "King of the Jews" (Mark 15:26). Christians keep its memory on Palm Sunday. Egeria, a pilgrim in Jerusalem in the 380s, describes the people of the city coming down from the Mount of Olives on that day with branches of palm and olive, escorting their bishop as the Lord had been escorted (Egeria, Itinerary 31.2–3).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

All four Gospels place the entry at the beginning of Jesus's last stay in Jerusalem, shortly before the Passover at which he died. John counts the days: Jesus came to Bethany six days before the Passover and rode into the city on the next day (John 12:1, 12). Mark gives no count for the entry itself, but two days before the feast Jesus has already been in the city for some days (Mark 11:11–12, 20; 14:1).

The churches keep the day on the Sunday before Easter, which matches John's count as it is usually reckoned.

The year is the year of the crucifixion, AD 30 or AD 33. The evidence for each is set out under the Crucifixion.

Primary sources

Scripture
Mark 11:1; 14:1; Mark 11:1–7; Matthew 21:2, 7; Mark 11:8; John 12:12–13; Mark 11:9; Psalm 118:25–26; Mark 11:10; Matthew 21:9; Luke 19:38; John 12:13; Zechariah 9:9; Matthew 21:4–5; John 12:14–15; John 12:16; John 12:17–18; Luke 19:39–44; Matthew 21:10–11; Mark 11:11; John 6:15; Mark 15:26; John 12:1, 12; Mark 11:11–12, 20; 14:1

Itinerary (The Pilgrimage of Egeria) Egeria · c. AD 381–384
31.2–3

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Mount of Olives, Bethany
Who Jesus
Threads Kingship and Messiah

In context

GROWS OUT OF

Peter's Confession at Caesarea Philippi c. AD 29 or 32 327

The Raising of Lazarus AD 30 or 33 335

LEADS TO

Jesus Drives the Traders from the Temple AD 30 or 33 342

KINGSHIP AND MESSIAH

The Raising of Lazarus Before · AD 30 or 33 335

The Trials before the Council and Pilate After · AD 30 or 33 354

← The Raising of Lazarus Earlier · AD 30 or 33
→ Jesus Drives the Traders from the Temple Later · AD 30 or 33

THE LIFE OF JESUS

Jesus Drives the Traders from the Temple

AD 30 or 33 · Estimated date

Jesus overturns the tables of the money changers in the temple courts and drives out those buying and selling, calling the place a house of prayer made into a den of robbers. Three Gospels set this in his last week, John at the start of his ministry.



In Mark's account, on the day after he rode into Jerusalem, Jesus went into the temple and began to drive out those who were selling and buying there. He overturned the tables of the money changers and the seats of those who sold doves, and he would not let anyone carry anything through the temple (Mark 11:12, 15–16). Matthew and Luke tell the same incident straight after the entry into the city (Matthew 21:10–12; Luke 19:45).

He taught as he did it: "Isn't it written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of robbers!" (Mark 11:17). The first phrase comes from Isaiah's promise that foreigners will be welcome in the temple

(Isaiah 56:6–7). The second comes from the sermon in which Jeremiah warned that the temple would be destroyed as Shiloh had been (Jeremiah 7:11–14). Matthew adds that the blind and the lame came to Jesus in the temple and he healed them, and that children were shouting "Hosanna to the son of David" (Matthew 21:14–15).

The chief priests and the scribes heard of it and looked for a way to destroy him, but they feared him, because the crowd was astonished at his teaching (Mark 11:18). When he came back to the temple, the chief priests, scribes and elders asked him by what authority he did these things. He replied with a question of his own, whether the baptism of John was from heaven or from men. They would not answer, and he declined to answer them (Mark 11:27–33).

John tells the incident near the beginning of his Gospel, at an earlier Passover. Jesus found people selling oxen, sheep and doves, and money changers at their tables. He made a whip of cords, drove them all out with the animals, poured out the coins and said, "Don't make my Father's house a marketplace!" (John 2:13–16). Asked for a sign, he answered, "Destroy this temple, and in three days I will raise it up." John explains that he was speaking of the temple of his body, and that the disciples remembered it after he was raised from the dead (John 2:18–22).

A saying about the temple follows Jesus to his death. At the hearing before the high priest, Mark says, false witnesses claimed to have heard him speak of destroying the temple and building another in three days, and passers-by threw the same words at him on the cross (Mark 14:57–58; 15:29). The temple itself, which Herod the Great had begun to rebuild some fifty years earlier (Josephus, Antiquities 15.380), was destroyed by the Romans in AD 70; see the Jewish Revolt and the Destruction of the Temple.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Mark, Matthew and Luke place the incident in the days after Jesus rode into Jerusalem for his last Passover (Mark 11:11–15; Matthew 21:10–12; Luke 19:45). John tells it at an earlier Passover, near the beginning of Jesus's public work and two Passovers before the last one (John 2:13; 6:4; 11:55). The timeline follows the three and gives the year of the crucifixion, AD 30 or AD 33 (see the Crucifixion).

The difference has been explained in two ways. Augustine, about AD 400, concluded that Jesus did this twice, John recording the first occasion and the others the second (Augustine, Harmony of the Gospels 2.67.129). Most modern scholars think that there was one incident which the Gospels place differently, and most of these set it in the last week; so, for example, E. P. Sanders, *Jesus and Judaism* (1985), chapter 1.

If John's setting is followed, the remark that the temple had been forty-six years in building (John 2:20) points to about AD 27 or 28, since Josephus, in the *Antiquities*, dates the start of Herod's rebuilding to the eighteenth year of his reign (Josephus, Antiquities 15.380), usually reckoned as 20/19 BC.

Primary sources

Scripture

Mark 11:12, 15–16; Matthew 21:10–12; Luke 19:45; Mark 11:17; Isaiah 56:6–7; Jeremiah 7:11–14; Matthew 21:14–15; Mark 11:18; Mark 11:27–33; John 2:13–16; John 2:18–22; Mark 14:57–58; 15:29; Mark 11:11–15; Matthew 21:10–12; Luke 19:45; John 2:13; 6:4; 11:55; John 2:20

Jewish Antiquities Flavius Josephus · AD 93–94
15.380

The Harmony of the Gospels Augustine of Hippo · c. AD 400
2.67.129

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About this event

Where Jerusalem
Who Jesus
Threads Temple and Worship, Prophets and Prophecy

In context

GROWS OUT OF

Jesus Enters Jerusalem AD 30 or 33 338
Herod Rebuilds the Temple 20/19 BC 280

LEADS TO

The Last Supper AD 30 or 33 346

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

TEMPLE AND WORSHIP

The Feeding of the Five Thousand Before · c. AD 29 or 32 323

The Last Supper After · AD 30 or 33 346

PROPHETS AND PROPHECY

The Transfiguration Before · c. AD 29 or 32 331

John's Revelation on Patmos After · c. AD 95 474

← Jesus Enters Jerusalem Earlier · AD 30 or 33
→ The Last Supper Later · AD 30 or 33

THE LIFE OF JESUS

The Last Supper

AD 30 or 33 · Estimated date

On the night before he dies Jesus eats with the twelve in Jerusalem, gives them bread and a cup, calling them his body and his blood of the covenant, and foretells his betrayal. John tells instead how he washed their feet. The Gospels differ on the day.



On the first day of Unleavened Bread, Mark says, when the Passover lamb was sacrificed, Jesus sent two disciples into Jerusalem to prepare the meal in a large upper room (Mark 14:12–16). Luke names them as Peter and John the Apostle (Luke 22:8). When evening came he arrived with the twelve (Mark 14:17).

While they were eating he said that one of them would betray him (Mark 14:18–21). Judas Iscariot had already agreed with the chief priests to hand him over (Mark 14:10–11). In John, Jesus gave a piece of bread to Judas, who went out at once: “It was night” (John 13:21–30).

Mark continues: "Jesus took bread, and when he had blessed, he broke it, and gave to them, and said, 'Take, eat. This is my body.'" He took a cup, gave thanks, and they all drank from it. He called it his blood of the covenant, poured out for many, and said that he would not drink wine again until he drank it new in the kingdom of God (Mark 14:22–25). Matthew adds "for the remission of sins" (Matthew 26:28). (The World English Bible, from which this entry quotes, reads "new covenant" in Mark and Matthew; the NRSVUE, which the links open, reads "covenant" and notes that other ancient authorities add "new".) Luke adds the command "Do this in memory of me" and words the saying over the cup as "This cup is the new covenant in my blood" (Luke 22:19–20). The words recall the blood of the covenant at Sinai and Jeremiah's promise of a new covenant (Exodus 24:8; Jeremiah 31:31).

Paul's account is usually dated earlier than those of the Gospels. Writing to Corinth in the 50s, he gives the words over the bread and the cup as something he had "received" and had already handed on to that church (1 Corinthians 11:23–25).

John, who sets the meal "before the feast of the Passover", reports no words over bread and cup (John 13:1–2). In his Gospel Jesus rose from the supper, washed the disciples' feet and told them to do the same for one another (John 13:3–15). He gave them a "new commandment", to love one another as he had loved them (John 13:34–35), and foretold that Peter would deny him three times before the cock crowed (John 13:38). A long farewell follows, on his going to the Father and the coming of the Spirit, and a prayer for the disciples and for those who would believe through them, "that they may all be one" (John 14:1–3, 16–17; 16:7; 17:20–21).

Paul already speaks of the meal as one the church repeats, to "proclaim the Lord's death until he comes" (1 Corinthians 11:26). Christians differ on what the words over the bread and cup mean. The Council of Trent teaches for the Catholic Church that the substance of the bread and wine is changed into the body and blood of Christ (Council of Trent Session 13, chapter 4), and the Orthodox Confession of Dositheus of 1672 uses the same language (Confession of Dositheus decree 17 (pp. 143–149)). The Lutheran Augsburg Confession says that the body and blood are "truly present" and distributed (Augsburg Confession article 10). The Reformed Heidelberg Catechism says that the bread "does not become the

body of Christ itself", though it is called so "agreeably to the nature and usage of sacraments", and that believers are nonetheless "as really partakers of his true body and blood, through the working of the Holy Ghost", as they receive the signs with the mouth (Heidelberg Catechism questions 78 and 79). The Thirty-Nine Articles of the Church of England reject a change of substance and say that the body of Christ is received by faith, in a "heavenly and spiritual manner" (Thirty-Nine Articles article 28).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

All four Gospels set the supper on the night before Jesus died, and his death on the day before a Sabbath, a Friday (Mark 15:42; Matthew 27:62; Luke 23:54; John 19:31). They differ on how that night stood to the Passover. In Mark, Matthew and Luke the supper is the Passover meal itself, prepared on the day the lambs were sacrificed and eaten that evening (Mark 14:12–17; Matthew 26:17–20; Luke 22:7–15), as the law prescribes for the fourteenth day of the first month (Exodus 12:2, 6–8). In John, on the morning after the supper Jesus's accusers have still to "eat the Passover" (John 18:28), and he is condemned on "the Preparation Day of the Passover" (John 19:14), so that the supper falls a day before the Passover meal.

Three kinds of explanation are offered. Some follow the first three Gospels and hold that the supper was a Passover meal; so Joachim Jeremias, *The Eucharistic Words of Jesus* (English edition 1966). Some follow John and hold that it was eaten a day before the Passover; so John P. Meier, *A Marginal Jew*, vol. 1 (1991), chapter 11. Some propose that two calendars were in use, so that both could be right; so Annie Jaubert, *The Date of the Last Supper* (French 1957, English 1965). Raymond E. Brown, *The Death of the Messiah* (1994), appendix II, reviews the proposals.

The year is the year of the crucifixion, AD 30 or AD 33; see the Crucifixion.

Primary sources

Scripture

Mark 14:12–16; Luke 22:8; Mark 14:17; Mark 14:18–21; Mark 14:10–11; John 13:21–30; Mark 14:22–25; Matthew 26:28; Luke 22:19–20; Exodus 24:8; Jeremiah 31:31; 1 Corinthians 11:23–25; John 13:1–2; John 13:3–15; John 13:34–35; John 13:38; John 14:1–3, 16–17; 16:7; 17:20–21; 1 Corinthians 11:26; Mark 15:42; Matthew 27:62; Luke 23:54; John 19:31; Mark 14:12–17; Matthew 26:17–20; Luke 22:7–15; Exodus 12:2, 6–8; John 18:28; John 19:14

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 13, chapter 4

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
decree 17 (pp. 143–149)

The Augsburg Confession Drafted by Philip Melanchthon · 1530
article 10

The Heidelberg Catechism Theologians and ministers of the Palatinate, by order of the elector Frederick III · 1563
questions 78 and 79

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
article 28

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About this event

Where Jerusalem
Who Jesus, Peter, John the Apostle, Judas Iscariot
Threads Covenant and Promise, Temple and Worship

In context

GROWS OUT OF

Jesus Drives the Traders from the Temple AD 30 or 33 342
The Exodus from Egypt c. 1446 or c. 1260 BC 52
The Call of Jeremiah 627 BC 172

LEADS TO

Gethsemane and the Arrest AD 30 or 33 351

COVENANT AND PROMISE

The Sermon on the Mount Before · c. AD 28–29 315

The Crucifixion After · AD 30 or 33 359

TEMPLE AND WORSHIP

Jesus Drives the Traders from the Temple Before · AD 30 or 33 342

The Crucifixion After · AD 30 or 33 359

← Jesus Drives the Traders from the Temple Earlier · AD 30 or 33
→ Gethsemane and the Arrest Later · AD 30 or 33

THE LIFE OF JESUS

Gethsemane and the Arrest

AD 30 or 33 · Estimated date

After the supper Jesus prays in distress at Gethsemane on the Mount of Olives while his disciples sleep. Judas arrives with an armed party and identifies him with a kiss. Jesus is seized and the disciples flee.



When they had sung a hymn after the supper, Jesus and his disciples went out of the city, across the Kidron valley, to the Mount of Olives (Mark 14:26; John 18:1). Mark and Matthew name the place: Gethsemane (Mark 14:32; Matthew 26:36). John calls it a garden and says that Jesus often met there with his disciples, so that Judas knew it (John 18:1–2).

In Mark's account Jesus told the disciples to sit while he prayed, and took Peter, James and John further with him. He became greatly distressed and said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch" (Mark 14:32–34). He went a little further, fell on the ground and prayed: "Abba, Father, all things are possible to you. Please remove this cup from me. However, not what

I desire, but what you desire" (Mark 14:35–36). Three times he came back and found the three asleep (Mark 14:37–41). Luke's account adds, in two verses that some ancient manuscripts lack, that an angel appeared and strengthened him, and that his sweat fell to the ground like great drops of blood (Luke 22:43–44).

While he was still speaking, Judas arrived with a crowd carrying swords and clubs, sent by the chief priests, scribes and elders (Mark 14:43). John speaks of a detachment of soldiers together with officers of the chief priests and Pharisees, carrying lanterns and torches (John 18:3). Judas had arranged a sign: he went up to Jesus, called him "Rabbi" and kissed him, and they seized him (Mark 14:44–46). In John, Jesus stepped forward himself, asked whom they were looking for, and answered, "I am he" (John 18:4–5).

One of those standing by drew a sword and cut off the ear of the high priest's servant (Mark 14:47). John says that it was Peter and that the servant's name was Malchus (John 18:10). In Matthew, Jesus told him to put the sword away, "for all those who take the sword will die by the sword" (Matthew 26:52), and in Luke he healed the man (Luke 22:51). Jesus asked the crowd why they had come for him with weapons as if for a robber, when he had taught daily in the temple (Mark 14:48–49). Then all the disciples left him and fled (Mark 14:50). He was bound and led to the high priest (John 18:12–13; Mark 14:53).

In the Gospels the prayer shows Jesus shrinking from death and accepting it, and the letter to the Hebrews recalls his "prayers and petitions with strong crying and tears" (Hebrews 5:7–8). By the 380s the pilgrim Egeria found a church at the place where he was said to have prayed. She describes the people of Jerusalem going down the mount by candlelight on the night before Good Friday to Gethsemane, where the account of the arrest was read aloud (Egeria, Itinerary 36.1–3).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The arrest took place in the night between the last supper and the crucifixion (Mark 14:17, 26, 32; 15:1). Since all four Gospels put the crucifixion on the day before a Sabbath (Mark 15:42; Matthew 27:62; Luke 23:54; John 19:31), this was the night from Thursday to Friday. The year is the year of the crucifixion, AD 30 or AD 33; the evidence is set out under the Crucifixion.

The Gospels name the place but do not describe where it lay beyond the Kidron valley and the Mount of Olives (Mark 14:26, 32; John 18:1). The site shown today at the foot of the mount rests on a tradition that can be followed back to the fourth century (Egeria, Itinerary 36.1–3).

Primary sources

Scripture

Mark 14:26; John 18:1; Mark 14:32; Matthew 26:36; John 18:1–2; Mark 14:32–34; Mark 14:35–36; Mark 14:37–41; Luke 22:43–44; Mark 14:43; John 18:3; Mark 14:44–46; John 18:4–5; Mark 14:47; John 18:10; Matthew 26:52; Luke 22:51; Mark 14:48–49; Mark 14:50; John 18:12–13; Mark 14:53; Hebrews 5:7–8; Mark 14:17, 26, 32; 15:1; Mark 15:42; Matthew 27:62; Luke 23:54; John 19:31; Mark 14:26, 32; John 18:1

Itinerary (The Pilgrimage of Egeria) Egeria · c. AD 381–384
36.1–3

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About this event

Where Gethsemane, Mount of Olives
Who Jesus, Judas Iscariot, Peter

In context

GROWS OUT OF

The Last Supper AD 30 or 33 346

LEADS TO

The Trials before the Council and Pilate AD 30 or 33 354

← The Last Supper Earlier · AD 30 or 33
→ The Trials before the Council and Pilate Later · AD 30 or 33

THE LIFE OF JESUS

The Trials before the Council and Pilate

AD 30 or 33 · Estimated date

The Gospels tell how Jesus is questioned before the high priest Caiaphas and the council, judged guilty of blasphemy, and handed in the morning to the Roman prefect Pontius Pilate, who has him flogged and orders him crucified as “King of the Jews”.



Those who arrested Jesus took him to the high priest; John says that he was led first to Annas, the father-in-law of Caiaphas, and then to Caiaphas, the high priest that year (John 18:13, 24). In Mark the chief priests, elders and scribes gathered that night and looked for testimony against him. The witnesses did not agree, and some said that he had spoken of destroying the temple (Mark 14:53–59). Then the high priest asked, “Are you the Christ, the Son of the Blessed?” Jesus answered, “I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky.” The high priest tore his clothes and called it blasphemy, and they all judged him to deserve death (Mark 14:61–64). In the courtyard below, Peter three times denied that he knew him (Mark 14:66–72).

In the morning the council handed Jesus over to Pontius Pilate, the Roman governor (Mark 15:1; Matthew 27:1–2). In John the accusers tell Pilate that they are not permitted to put anyone to death (John 18:31). Luke gives the charge as misleading the nation, forbidding the payment of taxes to Caesar and calling himself "Christ, a king" (Luke 23:2). Pilate asked, "Are you the King of the Jews?", and Jesus answered, "So you say" (Mark 15:2). In John he adds, "My Kingdom is not of this world" (John 18:36). Luke alone reports that Pilate, learning that Jesus was a Galilean, sent him to Herod Antipas, who was then in Jerusalem. Herod questioned him, mocked him and sent him back (Luke 23:6–12).

At the feast, Mark says, the governor used to release a prisoner (Mark 15:6). In Mark, Matthew and Luke a crowd asked for Barabbas, whom Mark and Luke describe as held for insurrection and murder, and shouted for Jesus to be crucified; Mark and Matthew say that the chief priests stirred the crowd up (Mark 15:7–14; Matthew 27:15–23; Luke 23:18–21). In John the same demands come from "the Jews" and from the chief priests and their officers (John 18:38–40; 19:6, 15). Luke and John have Pilate declare that he finds no case against him (Luke 23:4; John 19:6). In John the accusers warn him, "If you release this man, you aren't Caesar's friend" (John 19:12). In Matthew he washes his hands before the crowd, and the people answer, "May his blood be on us, and on our children!" (Matthew 27:24–25). Pilate released Barabbas, had Jesus flogged and handed him over to be crucified (Mark 15:15).

Both judges are known from outside the New Testament. Josephus records the appointment and removal of Joseph Caiaphas (Josephus, Antiquities 18.33–35) (Josephus, Antiquities 18.89, 95), and an ossuary found in Jerusalem bears the name "Joseph son of Caiaphas" (Caiaphas ossuary). An inscription from Caesarea preserves most of Pilate's name and of his title, prefect of Judea; the first letters of each are restored (Pilate Stone lines 2–3). Philo, his contemporary, quotes a letter that calls him inflexible and merciless and says that he removed some gilded shields from Jerusalem only on the order of Tiberius (Philo, Embassy to Gaius 299–305). Josephus describes his clashes with the people over military standards and temple funds (Josephus, Antiquities 18.55–62) (Josephus, Jewish War 2.169–177). None of these passages mentions the trial of Jesus; on Josephus's notice of Jesus see the Crucifixion.

The first letter to Timothy remembers Jesus as the one who "before Pontius Pilate testified the good confession" (1 Timothy 6:13), and Pilate's name passed into the creed: "crucified also for us under Pontius Pilate" (Niceno-Constantinopolitan Creed). The people's answer in Matthew was later read as a judgment on the Jewish people and their descendants. Tertullian, early in the third century, takes it as a condemnation that they called down on themselves and their children and that God then carried out (Tertullian, Against Marcion 2.15). In 1965 the Second Vatican Council rejected the charge of collective guilt. Its declaration *Nostra aetate* says that, although Jewish authorities and those who followed them pressed for the death of Christ, what happened in his passion cannot be charged against all the Jews then living, without distinction, or against the Jews of today, and that Jews are not to be presented as rejected or accursed by God as if this followed from Scripture. It deplores hatred, persecution and antisemitism directed against Jews at any time and by anyone (Second Vatican Council, Nostra Aetate 4). The Catechism of the Catholic Church applies this to the verse: the crowd's cry does not extend responsibility to Jews of other times and places (Catechism of the Catholic Church 597).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The hearings fill the night and early morning before the crucifixion (Mark 14:53; 15:1, 25). They fall within the years in which both judges held office. Josephus says that Caiaphas was made high priest by the governor Valerius Gratus and that Pilate came as Gratus's successor (Josephus, Antiquities 18.33–35); that Pilate was sent to Rome after ten years in Judea and arrived after the emperor Tiberius had died; and that Caiaphas was deposed in the same period by Vitellius, the governor of Syria (Josephus, Antiquities 18.89, 95). Tiberius died on 16 March AD 37 (Tacitus, Annals 6.50), so Pilate's ten years ran from about AD 26 to the winter of 36/37. Within those limits the year is that of the crucifixion, AD 30 or AD 33; see the Crucifixion.

The accounts of the hearings are those of the four Gospels, and they differ in detail: Mark and Matthew describe a session of the council at night, Luke one at daybreak, and John a questioning before Annas with no formal session (Mark 14:53–55; Matthew 26:57–59; Luke 22:66; John 18:19–24). Historians debate how

far the proceedings followed Jewish and Roman legal procedure; Raymond E. Brown, *The Death of the Messiah* (1994), sets out the positions.

Primary sources

Scripture

John 18:13, 24; Mark 14:53–59; Mark 14:61–64; Mark 14:66–72; Mark 15:1; Matthew 27:1–2; John 18:31; Luke 23:2; Mark 15:2; John 18:36; Luke 23:6–12; Mark 15:6; Mark 15:7–14; Matthew 27:15–23; Luke 23:18–21; John 18:38–40; 19:6, 15; Luke 23:4; John 19:6; John 19:12; Matthew 27:24–25; Mark 15:15; 1 Timothy 6:13; Mark 14:53; 15:1, 25; Mark 14:53–55; Matthew 26:57–59; Luke 22:66; John 18:19–24

Jewish Antiquities Flavius Josephus · AD 93–94
18.33–35; 18.89, 95; 18.55–62

The Caiaphas Ossuary First century AD
search.inscriptionsisraelpalestine.org

The Pilate Stone Set up in the name of Pontius Pilate · AD 26–36
lines 2–3

On the Embassy to Gaius Philo of Alexandria · c. AD 41
299–305

The Jewish War Flavius Josephus · c. AD 75–79
2.169–177

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org

Against Marcion Tertullian · c. AD 207–212
2.15

Nostra Aetate The Second Vatican Council · 28 October 1965
4

Catechism of the Catholic Church 1992
597

Annals Tacitus · c. AD 115–120
6.50

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who Jesus, Caiaphas, Pontius Pilate, Herod Antipas
Threads Church and State, Kingship and Messiah

In context

GROWS OUT OF

Gethsemane and the Arrest AD 30 or 33 351

Judea Comes under Direct Roman Rule AD 6 295

LEADS TO

The Crucifixion AD 30 or 33 359

CHURCH AND STATE

Judea Comes under Direct Roman Rule Before · AD 6 295

Herod Agrippa Kills James and Dies at Caesarea After · AD 44 399

KINGSHIP AND MESSIAH

Jesus Enters Jerusalem Before · AD 30 or 33 338

The Crucifixion After · AD 30 or 33 359

← Gethsemane and the Arrest Earlier · AD 30 or 33
→ The Crucifixion Later · AD 30 or 33

THE LIFE OF JESUS

The Crucifixion

AD 30 or 33 · Estimated date

Jesus is crucified outside Jerusalem at a place called Golgotha, on the order of Pontius Pilate, under the charge "King of the Jews", and dies the same afternoon. Tacitus mentions the execution, and so does a passage of disputed wording in Josephus.



After Pilate's sentence, Mark tells, the soldiers dressed Jesus in purple, crowned him with thorns and mocked him as "King of the Jews". Then they led him out (Mark 15:16–20). A passer-by, Simon of Cyrene, was made to carry his cross (Mark 15:21). At Golgotha, "the place of a skull", near the city of Jerusalem, they crucified him between two others and cast lots for his clothes (Mark 15:22–27; John 19:20). The charge written above him read "The King of the Jews" (Mark 15:26). John says that it stood in Hebrew, Latin and Greek, and that Pilate refused to alter it (John 19:19–22).

Passers-by and the chief priests mocked him (Mark 15:29–32). Luke records the prayer "Father, forgive them, for they don't know what they are doing", a sentence that some ancient manuscripts lack, and a promise to one of the two crucified with him: "today you will be with me in Paradise" (Luke 23:34, 39–43). Women who had followed him from Galilee watched from a distance, among them Mary Magdalene (Mark 15:40–41). John places his mother Mary beside the cross with "the disciple whom he loved", to whom Jesus entrusted her (John 19:25–27); Irenaeus, about AD 180, identifies that disciple as John (Irenaeus, Against Heresies 3.1.1).

From the sixth hour, Mark says, there was darkness over the whole land. At the ninth hour Jesus cried out the first line of Psalm 22, "My God, my God, why have you forsaken me?", and then, with a loud cry, he died (Mark 15:33–37; Psalm 22:1). In Luke his last words are "Father, into your hands I commit my spirit" (Luke 23:46), in John "It is finished" (John 19:30). Mark reports that the veil of the temple was torn in two and that the centurion said, "Truly this man was the Son of God!" (Mark 15:38–39). Matthew adds an earthquake and the opening of tombs (Matthew 27:51–53). John reports that a soldier pierced Jesus's side with a spear, and appeals to an eyewitness for it (John 19:33–35).

Two writers outside the New Testament mention the execution. Tacitus, a Roman senator writing about AD 115–120 and hostile to the Christians, says that "Christus" was put to death by Pontius Pilatus in the reign of Tiberius (Tacitus, Annals 15.44). He does not say where he learned it. A passage in Josephus, written in AD 93–94, says that Pilate condemned Jesus to the cross "at the suggestion of the principal men amongst us". As the manuscripts give it, the passage also calls him the Christ and says that he appeared alive on the third day (Josephus, Antiquities 18.63–64). That wording is disputed, and how much of the passage Josephus himself wrote is debated; see Jewish Antiquities. So far as the passage is his, it is a second notice from outside the church. Neither writer gives the day or the place.

The death of Jesus stands at the centre of Christian preaching from the first. Paul hands on, as something he had himself received, "that Christ died for our sins according to the Scriptures" (1 Corinthians 15:3), and he calls the message of "Christ crucified" a stumbling block to Jews and foolishness to Greeks (1

Corinthians 1:23). The first Christians read the event through Israel's Scriptures: the Passover lamb, of which no bone was to be broken (John 19:36; Exodus 12:46; 1 Corinthians 5:7), and Isaiah's servant who "bore the sin of many" (Isaiah 53:12; Luke 22:37).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Gospels do not give the year. It is worked out from the evidence set out below, and two years satisfy it: AD 30 and AD 33. The timeline places the event at AD 30 and shows both.

The officials. Jesus died while Pontius Pilate governed Judea and Caiaphas was high priest (Matthew 26:57; 27:2). Josephus says that Pilate succeeded Valerius Gratus, who had appointed Caiaphas (Josephus, Antiquities 18.33–35), and that after ten years he was sent to Rome and arrived after Tiberius had died, about when Caiaphas was deposed (Josephus, Antiquities 18.89, 95). Tiberius died on 16 March AD 37 (Tacitus, Annals 6.50). The limits are therefore about AD 26 and AD 36.

The start of the ministry. Luke dates the preaching of John the Baptist to the fifteenth year of Tiberius (Luke 3:1–2), AD 28/29 by the usual count or a year or so earlier by others (see John the Baptist Preaches at the Jordan). Jesus was baptised after that, and John's Gospel then names three Passovers, the last being that of his death (John 2:13; 6:4; 11:55). In John, at the first of them the temple has been forty-six years in building (John 2:20); Josephus puts the start of the work in Herod's eighteenth year, about 20/19 BC (Josephus, Antiquities 15.380), which points to AD 27 or 28.

The day. All four Gospels put the death on the day before the Sabbath, a Friday (Mark 15:42; Matthew 27:62; Luke 23:54; John 19:31). In John that Friday is the day of preparation for the Passover, the 14th of the month Nisan (John 19:14); in the other three the Passover meal has been eaten the evening before, which makes it the 15th (Mark 14:12–17). The Jewish month began with the sighting of the new moon, so the weekday of 14 and 15 Nisan can be calculated for each year. Within Pilate's term a Friday coincided with the 14th of Nisan, or fell within a day of it, in AD 30 (7 April) and AD 33 (3 April). The other years either have no such Friday or, like AD 27 and AD 34, are hard to fit to the rest of the evidence.

The two proposals. AD 30 gives a ministry of about two years beginning in AD 28; so John P. Meier, *A Marginal Jew*, vol. 1 (1991), chapter 11. It suits the forty-six years of John 2:20. AD 33 follows from counting the fifteenth year of Tiberius as AD 29 and allowing three or more years; so Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (1977), and Colin J. Humphreys and W. G. Waddington, "Dating the Crucifixion", *Nature* 306 (1983), pp. 743–746, who give the astronomical calculations. The evidence does not decide between them.

The place, Golgotha, is described only as outside the city and near it (John 19:20; Hebrews 13:12); on the traditional site see Golgotha.

Primary sources

Scripture

Mark 15:16–20; Mark 15:21; Mark 15:22–27; John 19:20; Mark 15:26; John 19:19–22; Mark 15:29–32; Luke 23:34, 39–43; Mark 15:40–41; John 19:25–27; Mark 15:33–37; Psalm 22:1; Luke 23:46; John 19:30; Mark 15:38–39; Matthew 27:51–53; John 19:33–35; 1 Corinthians 15:3; 1 Corinthians 1:23; John 19:36; Exodus 12:46; 1 Corinthians 5:7; Isaiah 53:12; Luke 22:37; Matthew 26:57; 27:2; Luke 3:1–2; John 2:13; 6:4; 11:55; John 2:20; Mark 15:42; Matthew 27:62; Luke 23:54; John 19:31; John 19:14; Mark 14:12–17; John 19:20; Hebrews 13:12

Against Heresies Irenaeus of Lyons · c. AD 180
3.1.1

Annals Tacitus · c. AD 115–120
15.44; 6.50

Jewish Antiquities Flavius Josephus · AD 93–94
18.63–64; 18.33–35; 18.89, 95; 15.380

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Golgotha, Jerusalem
Who Jesus, Pontius Pilate, Mary, Mary Magdalene, John the Apostle
Threads Covenant and Promise, Kingship and Messiah, Temple and Worship

In context

GROWS OUT OF

The Trials before the Council and Pilate AD 30 or 33 354

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204

The Binding of Isaac c. 2050 BC 35

LEADS TO

The Burial and Resurrection AD 30 or 33 364

COVENANT AND PROMISE

The Last Supper Before · AD 30 or 33 346

The Burial and Resurrection After · AD 30 or 33 364

KINGSHIP AND MESSIAH

The Trials before the Council and Pilate Before · AD 30 or 33 354

The Burial and Resurrection After · AD 30 or 33 364

TEMPLE AND WORSHIP

The Last Supper Before · AD 30 or 33 346

Pentecost After · AD 30 or 33 378

← The Trials before the Council and Pilate Earlier · AD 30 or 33
→ The Burial and Resurrection Later · AD 30 or 33

THE LIFE OF JESUS

The Burial and Resurrection

AD 30 or 33 · Estimated date

The Gospels tell that Jesus was buried in a rock tomb on the evening of his death and that on the first day of the week women found the tomb open and empty and were told that he had risen. That God raised him from the dead is the central claim of Christian faith.



Jesus died on the day before the Sabbath. That evening, Mark tells, Joseph of Arimathea, a respected member of the council, went to Pilate and asked for the body. Pilate made sure from the centurion that Jesus was dead and granted it. Joseph wrapped the body in a linen cloth, laid it in a tomb cut out of rock and rolled a stone against the entrance (Mark 15:42–46). John adds that Nicodemus brought myrrh and aloes, and that the tomb was new and lay in a garden at the place of crucifixion (John 19:39–42); see Golgotha. Mary Magdalene and another Mary saw where he was laid (Mark 15:47). Matthew alone says that the chief priests had the tomb sealed and guarded (Matthew 27:62–66).

Very early on the first day of the week, Mark says, Mary Magdalene, Mary the mother of James, and Salome came with spices to anoint the body. They found the stone rolled back. Inside, a young man in a white robe told them: "He has risen. He is not here." They were to tell the disciples and Peter that he was going ahead of them to Galilee. They fled and said nothing to anyone, "for they were afraid" (Mark 16:1–8). There the Gospel ends in Codex Sinaiticus, one of the oldest copies (Codex Sinaiticus Mark 16:8); the verses that follow in most Bibles are discussed under the Appearances and the Great Commission.

The other Gospels tell the discovery with differences. In Matthew there is an earthquake, an angel rolls the stone away, and Jesus himself meets the women as they run to tell the disciples (Matthew 28:1–10). In Luke two men in dazzling clothes speak to the women, the apostles think their report nonsense, and Peter runs to the tomb and sees the linen cloths lying by themselves (Luke 24:1–12). John names only Mary Magdalene, who comes while it is still dark and fetches Peter and "the other disciple whom Jesus loved", who find the cloths lying there. She stays, weeping, and sees Jesus. She takes him for the gardener until he says her name, and she goes and tells the disciples that she has seen the Lord (John 20:1–18). All four agree on the day, on Mary Magdalene and on the open, empty tomb. None describes the rising itself.

The testimony usually dated earliest is Paul's. Writing in the 50s, he repeats what he had "received": that Christ died for our sins, "that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve". He adds appearances to more than five hundred, to James, to all the apostles and last to himself (1 Corinthians 15:3–8). Paul mentions the burial but not the women or the finding of the empty tomb. Matthew reports another account current in his day, that the disciples had stolen the body (Matthew 28:11–15).

That God raised Jesus from the dead is the central claim of Christian faith. "If Christ has not been raised," Paul writes, "then our preaching is in vain, and your faith also is in vain" (1 Corinthians 15:14). Acts shows Christians gathering on the first day of the week (Acts 20:7), and the creed confesses that "the third day he rose again according to the Scriptures" (Niceno-Constantinopolitan Creed).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Gospels date the burial to the evening of the crucifixion, a Friday, and the discovery of the empty tomb to the morning after the Sabbath, the first day of the week (Mark 15:42; 16:1–2; Luke 23:54–24:1). Counting both ends, that is "the third day" of the formula Paul hands on (1 Corinthians 15:4; Luke 24:21). If the crucifixion was on 7 April AD 30, the Sunday was 9 April; if on 3 April AD 33, it was 5 April. The evidence for the two years is set out under the Crucifixion.

The sources used here are the four Gospels and Paul's summary in 1 Corinthians, a letter of the 50s that hands on a formula Paul says he had himself received (1 Corinthians 15:3–5). Whether Jesus rose from the dead is a question on which historians divide along with everyone else. For the view that a bodily resurrection best explains the evidence see N. T. Wright, *The Resurrection of the Son of God* (2003); for the view that the appearances were visions and the tomb story grew later see Gerd Lüdemann, *The Resurrection of Jesus* (1994).

On the traditional site of the tomb, in the Church of the Holy Sepulchre, see Golgotha.

Primary sources

Scripture

Mark 15:42–46; John 19:39–42; Mark 15:47; Matthew 27:62–66; Mark 16:1–8; Matthew 28:1–10; Luke 24:1–12; John 20:1–18; 1 Corinthians 15:3–8; Matthew 28:11–15; 1 Corinthians 15:14; Acts 20:7; Mark 15:42; 16:1–2; Luke 23:54–24:1; 1 Corinthians 15:4; Luke 24:21; 1 Corinthians 15:3–5

Codex Sinaiticus Middle of the fourth century AD
Mark 16:8

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Golgotha, Jerusalem
Who Jesus, Mary Magdalene, Peter, Joseph of Arimathea

Threads Kingship and Messiah, Covenant and Promise

In context

GROWS OUT OF

The Crucifixion AD 30 or 33 359

LEADS TO

The Appearances and the Great Commission AD 30 or 33 368

The Four Gospels Are Written c. AD 65–100 458

The Church of the Holy Sepulchre Is Dedicated AD 335 602

KINGSHIP AND MESSIAH

The Crucifixion Before · AD 30 or 33 359

The Ascension After · AD 30 or 33 372

COVENANT AND PROMISE

The Crucifixion Before · AD 30 or 33 359

The Council of Jerusalem After · c. AD 49 407

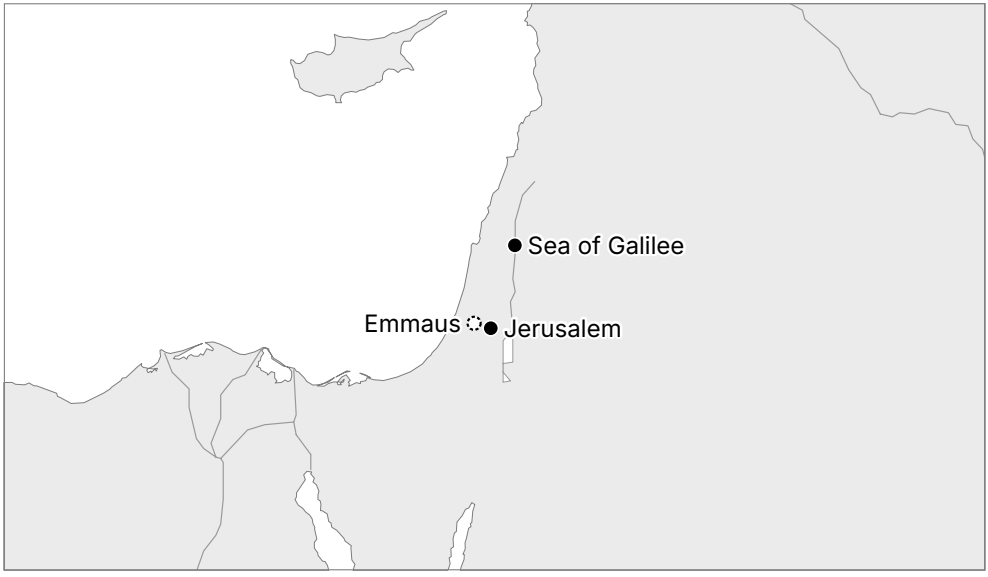
← The Crucifixion Earlier · AD 30 or 33
→ The Appearances and the Great Commission Later · AD 30 or 33

THE LIFE OF JESUS

The Appearances and the Great Commission

AD 30 or 33 · Estimated date

The Gospels and Paul report that the risen Jesus appeared to his followers, in Jerusalem, on the road to Emmaus and in Galilee, and sent them to make disciples of all nations. The accounts differ on where and in what order.



Luke tells that on the day the tomb was found empty two disciples, one of them named Cleopas, were walking to the village of Emmaus. A stranger joined them and explained from Moses and the prophets that the Christ had to suffer. At table he took bread, gave thanks and broke it; they recognised Jesus, and he vanished. They hurried back to Jerusalem and were told, "The Lord is risen indeed, and has appeared to Simon!" (Luke 24:13–35). While they were speaking Jesus stood among them. He showed them his hands and feet and ate a piece of fish in front of them. He said that repentance and forgiveness of sins were to be preached in his name to all nations, beginning at Jerusalem (Luke 24:36–47).

John sets a meeting on the same evening behind locked doors. Jesus showed the disciples his hands and his side and said, "As the Father has sent me, even so I send you." He breathed on them and said, "Receive the Holy Spirit!" (John 20:19–23). Thomas was absent and said that he would not believe unless he touched the wounds. Eight days later Jesus came again and offered them to him, and Thomas answered, "My Lord and my God!" (John 20:24–29).

Two accounts are set in Galilee. In John, seven disciples fishing on the Sea of Galilee see Jesus on the shore at daybreak and haul in a great catch at his word. After breakfast he asks Peter three times whether he loves him, and three times charges him to feed his lambs and tend his sheep (John 21:1–17). In Matthew the eleven go to a mountain in Galilee. They worship him, though not without doubt. He says: "All authority has been given to me in heaven and on earth. Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" and promises to be with them always (Matthew 28:16–20).

Paul's list is usually dated earliest. Writing in the 50s, he names appearances to Cephas, to the twelve, to more than five hundred at once, most of them still alive, to James, to all the apostles and last to himself (1 Corinthians 15:5–8). The appearance to Peter alone is mentioned by Paul and by Luke, and neither narrates it (Luke 24:34). The closing verses of Mark in most Bibles add a short summary: to Mary Magdalene, to two walking in the country, to the eleven at table (Mark 16:9–14). Codex Sinaiticus, one of the oldest manuscripts, does not have these verses (Codex Sinaiticus Mark 16:8).

The command in Matthew, later called the Great Commission, sets out what Acts shows the first Christians doing: baptising those who accepted their message, and carrying it beyond Israel (Acts 2:38–41; 10:44–48). The Didache, an early church manual, already directs that baptism be given "into the name of the Father, and of the Son, and of the Holy Spirit" (Didache 7).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The appearances begin on the day the tomb was found empty (Luke 24:13; John 20:19). John sets a further one "after eight days" and another later in Galilee (John 20:26; 21:1), and Acts says that Jesus showed himself to the apostles over

forty days (Acts 1:3). The year is that of the crucifixion, AD 30 or AD 33; see the Crucifixion.

The accounts do not give one sequence. In Mark and Matthew the disciples are sent to Galilee and, in Matthew, see Jesus there (Mark 16:7; Matthew 28:16). In Luke's Gospel every appearance is in or near Jerusalem, all seem to fall on one day, and the disciples are told to stay in the city (Luke 24:13, 33–36, 49). John has appearances in Jerusalem and then one in Galilee. Paul's list names no places (1 Corinthians 15:5–8). Some readers combine the accounts into a single order; others hold that separate traditions, one centred on Galilee and one on Jerusalem, lie behind them.

Mark 16:9–20, which summarises several appearances, is absent from Codex Sinaiticus, written in the fourth century (Codex Sinaiticus Mark 16:8), and, as Metzger reports, from Codex Vaticanus of the same century. Irenaeus, however, already quotes verse 19 as Mark's about AD 180 (Irenaeus, Against Heresies 3.10.5). Most scholars regard the passage as an early addition to the Gospel; see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (2nd edition, 1994), on Mark 16:9–20.

Primary sources

Scripture

Luke 24:13–35; Luke 24:36–47; John 20:19–23; John 20:24–29; John 21:1–17; Matthew 28:16–20; 1 Corinthians 15:5–8; Luke 24:34; Mark 16:9–14; Acts 2:38–41; 10:44–48; Luke 24:13; John 20:19; John 20:26; 21:1; Acts 1:3; Mark 16:7; Matthew 28:16; Luke 24:13, 33–36, 49

Codex Sinaiticus Middle of the fourth century AD
Mark 16:8

The Didache (The Teaching of the Twelve Apostles) Between about AD 50 and 150; most often placed near AD 100
7

Against Heresies Irenaeus of Lyons · c. AD 180
3.10.5

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Emmaus, Sea of Galilee
Who Jesus, Peter, Thomas, Mary Magdalene
Threads Mission and Expansion

In context

GROWS OUT OF

The Burial and Resurrection AD 30 or 33 364

Jesus Appoints the Twelve c. AD 28–29 311

LEADS TO

The Ascension AD 30 or 33 372

MISSION AND EXPANSION

Jesus Appoints the Twelve Before · c. AD 28–29 311

Pentecost After · AD 30 or 33 378

← The Burial and Resurrection Earlier · AD 30 or 33
→ The Ascension Later · AD 30 or 33

THE LIFE OF JESUS

The Ascension

AD 30 or 33 · Estimated date

Luke reports that the risen Jesus, after telling his apostles to wait in Jerusalem for the Holy Spirit, was taken up from the Mount of Olives and hidden by a cloud. Acts places this forty days after the resurrection.



Luke tells of the departure of Jesus twice. At the end of his Gospel, Jesus leads the disciples out as far as Bethany, lifts his hands and blesses them, and while he blesses them he is carried up into heaven. They return to Jerusalem with great joy and are continually in the temple praising God (Luke 24:50–53).

The opening of Acts is fuller. For forty days Jesus had shown himself alive to the apostles and spoken about the kingdom of God (Acts 1:3). He told them not to leave Jerusalem but to wait for "the promise of the Father": within a few days they would be baptised in the Holy Spirit (Acts 1:4–5). They asked whether he would now restore the kingdom to Israel. He answered that the times were not theirs to know, and that they would receive power and be his witnesses "in Jerusalem, in

all Judea and Samaria, and to the uttermost parts of the earth" (Acts 1:6–8). Then, as they watched, "he was taken up, and a cloud received him out of their sight". Two men in white told them that this Jesus would come back in the same way as they had seen him go (Acts 1:9–11). They walked back to the city from the Mount of Olives, a Sabbath day's journey away (Acts 1:12).

The other Gospels do not narrate the scene. Matthew ends in Galilee with the promise "I am with you always" (Matthew 28:20). In John the risen Jesus tells Mary Magdalene, "I am ascending to my Father and your Father" (John 20:17). The longer ending of Mark says in one sentence that he "was received up into heaven, and sat down at the right hand of God" (Mark 16:19); on those verses see the Appearances and the Great Commission.

Elsewhere the New Testament speaks less of a departure than of an enthronement. Peter's speech at Pentecost says that Jesus has been exalted to the right hand of God, and applies to him the psalm "Sit at my right hand" (Acts 2:33–35; Psalm 110:1). The same language recurs in the letters (Ephesians 1:20; Hebrews 1:3).

For Luke the event closes the time of the appearances and opens the time of the church: not many days later comes Pentecost (Acts 1:5; 2:1–4). The creed joins it to the expectation of Christ's return: he "ascended into heaven, and sitteth at the Right Hand of the Father. And he shall come again with glory" (Niceno-Constantinopolitan Creed). By the fourth century Christians marked the place on the Mount of Olives. Eusebius says that the mother of the emperor Constantine built a church on the mount of the ascension (Eusebius, Life of Constantine 3.41–43), and the pilgrim Egeria knew a spot there called the Imbomon, "the place whence the Lord ascended into heaven" (Egeria, Itinerary 43.5).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts says that Jesus appeared to the apostles "over a period of forty days" and was then taken up (Acts 1:3, 9). Counted from the Sunday on which the Gospels place the resurrection, the fortieth day is a Thursday: 18 May if the year was AD 30, 14 May if it was AD 33 (see the Crucifixion for the two years). The feast of the Ascension is traditionally kept on that Thursday. Forty is also a round number in Scripture (Exodus 24:18; Mark 1:13), and Luke's Gospel, read by itself, moves from the resurrection to the departure without a break (Luke 24:36, 50–51); the two

books have the same author (Luke 1:1–4; Acts 1:1–2), who gives the fuller account in the second.

Apart from one sentence in the longer ending of Mark (Mark 16:19), Luke is the only New Testament writer who narrates the event. In the Gospel the words "and was carried up into heaven" are missing from the first hand of Codex Sinaiticus, where a corrector has added them (Codex Sinaiticus Luke 24:51), and the NRSVUE notes that other ancient authorities lack them. The place is "as far as Bethany" in the Gospel and the Mount of Olives in Acts (Luke 24:50; Acts 1:12); Bethany lay on the Mount of Olives (Mark 11:1). The spot shown on the mount goes back to the fourth century (Eusebius, Life of Constantine 3.41–43) (Egeria, Itinerary 43.5).

Primary sources

Scripture

Luke 24:50–53; Acts 1:3; Acts 1:4–5; Acts 1:6–8; Acts 1:9–11; Acts 1:12; Matthew 28:20; John 20:17; Mark 16:19; Acts 2:33–35; Psalm 110:1; Ephesians 1:20; Hebrews 1:3; Acts 1:5; 2:1–4; Acts 1:3, 9; Exodus 24:18; Mark 1:13; Luke 24:36, 50–51; Luke 1:1–4; Acts 1:1–2; Luke 24:50; Acts 1:12; Mark 11:1

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org

Life of Constantine Eusebius of Caesarea · AD 337–339
3.41–43

Itinerary (The Pilgrimage of Egeria) Egeria · c. AD 381–384
43.5

Codex Sinaiticus Middle of the fourth century AD
Luke 24:51

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mount of Olives, Bethany
Who Jesus
Threads Kingship and Messiah

In context

GROWS OUT OF

The Appearances and the Great Commission AD 30 or 33 368

LEADS TO

Pentecost AD 30 or 33 378

KINGSHIP AND MESSIAH

The Burial and Resurrection Before · AD 30 or 33 364

← The Appearances and the Great Commission Earlier · AD 30 or 33
→ Pentecost Later · AD 30 or 33
TIMELINE

The Apostolic Age

c. AD 30–100

From Pentecost to the death of the last apostles: the gospel spreads from Jerusalem to Rome, Gentiles are admitted, and the New Testament is written.

Acts and the letters of Paul are the chief sources, anchored by a few fixed points: the death of Herod Agrippa in AD 44, Gallio's term in Corinth in 51–52, the fire of Rome in 64 and the fall of Jerusalem in 70. By the end of the century there are Christian communities from Syria to Italy.

WHERE THIS ERA UNFOLDED



Beyond this map: Rome, Kodungallur, Mylapore, Malta

EVENTS OF THIS ERA

Pentecost AD 30 or 33 378

The Martyrdom of Stephen c. AD 34 382

The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385

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THE APOSTOLIC AGE

Pentecost

AD 30 or 33 · Estimated date

At the feast of Pentecost in Jerusalem, Acts says, the Holy Spirit comes on the followers of Jesus, Peter preaches that God has raised Jesus and made him Lord and Christ, and about three thousand people are baptised.



Pentecost is the Greek name, "fiftieth", for the Jewish feast of Weeks: Josephus, writing in Greek, says that it falls on the fiftieth day and calls it Pentecost (Josephus, Antiquities 3.252). It was the harvest festival kept seven weeks after the sheaf offering of Passover week (Leviticus 23:5–16) (Deuteronomy 16:9–10). According to Acts the followers of Jesus, about a hundred and twenty people, had stayed in Jerusalem after his ascension, as he had told them to (Acts 1:4–5, 12–15).

Acts says that on the day of Pentecost they were all together when a sound like a rushing wind filled the house. Tongues "like fire" appeared and rested on each of them, and they were all filled with the Holy Spirit and began to speak in other

languages (Acts 2:1–4). Jews from many lands were living in the city. A crowd gathered, and each heard the disciples speaking in his own language. Acts lists them, from Parthians and Medes to visitors from Rome. They were amazed and perplexed, and some mocked and said that the speakers were full of new wine (Acts 2:5–13).

Peter stood up with the other eleven apostles and addressed the crowd. What they saw, he said, was what the prophet Joel had foretold: God would pour out his Spirit on all flesh (Acts 2:14–21) (Joel 2:28–32). He went on to speak of Jesus of Nazareth, whom they had crucified and whom God had raised up, and he ended: "God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:22–36). When the hearers asked what they should do, Peter told them to repent and be baptised in the name of Jesus Christ for the forgiveness of sins. Those who accepted his word were baptised, and Acts counts about three thousand added that day (Acts 2:37–41).

Acts then describes the life of the group. They held to the apostles' teaching and fellowship, to the breaking of bread and to prayer. They shared their possessions, selling property to provide for anyone in need, and met daily in the temple and in their homes (Acts 2:42–47).

In Acts this day is the start of the public preaching about Jesus, and Peter later refers back to it as "the beginning" (Acts 11:15). It also carries out the promise at the opening of the book that the disciples would receive power and be witnesses from Jerusalem to the ends of the earth (Acts 1:8). Paul later reckons his travels by the feast: he writes that he will stay at Ephesus until Pentecost, and Acts has him hurrying to be in Jerusalem by that day (1 Corinthians 16:8) (Acts 20:16).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives the day and not the year. Pentecost was kept on the fiftieth day after the sheaf offering of Passover week (Leviticus 23:5–16), and Acts places this Pentecost after forty days of appearances of the risen Jesus and a further wait in Jerusalem (Acts 1:3–5). The year is therefore the year of the crucifixion, for which AD 30 and AD 33 are the two usual proposals; see the Crucifixion. The timeline places the event at 30 and shows both years.

Acts is the only New Testament book that tells of this day. John's Gospel has the risen Jesus breathe on the disciples on the evening of the first day of the week and say, "Receive the Holy Spirit!" (John 20:19–22). Paul's letters speak of believers receiving the Spirit (Galatians 3:2) (1 Corinthians 12:13) but do not describe the day.

Primary sources

Scripture

Leviticus 23:5–16; Deuteronomy 16:9–10; Acts 1:4–5, 12–15; Acts 2:1–4; Acts 2:5–13; Acts 2:14–21; Joel 2:28–32; Acts 2:22–36; Acts 2:37–41; Acts 2:42–47; Acts 11:15; Acts 1:8; 1 Corinthians 16:8; Acts 20:16; Acts 1:3–5; John 20:19–22; Galatians 3:2; 1 Corinthians 12:13

Jewish Antiquities Flavius Josephus · AD 93–94
3.252

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who Peter
Threads Mission and Expansion, Temple and Worship

In context

GROWS OUT OF

The Ascension AD 30 or 33 372

LEADS TO

The Martyrdom of Stephen c. AD 34 382
Herod Agrippa Kills James and Dies at Caesarea AD 44 399
The Apostle Thomas and the Christians of India AD 52 429

MISSION AND EXPANSION

The Appearances and the Great Commission Before · AD 30 or 33 368
The Gospel Reaches Samaria and an Ethiopian Official After · c. AD 34 385

TEMPLE AND WORSHIP

The Crucifixion Before · AD 30 or 33 359

The Jewish Revolt and the Destruction of the Temple After · AD 66–70

462

← The Ascension Earlier · AD 30 or 33
→ The Martyrdom of Stephen Later · c. AD 34

THE APOSTOLIC AGE

The Martyrdom of Stephen

c. AD 34 · Estimated date

Acts tells how Stephen, one of seven men chosen to serve the Jerusalem church, is accused before the council of speaking against the temple and the law and is stoned to death. The persecution that follows scatters the believers beyond Jerusalem.



Acts introduces Stephen in a dispute over the daily distribution of food in the Jerusalem church. The believers whom Acts calls Hellenists complained against those it calls Hebrews that their widows were being passed over. The twelve apostles had the community choose seven men to take charge of the matter, and Stephen is named first among them, with Philip the Evangelist second. The apostles prayed and laid their hands on them (Acts 6:1–6).

Stephen, Acts says, did great wonders and signs among the people. Members of the synagogue called that of the Freedmen, with Jews from Cyrene, Alexandria, Cilicia and Asia, argued with him and could not answer him. They brought him

before the council, where witnesses, whom Acts calls false, said that he never stopped speaking against the temple and the law, and that he taught that Jesus of Nazareth would destroy the temple and change the customs handed down by Moses (Acts 6:8–15).

His reply fills most of a chapter. It retells the history of Israel from Abraham through Joseph and Moses to Solomon. Its points are that the people repeatedly rejected those whom God sent, and that the Most High "doesn't dwell in temples made with hands". It ends by charging the hearers with resisting the Holy Spirit and with the betrayal and murder of "the Righteous One" (Acts 7:2–53).

The hearers were enraged. Stephen, looking up, said that he saw the heavens opened and the Son of Man standing at the right hand of God. They rushed at him, drove him out of the city and stoned him. The witnesses laid their cloaks at the feet of a young man named Saul, the future apostle Paul. Stephen died praying, "Lord Jesus, receive my spirit", and "Lord, don't hold this sin against them" (Acts 7:54–60).

Acts says that a great persecution of the Jerusalem church began that day. All except the apostles were scattered through Judea and Samaria, and Saul went from house to house dragging men and women to prison (Acts 8:1–3). Those who were scattered carried the message with them: Philip to Samaria, others as far as Phoenicia, Cyprus and Antioch (Acts 8:4–5) (Acts 11:19–20). Stephen is the first follower of Jesus whose death for his testimony Acts records. In a later speech in Acts Paul calls him the Lord's "witness" and recalls that he himself stood by and approved (Acts 22:20). The Greek word for "witness" there, *martys*, is the one from which "martyr" comes.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives no date. It sets Stephen's death after the first growth of the church in Jerusalem and before the conversion of Saul, who is present at the stoning (Acts 7:58) (Acts 8:1). The year therefore depends on the date of Paul's conversion, which is itself reckoned backwards from later fixed points to about AD 31–36; see the Conversion of Paul. No other New Testament book mentions Stephen. Paul's letters say that he persecuted the church (Galatians 1:13) but do not name Stephen.

Primary sources

Scripture

Acts 6:1–6; Acts 6:8–15; Acts 7:2–53; Acts 7:54–60; Acts 8:1–3; Acts 8:4–5; Acts 11:19–20; Acts 22:20; Acts 7:58; Acts 8:1; Galatians 1:13

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who Stephen, Paul
Threads Persecution and Martyrdom

In context

GROWS OUT OF

Pentecost AD 30 or 33 378

LEADS TO

The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385

The Conversion of Paul c. AD 31–36 388

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

PERSECUTION AND MARTYRDOM

The Execution of John the Baptist Before · c. AD 28–32 319

Herod Agrippa Kills James and Dies at Caesarea After · AD 44 399

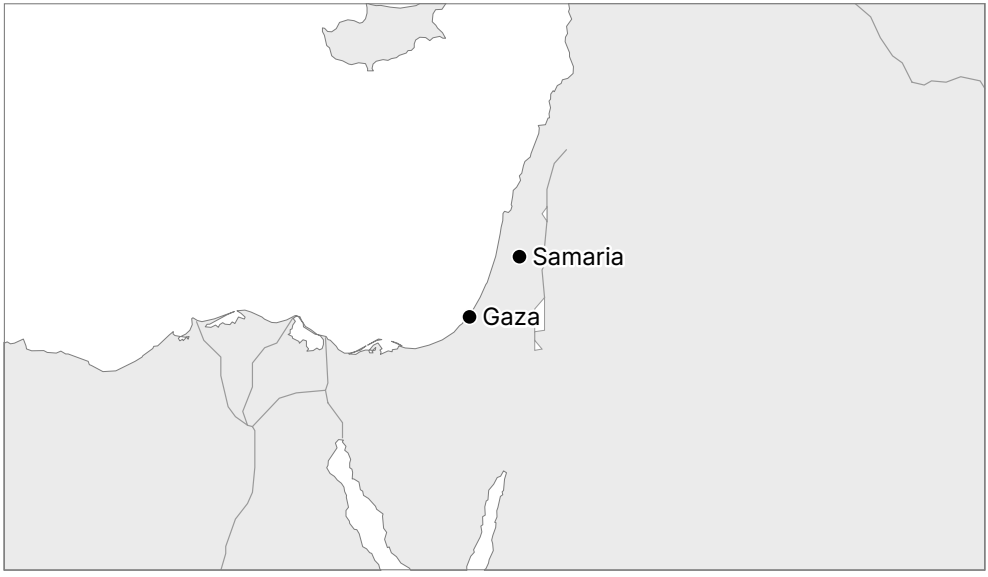
← Pentecost Earlier · AD 30 or 33
→ The Gospel Reaches Samaria and an Ethiopian Official Later · c. AD 34

THE APOSTOLIC AGE

The Gospel Reaches Samaria and an Ethiopian Official

c. AD 34 · Estimated date

Acts tells how Philip, driven from Jerusalem by persecution, preaches in Samaria, where Peter and John follow him, and then baptises an official of the Ethiopian queen on the road to Gaza. In Acts the message here first passes beyond Judea.



The persecution after the death of Stephen scattered the believers of Jerusalem, and those who were scattered preached wherever they went (Acts 8:1, 4). Philip the Evangelist, one of the seven chosen with Stephen, went down to the city of Samaria. Jews and Samaritans, John's Gospel notes, had no dealings with each other (John 4:9). Acts says that the crowds listened to Philip and saw the signs he did, that many who were paralysed or lame were healed, and that men and women believed and were baptised (Acts 8:5–12).

Among them was a man named Simon, who had long amazed the Samaritans with his magic and was called "that great power of God" (Acts 8:9–13). When

the apostles in Jerusalem heard that Samaria had received the word, they sent Peter and John the Apostle. The two, Acts says, prayed for the new believers and laid their hands on them, and they received the Holy Spirit. Simon offered the apostles money for the power to do the same. Peter answered, "May your silver perish with you", and told him to repent (Acts 8:14–24). Peter and John preached in many Samaritan villages on their way back (Acts 8:25). Justin, a Christian writer of about AD 150, also knows of a Samaritan magician named Simon, from the village of Gitto, who he says was honoured as a god at Rome in the reign of Claudius (Justin, First Apology 26).

Acts then tells how an angel sent Philip south to the desert road that runs from Jerusalem down to Gaza. There he met an Ethiopian eunuch, an official of Candace, queen of the Ethiopians, in charge of all her treasure. He had come to Jerusalem to worship and was sitting in his chariot reading the prophet Isaiah (Acts 8:26–30). The passage was the one about the sheep led to the slaughter (Isaiah 53:7–8). The man asked whom the prophet meant, and Philip, starting from that text, told him about Jesus. When they came to water the official asked to be baptised, and Philip baptised him. Acts says that the Spirit then took Philip away and that the Ethiopian went on his way rejoicing. Philip was next found at Azotus and preached in all the towns from there to Caesarea (Acts 8:31–40).

With these stories Acts moves beyond Jerusalem and Judea for the first time: to Samaritans, and to a foreign official on his way home. It does not say whether the Ethiopian was a Jew, a convert to Judaism or a Gentile who worshipped Israel's God (Acts 8:27). The order follows the words at the opening of the book, "in all Judea and Samaria, and to the uttermost parts of the earth" (Acts 1:8). In Acts the apostles in Jerusalem did not begin this mission; they took it up by sending Peter and John (Acts 8:5, 14).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives no date. It joins Philip's preaching directly to the scattering that followed Stephen's death (Acts 8:1, 4–5) and tells it before the conversion of Saul, so the timeline places it in the same year as those events, about AD 34; see the Conversion of Paul for how that year is reached. No other New Testament book tells of it.

Primary sources

Scripture

Acts 8:1, 4; John 4:9; Acts 8:5–12; Acts 8:9–13; Acts 8:14–24; Acts 8:25; Acts 8:26–30; Isaiah 53:7–8; Acts 8:31–40; Acts 8:27; Acts 1:8; Acts 8:5, 14; Acts 8:1, 4–5

First Apology Justin Martyr · c. AD 150–155
26

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Samaria, Gaza
Who Philip the Evangelist, Peter, John the Apostle
Threads Mission and Expansion

In context

GROWS OUT OF

The Martyrdom of Stephen c. AD 34 382

LEADS TO

The Baptism of the Gentile Cornelius c. AD 40 392

MISSION AND EXPANSION

Pentecost Before · AD 30 or 33 378

The Conversion of Paul After · c. AD 31–36 388

← The Martyrdom of Stephen Earlier · c. AD 34
→ The Conversion of Paul Later · c. AD 31–36

THE APOSTOLIC AGE

The Conversion of Paul

c. AD 31–36 · Estimated date

Saul of Tarsus, a Pharisee who is persecuting the followers of Jesus, becomes one of them near Damascus. Acts tells the story three times, and Paul's own letters speak of it as a revelation of God's Son and a call to preach to the Gentiles.



Paul, whom Acts calls Saul until his first missionary journey (Acts 13:9), describes his earlier life in his letters. He was a Pharisee, zealous for the traditions of his ancestors, and he persecuted the church and tried to destroy it (Galatians 1:13–14) (Philippians 3:5–6). Acts says that he obtained letters from the high priest to the synagogues of Damascus, so that he could bring any followers of "the Way" as prisoners to Jerusalem (Acts 9:1–2).

As he came near Damascus, Acts says, a light from the sky shone around him. He fell to the ground and heard a voice: "Saul, Saul, why do you persecute me?" He asked who was speaking, and the answer was, "I am Jesus, whom you are perse-

cuting." Blinded, he was led into the city, and three days later a disciple named Ananias of Damascus, sent by a vision, laid his hands on him. Saul recovered his sight and was baptised (Acts 9:3–19).

Acts tells the story twice more, in speeches of Paul, and the versions differ in detail. In the first his companions hear the voice but see no one; in the second they see the light but do not hear, or do not understand, the voice; in the third they all fall to the ground (Acts 9:7) (Acts 22:9) (Acts 26:13–14). In the first two Saul is told to go into the city and wait, and his commission is spoken to Ananias or by him (Acts 9:6, 15–17) (Acts 22:10–15). In the third Jesus himself sends him to the Gentiles on the road, and Ananias is not mentioned (Acts 26:16–18). Paul's letters give no narrative. They say that God chose "to reveal his Son" in him so that he might preach him among the Gentiles, and that the risen Christ appeared to him last of all (Galatians 1:15–16) (1 Corinthians 15:8–9) (1 Corinthians 9:1).

What followed is also told differently. In Acts Saul preaches in the synagogues of Damascus, escapes a plot of the Jews of the city against his life by being lowered from the wall in a basket, and goes to Jerusalem, where Barnabas brings him to the apostles. He is then sent away to Tarsus (Acts 9:19–30). Paul says that he consulted no one and did not go up to Jerusalem, but went away to Arabia and came back to Damascus. Only after three years did he go to Jerusalem, for fifteen days, to visit Cephas, and he saw no other apostle except James, the Lord's brother. He then went to Syria and Cilicia, still unknown by sight to the churches of Judea (Galatians 1:16–24). Paul also tells of the basket, but in his account the danger came from the governor under King Aretas, who was guarding the city to arrest him (2 Corinthians 11:32–33).

Paul rested his claim to be an apostle on this event (1 Corinthians 9:1) (1 Corinthians 15:8–9). His message, he wrote, came not from any human being but "through revelation of Jesus Christ" (Galatians 1:11–12). On his letters see the Letters of Paul.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Neither Acts nor Paul gives a year. The date is reckoned backwards. Paul says that he went up to Jerusalem "after three years" and again "after a period of fourteen years" (Galatians 1:18) (Galatians 2:1). If the second visit is the meeting of about

AD 48–49 (see the Council of Jerusalem) and the two spans follow one another, seventeen years separate it from the conversion, which then falls about AD 31–32. If both spans are counted from the conversion, the interval is fourteen years and the date about AD 34–35. If Paul counts part-years as whole years, the intervals are a year or two shorter and the dates later by as much. The text does not say which way to count.

A second check is Paul's escape from Damascus, which Acts places just before his first visit to Jerusalem, three years after the conversion by Paul's own count (Acts 9:25–26) (Galatians 1:17–18). Paul says that the city was then guarded by an official of "King Aretas" (2 Corinthians 11:32–33). This is Aretas IV, king of the Nabataeans, whom Josephus shows at war with Herod Antipas and still reigning when the emperor Tiberius died (Josephus, Antiquities 18.109–115) (Josephus, Antiquities 18.120–125); Tiberius died in March AD 37 (Suetonius, Tiberius 73.1). Emil Schürer, *A History of the Jewish People in the Time of Jesus Christ*, Division I, vol. II (English translation, 1890), pp. 356–359, notes that the dated coins and inscriptions of Aretas run to the forty-eighth year of his reign and puts that reign from about 9 BC to AD 40. The escape would then be no later than about 40, and the conversion no later than about 37. Paul does not explain how an officer of Aretas came to be guarding Damascus. Douglas A. Campbell, "An Anchor for Pauline Chronology: Paul's Flight from 'the Ethnarch of King Aretas' (2 Corinthians 11:32–33)", *Journal of Biblical Literature* 121 (2002), pp. 279–302, argues that Aretas could have controlled the city only for a short time, from late 36 into 37; three years back by Paul's count, that would put the conversion about 33–34. Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), dates it to 31/32. The timeline places it at 34 and shows the range 31–36.

Primary sources

Scripture

Acts 13:9; Galatians 1:13–14; Philippians 3:5–6; Acts 9:1–2; Acts 9:3–19; Acts 9:7; Acts 22:9; Acts 26:13–14; Acts 9:6, 15–17; Acts 22:10–15; Acts 26:16–18; Galatians 1:15–16; 1 Corinthians 15:8–9; 1 Corinthians 9:1; Acts 9:19–30; Galatians 1:16–24; 2 Corinthians 11:32–33; Galatians 1:11–12; Galatians 1:18; Galatians 2:1; Acts 9:25–26; Galatians 1:17–18

Jewish Antiquities Flavius Josephus · AD 93–94
18.109–115; 18.120–125

The Lives of the Twelve Caesars Suetonius · c. AD 120
Tiberius 73.1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Damascus, Jerusalem
Who Paul, Ananias of Damascus, Barnabas
Threads Mission and Expansion

In context

GROWS OUT OF

The Martyrdom of Stephen c. AD 34 382

LEADS TO

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

MISSION AND EXPANSION

The Gospel Reaches Samaria and an Ethiopian Official Before · c. AD 34 385

The Baptism of the Gentile Cornelius After · c. AD 40 392

← The Gospel Reaches Samaria and an Ethiopian Official Earlier · c. AD 34
→ The Baptism of the Gentile Cornelius Later · c. AD 40

THE APOSTOLIC AGE

The Baptism of the Gentile Cornelius

c. AD 40 · Estimated date

Acts tells how Peter, after a vision at Joppa, enters the house of the Roman centurion Cornelius at Caesarea, preaches there, and has him and his household baptised without circumcision, and how the church in Jerusalem accepts what he has done.



Acts introduces Cornelius as a centurion of the Italian cohort at Caesarea Maritima (Acts 10:1), the city where it later shows the Roman governor of Judea in residence (Acts 23:33). Acts calls him a devout man who feared God with all his household, gave generously to the needy and prayed constantly (Acts 10:1–2). He was a Gentile, and uncircumcised (Acts 10:45) (Acts 11:3).

According to Acts, an angel appeared to Cornelius in a vision one afternoon and told him to send to Joppa for a man named Simon Peter (Acts 10:3–8). The next day, as the messengers were on their way, Peter went up to pray on the roof of the house where he was staying. He fell into a trance and saw a great sheet let

down from heaven, holding all kinds of animals, reptiles and birds. A voice told him to kill and eat. Peter refused, since he had never eaten anything unclean, and the voice answered: "What God has cleansed, you must not call unclean." This happened three times (Acts 10:9–16). While he was wondering what it meant, the messengers arrived, and the Spirit told him to go with them (Acts 10:17–23).

At Caesarea Cornelius had gathered his relatives and friends. Peter told them that it was unlawful for a Jew to associate with a foreigner or visit him, but that God had shown him he should call no person unclean (Acts 10:24–29). He then spoke about Jesus: his work in Galilee and Judea, his death, his resurrection on the third day, and the forgiveness of sins through his name for everyone who believes (Acts 10:34–43). While he was still speaking, Acts says, the Holy Spirit fell on all who were listening, and the Jewish believers who had come with Peter heard them speaking in other languages and praising God. Peter asked whether anyone could refuse them water for baptism, and ordered that they be baptised (Acts 10:44–48).

When Peter returned to Jerusalem, believers there who held to circumcision took him to task: "You went in to uncircumcised men, and ate with them!" Peter told the whole story in order and asked how he could have stood in God's way. They fell silent and then said, "Then God has also granted to the Gentiles repentance to life!" (Acts 11:1–18).

Acts has already told of an Ethiopian baptised by Philip and will next tell of preaching to "Hellenists" at Antioch (Acts 8:38) (Acts 11:20–21); see the Church at Antioch, Where Believers Were First Called Christians. It gives the Cornelius story at far greater length and tells it twice (Acts 10:1–11:18). In this story an apostle is led to accept Gentiles, and the Jerusalem church agrees. Peter appeals to it again when the question of circumcision is argued out at the Council of Jerusalem (Acts 15:7–11).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives no date. It tells the story after Saul's first visit to Jerusalem and departure for Tarsus (Acts 9:26–30) and before the persecution by Herod Agrippa (Acts 12:1), who ruled Judea from AD 41 until his death in 44; see Herod Agrippa Kills James and Dies at Caesarea. That leaves the later 30s or the opening years of the

40s. The timeline's "about AD 40" marks this interval and is not a year fixed by any source. No other New Testament book mentions Cornelius.

Primary sources

Scripture

Acts 10:1; Acts 23:33; Acts 10:1–2; Acts 10:45; Acts 11:3; Acts 10:3–8; Acts 10:9–16; Acts 10:17–23; Acts 10:24–29; Acts 10:34–43; Acts 10:44–48; Acts 11:1–18; Acts 8:38; Acts 11:20–21; Acts 10:1–11:18; Acts 15:7–11; Acts 9:26–30; Acts 12:1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Caesarea Maritima, Joppa
Who Peter, Cornelius
Threads Mission and Expansion

In context

GROWS OUT OF

The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385

LEADS TO

The Council of Jerusalem c. AD 49 407

MISSION AND EXPANSION

The Conversion of Paul Before · c. AD 31–36 388

The Church at Antioch, Where Believers Were First Called Christians After · c. AD 43 395

← The Conversion of Paul Earlier · c. AD 31–36
→ The Church at Antioch, Where Believers Were First Called Christians Later · c. AD 43

THE APOSTOLIC AGE

The Church at Antioch, Where Believers Were First Called Christians

c. AD 43 · Estimated date

Acts tells how believers scattered from Jerusalem begin to preach to non-Jews at Antioch in Syria. Barnabas is sent to them and brings Saul from Tarsus. Acts says that the disciples were first called Christians there and that the church sent famine relief to Judea.



Josephus calls Antioch the metropolis of Syria, ranks it third among the cities of the Roman empire, and says that it had a large and long-established Jewish community, which had drawn many Greeks to its worship (Josephus, Jewish War 3.29) (Josephus, Jewish War 7.43–45).

According to Acts, believers scattered by the persecution that followed Stephen's death travelled as far as Phoenicia, Cyprus and Antioch, speaking only to Jews. Some of them, men from Cyprus and Cyrene, began at Antioch to speak also to "Hellenists", by which Acts here appears to mean people who were not Jews,

since it sets them against "Jews only". A great number believed (Acts 11:19–21). The church in Jerusalem sent Barnabas to see what was happening. He was glad at what he found, and went to Tarsus to look for Saul, the future apostle Paul. He brought him back, and for a whole year the two met with the church and taught a large number of people (Acts 11:22–26).

"The disciples were first called Christians in Antioch" (Acts 11:26). The word is rare in the New Testament. It occurs twice more, once on the lips of King Agrippa II and once in a passage about suffering "as a Christian" (Acts 26:28) (1 Peter 4:16). The Roman historian Tacitus, writing of the year 64, says that it was the name the crowd gave them (Tacitus, Annals 15.44).

Acts says that prophets came down from Jerusalem and that one of them, Agabus, foretold a great famine over all the world, which came in the reign of Claudius. The disciples at Antioch decided to send help, each according to his means, to the believers in Judea, and sent it to the elders there by Barnabas and Saul (Acts 11:27–30). Josephus records a great famine in Judea under the procurators Fadus and Tiberius Alexander, during which Queen Helena bought grain in Egypt and figs in Cyprus for the people of Jerusalem (Josephus, Antiquities 20.101) (Josephus, Antiquities 20.51–53).

Acts lists the prophets and teachers of the church: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, who had been brought up with Herod the tetrarch, and Saul. While they were worshipping and fasting, Acts says, the Holy Spirit told them to set apart Barnabas and Saul for a new work, and they laid hands on them and sent them off (Acts 13:1–3). In Acts Antioch thus becomes the base of the mission to the Gentiles. Paul set out from it on each of his three journeys in Acts (Acts 15:35–40) (Acts 18:22–23). It was there that the dispute over circumcision broke out, and there that he confronted Peter over eating with Gentiles (Acts 15:1–2) (Galatians 2:11–14).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives a sequence without a year. The first preaching at Antioch follows the scattering after Stephen's death (Acts 11:19). Barnabas and Saul then teach there for "a whole year", and a famine foretold by Agabus comes "in the days of Claudius" (Acts 11:26–28). Claudius reigned from AD 41 to 54.

Josephus places a great famine in Judea under the procurators Fadus and Tiberius Alexander (Josephus, Antiquities 20.101). Fadus was sent out after the death of Agrippa I, which fell in AD 44 (see Herod Agrippa Kills James and Dies at Caesarea), and Alexander's successor arrived about the eighth year of Claudius, AD 48 (Josephus, Antiquities 19.363) (Josephus, Antiquities 20.103–104). Acts tells of Agrippa's death between the sending of the relief and its note that Barnabas and Saul had completed their service (Acts 11:30) (Acts 12:25). The year of teaching at Antioch therefore falls in the early or middle 40s, and the timeline places it about AD 43.

Primary sources

Scripture

Acts 11:19–21; Acts 11:22–26; Acts 11:26; Acts 26:28; 1 Peter 4:16; Acts 11:27–30; Acts 13:1–3; Acts 15:35–40; Acts 18:22–23; Acts 15:1–2; Galatians 2:11–14; Acts 11:19; Acts 11:26–28; Acts 11:30; Acts 12:25

The Jewish War Flavius Josephus · c. AD 75–79
3.29; 7.43–45

Annals Tacitus · c. AD 115–120
15.44

Jewish Antiquities Flavius Josephus · AD 93–94
20.101; 20.51–53; 19.363; 20.103–104

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Antioch
Who Barnabas, Paul
Threads Mission and Expansion

In context

GROWS OUT OF

The Conversion of Paul c. AD 31–36 388
The Martyrdom of Stephen c. AD 34 382

LEADS TO

Paul's First Missionary Journey c. AD 46–48 403
Paul Opposes Peter at Antioch c. AD 49 415
Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484
Christianity Takes Root in Edessa c. AD 201 528

MISSION AND EXPANSION

The Baptism of the Gentile Cornelius Before · c. AD 40 392
Paul's First Missionary Journey After · c. AD 46–48 403

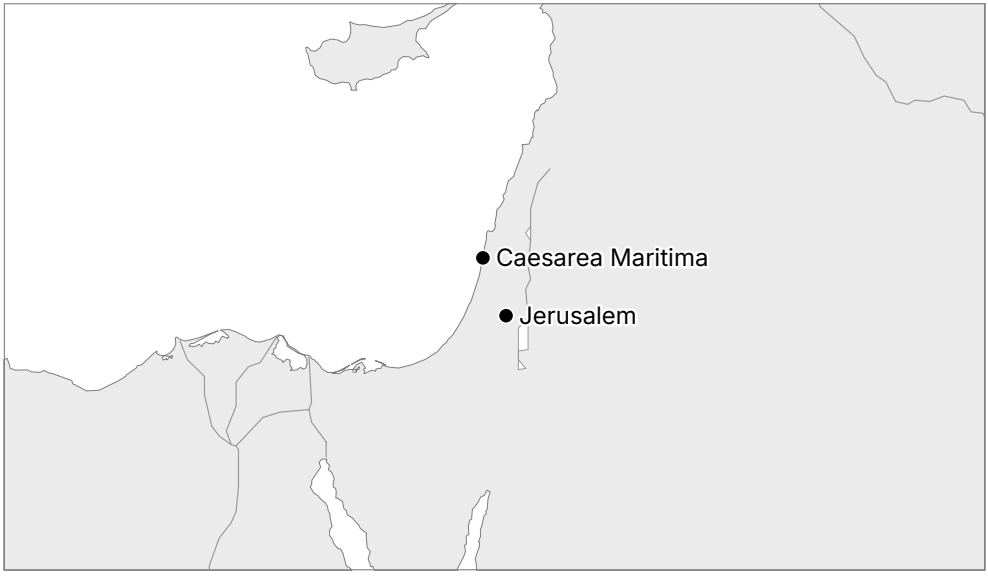
← The Baptism of the Gentile Cornelius Earlier · c. AD 40
→ Herod Agrippa Kills James and Dies at Caesarea Later · AD 44

THE APOSTOLIC AGE

Herod Agrippa Kills James and Dies at Caesarea

AD 44 · Firm date

Acts says that King Herod Agrippa I had the apostle James, son of Zebedee, put to death and imprisoned Peter, who escaped. The king died suddenly at Caesarea. Acts and Josephus both describe his death, and the figures Josephus gives put it in AD 44.



Herod Agrippa I was a grandson of Herod the Great (Josephus, Antiquities 19.274–275). The emperor Gaius made him king of the former tetrarchy of Philip, and Claudius, whom he had helped to the throne, gave him Judea and Samaria as well, so that from AD 41 he ruled the whole of his grandfather's kingdom (Josephus, Antiquities 18.237) (Josephus, Antiquities 19.274–275) (Cassius Dio, Roman History 60.8.2). Josephus describes him as generous and mild, a king who liked to live in Jerusalem and kept the Jewish law carefully (Josephus, Antiquities 19.328–331). Acts calls him "King Herod" (Acts 12:1).

Acts says that he "stretched out his hands to oppress some of the assembly". He had James Son of Zebedee, the brother of John and one of the Twelve, killed with the sword. Seeing that this pleased the people, he arrested Peter during the feast of Unleavened Bread and put him under a guard of sixteen soldiers, meaning to bring him out after the Passover (Acts 12:1–4).

On the night before he was to be brought out, Acts says, an angel woke Peter, who was sleeping in chains between two soldiers. The chains fell off, and the angel led him past the guards and through the iron gate, which opened by itself. Peter went to the house of Mary, the mother of John Mark, where many were praying, sent word of his escape "to James, and to the brothers", and left for another place. Herod had the guards executed (Acts 12:6–19).

The king then went down to Caesarea Maritima. In Acts, envoys from Tyre and Sidon had come to ask for peace. On an appointed day Herod, in royal robes, addressed them from his throne, and the people shouted, "The voice of a god, and not of a man!" At once, Acts says, an angel of the Lord struck him, "because he didn't give God the glory", and he was eaten by worms and died (Acts 12:19–23). Josephus, writing some fifty years after the event, tells it this way. At a festival in Caesarea in honour of the emperor, he says, Agrippa entered the theatre at dawn in a robe woven of silver, which blazed in the sun. His flatterers hailed him as a god, and he did not rebuke them. Then he saw an owl perched above him, took it for an omen, and was seized by violent pain in the belly. He was carried to the palace and died five days later, in his fifty-fourth year (Josephus, Antiquities 19.343–350).

The two accounts agree on the place, on a public appearance in splendid dress, on an acclamation that the king did not refuse and on the suddenness of what followed, and both treat his death as a punishment. They differ on what the gathering was and on the manner of his end. Claudius then put the kingdom under a Roman procurator, Cuspius Fadus (Josephus, Antiquities 19.360–363). Acts reports the execution of no other member of the Twelve (Acts 12:2). The James to whom Peter sends word is a different man, usually identified as James the Just, the Lord's brother, who appears from here on as the leading figure of the Jerusalem church (Acts 12:17) (Acts 15:13) (Galatians 1:19).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Josephus gives the reckoning, in the passage numbered 19.8.2 in Whiston's translation and 19.343–352 in the Greek text. Agrippa died in the seventh year of his reign: four years under Gaius and three under Claudius, in the last three of which he ruled Judea and Samaria as well (Josephus, Antiquities 19.350–351). Gaius made him king soon after becoming emperor (Josephus, Antiquities 18.237), which was on the death of Tiberius in March AD 37 (Suetonius, Tiberius 73.1), and Claudius added Judea and Samaria at the start of his own reign (Josephus, Antiquities 19.274–275) (Cassius Dio, Roman History 60.8.2), which began in January AD 41 (see Claudius). Josephus says that Agrippa had reigned three years over the whole of Judea when he came to Caesarea (Josephus, Antiquities 19.343–350), and three years from 41 is AD 44.

The month is less certain. Josephus says that the king was holding shows at Caesarea in honour of the emperor during a festival, but does not name the festival (Josephus, Antiquities 19.343–350). Acts places the execution of James and the arrest of Peter at Passover (Acts 12:3–4) and the king's death some time later (Acts 12:19–23); it does not say in which year of his reign the Passover fell.

Primary sources

Scripture

Acts 12:1; Acts 12:1–4; Acts 12:6–19; Acts 12:19–23; Acts 12:2; Acts 12:17; Acts 15:13; Galatians 1:19; Acts 12:3–4

Jewish Antiquities Flavius Josephus · AD 93–94
19.274–275; 18.237; 19.328–331; 19.343–350; 19.360–363; 19.350–351

Roman History Cassius Dio · c. AD 200–235
60.8.2

The Lives of the Twelve Caesars Suetonius · c. AD 120
Tiberius 73.1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Caesarea Maritima
Who Herod Agrippa I, James Son of Zebedee, Peter

Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

Pentecost AD 30 or 33 378

PERSECUTION AND MARTYRDOM

The Martyrdom of Stephen Before · c. AD 34 382

Paul's Arrest and Imprisonment at Caesarea After · c. AD 57–59 437

CHURCH AND STATE

The Trials before the Council and Pilate Before · AD 30 or 33 354

Claudius Expels Jews from Rome After · c. AD 49 411

← The Church at Antioch, Where Believers Were First Called Christians Earlier · c. AD 43
→ Paul's First Missionary Journey Later · c. AD 46–48

THE APOSTOLIC AGE

Paul's First Missionary Journey

c. AD 46–48 · Estimated date

Acts tells how Barnabas and Paul, sent out by the church at Antioch, preach in Cyprus and in the cities of southern Asia Minor, first in the synagogues and then to Gentiles, and found churches there before returning to Antioch.



According to Acts, the church at Antioch sent out Barnabas and Saul, with prayer, fasting and the laying on of hands (Acts 13:1–3). They sailed from Seleucia to Cyprus, Barnabas's home island, and preached in the synagogues of Salamis, with John Mark as their assistant (Acts 13:4–5) (Acts 4:36).

At Paphos, at the other end of the island, the proconsul Sergius Paulus sent for them. A Jewish magician named Bar-Jesus, also called Elymas, who was with the proconsul, opposed them. Acts says that Saul told him he would be blind for a time, that a mist and darkness fell on him at once, and that the proconsul believed. At this point Acts begins to call Saul by his other name, Paul, and usually to name

him first (Acts 13:6–13). They crossed to Perga in Pamphylia, where John Mark left them and went back to Jerusalem (Acts 13:13).

At Pisidian Antioch Paul was invited to speak in the synagogue. Acts gives the speech at length. It runs from the exodus to David, presents Jesus as David's promised descendant, put to death and raised by God, and declares that through him everyone who believes is justified from all that the law of Moses could not set right (Acts 13:14–41). The next sabbath almost the whole city gathered. When Jews of the city contradicted them, Paul and Barnabas said, "we turn to the Gentiles", and many Gentiles believed. The two were driven out of the district (Acts 13:44–51). At Iconium many Jews and Greeks believed, the city was divided, and after a long stay the two fled from an attempt to stone them (Acts 14:1–6).

At Lystra, Acts says, Paul healed a man who had been lame from birth. The crowd shouted in Lycaonian that the gods had come down, called Barnabas Zeus and Paul Hermes (Jupiter and Mercury in some English versions), and the priest of Zeus brought oxen to sacrifice. The two tore their clothes and protested that they were only men, bringing news of the living God who made heaven and earth (Acts 14:8–18). Then Jews arrived from Antioch and Iconium and won over the crowd. Paul was stoned and dragged out of the city for dead, but got up and went on the next day to Derbe (Acts 14:19–20). Paul's own list of his sufferings includes the words "Once I was stoned" (2 Corinthians 11:25).

From Derbe they went back through Lystra, Iconium and Antioch, encouraging the new disciples and appointing elders in each church. They then came down to the coast and sailed for Antioch in Syria, where they reported that God "had opened a door of faith to the nations" (Acts 14:21–28). The churches founded on this journey included Gentiles (Acts 14:27). In Acts, whether such converts had to be circumcised and keep the law of Moses is the question that takes Paul and Barnabas to Jerusalem (Acts 15:1–5).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives no dates for the journey, and Paul's letters give no account of it; 2 Timothy recalls persecutions "at Antioch, Iconium, and Lystra" (2 Timothy 3:11). Acts places it after the death of Herod Agrippa (Acts 12:23–25), which fell in AD 44 (see Herod Agrippa Kills James and Dies at Caesarea), and before the meeting

in Jerusalem (Acts 15:1–2), which is itself put at about AD 48 or 49; see the Council of Jerusalem. It names the proconsul of Cyprus, Sergius Paulus, but gives no year for his term (Acts 13:7). The length of the journey is not stated either: Acts speaks of "a long time" at Iconium and again at Antioch afterwards (Acts 14:3, 28).

Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), dates the journey to 45–47. The timeline's 46–48 is an estimate of the same kind and could move a year either way.

Primary sources

Scripture

Acts 13:1–3; Acts 13:4–5; Acts 4:36; Acts 13:6–13; Acts 13:13; Acts 13:14–41; Acts 13:44–51; Acts 14:1–6; Acts 14:8–18; Acts 14:19–20; 2 Corinthians 11:25; Acts 14:21–28; Acts 14:27; Acts 15:1–5; 2 Timothy 3:11; Acts 12:23–25; Acts 15:1–2; Acts 13:7; Acts 14:3, 28

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Antioch, Paphos, Pisidian Antioch, Lystra
Who Paul, Barnabas, John Mark
Threads Mission and Expansion

In context

GROWS OUT OF

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

LEADS TO

The Council of Jerusalem c. AD 49 407

MISSION AND EXPANSION

The Church at Antioch, Where Believers Were First Called Christians Before · c. AD 43 395

The Council of Jerusalem After · c. AD 49 407

← Herod Agrippa Kills James and Dies at Caesarea Earlier · AD 44
→ The Council of Jerusalem Later · c. AD 49

THE APOSTOLIC AGE

The Council of Jerusalem

c. AD 49 · Estimated date

Acts tells how Paul and Barnabas go up from Antioch to Jerusalem to settle whether Gentile believers must be circumcised, and how the apostles and elders decide that they need not be. Whether the meeting Paul describes in Galatians is the same one is disputed.



The churches founded from Antioch included Gentiles (Acts 14:27). Acts says that men came down from Judea and taught that without circumcision according to the custom of Moses they could not be saved. After sharp argument the church sent Paul, Barnabas and others to the apostles and elders in Jerusalem (Acts 15:1–2).

In Acts the matter is argued before the apostles and elders. Believers from the party of the Pharisees said that the Gentiles must be circumcised and keep the law of Moses (Acts 15:4–6). Peter recalled that God had given the Spirit to Gentiles through his own preaching, and asked why they should be given a yoke that

neither their ancestors nor they themselves had been able to bear (Acts 15:7–11). Then James the Just spoke. He quoted words of the prophets about the rest of humankind seeking the Lord and gave his judgement: Gentiles who turn to God should not be troubled, but should abstain from things polluted by idols, from sexual immorality, from what is strangled and from blood (Acts 15:13–21). The quotation is from Amos, where the Hebrew text speaks instead of possessing "the remnant of Edom" (Amos 9:11–12).

Acts gives the text of a letter that carried the decision to the Gentile believers of Antioch, Syria and Cilicia, taken by Judas Barsabbas and Silas. It laid on them "no greater burden" than these four abstentions, with the words "it seemed good to the Holy Spirit, and to us" (Acts 15:22–31).

Paul describes in Galatians a visit to Jerusalem at which the circumcision of Gentile believers was at issue; whether it is this meeting or an earlier visit is disputed (see the dating note). He went up "by revelation" with Barnabas, taking Titus, a Greek, and set out privately before the leaders the message he preached to the Gentiles. Titus was not compelled to be circumcised, and Paul says that he did not give way to "false brothers" who had come in to spy on their freedom. The leaders, Paul says, added nothing to him. James, Cephas and John, "reputed to be pillars", gave him and Barnabas the right hand of fellowship: they should go to the Gentiles, and the others to the circumcised. They asked only that he remember the poor (Galatians 2:1–10).

If the two accounts describe one meeting, they agree on the question, the chief persons and the outcome: circumcision was not required of Gentiles. They differ in several points. Acts describes an assembly of apostles, elders and church, and Paul a private meeting with the leaders. In Acts the church of Antioch sends him; Paul says he went by revelation. Galatians does not mention the letter or its four abstentions. Acts says that Paul delivered the decisions to his churches, and has James cite them again on Paul's last visit to Jerusalem (Acts 16:4) (Acts 21:25).

Paul goes on to tell of a dispute over how Jewish and Gentile believers were to eat together. When Cephas came to Antioch, he says, he ate with Gentiles until "some people came from James", then drew back, and Barnabas went with him. Paul opposed Cephas "to his face" (Galatians 2:11–14). Paul's own rule in 1 Corinthians is that a man called uncircumcised should not be circumcised, and in Acts James

repeats the decision on Paul's last visit to Jerusalem (1 Corinthians 7:18–19) (Acts 21:25).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts places the meeting between Paul's first journey and his second, on which he reached Corinth about AD 50; that arrival is tied to the Gallio inscription (see Paul Carries the Gospel into Europe). Allowing for the travel through Asia Minor and Macedonia that Acts describes in between (Acts 15:36–18:1), the meeting falls about AD 48 or 49. Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), puts it in 48; the timeline places it at 49.

Which visit Paul is describing in Galatians 2 is disputed, and the answer affects the dating of his whole career. He says it took place "after a period of fourteen years", and it is the second visit to Jerusalem that he mentions after his conversion (Galatians 1:18) (Galatians 2:1). In Acts the meeting about circumcision is Paul's third visit, after a second on which he and Barnabas brought famine relief (Acts 9:26) (Acts 11:29–30) (Acts 15:2). One view identifies the visit of Galatians 2 with the meeting of Acts 15, as J. B. Lightfoot did in *Saint Paul's Epistle to the Galatians* (10th ed., 1890). Another identifies it with the famine visit, as William M. Ramsay argued in *St. Paul the Traveller and the Roman Citizen* (1895); on that view the letter to the Galatians may have been written before the meeting described in Acts 15. The narrative below sets the two accounts side by side and does not decide between these views.

Primary sources

Scripture

Acts 14:27; Acts 15:1–2; Acts 15:4–6; Acts 15:7–11; Acts 15:13–21; Amos 9:11–12; Acts 15:22–31; Galatians 2:1–10; Acts 16:4; Acts 21:25; Galatians 2:11–14; 1 Corinthians 7:18–19; Acts 15:36–18:1; Galatians 1:18; Galatians 2:1; Acts 9:26; Acts 11:29–30; Acts 15:2

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Antioch
Who James the Just, Peter, Paul, Barnabas

Threads Creeds and Councils, Mission and Expansion, Covenant and Promise

In context

GROWS OUT OF

Paul's First Missionary Journey c. AD 46–48 403
The Baptism of the Gentile Cornelius c. AD 40 392

LEADS TO

Paul Opposes Peter at Antioch c. AD 49 415
Paul Carries the Gospel into Europe c. AD 49–52 419
The Death of James, the Brother of the Lord AD 62 445
The Didache, an Early Church Manual c. AD 50–120 470
The First Council of Nicaea May AD 325 584

CREEDS AND COUNCILS

Irenaeus Sets Out the Rule of Faith After · c. AD 180 515

MISSION AND EXPANSION

Paul's First Missionary Journey Before · c. AD 46–48 403
Paul Opposes Peter at Antioch After · c. AD 49 415

COVENANT AND PROMISE

The Burial and Resurrection Before · AD 30 or 33 364

← Paul's First Missionary Journey Earlier · c. AD 46–48
→ Claudius Expels Jews from Rome Later · c. AD 49

THE APOSTOLIC AGE

Claudius Expels Jews from Rome

c. AD 49 · Estimated date

The emperor Claudius orders Jews to leave Rome after disturbances that Suetonius links to one “Chrestus”. Acts names Aquila and Priscilla, whom Paul meets at Corinth, among those who left. Whether “Chrestus” means Christ is disputed.



In his Life of Claudius, written about AD 120, the biographer Suetonius lists among the emperor’s dealings with foreign peoples one sentence about the Jews of Rome: since they “constantly made disturbances at the instigation of Chrestus”, he expelled them from the city (Suetonius, Claudius 25.4). He says nothing more about the disturbances or about Chrestus.

Acts mentions such an order. When Paul came to Corinth he found there a Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla, “because Claudius had commanded all the Jews to depart from Rome”. Paul stayed and worked with them, since they shared his trade of tentmaking

(Acts 18:1–3). Acts does not say what caused the order or whether the couple were already believers in Jesus.

Two later writers add to the picture, and complicate it. Cassius Dio, in the early third century, says that Claudius did not drive the Jews out, because their numbers would have made that hard to do without a riot, but ordered them not to hold meetings while keeping their ancestral way of life (Cassius Dio, Roman History 60.6.6). The Christian historian Orosius, early in the fifth century, repeats Suetonius's sentence with the name written "Christus", dates the expulsion to the ninth year of Claudius, and adds that it cannot be determined whether the emperor acted against Jews who were rioting against Christ or meant Christians to be expelled as well (Orosius, History against the Pagans 7.6.15–16).

Who Chrestus was is not settled. On one reading the name is a form of "Christus", and Suetonius has passed on a confused report of disputes among the Jews of Rome about Jesus. On the other he means a man named Chrestus who was in Rome at the time. The dating note names a work for each reading. If the first is right, there were believers in Jesus in Rome within about twenty years of the crucifixion. Neither Suetonius nor Acts says so.

Paul's letter to the Romans, written some years later, greets Prisca and Aquila and the church that met in their house. The letter is addressed to a community that he had not founded and had not yet visited (Romans 16:3–5) (Romans 1:8–13) (Romans 15:20–24).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Suetonius gives no date; his Life of Claudius is arranged by subject (Suetonius, Claudius 25.4). Two years are proposed.

AD 49 rests on two things. Orosius, a Christian historian of the early fifth century, puts the expulsion in the ninth year of Claudius, which ran from January 49 to January 50 (Orosius, History against the Pagans 7.6.15–16). He names Josephus as his authority. Dixon Slingerland, "Suetonius *Claudius* 25.4, Acts 18, and Paulus Orosius' *Historiarum adversum paganos libri VII*: Dating the Claudian Expulsion(s) of Roman Jews", *Jewish Quarterly Review* 83 (1992), pp. 127–144, finds no source for such a statement in Josephus and judges the date to be

Orosius's own construction. And Acts says that Aquila and Priscilla had "recently" come from Italy when Paul reached Corinth (Acts 18:2), an arrival that the Gallio inscription puts at about AD 50; see Paul Carries the Gospel into Europe. Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), dates the edict to 49.

AD 41 rests on Cassius Dio, who reports under the first year of Claudius that the emperor did not expel the Jews, because they were too many, but forbade them to hold meetings (Cassius Dio, Roman History 60.6.6); his next year begins three chapters later (Cassius Dio, Roman History 60.9.1–10.1). Gerd Lüdemann, *Paul, Apostle to the Gentiles: Studies in Chronology* (1984), dates the order that Acts mentions to 41 on this ground. Slingerland, *Claudian Policymaking and the Early Imperial Repression of Judaism at Rome* (1997), argues that Dio and Suetonius describe two different measures. Tacitus's account of the year 49 survives and does not mention an expulsion (Tacitus, Annals 12.5–24). The timeline places the event at about 49 and marks the date as an estimate.

On Chrestus, J. C. Rolfe's note on the passage in the Loeb edition of Suetonius (1914) takes the name as another form of Christus and thinks it probable, though uncertain, that Suetonius has made an error of chronology and is not speaking of some Jew of that name. Slingerland, in the book named above, argues that nothing in the sentence points to Jesus.

Primary sources

Scripture

Acts 18:1–3; Romans 16:3–5; Romans 1:8–13; Romans 15:20–24; Acts 18:2

The Lives of the Twelve Caesars Suetonius · c. AD 120
Claudius 25.4

Roman History Cassius Dio · c. AD 200–235
60.6.6; 60.9.1–10.1

Seven Books of History against the Pagans Paulus Orosius · c. AD 417
7.6.15–16

Annals Tacitus · c. AD 115–120
12.5–24

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Claudius, Aquila, Priscilla
Threads Church and State

In context

LEADS TO

The Great Fire of Rome and Nero's Persecution AD 64 449

CHURCH AND STATE

Herod Agrippa Kills James and Dies at Caesarea Before · AD 44 399

Paul's Arrest and Imprisonment at Caesarea After · c. AD 57–59 437

← The Council of Jerusalem Earlier · c. AD 49
→ Paul Opposes Peter at Antioch Later · c. AD 49

THE APOSTOLIC AGE

Paul Opposes Peter at Antioch

c. AD 49 · Estimated date

Paul tells the Galatians how Cephas, who had been eating with Gentile believers at Antioch, withdrew when people came from James, and how he rebuked him in front of everyone. Whether this came before or after the council of Jerusalem in Acts 15 is disputed.



The account is Paul's own, written to the churches of Galatia (Galatians 1:1–2). In the text that the New Revised Standard Version translates he calls the other apostle Cephas, the name that John's Gospel explains as Peter (John 1:42); the World English Bible, which is quoted here, prints "Peter" in verses 11 and 14. When Cephas came to Antioch, Paul says, he ate with the Gentile believers. Then "some people came from James", and he drew back and kept apart, "fearing those who were of the circumcision". The other Jewish believers joined him in what Paul calls hypocrisy, and even Barnabas was carried along (Galatians 2:11–13). James is the Lord's brother, whom Paul has just named among the leaders in Jerusalem (Galatians 1:19) (Galatians 2:9).

Paul says that he opposed Cephas "to his face" and spoke to him in front of them all: "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?" (Galatians 2:11, 14). His words pass, with no marked break, into the argument of the whole letter: no one is justified by works of the law, and "if righteousness is through the law, then Christ died for nothing" (Galatians 2:15–21). He does not say how Cephas answered or how the matter ended.

Acts, in its account of these years at Antioch, mentions no visit of Peter (Acts 14:26–15:2) (Acts 15:30–40). It says that Peter had earlier been criticised in Jerusalem for eating with uncircumcised men (Acts 11:2–3). Of Paul and Barnabas at Antioch it reports a sharp quarrel over whether to take John Mark on their next journey, after which Barnabas sailed for Cyprus and Paul set out with Silas (Acts 15:36–40).

Later readers explained the passage in different ways. Clement of Alexandria, as Eusebius reports him, held that this Cephas was not the apostle but one of the seventy disciples who bore the same name (Eusebius, Church History 1.12.2). Jerome wrote in his commentary on Galatians, as he quotes it in his later reply to Augustine, that Peter did not sin and that Paul did not presume to rebuke one greater than himself: the rebuke was a matter of policy, not a real disagreement. He said that he was following Origen and other Greek commentators, who had used this reading to answer Porphyry, a critic who turned the passage against the apostles (Augustine, Letter 75.4–11 (from Jerome)).

Augustine of Hippo objected in two letters to Jerome, which the translation used here dates to 394 or 395 and to 397. If Paul wrote that Peter was at fault when he was not, he argued, a falsehood stands in Scripture and its authority is shaken throughout; Peter "was truly corrected" and Paul told the truth (Augustine, Letter 28.3–5) (Augustine, Letter 40.3–7). Jerome defended himself in 404, in the letter numbered 112 among his own and 75 among Augustine's (Augustine, Letter 75.4–11 (from Jerome)). Augustine replied the next year, held to his reading, and named Cyprian and Ambrose as authorities on his side (Augustine, Letter 82.4–8, 24).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Paul gives no date. He tells of the incident directly after the meeting in Jerusalem (Galatians 2:1–10) and joins the two only with the words "But when" (Galatians 2:11), so the order of events is inferred from the order of the telling.

If the meeting of Galatians 2 is the one described in Acts 15, the incident belongs to the stay of Paul and Barnabas at Antioch that followed it (Acts 15:30–35), about AD 49. J. B. Lightfoot, *Saint Paul's Epistle to the Galatians* (10th ed., 1890), in his note on 2:11, places it there. If the meeting of Galatians 2 is the earlier famine visit, the incident can be put before the meeting of Acts 15, with the people "from James" among the men who came down from Judea (Acts 15:1–2). William M. Ramsay, *St. Paul the Traveller and the Roman Citizen* (1895), chapter 7, argues for that order. The dating note on the council of Jerusalem sets out the wider question. The timeline places the incident after the council and marks the year as approximate.

Primary sources

Scripture

Galatians 1:1–2; John 1:42; Galatians 2:11–13; Galatians 1:19; Galatians 2:9; Galatians 2:11, 14; Galatians 2:15–21; Acts 14:26–15:2; Acts 15:30–40; Acts 11:2–3; Acts 15:36–40; Galatians 2:1–10; Galatians 2:11; Acts 15:30–35; Acts 15:1–2

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
1.12.2

Letters Augustine of Hippo · AD 386–430
75.4–11 (from Jerome); 28.3–5; 40.3–7; 82.4–8, 24

Every citation on this page was independently checked against its source on 3 October 2026.

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Where Antioch
Who Paul, Peter, Barnabas, James the Just
Threads Mission and Expansion

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GROWS OUT OF

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

The Council of Jerusalem c. AD 49 407

MISSION AND EXPANSION

The Council of Jerusalem Before · c. AD 49 407
Paul Carries the Gospel into Europe After · c. AD 49–52 419

← Claudius Expels Jews from Rome Earlier · c. AD 49
→ Paul Carries the Gospel into Europe Later · c. AD 49–52

THE APOSTOLIC AGE

Paul Carries the Gospel into Europe

c. AD 49–52 · Estimated date

With Silas and Timothy, Paul crosses from Asia Minor to Macedonia and founds churches at Philippi, Thessalonica and Corinth. Acts brings him before the proconsul Gallio at Corinth, whose year of office an inscription at Delphi puts at about AD 51–52.



In Acts, after the meeting in Jerusalem Paul proposed to revisit the churches he and Barnabas had founded. They disagreed so sharply over taking John Mark that they parted. Barnabas sailed with Mark for Cyprus, and Paul took Silas through Syria and Cilicia (Acts 15:36–41). At Lystra he added Timothy, the son of a Jewish mother and a Greek father, and circumcised him (Acts 16:1–3). Acts says that the Spirit kept them from preaching in Asia and Bithynia, and that at Troas Paul saw in a vision a man of Macedonia asking for help. They sailed at once. Here the narrator of Acts first writes “we” (Acts 16:6–11).

At Philippi, a Roman colony, a dealer in purple cloth named Lydia was baptised with her household and took the travellers into her house (Acts 16:12–15). Acts says that Paul drove a spirit out of a slave girl who told fortunes and that her owners had him and Silas beaten with rods and jailed. It tells how an earthquake opened the prison at midnight, the jailer was baptised with his household, and the magistrates came to appease them on learning that the two were Roman citizens (Acts 16:16–40). Paul recalls being "shamefully treated" at Philippi (1 Thessalonians 2:2).

At Thessalonica Paul argued in the synagogue on three sabbaths that the Christ had to suffer and rise. Some Jews and many Greeks joined him, and a mob then accused the believers of proclaiming "another king, Jesus" (Acts 17:1–9). He was sent on to Beroea and from there to Athens (Acts 17:10–15). In Athens, Acts has him speak before the Areopagus. Starting from an altar inscribed "To an unknown god", he proclaimed the God who made the world and will judge it through a man he raised from the dead. Some mocked, and a few believed (Acts 17:16–34).

At Corinth Paul lodged and worked with Aquila and Priscilla, was rejoined by Silas and Timothy, and when the synagogue turned against him moved to the house next door. Crispus, the ruler of the synagogue, believed. Paul stayed eighteen months (Acts 18:1–11). Acts next tells how Jews of the city brought him before the proconsul Gallio, charging that he taught people to worship God contrary to the law. Gallio answered that he would not judge questions about "words and names and your own law", and dismissed the case (Acts 18:12–17). Paul later sailed by way of Ephesus to Caesarea and returned to Antioch (Acts 18:18–22).

Paul's letters confirm the outline: Philippi, then Thessalonica, then Athens, and preaching at Corinth with Silvanus and Timothy (1 Thessalonians 2:2) (1 Thessalonians 3:1) (2 Corinthians 1:19). They differ in a detail. Paul says that he sent Timothy back to Thessalonica from Athens, while in Acts Silas and Timothy stay in Beroea and rejoin him only at Corinth (1 Thessalonians 3:1–2) (Acts 17:14–15) (Acts 18:5). These are the first churches in Macedonia and Greece that Acts records. On the usual dating Paul wrote the first of his surviving letters during this journey; see the Letters of Paul.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives intervals and one synchronism. Paul stayed at Corinth "a year and six months", was brought before the tribunal "when Gallio was proconsul of Achaia", and stayed "many more days" afterwards (Acts 18:11–12, 18).

The inscription from Delphi dates Gallio. It is a copy on stone of a letter of Claudius, and it survives in fragments. In lines 5–6 the stone has the end of a name, then "Gallio" and the words "my friend and proconsul", of which some letters are restored. The editors complete the name as Junius; the verb that makes Gallio the source of a report to the emperor is also their restoration. In line 2 the numeral 26 survives. The editors restore before it the word *imperator*, so that it counts the emperor's acclamations, and they restore his year of tribunician power, which is lost, as the twelfth (Gallio inscription (FD III 4, 286) lines 2 and 5–6). The twenty-seventh acclamation had followed by that twelfth year, which ran from 25 January 52 to 24 January 53 (CIL VI 1256), so the letter was written no later than that year. James H. Oliver, who re-edited the letter in *Hesperia* 40 (1971), pp. 239–240, heads the text "A.D. 52" and judges that Gallio was probably still proconsul when the emperor wrote.

Achaia had been governed since AD 44 by proconsuls chosen by lot (Cassius Dio, Roman History 60.24.1). Dio says that such governors held office for a year (Cassius Dio, Roman History 53.13.2), and Claudius required them to leave Rome by the middle of April (Cassius Dio, Roman History 60.17.3), so that a term began in the late spring or the summer. A proconsul in office in the first half of 52 would therefore have arrived in 51, and Gallio's year is commonly put from the summer of 51 to the summer of 52, as in R. M. Gummere's note on Seneca's letter in the Loeb edition (1925). If the letter was written later in 52, a term of 52–53 is possible. Seneca says that Gallio took ship at once when he began to run a fever in Achaia (Seneca, Moral Letters 104.1), so he may not have served a full year; Tacitus calls Seneca his brother (Tacitus, Annals 15.73).

Acts does not say at what point in the eighteen months the hearing fell. Counting back from 51 or 52 puts Paul's arrival at Corinth about AD 50, and the start of the journey, after the meeting in Jerusalem, about 49. Rainer Riesner, *Paul's*

Early Period: Chronology, Mission Strategy, Theology (1998), has Paul in Corinth in 50–51.

Primary sources

Scripture

Acts 15:36–41; Acts 16:1–3; Acts 16:6–11; Acts 16:12–15; Acts 16:16–40; 1 Thessalonians 2:2; Acts 17:1–9; Acts 17:10–15; Acts 17:16–34; Acts 18:1–11; Acts 18:12–17; Acts 18:18–22; 1 Thessalonians 3:1; 2 Corinthians 1:19; 1 Thessalonians 3:1–2; Acts 17:14–15; Acts 18:5; Acts 18:11–12, 18

The Gallio Inscription from Delphi Issued in the name of the emperor Claudius · AD 52
lines 2 and 5–6

The Dedicatory Inscription of the Aqua Claudia Set up in the name of the emperor Claudius · AD 52
wiki.eagle-network.eu

Roman History Cassius Dio · c. AD 200–235
60.24.1; 53.13.2; 60.17.3

Moral Letters to Lucilius Seneca the Younger · c. AD 62–65
104.1

Annals Tacitus · c. AD 115–120
15.73

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Where Philippi, Thessalonica, Athens, Corinth
Who Paul, Silas, Timothy, Lydia, Gallio
Threads Mission and Expansion

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The Letters of Paul c. AD 50–60 424

Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433

MISSION AND EXPANSION

Paul Opposes Peter at Antioch Before · c. AD 49 415
The Apostle Thomas and the Christians of India After · AD 52 429

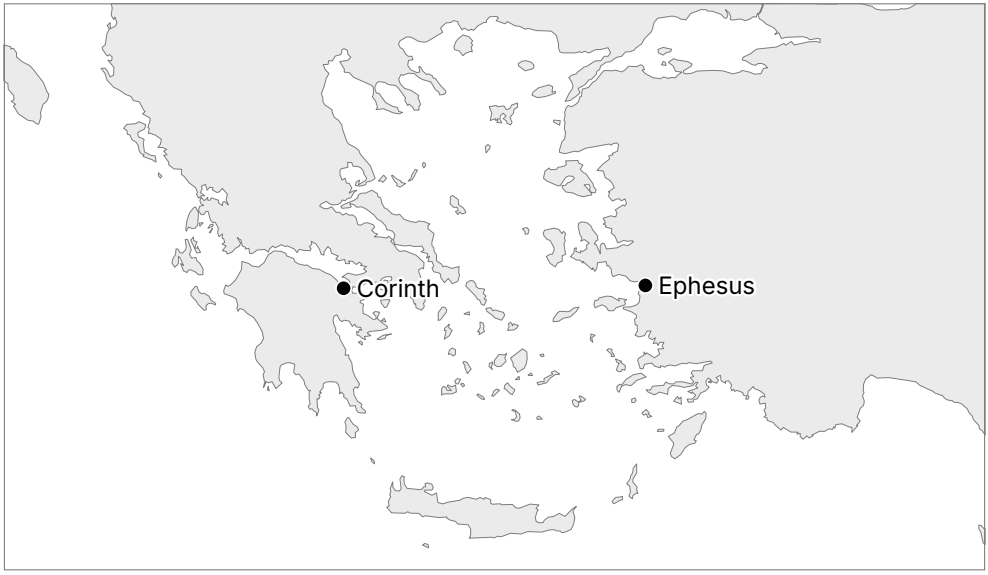
← Paul Opposes Peter at Antioch Earlier · c. AD 49
→ The Letters of Paul Later · c. AD 50–60

THE APOSTOLIC AGE

The Letters of Paul

c. AD 50–60 · Estimated date

In the course of his missions Paul writes letters to the churches he has founded and to others. On the usual dating they are older than the Gospels. They came to be collected and read alongside the Scriptures.



Paul wrote to his churches when he could not be with them (2 Corinthians 13:10). The first letter to the Thessalonians opens in the name of "Paul, Silvanus, and Timothy". It was written after Timothy, whom Paul had sent back from Athens, returned with good news of the new church, and it ends with the charge that it be read to all the believers (1 Thessalonians 1:1) (1 Thessalonians 3:1–6) (1 Thessalonians 5:27). On the usual dating it was written about AD 50–51 at Corinth, earlier than the Gospels as most scholars date them; see the Four Gospels Are Written.

The others likewise answer to particular needs. Galatians is a protest to churches that were turning to "a different good news" (Galatians 1:6–9). 1 Corinthians, written at Ephesus, replies to reports of division and to questions the Corinthi-

ans had put in writing (1 Corinthians 1:11) (1 Corinthians 7:1) (1 Corinthians 16:8). Romans introduces Paul and his message to a church he had not yet visited, as he was about to take a collection to Jerusalem and hoped to go on to Spain (Romans 1:8–15) (Romans 15:23–28).

The letters show how they were made. Several name co-senders (1 Corinthians 1:1) (Philippians 1:1). Paul dictated at least some of them: the scribe of Romans adds his own greeting, "I, Tertius, who write the letter", and Paul closes other letters with a line in his own hand (Romans 16:22) (1 Corinthians 16:21) (Galatians 6:11). The letter to the Colossians asks that it be read at Laodicea as well and exchanged for a letter from there (Colossians 4:16).

They hold early written statements of what the first Christians believed. Paul reminds the Corinthians of what he had himself "received" and passed on: that Christ died for our sins according to the Scriptures, was buried, was raised on the third day, and appeared to Cephas, to the Twelve and to many others (1 Corinthians 15:3–8). Romans sets out its theme as the good news that is "the power of God for salvation for everyone who believes" (Romans 1:16–17).

Thirteen letters in the New Testament bear Paul's name. 2 Thessalonians, itself one of the disputed letters, warns against a letter "as if from us" and points to the greeting in Paul's own hand as the mark of a real one (2 Thessalonians 2:2) (2 Thessalonians 3:17). Seven of the thirteen are generally treated as undisputed, and scholars are divided over the other six; the dating note lists them and names works that discuss them.

The letters came to be known beyond the churches they were written to, and to be gathered. About AD 96 the church of Rome could tell the Corinthians, "Take up the epistle of the blessed Apostle Paul" (1 Clement 47). 2 Peter speaks of "all of his letters" and sets them beside "the other Scriptures" (2 Peter 3:15–16). The papyrus book known as Papyrus 46 is divided between two libraries. The University of Michigan calls it the oldest known copy of Paul's writings, and dates it about AD 200 on one of its pages and to the third century on another (Papyrus 46 P.Mich.inv. 6238) (Papyrus 46 introduction). The Chester Beatty in Dublin calls it the earliest surviving collection of his letters and labels its leaf third century (Papyrus 46 CBL BP II f.61). Michigan's description gives the contents in this

order: Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians and 1 Thessalonians, with the last leaves lost (Papyrus 46 contents).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The letters carry no dates. They are dated by fitting what they say about Paul's movements into the framework of Acts, which the Gallio inscription anchors at Corinth in about AD 51–52 (see Paul Carries the Gospel into Europe). 1 Thessalonians was written when Timothy had just come back from Thessalonica (1 Thessalonians 3:6), which matches the stay at Corinth of about AD 50–51 (Acts 18:5). 1 Corinthians was written at Ephesus, 2 Corinthians after Paul had gone on to Macedonia, and Romans when he was about to carry the collection to Jerusalem (1 Corinthians 16:8) (2 Corinthians 7:5) (Romans 15:25–26); these belong to the years about 53–57 (see Paul in Ephesus and the Collection for Jerusalem). Philippians and Philemon were written in custody, in a place they do not name (Philippians 1:13) (Philemon). The date of Galatians depends on which churches it addresses and which Jerusalem visit it describes; see the Council of Jerusalem. Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), dates it to 48, before 1 Thessalonians; Raymond E. Brown, in the work named below, takes 1 Thessalonians to be the first of the letters.

Authorship. Thirteen letters bear Paul's name. Seven are generally treated as undisputed: Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians and Philemon. The other six are disputed: 2 Thessalonians, Colossians, Ephesians, 1 and 2 Timothy and Titus. Some scholars hold that Paul wrote them; others that followers wrote them in his name after his death. Raymond E. Brown, *An Introduction to the New Testament* (1997), treats the seven as undisputed and discusses the six in ascending order of doubt, ending with the letters to Timothy and Titus. D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (2nd ed., 2005), defend Paul's authorship of the letters to Timothy and Titus and contest Brown's estimate of how many scholars reject Ephesians. This wiki does not take a side. Hebrews names no author.

Primary sources

Scripture

2 Corinthians 13:10; 1 Thessalonians 1:1; 1 Thessalonians 3:1–6; 1 Thessalonians 5:27; Galatians 1:6–9; 1 Corinthians 1:11; 1 Corinthians 7:1; 1 Corinthians 16:8; Romans 1:8–15; Romans 15:23–28; 1 Corinthians 1:1; Philippians 1:1; Romans 16:22; 1 Corinthians 16:21; Galatians 6:11; Colossians 4:16; 1 Corinthians 15:3–8; Romans 1:16–17; 2 Thessalonians 2:2; 2 Thessalonians 3:17; 2 Peter 3:15–16; 1 Thessalonians 3:6; Acts 18:5; 2 Corinthians 7:5; Romans 15:25–26; Philippians 1:13; Philemon

The First Letter of Clement to the Corinthians The church of Rome; attributed to Clement · c. AD 96

47

Papyrus 46 c. AD 200 or third century

P.Mich.inv. 6238; introduction; CBL BP II f.61; contents

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Corinth, Ephesus
Who Paul, Timothy
Threads Scripture and Canon

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Marcion Breaks with the Roman Church c. AD 144 496

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The Community of the Dead Sea Scrolls Before · c. 150 BC – AD 68 258

The Four Gospels Are Written After · c. AD 65–100 458

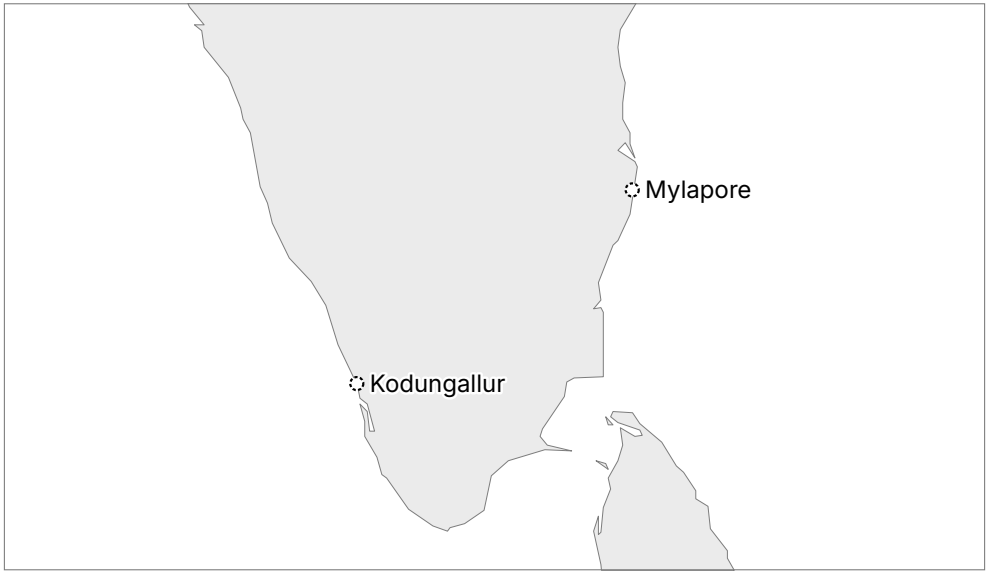
← Paul Carries the Gospel into Europe Earlier · c. AD 49–52
→ The Apostle Thomas and the Christians of India Later · AD 52

THE APOSTOLIC AGE

The Apostle Thomas and the Christians of India

AD 52 · Traditional date

Tradition holds that the apostle Thomas preached in India and died there. The oldest account cited, the Acts of Thomas, sets him at the court of a King Gundaphoros; the tradition of Kerala and Mylapore is attested later. Cosmas reports churches in India about AD 547.



What is told of the apostle Thomas after the New Testament comes from later writings, and they do not agree on where he went. Eusebius, early in the fourth century, cites Origen for a tradition that Parthia was allotted to Thomas (Eusebius, Church History 3.1.1–3).

The *Acts of Thomas* send him to India. The apostles divide the world by lot, and India falls to Judas Thomas. He refuses to go, and Jesus sells him as a carpenter to Abbanes, a merchant of "Gundaphoros, the king of the Indians" (Acts of Thomas 1–2). Given money to build the king a palace, Thomas spends it on the poor. The king's brother dies, is shown the palace in heaven and returns to life, and

both brothers receive the seal from the apostle (Acts of Thomas 17–27). In the kingdom of another ruler, Misdeus, four soldiers spear Thomas on a mountain. He is laid in a royal tomb, and one of the brethren later carries his bones away to the West (Acts of Thomas Consummation of Thomas).

A king Gondophares is known from coins. The British Museum's catalogue of 1886 reports that they were found at Begram and in the Punjab, in the north-west of the subcontinent (Coins of Gondophares, British Museum Catalogue (1886) pp. xliii–xlv). The king of the Acts thus bears the name of a ruler of that region, far from Kerala and Mylapore.

In the fourth century Ephrem the Syrian, who spent his last years at Edessa, has the devil lament: "The Apostle whom I slew in India is before me in Edessa." He speaks of a merchant who brought the bones there (Ephrem, Nisibene Hymns 42.1–3). Gregory of Nazianzus pairs Thomas with India as he pairs Peter with Judaea (Gregory of Nazianzus, Orations 33.11).

The evidence for Christians in India is separate from the story of Thomas. Eusebius passes on a report that Pantaenus of Alexandria went to India and found that Bartholomew had preached there before him (Eusebius, Church History 5.10.2–3). Cosmas Indicopleustes, about AD 547, knew of a church in Male, "where the pepper grows", and a bishop at Calliana appointed from Persia (Cosmas, Christian Topography 3 (McCrindle pp. 118–119)). He says that the church on Taprobane belonged to Persian Christians settled there (Cosmas, Christian Topography 11 (McCrindle p. 365)). Copper plates that their editor assigns, from the form of the letters, to the ninth century or the early tenth record a ruler's grant to a church built at Kollam by a man the text calls Maruvan Sapir Iso (Kollam copper plates pp. 62–63, 66, 69). None of these passages names Thomas.

The southern tradition appears later among the sources cited here. Marco Polo's book of 1298 says that the body of St Thomas lies in a small town in the province of Maabar, visited by Christian and Muslim pilgrims, and that the Christians who kept the church told how the saint was killed by an arrow shot at a peacock (Marco Polo, Travels 3.18). A chronology published by an eparchy of the Syro-Malabar Church dates his landing at Kodungallur to AD 52 and his martyrdom at Mylapore to AD 72 (Syro-Malabar Eparchy of Melbourne, Significant Dates AD 52 and 72).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

None of the ancient sources cited here gives a year for Thomas's coming to India. The year shown, AD 52, is the one that the Syro-Malabar Church, one of the churches of the Thomas Christians of Kerala, gives for his landing at Kodungallur, with AD 72 for his death at Mylapore, in a chronology published by its eparchy of Melbourne (Syro-Malabar Eparchy of Melbourne, Significant Dates AD 52 and 72); the page states the dates without naming a source for them.

The oldest account cited here, the *Acts of Thomas*, is anonymous and carries no date. M. R. James, *The Apocryphal New Testament* (1924), assigns it to the third century. He reports that by the weight of authority it was composed in Syriac and that the surviving Greek text is a translation, though he thought it still arguable that the work was first written in Greek. Percy Gardner, *The Coins of the Greek and Scythic Kings of Bactria and India in the British Museum* (1886), likewise speaks of legends of Thomas "dating from the third century". The King Gundaphoros of the Acts bears the name of a king whose coins Gardner dates not later than the middle of the first century AD (Coins of Gondophares, British Museum Catalogue (1886) pp. xliii–xlv). On that dating a king of the name reigned in or before the apostle's lifetime. The coins do not mention Thomas.

The entry is placed on the timeline at the traditional year and marked as tradition. The datable evidence for Christians in India, from the report about Pantaenus that Eusebius passes on to Cosmas about AD 547 and the copper plates of Kollam, is set out in the narrative.

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
3.1.1–3; 5.10.2–3

The Acts of Thomas Third century AD
1–2; 17–27; Consummation of Thomas

Coins of King Gondophares in the British Museum Struck in the name of Gondophares · Not later than the middle of the first century AD, according to the catalogue
pp. xliii–xlv

Nisibene Hymns Ephrem the Syrian · Mid fourth century, before AD 373
42.1–3

Orations Gregory of Nazianzus · c. AD 362–383
33.11

Christian Topography Cosmas Indicopleustes · c. AD 547
3 (McCrindle pp. 118–119); 11 (McCrindle p. 365)

The Kollam (Tarisappalli) Copper Plates Issued by Ayyan Adigal Tiruvadi, governor of Venad · Ninth or early tenth century; the fifth year of King Sthanu Ravi
pp. 62–63, 66, 69

The Travels of Marco Polo Marco Polo, written down by Rustichello of Pisa · 1298
3.18

Significant Dates in the History of the Syro-Malabar Church Syro-Malabar Eparchy of St Thomas the Apostle, Melbourne
AD 52 and 72

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Kodungallur, Mylapore
Who Thomas
Threads Mission and Expansion

In context

GROWS OUT OF

Pentecost AD 30 or 33 378

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MISSION AND EXPANSION

Paul Carries the Gospel into Europe Before · c. AD 49–52 419

Paul in Ephesus and the Collection for Jerusalem After · c. AD 53–57 433

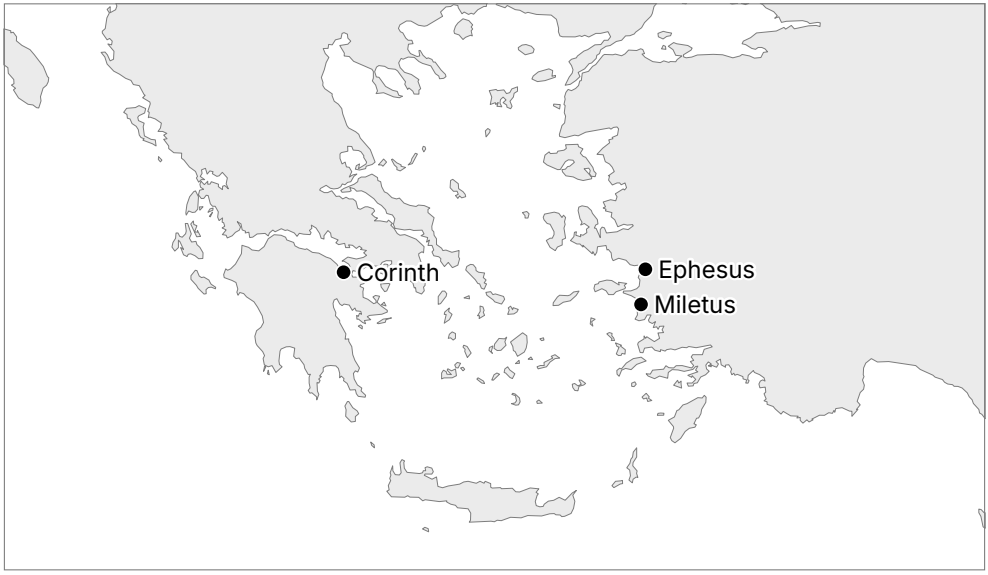
← The Letters of Paul Earlier · c. AD 50–60
→ Paul in Ephesus and the Collection for Jerusalem Later · c. AD 53–57

THE APOSTOLIC AGE

Paul in Ephesus and the Collection for Jerusalem

c. AD 53–57 · Estimated date

Paul works for some three years at Ephesus, then travels through Macedonia and Greece gathering money from his Gentile churches for the poor of Jerusalem, and sets out to deliver it in spite of warnings.



After some time at Antioch, Paul set out again through Galatia and Phrygia (Acts 18:22–23). Before he reached Ephesus, a Jew from Alexandria named Apollos had come there, an eloquent man who knew the Scriptures well and taught about Jesus but knew only the baptism of John. Priscilla and Aquila took him aside and explained the way more accurately, and he went on to Achaia (Acts 18:24–19:1).

Paul taught at Ephesus for three months in the synagogue and then for two years in the hall of Tyrannus, so that, Acts says, all who lived in the province of Asia heard the message (Acts 19:8–10). Acts tells of healings, of Jewish exorcists who tried to use the name of Jesus, and of magicians who burned their books (Acts 19:11–20). From Ephesus Paul wrote to Corinth, where the church had split into

parties that used the names of Paul, Apollos and Cephas (1 Corinthians 1:11–12) (1 Corinthians 16:8). He speaks of "many adversaries" in Ephesus and of a danger in Asia so grave that he despaired of life (1 Corinthians 16:9) (2 Corinthians 1:8–10). Acts tells of a riot: the silversmith Demetrius, whose trade was in shrines of Artemis, roused the craftsmen, and a crowd filled the theatre and shouted for two hours, "Great is Artemis of the Ephesians!", until the town clerk dismissed them (Acts 19:23–41).

Through these years Paul was organising a collection. He told the churches of Galatia and Corinth to set money aside on the first day of each week (1 Corinthians 16:1–4). He went on to Macedonia, where the churches gave beyond their means, and pressed Corinth to finish what it had begun a year before (Acts 20:1) (2 Corinthians 8:1–11). He then spent three months in Greece (Acts 20:2–3). His letter to the Christians of Rome, written as he was about to leave for Jerusalem, says that he is carrying the gift of Macedonia and Achaia to the poor among the believers there, and that he hopes afterwards to visit Rome on his way to Spain (Romans 15:23–28). The Gentiles, he wrote, had shared in the spiritual goods of the Jerusalem believers and owed them a share of their material ones. He asked for prayer that he would be rescued from the unbelievers in Judea and that the gift would be accepted (Romans 15:27, 30–31).

A plot made him return through Macedonia. He sailed from Philippi after the feast of Unleavened Bread and at Miletus sent for the elders of Ephesus, telling them that they would not see him again (Acts 20:3–6, 17–38). At Caesarea the prophet Agabus bound his own hands and feet with Paul's belt as a sign of what awaited him, and Paul went up to Jerusalem (Acts 21:8–17).

The letters to Corinth and to Rome come from these years. In the chapters of Acts cited here the collection is not described. In Paul's later defence before Felix he says that he came to bring alms and offerings to his nation (Acts 24:17).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts gives intervals, not years: three months in the synagogue at Ephesus and two years in the hall of Tyrannus (Acts 19:8–10), three years in all by the reckoning of the Miletus speech (Acts 20:31), three months in Greece (Acts 20:3), a departure

from Philippi after the days of Unleavened Bread and a wish to reach Jerusalem by Pentecost (Acts 20:6, 16).

These intervals hang between two outside points. The earlier is Gallio's term as proconsul of Achaia, which falls during Paul's previous stay at Corinth (Acts 18:12); see Paul Carries the Gospel into Europe. The later is the replacement of Felix by Festus, two years after Paul's arrest (Acts 24:27), and that year is itself disputed; see Paul's Arrest and Imprisonment at Caesarea. Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), puts Paul in Ephesus in 52–55 and his arrest in Jerusalem in 57. Other reconstructions move the whole sequence by a year or two in either direction.

Primary sources

Scripture

Acts 18:22–23; Acts 18:24–19:1; Acts 19:8–10; Acts 19:11–20; 1 Corinthians 1:11–12; 1 Corinthians 16:8; 1 Corinthians 16:9; 2 Corinthians 1:8–10; Acts 19:23–41; 1 Corinthians 16:1–4; Acts 20:1; 2 Corinthians 8:1–11; Acts 20:2–3; Romans 15:23–28; Romans 15:27, 30–31; Acts 20:3–6, 17–38; Acts 21:8–17; Acts 24:17; Acts 20:31; Acts 20:3; Acts 20:6, 16; Acts 18:12; Acts 24:27

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About this event

Where Ephesus, Corinth, Miletus
Who Paul, Apollos, Priscilla, Aquila
Threads Mission and Expansion

In context

GROWS OUT OF

Paul Carries the Gospel into Europe c. AD 49–52 419

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Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437

MISSION AND EXPANSION

The Apostle Thomas and the Christians of India Before · AD 52 429

Paul's Voyage to Rome After · c. AD 59–62 441

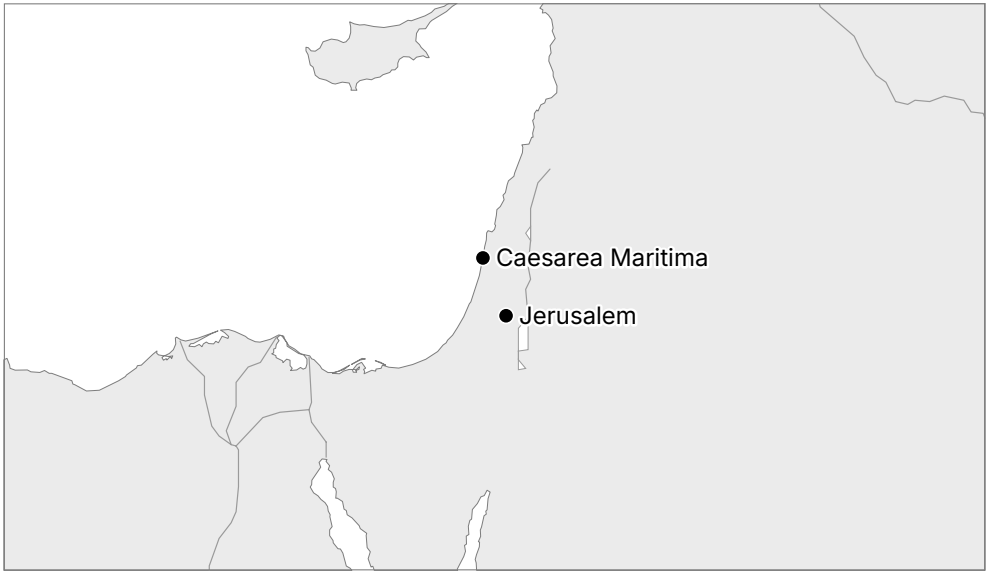
← The Apostle Thomas and the Christians of India Earlier · AD 52
→ Paul's Arrest and Imprisonment at Caesarea Later · c. AD 57–59

THE APOSTOLIC AGE

Paul's Arrest and Imprisonment at Caesarea

c. AD 57–59 · Estimated date

A riot in the temple puts Paul into Roman custody. He is held for two years at Caesarea under the governor Felix, defends himself before Festus and King Agrippa, and appeals to the emperor.



When Paul reached Jerusalem, James and the elders told him that thousands of Jewish believers, all zealous for the law, had heard that he taught Jews to abandon Moses. On their advice he joined four men who were under a vow and paid their expenses in the temple (Acts 21:17–26). There Jews from Asia seized him, shouting that he had brought Greeks into the holy place. The crowd dragged him out and was beating him when the Roman tribune, Claudius Lysias, came down with soldiers and put him in chains (Acts 21:27–36) (Acts 23:26). The tribune at first took him for the Egyptian who had lately led four thousand men into the wilderness (Acts 21:38); Josephus tells of an Egyptian prophet, with thirty thousand followers by his count, whose following Felix scattered at the Mount of Olives (Josephus, Jewish War 2.261–263).

Paul addressed the crowd from the barracks steps, avoided a flogging by declaring that he was a Roman citizen, and was brought before the council, where his claim to stand for the resurrection of the dead divided Pharisees from Sadducees (Acts 21:40–22:29) (Acts 22:30–23:10). Learning that more than forty men had sworn to kill him, the tribune sent him by night under guard to the governor at Caesarea Maritima (Acts 23:12–35).

The governor was Felix, a brother of Pallas, who had married Drusilla, a sister of King Agrippa (Josephus, Antiquities 20.137–143). Tacitus calls him a freedman and says that he exercised a king's power in the spirit of a slave (Tacitus, Histories 5.9). The high priest Ananias and an advocate charged Paul with stirring up riots as a leader of "the sect of the Nazarenes" and with trying to profane the temple; Paul replied that he had come to bring alms to his nation (Acts 24:1–21). Felix put off a decision, hoped for a bribe, and left Paul in custody for two years (Acts 24:22–27).

His successor, Porcius Festus, proposed a trial in Jerusalem. Paul refused and appealed to Caesar (Acts 25:1–12). Before sending him, Festus set the case before Agrippa and Bernice, who was the king's sister (Josephus, Antiquities 19.354). Paul told once more how he had been turned from persecutor to preacher, and Agrippa said that the man could have been released if he had not appealed (Acts 25:13–26:32).

Acts records the judgment of the tribune, of Festus and of Agrippa that Paul had done nothing deserving death (Acts 23:29) (Acts 25:25) (Acts 26:31). The appeal took him to Rome as a prisoner (Acts 27:1; 28:16). This account rests on Acts alone among the sources cited here; the passages of Josephus on the governors and the king do not mention Paul.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Acts supplies the intervals: Paul hoped to reach Jerusalem by Pentecost (Acts 20:16), and he had been held for two years when Felix was replaced by Festus (Acts 24:27). Neither Acts nor Josephus gives the year of that change of governors, and everything depends on it.

Josephus puts it under Nero and says that Felix escaped punishment because his brother Pallas then stood high in Nero's favour (Josephus, Antiquities 20.182). Tacitus records that Nero removed Pallas from his post in AD 55 (Tacitus, Annals 13.14), and on that ground a minority of scholars have put the arrival of Festus as early as 55 or 56. Most place it between 58 and 60. Paul addresses Felix as one who has judged the nation "for many years" (Acts 24:10), and the rising of the Egyptian, which Josephus tells among the events of Nero's reign, already lay in the past when Paul was arrested (Acts 21:38) (Josephus, Jewish War 2.250–263). Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), dates the arrest to 57 and the sending of Paul to Rome to 59, and the timeline follows that reckoning.

Primary sources

Scripture

Acts 21:17–26; Acts 21:27–36; Acts 23:26; Acts 21:38; Acts 21:40–22:29; Acts 22:30–23:10; Acts 23:12–35; Acts 24:1–21; Acts 24:22–27; Acts 25:1–12; Acts 25:13–26:32; Acts 23:29; Acts 25:25; Acts 26:31; Acts 27:1; 28:16; Acts 20:16; Acts 24:27; Acts 24:10

The Jewish War Flavius Josephus · c. AD 75–79
2.261–263; 2.250–263

Jewish Antiquities Flavius Josephus · AD 93–94
20.137–143; 19.354; 20.182

Histories Tacitus · c. AD 100–110
5.9

Annals Tacitus · c. AD 115–120
13.14

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Caesarea Maritima
Who Paul, Felix, Festus, Herod Agrippa II
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433

LEADS TO

Paul's Voyage to Rome c. AD 59–62 441

CHURCH AND STATE

Claudius Expels Jews from Rome Before · c. AD 49 411

The Great Fire of Rome and Nero's Persecution After · AD 64 449

PERSECUTION AND MARTYRDOM

Herod Agrippa Kills James and Dies at Caesarea Before · AD 44 399

The Death of James, the Brother of the Lord After · AD 62 445

← Paul in Ephesus and the Collection for Jerusalem Earlier · c. AD 53–57
→ Paul's Voyage to Rome Later · c. AD 59–62

THE APOSTOLIC AGE

Paul's Voyage to Rome

c. AD 59–62 · Estimated date

Sent to Italy as a prisoner, Paul is shipwrecked on Malta, winters there and reaches Rome, where he lives for two years under guard and teaches all who come to him. There the book of Acts ends.



Paul and other prisoners were handed to a centurion named Julius for the passage to Italy. The account is told in the first person plural, "we" (Acts 27:1–2); Irenaeus, writing about AD 180, took the narrator to be Luke, Paul's companion (Irenaeus, Against Heresies 3.14.1). At Myra the centurion moved his party onto a ship from Alexandria bound for Italy. It made slow progress and put in at Fair Havens in Crete. The safe season for sailing was over, and Paul warned against going on, but the centurion listened to the ship's master and its owner, and most wanted to reach a better harbour for the winter (Acts 27:5–12).

A gale drove the ship before it for fourteen days. The crew threw the cargo and tackle overboard. Paul told the company that an angel had said to him that he

must stand before Caesar and that no one on board would be lost. There were 276 people in the ship. It ran aground and broke up, and all of them reached the shore (Acts 27:13–44).

The island was Malta. Acts says that the islanders showed the survivors unusual kindness, that Paul shook off a viper unharmed, and that he healed the father of Publius, the chief man of the island (Acts 28:1–10). After three months they sailed in another Alexandrian ship by Syracuse and Rhegium to Puteoli, where they found believers. Christians from Rome came out along the road to meet them (Acts 28:11–15).

In Rome Paul was allowed to live by himself with a soldier to guard him. He called together the leaders of the Jewish community, who said that they had had no letters about him and wished to hear his views. Some were persuaded and others were not, and Paul declared that the message would go to the Gentiles (Acts 28:16–28). Acts closes with the words that he stayed two whole years in his own rented house, receiving all who came and teaching about Jesus "with all boldness, without hindrance" (Acts 28:30–31).

Acts does not say how the appeal ended. Letters written in Paul's name from prison name Aristarchus and Luke among those with him (Philemon 23–24) (Colossians 4:10, 14), and the letter to the Philippians sends greetings from "Caesar's household" (Philippians 4:22); none of them says where he was held. Eusebius, some 250 years later, assigns the mention of Aristarchus to this Roman custody and reports, as something said, that Paul was then released, preached again and came to Rome a second time (Eusebius, Church History 2.22.1–2). For that, see the Martyrdoms of Peter and Paul.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The voyage follows Paul's appeal before Festus (Acts 25:12), so its year depends on when Festus took office, which is disputed; see Paul's Arrest and Imprisonment at Caesarea. Within that frame Acts gives the seasons. The ship was still off Crete when "the Fast" had passed (Acts 27:9), which is the Day of Atonement in early autumn (Leviticus 16:29–30). The company spent three months on Malta (Acts 28:11), and Paul then lived two whole years in Rome (Acts 28:30).

Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology* (1998), has Paul sent to Rome in 59 and under house arrest there from 60 to 62, and the timeline follows that reckoning. Those who put Festus's arrival earlier or later move the voyage with it.

Primary sources

Scripture

Acts 27:1–2; Acts 27:5–12; Acts 27:13–44; Acts 28:1–10; Acts 28:11–15; Acts 28:16–28; Acts 28:30–31; Philemon 23–24; Colossians 4:10, 14; Philippians 4:22; Acts 25:12; Acts 27:9; Leviticus 16:29–30; Acts 28:11; Acts 28:30

Against Heresies Irenaeus of Lyons · c. AD 180
3.14.1

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
2.22.1–2

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About this event

Where Malta, Rome
Who Paul, Luke
Threads Mission and Expansion

In context

GROWS OUT OF

Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437

LEADS TO

The Great Fire of Rome and Nero's Persecution AD 64 449

The Martyrdoms of Peter and Paul c. AD 64–68 453

MISSION AND EXPANSION

Paul in Ephesus and the Collection for Jerusalem Before · c. AD 53–57 433

Christianity Takes Root in Edessa After · c. AD 201 528

← Paul's Arrest and Imprisonment at Caesarea Earlier · c. AD 57–59
→ The Death of James, the Brother of the Lord Later · AD 62

THE APOSTOLIC AGE

The Death of James, the Brother of the Lord

AD 62 · Firm date

While Judaea is between Roman governors, the high priest Ananus has James, the leader of the Jerusalem church, condemned and stoned. Josephus records it within a generation; Christian writers a century later tell a fuller story.



James appears in the New Testament as "the Lord's brother", whom Paul met in Jerusalem three years after his own conversion (Galatians 1:15–19). Paul counts him among those to whom the risen Christ appeared and among the "pillars" of the Jerusalem church (1 Corinthians 15:7) (Galatians 2:9). In Acts he gives the deciding opinion at the council on the Gentiles and receives Paul on his last visit (Acts 15:13–22) (Acts 21:18). The New Testament does not report his death.

The earliest surviving account is that of Josephus, written about thirty years after the event. Festus had died in office, and Nero had sent Albinus to replace him. In the interval King Agrippa gave the high priesthood to Ananus ben Ananus.

Josephus calls him bold and insolent, and a Sadducee, of the party that he says was the most severe in judging offenders. Ananus assembled a council of judges and brought before it "the brother of Jesus, who was called Christ, whose name was James", with some others. He accused them of breaking the law and handed them over to be stoned. Those in the city who were thought the fairest and the strictest about the laws protested to Agrippa, and some went to meet Albinus and told him that Ananus had no right to convene the council without his consent. Albinus wrote to Ananus in anger, and Agrippa deposed him (Josephus, Antiquities 20.197–203).

Christian tradition is later and fuller. Hegesippus, who wrote in the later second century (Eusebius, Church History 4.22.3–4), is quoted at length by Eusebius. He calls James "the Just" and says that he drank no wine, ate no meat, never cut his hair, and prayed in the temple so constantly that his knees grew hard like a camel's. At Passover, he says, the scribes and Pharisees set James on the pinnacle of the temple to turn the people from Jesus. He proclaimed him instead as the Son of Man seated in heaven, and they threw him down, stoned him, and a fuller killed him with his club (Eusebius, Church History 2.23.4–18). Clement of Alexandria, about AD 200, in a sentence that Eusebius quotes, says that James was thrown from the pinnacle of the temple and beaten to death with a fuller's club (Eusebius, Church History 2.1.4).

The two accounts differ. In Josephus a Sadducean high priest uses a court; in Hegesippus scribes and Pharisees act on the spot. They agree that James was put to death in Jerusalem and that he was stoned.

According to Hegesippus the church then chose Symeon son of Clopas, a cousin of Jesus, to lead it (Eusebius, Church History 4.22.3–4). Josephus's sentence shows a first-century writer outside the church identifying James by his brother, "Jesus, who was called Christ" (Josephus, Antiquities 20.197–203).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Josephus sets the death between the death of the governor Festus and the arrival of his successor Albinus, and says that Ananus held the high priesthood for only three months (Josephus, Antiquities 20.197–203). He gives no year. Elsewhere he says that Albinus was already governor at the feast of Tabernacles four years

before the war began (Josephus, Jewish War 6.300–305), and that the war began in the twelfth year of Nero, AD 66 (Josephus, Jewish War 2.284). That puts Albinus in Judaea by the autumn of 62 and the death of James earlier in the same year.

Hegesippus sets the death at a Passover and says that Vespasian's siege followed at once (Eusebius, Church History 2.23.4–18), which would be several years later. Josephus was a contemporary and Hegesippus wrote about a century after the event, so the year 62 is generally accepted.

Primary sources

Scripture
Galatians 1:15–19; 1 Corinthians 15:7; Galatians 2:9; Acts 15:13–22; Acts 21:18

Jewish Antiquities Flavius Josephus · AD 93–94
20.197–203

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
4.22.3–4; 2.23.4–18; 2.1.4

The Jewish War Flavius Josephus · c. AD 75–79
6.300–305; 2.284

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who James the Just, Ananus ben Ananus
Threads Persecution and Martyrdom

In context

GROWS OUT OF

The Council of Jerusalem c. AD 49 407

PERSECUTION AND MARTYRDOM

Paul's Arrest and Imprisonment at Caesarea Before · c. AD 57–59 437

The Great Fire of Rome and Nero's Persecution After · AD 64 449

← Paul's Voyage to Rome Earlier · c. AD 59–62
→ The Great Fire of Rome and Nero's Persecution Later · AD 64

THE APOSTOLIC AGE

The Great Fire of Rome and Nero's Persecution

AD 64 · Firm date

Fire destroys much of Rome in July of AD 64. To turn suspicion from himself, the historian Tacitus says, Nero blames the Christians of the city and has them put to death with public cruelty.



The fire began on 19 July among the shops beside the Circus Maximus and burned for six days, then broke out a second time. Of the fourteen districts of Rome, Tacitus says, four were untouched and three were levelled. Nero was at Antium when it started. He returned, opened the Campus Martius and his own gardens to the homeless and lowered the price of grain, but a report spread that he had sung of the fall of Troy while the city burned (Tacitus, Annals 15.38–41). Tacitus leaves open whether the fire was an accident or the emperor's doing (Tacitus, Annals 15.38–41). Suetonius and Cassius Dio say outright that Nero set it (Suetonius, Nero 38) (Cassius Dio, Roman History 62.16–18).

What followed is told at length by Tacitus. Neither relief nor religious rites, he says, could end the belief that the fire had been ordered. To stop the rumour Nero put the blame on a group "called Christians by the populace". Tacitus explains the name: Christus had been executed by the procurator Pontius Pilatus in the reign of Tiberius, and the movement had spread from Judaea to the capital. First those who confessed were arrested. On their information a great number were then convicted, less for arson than for "hatred against mankind". Some were dressed in animal skins and torn by dogs, some were crucified, and some were burned as torches after dark. Nero gave his gardens for the spectacle and went among the crowd dressed as a charioteer. Tacitus thinks the Christians deserved punishment, yet he records that people pitied them, because they seemed to die for one man's cruelty and not for the public good (Tacitus, Annals 15.44).

Suetonius confirms the punishment and not the occasion. In a list of Nero's public measures he says that penalties were inflicted on the Christians, "a class of men given to a new and mischievous superstition" (Suetonius, Nero 16.2). He describes the fire in another place and does not connect the two (Suetonius, Nero 38). Dio's account of the fire does not mention Christians (Cassius Dio, Roman History 62.16–18).

A Christian letter from Rome, a generation later, may refer to these deaths. After speaking of Peter and Paul, the letter known as 1 Clement adds that a "great multitude" of believers suffered insults and tortures, among them women (1 Clement 6). It names neither Nero nor the fire. By about AD 200 Tertullian, in words that Eusebius quotes, called Nero the first emperor to persecute the Christians (Eusebius, Church History 2.25.3–4).

The sources cited here give no number of the dead, mention no law against the Christians, and speak only of the city of Rome. Later tradition placed the deaths of Peter and Paul in this persecution; see the Martyrdoms of Peter and Paul.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Tacitus tells of the fire under the consuls Gaius Laecanius and Marcus Licinius, the year AD 64 (Tacitus, Annals 15.33), and says that it broke out on 19 July (Tacitus, Annals 15.38–41). The year of the fire is not in doubt.

The punishment of the Christians is less exactly placed. Tacitus sets it after the first measures of rebuilding and the religious rites that followed the fire, without a date (Tacitus, Annals 15.44); it is usually put in the later part of 64. Suetonius gives no date at all (Suetonius, Nero 16.2).

Of the writers cited here only Tacitus links the Christians with the fire, and he wrote some fifty years later. Brent D. Shaw, "The Myth of the Neronian Persecution", *Journal of Roman Studies* 105 (2015), argues that the passage reflects the ideas of Tacitus's own day and not the events of the 60s. Christopher P. Jones, "The Historicity of the Neronian Persecution: A Response to Brent Shaw", *New Testament Studies* 63 (2017), defends the account as credible. Most historians accept it in substance.

Primary sources

Annals Tacitus · c. AD 115–120
15.38–41; 15.44; 15.33

The Lives of the Twelve Caesars Suetonius · c. AD 120
Nero 38; Nero 16.2

Roman History Cassius Dio · c. AD 200–235
62.16–18

The First Letter of Clement to the Corinthians The church of Rome; attributed to Clement · c. AD 96
6

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
2.25.3–4

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About this event

Where Rome
Who Nero
Threads Persecution and Martyrdom, Church and State

In context

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Claudius Expels Jews from Rome c. AD 49 411

LEADS TO

The Martyrdoms of Peter and Paul c. AD 64–68 453

John's Revelation on Patmos c. AD 95 474

Pliny Asks Trajan How to Treat Christians c. AD 112 488

PERSECUTION AND MARTYRDOM

The Death of James, the Brother of the Lord Before · AD 62 445

The Martyrdoms of Peter and Paul After · c. AD 64–68 453

CHURCH AND STATE

Paul's Arrest and Imprisonment at Caesarea Before · c. AD 57–59 437

The Jewish Revolt and the Destruction of the Temple After · AD 66–70 462

← The Death of James, the Brother of the Lord Earlier · AD 62
→ The Martyrdoms of Peter and Paul Later · c. AD 64–68

THE APOSTOLIC AGE

The Martyrdoms of Peter and Paul

c. AD 64–68 · Traditional date

The New Testament does not tell how Peter and Paul died. A letter from Rome, usually dated about AD 96, says that both suffered and died for their witness; writers from about AD 170 onwards place their deaths at Rome, and later ones under Nero.



The New Testament does not narrate the death of either apostle. Acts leaves Paul under guard in Rome (Acts 28:16, 30–31). The second letter to Timothy has him say that he is "already being offered" and that the time of his departure has come (2 Timothy 4:6–8). In John's Gospel Jesus tells Peter that in old age he will stretch out his hands and be taken where he does not wish to go, which the evangelist explains as a sign of how Peter would die (John 21:18–19). The first letter of Peter sends greetings from "Babylon" (1 Peter 5:13), which later writers took to be a name for Rome (Eusebius, Church History 2.15.2).

The first witness outside the New Testament is 1 Clement, written from Rome and usually dated about AD 96, a generation after the reign of Nero. It sets Peter and Paul before the Corinthians as examples "furnished in our own generation" of men persecuted to death. Peter endured many labours and, having "suffered martyrdom", went to the place of glory. Paul was seven times in chains, preached in east and west, reached the limit of the west and "suffered martyrdom under the prefects" (1 Clement 5). The letter names no place, year or manner of death. About AD 110 Ignatius of Antioch wrote to the Roman Christians that he did not give them orders "as Peter and Paul" had (Ignatius, To the Romans 4).

The details come later. About 170 Dionysius of Corinth wrote that the two had taught together in Italy and died as martyrs at the same time (Eusebius, Church History 2.25.5–8). Irenaeus, about 180, calls the Roman church founded by Peter and Paul (Irenaeus, Against Heresies 3.3.2). About 200 Tertullian wrote that at Rome Peter suffered as his Lord had and Paul died a death like John's (Tertullian, Prescription against Heretics 36); the John meant is usually taken to be John the Baptist, who was beheaded. The Roman writer Gaius, at the same period, offered to show the "trophies" of the apostles at the Vatican and on the road to Ostia (Eusebius, Church History 2.25.5–8). Origen, in the third century, in a passage that Eusebius reports, says that Peter was crucified head downwards at his own request and that Paul was martyred at Rome under Nero (Eusebius, Church History 3.1.2). Eusebius, who preserves several of these quotations, sums up in the early fourth century: Paul was beheaded at Rome and Peter crucified under Nero (Eusebius, Church History 2.25.5–8).

The churches draw different conclusions from Peter's presence in Rome. The Catholic Church teaches that Christ made Peter the rock of his church and that the bishop of Rome is Peter's successor (Catechism of the Catholic Church 881–882). The Orthodox patriarchs wrote in 1848 that Rome's see is reckoned Peter's by a single tradition and not from Scripture, which speaks rather for Antioch, and that its primacy was an honour given because Rome was the imperial city (Encyclical of the Eastern Patriarchs (1848) §§ 11, 13). Among Protestants, Calvin did not dispute that Peter died at Rome but could not believe that he had been its bishop, least of all for a long time (Calvin, Institutes 4.6.15).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The earliest sources cited here give no date. The letter from Rome known as 1 Clement shows only that both apostles were dead when it was written, on the usual dating about AD 96 (1 Clement 5); see the Roman Church Writes to Corinth (1 Clement). Dionysius of Corinth, about 170, says that they died "at the same time", and Eusebius, in the early fourth century, places both deaths in Nero's attack on the Christians (Eusebius, Church History 2.25.5–8). Jerome, writing in 392–393, is more exact: both died on the same day in the fourteenth year of Nero (Jerome, On Illustrious Men 1, 5), which is AD 67–68.

The range shown runs from the fire of Rome in 64 (see the Great Fire of Rome and Nero's Persecution) to Nero's death in 68 (Suetonius, Nero 57). Those who accept the tradition differ within it: some connect the deaths with the persecution after the fire, others follow Jerome, and the two apostles need not have died in the same year. Because every date comes from later writers, the confidence is marked traditional.

Primary sources

Scripture

Acts 28:16, 30–31; 2 Timothy 4:6–8; John 21:18–19; 1 Peter 5:13

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
2.15.2; 2.25.5–8; 3.1.2

The First Letter of Clement to the Corinthians The church of Rome; attributed to Clement · c. AD 96
5

The Letters of Ignatius of Antioch Ignatius of Antioch · c. AD 110
To the Romans 4

Against Heresies Irenaeus of Lyons · c. AD 180
3.3.2

Prescription against Heretics Tertullian · c. AD 200
36

Catechism of the Catholic Church 1992
881–882

Encyclical of the Eastern Patriarchs The patriarchs of Constantinople, Alexandria, Antioch and Jerusalem with their synods · May 1848
§§ 11, 13

Institutes of the Christian Religion John Calvin · First edition 1536; final Latin edition 1559
4.6.15

On Illustrious Men Jerome · AD 392–393
1, 5

The Lives of the Twelve Caesars Suetonius · c. AD 120
Nero 57

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Peter, Paul, Nero
Threads Persecution and Martyrdom, Papacy and Church Order

In context

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The Great Fire of Rome and Nero's Persecution AD 64 449

Paul's Voyage to Rome c. AD 59–62 441

Peter's Confession at Caesarea Philippi c. AD 29 or 32 327

LEADS TO

The Roman Church Writes to Corinth (1 Clement) c. AD 96 478

PERSECUTION AND MARTYRDOM

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John's Revelation on Patmos After · c. AD 95 474

PAPACY AND CHURCH ORDER

Peter's Confession at Caesarea Philippi Before · c. AD 29 or 32 327

The Didache, an Early Church Manual

After · c. AD 50–120

← The Great Fire of Rome and Nero's Persecution Earlier · AD 64
→ The Four Gospels Are Written Later · c. AD 65–100

THE APOSTOLIC AGE

The Four Gospels Are Written

c. AD 65–100 · Estimated date

Four accounts of the words, deeds, death and resurrection of Jesus are written, on the usual dating, in the later first century. None names its author; the names Matthew, Mark, Luke and John come from second-century testimony.



None of the four Gospels names its author in its text. Two of them say something about how they came to be written. Luke's preface says that many had already undertaken to draw up an account, that the matter had been handed down by those who were eyewitnesses from the beginning, and that the writer, having traced everything carefully, is setting it out in order for a certain Theophilus (Luke 1:1–4). John says that it was written "that you may believe that Jesus is the Christ, the Son of God", and a closing note ascribes it to the disciple whom Jesus loved: "We know that his witness is true" (John 20:30–31) (John 21:20, 24).

The oldest surviving statements about the writers come from Papias of Hierapolis, early in the second century, in words preserved by Eusebius. On the authority of an elder he says that Mark had been Peter's interpreter and wrote down accurately, though not in order, what he remembered of Peter's teaching, having never heard the Lord himself. Of Matthew he says that he put together "the oracles" in the Hebrew language and that each interpreted them as he could (Eusebius, Church History 3.39.15–16).

Irenaeus, about AD 180, gives all four. Matthew issued a Gospel among the Hebrews in their own language while Peter and Paul were preaching in Rome. After their departure Mark, Peter's disciple and interpreter, handed down Peter's preaching in writing. Luke, Paul's companion, recorded the gospel that Paul preached. Afterwards John, the disciple of the Lord who had leaned on his breast, published a Gospel while living at Ephesus (Irenaeus, Against Heresies 3.1.1). Clement of Alexandria, about AD 200, reports a different sequence as the tradition of the elders: the Gospels with genealogies came first, Mark wrote at Rome while Peter was still alive, and John wrote last, a "spiritual Gospel" (Eusebius, Church History 6.14.5–7). The ancient witnesses thus disagree about the order and, if the "departure" of which Irenaeus speaks is the death of the apostles, about whether Mark wrote before or after Peter died.

The oldest manuscript evidence is widely held to be a papyrus fragment of John 18 in the John Rylands Library, dated by its handwriting to the second century; the library adds that recent research points to a date nearer AD 200 (Papyrus 52).

For Irenaeus the four were a fixed set: he argues that there can be neither more nor fewer than four Gospels (Irenaeus, Against Heresies 3.11.8). Their dates, their order and their relation to one another have been studied ever since, and none of these questions is closed.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

No Gospel carries a date. The limits are set from outside: the events they narrate, about AD 30, and their earliest use by other writers. Papias, early in the second century, already knows writings of Mark and Matthew (Eusebius, Church History 3.39.15–16), and a papyrus leaf of John survives from the second century (Papyrus 52). Within those limits the arguments turn on how the Gospels depend

on one another and on whether the sayings about the temple (Mark 13:1–2) (Luke 21:20–24) were written down before or after its destruction in AD 70.

Most scholars put Mark first, close to the year 70; Adela Yarbro Collins, *Mark: A Commentary* (2007), dates it during the Jewish war, before the temple fell. Raymond E. Brown, *An Introduction to the New Testament* (1997), puts Matthew at 80–90, give or take a decade, and reports 70–100 as the majority view; in *An Introduction to the Gospel of John* (2003) he sets the final form of John between 90 and 110. A minority dates all four before 70: John A. T. Robinson, *Redating the New Testament* (1976), and Jonathan Bernier, *Rethinking the Dates of the New Testament* (2022), who puts Mark in the 40s. Irenaeus himself places Matthew in the years when Peter and Paul were preaching at Rome, and Mark after their departure (Irenaeus, Against Heresies 3.1.1).

The range shown, about 65–100, is the majority view and no more than that. Whether the traditional names are those of the actual writers is debated in the same way, and this entry does not decide it. Rome and Ephesus are shown as places only because Clement of Alexandria and Irenaeus name them (Eusebius, Church History 6.14.5–7) (Irenaeus, Against Heresies 3.1.1); where each Gospel was written is not known.

Primary sources

Scripture
Luke 1:1–4; John 20:30–31; John 21:20, 24; Mark 13:1–2; Luke 21:20–24

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
3.39.15–16; 6.14.5–7

Against Heresies Irenaeus of Lyons · c. AD 180
3.1.1; 3.11.8

Papyrus 52 (Rylands Greek P 457) 2nd century AD
digitalcollections.manchester.ac.uk

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Ephesus
Who John Mark, Matthew, Luke, John the Apostle
Threads Scripture and Canon

In context

GROWS OUT OF

The Letters of Paul c. AD 50–60 424

The Burial and Resurrection AD 30 or 33 364

LEADS TO

Marcion Breaks with the Roman Church c. AD 144 496

SCRIPTURE AND CANON

The Letters of Paul Before · c. AD 50–60 424

John's Revelation on Patmos After · c. AD 95 474

← The Martyrdoms of Peter and Paul Earlier · c. AD 64–68

→ The Jewish Revolt and the Destruction of the Temple Later · AD 66–70

THE APOSTOLIC AGE

The Jewish Revolt and the Destruction of the Temple

AD 66–70 · Firm date

Judaea rises against Rome in AD 66. After four years of war Titus takes Jerusalem; the temple is burned, the city is razed, and the daily sacrifice comes to an end.



Josephus puts the outbreak in the spring of AD 66, under the governor Gessius Florus, whose greed and violence he blames for it (Josephus, Jewish War 2.277–284). In the temple its captain, Eleazar, persuaded the priests to accept no offering from a foreigner, and the sacrifice for the emperor stopped. Josephus calls this the true beginning of the war (Josephus, Jewish War 2.409–410). Cestius Gallus, the governor of Syria, intervened with an army and was defeated with the loss of more than five thousand men (Josephus, Jewish War 2.555).

Nero gave the command to Vespasian, who gathered an army in Syria with his son Titus (Josephus, Jewish War 3.1–8). Josephus himself, the rebel commander in Galilee (Josephus, Jewish War 2.568), was captured at Jotapata and, by his

own account, told Vespasian that he would be emperor (Josephus, Jewish War 3.392–408). Tacitus says that in two summers Vespasian took everything except Jerusalem, and that the civil war at Rome then halted the campaign (Tacitus, Histories 5.10). In July 69 the legions of Egypt and Judaea proclaimed Vespasian emperor (Suetonius, Vespasian 6), and the war was left to Titus (Tacitus, Histories 5.10).

Titus encamped before the city at Passover in AD 70, when it was full of pilgrims (Josephus, Jewish War 5.567) (Josephus, Jewish War 6.420–421). Inside, rival factions had been fighting one another, and famine set in (Tacitus, Histories 5.12–13) (Josephus, Jewish War 6.420–421). On the seventeenth of Panemus the daily sacrifice ceased for want of men to offer it (Josephus, Jewish War 6.94). On the tenth of Loos the temple burned. Josephus says that a soldier threw a brand through a window without orders and that Titus tried in vain to have the fire put out (Josephus, Jewish War 6.249–266). The rest of the city fell a month later (Josephus, Jewish War 6.403–408), and Titus had the city and the temple levelled, leaving three towers and part of the western wall (Josephus, Jewish War 7.1–3). Josephus counts 1,100,000 dead and 97,000 prisoners (Josephus, Jewish War 6.420–421); Tacitus had heard that the besieged numbered 600,000 (Tacitus, Histories 5.12–13).

At the triumph in Rome the golden table, the seven-branched lampstand and a copy of the Law were carried in procession (Josephus, Jewish War 7.148–152). The relief on the Arch of Titus shows soldiers bearing the lampstand, the table and the trumpets (Arch of Titus). The tax that Jews everywhere had paid to the temple now went to the Capitol in Rome (Josephus, Jewish War 7.218).

Josephus is the main narrative source. He watched the siege from the Roman camp and afterwards lived at Rome under the patronage of the victors (Josephus, Life 416–423); he blames the rebels for the city's ruin and clears Titus of burning the temple (Josephus, Jewish War 6.403–408) (Josephus, Jewish War 6.249–266). The surviving text of Tacitus breaks off before the city falls.

The Gospels record a saying of Jesus that not one stone of the temple would be left on another, and Luke speaks of Jerusalem surrounded by armies (Mark 13:1–2) (Luke 21:20–24). Eusebius, some 250 years after the war, reports that the

Christians of Jerusalem, warned by a revelation given before the war, left the city and settled at Pella in Perea (Eusebius, Church History 3.5.3).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Josephus, who was there, dates both ends. The war began in the month Artemisius of the twelfth year of Nero, the spring of AD 66 (Josephus, Jewish War 2.277–284). The temple burned on the tenth of the month Loos and the last part of the city fell on the eighth of Gorpiaeus, in the second year of Vespasian (Josephus, Jewish War 6.249–266) (Josephus, Jewish War 6.435). Vespasian's reign was counted from 1 July 69 (Suetonius, Vespasian 6), so the year is 70.

Josephus uses Macedonian month names for the Jewish months, and their exact equivalents in the Roman calendar are not agreed. The burning of the temple is usually put at the end of August and the fall of the upper city about a month later. Josephus notes that the tenth of Loos was the day on which the Babylonians had burned the first temple (Josephus, Jewish War 6.249–266) (Jeremiah 52:12–13).

Primary sources

Scripture

Mark 13:1–2; Luke 21:20–24; Jeremiah 52:12–13

The Jewish War Flavius Josephus · c. AD 75–79
2.277–284; 2.409–410; 2.555; 3.1–8; 2.568; 3.392–408; 5.567; 6.420–421; 6.94; 6.249–266; 6.403–408; 7.1–3; 7.148–152; 7.218; 6.435

Histories Tacitus · c. AD 100–110
5.10; 5.12–13

The Lives of the Twelve Caesars Suetonius · c. AD 120
Vespasian 6

The Arch of Titus After AD 81, under Domitian
web.archive.org

The Life of Flavius Josephus Flavius Josephus · c. AD 94–100
416–423

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
3.5.3

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About this event

Where Jerusalem
Who Vespasian, Titus, Josephus
Threads Temple and Worship, Church and State

In context

GROWS OUT OF

Herod Rebuilds the Temple 20/19 BC 280
Jesus Drives the Traders from the Temple AD 30 or 33 342
The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

LEADS TO

The Fall of Masada AD 73 or 74 466
The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

TEMPLE AND WORSHIP

Pentecost Before · AD 30 or 33 378
The Didache, an Early Church Manual After · c. AD 50–120 470

CHURCH AND STATE

The Great Fire of Rome and Nero's Persecution Before · AD 64 449
Pliny Asks Trajan How to Treat Christians After · c. AD 112 488

← The Four Gospels Are Written Earlier · c. AD 65–100
→ The Fall of Masada Later · AD 73 or 74

THE APOSTOLIC AGE

The Fall of Masada

AD 73 or 74 · Estimated date

Three or four years after Jerusalem fell, the Roman governor Flavius Silva besieges Masada, a rock fortress by the Dead Sea still held by rebels. Josephus says that the defenders killed their families and themselves, 960 dead in all, the night before the Romans entered.



At the outbreak of the revolt in AD 66, Josephus says, rebels took the fortress of Masada by treachery and killed its Roman garrison (Josephus, Jewish War 2.408). When the rebel leader Menahem was killed in Jerusalem, his kinsman Eleazar son of Jair escaped there (Josephus, Jewish War 2.442–448). Josephus calls the holders of Masada Sicarii and says that they raided the country round about. At Engedi, one Passover, they killed more than seven hundred women and children (Josephus, Jewish War 4.398–405).

Masada was still held after Jerusalem fell. When the governor Bassus died, Flavius Silva succeeded him and marched against it, the one stronghold still in revolt

(Josephus, Jewish War 7.252–253). He built a wall round the whole rock so that no one could escape, and pitched his camp (Josephus, Jewish War 7.275–279). On a spur on the western side, called the White Promontory, his men raised an embankment with a platform of stone on top, and brought up an iron-plated tower and a ram. When the ram broke the wall, the defenders built a second one of timber and earth, and Silva had it set on fire (Josephus, Jewish War 7.304–319).

Josephus then gives Eleazar two long speeches urging his men to die free rather than be enslaved (Josephus, Jewish War 7.320–388). The men, he says, killed their wives and children. Ten chosen by lot killed the rest, and one of the ten killed the other nine, set fire to the palace and ran himself through. By his count nine hundred and sixty died; two women and five children, who had hidden underground, survived. It was the fifteenth of the month Xanthicus (Josephus, Jewish War 7.389–401). The Romans, entering the next morning, found silence and fire, and learned from the women what had been done (Josephus, Jewish War 7.402–406). Silva left a garrison and returned to Caesarea (Josephus, Jewish War 7.407–408).

The narrative rests on Josephus alone. By his own account he had left for Rome with Titus after the war in Judaea (Josephus, Life 422–423), and he names the two women as the source of what the Romans learned (Josephus, Jewish War 7.402–406). Pliny the Elder mentions Masada as a fortress on a rock near the Dead Sea (Pliny, Natural History 5.73). Inscriptions that Silva set up at Urbs Salvia in Italy list his offices, and one preserves, but for its first two letters, the phrase “of the province of Judaea” (Urbs Salvia inscriptions of Flavius Silva AE 1969/70, 183b, lines 1–3). Roman camps, fortifications and an assault ramp still surround the rock (UNESCO World Heritage List, Masada Description). What the excavations of the 1960s found, and how scholars weigh Josephus’s story against it, is set out in the note on dating.

Josephus presents the fall of Masada as the end of the war in Judaea: no enemy, he says, was left in the country (Josephus, Jewish War 7.407–408).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Josephus gives the day, the fifteenth of the month Xanthicus, and no year (Josephus, Jewish War 7.389–401). The last date he gives before it is the fourth year of

Vespasian, for another event told earlier in the same book (Josephus, Jewish War 7.219). From that the year 73 was inferred, and the World Heritage listing gives AD 73 for the fall (UNESCO World Heritage List, Masada Description). Werner Eck, "Die Eroberung von Masada und eine neue Inschrift des L. Flavius Silva Nonius Bassus", *Zeitschrift für die neutestamentliche Wissenschaft* 60 (1969), pp. 282–289, argued from the order of the offices in Silva's inscription (Urbs Salvia inscriptions of Flavius Silva AE 1969/70, 183b, lines 1–3) that he cannot have become governor of Judaea before the spring of 73, and so proposed the spring of 74 for the fall of Masada. Eck's argument and the older inference are given here as Hannah M. Cotton reports them in "The Date of the Fall of Masada: The Evidence of the Masada Papyri", *Zeitschrift für Papyrologie und Epigraphik* 78 (1989), pp. 157–162. Cotton sets against the inscription papyri found at Masada that give circumstantial support to 73, and concludes that the evidence cannot decide the issue. Jonathan Roth, "The Length of the Siege of Masada", *Scripta Classica Israelica* 14 (1995), pp. 87–110, calls the choice between 73 and 74 a matter of controversy and lists the literature. The timeline places the event at 73 and shows both years.

Roth notes that only one account of the siege survives, that of Josephus. How far his account of the last night can be trusted is also debated. Shaye J. D. Cohen, "Masada: Literary Tradition, Archaeological Remains, and the Credibility of Josephus", *Journal of Jewish Studies* 33 (1982), pp. 385–405, sets it beside the finds of Yigael Yadin's excavation of 1963–1965. He notes that Yadin found three skeletons in the northern palace and twenty-five in a cave on the southern cliff, and traces of many separate fires, where Josephus has 960 dead in the palace and a single heap set alight. Cohen concludes that some of the defenders did kill themselves, that Josephus enlarged and embellished this, and that Eleazar's speeches are Josephus's own composition.

Jodi Magness, *Masada: From Jewish Revolt to Modern Myth* (2019), holds that archaeology is not equipped to settle whether the mass suicide took place. She reports that Yadin took a group of twelve potsherds inscribed with names, one of them "ben Yair", for the lots of Josephus's story, and that Joseph Naveh, who published them, could not identify them conclusively as such.

Primary sources

The Jewish War Flavius Josephus · c. AD 75–79
2.408; 2.442–448; 4.398–405; 7.252–253; 7.275–279; 7.304–319; 7.320–388; 7.389–401; 7.402–406; 7.407–408; 7.219

The Life of Flavius Josephus Flavius Josephus · c. AD 94–100
422–423

Natural History Pliny the Elder · AD 77
5.73

Building Inscriptions of Flavius Silva at Urbs Salvia (AE 1969/70, 183) Set up by L. Flavius Silva Nonius Bassus · After the death of Titus in AD 81, since he is called "deified"
AE 1969/70, 183b, lines 1–3

Masada (UNESCO World Heritage List, no. 1040) UNESCO World Heritage Centre · Inscribed 2001
Description

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About this event

Where Masada
Who Eleazar ben Yair, Flavius Silva

In context

GROWS OUT OF

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

← The Jewish Revolt and the Destruction of the Temple Earlier · AD 66–70
→ The Didache, an Early Church Manual Later · c. AD 50–120

THE APOSTOLIC AGE

The Didache, an Early Church Manual

c. AD 50–120 · Estimated date

An anonymous handbook, “The Teaching of the Twelve Apostles”, sets out for one early community how to live, how to baptize, fast and pray, what to say over the cup and the bread, and how to treat travelling prophets and local leaders.



The Didache is a short manual in Greek, headed as the teaching of the Lord through the twelve apostles to the nations (Didache 1–6). It begins with the words “There are two ways, one of life and one of death”. Its first six chapters are moral instruction, with sayings close to those of the Sermon on the Mount (Didache 1–6).

The rest gives rules for a community. Those who have received this instruction are to be baptized “into the name of the Father, and of the Son, and of the Holy Spirit” in running water; if there is none, in other water, and failing that by pouring water three times on the head. The baptizer and the candidate fast

beforehand (Didache 7). Believers are to fast on Wednesdays and Fridays and to say the Lord's Prayer three times a day, in a form very close to Matthew's (Didache 8) (Matthew 6:9–13).

For the eucharist the manual supplies prayers of thanksgiving, first over the cup and then over the broken bread. One of them asks that, as the bread was once scattered over the hills and was gathered into one, so the church may be gathered from the ends of the earth into the kingdom. Only the baptized may eat and drink. A further thanksgiving after the meal ends with the Aramaic cry *Maran atha* (Didache 9–10). On the Lord's day the community is to meet, break bread and give thanks after confessing its sins, "that your sacrifice may be pure", and those who have quarrelled must first be reconciled (Didache 14).

The manual knows two kinds of minister. Apostles and prophets travel from place to place and are to be received, but tested: one who stays more than two days or asks for money is a false prophet. A true prophet who settles is to receive the first-fruits (Didache 11–13). The community is also to appoint for itself bishops and deacons, who carry out for it the service of the prophets and teachers (Didache 15). The book ends with a warning to be ready for the last days (Didache 16).

Eusebius, in the early fourth century, lists "the so-called Teachings of the Apostles" among books that were known but not received as Scripture (Eusebius, Church History 3.25.4). The complete Greek text is known today from a single manuscript that came to light in the nineteenth century; see the Didache (The Teaching of the Twelve Apostles). It records what one community was told to do, at a stage when wandering prophets and resident officers stood side by side.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The work names no author, place or date. Its date is argued from its contents: it still expects travelling apostles and prophets alongside locally chosen bishops and deacons (Didache 11–13) (Didache 15), and it appeals to what the Lord commanded "in his Gospel" (Didache 8). Aaron Milavec, *The Didache: Faith, Hope, and Life of the Earliest Christian Communities, 50–70 C.E.* (2003), puts it in the middle of the first century. Kurt Niederwimmer, *The Didache: A Commentary*

(1998), dates the compilation to about 110–120. The timeline shows the whole range and places the entry near the end of the first century.

The place is equally uncertain. Most scholars think of Syria or Palestine, and some of Egypt. Antioch is given here only as a marker for Syria; the text does not mention it.

Primary sources

Scripture
Matthew 6:9–13

The Didache (The Teaching of the Twelve Apostles) Between about AD 50 and 150; most often placed near AD 100
1–6; 7; 8; 9–10; 14; 11–13; 15; 16

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
3.25.4

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About this event

Where Antioch
Threads Temple and Worship, Papacy and Church Order

In context

GROWS OUT OF

The Council of Jerusalem c. AD 49 407

LEADS TO

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

TEMPLE AND WORSHIP

The Jewish Revolt and the Destruction of the Temple Before · AD 66–70 462

Pliny Asks Trajan How to Treat Christians After · c. AD 112 488

PAPACY AND CHURCH ORDER

The Martyrdoms of Peter and Paul Before · c. AD 64–68 453

The Roman Church Writes to Corinth (1 Clement) After · c. AD 96 478

← The Fall of Masada Earlier · AD 73 or 74
→ John’s Revelation on Patmos Later · c. AD 95

THE APOSTOLIC AGE

John's Revelation on Patmos

c. AD 95 · Estimated date

A Christian prophet named John, on the island of Patmos, writes down visions addressed to seven churches of Asia. They show Christ in glory, the fall of the city the book calls Babylon and a new Jerusalem, and become the last book of the New Testament.



The book opens as a revelation of Jesus Christ sent "to his servant, John" (Revelation 1:1). John calls himself the brother of his readers and their partner in suffering. He was, he says, on the island called Patmos "because of God's Word and the testimony of Jesus Christ", and was "in the Spirit on the Lord's day" when a voice told him to write what he saw and send it to seven churches of Asia, beginning with Ephesus. He turned and saw one "like a son of man" standing among seven lampstands (Revelation 1:4, 9–13).

Seven short messages follow, each praising or rebuking one church. Ephesus has left its first love; Smyrna is about to suffer; at Pergamum a witness named Antipas has been killed; Laodicea is lukewarm (Revelation 2:4, 10, 13) (Revelation 3:16).

The visions that fill the rest of the book show the souls of those killed for their testimony, a beast that makes war on the saints and demands worship, and a woman called "Babylon the great", drunk with the blood of the martyrs and seated on seven mountains, "the great city, which reigns over the kings of the earth" (Revelation 6:9–11) (Revelation 13:7–8) (Revelation 17:5–9, 18). When Irenaeus discussed the beast's number, one of the names he weighed was *Lateinos*, because "the Latins are they who at present bear rule"; he would not decide between it and others (Irenaeus, Against Heresies 5.30.3). The book ends with a new heaven and a new earth, the new Jerusalem coming down from God, and the prayer "Yes, come, Lord Jesus" (Revelation 21:1–4) (Revelation 22:20).

The writer names himself only as John and counts himself among the prophets (Revelation 22:8–9). Justin, in the middle of the second century, calls him "one of the apostles of Christ" (Justin, Dialogue with Trypho 81), and Irenaeus calls him John, the Lord's disciple (Irenaeus, Against Heresies 4.20.11). In the third century Dionysius of Alexandria argued from its language and style that the book was not by the author of John's Gospel, though he held it to be the work of a holy man of that name (Eusebius, Church History 7.25). Eusebius suggested a second John, an elder mentioned by Papias (Eusebius, Church History 3.39.5–6). The identification with the apostle is therefore ancient, and so is the doubt.

Eusebius reports as tradition that John was banished to Patmos under Domitian and returned to Ephesus when Domitian died (Eusebius, Church History 3.18) (Eusebius, Church History 3.20). He also records that in his own day some received the book as Scripture and others rejected it (Eusebius, Church History 3.25.2–4).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The book gives no date. Irenaeus, about AD 180, says that the vision was seen "towards the end of Domitian's reign" (Irenaeus, Against Heresies 5.30.3). Domitian was killed in September 96 (Suetonius, Domitian 17), so this points to about 95, and most scholars accept it; so Adela Yarbro Collins, *Crisis and*

Catharsis: The Power of the Apocalypse (1984), who relies on Irenaeus and does not assume a general persecution under Domitian. Leonard L. Thompson, *The Book of Revelation: Apocalypse and Empire* (1990), likewise doubts that such a persecution took place.

A minority prefers a date about 68–70, soon after Nero's death. The arguments are drawn from the text: the temple and the holy city are spoken of as still to be trampled (Revelation 11:1–2), and of seven kings "five have fallen, the one is" (Revelation 17:10), which is read as a count of emperors ending with Nero's successor. John A. T. Robinson, *Redating the New Testament* (1976), argues this case. The timeline follows Irenaeus; the earlier date is recorded here.

Primary sources

Scripture

Revelation 1:1; Revelation 1:4, 9–13; Revelation 2:4, 10, 13; Revelation 3:16; Revelation 6:9–11; Revelation 13:7–8; Revelation 17:5–9, 18; Revelation 21:1–4; Revelation 22:20; Revelation 22:8–9; Revelation 11:1–2; Revelation 17:10

Against Heresies Irenaeus of Lyons · c. AD 180
5.30.3; 4.20.11

Dialogue with Trypho Justin Martyr · c. AD 155–165
81

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
7.25; 3.39.5–6; 3.18; 3.20; 3.25.2–4

The Lives of the Twelve Caesars Suetonius · c. AD 120
Domitian 17

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About this event

Where Patmos, Ephesus
Who John of Patmos, Domitian
Threads Scripture and Canon, Prophets and Prophecy, Persecution and Martyrdom

In context

GROWS OUT OF

The Great Fire of Rome and Nero's Persecution AD 64 449

Daniel at the Babylonian Court c. 605–536 BC 189

SCRIPTURE AND CANON

The Four Gospels Are Written Before · c. AD 65–100 458

Marcion Breaks with the Roman Church After · c. AD 144 496

PROPHETS AND PROPHECY

Jesus Drives the Traders from the Temple Before · AD 30 or 33 342

The New Prophecy of Montanus After · c. AD 157–172 508

PERSECUTION AND MARTYRDOM

The Martyrdoms of Peter and Paul Before · c. AD 64–68 453

Ignatius of Antioch Writes on the Road to Martyrdom After · c. AD 110 484

← The Didache, an Early Church Manual Earlier · c. AD 50–120
→ The Roman Church Writes to Corinth (1 Clement) Later · c. AD 96

THE APOSTOLIC AGE

The Roman Church Writes to Corinth (1 Clement)

c. AD 96 · Estimated date

The church of Rome sends a long letter to the church of Corinth, where presbyters have been removed from office, and tells those responsible to submit to them. It appeals to an order handed down from the apostles and is linked from the second century with the name of Clement.



The letter names no writer. It is addressed from "the church of God which sojourns at Rome" to the church at Corinth, and it begins by apologising that troubles at Rome have delayed an answer on matters the Corinthians had raised (1 Clement 1). A few headstrong people, it says, had stirred up a revolt in the Corinthian church, and men who had served blamelessly had been put out of their ministry (1 Clement 1) (1 Clement 44).

Most of the long letter is a sermon against jealousy and for humility, argued from the Scriptures. Among its examples it names Peter and Paul, who suffered and died "in our own generation", and a great number of others (1 Clement 5–

6). It then turns to order. As Israel had its high priest, priests and Levites, each with an appointed service, so in the church God sent Christ, Christ sent the apostles, and the apostles appointed their first converts as bishops and deacons (1 Clement 40–42). Foreseeing strife over this office, they also arranged that when those men died other approved men should succeed them. To depose such men is therefore a serious sin (1 Clement 44). The letter calls the office from which men were removed the "episcopate" and the revolt a sedition against the presbyters (1 Clement 44) (1 Clement 47), and it names no single bishop at Corinth or at Rome. It recalls that Paul once wrote to Corinth about parties (1 Clement 47), tells the leaders of the revolt to submit to the presbyters (1 Clement 57), and warns that those who disobey what God has said "through us" put themselves in danger (1 Clement 59). Three envoys carried it and were to bring back word of peace (1 Clement 63–65).

About 170 Dionysius, bishop of Corinth, told the Romans that the letter "written to us through Clement" was still read in his church (Eusebius, Church History 4.23.11). Irenaeus, about 180, says that the church of Rome sent it in the time of Clement of Rome, whom he counts third after the apostles (Irenaeus, Against Heresies 3.3.3), and Eusebius knew it as read in many churches (Eusebius, Church History 3.16).

The churches do not read the letter alike, and only two of their readings are given here. The Catholic Church cites it for the teaching that the apostles appointed successors whose office continues in the bishops (Catechism of the Catholic Church 861), and Pope Benedict XVI said that the letter could be called a first exercise of the Roman primacy after the death of Peter (Benedict XVI, General Audience, 7 March 2007). The Orthodox patriarchs answered in 1848 that Corinth turned to Rome as the nearer great church, in the imperial capital, and that such brotherly help is no proof of papal power over the churches (Encyclical of the Eastern Patriarchs (1848) § 14). No Protestant confession that discusses the letter was found for this entry, so a Protestant reading is not represented; the question of what the letter shows about bishops, presbyters and the standing of Rome is not closed.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The letter carries no date. It was written after the deaths of Peter and Paul, which it places in "our own generation" (1 Clement 5–6), and late enough for some of the men appointed by the apostles to have died and for the church of Corinth to be called ancient (1 Clement 44) (1 Clement 47). It was known at Corinth by about 170 (Eusebius, Church History 4.23.11). Irenaeus sets it in the time of Clement (Irenaeus, Against Heresies 3.3.3), whose years as bishop Eusebius gives as the twelfth of Domitian to the third of Trajan, about AD 92–100 (Eusebius, Church History 3.15) (Eusebius, Church History 3.34).

The usual date of about 96 rests on reading the "sudden and successive calamitous events" of the opening (1 Clement 1) as a persecution under Domitian, who died in that year. The letter does not say what the events were. L. L. Welborn, "On the Date of First Clement", *Biblical Research* 29 (1984), concludes only that it falls between 80 and 140. Thomas J. Herron, *Clement and the Early Church of Rome: On the Dating of Clement's First Epistle to the Corinthians* (2008), argues for a date before 70.

Primary sources

The First Letter of Clement to the Corinthians The church of Rome; attributed to Clement · c. AD 96
1; 44; 5–6; 40–42; 47; 57; 59; 63–65

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
4.23.11; 3.16; 3.15; 3.34

Against Heresies Irenaeus of Lyons · c. AD 180
3.3.3

Catechism of the Catholic Church 1992
861

General Audience of 7 March 2007: Saint Clement, Bishop of Rome Pope Benedict XVI · 7 March 2007
vatican.va

Encyclical of the Eastern Patriarchs The patriarchs of Constantinople, Alexandria, Antioch and Jerusalem with their synods · May 1848
§ 14

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Corinth
Who Clement of Rome
Threads Papacy and Church Order

In context

GROWS OUT OF

The Martyrdoms of Peter and Paul c. AD 64–68 453

LEADS TO

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

PAPACY AND CHURCH ORDER

The Didache, an Early Church Manual Before · c. AD 50–120 470

Ignatius of Antioch Writes on the Road to Martyrdom After · c. AD 110 484

← John's Revelation on Patmos Earlier · c. AD 95
→ Ignatius of Antioch Writes on the Road to Martyrdom Later · c. AD 110
TIMELINE

The Church under Rome

AD 100–313

An illegal and growing minority. Martyrs, apologists and bishops; the rule of faith and the canon of Scripture take shape; the first monks go into the desert.

The sources are now the Christians' own letters, apologies and martyr acts, together with Roman officials' reports. Persecution was local and sporadic until the empire-wide measures of Decius and Diocletian. In these centuries the church settled the outline of its ministry, its worship and its Scriptures.

WHERE THIS ERA UNFOLDED



EVENTS OF THIS ERA

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484
Pliny Asks Trajan How to Treat Christians c. AD 112 488
The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492
Marcion Breaks with the Roman Church c. AD 144 496

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500
The Martyrdom of Polycarp c. AD 155–156 504
The New Prophecy of Montanus c. AD 157–172 508
The Martyrs of Lyon and Vienne AD 177 512
Irenaeus Sets Out the Rule of Faith c. AD 180 515
The Muratorian List of New Testament Books c. AD 170–200 520
Tertullian Writes Christian Theology in Latin c. AD 197–220 524
Christianity Takes Root in Edessa c. AD 201 528
The Martyrdom of Perpetua and Felicity 7 March AD 203 532
Origen and the School of Alexandria c. AD 203–254 536
The Decian Persecution AD 250 540
Cyprian on the Unity of the Church AD 251–258 544
Antony Withdraws to the Desert c. AD 270–285 549
Armenia Adopts Christianity AD 301 (traditional) or c. 314 553
The Great Persecution under Diocletian AD 303–311 557
Galerius Grants Toleration 30 April AD 311 561
Constantine's Victory at the Milvian Bridge 28 October AD 312 565

THE CHURCH UNDER ROME

Ignatius of Antioch Writes on the Road to Martyrdom

c. AD 110 · Traditional date

Ignatius, bishop of Antioch, is taken under guard to Rome to be thrown to wild beasts. On the way he writes seven letters that urge unity around the bishop, insist that Christ truly suffered, and ask the Roman Christians not to save him.



Ignatius of Antioch calls himself “the bishop of Syria” (Ignatius, To the Romans 2). His letters do not say who arrested him or on what charge. They show him as a condemned man on the road from Antioch in Syria to Rome, chained to a squad of ten soldiers whom he calls “ten leopards”, and expecting to be thrown to wild beasts when he arrives (Ignatius, To the Smyrnaeans 11) (Ignatius, To the Romans 5) (Ignatius, To the Ephesians 1).

The road led through Asia Minor. At Smyrna, where Polycarp was bishop, he wrote to the churches of Ephesus, Magnesia and Tralles, whose delegates had come to meet him, and to the church of Rome (Ignatius, To the Ephesians 21)

(Ignatius, To the Magnesians 2; 15) (Ignatius, To the Trallians 1; 12) (Ignatius, To the Romans 10). From Troas he wrote to Philadelphia, to Smyrna and to Polycarp, and says that he must sail at once for Neapolis (Ignatius, To the Philadelphians 11) (Ignatius, To the Smyrnaeans 12) (Ignatius, To Polycarp 8).

The letters press two points. The first is unity around the bishop. The bishop presides "in the place of God", the presbyters in the place of the council of the apostles, and the deacons are entrusted with the service of Jesus Christ (Ignatius, To the Magnesians 6). Nothing that concerns the church is to be done without the bishop; that is to be counted "a proper Eucharist" which is held by the bishop or by one to whom he has entrusted it; and where the bishop appears, there the people are to be, "even as, wherever Jesus Christ is, there is the Catholic Church" (Ignatius, To the Smyrnaeans 8). The second is that Christ was truly born, truly crucified and truly raised, against those who said he only seemed to suffer (Ignatius, To the Trallians 9–10). Such people, Ignatius says, stay away from the Eucharist because they do not confess it to be the flesh of Jesus Christ (Ignatius, To the Smyrnaeans 7).

To Rome he writes differently. He greets a church that "presides in the place of the region of the Romans" and "presides over love" (Ignatius, To the Romans, greeting), and begs it not to intervene for him: "I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ." He does not give them orders, he adds, as Peter and Paul did (Ignatius, To the Romans 4).

The letters stop before he reaches Rome. Polycarp, writing to Philippi, counts Ignatius among those who are now with the Lord, sends copies of his letters and asks for any further news (Polycarp, To the Philippians 9; 13). Irenaeus, about 180, quotes the sentence about the wheat as the words of a man condemned to the beasts (Irenaeus, Against Heresies 5.28.4). Eusebius, two centuries after the event, gives the death in Rome as what "report says" (Eusebius, Church History 3.36).

The churches do not read these letters alike, and only one reading is documented here. The Catechism of the Catholic Church quotes the letter to Smyrna for the bishop's office and the greeting to Rome, "which presides in charity", for the communion of the other churches with the church of Rome (Catechism of the

Catholic Church 896) (Catechism of the Catholic Church 834). No Orthodox or Protestant document that discusses these passages was found for this entry, so those readings are not represented.

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The letters carry no year. The letter to Rome is dated in late August (Ignatius, To the Romans 10), and nothing in the seven letters names an emperor or a governor. The date rests on Eusebius, who wrote two centuries later and sets Ignatius's episcopate, journey and death in his account of the reign of Trajan (AD 98–117) (Eusebius, Church History 3.21–22) (Eusebius, Church History 3.36). Jerome, later still, puts the death in Trajan's eleventh year, about AD 108 (Jerome, On Illustrious Men 16). The letters are therefore usually placed around 110. Because the year comes from this later tradition and not from the letters, the date is marked traditional.

Some historians hold that Eusebius had no firm information and date the letters later. Timothy D. Barnes, "The Date of Ignatius", *Expository Times* 120 (2008), pp. 119–130, argues for the 140s. The letter of Polycarp, who knew Ignatius and died in the 150s or 160s, sets the outer limit (Polycarp, To the Philippians 9; 13).

Primary sources

The Letters of Ignatius of Antioch Ignatius of Antioch · c. AD 110
To the Romans 2; To the Smyrnaeans 11; To the Romans 5; To the Ephesians 1; To the Ephesians 21; To the Magnesians 2; 15; To the Trallians 1; 12; To the Romans 10; To the Philadelphians 11; To the Smyrnaeans 12; To Polycarp 8; To the Magnesians 6; To the Smyrnaeans 8; To the Trallians 9–10; To the Smyrnaeans 7; To the Romans, greeting; To the Romans 4

Letter to the Philippians Polycarp of Smyrna · c. AD 110–140
9; 13

Against Heresies Irenaeus of Lyons · c. AD 180
5.28.4

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
3.36; 3.21–22

Catechism of the Catholic Church 1992
896; 834

On Illustrious Men Jerome · AD 392–393
16

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Antioch, Smyrna, Rome
Who Ignatius of Antioch, Polycarp
Threads Persecution and Martyrdom, Papacy and Church Order

In context

GROWS OUT OF

The Roman Church Writes to Corinth (1 Clement) c. AD 96 478

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

LEADS TO

The Martyrdom of Polycarp c. AD 155–156 504

PERSECUTION AND MARTYRDOM

John's Revelation on Patmos Before · c. AD 95 474

Pliny Asks Trajan How to Treat Christians After · c. AD 112 488

PAPACY AND CHURCH ORDER

The Roman Church Writes to Corinth (1 Clement) Before · c. AD 96 478

Irenaeus Sets Out the Rule of Faith After · c. AD 180 515

← The Roman Church Writes to Corinth (1 Clement) Earlier · c. AD 96
→ Pliny Asks Trajan How to Treat Christians Later · c. AD 112

THE CHURCH UNDER ROME

Pliny Asks Trajan How to Treat Christians

c. AD 112 · Estimated date

The governor of Bithynia and Pontus reports to the emperor on his trials of Christians and on what they do when they meet. Trajan rules that they are not to be hunted out, but are to be punished if accused and convicted.



Pliny the Younger governed Bithynia and Pontus, on the south coast of the Black Sea, as the representative of the emperor Trajan (Pliny, Letters 10.17a–18). In his second year there he wrote to ask the emperor how to deal with people denounced to him as Christians. He had never been present at a trial of Christians, he says, and did not know what was usually punished or how far to inquire: whether age made a difference, whether those who gave up the faith should be pardoned, and whether "the name itself" was punishable or only crimes that went with it (Pliny, Letters 10.96).

He then describes what he had done. He asked the accused three times whether they were Christians, warning them of the penalty, and ordered those who persisted to be led away. The Latin says only that he ordered them to be led off (*duci iussi*); the words "to prison" in the translation linked here are not in it (Pliny, Letters 10.96 (Latin)). Tertullian, citing the letter about 197, took Pliny to have condemned Christians to death (Tertullian, Apology 2). Roman citizens he set aside to be sent to Rome (Pliny, Letters 10.96). When an unsigned list of names reached him, he released those who denied the charge once they had called on the gods, offered incense and wine before the emperor's image and cursed Christ (Pliny, Letters 10.96).

Some said they had left the Christians years before, and from them Pliny learned what the group did. They met on a fixed day before dawn and sang a hymn "to Christ, as though he were a god". They bound themselves by oath to commit no theft, robbery or adultery and to break no trust. Later they met again for an ordinary, harmless meal, which they had given up after his edict against associations (Pliny, Letters 10.96). He had two slave women who were called *ministrae* ("deaconesses" in the translation) questioned under torture, and found only "a debased superstition" (Pliny, Letters 10.96 (Latin)) (Pliny, Letters 10.96). The movement, he adds, had spread through towns, villages and countryside, and the temples had been almost deserted (Pliny, Letters 10.96).

Trajan approved. No fixed rule could be laid down. Christians were not to be hunted out. Those accused and convicted were to be punished, but anyone who denied being a Christian and proved it by praying to the gods was to be pardoned, whatever his past. Unsigned accusations were to be ignored (Pliny, Letters 10.97).

The two letters are official documents written by the governor and the emperor themselves, and Pliny's is a description of Christian worship by an outsider who had questioned former members. They show that the name alone was treated as punishable while no search was ordered. Tertullian called the ruling a self-contradiction: it forbade a search as though Christians were innocent and ordered their punishment as though they were guilty (Tertullian, Apology 2). Eusebius, in the fourth century, says that he took his account of the exchange from Tertullian (Eusebius, Church History 3.33).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The letters from the province appear to stand in the order in which they were written. Pliny reached his province on 17 September (Pliny, Letters 10.17a). One set of new-year vows follows (Pliny, Letters 10.35). The letter about the Christians comes after his next greeting for the emperor's birthday, which fell in September (Pliny, Letters 10.88), and before a second set of new-year vows (Pliny, Letters 10.100), so it belongs to the autumn or winter of his second year. Letters shortly before and after it concern Amisus and Amastris, cities of Pontus (Pliny, Letters 10.92) (Pliny, Letters 10.98).

No letter names the year. Historians work it out from other evidence for Pliny's career, and the proposals for his arrival run from AD 109 to 111, which puts this letter between 110 and 112. A. N. Sherwin-White, *The Letters of Pliny: A Historical and Social Commentary* (1966), argues for the earliest of these years.

Primary sources

Letters Pliny the Younger · c. AD 97–112
10.17a–18; 10.96; 10.96 (Latin); 10.97; 10.17a; 10.35; 10.88; 10.100; 10.92; 10.98

Apology Tertullian · c. AD 197
2

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
3.33

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About this event

Where Bithynia and Pontus
Who Pliny the Younger, Trajan
Threads Persecution and Martyrdom, Church and State, Temple and Worship

In context

GROWS OUT OF

The Great Fire of Rome and Nero's Persecution AD 64 449

LEADS TO

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

The Decian Persecution AD 250 540

PERSECUTION AND MARTYRDOM

Ignatius of Antioch Writes on the Road to Martyrdom Before · c. AD 110 484

Justin Martyr Defends the Faith and Describes Its Worship After · c. AD 155–165 500

CHURCH AND STATE

The Jewish Revolt and the Destruction of the Temple Before · AD 66–70 462

The Bar Kokhba Revolt and Aelia Capitolina After · AD 132–135 492

TEMPLE AND WORSHIP

The Didache, an Early Church Manual Before · c. AD 50–120 470

The Bar Kokhba Revolt and Aelia Capitolina After · AD 132–135 492

← Ignatius of Antioch Writes on the Road to Martyrdom Earlier · c. AD 110
→ The Bar Kokhba Revolt and Aelia Capitolina Later · AD 132–135

THE CHURCH UNDER ROME

The Bar Kokhba Revolt and Aelia Capitolina

AD 132–135 · Estimated date

The Jews of Judaea rise against Rome under Simon bar Kosiba, called Bar Kokhba. Hadrian's armies crush the revolt at great cost, Jerusalem becomes the Roman colony Aelia Capitolina, and Jews are barred from the city.



Cassius Dio, whose account survives only in a later abridgement, says that the emperor Hadrian founded a city at Jerusalem in place of the one razed in the Jewish Revolt and the Destruction of the Temple, named it Aelia Capitolina, and raised a temple of Jupiter on the site of the temple. This, Dio says, brought on the war: the Jews could not bear to see foreigners settled and foreign rites planted in their city (Cassius Dio, Roman History 69.12). A late Roman biography of Hadrian gives another cause, a ban on circumcision (Historia Augusta, Hadrian 14.2).

By Dio's account the rebels waited until Hadrian had left the region. They avoided open battle and fought from fortified positions and underground passages (Cassius Dio, Roman History 69.12). Eusebius, in the fourth century, calls their leader Barcocheba and says the name means "star" (Eusebius, Church History 4.6). Letters found in caves near the Dead Sea show that he was Simon bar Kosiba: they are his orders to his officers to send men and take over grain (Bar Kokhba letters) and, in one case, to bring palm branches and citrons, which its excavator, Yigael Yadin, connected with the feast of Sukkot (Bar Kokhba letters letter to Yehudah bar Menashe). A coin of his first year names "Shimon Prince of Israel" and is dated "Year 1 of the Redemption of Israel" (Coin of Bar Kokhba, year 1 (Harvard Art Museums 2008.2.105)).

Dio goes on: Hadrian sent his best generals, among them Julius Severus, brought from Britain. Severus avoided pitched battles, cut off small groups and starved them out. Dio counts fifty strongholds and 985 villages destroyed and 580,000 men killed in the fighting, and says that nearly all Judaea was left desolate. Roman losses were so heavy that Hadrian, writing to the senate, left out the customary words "I and the legions are in health" (Cassius Dio, Roman History 69.13–14). Eusebius says that the war was fiercest at Betar, a strong fortress not far from Jerusalem, where after a long siege the rebels were worn down by hunger and thirst and their leader "suffered his just punishment" (Eusebius, Church History 4.6). The Mishnah lists the capture of Betar among the disasters of the ninth of Av (Mishnah, Ta'anit 4:6).

Afterwards, Eusebius reports from Aristo of Pella, Jews were forbidden by Hadrian's decree to enter the district of Jerusalem (Eusebius, Church History 4.6). Justin Martyr, writing some twenty years later, says that a Jew caught entering it faced death (Justin, First Apology 47). He also says that during the war Bar Kokhba ordered Christians to be cruelly punished unless they denied Jesus Christ (Justin, First Apology 31).

For the church of Jerusalem, as Eusebius tells it, the war was a break. He reports that its first fifteen bishops, down to this siege, are said to have all been of Hebrew descent, and that the Roman city which then arose, colonised by another people, had a church made up of Gentiles, with Marcus as the first bishop after those "of the circumcision" (Eusebius, Church History 4.5) (Eusebius, Church History 4.6).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

No ancient writer gives the years of the war. Cassius Dio says only that the Jews rose once Hadrian had left Egypt and Syria (Cassius Dio, Roman History 69.12). Eusebius, citing Aristo of Pella, puts the height of the fighting, at Betar, in Hadrian's eighteenth year, which ran from August 134 to August 135 (Eusebius, Church History 4.6). The rebels dated their coins by an era of their own; a coin of "Year 1 of the Redemption of Israel" is assigned to 132–133 by the museum that holds it (Coin of Bar Kokhba, year 1 (Harvard Art Museums 2008.2.105)), and the Israel Antiquities Authority dates the documents from the refuge caves to 132–135 (Bar Kokhba letters). The beginning in 132 is generally accepted. The end is put late in 135 or early in 136.

The sources also disagree about the order of events. Dio makes the founding of Aelia Capitolina the cause of the war (Cassius Dio, Roman History 69.12); Eusebius describes the Roman city as arising after it (Eusebius, Church History 4.6). Werner Eck, "The Bar Kokhba Revolt: The Roman Point of View", *Journal of Roman Studies* 89 (1999), pp. 76–89, sets out the evidence of Roman inscriptions for the scale of the war.

Primary sources

Roman History Cassius Dio · c. AD 200–235
69.12; 69.13–14

Historia Augusta Fourth century AD
Hadrian 14.2

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
4.6; 4.5

The Bar Kokhba Letters Issued in the name of Shim'on bar Kosiba · AD 132–135
cojs.org; letter to Yehudah bar Menashe; deadseascrolls.org.il

Bronze Coin of Bar Kokhba, Year One Struck by the rebel administration of Shim'on bar Kosiba · AD 132–133
harvardartmuseums.org

Mishnah c. AD 200
Ta'anit 4:6

First Apology Justin Martyr · c. AD 150–155
47; 31

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About this event

Where Jerusalem, Betar
Who Hadrian, Simon bar Kokhba
Threads Temple and Worship, Church and State

In context

GROWS OUT OF

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

LEADS TO

The Church of the Holy Sepulchre Is Dedicated AD 335 602

TEMPLE AND WORSHIP

Pliny Asks Trajan How to Treat Christians Before · c. AD 112 488

Justin Martyr Defends the Faith and Describes Its Worship After · c. AD 155–165 500

CHURCH AND STATE

Pliny Asks Trajan How to Treat Christians Before · c. AD 112 488

Justin Martyr Defends the Faith and Describes Its Worship After · c. AD 155–165 500

← Pliny Asks Trajan How to Treat Christians Earlier · c. AD 112
→ Marcion Breaks with the Roman Church Later · c. AD 144

THE CHURCH UNDER ROME

Marcion Breaks with the Roman Church

c. AD 144 · Traditional date

Marcion of Pontus teaches at Rome that the God of the Jewish scriptures is not the Father of Jesus, and gives his followers one Gospel and ten letters of Paul. By his opponents' account the Roman church expels him; his followers form churches of their own.



No writing of Marcion's survives except in what his opponents quote from it. What is known of him comes from the Christians who wrote against him: Justin, who was his contemporary at Rome, Irenaeus a generation later, and above all the five books of Tertullian, written about sixty years after the events.

They agree that he came from Pontus on the Black Sea (Justin, First Apology 26) (Irenaeus, Against Heresies 1.27.1–2). Tertullian calls him a shipmaster and says that he joined the church at Rome and gave it a sum of money (Tertullian, Prescription against Heretics 30) (Tertullian, Against Marcion 4.4). Irenaeus says

that he took up and developed the teaching of Cerdo, who had come to Rome earlier (Irenaeus, Against Heresies 1.27.1–2).

As his opponents report it, Marcion taught that the God proclaimed by the law and the prophets, the maker of the world, was not the Father of Jesus Christ. The creator was just; above him was another God, good and until then unknown, whom Jesus revealed in the days of Tiberius (Irenaeus, Against Heresies 1.27.1–2) (Tertullian, Against Marcion 1.2) (Tertullian, Against Marcion 4.6). Tertullian says that he set out the contrasts between law and gospel in a work called the *Antitheses* (Tertullian, Against Marcion 1.19), and that he baptized only those who were unmarried or had given up marriage (Tertullian, Against Marcion 1.29).

He gave his followers a set of scriptures to match. In place of the Jewish scriptures and the Gospels read in the churches he used one Gospel, a form of Luke without the birth stories and with no author's name, and ten letters of Paul, which Tertullian goes through one by one, without those to Timothy and Titus (Irenaeus, Against Heresies 1.27.1–2) (Tertullian, Against Marcion 4.2) (Tertullian, Against Marcion 5.2–21). His opponents say that he cut these texts down. His own claim, as Tertullian reports it, was that he was restoring a gospel that defenders of Judaism had interpolated, and he appealed to Paul's rebuke of Peter in Galatians (Tertullian, Against Marcion 4.3) (Tertullian, Against Marcion 4.4).

Tertullian says that the church expelled him and gave back his money (Tertullian, Prescription against Heretics 30) (Tertullian, Against Marcion 4.4). Churches that traced themselves to him or to his followers still existed in Tertullian's day (Tertullian, Against Marcion 4.5). Justin says that in his day Marcion had followers "of every nation" (Justin, First Apology 26) (Justin, First Apology 58). Irenaeus tells how Polycarp, meeting him, called him "the first-born of Satan" (Irenaeus, Against Heresies 3.3.4).

Irenaeus says that Marcion was the only one who had dared openly to cut the Scriptures (Irenaeus, Against Heresies 1.27.4). In answering him, the writers of the wider church said which books they received: Irenaeus argued that the Gospels are four, neither more nor fewer, and Tertullian defended Matthew, Mark, Luke and John, and the letters to Timothy and Titus that Marcion left out (Irenaeus, Against Heresies 3.11.7–8) (Tertullian, Against Marcion 4.2) (Tertul-

lian, Against Marcion 5.21). See Irenaeus Sets Out the Rule of Faith and the Muratorian List of New Testament Books.

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The year comes from a figure that Tertullian reports from the Marcionites themselves. They counted 115 years and six and a half months "between Christ and Marcion", and Tertullian sets Christ's coming in the fifteenth year of Tiberius (Tertullian, Against Marcion 1.19). Counted from AD 28–29 this gives 144. Tertullian does not say what the interval ends with; it is usually taken to be Marcion's break with the Roman church. He was writing in the fifteenth year of Severus, AD 207–208, some sixty years later (Tertullian, Against Marcion 1.15).

The other evidence gives only a range. Justin, about 150–155, says that Marcion was still alive and teaching (Justin, First Apology 26). Irenaeus says that he flourished under Anicetus, the tenth bishop of Rome, after Cerdo had come under Hyginus, the ninth (Irenaeus, Against Heresies 3.4.3). Tertullian elsewhere places Marcion in the Roman church under Eleutherus (Tertullian, Prescription against Heretics 30). That does not fit the other evidence: Irenaeus names Eleutherus as the twelfth bishop, in office when he himself was writing about 180 (Irenaeus, Against Heresies 3.3.3). Judith M. Lieu, *Marcion and the Making of a Heretic: God and Scripture in the Second Century* (2015), examines what can be recovered from these hostile reports.

Primary sources

First Apology Justin Martyr · c. AD 150–155
26; 58

Against Heresies Irenaeus of Lyons · c. AD 180
1.27.1–2; 3.3.4; 1.27.4; 3.11.7–8; 3.4.3; 3.3.3

Prescription against Heretics Tertullian · c. AD 200
30

Against Marcion Tertullian · c. AD 207–212
4.4; 1.2; 4.6; 1.19; 1.29; 4.2; 5.2–21; 4.3; 4.5; 5.21; 1.15

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Marcion
Threads Scripture and Canon

In context

GROWS OUT OF

The Four Gospels Are Written c. AD 65–100 458

The Letters of Paul c. AD 50–60 424

LEADS TO

Irenaeus Sets Out the Rule of Faith c. AD 180 515

The Muratorian List of New Testament Books c. AD 170–200 520

SCRIPTURE AND CANON

John's Revelation on Patmos Before · c. AD 95 474

Irenaeus Sets Out the Rule of Faith After · c. AD 180 515

← The Bar Kokhba Revolt and Aelia Capitolina Earlier · AD 132–135
→ Justin Martyr Defends the Faith and Describes Its Worship Later · c. AD 155–165

THE CHURCH UNDER ROME

Justin Martyr Defends the Faith and Describes Its Worship

c. AD 155–165 · Estimated date

Justin, a philosopher turned Christian teacher at Rome, addresses a defence of the Christians to the emperor Antoninus Pius and describes their baptism and Sunday Eucharist. Some years later he is tried by the city prefect and beheaded.



Justin Martyr introduces himself as the son of Priscus and grandson of Bacchius, from Flavia Neapolis in Palestine (Justin, First Apology 1). In his *Dialogue with Trypho* he tells how he went from a Stoic teacher to a Peripatetic, a Pythagorean and a Platonist, until an old man he met in a field near the sea pointed him to the Hebrew prophets. “A flame was kindled in my soul,” he says, and he found in Christianity the one philosophy that was safe and profitable (Justin, Dialogue with Trypho 2–8). He adds elsewhere that the sight of Christians facing death without fear had convinced him that the slanders against them were false (Justin,

Second Apology 12). He lived at Rome, by his own account for the second time, and taught those who came to his lodging (Acts of Justin 2).

About 150–155 he addressed a defence of the Christians to the emperor Antoninus Pius, his sons, the senate and the Roman people (Justin, First Apology 1). He asks that Christians be judged for what they do and not condemned for a name (Justin, First Apology 4; 7). He also claims the best of the Greeks for his side: those who lived "reasonably" before Christ, such as Socrates and Heraclitus, were Christians, though they were thought atheists (Justin, First Apology 46).

He then describes Christian worship. Converts pray and fast, are taken to water and are washed in the name of the Father, of Jesus Christ and of the Holy Spirit (Justin, First Apology 61). They are then led to the assembly. After common prayers and a kiss, bread and a cup of wine mixed with water are brought to the one presiding, who gives thanks at length; the people answer "Amen", and deacons distribute the food and carry it to those absent (Justin, First Apology 65). Only those who believe what is taught, have been baptized and live as Christ taught may share it. It is not received as common bread and drink, Justin writes. As Jesus Christ was made flesh and had flesh and blood, "so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh" (Justin, First Apology 66). On the day called Sunday all gather; the "memoirs of the apostles" or the prophets are read, the one presiding gives an address, and prayers, thanksgiving and distribution follow. A collection is left with him for orphans, widows, the sick, prisoners and strangers (Justin, First Apology 67). The churches read Justin's words on the Eucharist differently, and only one use of them is documented here: the Catechism of the Catholic Church quotes these chapters as a witness to the order of the Eucharistic celebration (Catechism of the Catholic Church 1345). No Orthodox or Protestant document that discusses them was found for this entry.

Justin expected to be denounced, perhaps by Crescens, a Cynic philosopher he had worsted in debate (Justin, Second Apology 3); Tatian, whom Irenaeus calls a hearer of Justin (Irenaeus, Against Heresies 1.28.1), says, as Eusebius quotes him, that Crescens tried to bring about his death (Eusebius, Church History 4.16). The

record of his trial shows him with six companions before the prefect Rusticus. They refused to sacrifice, and were scourged and beheaded (Acts of Justin 1–5).

Justin's chapters on baptism and the Sunday assembly are a detailed account of Christian worship in the middle of the second century, written by a participant for outsiders.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The *First Apology* is addressed to Antoninus Pius, who reigned from 138 to 161, and to his adopted sons (Justin, First Apology 1). Justin remarks in it that Christ was born a hundred and fifty years earlier (Justin, First Apology 46), and it is usually placed about 150–155.

The record of his trial gives no date. It names the judge as Rusticus, prefect of Rome (Acts of Justin 1–5). Eusebius places Justin's death under the emperors who followed Antoninus, Marcus Aurelius and Lucius Verus, who ruled together from 161 to 169 (Eusebius, Church History 4.16) (Eusebius, Church History 4.18). About 165 is the conventional year. The date range shown runs from about the time of the *Apology* to the martyrdom.

Primary sources

First Apology Justin Martyr · c. AD 150–155
1; 4; 7; 46; 61; 65; 66; 67

Dialogue with Trypho Justin Martyr · c. AD 155–165
2–8

Second Apology Justin Martyr · c. AD 150–161
12; 3

The Martyrdom of Justin and His Companions After c. AD 165
2; 1–5

Catechism of the Catholic Church 1992
1345

Against Heresies Irenaeus of Lyons · c. AD 180
1.28.1

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
4.16; 4.18

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Justin Martyr, Antoninus Pius
Threads Temple and Worship, Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

Pliny Asks Trajan How to Treat Christians c. AD 112 488
The Didache, an Early Church Manual c. AD 50–120 470

TEMPLE AND WORSHIP

The Bar Kokhba Revolt and Aelia Capitolina Before · AD 132–135 492
The Church of the Holy Sepulchre Is Dedicated After · AD 335 602

PERSECUTION AND MARTYRDOM

Pliny Asks Trajan How to Treat Christians Before · c. AD 112 488
The Martyrdom of Polycarp After · c. AD 155–156 504

CHURCH AND STATE

The Bar Kokhba Revolt and Aelia Capitolina Before · AD 132–135 492
Tertullian Writes Christian Theology in Latin After · c. AD 197–220 524

← Marcion Breaks with the Roman Church Earlier · c. AD 144
→ The Martyrdom of Polycarp Later · c. AD 155–156

THE CHURCH UNDER ROME

The Martyrdom of Polycarp

c. AD 155–156 · Estimated date

Polycarp, the aged bishop of Smyrna, is arrested, refuses before the proconsul to curse Christ, and is burned in the stadium. His church describes his death in a letter and keeps his bones and the anniversary of his death.



The account of Polycarp's death is a letter from the church of Smyrna to the church of Philomelium and to "all the congregations of the Holy and Catholic Church in every place", taken down by one Evarestus (Martyrdom of Polycarp greeting; 20). Its writers say that they saw what they describe (Martyrdom of Polycarp 13–16).

Polycarp was a link to the first generation. Irenaeus, who had seen him as a boy, says that he was taught by apostles and appointed bishop of Smyrna by them, and that he was "a very old man" when he died (Irenaeus, Against Heresies 3.3.4). Irenaeus also tells, in a letter that Eusebius quotes, that Polycarp visited Rome

in the time of bishop Anicetus, where the two failed to agree on the keeping of Easter and parted in peace (Eusebius, Church History 5.24.16–17).

A persecution had broken out at Smyrna, and the crowd in the stadium, after watching a Christian named Germanicus die, shouted for Polycarp. The letter contrasts him with Quintus, who came forward of his own accord and then gave way: "we do not commend those who give themselves up" (Martyrdom of Polycarp 3–4). Polycarp withdrew to a farm, was betrayed by a servant under torture, had food set before the men sent to arrest him and prayed for two hours before going with them (Martyrdom of Polycarp 5–8).

In the stadium the proconsul urged him to swear by the fortune of Caesar and to curse Christ. He answered: "Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Saviour?" (Martyrdom of Polycarp 9) He declared himself a Christian and was threatened with the beasts and with fire; the crowd then demanded that he be burned alive (Martyrdom of Polycarp 10–12). The letter says that the flames arched around him without consuming him, that an executioner then stabbed him, and that his blood put out the fire (Martyrdom of Polycarp 13–16).

The body was burned so that the Christians should not, as their opponents put it, leave the Crucified and "begin to worship this one". The writers answer that they adore Christ as the Son of God and love the martyrs as his disciples and followers (Martyrdom of Polycarp 17–18). They gathered the bones, "more precious than the most exquisite jewels", laid them in a fitting place, and intended to meet there each year on the anniversary of his death (Martyrdom of Polycarp 18). He was, the letter says, the twelfth to be martyred at Smyrna, counting those from Philadelphia (Martyrdom of Polycarp 19).

The letter presents itself as the work of eyewitnesses writing within a year of the death. It shows a church recording a martyr's death for other churches, keeping his remains and marking the anniversary.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The letter itself gives no year. A closing note, which may be a later addition, dates the death to the second day of the month Xanthicus, the seventh day before

the Kalends of March (23 February), "a great Sabbath", when Statius Quadratus was proconsul of Asia (Martyrdom of Polycarp 21). The older translation linked elsewhere in this entry reads "May". W. H. Waddington, *Mémoire sur la chronologie de la vie du rhéteur Aelius Aristide* (1867), worked out from other evidence that Quadratus held office in 154–155, which gives 23 February 155; others have reckoned 22 February 156.

Two things pull the other way. Eusebius, in the fourth century, places the martyrdom after the accession of Marcus Aurelius in 161 (Eusebius, Church History 4.14.10–4.15.1). And Irenaeus says that Polycarp visited Rome when Anicetus was bishop (Irenaeus, Against Heresies 3.3.4). By the lengths of office that Eusebius gives for the bishops before him, Anicetus took office only in the mid-150s (Eusebius, Church History 4.10–11), which leaves little or no room for the visit before February 155. Some historians therefore prefer a date in the 160s. The timeline places the event at 155 and shows 155–156.

Primary sources

The Martyrdom of Polycarp The church of Smyrna · c. AD 155–170
greeting; 20; 13–16; 3–4; 5–8; 9; 10–12; 17–18; 18; 19; 21

Against Heresies Irenaeus of Lyons · c. AD 180
3.3.4

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
5.24.16–17; 4.14.10–4.15.1; 4.10–11

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Smyrna
Who Polycarp
Threads Persecution and Martyrdom

In context

GROWS OUT OF

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

LEADS TO

Irenaeus Sets Out the Rule of Faith c. AD 180 515

PERSECUTION AND MARTYRDOM

Justin Martyr Defends the Faith and Describes Its Worship Before · c. AD 155–165 500

The Martyrs of Lyon and Vienne After · AD 177 512

← Justin Martyr Defends the Faith and Describes Its Worship Earlier · c. AD 155–165
→ The New Prophecy of Montanus Later · c. AD 157–172

THE CHURCH UNDER ROME

The New Prophecy of Montanus

c. AD 157–172 · Estimated date

In Phrygia a convert named Montanus and two women, Priscilla and Maximilla, begin to prophesy in ecstasy and announce a new outpouring of the Spirit. The bishops of Asia reject the movement, which spreads none the less as far as Rome and Africa.



Almost everything known about the “New Prophecy” comes from its opponents. Eusebius, writing more than a century later, quotes two of them at length, an unnamed writer of Asia Minor and a certain Apollonius (Eusebius, Church History 5.16.7–9) (Eusebius, Church History 5.18.2). Epiphanius, two centuries after the events, preserves another attack together with some sayings of the prophets (Epiphanius, Panarion 48.2.4). No English translation of his book is in the public domain, and what he says is paraphrased here from the Greek text to which the citations link. A friendly witness is Tertullian, who took the side of the prophecy (Tertullian, Against Praxeas 1).

The unnamed writer passes on a report that it began at Ardabau, a village on the border of Mysia and Phrygia. By this account a recent convert, Montanus, fell into a trance and began to utter strange things, "contrary to the constant custom of the Church". Some hearers rebuked him as possessed; others took it for the Holy Spirit. Two women were seized in the same way (Eusebius, Church History 5.16.7–9). Eusebius names them as Priscilla and Maximilla (Eusebius, Church History 5.14). Their followers spoke of "the new prophecy" (Eusebius, Church History 5.19.2). In a saying that Epiphanius quotes, Montanus speaks in the first person as the one who inspires: a man is like a lyre and the speaker comes upon him like a plectrum; the man sleeps and the speaker keeps watch; it is the Lord who puts men's hearts into ecstasy (Epiphanius, Panarion 48.4.1).

Apollonius charges that Montanus taught the dissolving of marriages, made rules for fasts, appointed collectors of money, and gave the name Jerusalem to Pepuza and Tymion, two small towns of Phrygia, where he wanted people to gather (Eusebius, Church History 5.18.2). Epiphanius reports the story that a prophetess, Quintilla or Priscilla (he says he does not know which), slept at Pepuza and said that Christ came to her there in the form of a woman and revealed to her that the place was holy and that Jerusalem would come down to it from heaven (Epiphanius, Panarion 49.1). He also quotes a saying of Maximilla that after her there would be no more prophets, only the end (Epiphanius, Panarion 48.2.4). He grants that the group accepted the whole of the Old and New Testaments and the resurrection of the dead (Epiphanius, Panarion 48.1.3).

The same writer says that the Christians of Asia met in many places, examined the sayings, judged them profane and shut their adherents out of communion (Eusebius, Church History 5.16.10). Bishops who came to test the spirit in Maximilla were kept from doing so, and she complained: "I am driven away from the sheep like a wolf. I am not a wolf. I am word and spirit and power" (Eusebius, Church History 5.16.17). The writer repeats a rumour that Montanus and Maximilla hanged themselves, and adds that he does not know whether it is true (Eusebius, Church History 5.16.13–15).

The question went beyond Asia. During the persecution at Lyon (see the Martyrs of Lyon and Vienne) the Christians of Gaul wrote about it to Asia, Phrygia and Rome (Eusebius, Church History 5.3.4). Tertullian says that a bishop of Rome

had recognised the prophecies and then, persuaded by one Praxeas, withdrew his letter of peace, and that he himself broke with his opponents over "the Paraclete" (Tertullian, Against Praxeas 1).

The dispute made the churches ask whether new prophecy could stand beside what the apostles had handed down. The unnamed writer says that he long hesitated to write at all, for fear of seeming to add to "the Gospel of the New Testament" (Eusebius, Church History 5.16.3).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The sources give two dates. Epiphanius says that the "Phrygians" arose about the nineteenth year of Antoninus Pius, AD 156–157 (Epiphanius, Panarion 48.1.2). The *Chronicle* of Eusebius, in Jerome's Latin version, enters the beginning of the "Cataphrygian" prophecy under the eleventh year of Marcus Aurelius, AD 171 (Jerome, Chronicle year 11 of Marcus Aurelius (AD 171)). The unnamed writer whom Eusebius quotes says only that Montanus began when one Gratus was proconsul of Asia, and he gives no year for Gratus (Eusebius, Church History 5.16.7–9).

The other writers do not settle the matter. Apollonius wrote in the fortieth year after Montanus began to prophesy (Eusebius, Church History 5.18.12), and the unnamed writer more than thirteen years after Maximilla died (Eusebius, Church History 5.16.19), but neither says in what year he was writing. By the time of the persecution at Lyon, which Eusebius dates to 177, the dispute had reached Gaul and Rome (Eusebius, Church History 5.3.4). Historians are divided between the two dates. Christine Trevett, *Montanism: Gender, Authority and the New Prophecy* (1996), reviews the arguments for each; William Tabbernee, *Fake Prophecy and Polluted Sacraments: Ecclesiastical and Imperial Reactions to Montanism* (2007), places the beginning about 165. The timeline places the event at 165 and shows the range.

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
5.16.7–9; 5.18.2; 5.14; 5.19.2; 5.16.10; 5.16.17; 5.16.13–15; 5.3.4; 5.16.3; 5.18.12; 5.16.19

Panarion Epiphanius of Salamis · c. AD 374–377
48.2.4; 48.4.1; 49.1; 48.1.3; 48.1.2

Against Praxeas Tertullian · c. AD 210–218
1

Chronicle Jerome, translating and continuing Eusebius of Caesarea · c. AD 380
year 11 of Marcus Aurelius (AD 171)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Pepuza
Who Montanus, Maximilla
Threads Prophets and Prophecy, Revival and Unity

In context

LEADS TO

Tertullian Writes Christian Theology in Latin c. AD 197–220 524

The Charismatic Renewal 1960–1967 1418

PROPHETS AND PROPHECY

John's Revelation on Patmos Before · c. AD 95 474

REVIVAL AND UNITY

George Fox and the Quakers After · 1652 1183

← The Martyrdom of Polycarp Earlier · c. AD 155–156
→ The Martyrs of Lyon and Vienne Later · AD 177

THE CHURCH UNDER ROME

The Martyrs of Lyon and Vienne

AD 177 · Estimated date

Mob violence against the Christians of Lyon and Vienne ends in trials before the governor. The aged bishop Pothinus dies in prison, and the slave Blandina and others are killed in the amphitheatre. The survivors describe it in a letter to Asia.



Eusebius, writing in the fourth century, preserves long extracts from a letter sent by "the servants of Christ residing at Vienne and Lyons, in Gaul" to their fellow Christians in Asia and Phrygia (Eusebius, Church History 5.1.1–3).

As the letter tells it, trouble began in the streets. Christians at Lyon were barred from houses, baths and markets and set upon by the crowd, then questioned in the forum by the city authorities and held for the governor. When he arrived, a young man of rank, Vettius Epagathus, asked to speak for the accused; the governor asked only whether he too was a Christian, and he was put with the rest. About ten gave way. Pagan slaves of Christian households, afraid of torture,

accused their masters of cannibal feasts and incest, and the city turned savage (Eusebius, Church History 5.1.5–15).

The letter dwells on those who held out. Sanctus, a deacon from Vienne, answered every question with "I am a Christian." Blandina, a slave whose mistress was also on trial, wore out her torturers and kept saying, "I am a Christian, and there is nothing vile done by us." Many died in the prison (Eusebius, Church History 5.1.17–28). Pothinus, the bishop of Lyon, more than ninety years old, was beaten before the tribunal and died in prison two days later (Eusebius, Church History 5.1.29–31).

The governor wrote to the emperor, and the reply was that those who denied should be released and the rest put to death. At a festival that drew crowds from many nations, the Roman citizens were beheaded and the others sent to the beasts; Attalus of Pergamum, a citizen, was sent to the beasts as well to please the crowd (Eusebius, Church History 5.1.44–52). Blandina had already been hung on a stake in the amphitheatre and left untouched by the animals (Eusebius, Church History 5.1.37–44). On the last day she saw Ponticus, a boy of about fifteen, die, and was then scourged, burned, tied in a net and thrown to a bull (Eusebius, Church History 5.1.53–56). The bodies were left exposed for six days, burned, and swept into the Rhône, to mock the hope of resurrection (Eusebius, Church History 5.1.59–63).

While they lived, the prisoners refused to be called martyrs, keeping that name for Christ and for those already dead (Eusebius, Church History 5.2.2–7). Through them many who had denied the faith came back and confessed it (Eusebius, Church History 5.1.45–48). Eusebius adds that from prison they also wrote to Asia and Phrygia and to Eleutherus of Rome about the prophecy of Montanus (see the New Prophecy of Montanus) (Eusebius, Church History 5.3.4). They sent their letter to Rome by the presbyter Irenaeus, who succeeded Pothinus as bishop (Eusebius, Church History 5.4.1–2; 5.5.8).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The year comes from Eusebius, who introduces the letter by saying that persecution broke out again "in the seventeenth year of the Emperor Antoninus Verus", that is of Marcus Aurelius, and that Eleutherus was then bishop of Rome

(Eusebius, Church History 5, introduction). Marcus became emperor in March 161, so his seventeenth year began in March 177. The letter as Eusebius quotes it names neither year nor emperor; it speaks only of "Caesar" (Eusebius, Church History 5.1.44–52).

Eusebius is not consistent. His *Chronicle*, in Jerome's version, enters the deaths in Gaul ten years earlier, beside that of Polycarp (Jerome, Chronicle AD 167). The *Church History*, where he had the letter before him, is generally followed, and 177 is the accepted date.

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
5.1.1–3; 5.1.5–15; 5.1.17–28; 5.1.29–31; 5.1.44–52; 5.1.37–44; 5.1.53–56; 5.1.59–63; 5.2.2–7; 5.1.45–48; 5.3.4; 5.4.1–2; 5.5.8; 5, introduction

Chronicle Jerome, translating and continuing Eusebius of Caesarea · c. AD 380
AD 167

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Lyon
Who Blandina, Pothinus, Irenaeus
Threads Persecution and Martyrdom

In context

LEADS TO

Irenaeus Sets Out the Rule of Faith c. AD 180 515

PERSECUTION AND MARTYRDOM

The Martyrdom of Polycarp Before · c. AD 155–156 504

The Martyrdom of Perpetua and Felicity After · 7 March AD 203 532

← The New Prophecy of Montanus Earlier · c. AD 157–172
→ Irenaeus Sets Out the Rule of Faith Later · c. AD 180

THE CHURCH UNDER ROME

Irenaeus Sets Out the Rule of Faith

c. AD 180 · Estimated date

Irenaeus, bishop of Lyon, writes five books against the followers of Valentinus and Marcion. Against their claim to a secret tradition he sets three public tests: the faith the churches confess, the four Gospels, and the succession of bishops from the apostles.



Irenaeus says that as a boy in Asia Minor he had seen and heard Polycarp (Eusebius, Church History 5.20.5–6) (Irenaeus, Against Heresies 3.3.4). Eusebius, in the fourth century, reports that at the time of the persecution at Lyon he was a presbyter there, and that he succeeded Pothinus as bishop (Eusebius, Church History 5.4.1–2; 5.5.8–9). He wrote among people he calls "the Keltae". A friend had asked him for an account of the teaching of the followers of Valentinus, whose writings he had read and some of whom he had met (Irenaeus, Against Heresies 1, preface 2–3).

These teachers, as Irenaeus describes them, appealed past the Scriptures to a truth handed down by word of mouth to the "perfect", and claimed to be wiser than the apostles (Irenaeus, Against Heresies 3.2.1–2). He answers with three public tests.

The first is the faith itself, the "rule of the truth" that each Christian received at baptism (Irenaeus, Against Heresies 1.9.4). The church, scattered over the whole world, has received from the apostles belief in one God the Father almighty, maker of heaven and earth; in one Christ Jesus, the Son of God, made flesh for our salvation; and in the Holy Spirit, who foretold through the prophets the birth from a virgin, the passion, the resurrection, the ascension and the coming again in glory. The churches from Germany to Libya hold it alike (Irenaeus, Against Heresies 1.10.1–2).

The second is the written Gospel. What the apostles preached they later handed down in writing: Matthew among the Hebrews, Mark as Peter's interpreter, Luke as Paul's companion, and John, the disciple of the Lord, at Ephesus (Irenaeus, Against Heresies 3.1.1). There can be neither more nor fewer than four Gospels, as there are four winds and four living creatures round the throne (Irenaeus, Against Heresies 3.11.8).

The third is the succession of bishops. The apostles handed on their own place to the bishops they appointed, and the lists can be recited (Irenaeus, Against Heresies 3.3.1). Because it would take too long to list them for every church, he gives one, that of the "very great, the very ancient, and universally known" church founded at Rome by Peter and Paul (Irenaeus, Against Heresies 3.3.2), from Linus to Eleutherius, the twelfth (Irenaeus, Against Heresies 3.3.3). Of that church he says, in a sentence that survives only in the Latin version: "For it is a matter of necessity that every Church should agree with this Church, on account of its pre-eminent authority, that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved continuously by those [faithful men] who exist everywhere." The translators say in a note that they are far from sure their rendering is correct, and the note adds another, in which every church must "resort" to this church "on account of more potent principality" (Irenaeus, Against Heresies 3.3.2).

The churches read the sentence differently. The Catechism of the Catholic Church quotes it for the communion of all particular churches with the church of Rome (Catechism of the Catholic Church 834). The Orthodox patriarchs wrote in 1848 that Irenaeus does not say what the defenders of the papal claims take him to say, and that even on their reading he was praising a church that then kept the faith of the Fathers (Encyclical of the Eastern Patriarchs (1848) § 13). A. Cleveland Coxe, the Episcopal bishop who edited the translation in America, argues in the same note that the faith was kept at Rome by those who came there from every side, so that Rome mirrored the faith of the churches and was not its source (Irenaeus, Against Heresies 3.3.2).

Irenaeus goes on to cite Smyrna and Ephesus in the same way, and peoples who keep the faith without any writings (Irenaeus, Against Heresies 3.3.4) (Irenaeus, Against Heresies 3.4.1–2). Some years later, as Eusebius records, he wrote to Victor of Rome urging him not to cut off the churches of Asia over the date of Easter (Eusebius, Church History 5.24.11–17).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The third book names Eleutherius as the bishop who "does now" hold the see of Rome (Irenaeus, Against Heresies 3.3.3). Eusebius has Eleutherus take office about the seventeenth year of Marcus Aurelius, AD 177, and die after thirteen years, in the tenth year of Commodus, AD 189 (Eusebius, Church History 5, introduction; 5.22). In 177 Irenaeus was still a presbyter; he became bishop after the death of Pothinus (Eusebius, Church History 5.4.1–2; 5.5.8–9). The work was therefore written between about 177 and 189, and its five books were composed over some time. The usual date is about 180.

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
5.20.5–6; 5.4.1–2; 5.5.8–9; 5.24.11–17; 5, introduction; 5.22

Against Heresies Irenaeus of Lyons · c. AD 180
3.3.4; 1, preface 2–3; 3.2.1–2; 1.9.4; 1.10.1–2; 3.1.1; 3.11.8; 3.3.1; 3.3.2; 3.3.3; 3.4.1–2

Catechism of the Catholic Church 1992
834

Encyclical of the Eastern Patriarchs The patriarchs of Constantinople, Alexandria, Antioch and Jerusalem with their synods · May 1848
§ 13

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Lyon
Who Irenaeus
Threads Scripture and Canon, Creeds and Councils, Papacy and Church Order

In context

GROWS OUT OF

The Martyrs of Lyon and Vienne AD 177 512
Marcion Breaks with the Roman Church c. AD 144 496
The Martyrdom of Polycarp c. AD 155–156 504

LEADS TO

The Muratorian List of New Testament Books c. AD 170–200 520
Tertullian Writes Christian Theology in Latin c. AD 197–220 524
Cyprian on the Unity of the Church AD 251–258 544
The Nag Hammadi Library Is Found c. December 1945 1390

SCRIPTURE AND CANON

Marcion Breaks with the Roman Church Before · c. AD 144 496
The Muratorian List of New Testament Books After · c. AD 170–200 520

CREEDS AND COUNCILS

The Council of Jerusalem Before · c. AD 49 407
Tertullian Writes Christian Theology in Latin After · c. AD 197–220 524

PAPACY AND CHURCH ORDER

Ignatius of Antioch Writes on the Road to Martyrdom Before · c. AD 110 484

Cyprian on the Unity of the Church After · AD 251–258

← The Martyrs of Lyon and Vienne Earlier · AD 177
→ The Muratorian List of New Testament Books Later · c. AD 170–200

THE CHURCH UNDER ROME

The Muratorian List of New Testament Books

c. AD 170–200 · Estimated date

A Latin fragment, copied in a manuscript now in Milan, lists the books received in the church as it knew it. It counts four Gospels, Acts and thirteen letters of Paul. If it dates from the late second century, it is the oldest such list to survive.



The text is named after Ludovico Antonio Muratori, who printed it in 1740 from a manuscript in the Biblioteca Ambrosiana in Milan. It fills three pages of a codex of the late seventh or eighth century that otherwise contains works of Eucherius, Ambrose and others (Muratorian Fragment, Milan, Biblioteca Ambrosiana, I 101 sup., fols. 10r–11r). The text begins in the middle of a sentence (Muratorian Fragment, section 1). Because the author speaks of Rome simply as “the city”, the list is usually thought to come from there (Muratorian Fragment, section 2).

What survives opens with the end of a remark about one Gospel and then calls that of Luke “the third book of the Gospel” and that of John, “one of the disci-

ples", the fourth, so the lost beginning dealt with two others. John, it says, wrote at the urging of his fellow disciples and bishops after a fast and a revelation to the apostle Andrew. The Gospels differ in what they teach, but "there is no difference as regards the faith of believers", since one Spirit declares in all of them the Lord's birth, passion, resurrection and two comings (Muratorian Fragment, section 1).

Next come the Acts of the Apostles, written by Luke (Muratorian Fragment, section 2), and the letters of Paul. He wrote to seven churches by name, as John did in the Apocalypse, and so addressed the one church spread through the world; with the letters to Philemon, Titus and Timothy this makes thirteen. Letters to the Laodiceans and Alexandrians are rejected as forgeries in Paul's name connected with the heresy of Marcion, "for it is not suitable for gall to be mingled with honey" (Muratorian Fragment, section 3).

The list then names Jude, two letters of John, the Wisdom of Solomon, and the Apocalypses of John and of Peter, "though some among us will not have this latter read in the Church". The *Shepherd* of Hermas may be read, but not publicly among the prophets or the apostles, because it was written recently. The writings of Valentinus, Basilides, Marcion's followers and the "Cataphrygians" are refused (Muratorian Fragment, section 4). Hebrews, James and the letters of Peter are not mentioned.

The fragment shows a church that already treated four Gospels, Acts and thirteen letters of Paul as settled, while the edges of the collection were still open. It tests a book by whether it comes from the apostles' time and whether it is read in the whole church. For a list of exactly the twenty-seven books of the later New Testament, see Athanasius Lists the Twenty-seven Books of the New Testament, of the year 367.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The manuscript is dated by the library that holds it to AD 676–750 (Muratorian Fragment, Milan, Biblioteca Ambrosiana, I 101 sup., fols. 10r–11r). The list it copies is older, and how much older is disputed. The main clue in the text is its remark that Hermas wrote the *Shepherd* "very recently in our times in the city of Rome", when his brother Pius was bishop there (Muratorian Fragment, section 4). Eusebius places Pius between Hyginus and Anicetus, in the 140s and 150s

(Eusebius, Church History 4.10–11). The usual conclusion is that the list was drawn up at or near Rome a generation later, about 170–200, and its rejection of the "Cataphrygians" fits a time when Montanism was a live issue.

Albert C. Sundberg, "Canon Muratori: A Fourth-Century List", *Harvard Theological Review* 66 (1973), pp. 1–41, and Geoffrey Mark Hahneman, *The Muratorian Fragment and the Development of the Canon* (1992), argue instead that it is an eastern list of the fourth century, when comparable catalogues first appear. Everett Ferguson, "Canon Muratori: Date and Provenance", *Studia Patristica* 17.2 (1982), pp. 677–683, defends the earlier date, which most scholars still hold. Eckhard J. Schnabel, "The Muratorian Fragment: The State of Research", *Journal of the Evangelical Theological Society* 57 (2014), pp. 231–264, reviews the debate.

Primary sources

The Muratorian Fragment List: c. AD 170–200 (disputed); manuscript: AD 676–750
Milan, Biblioteca Ambrosiana, I 101 sup., fols. 10r–11r; section 1; section 2; section 3; section 4

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
4.10–11

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About this event

Where Rome
Threads Scripture and Canon

In context

GROWS OUT OF

Marcion Breaks with the Roman Church c. AD 144 496

Irenaeus Sets Out the Rule of Faith c. AD 180 515

LEADS TO

Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619

SCRIPTURE AND CANON

Irenaeus Sets Out the Rule of Faith Before · c. AD 180 515

Origen and the School of Alexandria After · c. AD 203–254

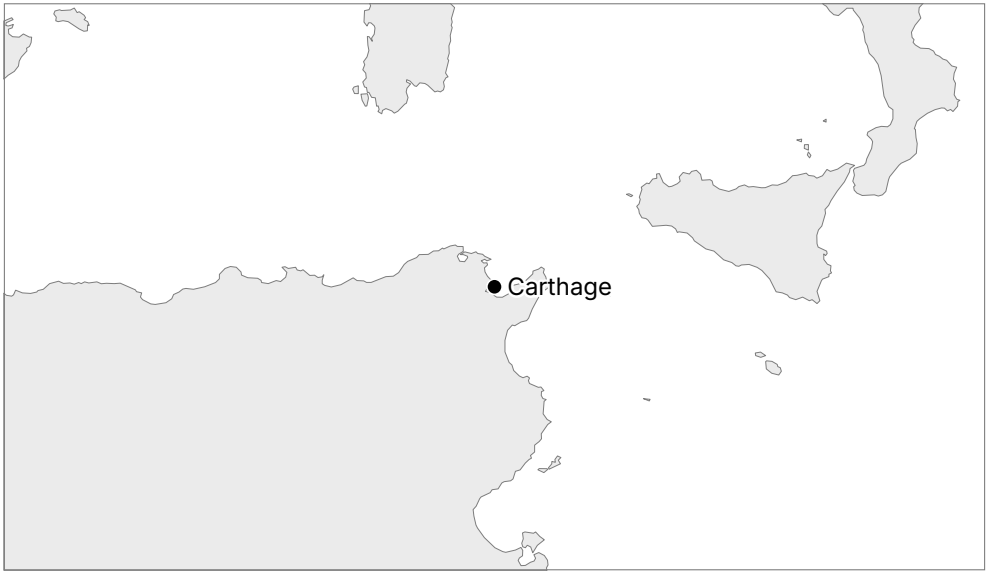
← Irenaeus Sets Out the Rule of Faith Earlier · c. AD 180
→ Tertullian Writes Christian Theology in Latin Later · c. AD 197–220

THE CHURCH UNDER ROME

Tertullian Writes Christian Theology in Latin

c. AD 197–220 · Estimated date

At Carthage Tertullian writes a large body of Christian literature in Latin: a defence of the Christians before Roman governors, attacks on Marcion and other teachers, and a treatise on God as Trinity, three persons of one substance.



Most of what is told of Tertullian's life comes from a short notice by Jerome, written almost two centuries later. It calls him a presbyter from Carthage, the son of a centurion, who was active under the emperors Severus and Caracalla, went over to the teaching of Montanus in middle life and is said to have lived to old age. Jerome ranks him as chief of the Latin Christian writers after Victor and Apollonius (Jerome, On Illustrious Men 53).

The *Apology* is addressed to the governors who tried Christians. It protests that they are condemned for a name, without the inquiry given to any other accused (Tertullian, Apology 1–2). "We are but of yesterday, and we have filled

every place among you" (Tertullian, Apology 37). It describes their meetings for prayer, including prayer for the emperors, for the reading of Scripture and for discipline, and a monthly voluntary collection for the poor, orphans, the aged and prisoners, so that outsiders remark "how they love one another" (Tertullian, Apology 39). Whatever disaster strikes, the cry is "Away with the Christians to the lion!" (Tertullian, Apology 40). Persecution defeats itself: "the blood of Christians is seed" (Tertullian, Apology 50). In a later appeal to the governor Scapula he argues that it is "a fundamental human right" for each person to worship as he is convinced, and that religion cannot be compelled (Tertullian, To Scapula 2).

Against rival teachers he argued from the churches' descent from the apostles. Truth is what the churches received from the apostles, the apostles from Christ and Christ from God, and those outside that line have no claim on the Scriptures (Tertullian, Prescription against Heretics 21; 37). He sums up the "rule of faith" in a few lines (Tertullian, Prescription against Heretics 13) and asks, "What indeed has Athens to do with Jerusalem?" (Tertullian, Prescription against Heretics 7)

His treatise *Against Praxeas* answers a teacher who, as Tertullian reports him, held that the Father himself was born and suffered (Tertullian, Against Praxeas 1). There is one only God, Tertullian writes, but under a "dispensation" (in Greek *oikonomia*) "which distributes the Unity into a Trinity", Father, Son and Holy Spirit: three "not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power" (Tertullian, Against Praxeas 2). One is other than another "on the ground of Personality, not of Substance" (Tertullian, Against Praxeas 12). His Latin words in these passages are *trinitas*, *substantia* and *persona* (Tertullian, Against Praxeas 2; 12 (Latin)).

By then he had parted from many of his fellow Christians. He says that he and his friends "withdrew" over their recognition of the Paraclete, the Spirit speaking in the New Prophecy (see the New Prophecy of Montanus) (Tertullian, Against Praxeas 1). By Jerome's account he "lapsed to the doctrine of Montanus" and wrote books against the church (Jerome, On Illustrious Men 53).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Two of Tertullian's works can be dated from what they say. The *Apology* speaks of the rebels Niger and Albinus and of their supporters as still being rounded up (Tertullian, Apology 35), which puts it just after Septimius Severus won the civil war in 197. The first book of *Against Marcion* names its own year, the fifteenth of Severus, AD 207–208 (Tertullian, Against Marcion 1.15). The order and dates of the other treatises are worked out from cross-references and from how far each reflects his adherence to the New Prophecy.

Jerome, writing about 393, says that Tertullian flourished under Severus and Caracalla, who ruled between 193 and 217, and that he lived to a great age (Jerome, On Illustrious Men 53). The latest of his surviving works are usually put at about 220, and no source gives the year of his death. The range shown is that of his writing.

Primary sources

On Illustrious Men Jerome · AD 392–393
53

Apology Tertullian · c. AD 197
1–2; 37; 39; 40; 50; 35

To Scapula Tertullian · c. AD 212
2

Prescription against Heretics Tertullian · c. AD 200
21; 37; 13; 7

Against Praxeas Tertullian · c. AD 210–218
1; 2; 12; 2; 12 (Latin)

Against Marcion Tertullian · c. AD 207–212
1.15

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About this event

Where Carthage
Who Tertullian
Threads Creeds and Councils, Church and State

In context

GROWS OUT OF

Irenaeus Sets Out the Rule of Faith c. AD 180 515

The New Prophecy of Montanus c. AD 157–172 508

CREEDS AND COUNCILS

Irenaeus Sets Out the Rule of Faith Before · c. AD 180 515

Origen and the School of Alexandria After · c. AD 203–254 536

CHURCH AND STATE

Justin Martyr Defends the Faith and Describes Its Worship Before · c. AD 155–165 500

The Decian Persecution After · AD 250 540

← The Muratorian List of New Testament Books Earlier · c. AD 170–200
→ Christianity Takes Root in Edessa Later · c. AD 201

THE CHURCH UNDER ROME

Christianity Takes Root in Edessa

c. AD 201 · Estimated date

A flood report of November 201, kept in the archives of Edessa, lists a church of the Christians among the buildings destroyed. It is dated evidence of a church in the Syriac-speaking East, where a later tradition traced the church back to a letter from Jesus.



Eusebius calls Edessa a royal city, whose king ruled beyond the Euphrates and whose records were kept in Syriac (Eusebius, Church History 1.13). He also knew a letter from the churches of its district, Osrhoene, written during the dispute about the date of Easter near the end of the second century (Eusebius, Church History 5.23.2).

In November 201 the river that ran through the city burst its banks at night. A report written by the city's scribes and deposited in its archives, and copied centuries later into the Chronicle of Edessa, tells how King Abgar VIII watched from a tower by torchlight while the western wall gave way. The water wrecked his

palace and the buildings along the river and drowned more than two thousand people. Among the losses the report lists "the temple of the church of the Christians" (Chronicle of Edessa 8).

The Christian teacher Bardaisan, whose birth in 154 the city's chronicle records, belongs to these years (Chronicle of Edessa 6). Eusebius says that he wrote dialogues in Syriac against the followers of Marcion, at a time when rival teachings abounded in Mesopotamia (Eusebius, Church History 4.30). A dialogue from his school speaks of "the new race of us Christians", who meet on the first day of the week, and names believers in Parthia, Persia, Media and Edessa. It also says that King Abgar, on becoming a believer, forbade a rite of self-castration performed in honour of a goddess (Book of the Laws of the Countries). It does not say which king of that name is meant.

By the time Eusebius wrote, early in the fourth century, a story was told that traced the church of Edessa to the lifetime of Jesus. Eusebius reports that an earlier King Abgar, being ill, wrote to ask Jesus to come and heal him; that Jesus answered by letter, promising to send a disciple; and that after the ascension Thaddaeus, one of the seventy, came to Edessa, cured the king and preached to the citizens. Eusebius says that he translated the letters from Syriac documents in the city's archives (Eusebius, Church History 1.13). The city's own chronicle, which draws on those archives, has no such story, and the first bishop it names is Conon, who began to build a church in the Seleucid year 624, AD 312–313 (Chronicle of Edessa 1–12).

What the flood report and the writings of Bardaisan's circle show is a Christian community settled in Edessa and writing in Syriac by the opening of the third century (Chronicle of Edessa 8) (Book of the Laws of the Countries). The story of Abgar's letter, which Eusebius passed on to Greek readers, is an account of those beginnings that was current in his day (Eusebius, Church History 1.13).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Chronicle of Edessa dates the flood to the month of Second Tishrin (November) in the year 513 of the Seleucid era, which began in October AD 201 (Chronicle of Edessa 8). The chronicle was compiled in the sixth century, but this entry reproduces a report signed by the city's scribes and archivists. It shows a

church building in Edessa by 201; when the first Christians came there is not known, and the event is placed at this year for that reason.

B. H. Cowper, who translated the chronicle, took the notice as proof that the Christians of Edessa had a house of worship by that date (note to entry 106 on the linked page). Walter Bauer suggested that the words about the church were added by the sixth-century compiler, and that the correspondence of Abgar and Jesus is a legend composed in Edessa in the time of its bishop Conon, shortly before Eusebius wrote (*Orthodoxy and Heresy in Earliest Christianity*, 1934; English translation 1971, chapter 1). The document that Eusebius translates dates the story to "the three hundred and fortieth year", which by the Seleucid era used at Edessa is about AD 29 (Eusebius, Church History 1.13). A. C. McGiffert, in the notes to the linked translation, calls Eusebius the first writer to mention the letters and judges them a later forgery; they are not treated here as a record of the first century.

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
1.13; 5.23.2; 4.30

The Chronicle of Edessa Sixth century, after AD 540, using older city records
8; 6; 1–12

The Book of the Laws of the Countries A pupil of Bardaisan named Philip · Early third century
newadvent.org

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About this event

Where Edessa
Who Abgar VIII, Bardaisan
Threads Mission and Expansion

In context

GROWS OUT OF

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

LEADS TO

The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656

MISSION AND EXPANSION

Paul's Voyage to Rome Before · c. AD 59–62 441

Armenia Adopts Christianity After · AD 301 (traditional) or c. 314 553

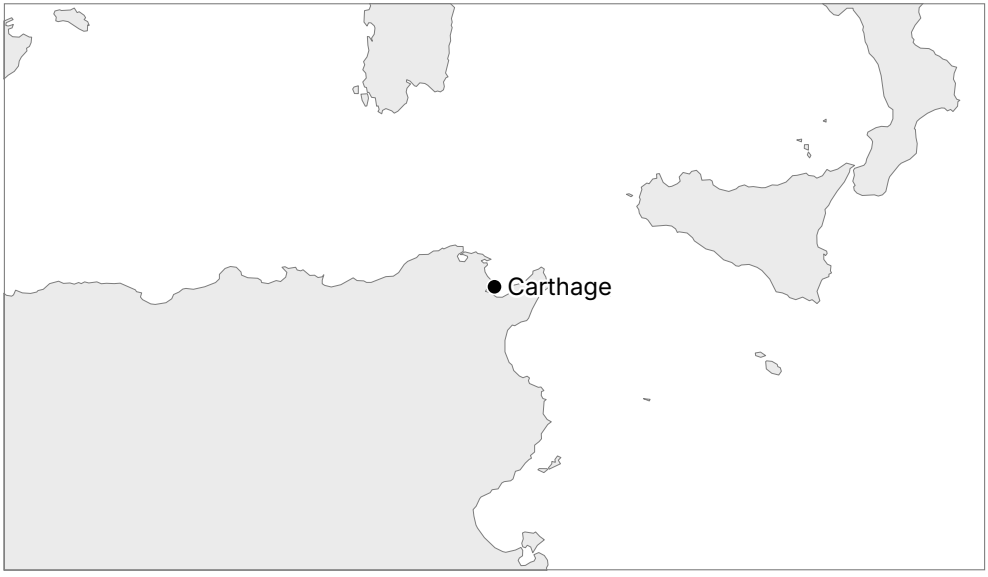
← Tertullian Writes Christian Theology in Latin Earlier · c. AD 197–220
→ The Martyrdom of Perpetua and Felicity Later · 7 March AD 203

THE CHURCH UNDER ROME

The Martyrdom of Perpetua and Felicity

7 March AD 203 · Estimated date

A group of newly baptised Christians is put to death in the arena in Roman Africa, among them the young mother Perpetua and Felicity, who gave birth in prison. The account preserves Perpetua's own prison diary and her visions.



A group of catechumens was arrested together: Revocatus and his fellow-servant Felicity, Saturninus, Secundulus, and Perpetua, a married woman of good family, about twenty-two years old, with a baby at the breast. The account that survives says that from this point it gives Perpetua's story as she wrote it herself. She tells how her father tried to shake her resolve, how the prisoners were baptised, and how frightened she was of the dark and the heat of the prison until she was allowed to keep her child with her (Passion of Perpetua and Felicity 1.1–2). In a vision she climbed a narrow golden ladder hung with iron weapons, past a dragon, to a garden where a white-haired shepherd welcomed her, and she understood that she was to die (Passion of Perpetua and Felicity 1.3).

At the hearing the procurator Hilarianus urged her to spare her father's grey hairs and her infant and to sacrifice for the welfare of the emperors. She answered, "I am a Christian." All were condemned to the beasts (Passion of Perpetua and Felicity 2.1–2). Two more visions concerned her dead brother Dinocrates, whom she saw first in distress and then, after her prayers, refreshed; in a last one she fought and beat an Egyptian in the arena, and took it to mean that her fight would be against the devil (Passion of Perpetua and Felicity 2.3–3.2).

An editor completes the story. Felicity, eight months pregnant, feared that her execution would be put off; she gave birth in prison three days before the games, and a Christian woman took the child (Passion of Perpetua and Felicity 5.2). On the day, Perpetua refused on behalf of them all to let them be dressed as priests of Saturn and priestesses of Ceres. The men faced a leopard, a bear and a boar. The two women were tossed by a wild cow, and Perpetua helped Felicity to her feet. At the end all were killed with the sword, and Perpetua guided the hand of the young gladiator to her throat (Passion of Perpetua and Felicity 6.1–4).

The editor asks that the account be read for the building up of the church (Passion of Perpetua and Felicity 6.1–4). Tertullian appeals to what Perpetua saw of paradise on the day of her passion (Tertullian, On the Soul 55). By the middle of the fourth century the church at Rome kept the feast of Perpetua and Felicity on 7 March (Chronograph of 354 part 12, 7 March). The account itself names no city; Prosper of Aquitaine, in the fifth century, sets the deaths at Carthage (Prosper, Chronicle 757 (p. 434)). In the pages given as her own the martyr speaks in the first person: a woman, a young mother, whose chief opponent in the story is her own father.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The *Passion*, in the Latin text translated here, gives neither a year nor the name of the city. It says that the martyrs died at games held for the birthday of "Geta Caesar" (Passion of Perpetua and Felicity 2.3, 5.3) and that the procurator Hilarianus was acting for a proconsul who had died (Passion of Perpetua and Felicity 2.1–2). The year comes from a late Roman list of consuls, which enters the martyrdom under Plautianus and Geta, the consuls of AD 203 (Fasti Vindobonenses priores AD 203 (p. 287)). Prosper of Aquitaine, in the fifth century, has the same

notice but enters it after the consuls of 204 (Prosper, Chronicle 757 (p. 434)), so a neighbouring year cannot be excluded. Eusebius dates a persecution of the same reign at Alexandria to the tenth year of Severus, AD 202–203 (Eusebius, Church History 6.1–6.2.2).

The day comes from the list of martyrs' feasts kept at Rome and preserved in the Chronograph of 354, which enters Perpetua and Felicitas, "of Africa", on the Nones of March, that is 7 March (Chronograph of 354 part 12, 7 March); the consular list and Prosper give the same day (Fasti Vindobonenses priores AD 203 (p. 287)) (Prosper, Chronicle 757 (p. 434)). The city is named by Prosper, more than two centuries after the event: he says that they suffered "at Carthage in Africa", in the camp (Prosper, Chronicle 757 (p. 434)). A Greek version of the *Passion* and the later, shorter Latin *Acts* say that the group was arrested at Thuburbo Minus, a town not far from Carthage; the editors of the Greek text judged that the amphitheatre, near a military camp, can hardly be any other than that of Carthage (J. Rendel Harris and S. K. Gifford, *The Acts of the Martyrdom of Perpetua and Felicitas*, 1890). Tertullian, writing to a later proconsul, recalls "the presidency of Hilarian" as a time of popular outcry against the Christians' burial grounds (Tertullian, To Scapula 3).

Primary sources

The Passion of Perpetua and Felicity Shortly after the martyrdom, c. AD 203–210
1.1–2; 1.3; 2.1–2; 2.3–3.2; 5.2; 6.1–4; 2.3, 5.3

On the Soul Tertullian · Early third century
55

The Chronograph of 354 AD 354
part 12, 7 March

Chronicle Prosper of Aquitaine · c. AD 433–455
757 (p. 434)

Fasti Vindobonenses priores After AD 493, from older consular lists
AD 203 (p. 287)

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
6.1–6.2.2

To Scapula Tertullian · c. AD 212
3

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About this event

Where Carthage
Who Perpetua, Felicity
Threads Persecution and Martyrdom

In context

PERSECUTION AND MARTYRDOM

The Martyrs of Lyon and Vienne Before · AD 177 512

The Decian Persecution After · AD 250 540

← Christianity Takes Root in Edessa Earlier · c. AD 201
→ Origen and the School of Alexandria Later · c. AD 203–254

THE CHURCH UNDER ROME

Origen and the School of Alexandria

c. AD 203–254 · Estimated date

Origen takes charge of Christian teaching at Alexandria as a young man and spends fifty years on the text and meaning of Scripture, first there and then at Caesarea. He compiles the Hexapla, writes a systematic account of Christian teaching, and dies after torture under Decius.



Eusebius says that Clement of Alexandria had charge of the instruction of converts in the church at Alexandria and that Origen, as a boy, was among his pupils (Eusebius, Church History 6.6). In the persecution under Severus Origen's father was beheaded. Origen, not yet seventeen, wanted to give himself up and was kept at home only because his mother hid his clothes (Eusebius, Church History 6.1–6.2.12). In his eighteenth year the bishop, Demetrius, entrusted the teaching of converts to him. He sold his books of Greek literature for a small daily allowance, fasted, and slept on the floor (Eusebius, Church History 6.3.3–9). Eusebius also reports, as a rash act of his youth, that he took literally the saying about those who

make themselves eunuchs for the kingdom of heaven (Matthew 19:12) (Eusebius, Church History 6.8.1–3).

His life's work was the Bible. He learned Hebrew, collected the Greek translations and set them in parallel columns beside the Hebrew text in the work called the Hexapla (Eusebius, Church History 6.16). A wealthy friend, Ambrose, paid for more than seven shorthand writers and as many copyists, and the commentaries followed (Eusebius, Church History 6.23.1–2). In *On First Principles* he separated what the apostles had taught plainly, about God, Christ and the Spirit, from the questions they had left open, on which he offered his own reasoning; and he held that Scripture has a meaning beyond the obvious one (Origen, On First Principles preface 2–8). A reader, he wrote, should find in it three levels, like the body, soul and spirit of a person (Origen, On First Principles 4.1.11). The pagan philosopher Porphyry, in a passage that Eusebius quotes, says that he met Origen in his youth and complains that he applied to the Jewish Scriptures the figurative methods that Greek writers used on their own mysteries (Eusebius, Church History 6.19.4–8).

On a journey he was ordained presbyter by the bishops of Palestine, and Demetrius turned against him (Eusebius, Church History 6.8.4–5, 6.23.4). He left Alexandria for Caesarea Maritima (Eusebius, Church History 6.26), where students came to him from other provinces and where, past sixty, he wrote his reply to the pagan critic Celsus (Eusebius, Church History 6.30, 6.36.1–2). In the persecution of Decius he was chained, racked and threatened with fire (Eusebius, Church History 6.39.5). He died not long afterwards, aged sixty-nine (Eusebius, Church History 7.1).

Origen's work bears on what the church read as Scripture and on how it read it. Eusebius quotes his list of the twenty-two books of the Hebrew Scriptures and his statement that four Gospels alone are undisputed in the church (Eusebius, Church History 6.25.1–4). His opinions were contested after his death: when Rufinus put *On First Principles* into Latin more than a century later, he explained in his preface that he had left out or altered passages on the Trinity that he judged to be corrupt (Origen, On First Principles prologue of Rufinus).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The chronology comes from Eusebius. He puts the death of Origen's father in the tenth year of the emperor Severus, AD 202–203, when Origen was not quite seventeen, and his appointment as teacher in his eighteenth year (Eusebius, Church History 6.1–6.2.12) (Eusebius, Church History 6.3.3–9). That gives a birth about 185 and a beginning about 203. The move to Caesarea is dated to the tenth year of Alexander Severus, about 231 (Eusebius, Church History 6.26).

Eusebius says that Origen died aged sixty-nine in the reign of Gallus, who ruled from 251 to 253 (Eusebius, Church History 7.1). Sixty-nine years from a birth about 185 lead to 254 or 255, just after Gallus, so the two statements do not quite agree and the year of death is given as about 254.

Primary sources

Scripture
Matthew 19:12

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
6.6; 6.1–6.2.12; 6.3.3–9; 6.8.1–3; 6.16; 6.23.1–2; 6.19.4–8; 6.8.4–5, 6.23.4; 6.26; 6.30, 6.36.1–2; 6.39.5; 7.1; 6.25.1–4

On First Principles Origen · c. AD 220–230
preface 2–8; 4.1.11; prologue of Rufinus

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About this event

Where Alexandria, Caesarea Maritima
Who Origen, Clement of Alexandria
Threads Scripture and Canon, Creeds and Councils

In context

GROWS OUT OF

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

LEADS TO

Jerome Translates the Latin Vulgate c. 382–405 636

SCRIPTURE AND CANON

The Muratorian List of New Testament Books Before · c. AD 170–200 520

Ulfilas Translates the Bible for the Goths After · c. AD 341 606

CREEDS AND COUNCILS

Tertullian Writes Christian Theology in Latin Before · c. AD 197–220 524

Cyprian on the Unity of the Church After · AD 251–258 544

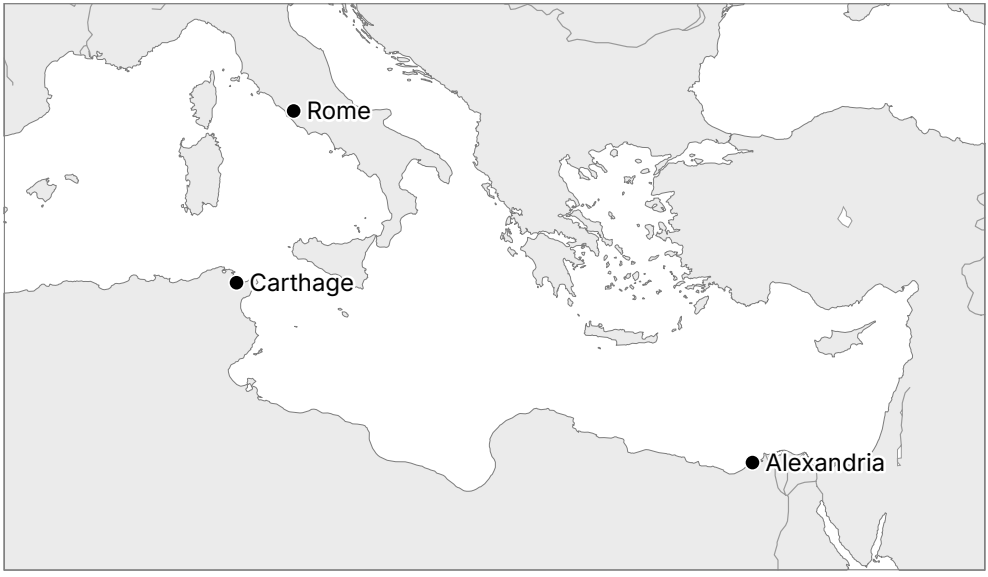
← The Martyrdom of Perpetua and Felicity Earlier · 7 March AD 203
→ The Decian Persecution Later · AD 250

THE CHURCH UNDER ROME

The Decian Persecution

AD 250 · Firm date

The emperor Decius orders the inhabitants of the empire to sacrifice to the gods and obtain a certificate. Bishops are executed or driven into hiding, many Christians comply, and the churches are left divided over how to receive them back.



Decius became emperor in succession to Philip (Eusebius, Church History 6.39.1). Soon afterwards an order went out that people should sacrifice to the gods. None of the writers cited here quotes the order, and what it demanded is seen in certificates on papyrus that survive from Egypt. In one of them, dated June 250, a villager and his two children declare before the local commission for sacrifices that they have always sacrificed to the gods and have now done so in the commissioners' presence, poured a libation and tasted the offerings; two officials sign as witnesses (P.Mich. inv. 262). The certificate does not mention Christians. Christian writers took the measure as an attack on the church, and Eusebius puts it down to Decius's hatred of his predecessor (Eusebius, Church History 6.39.1).

At Rome the bishop, Fabian, died in January 250, and two presbyters and a deacon were imprisoned (Chronograph of 354 part 13 (Liberian Catalogue), Fabius and Cornelius) (Chronograph of 354 part 12, 20 January). The list dates his successor from the consuls of the following year (Chronograph of 354 part 13 (Liberian Catalogue), Fabius and Cornelius); Cyprian wrote that the emperor, whom he calls a tyrant, would rather have heard of a rival emperor than of a new bishop at Rome (Cyprian, Letters 51.9 [55.9]). In the East, Eusebius reports, the bishops of Jerusalem and Antioch died in prison, and Origen was tortured (Eusebius, Church History 6.39.2–5).

Dionysius, bishop of Alexandria, in a letter that Eusebius quotes, described what happened when the decree arrived there. Many of the more prominent Christians came forward at once; others went because their public offices required it, or were pressed by their friends; called by name, they went up to the sacrifices, some of them pale and shaking. Others fled or were arrested, and of those some gave way after days in prison or under torture. Some held out and were burned or beheaded (Eusebius, Church History 6.41.10–16).

Cyprian, bishop of Carthage, went into hiding when the crowd called for him, and governed his church by letter (Cyprian, Letters 14.1–2 [20.1–2]). On his return he said that most of his people had denied their faith at the first threat, that some had hurried to the forum before they were summoned, and that parents had carried their infants with them to the altar (Cyprian, On the Lapsed 7–9). Others had obtained a certificate without sacrificing. He counted that a lesser fault but still a denial (Cyprian, On the Lapsed 27–28).

Cyprian opened his address to his church with the words that peace had been restored (Cyprian, On the Lapsed 1). Decius was killed in battle after a reign of less than two years (Lactantius, Deaths of the Persecutors 4) (Eusebius, Church History 7.1). The order had been applied at Rome and in Africa, Egypt, Syria and Palestine, and it left behind baptised Christians who had sacrificed or obtained certificates and now asked to return. A council of African bishops ruled that those with certificates might be readmitted after their cases were examined, and that those who had sacrificed should do penance and be reconciled when in danger of death (Cyprian, Letters 51.6, 51.17 [55.6, 55.17]). The dispute that followed is told under Cyprian on the Unity of the Church.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Two documents fix the year. The fourth-century list of Roman bishops places Fabian's death in January of the consulship of Decius, for the second time, and Gratus, which is AD 250 (Chronograph of 354 part 13 (Liberian Catalogue), Fabius and Cornelius). The certificate of sacrifice cited here is dated 23 Pauni in the first year of Decius, which falls in June 250 (P.Mich. inv. 262). The order to sacrifice was therefore in force from the first weeks of 250 and was still being applied in Egypt in the summer. Decius reigned less than two years and was succeeded by Gallus (Eusebius, Church History 7.1); the same list of bishops names Decius as consul for 251 and Gallus as consul for 252 (Chronograph of 354 part 13 (Liberian Catalogue), Fabius and Cornelius).

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
6.39.1; 6.39.2–5; 6.41.10–16; 7.1

Certificate of Sacrifice from Theadelphia (P.Mich. inv. 262) June AD 250
apps.lib.umich.edu

The Chronograph of 354 AD 354
part 13 (Liberian Catalogue), Fabius and Cornelius; part 12, 20 January

Letters Cyprian of Carthage and his correspondents · c. AD 249–258
51.9 [55.9]; 14.1–2 [20.1–2]; 51.6, 51.17 [55.6, 55.17]

On the Lapsed Cyprian of Carthage · AD 251
7–9; 27–28; 1

On the Deaths of the Persecutors Lactantius · c. AD 313–316
4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Carthage, Alexandria
Who Decius, Fabian, Cyprian
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

Pliny Asks Trajan How to Treat Christians c. AD 112 488

LEADS TO

Cyprian on the Unity of the Church AD 251–258 544

The Great Persecution under Diocletian AD 303–311 557

PERSECUTION AND MARTYRDOM

The Martyrdom of Perpetua and Felicity Before · 7 March AD 203 532

The Great Persecution under Diocletian After · AD 303–311 557

CHURCH AND STATE

Tertullian Writes Christian Theology in Latin Before · c. AD 197–220 524

Armenia Adopts Christianity After · AD 301 (traditional) or c. 314 553

← Origen and the School of Alexandria Earlier · c. AD 203–254
→ Cyprian on the Unity of the Church Later · AD 251–258

THE CHURCH UNDER ROME

Cyprian on the Unity of the Church

AD 251–258 · Firm date

Faced with rival bishops at Rome and Carthage after the Decian persecution, Cyprian argues that there is one church, held together by one episcopate, outside which there is no salvation. He then defends his view of baptism against the bishop of Rome and dies a martyr in 258.



In 251 the church at Rome chose Cornelius as bishop (Chronograph of 354 part 13 (Liberian Catalogue), Cornelius). Eusebius reports that the presbyter Novatian held that Christians who had sacrificed could never be received back, and that a synod of sixty bishops condemned him; he quotes a letter of Cornelius which says that Novatian had himself consecrated as a rival by three bishops brought to Rome for the purpose (Eusebius, Church History 6.43.1–2, 6.43.8–9). Novatian's envoys were turned away at Carthage (Cyprian, Letters 40.1–2 [44.1–2]). Cyprian, who faced a breakaway group of his own there (Cyprian, Letters 54.14 [59.14]), then wrote *On the Unity of the Church*.

Christ gave the keys to Peter first, Cyprian argues, although all the apostles received equal power, in order to show that unity begins from one (Matthew 16:18–19) (Cyprian, On the Unity of the Church 4). The bishops hold that unity in common: "The episcopate is one, each part of which is held by each one for the whole" (Cyprian, On the Unity of the Church 5). Whoever leaves the church leaves salvation: "He can no longer have God for his Father, who has not the Church for his mother" (Cyprian, On the Unity of the Church 6).

The chapter on Peter survives in two versions. One adds that a primacy is given to Peter and asks whether a man who deserts the chair of Peter can think that he is in the church; the other lacks those sentences, which the editor of the translation linked here prints in his notes and calls spurious (Cyprian, On the Unity of the Church 4, with the editor's notes). Pope Leo XIII, in an encyclical of 1896, quotes the chapter in support of the Catholic teaching that Christ chose Peter and his successors as the principle and centre of the church's unity (Leo XIII, Satis Cognitum 15). Calvin, in the *Institutes*, quotes it to show that Christ gave the keys to one man not to set him above the others but to commend the unity of the church, the other apostles being Peter's equals in honour and power (Calvin, Institutes 4.6.4).

Writing to Cornelius, Cyprian called Rome "the throne of Peter" and "the chief church whence priestly unity takes its source" (Cyprian, Letters 54.14 [59.14]). Yet he held that baptism given outside the church was void, since there is "no salvation out of the Church", and that converts from heresy must be baptised (Cyprian, Letters 72.21 [73.21]). Stephen I of Rome ruled that nothing should be changed from what had been handed down: such converts were to be received by the laying on of hands. Cyprian called this an error (Cyprian, Letters 73.1–2 [74.1–2]). Eusebius quotes Dionysius of Alexandria as saying that Stephen had written that he would not hold communion with the bishops of Cilicia, Cappadocia and Galatia, who followed the same practice (Eusebius, Church History 7.3, 7.5.3–5). On 1 September 256 eighty-seven African bishops voted for Cyprian's position, after he had told them that none of them set himself up as "a bishop of bishops" (Council of Carthage (256) opening address). Firmilian of Caesarea in Cappadocia attacked Stephen for boasting of his succession from Peter (Cyprian, Letters 74.17 [75.17]).

Under the emperor Valerian Cyprian was exiled in August 257 and beheaded near Carthage on 14 September 258 (Proconsular Acts of Cyprian pp. xxv–xxviii). In 314 the Council of Arles decided against the African custom of rebaptising (Council of Arles (314) canon 9 (8)). His sentences on the one church and the one episcopate have been quoted on opposite sides since, as the appeals of Calvin and Leo XIII show (Calvin, Institutes 4.6.4) (Leo XIII, Satis Cognitum 15).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

On the Unity of the Church belongs to 251, the year from which the Roman list of bishops dates Cornelius (Chronograph of 354 part 13 (Liberian Catalogue), Cornelius), against whom Novatian was consecrated and whose envoys were turned away at Carthage (Cyprian, Letters 40.1–2 [44.1–2]). The minutes of the council of eighty-seven bishops give only the day, 1 September (Council of Carthage (256) opening address). It belongs to the dispute with Stephen. Cyprian was sent into exile on 30 August 257 (Proconsular Acts of Cyprian pp. xxv–xxviii), and Stephen was dead before 6 August 258, the day on which his successor Xystus was executed, as Cyprian reported at the time (Cyprian, Letters 81.1 [80.1]) (Chronograph of 354 part 13 (Liberian Catalogue), Xystus). The latest 1 September that fits is therefore that of 256, the year usually given; the heading "258" printed with the linked translation cannot be right. Cyprian's exile and death are dated by the consuls of the year in the record of his trial: 30 August 257 and 14 September 258 (Proconsular Acts of Cyprian pp. xxv–xxviii).

Chapter 4 of the treatise exists in two versions. Maurice Bévenot concluded from the manuscripts that Cyprian wrote both, the one that speaks of a primacy in 251 and the other as a revision during his dispute with Stephen (*St. Cyprian's De Unitate chap. 4 in the Light of the Manuscripts*, Rome, 1937).

Primary sources

Scripture

Matthew 16:18–19

The Chronograph of 354 AD 354
part 13 (Liberian Catalogue), Cornelius; part 13 (Liberian Catalogue), Xystus

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
6.43.1–2, 6.43.8–9; 7.3, 7.5.3–5

Letters Cyprian of Carthage and his correspondents · c. AD 249–258
40.1–2 [44.1–2]; 54.14 [59.14]; 72.21 [73.21]; 73.1–2 [74.1–2]; 74.17 [75.17]; 81.1 [80.1]

On the Unity of the Church Cyprian of Carthage · AD 251, with a later revision of chapter 4
4; 5; 6; 4, with the editor's notes

Satis Cognitum Pope Leo XIII · 29 June 1896
15

Institutes of the Christian Religion John Calvin · First edition 1536; final Latin edition 1559
4.6.4

The Judgment of Eighty-Seven Bishops on the Baptism of Heretics 1 September AD 256
opening address

The Proconsular Acts of Cyprian AD 257–258, with a narrative frame added soon after
pp. xxv–xxviii

The Council of Arles (314) The bishops assembled at Arles · AD 314
canon 9 (8)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Carthage, Rome
Who Cyprian, Novatian, Stephen I
Threads Papacy and Church Order, Creeds and Councils

In context

GROWS OUT OF

The Decian Persecution AD 250 540

Irenaeus Sets Out the Rule of Faith c. AD 180 515

LEADS TO

The Donatist Schism and the Council of Arles AD 314 576

PAPACY AND CHURCH ORDER

Irenaeus Sets Out the Rule of Faith Before · c. AD 180 515

The Council of Chalcedon After · October AD 451 681

CREEDS AND COUNCILS

Origen and the School of Alexandria Before · c. AD 203–254 536

The Donatist Schism and the Council of Arles After · AD 314 576

← The Decian Persecution Earlier · AD 250
→ Antony Withdraws to the Desert Later · c. AD 270–285

THE CHURCH UNDER ROME

Antony Withdraws to the Desert

c. AD 270–285 · Estimated date

A young Egyptian Christian hears the words of Jesus to the rich man read in church, gives away his property and withdraws by stages into the desert. Others follow, and the Life written by Athanasius makes him the model of the monk.



Antony the Great was born in Egypt to Christian parents who owned good land. They died when he was about eighteen or twenty and left him with a young sister. Some months later he went into church as the Gospel was being read and heard the words of Jesus to the rich man: “If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me” (Matthew 19:21). He took the words as spoken to himself, gave his land to the villagers, sold his goods for the poor, and placed his sister with a community of Christian women (Athanasius, Life of Antony 1–3).

Athanasius says that there were then few monasteries in Egypt and that no monk yet knew the deep desert; those who wished to live in this way stayed near their own villages. Antony began like them, learning from an old solitary nearby and working with his hands (Athanasius, Life of Antony 3–4). He then moved to the tombs outside the village, where the *Life* describes him beaten by demons and comforted by a vision (Athanasius, Life of Antony 8–10). At about thirty-five he crossed the river to a deserted fort and shut himself in, receiving bread twice a year (Athanasius, Life of Antony 10, 12–13). The *Life* gives the fort no name; Palladius, about 420, calls Antony's settlement by the river Pispir (Palladius, Lausiac History 21.1).

After nearly twenty years his friends broke down the door. He came out, Athanasius says, in sound health and even temper, healed the sick, reconciled enemies and persuaded many to take up the solitary life, so that "the desert was colonised by monks" (Athanasius, Life of Antony 14). During the persecution under Maximinus he went to Alexandria to serve the confessors (Athanasius, Life of Antony 46–47). Finding himself pressed by visitors, he travelled three days into the inner desert with a party of Saracens and settled on what the *Life* calls the inner mountain (Athanasius, Life of Antony 49–51), which later tradition names Mount Colzim. He died there at a great age (Athanasius, Life of Antony 89–92).

The account given here comes from one book, which Athanasius wrote for monks abroad who had asked how Antony lived, and which he offers them as a pattern (Athanasius, Life of Antony prologue). A generation after Antony's death Augustine of Hippo heard at Milan how two imperial officials at Trier had come upon the *Life* in a cottage, read it, and given up the emperor's service that same day, and he says that until then Antony's name had been unknown to him (Augustine, Confessions 8.6.14–15).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The *Life* gives ages, not years. Antony was about eighteen or twenty when his parents died and he gave his property away (Athanasius, Life of Antony 1–3), about thirty-five when he left the tombs for the deserted fort across the river (Athanasius, Life of Antony 8–10), and nearly a hundred and five when he died (Athanasius, Life of Antony 89–92). Jerome's Chronicle places his death in the

nineteenth year of Constantius, AD 356 (Jerome, Chronicle AD 356). Counting back, he was born about 251, renounced his property about 270, shut himself in the fort about 285 and came out of it about 305. These years are only as exact as the round ages Athanasius gives. The years shown are those of this first withdrawal, to the tombs near his village and then to the fort by the Nile. The move to the inner mountain, the second place listed, came much later: it followed the persecution under Maximinus and the martyrdom of Peter, bishop of Alexandria (Athanasius, Life of Antony 46–47), which Eusebius puts in the ninth year of the persecution, about 311 (Eusebius, Church History 7.32.31).

Primary sources

Scripture
Matthew 19:21

Life of Antony Athanasius of Alexandria · c. AD 356–362
1–3; 3–4; 8–10; 10, 12–13; 14; 46–47; 49–51; 89–92; prologue

Lausiac History Palladius of Helenopolis · c. AD 419–420
21.1

Confessions Augustine of Hippo · c. AD 397–400
8.6.14–15

Chronicle Jerome, translating and continuing Eusebius of Caesarea · c. AD 380
AD 356

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
7.32.31

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Pispir, Mount Colzim
Who Antony the Great
Threads Monasticism and Religious Life

In context

LEADS TO

Pachomius Founds Communal Monasticism c. AD 320 580

The Conversion of Augustine AD 386 640

MONASTICISM AND RELIGIOUS LIFE

The Community of the Dead Sea Scrolls Before · c. 150 BC – AD 68 258

Pachomius Founds Communal Monasticism After · c. AD 320 580

← Cyprian on the Unity of the Church Earlier · AD 251–258

→ Armenia Adopts Christianity Later · AD 301 (traditional) or c. 314

THE CHURCH UNDER ROME

Armenia Adopts Christianity

AD 301 (traditional) or c. 314 · Traditional date

King Tiridates of Armenia, by the account of the Armenian church, is converted by Gregory the Illuminator and brings his court and people to baptism. The Armenian church dates this to 301; the story was written down more than a century later.



There were Christians in Armenia before the kingdom's conversion. Eusebius lists among the letters of Dionysius of Alexandria, who wrote about the middle of the third century, one on repentance "to the brethren in Armenia", whose bishop was named Merozanes (Eusebius, Church History 6.46.2). How the royal house came to the faith is told at length in the *History* that bears the name of Agathangelos, written in Armenian well over a century after the events. What follows is its account, as given in the abridged English version linked here.

Gregory the Illuminator was the son of a Parthian noble who had murdered the Armenian king. He was carried as an infant to Roman territory and brought up

a Christian at Caesarea in Cappadocia. The murdered king's son, Tiridates III, grew up in the Roman empire, served in its army, was honoured by the emperor and won back his throne with a great army. Gregory entered his service without saying who he was (Agathangelos, History 1.5–14). When he refused to honour the goddess Anahit the king had him tortured and then, learning whose son he was, thrown into a pit, where he survived for thirteen years (Agathangelos, History 1.15–26).

Meanwhile, the *History* continues, a company of Christian women, led by Gayane and including the beautiful Hripsime, fled from the emperor Diocletian to the royal city of Vagharshapat. Tiridates desired Hripsime, was refused, and had the women killed (Agathangelos, History 2.3–15). He was then struck with madness and behaved like an animal. His sister learned in a vision that only the prisoner in the pit could help. Gregory was drawn up alive, and the king knelt before him (Agathangelos, History 2.16–19).

In the same account Gregory preached for many days, buried the martyrs, and told of a vision in which a column of fire with a cross of light marked the place in the city where a church was to be built. The king was healed and gave orders for the pagan shrines to be destroyed (Agathangelos, History 3.1–19). Tiridates then sent Gregory to Caesarea, where Bishop Leontius and his colleagues consecrated him bishop (Agathangelos, History 3.22–25). On his return he baptised the court and a great number of people in the Euphrates, set up churches with priests and bishops, and had children taught to read the Scriptures in Syriac and Greek (Agathangelos, History 4.5–9).

Two notices from outside Armenia stand beside this. The Greek historian Sozomen, about 440, had heard that Tiridates became a Christian through a divine sign in his own house and ordered his subjects by herald to adopt the same religion (Sozomen, Church History 2.8). Eusebius, a contemporary, says that the emperor Maximinus went to war with the Armenians, old allies of Rome, because they were Christians and he tried to force them to sacrifice, and that he was defeated (Eusebius, Church History 9.8.2–4). Eusebius thus counts the Armenians as Christians by about 312. The Armenian Apostolic Church commemorates Gregory's release from the pit as the beginning of the nation's conversion, as the dating note shows. If the conversion is put about 314, it belongs to the years in

which the Roman state gave up persecution; if in 301, it came before the last persecution began. Either way it took place in a kingdom that Eusebius calls an ally of Rome (Eusebius, Church History 9.8.2–4).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The *History* of Agathangelos, in the abridgement linked here, gives no dates, and it was written in the second half of the fifth century. The year 301 is the date kept by the Armenian Apostolic Church: its calendar says that Gregory's release from the pit "in the year 301" began the conversion of the nation (Mother See of Holy Etchmiadzin).

Many historians prefer a date about 314. The participants in an international symposium on the subject reached a broad consensus that 301 is "historically untenable" and that 314 is far more likely, according to the publisher's summary of its proceedings (Werner Seibt, ed., *Die Christianisierung des Kaukasus / The Christianization of Caucasus*, Vienna, 2002). The fixed points from outside Armenia are few. Eusebius, a contemporary, calls the Armenians Christians when the emperor Maximinus attacked them, which was about 312 (Eusebius, Church History 9.8.2–4); and Agathangelos sends Gregory to be consecrated by Leontius of Caesarea and has Gregory's son attend the Council of Nicaea in 325 (Agathangelos, History 3.22–25) (Agathangelos, History 4.19). The timeline shows the traditional year and both dates.

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
6.46.2; 9.8.2–4

History of the Armenians Agathangelos · Second half of the fifth century
1.5–14; 1.15–26; 2.3–15; 2.16–19; 3.1–19; 3.22–25; 4.5–9; 4.19

Church History Sozomen · c. AD 439–450
2.8

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Vagharshapat
Who Gregory the Illuminator, Tiridates III
Threads Mission and Expansion, Church and State

In context

LEADS TO

The Conversion of Georgia c. AD 326–337 589
The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

MISSION AND EXPANSION

Christianity Takes Root in Edessa Before · c. AD 201 528
The Conversion of Georgia After · c. AD 326–337 589

CHURCH AND STATE

The Decian Persecution Before · AD 250 540
The Great Persecution under Diocletian After · AD 303–311 557

← Antony Withdraws to the Desert Earlier · c. AD 270–285
→ The Great Persecution under Diocletian Later · AD 303–311

THE CHURCH UNDER ROME

The Great Persecution under Diocletian

AD 303–311 · Firm date

In February 303 Diocletian orders churches demolished and Scriptures burned. Further edicts imprison the clergy and require everyone to sacrifice. The persecution is brief in the West and lasts eight years in the East.



Eusebius describes the years before the persecution, under Diocletian, as a time of favour: Christians governed provinces and served in the imperial household, and congregations had outgrown their old buildings and were putting up large churches in every city (Eusebius, Church History 8.1.1–6). Lactantius, who taught rhetoric at the emperor's residence, Nicomedia (Jerome, On Illustrious Men 80), says the change began when Christian attendants made the sign of the cross at a sacrifice and the soothsayers blamed them for its failure. In his account Diocletian then ordered the palace staff and the army to sacrifice, his junior colleague Galerius urged a general persecution through the winter, and an oracle of Apollo decided the matter (Lactantius, Deaths of the Persecutors 10–11).

On 23 February 303, Lactantius relates, officials broke into the church at Nicomedia, burned the Scriptures they found and had the building levelled (Lactantius, Deaths of the Persecutors 12). The edict posted next day, he says, stripped Christians of rank and of the protection of the courts (Lactantius, Deaths of the Persecutors 13). Eusebius gives its other terms: churches were to be razed and the Scriptures burned (Eusebius, Church History 8.2.4–5). Lactantius tells of two fires in the palace within fifteen days and accuses Galerius of having them set; Eusebius mentions a fire and says he does not know how it began. Both say that the Christians were blamed and that members of the household and clergy of the city were put to death (Lactantius, Deaths of the Persecutors 14–15) (Eusebius, Church History 8.6.1–10).

More edicts followed. The clergy everywhere were to be imprisoned and then forced by torture to sacrifice (Eusebius, Church History 8.2.4–5) (Eusebius, Church History 8.6.1–10). In the second year, Eusebius reports from Palestine, a general order required all the people in every city to sacrifice and pour libations (Eusebius, Martyrs of Palestine 3.1).

An official record of the first edict at work is preserved among the papers appended to the work of Optatus. On 19 May 303 the curator of the city of Cirta in Numidia went to "the house in which the Christians were accustomed to assemble" and demanded the Scriptures. The bishop said that the readers had them. The clerk listed what was handed over, chalices of gold and silver, lamps, and stores of clothing, and the search went on from house to house as books were handed over (Optatus, Against the Donatists appendix 2 (Gesta apud Zenophilum), pp. 352–356). Clergy who surrendered the Scriptures in this way were afterwards called traitors, and the charge lay behind the Donatist Schism and the Council of Arles.

Enforcement was uneven. In Gaul the junior emperor Constantius, according to Lactantius, let church buildings be pulled down but harmed no one; Eusebius says he did not even do that (Lactantius, Deaths of the Persecutors 15–16) (Eusebius, Church History 8.13.12–13). Eusebius says that Maxentius, when he gained power at Rome, ordered the persecution to stop (Eusebius, Church History 8.14.1). Eusebius reckons that the western provinces suffered for less than two years and Palestine for eight (Eusebius, Martyrs of Palestine 13.11–12).

Galerius, dying, issued an edict of toleration in 311 (Lactantius, Deaths of the Persecutors 34–35); see Galerius Grants Toleration.

The narrative comes from two Christian writers, Lactantius and Eusebius, who lived through these years and wrote as advocates. The record from Cirta was made by the officials who carried the edict out.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Lactantius dates the destruction of the church at Nicomedia to the feast of Terminus, seven days before the Kalends of March, in the eighth consulship of Diocletian and the seventh of Maximian: 23 February 303. The edict was posted the next day (Lactantius, Deaths of the Persecutors 12) (Lactantius, Deaths of the Persecutors 13). Eusebius, in Palestine, says that the edicts were published in March, in the nineteenth year of Diocletian (Eusebius, Church History 8.2.4–5). A municipal record from Cirta in Numidia shows the order being carried out there on 19 May of the same consular year (Optatus, Against the Donatists appendix 2 (Gesta apud Zenophilum), pp. 352–356).

The end is fixed by the edict of Galerius, posted at Nicomedia on 30 April 311 (Lactantius, Deaths of the Persecutors 34–35). In the provinces ruled by Maximinus persecution was renewed (Lactantius, Deaths of the Persecutors 36) and did not finally stop until 313; Lactantius counts ten years and about four months from the destruction of the church to the letter of Licinius in June 313 (Lactantius, Deaths of the Persecutors 48).

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
8.1.1–6; 8.2.4–5; 8.6.1–10; 8.13.12–13; 8.14.1

On Illustrious Men Jerome · AD 392–393
80

On the Deaths of the Persecutors Lactantius · c. AD 313–316
10–11; 12; 13; 14–15; 15–16; 34–35; 36; 48

The Martyrs of Palestine Eusebius of Caesarea · Soon after AD 311
3.1; 13.11–12

Against the Donatists Optatus of Milevis · c. AD 364–375
appendix 2 (Gesta apud Zenophilum), pp. 352–356

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nicomedia
Who Diocletian, Galerius
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

The Decian Persecution AD 250 540

LEADS TO

Galerius Grants Toleration 30 April AD 311 561
The Donatist Schism and the Council of Arles AD 314 576

PERSECUTION AND MARTYRDOM

The Decian Persecution Before · AD 250 540
The Martyrs of Najran After · AD 523 (or 518) 699

CHURCH AND STATE

Armenia Adopts Christianity Before · AD 301 (traditional) or c. 314 553
Galerius Grants Toleration After · 30 April AD 311 561

← Armenia Adopts Christianity Earlier · AD 301 (traditional) or c. 314
→ Galerius Grants Toleration Later · 30 April AD 311

THE CHURCH UNDER ROME

Galerius Grants Toleration

30 April AD 311 · Firm date

The emperor Galerius, mortally ill, issues an edict that ends the Great Persecution in his territories. It allows Christians to exist again and to rebuild their meeting places, and asks them to pray for the emperors and the state.



Eusebius calls Galerius the author of the whole persecution (Eusebius, Church History 8.16.2–8.17.2). Lactantius relates that in the eighteenth year of his reign he was attacked by an ulcer of the lower body that the doctors could not check, and that he suffered for a year (Lactantius, Deaths of the Persecutors 33). Lactantius and Eusebius both describe the disease in detail and both present it as God's punishment (Lactantius, Deaths of the Persecutors 33) (Eusebius, Church History 8.16.2–8.17.2). The anonymous *Origo Constantini* says that he had returned to Serdica when the disease attacked him, and that he died of it (Origo Constantini 3.8).

Near the end he issued an edict. Lactantius gives it in Latin and Eusebius in a Greek translation, and the two agree in substance. The emperors, it says, had wished to restore everything to the ancient laws and public order of the Romans, and to bring back to a sound mind the Christians, who had abandoned the religion of their ancestors and made laws for themselves. Many had submitted under threat and many had suffered. But since very many persisted, and now neither worshipped the gods nor honoured their own God, the emperors in their clemency thought it right to extend their pardon: Christians might exist again and restore their meeting places, provided they did nothing against good order. In return they were to pray to their God for the safety of the emperors, of the state and of themselves (Lactantius, Deaths of the Persecutors 34) (Eusebius, Church History 8.17.3–11). In the copy Eusebius translated, the heading carried the names of Galerius, Constantine and Licinius (Eusebius, Church History 8.17.3–11).

Lactantius says that the edict was posted at Nicomedia on 30 April 311, that the prisons were opened and Donatus, the friend to whom he addressed his book, came out after six years, and that Galerius died within days (Lactantius, Deaths of the Persecutors 35).

In the eastern provinces the edict had a short life. Eusebius says that Maximinus, who ruled in the East, did not publish it but gave a spoken order, which his chief official, Sabinus, passed to the governors by letter: Christians were no longer to be molested. Prisoners were released (Eusebius, Church History 9.1.1–7). Within six months, by the same account, he was forbidding Christian meetings in the cemeteries and encouraging cities to petition for the Christians' expulsion (Eusebius, Church History 9.2); Lactantius also tells of petitions from the cities (Lactantius, Deaths of the Persecutors 36). Toleration was secured in the East only two years later, when Licinius published at Nicomedia the letter that he and Constantine had agreed on at Milan (Lactantius, Deaths of the Persecutors 48). That step is told under the Edict of Milan.

The edict does not praise the Christians or say that the persecution had been wrong. It records that the attempt to bring them back had failed, grants pardon, and asks them to pray to their God for the emperors and the state (Lactantius, Deaths of the Persecutors 34).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Lactantius says that the edict was published at Nicomedia on the day before the Kalends of May in the eighth consulship of Galerius and the second of Maximinus, that is 30 April 311 (Lactantius, Deaths of the Persecutors 35).

Neither Lactantius nor Eusebius says where the edict was drawn up. It is often called the Edict of Serdica because the *Origo Constantini* places the emperor's last illness and death in that city (Origo Constantini 3.8); that text does not mention the edict. The date above, and the first place listed, are those of its publication at Nicomedia, which Lactantius records (Lactantius, Deaths of the Persecutors 35). Eusebius says only that it was published "in the cities" (Eusebius, Church History 8.16.2–8.17.2).

Primary sources

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
8.16.2–8.17.2; 8.17.3–11; 9.1.1–7; 9.2

On the Deaths of the Persecutors Lactantius · c. AD 313–316
33; 34; 35; 36; 48

The Origin of the Emperor Constantine Anonymous (the Anonymus Valesianus, first part) · Fourth century, perhaps c. AD 390
3.8

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nicomedia, Serdica
Who Galerius
Threads Church and State

In context

GROWS OUT OF

The Great Persecution under Diocletian AD 303–311 557

LEADS TO

Constantine's Victory at the Milvian Bridge 28 October AD 312 565

The Edict of Milan AD 313 572

CHURCH AND STATE

The Great Persecution under Diocletian Before · AD 303–311 557

Constantine's Victory at the Milvian Bridge After · 28 October AD 312 565

← The Great Persecution under Diocletian Earlier · AD 303–311
→ Constantine's Victory at the Milvian Bridge Later · 28 October AD 312

THE CHURCH UNDER ROME

Constantine's Victory at the Milvian Bridge

28 October AD 312 · Firm date

Constantine defeats Maxentius outside Rome and becomes master of the western empire. Christian writers say that he fought under a sign of Christ shown to him beforehand, in a dream according to Lactantius, in the sky according to the later account of Eusebius.



In 312 Constantine brought an army across the Alps into Italy against Maxentius, who held Rome. He defeated Maxentius's generals at Verona and advanced on the city (Zosimus, New History 2.15–16) (Origo Constantini 4.12).

Lactantius wrote his account within a few years of the battle. In it Maxentius, warned by soothsayers that he would die if he left Rome, stays inside the walls while Constantine camps opposite the Milvian Bridge. On the anniversary of his accession Maxentius is jeered by the crowd at the circus, reads in the Sibylline books that the enemy of the Romans will perish that day, and marches out. His army is beaten with the broken bridge at its back, and he is driven into the Tiber

in the crush (Lactantius, Deaths of the Persecutors 44). The *Origo Constantini* adds that his body was recovered next day and the head carried into Rome (Origo Constantini 4.12). The pagan historian Zosimus says that the bridge had been built to collapse as a trap and gave way under the fugitives; he mentions omens but no Christian sign (Zosimus, New History 2.15–16).

The Christian sources explain the victory in different ways. Lactantius says that Constantine was directed in a dream to mark "the heavenly sign" on his soldiers' shields, and that he did so, using the letter X with an upright line through it bent round at the top, "the cipher of Christ" (Lactantius, Deaths of the Persecutors 44). He says nothing of a sign in the sky. Eusebius, in his *Church History*, says only that Constantine prayed to God and to Christ for aid, and that after the victory he set up a statue of himself at Rome holding the sign of the cross (Eusebius, Church History 9.9.2–12). In the *Life of Constantine*, written after the emperor's death in 337, Eusebius reports what he says Constantine told him on oath: that about midday, on the march, at a place not named, he and his army saw a cross of light above the sun with the words "Conquer by this"; that Christ appeared to him in sleep the following night with the same sign and told him to copy it; and that he then had the jewelled standard made which bore the monogram of Christ (Eusebius, Life of Constantine 1.28–29) (Eusebius, Life of Constantine 1.30–32).

The senate's monument is more reserved. The arch dedicated to Constantine in 315 says that he overcame the tyrant *instinctu divinitatis*, by the prompting of the divinity, and names no god (Arch of Constantine dedicatory inscription).

The Roman calendar marks the emperor's entry into the city on the next day (Chronograph of 354 part 6 (calendar), 28–29 October). Eusebius says that the victor set up at Rome a statue of himself with an inscription crediting the city's deliverance to "this salutary sign", and that he and Licinius then drew up a decree in favour of the Christians (Eusebius, Church History 9.9.2–12). The letter that Licinius published in June 313 says that the two emperors had met at Milan and agreed that Christians and all others should be free to follow the religion they chose (Lactantius, Deaths of the Persecutors 48).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The day comes from the official Roman calendar preserved in the Chronograph of 354, which marks 28 October as *evictio tyranni*, the expulsion of the tyrant, and 29 October as the emperor's entry into the city (Chronograph of 354 part 6 (calendar), 28–29 October). The year is given by the same collection's list of city prefects, which heads 312 with a consulship of Maxentius, equates it with the consulship of Constantine and Licinius, and records a change of prefect on 27 October (Chronograph of 354 part 10 (city prefects), year 312).

Lactantius says that the battle fell on the anniversary of Maxentius's accession, which he gives as the sixth day before the Kalends of November; by strict count that is 27 October, one day earlier than the calendar (Lactantius, Deaths of the Persecutors 44).

The two accounts of Constantine's vision cannot be dated against each other with certainty. Lactantius wrote within about four years of the battle. Eusebius's first account, in the *Church History*, was written not long after it and has no vision. His second, in the *Life of Constantine*, was written after the emperor's death in 337 and reports what Constantine told him long after the event (Eusebius, Life of Constantine 1.28–29).

Primary sources

New History Zosimus · c. AD 500
2.15–16

The Origin of the Emperor Constantine Anonymous (the Anonymus Valesianus, first part) · Fourth century, perhaps c. AD 390
4.12

On the Deaths of the Persecutors Lactantius · c. AD 313–316
44; 48

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
9.9.2–12

Life of Constantine Eusebius of Caesarea · AD 337–339
1.28–29; 1.30–32

The Arch of Constantine Dedicated by the Senate and People of Rome · Dedicated AD 315
dedicatory inscription

The Chronograph of 354 AD 354

part 6 (calendar), 28–29 October; part 10 (city prefects), year 312

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Constantine, Maxentius
Threads Church and State

In context

GROWS OUT OF

Galerius Grants Toleration 30 April AD 311 561

LEADS TO

The Edict of Milan AD 313 572

CHURCH AND STATE

Galerius Grants Toleration Before · 30 April AD 311 561

The Edict of Milan After · AD 313 572

← Galerius Grants Toleration Earlier · 30 April AD 311
→ The Edict of Milan Later · AD 313
TIMELINE

Councils and the Christian Empire

AD 313–600

Toleration, then establishment. The great councils define the doctrines of the Trinity and of Christ, the canon is fixed, monasticism spreads, and the faith reaches Ethiopia, Persia and Ireland.

With Constantine the church moves from the margins to the centre of public life. Nicaea, Constantinople, Ephesus and Chalcedon produce the creeds still confessed today; Chalcedon also leaves lasting divisions with the churches of Egypt, Syria, Armenia and Persia. Jerome, Augustine and the Cappadocians shape theology for centuries.

WHERE THIS ERA UNFOLDED



EVENTS OF THIS ERA

The Edict of Milan AD 313 572

The Donatist Schism and the Council of Arles AD 314 576

Pachomius Founds Communal Monasticism c. AD 320 580

The First Council of Nicaea May AD 325 584

The Conversion of Georgia c. AD 326–337 589
Constantine Dedicates Constantinople 11 May AD 330 594
King Ezana of Aksum Becomes Christian c. AD 330–356 598
The Church of the Holy Sepulchre Is Dedicated AD 335 602
Ulfilas Translates the Bible for the Goths c. AD 341 606
The Councils of Rimini and Seleucia AD 359–360 610
Julian Tries to Restore the Old Religion AD 361–363 615
Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The Edict of Thessalonica 27 February AD 380 628
The First Council of Constantinople May AD 381 632
Jerome Translates the Latin Vulgate c. 382–405 636
The Conversion of Augustine AD 386 640
Ambrose Calls an Emperor to Penance AD 390 644
African Councils List the Books of Scripture AD 393–397 648
John Chrysostom, Preacher and Exile AD 398–407 652
The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656
The Sack of Rome and Augustine's City of God August AD 410 660
Augustine and Pelagius Dispute over Grace AD 411–418 664
The Council of Ephesus June AD 431 668
Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672
The Second Council of Ephesus August AD 449 676
The Council of Chalcedon October AD 451 681
The End of the Western Roman Empire AD 476 686
The Henotikon and the Acacian Schism AD 482–519 690
The Baptism of Clovis c. AD 496–508 695
The Martyrs of Najran AD 523 (or 518) 699
Benedict Writes His Rule c. AD 530–550 704

Justinian Builds Hagia Sophia 27 December AD 537 708
Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712
The Conversion of the Nubian Kingdoms c. AD 543–580 717
The Second Council of Constantinople AD 553 721
Columba Founds Iona AD 563 725
The Visigoths Turn Catholic at Toledo 8 May AD 589 728
Gregory the Great and the Mission to the English AD 590–604 733

COUNCILS AND THE CHRISTIAN EMPIRE

The Edict of Milan

AD 313 · Firm date

Constantine and Licinius agree at Milan that Christians and everyone else may worship as they choose. The text that survives is a letter Licinius had posted at Nicomedia in June 313, which also orders confiscated church property returned.



In 311 the emperor Galerius had ended the persecution with an edict that allowed Christians to exist again and to rebuild their meeting places (Lactantius, Deaths of the Persecutors 34–35). After his victory at the Milvian Bridge, Constantine went to Milan that winter. Licinius, who ruled in Illyricum, came there to marry Constantine's sister Constantia (Lactantius, Deaths of the Persecutors 45) (Origo Constantini 5.13).

While the wedding was being celebrated, Maximinus Daia, who ruled the lands beyond the Bosphorus, marched out of Syria and invaded Licinius's territory (Lactantius, Deaths of the Persecutors 45). Licinius marched to meet him and

defeated him on the last day of April 313 (Lactantius, Deaths of the Persecutors 46–47). He then crossed into Bithynia, entered Nicomedia, and on 13 June ordered a letter addressed to the governor to be posted there (Lactantius, Deaths of the Persecutors 48).

The letter speaks in the names of both emperors. It says that when they met at Milan they resolved to grant to Christians and to everyone else the freedom to follow whatever religion each person chose, so that whatever divinity there is in heaven might be favourable to them and to their subjects. Earlier restrictions on Christians are cancelled. Places of assembly that had been confiscated are to be handed back without payment, whether they had since been bought or received as gifts, and the present holders may apply for compensation from the emperors' bounty. Other property that belonged to the churches as corporate bodies is to be returned in the same way (Lactantius, Deaths of the Persecutors 48).

This is the text commonly called the Edict of Milan. In form it is a letter to a provincial governor, and the copy that Lactantius gives, in Latin, is the one Licinius had posted at Nicomedia (Lactantius, Deaths of the Persecutors 48). Eusebius gives the letter in a Greek translation, with an opening passage that Lactantius does not have (Eusebius, Church History 10.5.2–14). Neither writer gives a law issued at Milan itself. Eusebius also preserves a letter of Constantine to the proconsul of Africa ordering that property of the churches be restored (Eusebius, Church History 10.5.15–17).

The letter went beyond what Galerius had allowed: it granted the same freedom of worship to Christians and to all others, and gave the churches back what they had lost (Lactantius, Deaths of the Persecutors 34–35) (Lactantius, Deaths of the Persecutors 48). It did not make Christianity the religion of the empire. Licinius later turned against the Christians in his own territory, according to Eusebius (Eusebius, Church History 10.8.8–19), and Constantine defeated him and became sole emperor (Origo Constantini 5.23–29).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Lactantius dates the posting of the letter at Nicomedia to the Ides of June in the third consulship of Constantine and Licinius, which is 13 June 313 (Lactantius, Deaths of the Persecutors 48). The meeting at Milan that the letter refers to

took place in the winter before, after Constantine had settled affairs at Rome (Lactantius, Deaths of the Persecutors 45). Neither Lactantius nor Eusebius gives a day for the meeting.

Primary sources

On the Deaths of the Persecutors Lactantius · c. AD 313–316
34–35; 45; 46–47; 48

The Origin of the Emperor Constantine Anonymous (the Anonymus Valesianus, first part) · Fourth century, perhaps c. AD 390
5.13; 5.23–29

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
10.5.2–14; 10.5.15–17; 10.8.8–19

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Milan, Nicomedia
Who Constantine, Licinius
Threads Church and State

In context

GROWS OUT OF

Constantine's Victory at the Milvian Bridge 28 October AD 312 565
Galerius Grants Toleration 30 April AD 311 561

LEADS TO

The First Council of Nicaea May AD 325 584
Constantine Dedicates Constantinople 11 May AD 330 594
Julian Tries to Restore the Old Religion AD 361–363 615

CHURCH AND STATE

Constantine's Victory at the Milvian Bridge Before · 28 October AD 312 565
The Donatist Schism and the Council of Arles After · AD 314 576

← Constantine's Victory at the Milvian Bridge Earlier · 28 October AD 312
→ The Donatist Schism and the Council of Arles Later · AD 314

COUNCILS AND THE CHRISTIAN EMPIRE

The Donatist Schism and the Council of Arles

AD 314 · Firm date

Two rival bishops claim Carthage after the persecution. One party appeals to Constantine, who refers the case to bishops at Rome and then to a council at Arles. Both find for Caecilian, but the African church is still divided ninety years later.



The account of how the division began comes from Optatus, a bishop of Caecilian's communion who wrote some sixty years later against the other side. During the Great Persecution under Diocletian, he says, some bishops in Africa gave up the Scriptures to the authorities; the Latin word for such men is *traditores*, "handers-over" (Optatus, Against the Donatists 1.13). When the persecution ended, Caecilian was elected bishop of Carthage and consecrated by Felix of Aptunga. Optatus relates that a party in the city, supported by bishops from Numidia, alleged that Felix had been a *traditor*, declared the consecration void and set up a rival bishop, Majorinus (Optatus, Against the Donatists 1.18–20).

Constantine, now ruling Africa, sent money to Caecilian's clergy and exempted them from public duties (Eusebius, Church History 10.6–7). The opponents handed the proconsul a dossier of charges for the emperor (Augustine, Letter 88.2) and asked him for judges from Gaul (Optatus, Against the Donatists 1.22). Constantine referred the case to Miltiades, bishop of Rome, with three Gallic bishops (Eusebius, Church History 10.5.18–20). By Optatus's account nineteen bishops met at the Lateran on 2 October 313, cleared Caecilian and condemned Donatus, who led the accusers (Optatus, Against the Donatists 1.23–24).

The losing party complained that the judges had been few and hasty. Constantine then ordered bishops from many provinces to assemble at Arles by 1 August (Eusebius, Church History 10.5.21–24). The council reported to Silvester of Rome that the accusers had been "condemned or rejected" (Council of Arles (314) letter to Silvester). Its canons ruled that clergy proved from public records to have handed over the Scriptures were to be removed, but that ordinations they had performed stood (Council of Arles (314) canon 14 (13)); that converts from heresy who had been baptised in the name of the Trinity were not to be baptised again, against the custom of the Africans (Council of Arles (314) canon 9 (8)); and that Easter should be kept on one day everywhere and no bishop should consecrate another by himself (Council of Arles (314) canons 1 and 20).

The accusers appealed from the bishops to the emperor himself. Constantine wrote that they were asking judgement of a man who himself awaited the judgement of Christ (Optatus, Against the Donatists Appendix 5). He heard the case all the same, and Augustine, also an opponent, writing from the records eighty to ninety years later, says that he pronounced Caecilian innocent (Augustine, Letter 43.20) and ordered the property of the dissidents' congregations confiscated (Augustine, Letter 88.3). A proconsular inquiry, Optatus adds, cleared Felix (Optatus, Against the Donatists 1.27).

The division did not end. The party took its name from Donatus of Carthage; Jerome, no friend of his, writes that he "deceived almost all Africa, and especially Numidia" (Jerome, On Illustrious Men 93). In 406 the Catholic clergy of Hippo were still writing to a Donatist bishop, complaining of attacks by his followers and defending the imperial laws against his party (Augustine, Letter 88.6–9). In this case a Christian emperor was asked to settle a dispute between bishops,

and did so by convening councils. And a council ruled that an ordination is not undone by the fault of the bishop who performed it, and that baptism in the name of the Trinity is not repeated.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Constantine's summons told the bishops to be at Arles by 1 August and gives no year (Eusebius, Church History 10.5.21–24). The year follows from the order of events. The proconsul's report that opened the case is dated 15 April in Constantine's third consulship, 313 (Augustine, Letter 88.2). The hearing at Rome under Miltiades met on 2 October (Optatus, Against the Donatists 1.23–24); Miltiades died in January 314 and Silvester succeeded him at the end of that month, by the Roman list of bishops drawn up in 354 (Chronograph of 354 list of the bishops of Rome, Miltiades and Silvester). The council of Arles wrote to Silvester (Council of Arles (314) letter to Silvester), so its 1 August is that of 314. The manuscripts of Optatus put the Roman hearing in Constantine's fourth consulship, 315, which cannot be right if Miltiades presided. Optatus also calls the day a Friday (Optatus, Against the Donatists 1.23–24), and 2 October was a Friday in 313, not in 315.

Primary sources

Against the Donatists Optatus of Milevis · c. AD 364–375
1.13; 1.18–20; 1.22; 1.23–24; Appendix 5; 1.27

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
10.6–7; 10.5.18–20; 10.5.21–24

Letters Augustine of Hippo · AD 386–430
88.2; 43.20; 88.3; 88.6–9

The Council of Arles (314) The bishops assembled at Arles · AD 314
letter to Silvester; canon 14 (13); canon 9 (8); canons 1 and 20

On Illustrious Men Jerome · AD 392–393
93

The Chronograph of 354 AD 354
list of the bishops of Rome, Miltiades and Silvester

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Arles, Carthage, Rome
Who Caecilian, Donatus of Carthage, Constantine
Threads Creeds and Councils, Church and State

In context

GROWS OUT OF

The Great Persecution under Diocletian AD 303–311 557

Cyprian on the Unity of the Church AD 251–258 544

CREEDS AND COUNCILS

Cyprian on the Unity of the Church Before · AD 251–258 544

The First Council of Nicaea After · May AD 325 584

CHURCH AND STATE

The Edict of Milan Before · AD 313 572

The First Council of Nicaea After · May AD 325 584

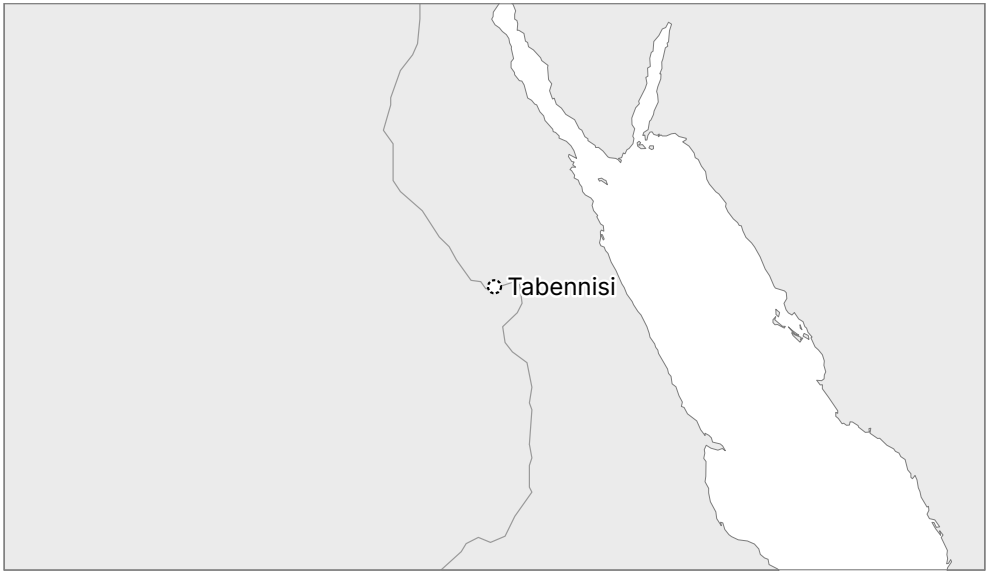
← The Edict of Milan Earlier · AD 313
→ Pachomius Founds Communal Monasticism Later · c. AD 320

COUNCILS AND THE CHRISTIAN EMPIRE

Pachomius Founds Communal Monasticism

c. AD 320 · Estimated date

At Tabennisi in Upper Egypt, Pachomius gathers monks into a walled community with a common rule, shared meals and work, and a single superior. By his death there are several houses of men and women, and his rule is later translated for the West.



The ancient Life says that Pachomius was born to pagan parents in the Thebaid, in Upper Egypt, and that at twenty he was conscripted and shipped away with other recruits. In a city where they were held under guard, local people brought them food. He was told that they were Christians, and he vowed to serve their God if he were set free (Life of Pachomius 2–4). On his discharge he went to the village of Chenoboskion, was baptised, and attached himself to an old hermit named Palamon (Life of Pachomius 5–6).

Some time later, praying at an abandoned village called Tabennisi, he heard a voice telling him to stay and build a monastery, because many would come to

him. The Life adds that an angel gave him a tablet with a rule for those he would teach, and that he built a small cell on the spot (Life of Pachomius 12). Palladius, writing about 420, also tells of an angel who gave him the rule on a tablet of brass (Palladius, Lausiac History 32.1–7). His brother John joined him, and he began to enlarge the buildings for the numbers he expected (Life of Pachomius 14–15). Three men came first, then many more. He set the more able in charge of the others, and since he would not have any of the monks hold clerical office they called in priests from nearby villages for the Eucharist (Life of Pachomius 23–24).

The rule that Palladius reports has the monks living three to a cell inside one enclosure, eating together, wearing a common habit, working according to their strength and meeting for set prayers through the day and night (Palladius, Lausiac History 32.1–7). Jerome, who translated the community's rules into Latin about 404, describes houses of about forty monks, each under a housemaster and each grouped by a trade; thirty or forty such houses made a monastery, and all the monasteries had one head and assembled twice a year (Rule of Pachomius Jerome's preface 2–8). A monastery was built across the river for Pachomius's sister; other women joined her, and they kept the same rule (Life of Pachomius 28) (Palladius, Lausiac History 33.1).

The Life tells how Athanasius came to the monasteries on a tour of the Thebaid, and how Pachomius hid among the monks to avoid being ordained (Life of Pachomius 27). It says that he died of an illness on 9 May, shortly after Easter (Life of Pachomius 53). Palladius gives seven thousand monks living under the rule in his own day, thirteen hundred of them in the chief house (Palladius, Lausiac History 32.7–9).

The Life itself begins from the hermits: Antony in the inner desert and the solitaries of Nitria (Life of Pachomius 1). See Antony Withdraws to the Desert. Pachomius, in Jerome's words, was among those who first laid the foundations of the *coenobia*, the monasteries of the common life (Rule of Pachomius Jerome's preface 1).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

No source gives a year for the foundation. The Life says that Pachomius was twenty when he was conscripted, during Constantine's war against Maxentius (Life of Pachomius 2–4), which ended at the battle of the Milvian Bridge in October 312; that he was baptised on his release and then lived with the hermit Palamon (Life of Pachomius 5–6); and that only afterwards did he settle at Tabennisi (Life of Pachomius 12). The foundation therefore falls some years after 313. The date of about 320 used here is an estimate from that sequence.

The Life dates his death to 14 Pachon, that is 9 May, soon after Easter, and names no year (Life of Pachomius 53). Modern scholarship places it in 346: see Philip Rousseau, *Pachomius: The Making of a Community in Fourth-Century Egypt* (1985).

Primary sources

Life of Pachomius (Latin version of Dionysius Exiguus) Anonymous Greek author; Latin translation by Dionysius Exiguus · Greek original late fourth century; this Latin version early sixth century
2–4; 5–6; 12; 14–15; 23–24; 28; 27; 53; 1

Lausiac History Palladius of Helenopolis · c. AD 419–420
32.1–7; 33.1; 32.7–9

The Rule of Pachomius, in Jerome's Latin translation Pachomius and his successors; translated and prefaced by Jerome · Rules of the fourth century; Latin translation c. AD 404
Jerome's preface 2–8; Jerome's preface 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Tabennisi
Who Pachomius
Threads Monasticism and Religious Life

In context

GROWS OUT OF

Antony Withdraws to the Desert c. AD 270–285 549

LEADS TO

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

Benedict Writes His Rule c. AD 530–550 704

MONASTICISM AND RELIGIOUS LIFE

Antony Withdraws to the Desert Before · c. AD 270–285 549

The Cappadocians and the Doctrine of the Trinity After · c. AD 370–381 623

← The Donatist Schism and the Council of Arles Earlier · AD 314
→ The First Council of Nicaea Later · May AD 325

COUNCILS AND THE CHRISTIAN EMPIRE

The First Council of Nicaea

May AD 325 · Firm date

Constantine gathers some three hundred bishops at Nicaea over the teaching of Arius. They confess the Son to be “of one substance with the Father”, agree a common date for Easter and issue twenty canons. Catholic, Orthodox and Reformation churches still appeal to the council.



According to Socrates, Arius, a presbyter of Alexandria, objected to the teaching of his bishop, Alexander of Alexandria. If the Father begot the Son, he argued, the Son had a beginning, and there was a time when he was not (Socrates, Church History 1.5–6). In his own words, “the Son has a beginning, but … God is without beginning” (Theodoret, Church History 1.4). Alexander excommunicated him, and other bishops took sides (Socrates, Church History 1.5–6). Constantine sent Hosius of Cordoba to Alexandria with a letter urging peace (Socrates, Church

History 1.7). When that failed he summoned the bishops to Nicaea (Eusebius, Life of Constantine 3.6–7).

No minutes of the council survive; it is known from its own documents and from what participants wrote afterwards. Eusebius of Caesarea describes bishops from Mesopotamia to Spain; the bishop "of the imperial city", too old to travel, sent presbyters (Eusebius, Life of Constantine 3.6–7), whom Socrates names as presbyters of Rome (Socrates, Church History 1.13). Counts of the bishops differ: Eusebius says more than 250 (Eusebius, Life of Constantine 3.8), Eustathius of Antioch about 270 (Theodoret, Church History 1.7), Athanasius "three hundred more or less" and later 318 (Athanasius, Defence of the Nicene Definition 3) (Athanasius, To the Bishops of Africa 2). By Eusebius's account Constantine opened the sessions in the palace and joined in the debate (Eusebius, Life of Constantine 3.10–14).

Eusebius told his own church that he had offered a creed and that the emperor urged its acceptance with one word added, *homoousios*, "of one substance" (Socrates, Church History 1.8). Athanasius, who attended as Alexander's deacon (Socrates, Church History 1.8), says the bishops wanted to use only the words of Scripture, found that Arius's supporters could take each phrase in their own sense, and so wrote that the Son is "from the essence" of the Father and "one in essence" with him (Athanasius, Defence of the Nicene Definition 19–20). The creed calls the Son "begotten, not made" and "of one substance" with the Father, and condemns those who say there was a time when he was not (Creed of Nicaea (325)). The council condemned Arius and two Libyan bishops who stood by him (Council of Nicaea (325) synodal letter), and the emperor exiled Arius (Socrates, Church History 1.8).

The bishops also agreed that all churches should keep Easter on the same day and no longer follow the Jewish reckoning (Council of Nicaea (325) synodal letter) (Eusebius, Life of Constantine 3.18–19). Of their twenty canons, the fourth requires a bishop to be appointed by the bishops of his province, at least three being present and the rest consenting in writing, with confirmation left to the metropolitan (Council of Nicaea (325) canon 4). The sixth lets "the ancient customs" stand by which the bishop of Alexandria has authority over Egypt, Libya and Pentapolis, "since the like is customary for the Bishop of Rome also",

and keeps the privileges of Antioch and the other provinces (Council of Nicaea (325) canon 6). The seventh gives the bishop of Jerusalem a place of honour by ancient custom, saving the rights of the metropolis (Council of Nicaea (325) canon 7), and the twentieth has prayer said standing on Sundays and in the days of Pentecost (Council of Nicaea (325) canon 20).

The creed did not end the dispute: Athanasius records a series of rival formulas issued by later councils (Athanasius, On the Councils 21–30). The longer creed recited today is linked with the First Council of Constantinople of 381 (Niceno-Constantinopolitan Creed). Chalcedon reaffirmed the creed of Nicaea (Definition of Chalcedon). The main traditions appeal to Nicaea in their own documents: the Catholic Church (Catechism of the Catholic Church 465), the Eastern and Oriental Orthodox (Orthodox–Oriental Orthodox Agreed Statement (1990) 8), the Church of the East (Common Christological Declaration (1994)), and the churches of the Reformation in their confessions (Augsburg Confession article 1) (Thirty-Nine Articles article 8).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Socrates says that he found the date in the heading of the council's record: 20 May in the consulship of Paulinus and Julian, which is 325 (Socrates, Church History 1.13). Eusebius says that the emperor completed the twentieth year of his reign about the time the council ended, and feasted the bishops (Eusebius, Life of Constantine 3.15). The day comes from Socrates, who wrote more than a century later, so the timeline gives only the month.

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
1.5–6; 1.7; 1.13; 1.8

Church History Theodoret of Cyrrhus · c. AD 449–450
1.4; 1.7

Life of Constantine Eusebius of Caesarea · AD 337–339
3.6–7; 3.8; 3.10–14; 3.18–19; 3.15

Defence of the Nicene Definition (De Decretis) Athanasius of Alexandria · Between AD 346 and 356
3; 19–20

Letter to the Bishops of Africa (Ad Afros) Athanasius and the bishops of Egypt and Libya · c. AD 369
2

The Creed of Nicaea The Council of Nicaea · AD 325
ccel.org

The Council of Nicaea (325), canons and synodal letter The Council of Nicaea · AD 325
synodal letter; canon 4; canon 6; canon 7; canon 20

On the Councils of Ariminum and Seleucia (De Synodis) Athanasius of Alexandria · AD 359, with additions after 361
21–30

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org

The Definition of Chalcedon The Council of Chalcedon · AD 451
ccel.org

Catechism of the Catholic Church 1992
465

Second Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches · 28 September 1990
8

Common Christological Declaration between the Catholic Church and the Assyrian Church of the East Pope John Paul II and Mar Dinkha IV · 11 November 1994
vatican.va

The Augsburg Confession Drafted by Philip Melanchthon · 1530
article 1

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
article 8

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About this event

Where Nicaea
Who Constantine, Arius, Alexander of Alexandria, Athanasius, Hosius of Cordoba, Eusebius of Caesarea
Threads Creeds and Councils, Church and State

In context

GROWS OUT OF

The Edict of Milan AD 313 572
The Council of Jerusalem c. AD 49 407

LEADS TO

The Councils of Rimini and Seleucia AD 359–360 610
Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The Edict of Thessalonica 27 February AD 380 628
The First Council of Constantinople May AD 381 632
The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656
The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

CREEDS AND COUNCILS

The Donatist Schism and the Council of Arles Before · AD 314 576
The Councils of Rimini and Seleucia After · AD 359–360 610

CHURCH AND STATE

The Donatist Schism and the Council of Arles Before · AD 314 576
The Conversion of Georgia After · c. AD 326–337 589

← Pachomius Founds Communal Monasticism Earlier · c. AD 320
→ The Conversion of Georgia Later · c. AD 326–337

COUNCILS AND THE CHRISTIAN EMPIRE

The Conversion of Georgia

c. AD 326–337 · Estimated date

Rufinus, about 402, tells how a captive Christian woman brought the king and queen of the Iberians to the faith and how they asked Constantine for clergy. Georgian tradition names her Nino and the king Mirian and sets the story at Mtskheta.



The oldest of the accounts cited here was written in Latin by Rufinus about 402. About the time of the mission of Frumentius (see the conversion of Aksum), he says, the Iberians, a people living towards the Black Sea, received the faith through a captive woman. She prayed day and night, and when they asked why, she said that this was how she worshipped Christ as God. A mother brought her a sick child; she laid it on her hair-cloth, prayed, and gave it back healed (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), col. 480). The queen, who was gravely ill, had herself carried to the woman's cell and was healed in the same way (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), col. 480) (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), cols. 481–482).

The king, Rufinus continues, put off his wife's urging until one day, hunting in the forest, he was caught in a darkness so thick that he lost his companions. He vowed in his mind to worship the Christ of whom the captive had spoken, and no other, if he were freed, and the daylight returned at once. Though not yet initiated himself, he preached to his people. When a church was begun, no machine could raise its third column; the captive prayed there all night, and in the morning the king found it hanging a foot above its base, onto which it settled while all looked on. On her advice an embassy went to the emperor Constantine to ask for priests, and he sent them. Rufinus says that he heard all this at Jerusalem from Bacurius, whom he calls king of that people and who was then commanding the frontier troops of Palestine (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), cols. 481–482). He names neither the woman, the king, the queen nor their city (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), col. 480) (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), cols. 481–482). Socrates repeats the account, citing Rufinus by name, and says that the embassy also asked for an alliance with the Romans (Socrates, Church History 1.20). Sozomen and Theodoret tell it in much the same form, also without the names (Sozomen, Church History 2.7) (Theodoret, Church History 1.23).

The names come from Georgian texts. Their translators, Marjory and J. O. Wardrop, dated the oldest manuscript they used to the ninth or tenth century (Life of Nino translators' preface, p. 3). A short chronicle, *The Conversion of Kartli*, says that a captive woman called Nino fled with Hripsime and Gayane into the Armenia of King Trdat, where they were martyred (their story is told under the conversion of Armenia), and that Nino escaped northward over the mountains (Conversion of Kartli Wardrop, pp. 61–62). She came to Mtskheta, "a great city, the royal residence", and prayed there for three years in a bramble thicket outside the walls, before a cross of vine stems. In her sixth year she brought the king's wife, Nana, to believe, and in the seventh the king was converted "by a miracle". He built a church in the royal garden and sent to Constantine for priests, and when Bishop Ioane came with two priests and a deacon, King Mirean, the queen and their household were baptised (Conversion of Kartli Wardrop, p. 62).

The longer *Life of Nino* presents itself as her own story, told at her death to Salome of Ujarma, King Mirian's daughter-in-law (Life of Nino p. 7). It has the episodes that Rufinus tells, with names and places: the healing of Queen Nana, whom Nino

touches with her cross (Life of Nino p. 32); the darkness that falls on King Mirian while he hunts on Mount Tkhoti, and his vow to the God of Nino (Life of Nino pp. 36–37); and the great cedar pillar that no one could raise until, towards dawn, a youth clothed in light set it upright (Life of Nino pp. 38–40). In the *Life* too Constantine sends the bishop Ioane (Life of Nino p. 42), and Nino is buried at the village of Budi in Kakheti, which the translators' heading calls Bodbe (Life of Nino p. 56). It calls her an apostle and the "enlightener of all Georgia" and gives 14 January as her feast (Life of Nino p. 7).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

None of the four Latin and Greek accounts cited here gives a year. Rufinus sets the story about the time of the mission of Frumentius (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), col. 480) and has the Iberians send their embassy to the emperor Constantine (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), cols. 481–482), and Socrates places the conversion "during the days of Constantine" (Socrates, Church History 1.20). Constantine died on 22 May in the consulship of Felician and Tatian, which is 337 (Socrates, Church History 1.40). That is the later limit.

The *Conversion of Kartli* counts by the years of Nino's stay and puts her death in the fifteenth of them, 338 years "from the ascension of Christ" (Conversion of Kartli Wardrop, p. 64). Such figures have been converted in different ways. Marjory and J. O. Wardrop, in the preface to their translation (*Life of St. Nino*, 1900), list the years 317, 327, 328 and 338 as given by others and themselves put the baptism of Mirian in 332 (Life of Nino translators' preface, p. 5). M. Gigolashvili, R. Kiladze, G. Ramishvili and V. Kukhianidze, "New evidence for determining of the date of adoption of Christianity as a state religion in Georgia" (2011, arXiv:1102.3381), report that the conversion is at present put in about 326; these astronomers themselves argue that the darkness of the king's hunt was the total solar eclipse of 6 May 319. The timeline shows the span from that conventional year to the death of Constantine.

Primary sources

Church History Rufinus of Aquileia · c. AD 401–403
10.11 (book 1, chapter 10 in Migne), col. 480; 10.11 (book 1, chapter 10 in Migne), cols. 481–482

Church History Socrates of Constantinople · c. AD 439–443
1.20; 1.40

Church History Sozomen · c. AD 439–450
2.7

Church History Theodoret of Cyrrhus · c. AD 449–450
1.23

The Life of St. Nino Georgian; oldest manuscript used by the translators of the ninth or tenth century
translators' preface, p. 3; p. 7; p. 32; pp. 36–37; pp. 38–40; p. 42; p. 56; translators' preface, p. 5

The Conversion of Kartli (Moktsevay Kartlisay) Georgian; in a manuscript of the ninth or tenth century, from older material
Wardrop, pp. 61–62; Wardrop, p. 62; Wardrop, p. 64

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mtskheta
Who Nino, Mirian III
Threads Mission and Expansion, Church and State

In context

GROWS OUT OF

Armenia Adopts Christianity AD 301 (traditional) or c. 314 553

MISSION AND EXPANSION

Armenia Adopts Christianity Before · AD 301 (traditional) or c. 314 553

King Ezana of Aksum Becomes Christian After · c. AD 330–356 598

CHURCH AND STATE

The First Council of Nicaea Before · May AD 325 584

Constantine Dedicates Constantinople After · 11 May AD 330

← The First Council of Nicaea Earlier · May AD 325
→ Constantine Dedicates Constantinople Later · 11 May AD 330

COUNCILS AND THE CHRISTIAN EMPIRE

Constantine Dedicates Constantinople

11 May AD 330 · Firm date

Constantine rebuilds Byzantium on the Bosphorus as a new imperial city, names it after himself and dedicates it on 11 May 330. He means it to equal Rome and calls it New Rome, and in 381 its bishop is ranked next after the bishop of Rome.



Constantine besieged his rival Licinius in Byzantium, the old Greek city on the European shore of the Bosphorus, and defeated him across the strait at Chrysopolis (Origo Constantini 5.25–28). An anonymous Latin account of his reign says that he renamed Byzantium after himself in memory of that victory, adorned it as if it were his native city, wished to make it equal to Rome, brought in new citizens from every quarter and gave it a senate (Origo Constantini 6.30).

Socrates, writing in the city a century later, says that Constantine enlarged it, surrounded it with great walls and decreed by a law, inscribed on a pillar in a public square, that it should be called New Rome (Socrates, Church History

1.16). The *Chronicon Paschale* dates the ceremony. On 11 May 330 the emperor named the city Constantinople, held chariot races at which he wore a diadem of pearls and precious stones, and ordered the day to be kept each year as the city's birthday. On that day a gilded statue of Constantine holding the Fortune of the city was to be drawn into the hippodrome with an escort of soldiers carrying candles, and the reigning emperor was to rise and do it reverence (Chronicon Paschale year 330 (Dindorf pp. 529–530)).

The writers describe the religion of the new city in different ways. Eusebius says that Constantine filled it with churches and shrines of the martyrs and allowed no images to be worshipped in temples, no altars and no sacrifices. He mentions fountains with figures of the Good Shepherd and of Daniel, and a jewelled cross set in the ceiling of the palace (Eusebius, Life of Constantine 3.48–49). Socrates names two churches the emperor built, Irene and the Apostles, and adds that he brought the statues of the gods out of their temples to decorate the streets and set up the tripods of Delphi in the hippodrome (Socrates, Church History 1.16). Jerome notes that the city was dedicated "by denuding nearly every other city" (Jerome, Chronicle year 330).

Constantine was buried in Constantinople (Origo Constantini 6.35). The city's standing in the state became standing in the church: the council that met there in 381 ruled that its bishop should have "the prerogative of honour after the Bishop of Rome; because Constantinople is New Rome" (Council of Constantinople (381) canon 3). See the First Council of Constantinople.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The day comes from the *Chronicon Paschale*, a Greek chronicle compiled in the seventh century, three hundred years after the event. Under the consuls Gallicanus and Symmachus, which is 330, it says that Constantine named the city on the fifth day before the Ides of May, a Monday, and ordered its birthday to be kept every year on that day, the eleventh of the month (Chronicon Paschale year 330 (Dindorf pp. 529–530)). 11 May 330 was in fact a Monday, which supports the entry. Jerome's Chronicle, written about fifty years after the event, puts the dedication in the same year (Jerome, Chronicle year 330).

Primary sources

The Origin of the Emperor Constantine Anonymous (the Anonymus Valesianus, first part) · Fourth century, perhaps c. AD 390
5.25–28; 6.30; 6.35

Church History Socrates of Constantinople · c. AD 439–443
1.16

Chronicon Paschale (The Easter Chronicle) c. AD 630
year 330 (Dindorf pp. 529–530)

Life of Constantine Eusebius of Caesarea · AD 337–339
3.48–49

Chronicle Jerome, translating and continuing Eusebius of Caesarea · c. AD 380
year 330

Canons and Letters of the Council of Constantinople (381) The Council of Constantinople · AD 381–382
canon 3

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About this event

Where Constantinople
Who Constantine
Threads Church and State, East and West

In context

GROWS OUT OF

The Edict of Milan AD 313 572

LEADS TO

Justinian Builds Hagia Sophia 27 December AD 537 708

The Fall of Constantinople 29 May 1453 979

CHURCH AND STATE

The Conversion of Georgia Before · c. AD 326–337 589

King Ezana of Aksum Becomes Christian After · c. AD 330–356 598

EAST AND WEST

The First Council of Constantinople After · May AD 381 632

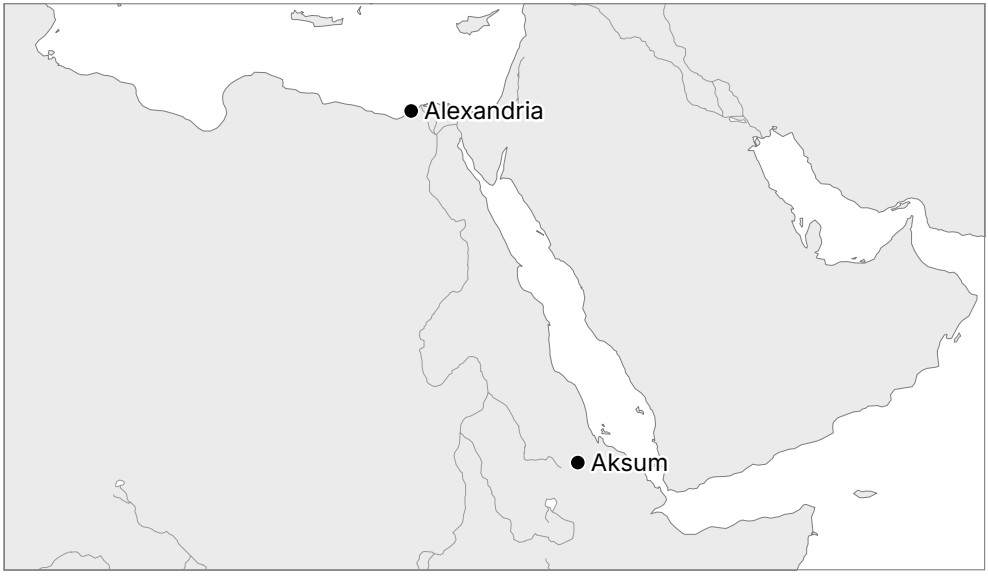
← The Conversion of Georgia Earlier · c. AD 326–337
→ King Ezana of Aksum Becomes Christian Later · c. AD 330–356

COUNCILS AND THE CHRISTIAN EMPIRE

King Ezana of Aksum Becomes Christian

c. AD 330–356 · Estimated date

Ezana, king of Aksum in the Ethiopian highlands, sets up an inscription that opens in the name of the Father, Son and Holy Spirit. A letter of the emperor Constantius II names Frumentius, ordained by Athanasius of Alexandria, as bishop of Aksum.



The evidence from Aksum itself is the king's own. In a long inscription cut in Greek and, in two different scripts, in Ge'ez, Ezana calls himself king of the Aksumites, the Himyarites and other peoples, "king of kings" and son of the unconquered god Ares, and ends by dedicating statues to Ares in thanks for a victory (Inscription of Ezana, RIÉ 270 Greek text, lines 1–9 and 28–31). A second Greek inscription of the same king records a campaign against the Noba (Inscription of Ezana, RIÉ 271 Greek text, lines 22–26). It begins differently: with the faith of God and the power of the Father, the Son and the Holy Spirit, and with Jesus Christ as the king's helper (Inscription of Ezana, RIÉ 271 opening lines, in the translation quoted by A. M. Butts (2025), p. 9). The online record of

the stone does not transcribe these opening lines; they are given here from the translation quoted by Aaron Butts. The same king thus appears both as son of Ares and as a Christian.

The story of how the faith reached his court comes from outside. Rufinus, writing in Italy about 402, says he had it from Aedesius, one of the two men concerned, who was by then a priest at Tyre. A philosopher of Tyre sailed to "India" with two boys he was educating, Aedesius and Frumentius. On the way home the ship put in at a port and the crew were killed. The boys were spared and taken to the king, who made Aedesius his cupbearer and put Frumentius in charge of his accounts and records. When the king died, the queen asked them to help govern until her son grew up. Frumentius sought out Christians among the Roman merchants and encouraged them to build places of prayer (Rufinus, Church History 10.9 (book 1, chapter 9 in Migne)).

When the prince came of age the two left. Frumentius went to Alexandria and urged the bishop to send a bishop to the Christians there. Athanasius ordained Frumentius himself and sent him back, and, Rufinus says, a great number were converted (Rufinus, Church History 10.9–10 (book 1, chapter 9 in Migne)). Rufinus names neither the kingdom nor its king. Socrates repeats his account a generation later (Socrates, Church History 1.19).

Athanasius supplies the names. Writing in 356–357, while in hiding, he reports that the emperor Constantius II had written to the rulers of Aksum demanding that Frumentius, "Bishop of Auxumis", be sent to Egypt (Athanasius, Defence before Constantius 29). He quotes the letter. It is addressed to Aezanes and Sazanes, says that Frumentius was ordained by Athanasius, and requires him to be sent to Egypt and examined by Bishop George (Athanasius, Defence before Constantius 31). The inscription to Ares names among the king's brothers a Saiazana, a name close to the Sazanes of the letter (Inscription of Ezana, RIÉ 270 Greek text, lines 1–9 and 28–31).

The church of Aksum thus began with a bishop ordained at Alexandria, and within a generation of Constantine a Roman emperor was writing to its rulers about the doctrine to be taught in their churches (Athanasius, Defence before Constantius 31).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The sources cited here give no date for Ezana's conversion. Two fixed points frame it. Rufinus says that when Frumentius came to Alexandria to ask for a bishop, Athanasius had "recently" entered on his office (Rufinus, Church History 10.9–10 (book 1, chapter 9 in Migne)); Athanasius became bishop in 328 (Athanasius, Festal Letter Festal Index 1). The letter of the emperor Constantius to Aezanes and Sazanes, which treats Frumentius as bishop of Aksum already, is quoted in a work Athanasius finished in 356–357 (Athanasius, Defence before Constantius 31). The conversion therefore falls between about 330 and 356.

The two witnesses are hard to reconcile, since the letter reads as if the ordination were recent. Some scholars think Rufinus placed it too early; others take his "recently" to mean one of Athanasius's returns from exile, in 338 or 346. Ezana's inscriptions and coins show both pre-Christian and Christian forms: some coin issues carry the disc and crescent, others the cross. See Aaron Michael Butts, "Ezana of Aksum: The First Christian African King", *Aethiopica* 28 (2025), pp. 7–38, who sets out the evidence and the earlier literature and argues for a more cautious reading of Rufinus than has been usual.

Primary sources

Inscription of Ezana in Greek, Sabaean script and Ge'ez (RIÉ 185 and 270)
Set up in the name of Ezana, king of Aksum · Mid-fourth century AD
Greek text, lines 1–9 and 28–31

Greek inscription of Ezana with a Trinitarian opening (RIÉ 271) Set up in the name of Ezana, king of Aksum · Mid-fourth century AD
Greek text, lines 22–26; opening lines, in the translation quoted by A. M. Butts (2025), p. 9

Church History Rufinus of Aquileia · c. AD 401–403
10.9 (book 1, chapter 9 in Migne); 10.9–10 (book 1, chapter 9 in Migne)

Church History Socrates of Constantinople · c. AD 439–443
1.19

Defence before Constantius (Apologia ad Constantium) Athanasius of Alexandria · AD 356–357
29; 31

Festal Letters, with the Festal Index Athanasius of Alexandria · AD 329–373
Festal Index 1

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About this event

Where Aksum, Alexandria
Who Ezana, Frumentius, Athanasius
Threads Mission and Expansion, Church and State

In context

LEADS TO

The Martyrs of Najran AD 523 (or 518) 699
The Conversion of the Nubian Kingdoms c. AD 543–580 717
The Rock-Hewn Churches of Lalibela c. 1200 878
Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

MISSION AND EXPANSION

The Conversion of Georgia Before · c. AD 326–337 589
Ulfilas Translates the Bible for the Goths After · c. AD 341 606

CHURCH AND STATE

Constantine Dedicates Constantinople Before · 11 May AD 330 594
The Councils of Rimini and Seleucia After · AD 359–360 610

← Constantine Dedicates Constantinople Earlier · 11 May AD 330
→ The Church of the Holy Sepulchre Is Dedicated Later · AD 335

COUNCILS AND THE CHRISTIAN EMPIRE

The Church of the Holy Sepulchre Is Dedicated

AD 335 · Firm date

Constantine has a temple cleared from the site in Jerusalem where a rock tomb is uncovered, and builds a great basilica beside it. Bishops from across the East dedicate it in 335. Later writers add that his mother Helena found the cross there.



Eusebius, the bishop of nearby Caesarea, tells the story as a contemporary. The place of the resurrection in Jerusalem, he says, had long before been buried under a mound of earth, paved over and crowned with a shrine of Venus. Constantine ordered the shrine pulled down and the soil carted away, and when the old ground level was reached a cave tomb appeared, "contrary to all expectation" (Eusebius, Life of Constantine 3.25–28). The emperor wrote to the bishop, Macarius of Jerusalem, that a church finer than any other should be built there. The governors were to supply workmen, and Macarius was to report what columns and marble were needed and whether he wanted a panelled ceiling, which could be gilded (Eusebius, Life of Constantine 3.29–32).

A pilgrim from Bordeaux who came in 333 saw the little hill of Golgotha, the tomb a stone's throw from it, and a basilica "of wondrous beauty" built there by Constantine's order (Bordeaux Itinerary Jerusalem, Golgotha and the basilica (pp. 23–24 of the translation)). Eusebius describes the finished complex: the tomb itself adorned with columns, an open court with colonnades, and to the east a tall basilica with a gilded ceiling, colonnades on either side and a hemisphere ringed by twelve columns (Eusebius, Life of Constantine 3.33–40).

In 335 the emperor summoned the bishops who were meeting at Tyre to go on to Jerusalem for the dedication. Eusebius, who preached there, names bishops from Macedonia to Persia and sets the feast in the thirtieth year of Constantine's reign (Eusebius, Life of Constantine 4.41–47). Socrates adds that the same gathering received Arius back into communion (Socrates, Church History 1.33).

Eusebius also reports that the emperor's mother, Helena, visited Palestine in old age and founded churches at Bethlehem and on the Mount of Olives (Eusebius, Life of Constantine 3.41–43). In these chapters he does not connect her with the tomb or mention a cross. About 350 Cyril, preaching in the new basilica, could say that pieces of the wood of the cross had filled the whole world (Cyril of Jerusalem, Catechetical Lectures 4.10), and in the 380s the pilgrim Egeria was told that the church had been dedicated on the day the cross was found (Egeria, Itinerary 48–49). Neither passage names Helena. The story that she found it is told at the end of the century. Ambrose, in 395, has her dig at Golgotha, uncover three crosses and know Christ's by its title (Ambrose, On the Death of Theodosius 43–47). Rufinus, a few years later, says that Bishop Macarius identified it when its touch healed a dying woman (Rufinus, Church History 10.7–8 (book 1, chapters 7–8 in Migne)).

The buildings fixed the place where Christians have since kept the memory of the death and resurrection of Jesus. In Egeria's time the anniversary of the dedication was an eight-day feast that drew monks and lay people from Mesopotamia, Syria and Egypt (Egeria, Itinerary 48–49).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Eusebius, who was present, says that the church was dedicated in the thirtieth year of Constantine's reign and that the bishops came to Jerusalem straight

from a council at Tyre (Eusebius, Life of Constantine 4.41–47). Constantine was proclaimed emperor on his father's death on 25 July 306 (Socrates, Church History 1.2), so his thirtieth year began in July 335, and the ancient index to the letters of Athanasius has him set out for the council of Tyre on 11 July and reach Constantinople on 30 October, in the months before the Easter of 336 (Athanasius, Festal Letter Festal Index 8). The dedication therefore fell in the late summer or autumn of 335. The translators of Egeria note that an old Armenian lectionary places the feast of the dedication on 23 September (Egeria, Itinerary 48–49); Eusebius does not give the day.

Primary sources

Life of Constantine Eusebius of Caesarea · AD 337–339
3.25–28; 3.29–32; 3.33–40; 4.41–47; 3.41–43

Itinerary from Bordeaux to Jerusalem An anonymous pilgrim from Bordeaux · AD 333
Jerusalem, Golgotha and the basilica (pp. 23–24 of the translation)

Church History Socrates of Constantinople · c. AD 439–443
1.33; 1.2

Catechetical Lectures Cyril of Jerusalem · c. AD 350
4.10

Itinerary (The Pilgrimage of Egeria) Egeria · c. AD 381–384
48–49

On the Death of Theodosius (De obitu Theodosii) Ambrose of Milan · AD 395
43–47

Church History Rufinus of Aquileia · c. AD 401–403
10.7–8 (book 1, chapters 7–8 in Migne)

Festal Letters, with the Festal Index Athanasius of Alexandria · AD 329–373
Festal Index 8

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who Constantine, Macarius of Jerusalem, Helena

Threads Temple and Worship

In context

GROWS OUT OF

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

The Burial and Resurrection AD 30 or 33 364

LEADS TO

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

TEMPLE AND WORSHIP

Justin Martyr Defends the Faith and Describes Its Worship Before · c. AD 155–165 500

Justinian Builds Hagia Sophia After · 27 December AD 537 708

← King Ezana of Aksum Becomes Christian Earlier · c. AD 330–356
→ Ulfilas Translates the Bible for the Goths Later · c. AD 341

COUNCILS AND THE CHRISTIAN EMPIRE

Ulfilas Translates the Bible for the Goths

c. AD 341 · Estimated date

Ulfilas, bishop of the Christian Goths for forty years, is credited by ancient historians with an alphabet for Gothic and a translation of the Scriptures. He held the Homoian creed, which Nicene writers called Arian. A sixth-century copy of the Gothic Gospels survives at Uppsala.



Philostorgius, a fifth-century church historian who admired Ulfilas and whose work survives in a later summary, says that his forebears were Cappadocians carried off in a Gothic raid in the time of the emperors Valerian and Gallienus, and that such captives had first brought Christianity to their captors (Philostorgius, Church History 2.5). His pupil Auxentius says that he was a lector before he was made bishop for the Goths at the age of thirty (Auxentius, Letter on Ulfilas sections on his ordination and flight). Philostorgius adds that he had come to the imperial court on an embassy and was ordained by Eusebius and the bishops with him (Philostorgius, Church History 2.5).

Auxentius relates that after seven years a Gothic ruler began to persecute the Christians, and that Ulfilas led a large body of them across the Danube; the emperor Constantius II received them (Auxentius, Letter on Ulfilas sections on his ordination and flight), and Philostorgius says that they were settled in Moesia (Philostorgius, Church History 2.5). Two centuries later Jordanes knew their descendants, the "Lesser Goths", as a poor and peaceful people living around Nicopolis ad Istrum at the foot of Mount Haemus (Jordanes, Getica 51.267).

Philostorgius says that Ulfilas gave the Gothic language a written form and translated all the Scriptures except the books of Kings, which he left out because the Goths were warlike enough already (Philostorgius, Church History 2.5). Socrates likewise credits him with inventing the Gothic letters and translating the Scriptures (Socrates, Church History 4.33). Auxentius does not mention the translation, but says that he preached and wrote in Greek, Latin and Gothic (Auxentius, Letter on Ulfilas sections on his teaching and his creed). The longest surviving Gothic text is the Codex Argenteus at Uppsala, a copy of the four Gospels in Gothic written in silver and gold ink on purple parchment in Italy in the early sixth century (Codex Argenteus).

Socrates notes that Ulfilas assented to the creed of Constantinople of 360, which says that the Son is like the Father as the Scriptures teach and forbids speaking of substance at all (Socrates, Church History 2.41). Historians call this position Homoian, from the Greek word for "like". Auxentius records that he opposed both the Nicene "of one substance" and the compromise "of like substance", and taught that the Son is God but second to the Father and obedient to him, and the Holy Spirit subject to the Son; he quotes the creed Ulfilas left at his death (Auxentius, Letter on Ulfilas sections on his teaching and his creed). Nicene writers such as Socrates and Theodoret call this teaching Arian (Socrates, Church History 4.33) (Theodoret, Church History 4.33).

He died at Constantinople, aged seventy, after forty years as bishop (Auxentius, Letter on Ulfilas sections on his death at Constantinople). Theodoret, in the next century, says that the Goths still held that the Father is greater than the Son (Theodoret, Church History 4.33). For the later history of this teaching among the Visigoths see the Visigoths Turn Catholic at Toledo.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The translation cannot be dated; the sources say only that Ulfilas made it as bishop. His episcopate is fixed by his pupil Auxentius: he was ordained at thirty, served seven years beyond the Danube and thirty-three on Roman soil, and died at Constantinople, where he had gone at the emperor's summons (Auxentius, Letter on Ulfilas sections on his ordination and flight) (Auxentius, Letter on Ulfilas sections on his death at Constantinople). The document that quotes Auxentius places that journey under Theodosius I, which puts his death in the early 380s and his ordination forty years earlier. Philostorgius says he was ordained by "Eusebius and the other prelates that were with him" while on an embassy to the emperor, whom the surviving summary names as Constantine (Philostorgius, Church History 2.5).

Scholars give either 341 or 336 for the ordination. T. D. Barnes, "The Consecration of Ulfila", *Journal of Theological Studies* 41 (1990), pp. 541–545, reports that most connect it with the council of Antioch in 341 and treat the name Constantine as a slip, and himself argues for the earlier date. The sources are translated and discussed in Peter Heather and John Matthews, *The Goths in the Fourth Century* (1991), chapter 5. The timeline places the event at the start of his episcopate, at the later of the two dates.

Primary sources

Church History (epitome by Photius) Philostorgius · First half of the fifth century; summarised in the ninth
2.5

Letter on the Faith, Life and Death of Ulfilas Auxentius of Durostorum · c. AD 383–400
sections on his ordination and flight; sections on his teaching and his creed; sections on his death at Constantinople

The Origin and Deeds of the Goths (Getica) Jordanes · c. AD 551
51.267

Church History Socrates of Constantinople · c. AD 439–443
4.33; 2.41

Codex Argenteus (the Silver Bible) Early sixth century AD
uu.se

Church History Theodoret of Cyrrhus · c. AD 449–450
4.33

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nicopolis ad Istrum
Who Ulfilas
Threads Scripture and Canon, Mission and Expansion

In context

LEADS TO

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

SCRIPTURE AND CANON

Origen and the School of Alexandria Before · c. AD 203–254 536

Athanasius Lists the Twenty-seven Books of the New Testament After · AD 367 619

MISSION AND EXPANSION

King Ezana of Aksum Becomes Christian Before · c. AD 330–356 598

The Church of the East Organises at Seleucia-Ctesiphon After · 1 February AD 410 656

← The Church of the Holy Sepulchre Is Dedicated Earlier · AD 335
→ The Councils of Rimini and Seleucia Later · AD 359–360

COUNCILS AND THE CHRISTIAN EMPIRE

The Councils of Rimini and Seleucia

AD 359–360 · Firm date

The emperor Constantius II summons the western bishops to Rimini and the eastern to Seleucia. Under imperial pressure the delegates of both accept a creed that calls the Son like the Father and forbids the Nicene language of substance.



A generation after the council of Nicaea, its creed and its word *homoousios*, "of one substance", were still in dispute. Socrates lists nine creeds put out after that of Nicaea, down to the one adopted at the end of these councils (Socrates, Church History 2.41). The emperor Constantius II decided to call a general council to bring the bishops to agreement and, because of the distances, divided it in two. The western bishops were to meet at Ariminum in Italy and the eastern at Nicomedia (Socrates, Church History 2.37); after an earthquake there and two more changes of plan the easterners met at Seleucia in Isauria (Socrates, Church History 2.39). Athanasius, who wrote while the council was still the talk of

the day, held that its real purpose was to set Nicaea aside (Athanasius, On the Councils 1).

More than four hundred bishops came to Ariminum (Athanasius, On the Councils 8) (Sulpicius Severus, Chronicle 2.41). Valens, Ursacius and four others produced a creed drawn up at Sirmium in the emperor's presence and headed with the date. It called the Son "like the Father in all things" and asked that the word "essence" (*ousia*), as one the Scriptures do not use of Father and Son, should never again be used of God (Athanasius, On the Councils 8). The council refused it, declared that Nicaea was enough, deposed the six, and wrote to Constantius asking that nothing be changed (Athanasius, On the Councils 9–11). The emperor replied that he had not yet been able to receive its envoys and that the bishops must await their return (Athanasius, On the Councils 55).

What followed is told by Sulpicius Severus, a Gaul writing about forty years later. The envoys, he says, were made to accept communion with their opponents and a creed without the word *ousia*; the prefect Taurus had orders to keep the bishops until all had signed; and in the seventh month, worn down by winter and want, the last twenty yielded, once Valens and Ursacius had agreed that they might add statements of their own condemning Arius (Sulpicius Severus, Chronicle 2.43–44). Jerome, who cites the council's acts, says that Valens there anathematised anyone who called the Son "a creature, like other creatures", and afterwards claimed to have denied only the likeness (Jerome, Against the Luciferians 18–19).

At Seleucia about 160 bishops met in September 359 (Athanasius, On the Councils 12) (Socrates, Church History 2.39). The majority accepted Nicaea except for the word *homoousios*, which they found obscure; a smaller party led by Acacius rejected the Nicene formula (Athanasius, On the Councils 12). Acacius, bishop of Caesarea in Palestine, offered a creed that set aside both *homoousion* and *homoiousion*, condemned "unlike", and confessed the Son as like the Father (Socrates, Church History 2.40). The majority deposed him and his allies and reported to the emperor (Athanasius, On the Councils 12). Hilary of Poitiers, exiled from Gaul to Phrygia, had been brought to the council with the rest, and Sulpicius says that he was received into communion there (Sulpicius Severus, Chronicle 2.42).

At Constantinople, Sulpicius continues, the delegates of Seleucia were forced to follow the westerners, and those who refused were deposed and exiled (Sulpicius Severus, Chronicle 2.45). A synod there confirmed the creed read at Ariminum, with changes. It says that the Son is "like the Father, as the divine Scriptures say and teach", without the words "in all things"; it abolishes the word *ousia* and adds that "subsistence" (*hypostasis*) too is not to be named of Father, Son and Holy Spirit (Athanasius, On the Councils 30) (Socrates, Church History 2.41). Jerome wrote some twenty years later that "the whole world groaned, and was astonished to find itself Arian"; the bishops who had signed, he says, protested afterwards that they had been deceived (Jerome, Against the Luciferians 19). Constantius died late in 361 (Socrates, Church History 2.47). Athanasius, in his work on the two councils, wrote that those who accepted everything of Nicaea and doubted only its one word were not enemies but brothers, who meant the same and disputed only about the word (Athanasius, On the Councils 41). The council of 381 (The First Council of Constantinople) decreed that the faith of Nicaea should stand (Council of Constantinople (381) canon 1).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The creed laid before the bishops at Ariminum carries its own date: the consulship of Eusebius and Hypatius, the eleventh day before the Kalends of June (Athanasius, On the Councils 8). That consulship is 359 and the day is 22 May; the copy of the creed in Socrates, in the translation linked here, reads 23 May (Socrates, Church History 2.37). Athanasius says that the bishops at Seleucia assembled in September, on the sixteenth of the Egyptian month Thoth, which his editor converts to 14 September (Athanasius, On the Councils 12); Socrates puts their first session on 27 September in the same consulship (Socrates, Church History 2.39). Sulpicius says that the bishops at Ariminum were in their seventh month in the city, in winter, when the last of them gave way (Sulpicius Severus, Chronicle 2.43–44). The synod at Constantinople is not dated in the sources cited here; Socrates places the consecration of the Great Church, under the bishop whom that synod's leaders installed, on 15 February in the tenth consulship of Constantius and the third of Julian, which is 360 (Socrates, Church History 2.43).

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
2.41; 2.37; 2.39; 2.40; 2.47; 2.43

On the Councils of Ariminum and Seleucia (De Synodis) Athanasius of Alexandria · AD 359, with additions after 361
1; 8; 9–11; 55; 12; 30; 41

Chronicle (Sacred History) Sulpicius Severus · c. AD 400–404
2.41; 2.43–44; 2.42; 2.45

Dialogue against the Luciferians Jerome · c. AD 379
18–19; 19

Canons and Letters of the Council of Constantinople (381) The Council of Constantinople · AD 381–382
canon 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rimini, Seleucia in Isauria, Constantinople
Who Constantius II, Hilary of Poitiers, Athanasius
Threads Creeds and Councils, Church and State

In context

GROWS OUT OF

The First Council of Nicaea May AD 325 584

LEADS TO

The First Council of Constantinople May AD 381 632

CREEDS AND COUNCILS

The First Council of Nicaea Before · May AD 325 584
The Cappadocians and the Doctrine of the Trinity After · c. AD 370–381 623

CHURCH AND STATE

King Ezana of Aksum Becomes Christian Before · c. AD 330–356 598
Julian Tries to Restore the Old Religion After · AD 361–363 615

← Ulfilas Translates the Bible for the Goths Earlier · c. AD 341
→ Julian Tries to Restore the Old Religion Later · AD 361–363

COUNCILS AND THE CHRISTIAN EMPIRE

Julian Tries to Restore the Old Religion

AD 361–363 · Firm date

Julian, a nephew of Constantine, renounces the Christianity in which he was raised, reopens the temples and bars Christians from teaching the classics. He dies on campaign in Persia after less than two years as sole ruler.



Julian was a nephew of Constantine (Socrates, Church History 3.1). After Constantine's death, Socrates says, the soldiers killed the emperor's brother Dalmatius, and the lives of Julian and his brother Gallus were in danger; Julian, then eight years old, was spared. He was brought up as a Christian and served as a reader in the church of Nicomedia (Socrates, Church History 3.1). Ammianus Marcellinus, a pagan officer who served under him and admired him, says that he had been drawn to the old gods from boyhood and practised their rites in secret (Ammianus Marcellinus 22.5.1–4). Even after the army in Gaul had proclaimed him emperor, he attended church at Epiphany to conceal it (Ammianus Marcellinus 21.2.4–5).

On the death of his cousin Constantius II he became sole emperor (Socrates, Church History 3.1) and entered Constantinople in December 361 (Ammianus Marcellinus 22.2.4). He then ordered, in Ammianus's words, "the temples to be opened, victims brought to the altars, and the worship of the gods restored". He called the quarrelling Christian bishops to the palace and told each to follow his own belief without fear. Ammianus thought he expected freedom to deepen their divisions (Ammianus Marcellinus 22.5.1–4). Julian himself wrote that he had recalled those exiled under his predecessor and restored their property, and that he allowed no one to be dragged to the altars against his will (Julian, Letter 41). Among those who came home was Athanasius (Athanasius, Festal Letter Festal Index 34).

In June 362 a law required teachers to be approved by their city councils and by the emperor (Theodosian Code 13.3.5). A rescript explained the purpose: those who expound Homer and Hesiod must honour the gods those poets honoured, and anyone who thinks them mistaken should "betake themselves to the churches of the Galilaeans to expound Matthew and Luke" (Julian, Letter 36). Ammianus called the ban on Christian teachers "inhumane" (Ammianus Marcellinus 22.10.7). Julian also urged the pagan priests to match the Christians in works of charity. He told the high priest of Galatia to found hostels for strangers, since "the impious Galilaeans support not only their own poor but ours as well" (Julian, Letter 22).

In 362 he moved to Antioch to prepare a war against Persia (Ammianus Marcellinus 22.9.2; 22.12.1). When the temple of Apollo at Daphne burned, he suspected the Christians and closed the city's great church (Ammianus Marcellinus 22.13.1–2). He gave orders to rebuild the Jewish Temple in Jerusalem; the work was abandoned when, Ammianus reports, balls of fire burst out near the foundations (Ammianus Marcellinus 23.1.2–3). Socrates, a Christian historian, tells it as a series of miracles (Socrates, Church History 3.20).

In June 363, on the march in Persia, Julian was struck by a spear in a skirmish and died that night, talking with philosophers about the soul, by Ammianus's account (Ammianus Marcellinus 25.3.6–23). Theodoret, some ninety years later, repeats a story that he cried "Thou hast won, O Galilean" (Theodoret, Church History

3.20). A later Latin writer noted that every emperor from Constantine to his own day had been a Christian except Julian (Origo Constantini 6.33).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Socrates dates the death of Constantius II to 3 November in the consulship of Taurus and Florentius, 361 (Socrates, Church History 3.1), and Ammianus puts Julian's entry into Constantinople on 11 December (Ammianus Marcellinus 22.2.4). The law on teachers is dated 17 June in the consulship of Mamertinus and Nevitta, 362 (Theodosian Code 13.3.5). Ammianus says that Julian was wounded and died at midnight (Ammianus Marcellinus 25.3.6–23) and that the next dawn was that of 27 June (Ammianus Marcellinus 25.5.1); Socrates gives 26 June, in his fourth consulship, 363 (Socrates, Church History 3.21).

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
3.1; 3.20; 3.21

Res Gestae (History) Ammianus Marcellinus · c. AD 380–395
22.5.1–4; 21.2.4–5; 22.2.4; 22.10.7; 22.9.2; 22.12.1; 22.13.1–2; 23.1.2–3; 25.3.6–23; 25.5.1

Letters The emperor Julian · c. AD 355–363
41; 36; 22

Festal Letters, with the Festal Index Athanasius of Alexandria · AD 329–373
Festal Index 34

The Theodosian Code Compiled by order of Theodosius II · Compiled AD 429–438
13.3.5

Church History Theodoret of Cyrrhus · c. AD 449–450
3.20

The Origin of the Emperor Constantine Anonymous (the Anonymus Valesianus, first part) · Fourth century, perhaps c. AD 390
6.33

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About this event

Where Constantinople, Antioch
Who Julian
Threads Church and State

In context

GROWS OUT OF

The Edict of Milan AD 313 572

LEADS TO

The Edict of Thessalonica 27 February AD 380 628

CHURCH AND STATE

The Councils of Rimini and Seleucia Before · AD 359–360 610

The Edict of Thessalonica After · 27 February AD 380 628

← The Councils of Rimini and Seleucia Earlier · AD 359–360
→ Athanasius Lists the Twenty-seven Books of the New Testament Later · AD 367

COUNCILS AND THE CHRISTIAN EMPIRE

Athanasius Lists the Twenty-seven Books of the New Testament

AD 367 · Firm date

In his Easter letter for 367 the bishop of Alexandria sets out which books are Scripture. His New Testament names twenty-seven books, the same that the Council of Trent later listed. He adds a second group of books that are read but are not in the canon.



Each year the bishop of Alexandria wrote to the churches of Egypt to announce the date of Easter (Athanasius, Festal Letter Festal Index 39). In the letter for 367, his thirty-ninth, Athanasius took up the question of which books are Scripture. Some people, he says, were mixing books "termed apocryphal" with the inspired writings and misleading the simple by the likeness of their titles. He would therefore set down the books "included in the Canon, and handed down, and accredited as Divine" (Athanasius, Festal Letter 39.2–3).

He counts twenty-two books of the Old Testament, the number, he has heard, of the Hebrew letters. Baruch and the Letter of Jeremiah are counted with Jeremiah, and Esther is not on the list (Athanasius, Festal Letter 39.4). The New Testament is the four Gospels, Acts, seven letters called catholic (James, two of Peter, three of John, Jude), fourteen letters of Paul, among them Hebrews, and the Revelation of John (Athanasius, Festal Letter 39.5). That makes twenty-seven. "These are fountains of salvation", he writes. "Let no man add to these, neither let him take ought from these" (Athanasius, Festal Letter 39.6).

Athanasius then names a second group, not in the canon but "appointed by the Fathers to be read" by new converts: the Wisdom of Solomon, Sirach, Esther, Judith, Tobit, the Teaching of the Apostles and the Shepherd. Apocryphal writings he rejects altogether as the invention of heretics (Athanasius, Festal Letter 39.7).

A generation earlier Eusebius had listed James, Jude, 2 Peter and 2 and 3 John as disputed and was unsure where to place Revelation (Eusebius, Church History 3.25.1–4). Athanasius wrote as one bishop to his own province, not as a council. For the lists drawn up by councils in Africa soon afterwards see African Councils List the Books of Scripture.

The same twenty-seven books are the New Testament listed by the Council of Trent (Council of Trent Session 4, decree on the canonical Scriptures), and the Church of England's Articles receive the books of the New Testament "as they are commonly received" (Thirty-Nine Articles article 6). On the Old Testament the documents cited here do not all agree, and none of them follows his list exactly. The Council of Trent counts Tobit, Judith, Wisdom, Sirach and the books of Maccabees as canonical (Council of Trent Session 4, decree on the canonical Scriptures), and the Orthodox Confession of Dositheus does the same for the books it names (Confession of Dositheus question 3 (p. 155)). The Church of England's Articles put those books in a second class, read "for example of life and instruction of manners" but not used to establish doctrine (Thirty-Nine Articles article 6), which is close to the distinction Athanasius drew.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The letter was written for the Easter of the year in which Lupicinus and Jovinus were consuls, 367. The ancient index to the Festal Letters records under that year that Athanasius wrote "forming a Canon of the Holy Scriptures" (Athanasius, Festal Letter Festal Index 39).

Primary sources

Festal Letters, with the Festal Index Athanasius of Alexandria · AD 329–373
Festal Index 39; 39.2–3; 39.4; 39.5; 39.6; 39.7

Church History Eusebius of Caesarea · c. AD 311–325, in successive editions
3.25.1–4

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 4, decree on the canonical Scriptures

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
article 6

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
question 3 (p. 155)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Alexandria
Who Athanasius
Threads Scripture and Canon

In context

GROWS OUT OF

The Muratorian List of New Testament Books c. AD 170–200 520
The First Council of Nicaea May AD 325 584

LEADS TO

African Councils List the Books of Scripture AD 393–397 648
Tischendorf and the Codex Sinaiticus 1844–1859 1293
The Nag Hammadi Library Is Found c. December 1945 1390

SCRIPTURE AND CANON

Ulfilas Translates the Bible for the Goths Before · c. AD 341 606

Jerome Translates the Latin Vulgate After · c. 382–405 636

← Julian Tries to Restore the Old Religion Earlier · AD 361–363
→ The Cappadocians and the Doctrine of the Trinity Later · c. AD 370–381

COUNCILS AND THE CHRISTIAN EMPIRE

The Cappadocians and the Doctrine of the Trinity

c. AD 370–381 · Estimated date

Basil of Caesarea, his friend Gregory of Nazianzus and his brother Gregory of Nyssa speak of one divine essence in three persons and defend the deity of the Holy Spirit. The creed of 381 uses kindred language. Basil and his sister Macrina foster monastic life.



Basil of Caesarea and his brother Gregory of Nyssa came from a large family with property in three provinces (Gregory of Nyssa, Life of Macrina pp. 26–29 (PG 46.966–968)). Gregory writes that when Basil came home from his studies, proud of his rhetoric, their elder sister Macrina won him to the ascetic life, and that she then made the family household a community in which mistress and servants lived alike (Gregory of Nyssa, Life of Macrina pp. 26–29 (PG 46.966–968)). Basil had studied at Athens with his friend Gregory of Nazianzus (Socrates, Church History 4.26). He travelled to see the monks of Egypt, Palestine, Syria and Mesopotamia (Basil, Letter 223.2), founded monasteries in his own country (Socrates, Church History 4.26), and as bishop of Caesarea in Cappadocia built

a hospice for travellers and the sick, with physicians and attendants (Basil, Letter 94). Gregory of Nazianzus called it "the new city" (Gregory of Nazianzus, Orations 43.63).

The emperor Valens held a creed opposed to that of Nicaea and had Basil brought before his prefect (Socrates, Church History 4.26). Gregory of Nazianzus describes Basil before the prefect, answering threats of confiscation, exile and death by saying that none of them could touch a man who owned nothing (Gregory of Nazianzus, Orations 43.48–49).

They sought words for what Nicaea had confessed. Basil distinguished *ousia*, essence, from *hypostasis* as the general from the particular: one essence in God, and three hypostases, Father, Son and Holy Spirit (Basil, Letter 236.6). When he was attacked for praising the Father "with the Son together with the Holy Ghost" (Basil, On the Holy Spirit 1.3), he wrote *On the Holy Spirit* to show that the Spirit shares the glory of Father and Son and that this does not make a second God (Basil, On the Holy Spirit 18.45–47). Gregory of Nazianzus says that Basil, under the pressure of the times, avoided calling the Spirit God in so many words and left that to him (Gregory of Nazianzus, Orations 43.68–69). Gregory did so: "Is the Spirit God? Most certainly" (Gregory of Nazianzus, Orations 31.10). He explained that the Old Testament proclaimed the Father openly and the Son more obscurely, that the New revealed the Son and hinted at the deity of the Spirit, and that the Spirit now gives a clearer proof of himself (Gregory of Nazianzus, Orations 31.26). Gregory of Nyssa answered the charge of teaching three gods: every act of God comes from the Father through the Son in the Spirit, and the three are distinguished only as cause and caused (Gregory of Nyssa, On Not Three Gods).

Basil died before the outcome (Gregory of Nyssa, Life of Macrina pp. 39–41 (PG 46.973–976)). In 381 a council met at Constantinople, where Gregory of Nazianzus was briefly bishop before resigning (Socrates, Church History 5.6–8), and a law of Theodosius named Gregory of Nyssa among the bishops whose communion marked the true faith (Theodosian Code 16.1.3). The creed linked with that council confesses the Spirit as one "who with the Father and the Son together is worshipped and glorified" (Niceno-Constantinopolitan Creed), and the bishops' letter of the next year speaks of one Godhead, power and substance

of the Father, the Son and the Holy Spirit in "three perfect persons" (Theodoret, Church History 5.9). See the First Council of Constantinople.

Basil's rules for monastic communities were also read in the West: the Rule of Benedict commends "the rule of our holy Father, Basil" (Rule of Benedict 73).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The span runs from Basil's election as bishop of Caesarea to the council of Constantinople. Gregory of Nyssa says that Basil died eight years after he became bishop, and that a synod at Antioch met about nine months after his death (Gregory of Nyssa, Life of Macrina pp. 39–41 (PG 46.973–976)). W. K. Lowther Clarke, in the introduction to his translation of the Life (1916), places that synod in September 379 and Basil's death on 1 January 379, which gives about 370 for the election. The law of Theodosius that names Gregory of Nyssa is dated 30 July 381 (Theodosian Code 16.1.3). Basil's *On the Holy Spirit* and the five Theological Orations of Gregory of Nazianzus carry no dates; the translators in the Nicene and Post-Nicene Fathers connect the first with a request made by Amphilochius of Iconium in 374 and put the second between 379 and 381, at Constantinople.

Primary sources

Life of Macrina Gregory of Nyssa · c. AD 380–383
pp. 26–29 (PG 46.966–968); pp. 39–41 (PG 46.973–976)

Church History Socrates of Constantinople · c. AD 439–443
4.26; 5.6–8

Letters Basil of Caesarea · c. AD 357–378
223.2; 94; 236.6

Orations Gregory of Nazianzus · c. AD 362–383
43.63; 43.48–49; 43.68–69; 31.10; 31.26

On the Holy Spirit (De Spiritu Sancto) Basil of Caesarea · c. AD 375
1.3; 18.45–47

On Not Three Gods, to Ablabius Gregory of Nyssa · Last quarter of the fourth century
newadvent.org

The Theodosian Code Compiled by order of Theodosius II · Compiled AD 429–438
16.1.3

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org

Church History Theodoret of Cyrrhus · c. AD 449–450
5.9

The Rule of Saint Benedict Benedict of Nursia · c. AD 530–550
73

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About this event

Where Caesarea in Cappadocia, Constantinople
Who Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa, Macrina
Threads Creeds and Councils, Monasticism and Religious Life

In context

GROWS OUT OF

The First Council of Nicaea May AD 325 584
Pachomius Founds Communal Monasticism c. AD 320 580

LEADS TO

The First Council of Constantinople May AD 381 632
Benedict Writes His Rule c. AD 530–550 704
The Great Lavra and the Monastic Republic of Athos AD 963–972 814

CREEDS AND COUNCILS

The Councils of Rimini and Seleucia Before · AD 359–360 610
The First Council of Constantinople After · May AD 381 632

MONASTICISM AND RELIGIOUS LIFE

Pachomius Founds Communal Monasticism Before · c. AD 320 580
Benedict Writes His Rule After · c. AD 530–550 704

← Athanasius Lists the Twenty-seven Books of the New Testament Earlier · AD 367
→ The Edict of Thessalonica Later · 27 February AD 380

COUNCILS AND THE CHRISTIAN EMPIRE

The Edict of Thessalonica

27 February AD 380 · Firm date

By an edict issued at Thessalonica, the emperor Theodosius orders all his peoples to hold the faith of the bishops of Rome and Alexandria in the one deity of Father, Son and Holy Spirit. Christians who believe otherwise are declared heretics.



In January 379 the western emperor Gratian proclaimed the Spanish general Theodosius I his colleague and shared with him the war against the barbarians (Socrates, Church History 5.2). In Constantinople, the eastern capital, the churches had by the count of the historian Socrates been for forty years in the hands of bishops who rejected the creed of Nicaea (Socrates, Church History 5.7).

On 27 February 380 an edict was issued at Thessalonica in the names of the three reigning emperors, Gratian, Valentinian II and Theodosius, and addressed to the people of Constantinople. All the peoples under the emperors' rule are to live in the religion that the apostle Peter delivered to the Romans and that Damasus I,

bishop of Rome, and Peter, bishop of Alexandria, now follow: belief in the one deity of Father, Son and Holy Spirit, in equal majesty and a holy Trinity. Those who keep this law are to take the name of Catholic Christians. The rest are judged to be out of their minds, are to bear the infamy of heresy, and may not call their meeting places churches. They are to be punished first by divine vengeance and then by the emperors (Theodosian Code 16.1.2).

The church historian Sozomen, writing some sixty years later, ties the law to the emperor's baptism. Theodosius, he says, fell ill at Thessalonica, was instructed and baptised by its bishop Ascholius, learned that the East and above all Constantinople were divided among many parties, and issued the law to make his own belief known, having it published in the capital so that it would spread from there (Sozomen, Church History 7.4).

The edict named a faith and threatened punishment only in general terms. Enforcement followed. Theodosius entered Constantinople on 24 November 380 (Socrates, Church History 5.6). He asked the bishop Demophilus to accept the Nicene creed, and when he refused ordered him out of the churches; two days later Demophilus began to hold his services outside the walls (Socrates, Church History 5.7). A law of 10 January 381 forbade heretics to assemble inside towns and ordered the churches everywhere restored to bishops who held the Nicene faith (Theodosian Code 16.5.6). A law of 30 July, after the First Council of Constantinople, named the bishops with whom the holders of churches had to be in communion (Theodosian Code 16.1.3).

The edict of 380 speaks of Christians only. It does not mention the old cults or the Jews (Theodosian Code 16.1.2). Laws against sacrifice came later in the reign: in 391 sacrifice and visits to the temples were forbidden, and in November 392 the ban was extended to incense, lamps and wine offered to the household gods (Theodosian Code 16.10.10–12). In it the emperors defined right belief by the teaching of named bishops and treated departure from it as an offence (Theodosian Code 16.1.2).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The law carries its own date and place: "III kal. mar. Thessalonicae", in the fifth consulship of Gratian and the first of Theodosius, which the edition cited

converts to 27 February 380 (Theodosian Code 16.1.2). The year 380 was a leap year, and by strict Roman reckoning the third day before the Kalends of March then fell on 28 February; the conventional date is kept here.

The order of the edict and the emperor's baptism is less clear. Sozomen puts the baptism first and makes it the occasion of the law (Sozomen, Church History 7.4). Socrates does not mention the law and tells of the illness and baptism just before Theodosius reached Constantinople on 24 November 380, which would put them after it (Socrates, Church History 5.6).

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
5.2; 5.7; 5.6

The Theodosian Code Compiled by order of Theodosius II · Compiled AD 429–438
16.1.2; 16.5.6; 16.1.3; 16.10.10–12

Church History Sozomen · c. AD 439–450
7.4

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About this event

Where Thessalonica, Constantinople
Who Theodosius I, Gratian
Threads Church and State

In context

GROWS OUT OF

The First Council of Nicaea May AD 325 584
Julian Tries to Restore the Old Religion AD 361–363 615

LEADS TO

The First Council of Constantinople May AD 381 632
Ambrose Calls an Emperor to Penance AD 390 644
The Sack of Rome and Augustine's City of God August AD 410 660

CHURCH AND STATE

Julian Tries to Restore the Old Religion Before · AD 361–363 615

Ambrose Calls an Emperor to Penance After · AD 390 644

← The Cappadocians and the Doctrine of the Trinity Earlier · c. AD 370–381
→ The First Council of Constantinople Later · May AD 381

COUNCILS AND THE CHRISTIAN EMPIRE

The First Council of Constantinople

May AD 381 · Firm date

About 150 eastern bishops, summoned by Theodosius, confirm the faith of Nicaea, condemn those who deny the full deity of the Son or of the Spirit, and rank the bishop of Constantinople next after Rome. The creed now recited in most churches bears this council's name.



After taking the churches of Constantinople from the opponents of Nicaea, Theodosius I summoned the bishops of his own, eastern, part of the empire to confirm the Nicene faith and to give the capital a bishop (Socrates, Church History 5.8) (Theodoret, Church History 5.7). About 150 came. Thirty-six bishops of the Macedonian party, who would not call the Son of one substance with the Father, were invited as well; they refused the Nicene creed and went home (Socrates, Church History 5.8).

The council met in May 381. Gregory of Nazianzus, who had gathered the Nicene congregation in the city, was confirmed as its bishop, and Meletius of Antioch

died while the council sat (Theodoret, Church History 5.8) (Socrates, Church History 5.9). Sozomen says that Gregory gave up the see when the Egyptian bishops and others objected (Sozomen, Church History 7.7); Socrates has him resign before the council met (Socrates, Church History 5.7). His farewell address to the 150 bishops survives (Gregory of Nazianzus, Orations 42.20–27). In Sozomen's account the emperor then chose Nectarius, a senator not yet baptised, from a list drawn up by the bishops (Sozomen, Church History 7.8); in Socrates's the people seized on him (Socrates, Church History 5.8).

The bishops reported to Theodosius that they had ratified the faith of Nicaea, condemned the heresies opposed to it and drawn up canons, and they asked him to confirm their work (Council of Constantinople (381) letter to Theodosius). The first canon declares that the faith of the 318 fathers of Nicaea shall stand and anathematises, among others, the Arians, the Pneumatomachi or "fighters against the Spirit", and the Apollinarians (Council of Constantinople (381) canon 1). The second forbids bishops to intervene in churches outside their own region (Council of Constantinople (381) canon 2). The third gives the bishop of Constantinople "the prerogative of honour after the Bishop of Rome; because Constantinople is New Rome" (Council of Constantinople (381) canon 3).

The canons and the letter contain no creed, and the council's minutes are lost. The creed that carries its name is known from the Council of Chalcedon in 451, which set "the Creed of the one hundred and fifty holy Fathers who were assembled at Constantinople" beside that of Nicaea (Definition of Chalcedon). It is not the text of 325. That creed said only "And in the Holy Ghost" and ended with anathemas (Creed of Nicaea (325)). This one has no anathemas and confesses the Spirit as "the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified" (Niceno-Constantinopolitan Creed). The bishops who met again in 382 summed up the same faith for Damasus of Rome and other western bishops as one Godhead, power and substance of Father, Son and Holy Spirit in three perfect hypostases (Council of Constantinople (381) synodical letter of 382).

Under the name of the Nicene Creed this text became the common confession; the Catholic catechism of 1992 says that it remains common to all the great churches of East and West (Catechism of the Catholic Church 195). One clause

is not common to all. In the West the words “and the Son” were added to the statement that the Spirit proceeds from the Father; they are absent from the Greek text (Niceno-Constantinopolitan Creed Latin form).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Socrates says the bishops assembled in May, in the consulship of Eucherius and Evagrius, which is 381 (Socrates, Church History 5.8). The heading of the canons in the Greek collections dates them to the seventh day before the Ides of July in the same consulship, 9 July 381 (Council of Constantinople (381) canon 1), and the emperor’s law naming the bishops with whom the churches were to be in communion is dated 30 July (Theodosian Code 16.1.3). The council therefore sat from May into July. No minutes survive to give the dates of individual sessions.

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
5.8; 5.9; 5.7

Church History Theodoret of Cyrrhus · c. AD 449–450
5.7; 5.8

Church History Sozomen · c. AD 439–450
7.7; 7.8

Orations Gregory of Nazianzus · c. AD 362–383
42.20–27

Canons and Letters of the Council of Constantinople (381) The Council of Constantinople · AD 381–382
letter to Theodosius; canon 1; canon 2; canon 3; synodical letter of 382

The Definition of Chalcedon The Council of Chalcedon · AD 451
ccel.org

The Creed of Nicaea The Council of Nicaea · AD 325
ccel.org

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org; Latin form

Catechism of the Catholic Church 1992
195

The Theodosian Code Compiled by order of Theodosius II · Compiled AD 429–438
16.1.3

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About this event

Where Constantinople
Who Theodosius I, Gregory of Nazianzus
Threads Creeds and Councils, East and West

In context

GROWS OUT OF

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The First Council of Nicaea May AD 325 584
The Edict of Thessalonica 27 February AD 380 628
The Councils of Rimini and Seleucia AD 359–360 610

LEADS TO

The Council of Ephesus June AD 431 668
The Visigoths Turn Catholic at Toledo 8 May AD 589 728

CREEDS AND COUNCILS

The Cappadocians and the Doctrine of the Trinity Before · c. AD 370–381 623
African Councils List the Books of Scripture After · AD 393–397 648

EAST AND WEST

Constantine Dedicates Constantinople Before · 11 May AD 330 594
The Church of the East Organises at Seleucia-Ctesiphon After · 1 February AD 410 656

← The Edict of Thessalonica Earlier · 27 February AD 380
→ Jerome Translates the Latin Vulgate Later · c. 382–405

COUNCILS AND THE CHRISTIAN EMPIRE

Jerome Translates the Latin Vulgate

c. 382–405 · Estimated date

At the request of Pope Damasus, Jerome revises the Latin Gospels against the Greek. At Bethlehem he then translates the Old Testament from Hebrew, book by book, over more than a decade. His version became the common Bible of the Latin West.



In the fourth century the Latin churches read the Old Testament in a version made from the Greek Septuagint (Augustine, City of God 18.43), and their copies of the Gospels differed widely from one another (Jerome, Preface to the Four Gospels). Jerome, already known as a student of Scripture, came to Rome with two eastern bishops and stayed to help its bishop, Damasus I, with his correspondence (Jerome, Letter 127.7) (Jerome, Letter 123.10). Damasus asked him to revise the Latin Gospels. In the preface Jerome says that there were "almost as many forms of texts as there are copies", that he compared old Greek manuscripts, and that he changed the familiar wording only where the sense was wrong. He expected to be called a forger (Jerome, Preface to the Four Gospels), and he was

soon answering critics who charged him with correcting the Gospels against the authority of the ancients (Jerome, Letter 27.1).

After Damasus died Jerome left Rome (Jerome, Letter 45.3, 45.6). He settled at Bethlehem with the Roman widow Paula, who founded monasteries there, and her daughter Eustochium; both women learned Hebrew (Jerome, Letter 108.20, 108.27). He first revised Old Testament books from the Septuagint and then began to translate from the Hebrew, appealing to what he called the "Hebrew verity" (Jerome, Letter 71.5). The preface to Samuel and Kings, addressed to Paula and Eustochium, was meant as a "helmeted" introduction to the whole undertaking. It lists the twenty-two books of the Hebrew canon and says that Wisdom, Sirach, Judith, Tobit and the Shepherd "are not in the canon" (Jerome, Preface to Samuel and Kings). He translated Tobit and Judith all the same, from "Chaldean", that is Aramaic: Tobit in a single day at the request of two bishops, Judith in one night's work (Jerome, Preface to Tobit) (Jerome, Preface to Judith). The books from Joshua to Ruth, with Esther, followed the Pentateuch and were issued after Paula's death (Jerome, Preface to Joshua), which Jerome dates to January 404 (Jerome, Letter 108.35).

Jerome described his usual method as rendering "sense for sense and not word for word", but made an exception for Scripture, "where even the order of the words is a mystery" (Jerome, Letter 57.5).

The new version was not welcomed everywhere. Augustine of Hippo wrote to Jerome that he would rather have a Latin translation of the Septuagint, the version the apostles used and the Greek churches read, and told him of a congregation at Oea in Africa that rose in protest when its bishop read Jonah in Jerome's wording (Augustine, Letter 71.3–6). Years later Augustine praised Jerome as a man skilled in three languages and still held that no single translator should be preferred to the Seventy (Augustine, City of God 18.43).

Jerome's version nonetheless became the common text of the Latin church, and "vulgate" means the common edition. In 1546 the Council of Trent spoke of "the said old and vulgate edition" as approved by the usage of many years and declared it authentic for public reading, disputation and preaching (Council of Trent session 4, decree on the edition and use of the sacred books).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Jerome does not date his prefaces, and the years are worked out from his letters. He came to Rome with the bishops Paulinus and Epiphanius (Jerome, Letter 127.7), who had been summoned to a council there (Jerome, Letter 108.6); the eastern bishops' reply to the same summons was written in 382 (Theodoret, Church History 5.9). The preface to the Gospels is addressed to Damasus, who was dead when Jerome left the city (Jerome, Letter 45.3, 45.6). Paula, with whom he settled at Bethlehem, died in January 404 after twenty years there (Jerome, Letter 108.35), which puts the move in the middle of the 380s and the Gospel revision between 382 and then.

For the Old Testament the fixed points are these. In the list of his works drawn up in the fourteenth year of Theodosius (392–393) Jerome already speaks of translating the Old Testament from the Hebrew (Jerome, On Illustrious Men 135). A later letter, which the editors of the translation place in 398, says that everything is done except the first eight books (Jerome, Letter 71.5). The preface to Joshua reports the Pentateuch finished and was written after Paula's death (Jerome, Preface to Joshua), which Jerome dates to 26 January in the sixth consulship of Honorius, AD 404 (Jerome, Letter 108.35). The work therefore ended in 404 or 405.

Primary sources

The City of God Augustine of Hippo · AD 413–426
18.43

Prefaces to the Latin Bible and to his Commentaries Jerome · c. AD 383–405
to the Four Gospels; to Samuel and Kings; to Tobit; to Judith; to Joshua

Letters Jerome · c. AD 370–419
127.7; 123.10; 27.1; 45.3, 45.6; 108.20, 108.27; 71.5; 108.35; 57.5; 108.6

Letters Augustine of Hippo · AD 386–430
71.3–6

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
session 4, decree on the edition and use of the sacred books

Church History Theodoret of Cyrrhus · c. AD 449–450
5.9

On Illustrious Men Jerome · AD 392–393
135

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About this event

Where Rome, Bethlehem
Who Jerome, Damasus I, Paula
Threads Scripture and Canon

In context

GROWS OUT OF

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

Origen and the School of Alexandria c. AD 203–254 536

LEADS TO

African Councils List the Books of Scripture AD 393–397 648

Wycliffe and the First English Bible c. 1382 950

Gutenberg Prints the Bible c. 1454–1455 983

Erasmus Publishes the Greek New Testament 1516 1003

SCRIPTURE AND CANON

Athanasius Lists the Twenty-seven Books of the New Testament Before · AD 367 619

African Councils List the Books of Scripture After · AD 393–397 648

← The First Council of Constantinople Earlier · May AD 381
→ The Conversion of Augustine Later · AD 386

COUNCILS AND THE CHRISTIAN EMPIRE

The Conversion of Augustine

AD 386 · Firm date

In a garden at Milan the African teacher of rhetoric Augustine, after years of hesitation, reads a sentence of Paul and resolves to seek baptism. He tells the story himself in the Confessions. Ambrose baptises him the following Easter.



Augustine of Hippo was an African from Thagaste (Possidius, Life of Augustine 1) who taught rhetoric and for nine years followed the Manichaean religion (Augustine, Confessions 4.1.1). The prefect of Rome sent him to Milan, where the emperor's court then sat, as the city's professor of rhetoric (Augustine, Confessions 5.13.23) (Possidius, Life of Augustine 1). There he went to hear the bishop, Ambrose, at first for the style of his preaching and not for its content (Augustine, Confessions 5.13.23). His mother Monica, a Christian, followed him from Africa (Augustine, Confessions 6.1.1).

By his own account he became convinced that the church's teaching was true well before he could bring himself to act on it, held back by what he calls the chain of his own will (Augustine, Confessions 8.5.10–12). Two stories moved him. Simplicianus, whom Ambrose loved as a father, told him how Victorinus, a celebrated teacher of rhetoric at Rome, had made public profession of the faith (Augustine, Confessions 8.2.3–5). Then Ponticianus, a fellow African serving at court, told him and his friend Alypius about Antony of Egypt, and about two imperial agents at Trier who had given up their careers on reading Antony's life (Augustine, Confessions 8.6.14–15). Augustine reckons that some twelve years had then passed since his nineteenth year, when a book of Cicero first stirred him to seek wisdom (Augustine, Confessions 8.7.17).

Augustine went out into the garden of the house where he lodged (Augustine, Confessions 8.8.19). Weeping under a fig tree, he heard from a neighbouring house a child's voice repeating "Take up and read". He remembered that Antony had taken a Gospel reading as spoken to himself, went back to the book of Paul's letters that he had left beside Alypius, and read the first words he saw (Romans 13:13–14). He writes that all his doubt vanished at once. Alypius resolved to join him, and they went in and told Monica (Augustine, Confessions 8.12.28–30).

A few days later the vintage holiday began. Augustine resigned his post and withdrew with his mother, his son and his friends to a country house, where he wrote several books (Augustine, Confessions 9.2.2) (Augustine, Confessions 9.4.7). They returned to Milan to enrol for baptism, and he was baptised with Alypius and his fifteen-year-old son Adeodatus (Augustine, Confessions 9.6.14). His friend Possidius adds that it was at Easter and at the hands of Ambrose (Possidius, Life of Augustine 1). On the way home to Africa Monica died at Ostia (Augustine, Confessions 9.8.17) (Augustine, Confessions 9.11.28).

Augustine became a presbyter and then bishop of Hippo Regius (Possidius, Life of Augustine 4, 8), and wrote this account about ten years after the event, as a bishop interpreting his own past. Near the end of his life he pointed to it himself as evidence that God by grace turns wills that are set against him (Augustine, On the Gift of Perseverance 20.53), which was the point at issue in his dispute with Pelagius.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Augustine gives no calendar date. He says that the scene in the garden fell a few days before the vintage holiday (Augustine, Confessions 9.2.2), and that his mother died, after his baptism, in the thirty-third year of his age (Augustine, Confessions 9.11.28). Possidius puts the baptism at Easter and says that Augustine lived seventy-six years (Possidius, Life of Augustine 1) (Possidius, Life of Augustine 31). The chronicle of Prosper, a contemporary, dates his death to 28 August in the consulship of Theodosius for the thirteenth time and Valentinian for the third, which is 430 (Prosper, Chronicle 1304 (AD 430)). That puts his birth in 354, his thirty-third year in 386–387, the baptism at Easter 387 and the garden in the late summer of 386.

Primary sources

Scripture

Romans 13:13–14

Life of Augustine Possidius of Calama · c. AD 431–439
1; 4, 8; 31

Confessions Augustine of Hippo · c. AD 397–400
4.1.1; 5.13.23; 6.1.1; 8.5.10–12; 8.2.3–5; 8.6.14–15; 8.7.17; 8.8.19; 8.12.28–30; 9.2.2; 9.4.7; 9.6.14; 9.8.17; 9.11.28

On the Gift of Perseverance Augustine of Hippo · c. AD 428–429
20.53

Chronicle Prosper of Aquitaine · c. AD 433–455
1304 (AD 430)

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About this event

Where Milan
Who Augustine of Hippo, Ambrose, Monica

In context

GROWS OUT OF

Antony Withdraws to the Desert c. AD 270–285 549

LEADS TO

The Sack of Rome and Augustine's City of God August AD 410 660

Augustine and Pelagius Dispute over Grace AD 411–418 664

← Jerome Translates the Latin Vulgate Earlier · c. 382–405

→ Ambrose Calls an Emperor to Penance Later · AD 390

COUNCILS AND THE CHRISTIAN EMPIRE

Ambrose Calls an Emperor to Penance

AD 390 · Estimated date

After Theodosius orders a massacre at Thessalonica, Ambrose of Milan writes that he cannot celebrate the eucharist in the emperor's presence until he repents. Theodosius does public penance. Later writers add a confrontation at the church door that is not in the letter.



While Theodosius I was in Italy, the people of Thessalonica rioted. According to Sozomen the trouble began when Butheric, the general commanding in Illyricum, imprisoned a popular charioteer; the crowd demanded his release for the races and killed the general (Sozomen, Church History 7.25). The emperor ordered reprisals, and soldiers killed inhabitants and visitors alike, without trial (Sozomen, Church History 7.25) (Theodoret, Church History 5.17). Theodoret, writing sixty years later, says that seven thousand were reported killed (Theodoret, Church History 5.17).

A contemporary account survives in a letter of Ambrose, bishop of Milan, to the emperor. Ambrose says that he had pleaded against the order beforehand, that Theodosius himself tried too late to revoke it, and that a synod of bishops then meeting had deplored it. He had left the city before the emperor returned, giving illness as his reason, and he wrote with his own hand a letter "which you alone may read". In it he sets before Theodosius the example of King David, who said "I have sinned against the Lord", and tells him: "Sin is not done away but by tears and penitence." Then he states what he will do: "I dare not offer the sacrifice if you intend to be present." He ends by asking pardon for putting God before his emperor (Ambrose, Letter 51).

Theodosius submitted. Augustine of Hippo, writing some twenty-five years later, says that the emperor had promised the bishops to pardon the city, was pushed by men around him to take vengeance, and then did penance under the discipline of the church in such a way that the people wept to see their emperor prostrate (Augustine, City of God 5.26). Sozomen adds that he confessed his sin publicly in church, laid aside the imperial ornaments for the time of his penance, and made a law that death sentences should wait thirty days before being carried out (Sozomen, Church History 7.25). A law to that effect stands in the Theodosian Code (Theodosian Code 9.40.13).

Theodoret tells a more dramatic story. In his account Ambrose meets the emperor at the porch of the church and forbids him to cross the threshold; Theodosius weeps in his palace for eight months; at Christmas Ambrose admits him only after he has issued the thirty-day law; and when the emperor lingers inside the sanctuary Ambrose sends him out with the words "purple can make emperors, but not priests" (Theodoret, Church History 5.17). Sozomen, too, has Ambrose stop the emperor at the church gates (Sozomen, Church History 7.25). None of this is in Ambrose's letter, which shows a bishop avoiding a meeting and writing in private.

The letter states the demand and the later accounts the outcome: a Christian emperor accepted that a bishop could withhold the eucharist from him until he had repented in public.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

No source gives the year. Ambrose's letter is undated (Ambrose, Letter 51). Theodosius was in Italy from the defeat of Maximus in August 388 until he returned to Constantinople in November 391 (Socrates, Church History 5.14) (Socrates, Church History 5.18), and the massacre and the penance fall within that stay. Theodoret says that eight months passed before the emperor was readmitted at Christmas (Theodoret, Church History 5.17), which would put the massacre in the spring.

The usual year, 390, rests on the law suspending death sentences for thirty days. It is dated 18 August at Verona, but the manuscripts give the consuls of 382 (Theodosian Code 9.40.13). Because Sozomen and Theodoret connect such a law with the penance, historians correct the year to 390; see James J. O'Donnell, "The Career of Virius Nicomachus Flavianus", *Phoenix* 32 (1978), pp. 129–143. Sozomen sets the whole episode after the defeat of Eugenius (Sozomen, Church History 7.25). That is hard to accept: Eugenius fell in September 394 and Theodosius died the following January (Socrates, Church History 5.25–26).

Primary sources

Church History Sozomen · c. AD 439–450
7.25

Church History Theodoret of Cyrrhus · c. AD 449–450
5.17

Letters Ambrose of Milan · c. AD 379–396
51

The City of God Augustine of Hippo · AD 413–426
5.26

The Theodosian Code Compiled by order of Theodosius II · Compiled AD 429–438
9.40.13

Church History Socrates of Constantinople · c. AD 439–443
5.14; 5.18; 5.25–26

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Milan, Thessalonica

Who Ambrose, Theodosius I
Threads Church and State

In context

GROWS OUT OF

The Edict of Thessalonica 27 February AD 380 628

CHURCH AND STATE

The Edict of Thessalonica Before · 27 February AD 380 628

John Chrysostom, Preacher and Exile After · AD 398–407 652

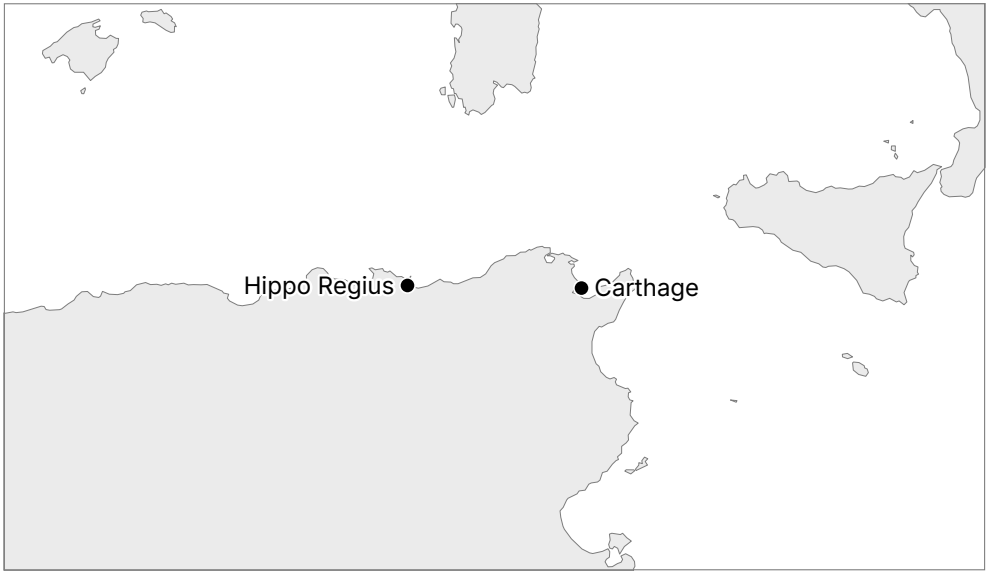
← The Conversion of Augustine Earlier · AD 386
→ African Councils List the Books of Scripture Later · AD 393–397

COUNCILS AND THE CHRISTIAN EMPIRE

African Councils List the Books of Scripture

AD 393–397 · Firm date

The bishops of Roman Africa, meeting at Hippo in 393 and Carthage in 397, rule that only canonical Scripture may be read in church and list its books: a New Testament of twenty-seven books and an Old Testament that includes Tobit, Judith, Wisdom, Sirach and Maccabees.



On 8 October 393 the bishops of the African provinces met in council at Hippo Regius (Council of Carthage (397) African Code, notice of the council of Hippo), where Augustine of Hippo, then a presbyter, addressed them on the creed (Augustine, Retractations 1.17). Their decisions survive in a summary that was read and confirmed at Carthage on 28 August 397, at a council presided over by Aurelius of Carthage and signed by Augustine, by then a bishop (Council of Carthage (397) Breviarium Hipponense, preface and subscriptions) (Council of Carthage (397) African Code, canon 34).

One canon rules that "besides the Canonical Scriptures nothing be read in church under the name of divine Scripture" (Council of Carthage (397) African Code, canon 24), and lists them. Of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, four books of Kingdoms, two of Chronicles, Job, the Psalter, five books of Solomon, the twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Tobit, Judith, Esther, two books of Ezra and two of Maccabees. Of the New: four Gospels, Acts, thirteen letters of Paul and one "of the same" to the Hebrews, two of Peter, three of John, one of James, one of Jude, and the Apocalypse of John. The accounts of the martyrs may also be read on their anniversaries (Council of Carthage (397) canon 47). Some manuscripts end the canon with a direction to consult the churches across the sea (Council of Carthage (397) canon 47, with variant readings).

The New Testament is the twenty-seven books that Athanasius had named in 367 (Athanasius, Festal Letter 39.4–7). The Old Testament is longer than his, for he set Wisdom, Sirach, Esther, Judith and Tobit outside the canon as books to be read by beginners (Athanasius, Festal Letter 39.4–7). Augustine, in a list that matches the council's, counts Wisdom and Sirach with the three books of Solomon as ascribed to him (Augustine, On Christian Doctrine 2.8.12–13). Tobit, Judith, Wisdom, Sirach and Maccabees are not among the twenty-two books of the Hebrew canon as Jerome lists them (Jerome, Preface to Samuel and Kings). They are among the books that Protestants call the Apocrypha.

Jerome, translating from the Hebrew in the same years, drew the line differently. Wisdom, Sirach, Judith and Tobit, he wrote, "are not in the canon" (Jerome, Preface to Samuel and Kings). In another preface he says that the church reads Judith, Tobit and Maccabees "but does not admit them among the canonical Scriptures", and Wisdom and Sirach may be read "for the edification of the people, not to give authority to doctrines of the Church" (Jerome, Preface to the books of Solomon).

The council of 419 repeated the list, counting fourteen letters of Paul, and asked that it be sent to Boniface, bishop of Rome, for confirmation (Council of Carthage (397) African Code, canon 24). The Catholic Church at Trent in 1546 named Tobit, Judith, Wisdom, Sirach, Baruch and Maccabees among the books to be received as sacred and canonical (Council of Trent session 4, decree on the canonical Scriptures). The Orthodox Synod of Jerusalem in 1672 declared

Wisdom, Judith, Tobit, Maccabees and Sirach genuine parts of Scripture (Confession of Dositheus question 3 (p. 155)). The Church of England's Articles of 1571, a Protestant statement, list the books of the Hebrew canon and say, citing Jerome, that the others are read "for example of life and instruction of manners" but not to establish doctrine (Thirty-Nine Articles article 6).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Both councils are dated by consuls in the African collections. The council of Hippo met on the eighth day before the Ides of October in the consulship of Theodosius for the third time and Abundantius, 8 October 393 (Council of Carthage (397) African Code, notice of the council of Hippo). The summary of its decisions was read at Carthage on the fifth day before the Kalends of September in the consulship of Caesarius and Atticus, 28 August 397 (Council of Carthage (397) Breviarium Hipponense, preface and subscriptions). The council that repeated the canon met on 25 May 419 and is dated in the same way (Council of Carthage (397) African Code, opening).

Primary sources

Canons of the Council of Carthage (397), with the Summary of Hippo (393)
Councils of the African bishops · AD 393–397
African Code, notice of the council of Hippo; Breviarium Hipponense, preface and subscriptions; African Code, canon 34; African Code, canon 24; canon 47; canon 47, with variant readings; African Code, opening

Retractations Augustine of Hippo · c. AD 426–427
1.17

Festal Letters, with the Festal Index Athanasius of Alexandria · AD 329–373
39.4–7

On Christian Doctrine Augustine of Hippo · Begun c. AD 396–397, finished c. 426–427
2.8.12–13

Prefaces to the Latin Bible and to his Commentaries Jerome · c. AD 383–405
to Samuel and Kings; to the books of Solomon

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
session 4, decree on the canonical Scriptures

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
question 3 (p. 155)

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
article 6

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About this event

Where Hippo Regius, Carthage
Who Augustine of Hippo, Aurelius of Carthage
Threads Scripture and Canon, Creeds and Councils

In context

GROWS OUT OF

Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619

Jerome Translates the Latin Vulgate c. 382–405 636

LEADS TO

The Council of Trent 1545–1563 1075

SCRIPTURE AND CANON

Jerome Translates the Latin Vulgate Before · c. 382–405 636

Bede Completes His Ecclesiastical History After · AD 731 763

CREEDS AND COUNCILS

The First Council of Constantinople Before · May AD 381 632

The Church of the East Organises at Seleucia-Ctesiphon After · 1 February AD 410 656

← Ambrose Calls an Emperor to Penance Earlier · AD 390
→ John Chrysostom, Preacher and Exile Later · AD 398–407

COUNCILS AND THE CHRISTIAN EMPIRE

John Chrysostom, Preacher and Exile

AD 398–407 · Firm date

John, a presbyter of Antioch known for his preaching, is made bishop of Constantinople in 398. His reforms and his plain speaking make enemies among the clergy and at court. A synod deposes him, the emperor banishes him twice, and he dies in exile in 407.



John Chrysostom was born at Antioch, studied under the rhetorician Libanius, lived for some years as a monk, and was ordained there (Socrates, Church History 6.3) (Palladius, Dialogue 5). In 387 a crowd protesting a new tax pulled down the imperial statues, and the city waited for the punishment of Theodosius I (Theodoret, Church History 5.19). While the bishop went to plead with the emperor, John preached through Lent to a frightened congregation, until the bishop returned before Easter with a pardon (Chrysostom, Homilies on the Statues 2.1–4) (Chrysostom, Homilies on the Statues 21.1–4).

When the bishop of Constantinople died in 397, the court sent for John, and he was ordained on 26 February 398 (Socrates, Church History 6.2). His supporter Palladius describes what he did with the office: he disciplined clergy who kept women in their houses, cut the bishop's household expenses and gave the money to hospitals, reformed the order of widows, held night services for working people, and preached against the greed of the rich (Palladius, Dialogue 5). Socrates says that his severity and freedom of speech offended many, and that people who did not know him found him haughty (Socrates, Church History 6.3).

Theophilus, bishop of Alexandria, then came to the capital with a party of bishops. The empress Eudoxia, angered by a sermon against women that was taken as aimed at her, backed him (Socrates, Church History 6.15). A synod of thirty-six bishops met at a place called the Oak, outside Chalcedon, and summoned John to answer a list of charges. He refused to be judged by his declared enemies and asked for a general council; the synod deposed him for not appearing and sent the emperor a charge of treason, that he had called the empress Jezebel (Palladius, Dialogue 8) (Socrates, Church History 6.15). He was sent away, and the anger of the people soon forced the court to bring him back (Socrates, Church History 6.16).

When games were held around a silver statue of Eudoxia set up near his church, John denounced them; Socrates reports that he preached a sermon beginning "Again Herodias raves". A second gathering of bishops ruled that he had resumed his see unlawfully (Socrates, Church History 6.18). John's own letter to Innocent, bishop of Rome, tells how soldiers broke into the churches on Easter eve and drove out those about to be baptised, and asks the western bishops to declare the proceedings void (Chrysostom, Letters to Innocent 1–4). On 20 June 404 he was taken into exile (Socrates, Church History 6.18). Eudoxia died that October (Socrates, Church History 6.19).

He was held first at Cucusus in Armenia, then moved; ordered on to Pityus on the Black Sea, he died on the road at Comana on 14 September 407. Palladius gives his last words as "Glory to God for all things" (Palladius, Dialogue 11) (Socrates, Church History 6.21). In 438 his body was brought back to Constantinople and those who had left the church on his account returned to it (Socrates, Church History 7.45).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Socrates, who lived in Constantinople through these years, dates the main events by consuls. John was ordained bishop on 26 February in the consulship of Honorius and Eutychian, AD 398 (Socrates, Church History 6.2). He left the city for his final exile on 20 June in the sixth consulship of Honorius, 404 (Socrates, Church History 6.18), and died at Comana on 14 September in the seventh consulship of Honorius and the second of Theodosius, 407 (Socrates, Church History 6.21). Socrates gives no date for the synod of the Oak. He places John's second condemnation between Christmas and the Easter before the exile of June 404 (Socrates, Church History 6.18), so the synod and the first banishment belong to 403 at the latest.

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
6.3; 6.2; 6.15; 6.16; 6.18; 6.19; 6.21; 7.45

Dialogue on the Life of John Chrysostom Palladius of Helenopolis · c. AD 408
5; 8; 11

Church History Theodoret of Cyrrhus · c. AD 449–450
5.19

Homilies on the Statues John Chrysostom · AD 387
2.1–4; 21.1–4

Letters from Exile John Chrysostom · AD 404–407
to Innocent 1–4

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About this event

Where Constantinople, Antioch
Who John Chrysostom, Eudoxia
Threads Church and State

In context

CHURCH AND STATE

Ambrose Calls an Emperor to Penance Before · AD 390 644

The Sack of Rome and Augustine's City of God After · August AD 410 660

← African Councils List the Books of Scripture Earlier · AD 393–397
→ The Church of the East Organises at Seleucia-Ctesiphon Later · 1 February AD 410

COUNCILS AND THE CHRISTIAN EMPIRE

The Church of the East Organises at Seleucia-Ctesiphon

1 February AD 410 · Firm date

With the leave of the Persian king Yazdegerd I, forty bishops of his empire meet in the capital under Isaac, bishop of Seleucia-Ctesiphon. They accept the creed and canons of Nicaea and set their church in order under one head, the catholicos.



The Christians of the Persian empire lived under the Sasanian kings, beyond the Roman frontier. The acts of this synod call it the first assembly of bishops ever held in the land of the Persians, and they recall the years before it as a time of great persecution, when Christians went about in secret. Under Yazdegerd I, the acts say, the churches destroyed by earlier kings were ordered rebuilt, those imprisoned for their faith were released, and the clergy could move freely (Synodicon Orientale pp. 253–254) (Synodicon Orientale pp. 260–261).

Marutha of Maypherkat, a bishop from the Roman side of the border, had come to the Persian court as an envoy of the emperor and had won the king's regard

(Socrates, Church History 7.8). He carried a letter from the bishops of Antioch, Aleppo, Edessa, Tella and Amida. He and Isaac of Seleucia, bishop of the royal capital Seleucia-Ctesiphon, had it translated from Greek into Persian and read to the king, who ordered his governors to send the bishops of the provinces to the capital. Forty were named. They arrived at Epiphany, and on Tuesday 1 February 410 they met in the great church of the city (Synodicon Orientale pp. 255–257) (Synodicon Orientale pp. 257–260).

The letter from the West asked three things: that there be one bishop only in each city, ordained by at least three others; that the feasts of the Nativity and Epiphany, the forty days' fast and Easter be kept by all at the same time; and that the canons of Nicaea, which Marutha had brought, be received. The canons were read out. Isaac declared anathema on anyone who would not accept them, and all the bishops agreed to sign (Synodicon Orientale pp. 257–260). The acts then give the creed of the 318 fathers of Nicaea in Syriac, with its closing anathemas (Synodicon Orientale pp. 262–263).

Twenty-one canons followed. A new bishop must be ordained by three bishops and confirmed by the bishop of Seleucia-Ctesiphon, whom the canons call catholicos and "grand metropolitan" (Synodicon Orientale canon 1, p. 263). All bishops, of their own will and by the king's order, are to obey him and his successors (Synodicon Orientale canons 12–13, p. 266). A synod is to meet at the capital every two years (Synodicon Orientale canon 6, p. 264). Below the catholicos stand five metropolitans, at Beth Lapat, Nisibis, Prat of Maishan, Arbela and Karka of Beth Slokh, each with his bishops (Synodicon Orientale canon 21, pp. 271–273). Two of the king's high officials told the bishops that whoever opposed Isaac and Marutha would be reported to the king and punished (Synodicon Orientale pp. 260–261).

The synod gave the church of the Persian empire a single head, a settled hierarchy and a common rule, received from the bishops of the Roman world but enacted by its own bishops under its own king. Its acts stand first in the collection of the synods of the Church of the East (Synodicon Orientale pp. 253–254).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The acts date the synod to the eleventh year of Yazdegerd, say that the bishops reached the capital at Epiphany, and put the first session on Tuesday the first of the month Shebat, that is February (Synodicon Orientale pp. 253–254) (Synodicon Orientale pp. 257–260). Chabot, following Theodor Nöldeke's chronology of the Sasanian kings, counts the reign from August 399, which gives the year 410 (J.-B. Chabot, *Synodicon orientale*, 1902, p. 254 n. 2 and p. 257 n. 6). The weekday agrees: 1 February fell on a Tuesday in 410.

Primary sources

Synodicon Orientale The synods of the Church of the East · Acts of AD 410–775, collected after 775

pp. 253–254; pp. 260–261; pp. 255–257; pp. 257–260; pp. 262–263; canon 1, p. 263; canons 12–13, p. 266; canon 6, p. 264; canon 21, pp. 271–273

Church History Socrates of Constantinople · c. AD 439–443

7.8

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Seleucia-Ctesiphon
Who Isaac of Seleucia, Yazdegerd I, Marutha of Maypherkat
Threads Creeds and Councils, Mission and Expansion, East and West

In context

GROWS OUT OF

Christianity Takes Root in Edessa c. AD 201 528

The First Council of Nicaea May AD 325 584

LEADS TO

The Church of the East Reaches China AD 635 739

Ancient Christological Divisions Are Addressed 1973–1994 1445

CREEDS AND COUNCILS

African Councils List the Books of Scripture Before · AD 393–397 648

Augustine and Pelagius Dispute over Grace After · AD 411–418 664

MISSION AND EXPANSION

Ulfilas Translates the Bible for the Goths Before · c. AD 341 606

Patrick's Mission to Ireland After · c. AD 432–461 or 493 (traditional) 672

EAST AND WEST

The First Council of Constantinople Before · May AD 381 632

The Council of Ephesus After · June AD 431 668

← John Chrysostom, Preacher and Exile Earlier · AD 398–407
→ The Sack of Rome and Augustine's City of God Later · August AD 410

COUNCILS AND THE CHRISTIAN EMPIRE

The Sack of Rome and Augustine's City of God

August AD 410 · Firm date

Alaric's Goths take and plunder Rome in August 410. Pagans blame the disaster on the abandonment of the old gods. Augustine answers with the City of God, twenty-two books on the two cities, the earthly and the heavenly, written over a number of years.



Alaric, king of the Goths, had fought for the emperor Theodosius and afterwards turned against the empire (Socrates, Church History 7.10). He was a Christian, as Orosius stresses (Orosius, History against the Pagans 7.37.17); Sozomen links him with the Arian party among the Goths (Sozomen, Church History 9.9). He besieged Rome more than once: Jerome, at Bethlehem, heard that the citizens had first bought their lives with gold and had then been besieged again, until famine drove them to eat human flesh (Jerome, Letter 127.12).

In August 410 the Goths entered the city, plundered it, and left on the third day (Prosper, Chronicle 1240 (AD 410)) (Orosius, History against the Pagans 7.39).

Two Christian writers, both arguing against pagan critics, stress their restraint. Orosius says that Alaric ordered those who took refuge in holy places, above all the basilicas of Peter and Paul, to be left unharmed, and tells how church plate found by a Goth was carried back to St Peter's in procession under guard (Orosius, History against the Pagans 7.39). Augustine of Hippo likewise says that the churches of the apostles sheltered Christians and pagans alike, while granting that there was slaughter, burning and looting as in any captured city (Augustine, City of God 1.1) (Augustine, City of God 1.7). Jerome's account of the aged widow Marcella shows both sides: soldiers beat her for gold she did not have, then took her to the basilica of Paul; she died a few days later (Jerome, Letter 127.13–14). Socrates adds that many senators were killed and great buildings burned (Socrates, Church History 7.10).

The shock was felt far away. "The City which had taken the whole world was itself taken," Jerome wrote, and again that "the whole world perished in one city"; refugees who had been rich arrived destitute at his monastery (Jerome, Letter 127.12) (Jerome, Preface to the Commentary on Ezekiel, books 1, 3 and 7).

Augustine, bishop of Hippo Regius, met a different response. In his own later account, worshippers of the many gods blamed the fall of Rome on the Christian religion and blasphemed the true God more bitterly than before, and for that reason he began to write the *City of God*. The work occupied him for years and grew to twenty-two books: ten against those who hold that the gods must be worshipped for the sake of this life or the next, and twelve on the origin, course and appointed ends of two cities (Augustine, Retractations 2.43). He defines the two by what they love: "the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self" (Augustine, City of God 14.28).

His answer starts from that distinction. The city of God, he writes in the preface, sojourns in this world as a stranger, while the earthly city, though mistress of the nations, is itself ruled by its lust for rule (Augustine, City of God 1, preface).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Prosper's chronicle enters the capture of Rome by the Goths under Alaric in the consulship of Varanes, which is 410, and one branch of its manuscripts adds the

day, the ninth before the Kalends of September, 24 August (Prosper, Chronicle 1240 (AD 410)). Orosius gives the year as 1164 from the founding of the city and says that the Goths left on the third day (Orosius, History against the Pagans 7.40.1) (Orosius, History against the Pagans 7.39). The day, and with it the month, rest on that addition to Prosper.

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
7.10

Seven Books of History against the Pagans Paulus Orosius · c. AD 417
7.37.17; 7.39; 7.40.1

Church History Sozomen · c. AD 439–450
9.9

Letters Jerome · c. AD 370–419
127.12; 127.13–14

Chronicle Prosper of Aquitaine · c. AD 433–455
1240 (AD 410)

The City of God Augustine of Hippo · AD 413–426
1.1; 1.7; 14.28; 1, preface

Prefaces to the Latin Bible and to his Commentaries Jerome · c. AD 383–405
to the Commentary on Ezekiel, books 1, 3 and 7

Retractations Augustine of Hippo · c. AD 426–427
2.43

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Hippo Regius
Who Alaric, Augustine of Hippo
Threads Church and State

In context

GROWS OUT OF

The Conversion of Augustine AD 386 640

The Edict of Thessalonica 27 February AD 380 628

LEADS TO

The End of the Western Roman Empire AD 476 686

CHURCH AND STATE

John Chrysostom, Preacher and Exile Before · AD 398–407 652

The End of the Western Roman Empire After · AD 476 686

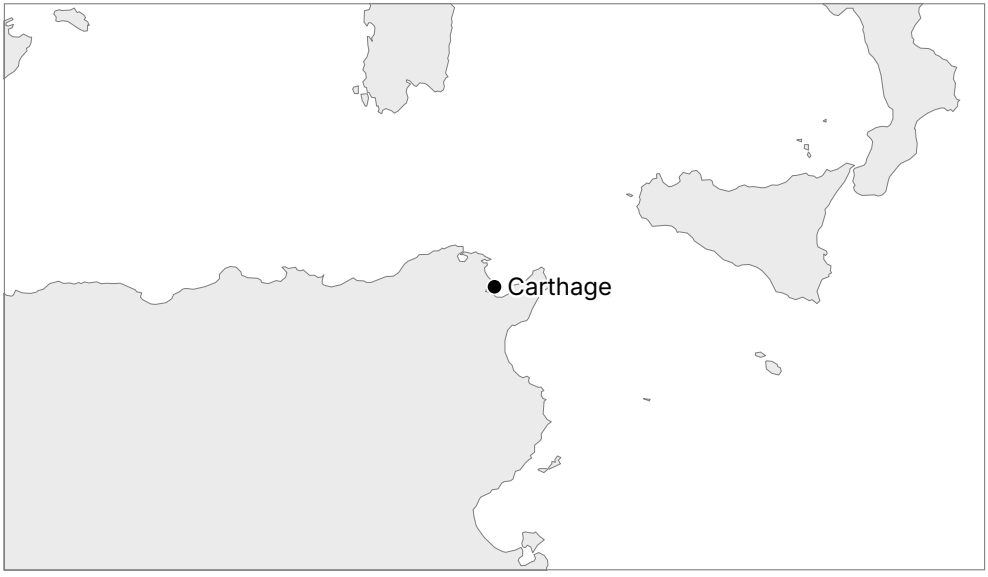
← The Church of the East Organises at Seleucia-Ctesiphon Earlier · 1 February AD 410
→ Augustine and Pelagius Dispute over Grace Later · AD 411–418

COUNCILS AND THE CHRISTIAN EMPIRE

Augustine and Pelagius Dispute over Grace

AD 411–418 · Estimated date

The monk Pelagius teaches that God made human nature able to choose the good and commands nothing impossible. Augustine answers that fallen nature can do no good without the grace of Christ. African councils and the bishops of Rome condemn Pelagius's teaching in 418.



Pelagius was a monk from Britain who lived at Rome, where, Augustine says, he was spoken of with great praise (Prosper, Chronicle 1252 (AD 413)) (Augustine, On the Proceedings of Pelagius 44, 62) (Augustine, On the Proceedings of Pelagius 46). In his letter to the noblewoman Demetrias he says that he always begins by showing what human nature can do: God made it good and gave it the power to choose either good or evil (Pelagius, Letter to Demetrias 2–3). What makes goodness hard is the long habit of sinning (Pelagius, Letter to Demetrias 8). Those who plead that the commandments are too hard for mere human beings accuse God of not knowing what he made, and a just God has commanded nothing impossible (Pelagius, Letter to Demetrias 16). In another

work, as Augustine quotes it, he distinguished three things: the ability to do good, which is from God, and the will and the deed, which are our own (Augustine, On the Grace of Christ and on Original Sin 1.5). Augustine of Hippo reports that Pelagius was angered at Rome by a prayer in the *Confessions*: "Give what Thou commandest, and command what Thou wilt" (Augustine, Confessions 10.29.40) (Augustine, On the Gift of Perseverance 20.53).

Pelagius passed through Africa and sailed on (Augustine, On the Proceedings of Pelagius 46). His disciple Caelestius was tried at Carthage before bishop Aurelius of Carthage. Accused of teaching that Adam's sin harmed Adam alone and that infants are born as Adam was before he sinned, he would not condemn those statements, and the bishops condemned him (Augustine, On the Grace of Christ and on Original Sin 2.2–4) (Augustine, On the Proceedings of Pelagius 23).

Augustine then wrote against the teaching, at first without naming Pelagius. Human nature, he argued, was created sound, but as it is now born from Adam it "wants the Physician, because it is not sound"; the grace of Christ that heals it is not a reward for merit but is given freely (Augustine, On Nature and Grace 3–4).

A few years later a synod of fourteen bishops in Palestine heard Pelagius and, on his answers, declared him to be in the communion of the church (Augustine, On the Proceedings of Pelagius 44, 62). The African bishops wrote to Innocent of Rome, who replied that Pelagius had evaded the charges (Augustine, On the Grace of Christ and on Original Sin 2.10). Innocent's successor Zosimus at first gave Caelestius a hearing and time to clear himself (Augustine, On the Grace of Christ and on Original Sin 2.7–8). On 1 May 418 a council at Carthage under Aurelius issued canons against anyone who says that Adam would have died even without sin, that infants have no original sin to be remitted in baptism, that grace only forgives past sins or only teaches what is commanded, or that the commandments could be kept without grace, though less easily (Council of Carthage (418) canons 109–113). Zosimus accepted the decrees, the emperor Honorius legislated against the Pelagians, and Prosper could write that the heresy was condemned throughout the world (Prosper, Chronicle 1266 (AD 418)) (Possidius, Life of Augustine 18).

In 431 the Council of Ephesus named the teaching of Caelestius beside that of Nestorius (Council of Ephesus (431) canon 4). The argument did not end there:

in his last years Augustine was still writing on predestination for Christians who accepted original sin and the need of grace but could not follow him further (Augustine, On the Gift of Perseverance companion book, On the Predestination of the Saints 1–2).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The end of the range is fixed. The canons of Carthage are dated to the Kalends of May in the consulship of Honorius for the twelfth time and Theodosius for the eighth, 1 May 418 (Council of Carthage (418) heading), and Prosper enters the general condemnation under the same year (Prosper, Chronicle 1266 (AD 418)).

The beginning is less exact. Augustine says that Pelagius passed through Africa while he himself was preparing for the conference with the Donatists, and that the trial of Caelestius at Carthage followed (Augustine, On the Proceedings of Pelagius 46). That conference met in 411 (see the Donatist Schism and the Council of Arles), so the trial belongs to 411 or 412. Prosper enters the rise of Pelagius's teaching under 413 (Prosper, Chronicle 1252 (AD 413)). Augustine places the acquittal of Pelagius in Palestine "a few years" after the trial of Caelestius (Augustine, On the Proceedings of Pelagius 44, 62).

Primary sources

Chronicle Prosper of Aquitaine · c. AD 433–455
1252 (AD 413); 1266 (AD 418)

On the Proceedings of Pelagius Augustine of Hippo · c. AD 417
44, 62; 46; 23

Letter to Demetrias Pelagius · c. AD 413–414
2–3; 8; 16

On the Grace of Christ and on Original Sin Augustine of Hippo · AD 418
1.5; 2.2–4; 2.10; 2.7–8

Confessions Augustine of Hippo · c. AD 397–400
10.29.40

On the Gift of Perseverance Augustine of Hippo · c. AD 428–429
20.53; companion book, On the Predestination of the Saints 1–2

On Nature and Grace Augustine of Hippo · AD 415
3–4

Canons of the Council of Carthage (418) The Council of Carthage · 1 May 418
canons 109–113; heading

Life of Augustine Possidius of Calama · c. AD 431–439
18

Acts and Documents of the Council of Ephesus (431) The Council of Ephesus · AD 430–433
canon 4

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About this event

Where Carthage
Who Augustine of Hippo, Pelagius, Aurelius of Carthage
Threads Creeds and Councils

In context

GROWS OUT OF

The Conversion of Augustine AD 386 640

LEADS TO

Jansenism and the Bull Unigenitus 1653–1713 1191

CREEDS AND COUNCILS

The Church of the East Organises at Seleucia-Ctesiphon Before · 1 February AD 410 656

The Council of Ephesus After · June AD 431 668

← The Sack of Rome and Augustine's City of God Earlier · August AD 410
→ The Council of Ephesus Later · June AD 431

COUNCILS AND THE CHRISTIAN EMPIRE

The Council of Ephesus

June AD 431 · Firm date

A council led by Cyril of Alexandria deposes Nestorius of Constantinople and upholds the title Theotokos, God-bearer, for Mary. The bishops of Antioch dissent until 433. The council long divides the Church of the East, beyond the Roman frontier, from the churches that receive it.



In April 428 Nestorius, a preacher from Antioch, was made bishop of Constantinople (Socrates, Church History 7.29). One of his presbyters preached that Mary should not be called *Theotokos*, "God-bearer", because God cannot be born of a woman, and Nestorius defended him. The historian Socrates, who read his sermons, concluded that Nestorius did not deny that Christ is God but was frightened by a word (Socrates, Church History 7.32).

Cyril of Alexandria wrote to correct him. The Word of God, he says, "having personally united to himself flesh animated by a rational soul", became man; the natures remain distinct, but "the two natures being brought together in a true

union, there is of both one Christ and one Son". Because the body that was born and suffered was the Word's own, the Word himself is said to have been born and to have suffered, and the fathers rightly called the Virgin Mother of God (Council of Ephesus (431) Cyril, second letter to Nestorius).

Nestorius replied that the creed first names the Lord Jesus Christ, titles common to the godhead and the manhood, and only then speaks of birth and suffering. Scripture, he wrote, assigns these to Christ's humanity and never to the godhead, so that Mary is more exactly called mother of Christ than mother of God. The body is the temple of the deity; to make the divine Word himself the subject of birth and death is the error of Apollinarius and Arius (Council of Ephesus (431) Nestorius, second letter to Cyril).

The emperor Theodosius II summoned the bishops to Ephesus. Cyril and his supporters opened the council before John of Antioch and the Syrian bishops had arrived. Nestorius refused to appear and was deposed "with many tears" (Socrates, Church History 7.34) (Council of Ephesus (431) decree against Nestorius). The legates of the bishop of Rome came later and confirmed the sentence (Council of Ephesus (431) session 3). Nestorius's supporters, joined by John, declared Cyril deposed in turn, but the sentence against Nestorius stood and he was exiled (Socrates, Church History 7.34).

In 433 Cyril and John made peace on a statement that Christ is perfect God and perfect man, of one substance with the Father in his divinity and with us in his humanity, "for there became a union of two natures", and that the Virgin is therefore Mother of God (Council of Ephesus (431) Cyril to John of Antioch (433)). The Council of Chalcedon in 451 received Cyril's synodical letters to Nestorius and to the eastern bishops (Definition of Chalcedon).

The church of the Persian empire, with its own catholicos and synods (see the Church of the East Organises at Seleucia-Ctesiphon), lay beyond the Roman frontier. Its descendant, the Assyrian Church of the East, prays to Mary as the Mother of Christ, our God and Saviour (Common Christological Declaration (1994)). In 1994 its Catholicos-Patriarch and the pope confessed a common faith in Christ, recognised that title and Mother of God as legitimate expressions of it, and said that the divisions which followed the old controversies and anathemas were due in large part to misunderstandings (Common Christological

Declaration (1994)). The joint commission of the two churches wrote in 2017 that this ended an age-old controversy over the Christological implications and consequences of the Council of Ephesus (Catholic–Assyrian Common Statement on Sacramental Life (2017) introduction).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Socrates, a contemporary living in Constantinople, places the council after Easter in the consulship of Bassus and Antiochus, which is 431, and dates its outcome to 28 June (Socrates, Church History 7.34). The minutes of the session that deposed Nestorius are dated 22 June in the editions of the acts; that heading is not in the public-domain extracts cited here, and the day is taken from the introduction to Norman P. Tanner (ed.), *Decrees of the Ecumenical Councils* (1990). The same introduction dates the peace between Cyril and John of Antioch to April 433.

Primary sources

Church History Socrates of Constantinople · c. AD 439–443
7.29; 7.32; 7.34

Acts and Documents of the Council of Ephesus (431) The Council of Ephesus · AD 430–433
Cyril, second letter to Nestorius; Nestorius, second letter to Cyril; decree against Nestorius; session 3; Cyril to John of Antioch (433)

The Definition of Chalcedon The Council of Chalcedon · AD 451
ccel.org

Common Christological Declaration between the Catholic Church and the Assyrian Church of the East Pope John Paul II and Mar Dinkha IV · 11 November 1994
vatican.va

Common Statement on “Sacramental Life” Joint Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East · 24 November 2017
introduction

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About this event

Where Ephesus
Who Cyril of Alexandria, Nestorius, Theodosius II
Threads Creeds and Councils, East and West

In context

GROWS OUT OF

The First Council of Constantinople May AD 381 632

LEADS TO

The Second Council of Ephesus August AD 449 676

The Council of Chalcedon October AD 451 681

The Dogma of the Immaculate Conception 8 December 1854 1305

The Dogma of the Assumption of Mary 1 November 1950 1414

Ancient Christological Divisions Are Addressed 1973–1994 1445

CREEDS AND COUNCILS

Augustine and Pelagius Dispute over Grace Before · AD 411–418 664

The Second Council of Ephesus After · August AD 449 676

EAST AND WEST

The Church of the East Organises at Seleucia-Ctesiphon Before · 1 February AD 410 656

The Second Council of Ephesus After · August AD 449 676

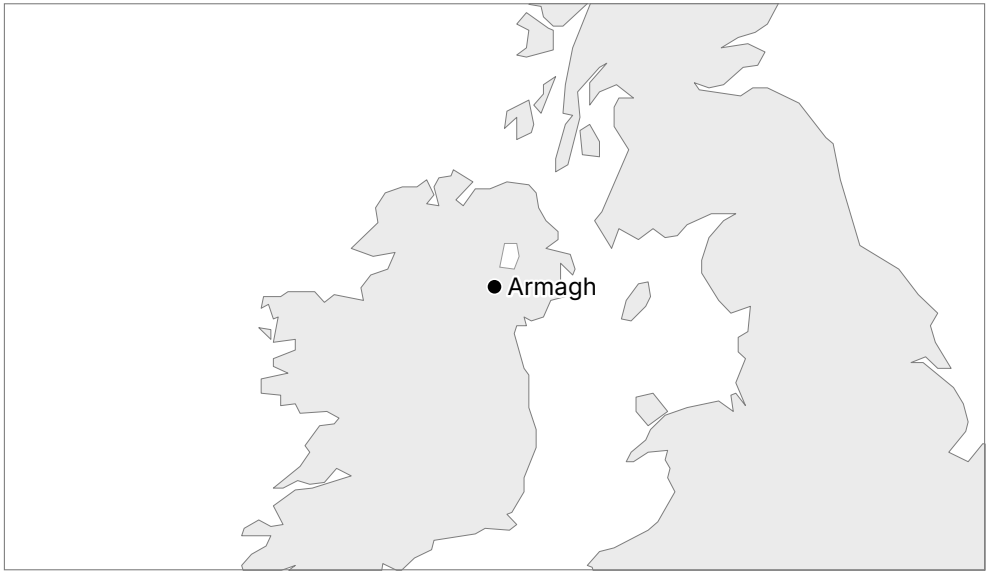
← Augustine and Pelagius Dispute over Grace Earlier · AD 411–418
→ Patrick's Mission to Ireland Later · c. AD 432–461 or 493 (traditional)

COUNCILS AND THE CHRISTIAN EMPIRE

Patrick's Mission to Ireland

c. AD 432–461 or 493 (traditional) · Traditional date

Patrick, a Briton once enslaved in Ireland, returns there as a bishop and stays for life, baptising and ordaining clergy. Almost all that is known of him comes from his own two writings; his dates rest on annals compiled much later.



Almost everything that can be known about Patrick comes from two short Latin texts he wrote himself: a *Confession* composed in old age (Patrick, Confession 10) and an open letter to the soldiers of a ruler called Coroticus (Patrick, Letter to the Soldiers of Coroticus 1–3).

He was a Briton: he writes of his parents and his home country in Britain (Patrick, Confession 23) (Patrick, Confession 43). He was the son of a deacon named Calpornius and grandson of a priest, from a village he calls Bannavem Taburniae; his father also held the civic rank of decurion (Patrick, Confession 1) (Patrick, Letter to the Soldiers of Coroticus 10). At about sixteen he was carried

off to Ireland as a captive, with thousands of others (Patrick, Confession 1). For six years he herded animals, and he writes that in those years he began to pray, by day and by night. A voice in his sleep told him that a ship was ready; he walked some two hundred miles to find it and got away (Patrick, Confession 16–19).

Some years later, at home in Britain, he saw in a dream a man called Victoricus carrying letters from Ireland. As he read one he seemed to hear the people who lived beside the wood of Voclut, near the western sea, calling him to come and walk among them again (Patrick, Confession 23). He went back as a bishop (Patrick, Letter to the Soldiers of Coroticus 1–3). He writes that he baptised thousands, ordained clergy, travelled to places where no one had yet come to baptise, gave gifts to kings and judges, and was once robbed and held in irons for fourteen days (Patrick, Confession 50–53). Sons and daughters of Irish rulers became monks and virgins of Christ, and so did women held in slavery, who suffered most for it (Patrick, Confession 41–42).

His mission had critics. At a hearing held in his absence his seniors brought up a sin of his boyhood, confessed before he was made deacon and disclosed by a close friend (Patrick, Confession 26–27, 32). The *Confession* is his answer. He wished to visit Britain and Gaul but believed himself bound to stay in Ireland for life (Patrick, Confession 43), and he calls the work a gift of God (Patrick, Confession 62). When the soldiers of Coroticus killed some of his newly baptised converts and carried off others, he told Christians not to eat or drink with them or take their alms until they did penance and freed the captives (Patrick, Letter to the Soldiers of Coroticus 1–3) (Patrick, Letter to the Soldiers of Coroticus 7).

Patrick was not the only bishop sent to Ireland. Bede and the Irish annals both record that Pope Celestine sent Palladius as first bishop to the Irish, and Bede's notice speaks of Irish who already believed in Christ (Bede, Ecclesiastical History 1.13) (Annals of Ulster 431–432). Nor does Patrick name any church he founded. The link with Armagh is found some two centuries later, in the Life by Muirchú, where a local lord gives him the hill on which the church stands (Muirchú, Life of Patrick 1.24). In the sixth century Columba, a monk from Ireland, crossed to Britain to preach to the northern Picts (Bede, Ecclesiastical History 3.4) (Columba Founds Iona).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

Patrick's two writings give no date, name no ruler whose dates are known and mention no datable event. He says only that he writes in old age (Patrick, Confession 10) and that the Franks are still pagans (Patrick, Letter to the Soldiers of Coroticus 14), which points to the fifth century.

The years on the timeline come from the Irish annals, compiled centuries later. The Annals of Ulster put the sending of Palladius in 431 and Patrick's arrival in 432 (Annals of Ulster 431–432). They then enter his death three times: under 457 for "the elder Patrick", under 461 with the words "here some record", and under 492 and 493, where he is said to have died in the sixtieth year after he came (Annals of Ulster 457, 461, 492–493). The annalists record more than one tradition, and historians remain divided between a death about 461 and one about 493. J. B. Bury, *The Life of St. Patrick and His Place in History* (1905), argued for 461; the essays in David N. Dumville and others, *Saint Patrick, A.D. 493–1993* (1993), collect the evidence and favour 493. The annal for 432 itself appeals to the reckoning of later chroniclers, Bede, Marcellinus and Isidore (Annals of Ulster 431–432).

Primary sources

Confession Patrick · Fifth century, in Patrick's old age
10; 23; 43; 1; 16–19; 50–53; 41–42; 26–27, 32; 62

Letter to the Soldiers of Coroticus Patrick · Fifth century
1–3; 10; 7; 14

Ecclesiastical History of the English People Bede · AD 731
1.13; 3.4

The Annals of Ulster Manuscripts of the late fifteenth and early sixteenth centuries, compiled from older annals
431–432; 457, 461, 492–493

Life of Saint Patrick Muirchú moccu Machthéni · Late seventh century, before AD 700
1.24

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About this event

Where Armagh
Who Patrick
Threads Mission and Expansion

In context

LEADS TO

Columba Founds Iona AD 563 725

MISSION AND EXPANSION

The Church of the East Organises at Seleucia-Ctesiphon Before · 1 February AD 410 656

The Baptism of Clovis After · c. AD 496–508 695

← The Council of Ephesus Earlier · June AD 431
→ The Second Council of Ephesus Later · August AD 449

COUNCILS AND THE CHRISTIAN EMPIRE

The Second Council of Ephesus

August AD 449 · Firm date

A council under Dioscorus of Alexandria restores the monk Eutyches and deposes Flavian of Constantinople and other bishops as followers of Nestorius. The emperor confirms it; Leo of Rome rejects it as a meeting of robbers. Chalcedon overturns it two years later.



A synod at Constantinople under its bishop Flavian of Constantinople, acting on a charge brought by Eusebius of Dorylaeum, had deposed the archimandrite Eutyches, who confessed that Christ was from two natures before the union but allowed only one nature after it (Evagrius, Ecclesiastical History 1.9–10). Leo I of Rome, in the letter to Flavian known as the Tome, called that statement absurd (Leo, Letters 28.6 (the Tome)). The emperor Theodosius II summoned a council to meet at Ephesus on 1 August 449 to end the controversy (Second Council of Ephesus, Syriac acts pp. 6–7). Evagrius, who accepted Chalcedon, says that Dioscorus of Alexandria was made president through Chrysaphius, a court

official hostile to Flavian, and that those who had judged Eutyches were to attend without a vote (Evagrius, Ecclesiastical History 1.10).

The first session is described by both sides. Flavian wrote to Leo that Dioscorus had the statement of Eutyches read, declared him orthodox and restored him, and then moved the condemnation of Flavian and of Eusebius; that Leo's letters were not read; and that when he appealed to the Roman see soldiers surrounded him (Flavian, Appeal to Leo). Leo learned from his deacon Hilarus, who had escaped, that his legates had protested in the council (Leo, Letters 44.1–3). When the minutes were read at Chalcedon in 451 they showed that Leo's letter had not been read. Dioscorus said that he had twice proposed it, and bishops who had signed said that they had done so under compulsion, with soldiers around them (Evagrius, Ecclesiastical History 2.18). The Syriac chronicle that goes under the name of Zachariah, written by opponents of Chalcedon, says that the acts of the trial of Eutyches were examined, that Flavian and Eusebius were removed, and that Eutyches was received because he presented a recantation and confessed the true faith (Zachariah, Chronicle 2.3).

The minutes of a later session survive in Syriac. On 22 August, in the church called Mary, the council heard that the Roman envoys would not attend, since their commission covered only the case of Eutyches, and that Domnus of Antioch was ill (Second Council of Ephesus, Syriac acts pp. 13–14) (Second Council of Ephesus, Syriac acts pp. 21–26). It deposed Ibas of Edessa (Second Council of Ephesus, Syriac acts pp. 134–145); Theodoret of Cyrrhus, whom Dioscorus charged with writing against Cyril of Alexandria (Second Council of Ephesus, Syriac acts pp. 251–254); and Domnus himself, as opposed to Cyril and to the council of 431 and a follower of Nestorius (Second Council of Ephesus, Syriac acts pp. 359–362).

Theodosius confirmed the council by an edict, which says that Flavian and Eusebius had revived the error of Nestorius and that they, Domnus and Theodoret had been deposed as unworthy of their office (Second Council of Ephesus, Syriac acts p. 366). In the letters that follow it he speaks of two holy and ecumenical synods held by his will and orders all bishops to subscribe (Second Council of Ephesus, Syriac acts pp. 369–370). Leo, with a synod at Rome, asked him to leave everything as it had been until a larger council could meet in Italy (Leo,

Letters 44.1–3). In July 451 Leo wrote to the empress Pulcheria of "that meeting, not of judges but of robbers, at Ephesus" (Leo, Letters 95.2); his Latin word is *latrocinium* (Leo, Letters 95.2, the Latin as quoted by T. H. Bindley, The Oecumenical Documents of the Faith (1906), p. 220). The name "Robber Council", or Latrocinium, which the English editor of the acts of Chalcedon uses in his summaries (Council of Chalcedon session 1), is therefore Leo's; the council's own minutes call it holy and ecumenical (Second Council of Ephesus, Syriac acts pp. 21–26). At Chalcedon the presiding officials ruled that Flavian had been unjustly deposed, and the bishops deposed Dioscorus (Evagrius, Ecclesiastical History 2.18).

Those who did not receive Chalcedon wrote of the council differently. The Syriac chronicle from their side counts it as the second synod of Ephesus (Zachariah, Chronicle 2.3), and the Syriac copy of its acts, made in 535, ends by naming "the holy and God-loving Dioscorus" (Second Council of Ephesus, Syriac acts pp. 376–377). The Coptic Synaxarium, the book of commemorations read in the liturgy of the Coptic Orthodox Church, keeps his day on 7 Tout and calls him "the great champion of Orthodoxy" (Coptic Synaxarium 7 Tout). The same tradition rejected the teaching ascribed to Eutyches: the chronicle says that he rejected the truth of the body taken from the Virgin (Zachariah, Chronicle 2.2). In 1990 a joint commission of the Eastern Orthodox and Oriental Orthodox churches condemned the Eutychian heresy together and recommended that each side lift its condemnations of the other's councils and fathers (Orthodox–Oriental Orthodox Agreed Statement (1990) 1, 10).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The emperor's letter of 30 March summoned the bishops to Ephesus for 1 August (Second Council of Ephesus, Syriac acts pp. 6–7). The Syriac acts date the session they record to 29 Mesori in the year after the consulship of Zeno and Postumianus (Second Council of Ephesus, Syriac acts pp. 13–14), which is 22 August 449. For the opening session Flavian's appeal names a Monday in August, "the sixth" in the text as it stands (Flavian, Appeal to Leo); S. G. F. Perry, in a note to his translation of the acts (*The Second Synod of Ephesus*, 1881), puts formalities on 8 August and the start of the council's proper work on the 10th

(Second Council of Ephesus, Syriac acts p. 20, translator's note); 8 August 449 was a Monday. Leo's protest to the emperor is dated 13 October in the consulship of Asturius and Protogenes, which is 449 (Leo, Letters 44.1–3).

Primary sources

Ecclesiastical History Evagrius Scholasticus · c. AD 593–594
1.9–10; 1.10; 2.18

Letters Leo I, bishop of Rome · AD 440–461
28.6 (the Tome); 44.1–3; 95.2; 95.2, the Latin as quoted by T. H. Bindley, The Oecumenical Documents of the Faith (1906), p. 220

Syriac Acts of the Second Council of Ephesus (449) The Second Council of Ephesus · August AD 449; Syriac manuscript dated AD 535
pp. 6–7; pp. 13–14; pp. 21–26; pp. 134–145; pp. 251–254; pp. 359–362; p. 366; pp. 369–370; pp. 376–377; p. 20, translator's note

Appeal to Leo (Appellatio Flaviani) Flavian, bishop of Constantinople · August AD 449
earlychurchtexts.com

The Syriac Chronicle Known as That of Zachariah of Mitylene Zachariah the Rhetor, in an anonymous Syriac compilation · Greek original between AD 491 and 518; Syriac compilation completed AD 569
2.3; 2.2

Acts and Canons of the Council of Chalcedon The Council of Chalcedon · October–November AD 451
session 1

Coptic Synaxarium
7 Tout

Second Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches · 28 September 1990
1, 10

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About this event

Where Ephesus
Who Dioscorus of Alexandria, Flavian of Constantinople, Eutyches, Leo I, Theodosius II
Threads Creeds and Councils, East and West

In context

GROWS OUT OF

The Council of Ephesus June AD 431 668

LEADS TO

The Council of Chalcedon October AD 451 681

Ancient Christological Divisions Are Addressed 1973–1994 1445

CREEDS AND COUNCILS

The Council of Ephesus Before · June AD 431 668

The Council of Chalcedon After · October AD 451 681

EAST AND WEST

The Council of Ephesus Before · June AD 431 668

The Council of Chalcedon After · October AD 451 681

← Patrick's Mission to Ireland Earlier · c. AD 432–461 or 493 (traditional)
→ The Council of Chalcedon Later · October AD 451

COUNCILS AND THE CHRISTIAN EMPIRE

The Council of Chalcedon

October AD 451 · Firm date

A council called by the emperor Marcian confesses Christ as one person in two natures, divine and human, and ranks Constantinople next after Rome. The Greek and Latin churches receive it; the Coptic, Syriac Orthodox, Armenian and Ethiopian churches do not.



A synod at Constantinople under its bishop Flavian had condemned the monk Eutyches, who confessed two natures in Christ before the union and only one after it (Evagrius, Ecclesiastical History 1.9). Leo I of Rome supported Flavian in his Tome, which teaches that each nature keeps its own properties and that both meet in one person (Leo, Letters 28.3–5 (the Tome)). In 449 a council at Ephesus under Dioscorus of Alexandria restored Eutyches and deposed Flavian (Evagrius, Ecclesiastical History 1.10) (Leo, Letters 44.1). Leo called it a meeting "not of judges but of robbers" (Leo, Letters 95.2). The next emperor, Marcian, who owed his throne to the empress Pulcheria and married her, summoned a new council (Evagrius, Ecclesiastical History 2.1–2).

It met in October 451 in the church of the martyr Euphemia at Chalcedon (Evagrius, Ecclesiastical History 2.3) (Council of Chalcedon session 3, sentence on Dioscorus). Leo's legates objected that Dioscorus had come to be judged and must not sit as a judge; he was seated in the middle, and the minutes of Ephesus were read; Dioscorus said that he accepted "of two" natures but not "two" (Council of Chalcedon session 1). He did not answer three summonses and was deposed for disregarding the canons and disobeying the council (Council of Chalcedon session 3, sentence on Dioscorus).

The bishops at first refused to write a new statement of faith (Council of Chalcedon session 2). When the Tome was read they cried out that Peter had spoken through Leo and that Leo and Cyril taught the same (Council of Chalcedon session 2, after the Tome). A first draft did not satisfy the Roman legates, who threatened to leave; the emperor's officials asked whether the bishops followed Dioscorus or Leo, and a committee wrote a new text (Council of Chalcedon session 5). This Definition confesses one and the same Christ, perfect in Godhead and in manhood, "in two natures, unconfusedly, immutably, indivisibly, inseparably", the property of each nature being preserved and united in one person and subsistence (Definition of Chalcedon). Marcian attended the session that followed (Council of Chalcedon session 6).

Canon 28 gave the see of Constantinople, as the imperial city, privileges equal to those of old Rome and the rank next after it (Council of Chalcedon canon 28). The Roman legates, absent when it was voted, protested (Council of Chalcedon session 16). Leo welcomed the council's judgment on the faith but annulled this canon as contrary to those of Nicaea: a city could be royal, he wrote, without being an apostolic see (Leo, Letters 104.1–3) (Leo, Letters 105.2–3). The Eastern churches kept the canon and renewed it in 692 (Council in Trullo canon 36).

The Greek and Latin churches received the Definition; Gregory the Great later wrote that he revered the four councils like the four Gospels (Gregory the Great, Letters 1.25). Many in Egypt and Palestine refused it; Alexandria rose against the bishop appointed in place of Dioscorus, and he was later killed (Evagrius, Ecclesiastical History 2.5, 2.8). A historian of that side honours Dioscorus as a confessor and confesses Christ as one nature from two (Zachariah, Chronicle 3.1–2); Cyril had written that the incarnate nature of the Word is, after the union, conceived

of as one (Cyril, Against Nestorius 2, preface). The Coptic, Syriac, Armenian and Ethiopian churches, with others, form the Oriental Orthodox family (Catholic–Oriental Orthodox Commission, Report (2016)). They condemn the teaching of Eutyches, receive the first three councils and keep Cyril's wording (Orthodox–Oriental Orthodox Agreed Statement (1990) 1, 7–8). Modern agreements are told under Ancient Christological Divisions Are Addressed.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The council's own records fix the date. The sentence on Dioscorus says that he was deposed on 13 October (Council of Chalcedon session 3, sentence on Dioscorus), and the letters around the council are dated by consuls: Leo's protest against the council of Ephesus on 13 October in the consulship of Asturius and Protogenes, which is 449 (Leo, Letters 44.1); his letter to the empress about the coming council on 20 July in the consulship of Adelfius, which is 451 (Leo, Letters 95.2); and his replies about canon 28 on 22 May in the consulship of Herculanus, which is 452 (Leo, Letters 104.1–3). The complete acts date each session by day; the extracts translated by Percival leave those headings out.

Primary sources

Ecclesiastical History Evagrius Scholasticus · c. AD 593–594
1.9; 1.10; 2.1–2; 2.3; 2.5, 2.8

Letters Leo I, bishop of Rome · AD 440–461
28.3–5 (the Tome); 44.1; 95.2; 104.1–3; 105.2–3

Acts and Canons of the Council of Chalcedon The Council of Chalcedon · October–November AD 451
session 3, sentence on Dioscorus; session 1; session 2; session 2, after the Tome; session 5; session 6; canon 28; session 16

The Definition of Chalcedon The Council of Chalcedon · AD 451
ccel.org

Canons of the Council in Trullo The Council in Trullo (Quinisext Council) · AD 692
canon 36

Register of Letters Gregory the Great · AD 590–604
1.25

The Syriac Chronicle Known as That of Zachariah of Mitylene Zachariah the Rhetor, in an anonymous Syriac compilation · Greek original between AD 491 and 518; Syriac compilation completed AD 569
3.1–2

Five Tomes Against Nestorius Cyril of Alexandria · c. AD 430
2, preface

Report of the Thirteenth Meeting of the International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches · 6 February 2016
christianunity.va

Second Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches · 28 September 1990
1, 7–8

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Chalcedon
Who Leo I, Marcian, Pulcheria, Dioscorus of Alexandria
Threads Creeds and Councils, Papacy and Church Order, East and West

In context

GROWS OUT OF

The Council of Ephesus June AD 431 668

The Second Council of Ephesus August AD 449 676

LEADS TO

The Henotikon and the Acacian Schism AD 482–519 690

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

The Second Council of Constantinople AD 553 721

Gregory the Great and the Mission to the English AD 590–604 733

The Schism of 1054 16 July 1054 832

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CREEDS AND COUNCILS

The Second Council of Ephesus Before · August AD 449 676

The Henotikon and the Acacian Schism After · AD 482–519 690

PAPACY AND CHURCH ORDER

Cyprian on the Unity of the Church Before · AD 251–258 544

Jacob Baradaeus and the Syriac Orthodox Church After · c. AD 542–578 712

EAST AND WEST

The Second Council of Ephesus Before · August AD 449 676

The Henotikon and the Acacian Schism After · AD 482–519 690

← The Second Council of Ephesus Earlier · August AD 449
→ The End of the Western Roman Empire Later · AD 476

COUNCILS AND THE CHRISTIAN EMPIRE

The End of the Western Roman Empire

AD 476 · Firm date

The general Odoacer deposes the boy emperor Romulus Augustulus at Ravenna and rules Italy as king. No Western emperor follows, and the bishops of Rome begin to deal with distant emperors and with kings of another confession.



In 475 the general Orestes drove the emperor Nepos out of Italy and set his own young son on the throne. The boy's name was Romulus (Anonymus Valesianus 8.37–38); because of his age the Romans called him Augustulus, "the little Augustus" (Anonymus Valesianus 7.36) (Marcellinus Comes, Chronicle under the year 475) (Procopius, Wars 5.1.2–8).

Procopius, writing some seventy years later, says that the barbarian troops in Roman service demanded a third of the land of Italy and that Orestes refused (Procopius, Wars 5.1.2–8). Odoacer, at the head of a force of Sciri, killed Orestes at Placentia, entered Ravenna and deposed the emperor. Because the boy was so

young he spared his life, gave him an income of six thousand gold pieces and sent him to live with his relatives in Campania (Anonymus Valesianus 8.37–38). Odoacer then ruled Italy as king (Anonymus Valesianus 10.45–48).

Sources of the following decades do not agree on what had happened. Marcellinus, a chronicler in the East, writes under the year 476 that the Western empire of the Roman people, begun by Augustus, perished with this Augustulus, and that Gothic kings held Rome from then on (Marcellinus Comes, Chronicle under the year 476). Others describe a change of ruler inside an empire that continued. Procopius treats Odoacer as a soldier who seized power (Procopius, Wars 5.1.2–8). The Anonymus Valesianus says that Theoderic the Ostrogoth, who overthrew Odoacer, was sent by the emperor Zeno to hold Italy for him until he should come himself (Anonymus Valesianus 11.49), and a letter written in Theoderic's name calls his kingdom a copy of the only empire (Cassiodorus, Variae 1.1). On the Danube frontier Eugippius, writing in 511, speaks of Roman rule as a thing of the past: the soldiers' pay stopped coming and the garrisons dissolved (Eugippius, Life of Severinus 20).

For the church the new situation was that Italy's rulers were Arian Christians, though the Anonymus says that Theoderic did nothing against the Catholic religion (Anonymus Valesianus 10.45–48) (Anonymus Valesianus 12.60), while the emperor lived far away in Constantinople. In 494 Pope Gelasius I wrote to the emperor Anastasius that the world is ruled by two powers, the "sacred authority of the priests" and the "royal power"; that the priests bear the heavier charge, since they must answer to God for kings as well; and that in divine things the emperor should obey the bishops, as they obey his laws in public affairs (Gelasius, Letter to Anastasius). The distinction between the two powers runs through the later history of Church and State.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Marcellinus, whose Latin chronicle is paraphrased here, enters the deposition under the consulship of Basiliscus and Armatus, which is 476 (Marcellinus Comes, Chronicle under the year 476). The narrative sources used here give no day. The year is not disputed; what is debated is how much it meant. The same chronicler had already written, under 454, that the Western realm fell with the

murder of Aetius (Marcellinus Comes, Chronicle under the year 454), and the deposed emperor Nepos lived on in Dalmatia for some years after 476 (Anonymus Valesianus 7.36).

Primary sources

Anonymus Valesianus, Latter Part (Chronica Theodericiana) c. AD 550
8.37–38; 7.36; 10.45–48; 11.49; 12.60

Chronicle Marcellinus Comes · First edition to AD 518, continued by the author to 534 and by another hand to 548
under the year 475; under the year 476; under the year 454

History of the Wars Procopius of Caesarea · Mid sixth century, c. AD 550–554
5.1.2–8

Variae Cassiodorus · Letters of the early sixth century, to about AD 538
1.1

Life of Saint Severinus Eugippius · AD 511
20

Letter to the Emperor Anastasius (Duo sunt) Gelasius I, bishop of Rome · AD 494
sourcebooks.fordham.edu

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About this event

Where Ravenna
Who Romulus Augustulus, Odoacer, Gelasius I
Threads Church and State

In context

GROWS OUT OF

The Sack of Rome and Augustine's City of God August AD 410 660

LEADS TO

The Baptism of Clovis c. AD 496–508 695

Charlemagne Is Crowned Emperor 25 December AD 800 778

CHURCH AND STATE

The Sack of Rome and Augustine's City of God Before · August AD 410 660

The Henotikon and the Acacian Schism After · AD 482–519 690

← The Council of Chalcedon Earlier · October AD 451

→ The Henotikon and the Acacian Schism Later · AD 482–519

COUNCILS AND THE CHRISTIAN EMPIRE

The Henotikon and the Acacian Schism

AD 482–519 · Firm date

The emperor Zeno tries to reunite the supporters and opponents of Chalcedon with a statement of faith that neither adopts nor expressly condemns the council. Rome answers by declaring Acacius of Constantinople deposed, and the two sees stay out of communion for thirty-five years.



After Chalcedon the people of Alexandria were divided between those who wanted Dioscorus back and those who upheld Proterius, the bishop appointed in his place (Evagrius, Ecclesiastical History 2.5). A generation later, when the see fell vacant, the emperor Zeno expelled John, who had obtained it, and restored Peter, surnamed Mongus, on condition that he sign a statement which the emperor addressed to the Alexandrians and that he admit the party of Proterius to communion (Evagrius, Ecclesiastical History 3.11–12). Evagrius and the Syriac chronicle of Zachariah both say that the statement was framed on the advice

of Acacius of Constantinople, bishop of Constantinople (Evagrius, Ecclesiastical History 3.13) (Zachariah, Chronicle 5.7–8). It is known as the Henotikon, the instrument of union.

The Henotikon declares that the only creed is that of the 318 fathers of Nicaea, confirmed by the 150 at Constantinople and followed at Ephesus. It anathematises Nestorius and Eutyches alike, receives the twelve chapters of Cyril of Alexandria, and confesses Christ as consubstantial with the Father in his Godhead and with us in his manhood, "one and not two", whose miracles and sufferings are those of a single person. It does not use the language of one nature or of two. Of Chalcedon it says only that anyone who has held another opinion, "whether at Chalcedon or in any synod whatever", is anathematised (Evagrius, Ecclesiastical History 3.14).

Peter signed (Evagrius, Ecclesiastical History 3.13), and so did Peter the Fuller, restored to the see of Antioch (Evagrius, Ecclesiastical History 3.16). The chronicle of Zachariah, written from the side opposed to Chalcedon, reports that clergy and monks in Egypt broke with Peter because neither the Henotikon nor the bishops' letters contained a clear anathema of the council and of Leo's Tome (Zachariah, Chronicle 6.1). Under the next emperor, Anastasius, Evagrius says, Chalcedon was neither openly proclaimed nor rejected by all: some bishops held to every word of it, some anathematised it, others kept to the Henotikon, and the emperor removed those who disturbed the practice of their region in either direction (Evagrius, Ecclesiastical History 3.30).

Rome refused the arrangement. Pope Simplicius protested in July 482 against giving Alexandria to Peter, whom he called a companion of heretics (Simplicius, Letters 18.2–3 (Thiel, pp. 208–212)). His successor Felix sent two bishops to Constantinople to demand that Chalcedon be upheld and Peter expelled; they held communion with Peter's party instead and were deposed on their return (Evagrius, Ecclesiastical History 3.18–21). On 28 July 484 Felix declared Acacius removed from his office and from catholic communion, charging him among other things with supporting Peter, whom Acacius had himself once reported to Rome as condemned (Felix III, Letters 6 (Thiel, pp. 243–246)) (Felix III, Letters 6, subscription (Thiel, p. 247)). Acacius, Evagrius reports from Zachariah, did not accept the sentence (Evagrius, Ecclesiastical History 3.18–21). In 494 Gelasius I

wrote to Anastasius that there are two powers by which this world is chiefly ruled, "the sacred authority of the priests and the royal power", and that in things divine the emperor bows his head before the leaders of the clergy (Gelasius, Letter to Anastasius).

Embassies from Pope Hormisdas to Anastasius achieved nothing; the *Liber Pontificalis* has the emperor answer that he wished to give commands, not to receive them (Liber Pontificalis 54 (Hormisdas), Loomis pp. 125–127). Justin, who succeeded Anastasius (Evagrius, Ecclesiastical History 4.1), asked Rome for legates (Liber Pontificalis 54 (Hormisdas), Loomis pp. 127–129). On 28 March 519 John, bishop of Constantinople, signed the profession they brought (Formula of Hormisdas Collectio Avellana 159.8 (CSEL 35, p. 610)). It accepts the four councils and the letters of Leo, anathematises Acacius by name along with Dioscorus, Timothy Aelurus and the two Peters, and promises that those separated from the communion of the apostolic see shall not be named at the liturgy (Formula of Hormisdas Collectio Avellana 159.2–6 (CSEL 35, pp. 608–609)). The Roman account says that there was then harmony from East to West (Liber Pontificalis 54 (Hormisdas), Loomis pp. 127–129). Evagrius says that in the first year of Justin, Severus of Antioch, who anathematised Chalcedon daily, was ordered to be arrested and fled his see (Evagrius, Ecclesiastical History 4.4); what followed is told under Jacob Baradaeus and the Syriac Orthodox Church.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The text of the Henotikon as Evagrius gives it carries no date (Evagrius, Ecclesiastical History 3.14). He ties it to the emperor's decision to give the see of Alexandria to Peter (Evagrius, Ecclesiastical History 3.11–12), and a letter of Pope Simplicius that already protests against that decision is dated on the Ides of July in the consulship of Severinus, which is 15 July 482 (Simplicius, Letters 18, subscription (Thiel, p. 212)). The sentence of Felix against Acacius is dated on the fifth day before the Kalends of August in the consulship of Venantius, 28 July 484 (Felix III, Letters 6, subscription (Thiel, p. 247)). The profession signed by John of Constantinople is dated 28 March in the consulship of Justin and Eutharic, which is 519 (Formula of Hormisdas Collectio Avellana 159.8 (CSEL 35, p. 610)).

Primary sources

Ecclesiastical History Evagrius Scholasticus · c. AD 593–594
2.5; 3.11–12; 3.13; 3.14; 3.16; 3.30; 3.18–21; 4.1; 4.4

The Syriac Chronicle Known as That of Zachariah of Mitylene Zachariah the Rhetor, in an anonymous Syriac compilation · Greek original between AD 491 and 518; Syriac compilation completed AD 569
5.7–8; 6.1

Letters Simplicius, bishop of Rome · AD 468–483
18.2–3 (Thiel, pp. 208–212); 18, subscription (Thiel, p. 212)

Letters Felix III, bishop of Rome · c. AD 483–492
6 (Thiel, pp. 243–246); 6, subscription (Thiel, p. 247)

Letter to the Emperor Anastasius (Duo sunt) Gelasius I, bishop of Rome · AD 494
sourcebooks.fordham.edu

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
54 (Hormisdas), Loomis pp. 125–127; 54 (Hormisdas), Loomis pp. 127–129

Formula of Hormisdas (the libellus signed by John of Constantinople) Signed at Constantinople, 28 March AD 519
Collectio Avellana 159.8 (CSEL 35, p. 610); Collectio Avellana 159.2–6 (CSEL 35, pp. 608–609)

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About this event

Where Constantinople, Alexandria, Rome
Who Zeno, Acacius of Constantinople, Gelasius I, Hormisdas
Threads Creeds and Councils, East and West, Church and State

In context

GROWS OUT OF

The Council of Chalcedon October AD 451 681

LEADS TO

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

The Second Council of Constantinople AD 553 721

CREEDS AND COUNCILS

The Council of Chalcedon Before · October AD 451 681

Jacob Baradaeus and the Syriac Orthodox Church After · c. AD 542–578 712

EAST AND WEST

The Council of Chalcedon Before · October AD 451 681

Jacob Baradaeus and the Syriac Orthodox Church After · c. AD 542–578 712

CHURCH AND STATE

The End of the Western Roman Empire Before · AD 476 686

The Baptism of Clovis After · c. AD 496–508 695

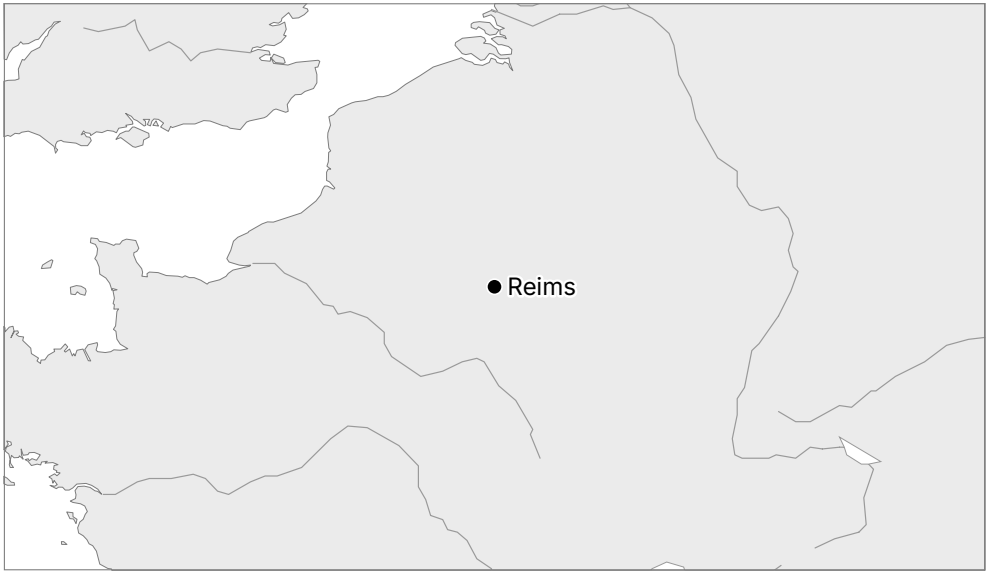
← The End of the Western Roman Empire Earlier · AD 476
→ The Baptism of Clovis Later · c. AD 496–508

COUNCILS AND THE CHRISTIAN EMPIRE

The Baptism of Clovis

c. AD 496–508 · Estimated date

Clovis, king of the Franks, is baptised a Catholic Christian by Bishop Remigius of Reims, with many of his warriors. Unlike the Burgundian and Visigothic kings, who were Arians, he shares the faith of his Gallo-Roman subjects and their bishops.



When Clovis became king of the Franks he was a pagan, and the other Germanic kings who ruled in Gaul, the Burgundians and the Visigoths, were Arian Christians (Gregory of Tours, Histories 2.27, 2.32, 2.37). Two accounts of his baptism are followed here: a letter written to him at the time by Bishop Avitus of Vienne, and the narrative of Gregory of Tours, composed some eighty years later.

Gregory tells the story through the queen. Clovis married Clotilde, a Burgundian princess and a Catholic. She had their first son baptised; the child died in his baptismal robes, and the king blamed her God. A second son was baptised, fell ill and recovered (Gregory of Tours, Histories 2.28–29). Then, in a battle against

the Alamanni which was going against him, Clovis called on "Jesus Christ, whom Clotilda asserts to be the son of the living God", and promised to be baptised if he won. The Alamanni broke and fled (Gregory of Tours, Histories 2.30).

The queen sent for Remigius, bishop of Reims, who instructed the king in secret. Clovis feared that his people would not give up their gods, but when he met them they declared themselves ready to follow the God whom Remigius preached. The churches were hung with white curtains and the baptistery was filled with incense. Gregory calls the king "another Constantine" and gives the bishop the words: "worship what you burned; burn what you worshipped." More than three thousand of his army were baptised with him, and his sister Lanthechild, who had been an Arian, was received into the Catholic church (Gregory of Tours, Histories 2.31).

The letter of Avitus is shorter and different in emphasis. Avitus says nothing of a battle or of the queen. He writes that the followers of various sects had tried to cloud the king's judgment, that Clovis in choosing for himself has judged for all, and that the king's faith is "our victory". The baptism took place at Christmas, before a large gathering of bishops; Avitus himself was not there. He urges the king to send envoys to spread the faith among pagan peoples further away (Avitus, Letter 46).

Gregory presents what followed as a religious war: Clovis marched against the Arian Visigoths saying that he could not bear to see them hold part of Gaul, and killed their king Alaric at Vouillé (Gregory of Tours, Histories 2.27, 2.32, 2.37). By this baptism the king of the Franks came to share the creed of the bishops of Gaul, which the Arian kings around him did not (Gregory of Tours, Histories 2.31). The later alliance of their successors with the bishops of Rome is told under the Donation of Pepin and the Papal States and Charlemagne Is Crowned Emperor.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

No source gives a year. Gregory of Tours counts by the king's reign: the war with the Alamanni, and the vow that led to the baptism, fall in the fifteenth year (Gregory of Tours, Histories 2.30), the battle of Vouillé in the twenty-fifth, and Clovis's death in the fifth year after Vouillé, after thirty years as king (Gregory of

Tours, Histories 2.37, 2.43). With Vouillé placed in 507, this gives 496 or 497, the traditional date. But Gregory wrote some eighty years later, and his dates for the reign fall at intervals of five years.

The one contemporary witness, the letter of Avitus, gives the day, Christmas, and no year (Avitus, Letter 46). The letter is in Latin and is paraphrased here from Peiper's edition. Danuta Shanzer, "Dating the baptism of Clovis: the bishop of Vienne vs the bishop of Tours", *Early Medieval Europe* 7 (1998), pp. 29–57, argues from the letter that the baptism followed the war of 507 against the Visigoths and took place at Christmas 508. The timeline places the event at 496 and shows the range between the two.

Primary sources

Histories (History of the Franks) Gregory of Tours · c. AD 575–594
2.27, 2.32, 2.37; 2.28–29; 2.30; 2.31; 2.37, 2.43

Letter to King Clovis (Letter 46) Avitus of Vienne · Soon after the baptism, between c. AD 496 and 508
archive.org

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About this event

Where Reims
Who Clovis, Clotilde, Remigius
Threads Mission and Expansion, Church and State

In context

GROWS OUT OF

The End of the Western Roman Empire AD 476 686

MISSION AND EXPANSION

Patrick's Mission to Ireland Before · c. AD 432–461 or 493 (traditional) 672

The Martyrs of Najran After · AD 523 (or 518) 699

CHURCH AND STATE

The Henotikon and the Acacian Schism Before · AD 482–519 690

Justinian Builds Hagia Sophia After · 27 December AD 537

← The Henotikon and the Acacian Schism Earlier · AD 482–519
→ The Martyrs of Najran Later · AD 523 (or 518)

COUNCILS AND THE CHRISTIAN EMPIRE

The Martyrs of Najran

AD 523 (or 518) · Estimated date

Yusuf, the Jewish king of Himyar in south Arabia, makes war on the Christian town of Najran. Syriac writers report that he put its leading men, with their chief Harith (Arethas), and many women to death. Kaleb, king of Aksum, then crosses the sea and overthrows him.



A rock inscription at Bir Hima in south-western Arabia was cut for a commander of Yusuf As'ar Yath'ar, whom it calls king of all the tribes; the Syriac writers call him king of the Himyarites (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)). The inscription asks the blessing of the God of heaven and earth on the king and ends by invoking the Lord of the Jews. It says that the king burned the church and killed the Abyssinians at Zafar, made war on four other peoples and moved against Najran, and that the writer stood guard against Najran while the king held the coast against the Abyssinians. It counts more than twelve thousand killed and eleven thousand prisoners in the campaign (Ja 1028 lines 1–12). The

commentary on the inscription notes that Arabic tradition remembers this king as Dhu Nuwas (Ja 1028 commentary of N. Nebes on lines 1 and 10–11).

What was done inside Najran is told by Christian writers in Syriac. Simeon of Beth Arsham, a bishop and envoy of the Christians of the Persian empire, wrote that he was in the camp of Mundhir, a king of the Saracens, when an envoy arrived with a letter from the king of the Himyarites. In the letter, as Simeon reports it, the king said that he had seized the throne on the death of the king whom the Ethiopians had set up, had killed 280 priests and the Ethiopians who guarded their church, and had turned it into a synagogue. He had then besieged "Nagrin", sworn safe conduct to its chiefs, and broken his oath. He burned the church with those who had taken refuge in it and the bones of the bishop, Paul, and called on the people to deny Christ and become Jews. When they would not, he put the leading men to death and then their wives (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)).

Simeon adds what a messenger sent to Najran reported: 340 leading men were killed. Their chief, the aged Harith son of Khanab, told the king that he would not deny Christ; he was beheaded with his companions in a wadi (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)). In Greek he is Arethas (Book of the Himyarites introduction, pp. xxiv–xxvi). The *Book of the Himyarites*, a Syriac work that survives in fragments, calls the king Masruq, tells in its chapter headings of the burning of the church of Najran with its clergy and of the deaths of men, women and children (Book of the Himyarites index of chapters 7–27 (Moberg, pp. cii–ciii)), and puts the martyrdom of Harith on a Sunday, 25 November (Book of the Himyarites chapter 19 (Moberg, p. cxv)).

Simeon closed by asking that the patriarch of Alexandria write to the king of the Ethiopians to come to the help of the Himyarites (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)). The *Book of the Himyarites* told how a Himyarite Christian brought the news to Kaleb, king of Abyssinia, and how Kaleb crossed with his army and appointed a king in the land (Book of the Himyarites index of chapters 38–49 (Moberg, p. civ)). Moberg identifies Kaleb with the king whom Greek writers call Elesbaas (Book of the Himyarites introduction, p. xlii). Cosmas, a merchant who visited the port of Adulis, speaks of Elesbaan, king of the Aksumites (the people of Aksum), preparing an expedition against the Himyarites

(Cosmas, Christian Topography 2 (McCrindle pp. 55–56)). Procopius gives the outcome in a few lines: Hellestheaeus, the Christian king of the Ethiopians, sailed against the Himyarites because they were oppressing the Christians there, defeated them, killed their king and set up a Christian Himyarite, Esimiphaeus, who was to pay tribute (Procopius, Wars 1.20.1). A Himyarite inscription dated seven years after Yusuf's was set up by nobles who had fortified a stronghold when the Abyssinians killed the king of Himyar; the first of them is named Sumyafa' Ashwa', a name close to the Esimiphaeus of Procopius (CIH 621 lines 1, 6–10).

Simeon says that he wrote so that the bishops might "celebrate the memory of the illustrious martyrs" (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)). Moberg notes that the Ethiopian calendar keeps the day of the martyrs of Najran on 26 Hedar (Book of the Himyarites introduction, p. lviii).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The year is disputed between 523 and 518, and the evidence is of three kinds.

The Syriac letter of Simeon of Beth Arsham stands in the chronicle under the year 835 of the Greeks, the sixth year of the emperor Justin, and Simeon says that he set out on 20 January of that year and learned of the massacre on the journey (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)). The year 835 of the Seleucid era runs from October 523 to September 524, so the letter puts the killings in the months before January 524. The *Book of the Himyarites* dates the death of Harith to Sunday, 25 November (Book of the Himyarites chapter 19 (Moberg, p. cxv)). Its editor, Axel Moberg (*The Book of the Himyarites*, 1924), held to 523 and supposed the day of the month to be one too low, but he pointed out that 25 November 523 was a Saturday and that the nearest years in which it fell on a Sunday were 518 and 529 (Book of the Himyarites introduction, p. lviii). He also records that the letter had been judged authentic by some scholars and a forgery by another (Book of the Himyarites introduction, pp. xxiv–xxvi).

The inscription of the king's officer near Najran is dated in the month dhu-Madhra'an of year 633 of the Himyarite era (Ja 1028 lines 1–12). Its conversion depends on where that era begins. Norbert Nebes, in the commentary reproduced with the inscription, counts from 110 BC, following J. Beaucamp, F.

Briquel-Chatonnet and C. Robin, "La persécution des chrétiens de Nagrān et la chronologie ḥimyarite", *Aram* 11–12 (1999–2000), and so dates it to July 523 (Ja 1028 commentary of N. Nebes on lines 1 and 10–11); an era beginning five years earlier would give 518. The inscription from Husn al-Ghurab that mentions the killing of the king of Himyar is dated seven years later, in 640 (CIH 621 lines 1, 6–10).

Cosmas, finally, says that the king of Aksum was preparing an expedition against the Himyarites when he visited Adulis "at the beginning of the reign" of Justin, about twenty-five years before he wrote (Cosmas, Christian Topography 2 (McCrindle pp. 55–56)). Justin became emperor in July of the year 829 of the Greeks, which is 518 (Zachariah, Chronicle 8.1). Whether that was the expedition that followed the massacre or an earlier one is part of the dispute; the chapter headings of the *Book of the Himyarites* speak of a first departure of the Abyssinians before the persecution and of Kaleb's arrival after it (Book of the Himyarites index of chapters 7–27 (Moberg, pp. cii–ciii)) (Book of the Himyarites index of chapters 38–49 (Moberg, p. civ)). The timeline shows 523 and gives both years.

Primary sources

The Syriac Chronicle Known as That of Zachariah of Mitylene Zachariah the Rhetor, in an anonymous Syriac compilation · Greek original between AD 491 and 518; Syriac compilation completed AD 569
8.3 (letter of Simeon of Beth Arsham); 8.1

Inscription of Sharah'il Yaqbal at Bir Hima (Ja 1028) Set up by Sharah'il Yaqbal dhu-Yaz'an, an officer of King Yusuf As'ar Yath'ar · Dated dhu-Madhra'an 633 of the Himyarite era: July AD 523, or 518 on another reckoning
lines 1–12; commentary of N. Nebes on lines 1 and 10–11

The Book of the Himyarites Soon after AD 525, by its editor's judgment; manuscript dated AD 932
introduction, pp. xxiv–xxvi; index of chapters 7–27 (Moberg, pp. cii–ciii); chapter 19 (Moberg, p. cxv); index of chapters 38–49 (Moberg, p. civ); introduction, p. xlii; introduction, p. lviii

Christian Topography Cosmas Indicopleustes · c. AD 547
2 (McCrindle pp. 55–56)

History of the Wars Procopius of Caesarea · Mid sixth century, c. AD 550–554
1.20.1

Inscription of Sumyafa' Ashwa' at Husn al-Ghurab (CIH 621) Set up by Sumyafa' Ashwa' and his sons · Dated dhu-Hillatan 640 of the Himyarite era: February AD 530 on the usual reckoning
lines 1, 6–10

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Najran, Aksum
Who Arethas of Najran, Dhu Nuwas, Kaleb of Aksum
Threads Persecution and Martyrdom, Mission and Expansion

In context

GROWS OUT OF

King Ezana of Aksum Becomes Christian c. AD 330–356 598

PERSECUTION AND MARTYRDOM

The Great Persecution under Diocletian Before · AD 303–311 557

The Murder of Thomas Becket After · 29 December 1170 866

MISSION AND EXPANSION

The Baptism of Clovis Before · c. AD 496–508 695

The Conversion of the Nubian Kingdoms After · c. AD 543–580 717

← The Baptism of Clovis Earlier · c. AD 496–508
→ Benedict Writes His Rule Later · c. AD 530–550

COUNCILS AND THE CHRISTIAN EMPIRE

Benedict Writes His Rule

c. AD 530–550 · Estimated date

Benedict of Nursia, abbot of Monte Cassino, writes a rule for monks living in community under an abbot, with a day divided between common prayer, reading and manual work. It later becomes the standard rule of Western monasteries.



Almost all that is known of Benedict of Nursia comes from the second book of the *Dialogues* of Pope Gregory the Great, written about 593 from the reports of four of Benedict's disciples. Gregory says that he was born in the district of Nursia, was sent to Rome to study, and left his books to live alone in a cave at Subiaco (Gregory the Great, Dialogues 2, prologue and 1). Disciples gathered, and he set up twelve small monasteries there, each with twelve monks (Gregory the Great, Dialogues 2.3).

Driven out by the envy of a local priest, Benedict moved with a few monks to the hill above Cassino. There he broke the idol of Apollo, to whom the country

people still sacrificed, and built oratories of Saint Martin and Saint John in its place (Gregory the Great, Dialogues 2.8). This became the monastery of Monte Cassino. The Gothic king Totila came to see him there (Gregory the Great, Dialogues 2.14–15). His sister Scholastica, dedicated to God from childhood, visited him once a year; Gregory tells how at their last meeting her prayer brought a storm that kept him talking with her through the night, and how three days later he saw her soul rise to heaven like a dove (Gregory the Great, Dialogues 2.33–34). Benedict died in the oratory, held upright by his monks at prayer, and was buried beside her (Gregory the Great, Dialogues 2.33–34) (Gregory the Great, Dialogues 2.37).

Gregory adds that Benedict wrote a rule for monks, "excellent for discretion" (Gregory the Great, Dialogues 2.36). The Rule calls the monastery "a school of the Lord's service" in which the author hopes to lay down "nothing harsh or burdensome" (Rule of Benedict prologue). It is written for cenobites, monks who live together under a rule and an abbot (Rule of Benedict 1). The abbot holds the place of Christ and will answer to God for his monks, and he is to call the whole community to counsel on weighty matters (Rule of Benedict 2–3). A newcomer promises stability, conversion of morals and obedience (Rule of Benedict 58), and no monk may own anything (Rule of Benedict 33). The day turns on the "Work of God", seven offices by day and one at night (Rule of Benedict 16), with fixed hours for manual labour and for reading, because "idleness is the enemy of the soul" (Rule of Benedict 48). A long chapter sets out twelve degrees of humility (Rule of Benedict 7), and guests are to be received as Christ (Rule of Benedict 53).

The Rule ends by calling itself a beginning and sends the monk on to the teachers before it, among them "our holy Father, Basil" (Rule of Benedict 73) (The Cappadocians and the Doctrine of the Trinity). Its later spread through the West is told under Charlemagne's Reform of Church and Learning and the Founding of Cluny.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Rule carries no date and names no person or place. Gregory the Great says that Benedict wrote a rule for his monks (Gregory the Great, Dialogues 2.36) and tells of it after the move to Monte Cassino (Gregory the Great, Dialogues

2.8), but he gives no years either. A fixed point is the visit of King Totila, which Gregory tells among the events at Cassino (Gregory the Great, Dialogues 2.14–15): the continuation of Marcellinus, paraphrased here from the Latin, enters Totila's accession under 542 (Marcellinus Comes, Chronicle continuation, under the year 542), so Benedict was alive and an abbot in the 540s. The years often given for the founding of Monte Cassino (about 529) and for Benedict's death (about 547) are not in Gregory and rest on later tradition. The Rule is therefore placed between about 530 and 550.

Primary sources

Dialogues Gregory the Great · c. AD 593
2, prologue and 1; 2.3; 2.8; 2.14–15; 2.33–34; 2.37; 2.36

The Rule of Saint Benedict Benedict of Nursia · c. AD 530–550
prologue; 1; 2–3; 58; 33; 16; 48; 7; 53; 73

Chronicle Marcellinus Comes · First edition to AD 518, continued by the author to 534 and by another hand to 548
continuation, under the year 542

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Monte Cassino
Who Benedict of Nursia, Scholastica
Threads Monasticism and Religious Life

In context

GROWS OUT OF

Pachomius Founds Communal Monasticism c. AD 320 580
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

LEADS TO

Gregory the Great and the Mission to the English AD 590–604 733
The Founding of Cluny 11 September AD 910 807
The Cistercians and Bernard of Clairvaux 1098–1115 854

MONASTICISM AND RELIGIOUS LIFE

The Cappadocians and the Doctrine of the Trinity Before · c. AD 370–381 623

Columba Founds Iona After · AD 563 725

← The Martyrs of Najran Earlier · AD 523 (or 518)

→ Justinian Builds Hagia Sophia Later · 27 December AD 537

COUNCILS AND THE CHRISTIAN EMPIRE

Justinian Builds Hagia Sophia

27 December AD 537 · Firm date

After rioters burn the cathedral of Constantinople in 532, the emperor Justinian rebuilds it as a vast domed church, dedicated on 27 December 537. In the same years he sets out in law his view of priesthood and empire as two gifts of God.



In January 532 the circus factions of Constantinople joined forces against the emperor Justinian I. Their watchword was *Nika*, "Conquer". For five days they burned the centre of the city, and with it the cathedral, which the people called Sophia, "Wisdom" (Procopius, Wars 1.24.7–10) (Marcellinus Comes, Chronicle under the year 532) (Procopius, Buildings 1.1.20–26). Procopius says that the court debated whether to flee by sea and that the empress Theodora spoke against it, ending with the old saying that "royalty is a good burial-shroud" (Procopius, Wars 1.24.32–38). The generals Belisarius and Mundus then attacked the crowd in the hippodrome, and more than thirty thousand people died that day (Procopius, Wars 1.24.50–54).

Justinian began to rebuild the church soon afterwards, sparing no expense and gathering craftsmen from everywhere. Procopius names the master builders, Anthemius of Tralles and Isidore of Miletus (Procopius, Buildings 1.1.20–26). He describes a building that rises above the whole city: four great piers carry four arches, and on them rests a dome that seems, he says, to hang from heaven; the interior is so full of light that the radiance seems to be born inside it (Procopius, Buildings 1.1.27–47). The columns and marbles were of many colours, like a meadow in flower, and the sanctuary was adorned with forty thousand pounds of silver. Whoever enters to pray, Procopius writes, feels that God cannot be far away (Procopius, Buildings 1.1.59–65).

The church was dedicated on 27 December 537 (Marcellinus Comes, Chronicle continuation, under the year 537). Part of the dome later fell in an earthquake and was rebuilt, as the poem that Paul the Silentiary wrote for the reopening relates (Paul the Silentiary, Description of Hagia Sophia part 1, on the earthquake and the rebuilding (Lethaby and Swainson, pp. 35–36)); the poem describes the new dome with a cross at its crown, the marbles of the walls and the lamps that made night as bright as day (Paul the Silentiary, Description of Hagia Sophia).

Justinian also legislated for the church. The preface to a law of 535 on the ordination of clergy calls the priesthood and the empire the two greatest gifts of God, the one serving divine things and the other directing human affairs, and says that the emperor's first care must be the honour of the priests (Justinian, Novels 6, preface). He acted on questions of doctrine as well. Evagrius says that he upheld the Council of Chalcedon while Theodora protected its opponents (Evagrius, Ecclesiastical History 4.10), and he later summoned a council of his own (The Second Council of Constantinople).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The continuation of the chronicle of Marcellinus, paraphrased here from the Latin, which ends in 548 and so was written within about ten years of the event, says under the year 537 that the Great Church of Constantinople built by Justinian was dedicated on the sixth day before the Kalends of January, which is 27 December (Marcellinus Comes, Chronicle continuation, under the year 537). The same chronicle dates the riot and the fire to the Ides of January 532 and the

days after, and says that rebuilding began at once (Marcellinus Comes, Chronicle under the year 532).

Primary sources

History of the Wars Procopius of Caesarea · Mid sixth century, c. AD 550–554
1.24.7–10; 1.24.32–38; 1.24.50–54

Chronicle Marcellinus Comes · First edition to AD 518, continued by the author to 534 and by another hand to 548
under the year 532; continuation, under the year 537

Buildings Procopius of Caesarea · c. AD 550–560
1.1.20–26; 1.1.27–47; 1.1.59–65

Description of Hagia Sophia Paul the Silentiary · c. AD 563
part 1, on the earthquake and the rebuilding (Lethaby and Swainson, pp. 35–36); sourcebooks.fordham.edu

Novels (New Constitutions) Justinian I · AD 535–565
6, preface

Ecclesiastical History Evagrius Scholasticus · c. AD 593–594
4.10

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople
Who Justinian I, Theodora
Threads Church and State, Temple and Worship

In context

GROWS OUT OF

Constantine Dedicates Constantinople 11 May AD 330 594

CHURCH AND STATE

The Baptism of Clovis Before · c. AD 496–508 695
Jerusalem Surrenders to the Caliph Umar After · AD 637/638 743

TEMPLE AND WORSHIP

The Church of the Holy Sepulchre Is Dedicated Before · AD 335 602

The Iconoclast Controversy Begins After · AD 726–730 759

← Benedict Writes His Rule Earlier · c. AD 530–550

→ Jacob Baradaeus and the Syriac Orthodox Church Later · c. AD 542–578

COUNCILS AND THE CHRISTIAN EMPIRE

Jacob Baradaeus and the Syriac Orthodox Church

c. AD 542–578 · Estimated date

When the opponents of Chalcedon are short of bishops, the empress Theodora has the monk Jacob consecrated. John of Ephesus, his admirer, tells how he travelled the East for over thirty years, hunted by the emperor's agents, ordaining clergy and bishops for a separate church.



Evagrius, a supporter of Chalcedon, says that in the first year of the emperor Justin, Severus of Antioch, the patriarch of Antioch, who daily anathematised the council, was ordered to be arrested and fled his see, and that his successor had orders to proclaim it (Evagrius, Ecclesiastical History 4.4). John of Ephesus says that Severus withdrew to Alexandria and the deserts of Egypt (John of Ephesus, Lives of the Eastern Saints 48 (Patrologia Orientalis 18, p. 685)). Evagrius adds that a later constitution of Justinian anathematised Severus and laid the heaviest penalties on those who held his doctrines, so that the council was proclaimed in all the churches (Evagrius, Ecclesiastical History 4.11). He also says that the empress Theodora took the part of those who confessed one nature and cared

for them (Evagrius, Ecclesiastical History 4.10). John of Ephesus, who belonged to that party and is the main witness for what follows, says that by the early 540s it was short of priests and above all of bishops (John of Ephesus, Lives of the Eastern Saints 50 (Patrologia Orientalis 19, pp. 153–154)).

In the sixteenth year of Justinian, John writes, Harith bar Gabala, king of the Saracens, asked Theodora to have two or three bishops consecrated for Syria. At her order two men were chosen: Theodore for the camp of the Saracens and James, that is Jacob, for the city of Edessa (John of Ephesus, Lives of the Eastern Saints 50 (Patrologia Orientalis 19, pp. 153–154)). Jacob came from Tella and the monastery of Fsiltha. He had gone up to Constantinople on business of the faith, had been given a house by the queen, and had lived there some fifteen years as a recluse, dressed in half of a coarse cloak cut in two. From that garment, his editor explains, came the nickname Burd'ana (Baradaeus), "the man of the patchwork garment" (John of Ephesus, Lives of the Eastern Saints 49 (Patrologia Orientalis 18, pp. 690–692)).

John describes the years that followed in the language of a saint's life. Jacob went on foot from the Persian frontier to Constantinople and Alexandria, finished his work in a place in a night and a day and was thirty or forty miles away the next night, while the bishops of the other side and the emperor, who paid men to catch him, hunted for him in vain. John claims that he ordained a hundred thousand clergy (John of Ephesus, Lives of the Eastern Saints 49 (Patrologia Orientalis 18, pp. 692–697)). Because the canons require three bishops to make a bishop, Jacob took two monks to Alexandria and had them consecrated there. With them he ordained, by John's count, twenty-seven bishops and two successive patriarchs of Antioch, Sergius and then Paul. One of the bishops was John himself, for Ephesus, and he says that many of the ordinations took place in his presence (John of Ephesus, Lives of the Eastern Saints 50 (Patrologia Orientalis 19, pp. 154–158)).

His last years were troubled by a quarrel inside his own church, which John tells in his *Ecclesiastical History*. The patriarch Paul was declared deposed at Alexandria. Jacob, whom John calls a simple old man led by those around him, was persuaded to agree, and Syria and the neighbouring provinces divided into "Paulites" and "Jacobites" (John of Ephesus, Ecclesiastical History 3.4.14–20) (John of Ephesus,

Ecclesiastical History 3.4.35). Jacob set out for Alexandria and died on the way, in the monastery of Cassian on the border of Egypt, within days of several of his companions (John of Ephesus, Ecclesiastical History 3.4.33–34). John rejects as a slander the rumour that Paul's partisans had beaten him (John of Ephesus, Ecclesiastical History 3.4.33–34), and leaves open another, that he had first been shipwrecked (John of Ephesus, Ecclesiastical History 3.4.58).

By John's account the bishops and patriarchs he ordained gave the opponents of Chalcedon a hierarchy of their own (John of Ephesus, Lives of the Eastern Saints 50 (Patrologia Orientalis 19, pp. 154–158)). The heading of a later *Life* of him in one manuscript, which John's editor prints as spurious, calls him bishop "of all the orthodox" and says that "on account of whom also we were termed Jacobites" (John of Ephesus, Lives of the Eastern Saints notes in manuscripts of the later, spurious Life, quoted by Brooks (Patrologia Orientalis 19, pp. 228–229)). The Antiochian Syrian Orthodox Church (the Syriac Orthodox Church) is today one of the Oriental Orthodox churches (Catholic–Oriental Orthodox Commission, Report (2016)).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

John of Ephesus dates the consecration to the sixteenth year of Justinian (John of Ephesus, Lives of the Eastern Saints 50 (Patrologia Orientalis 19, pp. 153–154)), which ran from April 542 to April 543; his editor E. W. Brooks notes "542" on the passage. For the death John gives no year in his narrative (John of Ephesus, Ecclesiastical History 3.4.33–34). He shows Jacob alive during the embassy to Persia of the year 888 of the Greeks, which is 576–577 (John of Ephesus, Ecclesiastical History 3.4.35), and speaks of Jacob's clergy acting after his death in the year 892, which is 580–581 (John of Ephesus, Ecclesiastical History 3.4.45). A marginal note in one manuscript of a later *Life* of Jacob, which Brooks prints as spurious, says that he died in the year 889, which is 577–578 (John of Ephesus, Lives of the Eastern Saints notes in manuscripts of the later, spurious Life, quoted by Brooks (Patrologia Orientalis 19, pp. 228–229)). The end date shown is therefore approximate.

Primary sources

Ecclesiastical History Evagrius Scholasticus · c. AD 593–594
4.4; 4.11; 4.10

Lives of the Eastern Saints John of Ephesus · Soon after AD 565
48 (Patrologia Orientalis 18, p. 685); 50 (Patrologia Orientalis 19, pp. 153–154); 49 (Patrologia Orientalis 18, pp. 690–692); 49 (Patrologia Orientalis 18, pp. 692–697); 50 (Patrologia Orientalis 19, pp. 154–158); notes in manuscripts of the later, spurious Life, quoted by Brooks (Patrologia Orientalis 19, pp. 228–229)

Ecclesiastical History, Part Three John of Ephesus · c. AD 585
3.4.14–20; 3.4.35; 3.4.33–34; 3.4.58; 3.4.45

Report of the Thirteenth Meeting of the International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches · 6 February 2016
christianunity.va

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople, Edessa
Who Jacob Baradaeus, Theodora, Severus of Antioch
Threads Papacy and Church Order, Creeds and Councils, East and West

In context

GROWS OUT OF

The Council of Chalcedon October AD 451 681

The Henotikon and the Acacian Schism AD 482–519 690

LEADS TO

The Conversion of the Nubian Kingdoms c. AD 543–580 717

PAPACY AND CHURCH ORDER

The Council of Chalcedon Before · October AD 451 681

Gregory the Great and the Mission to the English After · AD 590–604 733

CREEDS AND COUNCILS

The Henotikon and the Acacian Schism Before · AD 482–519 690
The Second Council of Constantinople After · AD 553 721

EAST AND WEST

The Henotikon and the Acacian Schism Before · AD 482–519 690
The Second Council of Constantinople After · AD 553 721

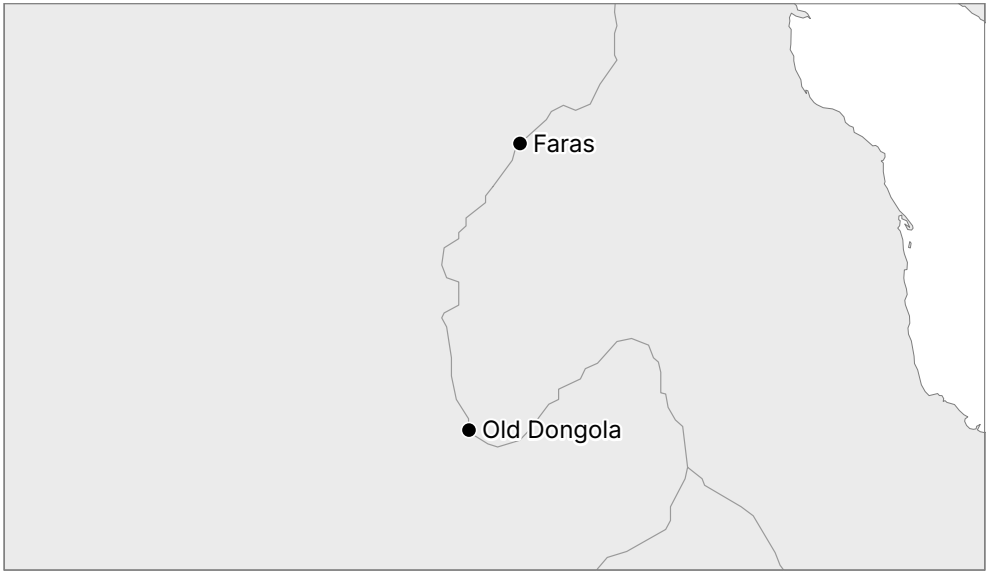
← Justinian Builds Hagia Sophia Earlier · 27 December AD 537
→ The Conversion of the Nubian Kingdoms Later · c. AD 543–580

COUNCILS AND THE CHRISTIAN EMPIRE

The Conversion of the Nubian Kingdoms

c. AD 543–580 · Estimated date

John of Ephesus tells how the empress Theodora sent the priest Julian to the Nobadae on the Nile south of Egypt ahead of her husband's envoys, so that they were baptised into the church that rejected Chalcedon, and how the bishop Longinus later baptised the king of Alodia.



Beyond the Thebaid, outside the Roman empire, John of Ephesus knows three peoples: the Nobadae on the border of Egypt, the Alodaei beyond them, and the Makoritae in between (John of Ephesus, Ecclesiastical History 3.4.6) (John of Ephesus, Ecclesiastical History 3.4.50–51). He tells how the first and the last became Christian. John was a bishop of the party that rejected Chalcedon; he was at Constantinople and met the Nubian envoys there (John of Ephesus, Ecclesiastical History 3.4.8), and he writes as a partisan of that side.

As John tells it, Julian, an old priest in the household of Theodosius, the exiled patriarch of Alexandria, wished to convert the Nobadae and told the empress

Theodora. She told Justinian I, who, on learning that Julian opposed the council, sent an embassy of his own with gold and baptismal robes. Theodora then wrote to the duke of the Thebaid that he would answer with his head if the emperor's envoy arrived before hers. The duke kept the emperor's man waiting for transport until Julian had passed (John of Ephesus, Ecclesiastical History 3.4.6). The king of the Nobadae, John continues, received Julian, and he and his nobles renounced their old worship. When the emperor's envoy arrived they accepted his gifts and refused his faith, saying that they would follow Theodosius. Julian stayed two years, baptised the king, his nobles and many people, and left them in the care of Theodore, the aged bishop of Philae (John of Ephesus, Ecclesiastical History 3.4.7) (John of Ephesus, Ecclesiastical History 3.4.49).

About eighteen years later, John says, the bishop Longinus reached them (John of Ephesus, Ecclesiastical History 3.4.49). Theodora and Theodosius had chosen him for the Nobadae and he was consecrated at the patriarch's death, but the emperor of the day had him held for three years, until he escaped in disguise. He taught the Nobadae afresh, built a church and ordained clergy. Their envoy told the court, in John's hearing, that they had not known what Christianity was until Longinus came (John of Ephesus, Ecclesiastical History 3.4.8).

The king of the Alodaei, John goes on, then asked for him. Rival bishops sent from Alexandria were turned away, and the king of the Makoritae set watchers on the roads to stop him (John of Ephesus, Ecclesiastical History 3.4.50–51). Longinus got through, and in a letter that John quotes he reports that he baptised the king, his nobles and his household. The king of the Alodaei wrote to thank the king of the Nobadae, and John dates these things to the year 891 of the Greeks, which is 579–580 (John of Ephesus, Ecclesiastical History 3.4.52–53).

In the chapters cited here John does not tell of the conversion of the middle kingdom. A notice from the other end of the Mediterranean may concern it. The Latin chronicler John of Biclaro notes under the third year of Justin II that the people of the "Maccurritae" received the faith of Christ, and four years later that their envoys brought elephant tusks and a giraffe to Constantinople (John of Biclaro, Chronicle third year of Justin (Mommsen, p. 212)) (John of Biclaro, Chronicle seventh year of Justin (Mommsen, p. 213)). He does not say where they lived. The name is close to that of the Makoritae of John of Ephesus; Mommsen,

who edited the chronicle, took them instead for a people in Mauretania (John of Biclaro, Chronicle third year of Justin (Mommsen, p. 212)). The Pleiades gazetteer gives Old Dongola as the capital of the Nubian kingdom of Makuria (Pleiades 865674318). At Faras, a large town of Nobadia, excavators found a cathedral of the eighth century with its wall paintings (Faras Gallery, National Museum in Warsaw).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

John of Ephesus gives one year: the conversion of the Alodaei took place in the year 891 of the Greeks, which is 579–580 (John of Ephesus, Ecclesiastical History 3.4.52–53). Everything earlier is reckoned in intervals. Julian was sent while Theodora was alive (John of Ephesus, Ecclesiastical History 3.4.6); she died after twenty-one years and three months as empress (Procopius, Wars 7.30.4), which places her death in 548. He stayed two years (John of Ephesus, Ecclesiastical History 3.4.7). John then counts about eighteen years to the coming of Longinus and six years for his stay (John of Ephesus, Ecclesiastical History 3.4.49); Longinus had been consecrated on the death of the patriarch Theodosius, who lived rather more than thirty-one years after his deposition, and had been kept from leaving for three years (John of Ephesus, Ecclesiastical History 3.4.8) (John of Ephesus, Ecclesiastical History 3.4, translator's summary of the lost chapters 1–5). The figures are approximate, as John's "more or less" admits, and do not fix the year; with Theodora's death as the limit they put Julian's mission in the 540s. The National Museum in Warsaw, which holds the paintings from Faras, dates the conversion of the rulers of Nobadia to about 548 (Faras Gallery, National Museum in Warsaw). John of Biclaro's notice of the "Maccurritae" stands under the third year of Justin II, which his editor Mommsen marks "569?" (John of Biclaro, Chronicle third year of Justin (Mommsen, p. 212)).

Primary sources

Ecclesiastical History, Part Three John of Ephesus · c. AD 585
3.4.6; 3.4.50–51; 3.4.8; 3.4.7; 3.4.49; 3.4.52–53; 3.4, translator's summary of the lost chapters 1–5

Chronicle John of Biclaro · c. AD 590
third year of Justin (Mommsen, p. 212); seventh year of Justin (Mommsen, p. 213)

Wall Paintings from the Cathedral of Faras Eighth to fourteenth centuries AD
mnw.art.pl

History of the Wars Procopius of Caesarea · Mid sixth century, c. AD 550–554
7.30.4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Faras, Old Dongola
Who Julian the Missionary, Longinus of Nubia, Theodora, Justinian I
Threads Mission and Expansion

In context

GROWS OUT OF

King Ezana of Aksum Becomes Christian c. AD 330–356 598

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

MISSION AND EXPANSION

The Martyrs of Najran Before · AD 523 (or 518) 699

Columba Founds Iona After · AD 563 725

← Jacob Baradaeus and the Syriac Orthodox Church Earlier · c. AD 542–578
→ The Second Council of Constantinople Later · AD 553

COUNCILS AND THE CHRISTIAN EMPIRE

The Second Council of Constantinople

AD 553 · Firm date

A council called by the emperor Justinian condemns the "Three Chapters", writings of three theologians linked with Nestorius, and restates the faith of Chalcedon in fourteen anathemas. Pope Vigilius first refuses and then accepts; parts of the West resist for decades.



A century after the Council of Chalcedon the churches of the East were still divided over that council. The emperor Justinian I told the bishops that he held it his chief task to reunite the churches and bring the four councils to general acceptance. Nestorians, he wrote, were bringing in their teaching through three things: the writings of Theodore of Mopsuestia, what Theodoret had written against Cyril of Alexandria and the first council of Ephesus, and a letter attributed to Ibas, which they claimed Chalcedon had accepted (Council of Constantinople (553) session 1, letter of Justinian). These were the "Three Chapters".

Pope Vigilius, whom officers of the court had taken from Rome and brought to Constantinople (Liber Pontificalis 61 (Vigilius)), had condemned the Three Chapters more than once but would not do so together with the council (Council of Constantinople (553) session 7). When the council met in 553, with the patriarchs of Constantinople, Alexandria and Antioch among the bishops whom the emperor addressed (Council of Constantinople (553) session 1, letter of Justinian), he stayed away (Evagrius, Ecclesiastical History 4.38). He sent word that he had written his own judgment for the emperor. Justinian ordered his name removed from the prayers of the churches, and the bishops agreed while declaring that they kept unity with the apostolic see (Council of Constantinople (553) session 7).

The council's sentence professes the faith of the four earlier councils and then condemns Theodore and his writings, the writings of Theodoret against Cyril and against the council of Ephesus, and the letter said to be by Ibas, together with anyone who defends them in the name of Chalcedon (Council of Constantinople (553) sentence). Fourteen capitula follow. They teach one person or hypostasis in Christ, allow both the phrase "in two natures" and Cyril's phrase about the one incarnate nature of God the Word if each is rightly understood, call the crucified Christ "one of the Holy Trinity", and name Origen among the heretics (Council of Constantinople (553) capitula 5–11). Evagrius adds that the council examined and condemned the teachings of Origen's followers (Evagrius, Ecclesiastical History 4.38).

On 8 December 553 Vigilius wrote to Eutychius, patriarch of Constantinople, that further study had shown him his error, and he anathematized the Three Chapters and annulled what he had written in their defence (Council of Constantinople (553) letter of Vigilius to Eutychius). He died at Syracuse on his way home (Liber Pontificalis 61 (Vigilius)). In the West the decision was resisted. Some forty years on, Gregory the Great was still writing to bishops who remained in schism over it, assuring them that the council had changed nothing in the faith and had judged only persons (Gregory the Great, Letters 2.51), and he told the Eastern patriarchs that he venerated the fifth council with the four (Gregory the Great, Letters 1.25).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The emperor's letter read at the first session is dated 4 May in the twelfth year after the consulship of Basil, which is 553 (Council of Constantinople (553) session 1, letter of Justinian), and the letter in which Vigilius accepted the council is dated 8 December in the same year (Council of Constantinople (553) letter of Vigilius to Eutychius). Percival's introduction to the council (1900), quoting Hefele's *History of the Councils*, gives 5 May 553 for the opening session; the extracts he translates do not reproduce the session headings.

Primary sources

Acts, Sentence and Capitula of the Second Council of Constantinople The Second Council of Constantinople · AD 553
session 1, letter of Justinian; session 7; sentence; capitula 5–11; letter of Vigilius to Eutychius

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
61 (Vigilius); 61 (Vigilius)

Ecclesiastical History Evagrius Scholasticus · c. AD 593–594
4.38

Register of Letters Gregory the Great · AD 590–604
2.51; 1.25

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople
Who Justinian I, Vigilius
Threads Creeds and Councils, East and West

In context

GROWS OUT OF

The Council of Chalcedon October AD 451 681

The Henotikon and the Acacian Schism AD 482–519 690

LEADS TO

The Third Council of Constantinople AD 680–681 751

CREEDS AND COUNCILS

Jacob Baradaeus and the Syriac Orthodox Church Before · c. AD 542–578 712

The Visigoths Turn Catholic at Toledo After · 8 May AD 589 728

EAST AND WEST

Jacob Baradaeus and the Syriac Orthodox Church Before · c. AD 542–578 712

The Visigoths Turn Catholic at Toledo After · 8 May AD 589 728

← The Conversion of the Nubian Kingdoms Earlier · c. AD 543–580
→ Columba Founds Iona Later · AD 563

COUNCILS AND THE CHRISTIAN EMPIRE

Columba Founds Iona

AD 563 · Estimated date

The Irish priest and abbot Columba crosses to Britain and founds a monastery on the island of Iona. From it he preaches among the Picts, and it becomes the mother house of a family of monasteries in Ireland and Britain.



Columba, called Colum Cille in Irish, was a priest and abbot who had already founded the monastery of Durrow in Ireland (Bede, Ecclesiastical History 3.4). About two years after the battle of Cúl Dreimne, which the annals say was won through his prayers, he sailed from Ireland to Britain (Adomnán, Life of Columba 1.7) (Annals of Ulster 561). The Irish annals put the voyage in 563, when he was in his forty-second year (Annals of Ulster 563).

He settled on Iona, a small island off the west coast of what is now Scotland. The sources disagree about who gave it to him. Bede says that Columba came to preach to the northern Picts, converted them, and received the island from them

(Bede, Ecclesiastical History 3.4). The Annals of Ulster say that it was granted by Conall son of Comgall (Annals of Ulster 574), and Adomnán shows Columba staying in Britain with this King Conall soon after he arrived (Adomnán, Life of Columba 1.7).

Adomnán, ninth abbot of Iona, wrote Columba's Life about a century later. He tells of Columba's first journey to the fortress of the Pictish king Bridei, where the barred gates opened at the sign of the cross (Adomnán, Life of Columba 2.36), and of Columba ordaining Áedán as king on Iona at the command of an angel (Adomnán, Life of Columba 3.6). The Life closes with Columba's last day: he copied a psalter until he reached the end of a page, went to the church at midnight, and died before the altar while raising his hand to bless his monks (Adomnán, Life of Columba 3.24).

Bede notes what made Iona unusual. It was ruled by an abbot who was a priest and not a bishop, and the bishops of the whole province were subject to him; and its monks reckoned the date of Easter differently from the Roman church (Bede, Ecclesiastical History 3.4). In the next century King Oswald of Northumbria, who had been baptised among the Irish, asked their elders for a bishop and received Aidan, a monk of Iona (Bede, Ecclesiastical History 3.3). The difference over Easter came to a head at the Synod of Whitby.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Annals of Ulster enter Columba's voyage to Iona under 563, in the forty-second year of his age (Annals of Ulster 563), and the battle of Cúl Dreimne under 561 (Annals of Ulster 561); Adomnán says that he sailed about two years after that battle (Adomnán, Life of Columba 1.7). Bede, writing in 731, gives 565 and the ninth year of the Pictish king Bridei (Bede, Ecclesiastical History 3.4). The timeline follows the annals.

The same sources bear on his death. Adomnán gives him thirty-four years in Britain (Adomnán, Life of Columba 3.23) and says that he died at midnight as Sunday began (Adomnán, Life of Columba 3.24); the annals give the day as 9 June but enter it under 595 (Annals of Ulster 595). Counting thirty-four years from 563 gives 597, and 9 June fell on a Sunday in that year, which is why 597 is the date usually given.

Primary sources

Ecclesiastical History of the English People Bede · AD 731
3.4; 3.3

Life of Saint Columba Adomnán of Iona · c. AD 690–704
1.7; 2.36; 3.6; 3.24; 3.23

The Annals of Ulster Manuscripts of the late fifteenth and early sixteenth centuries, compiled from older annals
561; 563; 574; 595

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Iona
Who Columba
Threads Mission and Expansion, Monasticism and Religious Life

In context

GROWS OUT OF

Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672

LEADS TO

The Synod of Whitby AD 664 747

MISSION AND EXPANSION

The Conversion of the Nubian Kingdoms Before · c. AD 543–580 717

Gregory the Great and the Mission to the English After · AD 590–604 733

MONASTICISM AND RELIGIOUS LIFE

Benedict Writes His Rule Before · c. AD 530–550 704

The Founding of Cluny After · 11 September AD 910 807

← The Second Council of Constantinople Earlier · AD 553
→ The Visigoths Turn Catholic at Toledo Later · 8 May AD 589

COUNCILS AND THE CHRISTIAN EMPIRE

The Visigoths Turn Catholic at Toledo

8 May AD 589 · Firm date

At Toledo in 589 King Reccared and the Gothic bishops and nobles renounce Arianism for the Nicene faith. The king's profession says that the Holy Spirit proceeds from the Father and the Son, and the council orders the creed recited at every mass.



The Visigoths who ruled Spain had been Arian Christians since their conversion in the fourth century (Ulfilas Translates the Bible for the Goths) (Isidore, History of the Goths 7–8), beside a Catholic church that held the faith of Nicaea (Council of Toledo (589) tomus of Reccared). Gregory the Great, who knew Bishop Leander of Seville personally, relates that Leander brought the king's son Hermenegild to the Catholic faith, that the Arian king Leovigild had Hermenegild put to death, and that on his deathbed Leovigild commended his other son, Reccared I, to Leander's guidance (Gregory the Great, Dialogues 3.31). Reccared became king in 586 and adopted the Catholic faith at the very start of his reign (Isidore, History of the Goths 52–53). Gregory of Tours says that he first

made the bishops of both sides debate before him (Gregory of Tours, Histories 9.15).

On 8 May 589 the king met the bishops of Spain and Gaul at Toledo (Council of Toledo (589) opening and royal address). A written statement of his faith was read out. It confesses the Son as equal and coeternal with the Father and says that the Holy Spirit is to be confessed and preached as proceeding from the Father and the Son. The king presented the Goths, and the Sueves now subject to his kingdom, as an offering to God, accepted the four general councils, and set out the creeds of Nicaea and Constantinople and the definition of Chalcedon. He and Queen Baddo signed (Council of Toledo (589) tomus of Reccared). Gothic bishops, clergy and nobles then abjured Arianism in a series of anathemas, the third of which condemns anyone who does not believe that the Spirit proceeds from the Father and the Son (Council of Toledo (589) profession of the Gothic bishops, anathemas).

The second canon ordered that in every church of Spain, Gaul and Galicia the creed of Constantinople should be recited aloud at mass before the Lord's Prayer, after the custom of the Eastern churches (Council of Toledo (589) canon 2). Another canon forbade Jews to have Christian wives or concubines, to buy Christian slaves, or to hold public offices that gave them power to punish Christians (Council of Toledo (589) canon 14). Pope Gregory wrote to Leander of his joy at the king's conversion (Gregory the Great, Letters 1.43).

The creed of 381 says that the Spirit "proceedeth from the Father" (Niceno-Constantinopolitan Creed). The king's profession adds the Son, and a joint Orthodox and Catholic statement of 2003 calls it the earliest use of such language in a creed-like text; it adds that no clear record exists of how the word *Filioque* came to be inserted in the creed itself (Orthodox–Catholic Consultation, The Filioque (2003) part 2, Historical Considerations). From Spain, the statement says, the creed with the addition spread through Gaul (Orthodox–Catholic Consultation, The Filioque (2003) part 2, Historical Considerations). The same statement describes the clause as part of the ordinary teaching of the church for Catholics and most Protestants, and as an offence to Eastern Christians both for its theology and because it was added to the creed of an ecumenical council without ecumenical agreement (Orthodox–Catholic Consultation, The Filioque (2003)

introduction). The later quarrel is told under the Photian Schism and the Schism of 1054.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The acts date the council to the eighth day before the Ides of May in the fourth year of Reccared and the year 627 of the Spanish era (Council of Toledo (589) opening and royal address). The Spanish era runs 38 years ahead of the Christian era, so the day is 8 May 589. The acts and Isidore's history are paraphrased here from the Latin.

What is debated is the wording of the creed, not the date. The king's profession and the third anathema teach that the Spirit proceeds from the Father and the Son (Council of Toledo (589) tomus of Reccared) (Council of Toledo (589) profession of the Gothic bishops, anathemas). In the creed of Constantinople as the council recited it, the copies of the acts divide. The copy read here, a ninth-century manuscript from Corbie that holds a Frankish revision of the Spanish collection of canons, transcribed for the Monumenta Germaniae Historica, has "from the Father" only, both times the creed is given (Council of Toledo (589) creed of Constantinople, in the king's tomus and again in the bishops' profession). Alberto Ferreiro, "Toletum III / Toledo III", in the online *Lexikon der Konzilien* (konziliengeschichte.org, January 2025), reports that the edition of J. Vives prints "from the Father and the Son", that the critical edition of the *Hispana* treats those words as a later interpolation in the acts, and that some scholars place their first appearance in the creed at the Eighth Council of Toledo in 653. Ferreiro himself argues that the bishops of 589 had every reason to use them. The same entry notes that the complete acts carry the signature of Leander of Seville, fourth among the bishops, and a sermon he preached for the occasion. The manuscript read here names only the first bishop to sign, Masona of Mérida, and omits the sermon (Council of Toledo (589) signatures after the royal edict).

Primary sources

History of the Kings of the Goths, Vandals and Sueves Isidore of Seville · Soon after AD 621

7–8; 52–53

Acts of the Third Council of Toledo The Third Council of Toledo · 8 May AD 589
tomus of Reccared; opening and royal address; profession of the Gothic bishops, anathemas; canon 2; canon 14; creed of Constantinople, in the king's tomus and again in the bishops' profession; signatures after the royal edict

Dialogues Gregory the Great · c. AD 593
3.31

Histories (History of the Franks) Gregory of Tours · c. AD 575–594
9.15

Register of Letters Gregory the Great · AD 590–604
1.43

The Niceno-Constantinopolitan Creed Attributed to the Council of Constantinople · AD 381
ccel.org

The Filioque: A Church-Dividing Issue? North American Orthodox-Catholic Theological Consultation · 25 October 2003
part 2, Historical Considerations; introduction

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Toledo
Who Reccared I, Leander of Seville
Threads Creeds and Councils, East and West

In context

GROWS OUT OF

The First Council of Constantinople May AD 381 632
Ulfilas Translates the Bible for the Goths c. AD 341 606

LEADS TO

The Photian Schism AD 863–867 794
The Schism of 1054 16 July 1054 832

CREEDS AND COUNCILS

The Second Council of Constantinople Before · AD 553 721

The Synod of Whitby After · AD 664 747

EAST AND WEST

The Second Council of Constantinople Before · AD 553 721
The Iconoclast Controversy Begins After · AD 726–730 759

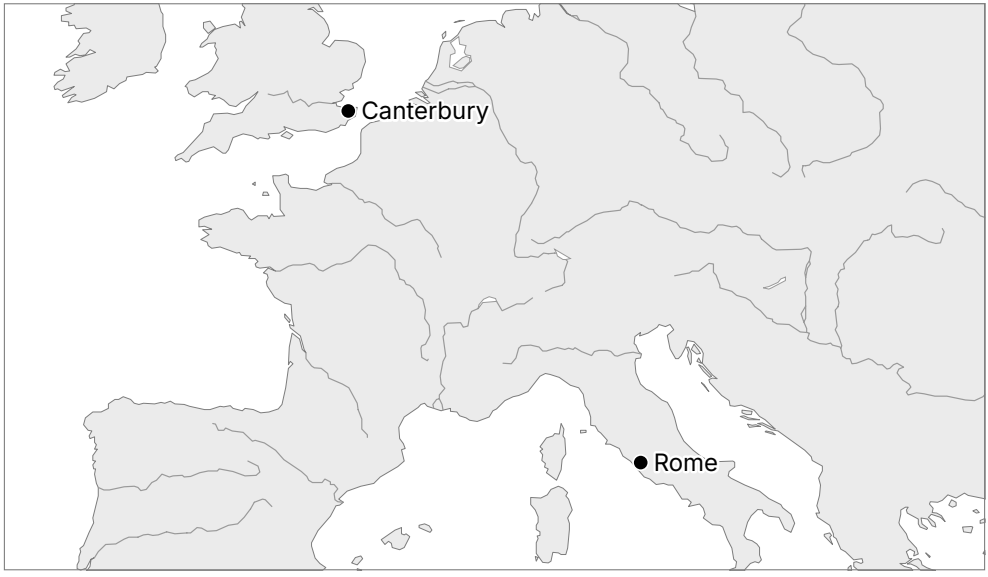
← Columba Founds Iona Earlier · AD 563
→ Gregory the Great and the Mission to the English Later · AD 590–604

COUNCILS AND THE CHRISTIAN EMPIRE

Gregory the Great and the Mission to the English

AD 590–604 · Firm date

Gregory I, a monk made pope against his will, governs the Roman church from 590 to 604, writes the Pastoral Rule, refuses the title of universal bishop and sends the monk Augustine to convert the English of Kent.



In 590 a plague killed the bishop of Rome, and the people chose the deacon Gregory to succeed him. Gregory I came from a senatorial family, had used his wealth to found six monasteries in Sicily and a seventh in Rome, and had served as the pope's representative at Constantinople. He wrote to the emperor asking not to be confirmed, and was seized and consecrated when he tried to hide (Gregory of Tours, Histories 10.1) (Bede, Ecclesiastical History 2.1). In his letters he mourns the quiet he has lost (Gregory the Great, Letters 1.5).

At the start of his episcopate he wrote the *Pastoral Rule* (Gregory the Great, Letters 5.49), on who should take up the care of souls, how a pastor should

live and how he should teach. It calls the government of souls "the art of arts" (Gregory the Great, Pastoral Rule introduction and 1.1). When the bishop of Constantinople used the title "universal", Gregory protested that no bishop should claim it (Gregory the Great, Letters 5.18), and he refused it for himself when the bishop of Alexandria addressed him as "Universal Pope": "my honour is the honour of the universal Church" (Gregory the Great, Letters 8.30). He styled himself instead "servant of the servants of God", as at the head of his letter to the missionaries (Bede, Ecclesiastical History 1.23).

Bede relates, as a tradition, that Gregory once saw English boys for sale in Rome and wished to go to their people himself (Bede, Ecclesiastical History 2.1). What his own letters show is an order, sent about 595 to his agent in Gaul, to buy English boys to be raised in monasteries (Gregory the Great, Letters 6.7). In 596 he sent Augustine of Canterbury, a monk of his own monastery, with a party of monks. They lost heart on the way, and Gregory wrote urging them on (Bede, Ecclesiastical History 1.23) (Gregory the Great, Letters 8.30). They landed on the Isle of Thanet. Aethelberht of Kent, king of Kent, whose Frankish wife Bertha was a Christian, heard them in the open air, allowed them to preach and gave them a house at Canterbury (Bede, Ecclesiastical History 1.25). The king was later baptised (Bede, Ecclesiastical History 1.26). Gregory told the bishop of Alexandria that more than ten thousand English had been baptised at one Christmas (Gregory the Great, Letters 8.30).

In 601 Gregory sent more helpers, the pallium for Augustine and a plan for two provinces of twelve bishops each (Bede, Ecclesiastical History 1.29). He urged the king to suppress idols and overthrow temples (Bede, Ecclesiastical History 1.32). After the party had left he sent different advice: the temples should be kept and turned into churches, and the old feasts replaced with Christian ones, since whoever climbs to the highest place "rises by degrees or steps, and not by leaps" (Bede, Ecclesiastical History 1.30). Augustine set his see in an old Roman church at Canterbury (Bede, Ecclesiastical History 1.33).

Gregory died in March 604. Bede, whose text gives the year as 605, calls him the apostle of the English (Bede, Ecclesiastical History 2.1). The later history of the church he founded is taken up under the Synod of Whitby.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Gregory of Tours, whose deacon was in Rome and saw the consecration, tells of the plague, the death of Pope Pelagius and Gregory's election under the fifteenth year of King Childebert, which is 590 (Gregory of Tours, Histories 10.1). Bede gives Gregory thirteen years, six months and ten days as pope, has him buried on 12 March in the second year of the emperor Phocas, and names the year as 605 (Bede, Ecclesiastical History 2.1); counted from 590 his own figures lead to March 604, which is the date generally accepted. The mission is dated by Gregory's letter to the monks, written on 23 July in the fourteenth year of the emperor Maurice and the fourteenth indiction, which is 596 (Bede, Ecclesiastical History 1.23), and by Bede's summary, which puts their arrival in 597 (Bede, Ecclesiastical History 5.24).

Primary sources

Histories (History of the Franks) Gregory of Tours · c. AD 575–594
10.1

Ecclesiastical History of the English People Bede · AD 731
2.1; 1.23; 1.25; 1.26; 1.29; 1.32; 1.30; 1.33; 5.24

Register of Letters Gregory the Great · AD 590–604
1.5; 5.49; 5.18; 8.30; 6.7

Pastoral Rule Gregory the Great · c. AD 590–591
introduction and 1.1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Canterbury
Who Gregory I, Augustine of Canterbury, Aethelberht of Kent
Threads Papacy and Church Order, Mission and Expansion

In context

GROWS OUT OF

Benedict Writes His Rule c. AD 530–550 704

The Council of Chalcedon October AD 451 681

LEADS TO

The Synod of Whitby AD 664 747

Boniface, Apostle to the Germans AD 719–754 755

PAPACY AND CHURCH ORDER

Jacob Baradaeus and the Syriac Orthodox Church Before · c. AD 542–578 712

The Synod of Whitby After · AD 664 747

MISSION AND EXPANSION

Columba Founds Iona Before · AD 563 725

The Church of the East Reaches China After · AD 635 739

← The Visigoths Turn Catholic at Toledo Earlier · 8 May AD 589
→ The Church of the East Reaches China Later · AD 635
TIMELINE

The Early Middle Ages

AD 600–1054

The Mediterranean world breaks apart. Islam rises, missionaries carry the faith to northern and eastern Europe and to China, and Greek East and Latin West drift toward schism.

Monasteries preserve learning and send out missionaries: Boniface to Germany, Ansgar to Scandinavia, Cyril and Methodius to the Slavs. The Church of the East reaches China. In Byzantium the controversy over icons is settled; in the West the papacy allies with the Franks. The mutual excommunications of 1054 mark the estrangement of Rome and Constantinople.

WHERE THIS ERA UNFOLDED



Beyond this map: Chang'an, Whitby, Jarrow, Birka, Thingvellir

EVENTS OF THIS ERA

The Church of the East Reaches China AD 635 739

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

The Synod of Whitby AD 664 747
The Third Council of Constantinople AD 680–681 751
Boniface, Apostle to the Germans AD 719–754 755
The Iconoclast Controversy Begins AD 726–730 759
Bede Completes His Ecclesiastical History AD 731 763
The Donation of Pepin and the Papal States AD 754–756 766
The Second Council of Nicaea Restores Icons AD 787 770
Charlemagne's Reform of Church and Learning AD 789 774
Charlemagne Is Crowned Emperor 25 December AD 800 778
Ansgar's Mission to Scandinavia AD 829–831 782
The Triumph of Orthodoxy 11 March AD 843 786
Cyril and Methodius among the Slavs AD 863–885 790
The Photian Schism AD 863–867 794
The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798
The Council of Constantinople Restores Photius November AD 879 – March 880 802
The Founding of Cluny 11 September AD 910 807
Otto I Is Crowned Emperor February AD 962 810
The Great Lavra and the Monastic Republic of Athos AD 963–972 814
The Baptism of Mieszko I of Poland AD 966 817
The Baptism of Rus' AD 988/989 821
Iceland Adopts Christianity by Law AD 999/1000 825
Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828
The Schism of 1054 16 July 1054 832

THE EARLY MIDDLE AGES

The Church of the East Reaches China

AD 635 · Estimated date

A monk named Aluoben (Alopen) brings Christian scriptures to the Tang capital Chang'an. In 638 the emperor Taizong licenses the teaching and has a monastery built. A stele of 781 tells the story.



The story of how the Church of the East, the church of the Persian empire (see the Church of the East Organises at Seleucia-Ctesiphon), came to China is told on a stone slab that its clergy set up in 781 (Xi'an Stele, date line and Syriac text). The slab calls their teaching *Jingjiao*, the "luminous religion" (Xi'an Stele, Chinese text, opening section).

According to the stele, a "most-virtuous" man named Aluoben, in older books Alopen or Olopun, came from the land it calls Da Qin, carrying sacred books. He reached Chang'an, the Tang capital, in 635. The emperor Taizong sent his minister Fang Xuanling out to the west to meet him and bring him in. The books were

translated in the imperial library, and the emperor inquired into the teaching of Aluoben in his private rooms (Xi'an Stele, Chinese text, on the year 635).

In the seventh month of 638 the emperor issued an edict, which the stele quotes. It begins:

> Right principles have no invariable name, holy men have no invariable station.

It says that Aluoben has brought books and images to the capital, that the teaching has been examined and found good for living things and for people, and that it is to be practised throughout the empire. A monastery was to be built in the Yining ward of the capital, with twenty-one monks (Xi'an Stele, Chinese text, edict of 638). A collection of Tang state documents completed in 961 preserves the same edict under the same date, in slightly different words. There Aluoben is a "Persian monk", and a further edict of 745 orders the "Persian monasteries" renamed after Da Qin, because the teaching had come from there in the first place (Tang Huiyao 49, Da Qin monasteries).

The stele opens with a summary of the faith: one God, three in one, who made the world; a Messiah born of a virgin in Da Qin; twenty-seven sacred books; baptism with water; the sign of the cross; prayer facing east, seven times a day (Xi'an Stele, Chinese text, opening section). It goes on to say that under the next emperor monasteries were founded in every prefecture, that Buddhists spoke against the teaching in 699 and that it was mocked in the capital in 713, and that the emperor Xuanzong restored it to favour (Xi'an Stele, Chinese text, reigns of Gaozong to Xuanzong).

The stone is dated twice: in Chinese to the second year of Jianzhong, 781, and in Syriac to the year 1092 of the Greeks, in the time of the patriarch of the Church of the East. The priest who set it up was the son of a priest from Balkh (Xi'an Stele, date line and Syriac text). It shows a church that had come to China from Persia, not from Rome or Constantinople, and that lived there under imperial licence for a century and a half.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The stele dates Aluoben's arrival to the ninth year of the Zhenguan era, which is AD 635, and the emperor's edict to the seventh month of the twelfth year, 638

(Xi'an Stele, Chinese text, on the year 635) (Xi'an Stele, Chinese text, edict of 638). The stele was cut in 781, 146 years after the arrival, and the year 635 rests on it alone. The year of the edict does not: a collection of Tang state documents, completed in 961 from compilations made under the Tang, gives the same edict under the same month and year (Tang Huiyao 49, Da Qin monasteries). That edict says that Aluoben had already come to the capital, so the arrival falls in 638 at the latest.

Primary sources

The Xi'an Stele Text composed by the monk Jingjing (Adam) · AD 781
date line and Syriac text; Chinese text, opening section; Chinese text, on the year 635; Chinese text, edict of 638; Chinese text, reigns of Gaozong to Xuanzong

Tang Huiyao (Institutional History of the Tang) Compiled by Wang Pu · Presented AD 961, from two earlier compilations made under the Tang
49, Da Qin monasteries

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Chang'an
Who Alopen, Taizong
Threads Mission and Expansion

In context

GROWS OUT OF

The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656

LEADS TO

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907
Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921
Matteo Ricci at the Court of Beijing 24 January 1601 1142

MISSION AND EXPANSION

Gregory the Great and the Mission to the English Before · AD 590–604 733
Boniface, Apostle to the Germans After · AD 719–754 755

← Gregory the Great and the Mission to the English Earlier · AD 590–604
→ Jerusalem Surrenders to the Caliph Umar Later · AD 637/638

THE EARLY MIDDLE AGES

Jerusalem Surrenders to the Caliph Umar

AD 637/638 · Estimated date

Later Christian and Muslim historians tell how Jerusalem, after a siege, was yielded on terms to the caliph Umar; the Christian account names the patriarch Sophronius. One Muslim historian quotes the written guarantee given to its people and churches.



At Christmas 634 Sophronius, patriarch of Jerusalem, could not lead his people to Bethlehem for the feast. He preached inside the city instead, and the sermon survives. The congregation, he said, was held at home not by chains but by fear of the Saracens. They were like Adam shut out of paradise, except that the sword barring the way was a Saracen one. The "godless Saracens" held Bethlehem and threatened death to anyone who left the walls. He told his hearers that the invaders were a punishment for sin, and that if they mended their lives they would see the "Ishmaelite sword" blunted (Sophronius, Christmas Sermon pp. 506–508, 514–515).

The surrender itself is described here from later writers. Theophanes, a Byzantine monk writing about 810, says that Umar besieged the holy city for two years and took it by agreement, Sophronius receiving a pledge of safety for all Palestine. Umar entered in dirty garments of camel hair and asked for the site of Solomon's temple, to make it a place of prayer. Sophronius, in this account, quoted the Gospel's words about the "abomination of desolation" standing in the holy place (Matthew 24:15), and persuaded the caliph to wear a garment he offered until his own was washed. The patriarch died soon afterwards (Theophanes, Chronicle AM 6127 (p. 339)).

The Muslim accounts were written down later still. Al-Baladhuri, who died in 892, reports that the people of the city asked to capitulate on the same terms as the cities of Syria, on condition that Umar make the agreement in person; Umar came, confirmed the terms and "gave them a written statement" (al-Baladhuri, Conquest of the Lands pp. 213–214). Al-Tabari, who died in 923, quotes such a document. In it Umar, as Commander of the Faithful, grants the people of Aelia (the Roman name of Jerusalem) safety for themselves, their property, their churches and their crosses. The churches are not to be occupied or pulled down, and no one is to be forced in matters of religion. No Jew is to live in the city with them. They are to pay the poll tax as other cities do and to expel the Byzantines, and those who wish to leave with the Byzantines may go in safety. Four witnesses are named (al-Tabari, History I, pp. 2405–2406).

This text is known as the assurance or covenant of Umar. It comes down through al-Tabari, nearly three centuries after the event; he gives it on the word of two earlier transmitters, Khalid and Ubada (al-Tabari, History I, pp. 2405–2406). The Christian and Muslim accounts agree that the city was not stormed but yielded on terms. Of the three, it is the document in al-Tabari that says the churches were to be left to the Christians.

Jerusalem thus passed out of the rule of a Christian emperor, three centuries after Constantine had built the Church of the Holy Sepulchre there.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

None of the sources cited here for the surrender was written at the time, and they disagree. Theophanes puts the whole story under the year of the world 6127 (AD

634/635) but says that the siege lasted two years (Theophanes, Chronicle AM 6127 (p. 339)). The document quoted by al-Tabari is dated to year 15 of the Hijra (AD 636/637), and he adds another report that puts the conquest in the fourth month of year 16, the spring of 637 (al-Tabari, History I, pp. 2406–2408). Al-Baladhuri has the siege under way in year 16 and the surrender in year 17, AD 638 (al-Baladhuri, Conquest of the Lands pp. 213–214).

Sophronius's Christmas sermon shows the city cut off from Bethlehem (Sophronius, Christmas Sermon pp. 506–508, 514–515). Its editor accepted the date 25 December 634, which M. J. de Goeje had proposed, because the sermon's heading says the feast fell on a Sunday, and he placed the sermon before the siege of the city (H. Usener, "Weihnachtspredigt des Sophronios", *Rheinisches Museum für Philologie* 41, 1886, pp. 500–501). The Muslim dates put the surrender between 636 and 638; this entry gives 637/638.

Primary sources

Scripture
Matthew 24:15

Christmas Sermon of 634 Sophronius of Jerusalem · 25 December AD 634
pp. 506–508, 514–515

Chronicle (Chronographia) Theophanes the Confessor · c. AD 810–814
AM 6127 (p. 339)

The Conquest of the Lands (Futuh al-Buldan) al-Baladhuri · Before AD 892
pp. 213–214

History of the Prophets and Kings al-Tabari · Completed c. AD 915
I, pp. 2405–2406; I, pp. 2406–2408

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem
Who Sophronius, Umar
Threads Church and State

In context

GROWS OUT OF

The Church of the Holy Sepulchre Is Dedicated AD 335 602

LEADS TO

The First Crusade 1095–1099 849

CHURCH AND STATE

Justinian Builds Hagia Sophia Before · 27 December AD 537 708

The Iconoclast Controversy Begins After · AD 726–730 759

← The Church of the East Reaches China Earlier · AD 635
→ The Synod of Whitby Later · AD 664

THE EARLY MIDDLE AGES

The Synod of Whitby

AD 664 · Firm date

At Hilda's monastery of Whitby, King Oswiu of Northumbria hears the Irish and the Roman parties argue over the date of Easter and decides for Rome, citing Peter's keys. Bishop Colman and his followers leave for Iona and Ireland.



For thirty years the bishops of the Northumbrians had been Irish (Bede, Ecclesiastical History 3.26); Aidan, the first of them, and Colman, the third, had been sent from Iona (Bede, Ecclesiastical History 5.22) (Bede, Ecclesiastical History 4.4). They reckoned Easter differently from Rome and from the church of Kent at Canterbury. Bede says that King Oswiu, taught by the Irish, kept one Easter while his queen Eanfled, brought up in Kent, kept another, so that in some years the king had finished the fast and was feasting while the queen was still keeping Palm Sunday. Under Bishop Colman the dispute sharpened, and it extended to the shape of the clerical tonsure (Bede, Ecclesiastical History 3.25).

A synod was called at Streanaeshalch, the monastery ruled by Abbess Hilda, which is identified with Whitby. Oswiu and his son Alchfrid attended. For the Irish usage stood Colman and his clergy, with Hilda and her community and Bishop Cedd, who interpreted. For the Roman stood Agilbert, bishop of the West Saxons, his priest Agatho, the deacon James, and Wilfrid, abbot of Ripon, who spoke for Agilbert because he could do so in English (Bede, Ecclesiastical History 3.25).

Bede gives the speeches at length. Oswiu opened by saying that those who serve one God should keep one rule. Colman said that he kept the Easter he had received from his elders, that it went back to the apostle John, and that Columba and his successors had kept it. Wilfrid answered that the Easter he kept was observed at Rome, where Peter and Paul were buried, and throughout the world, and that only the Irish, the Picts and the Britons stood against it. He ended with the words of Christ to Peter (Matthew 16:18–19). The king asked Colman whether those words had truly been spoken to Peter and whether anything like them had been said to Columba. On Colman's answer he declared that he would not oppose the keeper of the keys,

> lest haply when I come to the gates of the kingdom of Heaven, there should be none to open them.

All present gave their assent (Bede, Ecclesiastical History 3.25). Stephen of Ripon, writing in Wilfrid's own monastery, tells it more briefly: Wilfrid appeals to the council of Nicaea and its nineteen-year cycle, and the king, smiling, asks who is greater in the kingdom of heaven, Columba or Peter (Stephen of Ripon, Life of Wilfrid 10).

Colman would not change. He left with the Irish monks of Lindisfarne and about thirty English ones, went first to Iona and then founded monasteries in the west of Ireland (Bede, Ecclesiastical History 3.26) (Bede, Ecclesiastical History 4.4). Tuda, who followed him as bishop of the Northumbrians, kept the Roman Easter and tonsure (Bede, Ecclesiastical History 3.26). Bede, who took the Roman side and still wrote warmly of the Irish teachers' poverty and zeal, records that Iona itself adopted the Roman reckoning in 716 (Bede, Ecclesiastical History 3.26) (Bede, Ecclesiastical History 5.22). The decision aligned the Northumbrian church with Rome and with the churches of southern England.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Bede gives the year: the debate took place in AD 664, the twenty-second year of King Oswiu and the thirtieth year since Irish bishops had first come to the Northumbrians (Bede, Ecclesiastical History 3.26). Neither Bede nor Stephen gives the month (Bede, Ecclesiastical History 3.25) (Stephen of Ripon, Life of Wilfrid 10). Stephen wrote in the years after Wilfrid's death in 709, and Bede finished his History in 731, so that the two accounts were written about fifty and nearly seventy years after the synod.

Primary sources

Scripture

Matthew 16:18–19

Ecclesiastical History of the English People Bede · AD 731
3.26; 5.22; 4.4; 3.25

Life of Bishop Wilfrid Stephen of Ripon (Eddius Stephanus) · c. AD 710–720
10

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Whitby
Who Hilda of Whitby, Wilfrid, Colman of Lindisfarne, Oswiu
Threads Creeds and Councils, Papacy and Church Order

In context

GROWS OUT OF

Gregory the Great and the Mission to the English AD 590–604 733
Columba Founds Iona AD 563 725

LEADS TO

Bede Completes His Ecclesiastical History AD 731 763

CREEDS AND COUNCILS

The Visigoths Turn Catholic at Toledo Before · 8 May AD 589 728

The Third Council of Constantinople After · AD 680–681 751

PAPACY AND CHURCH ORDER

Gregory the Great and the Mission to the English Before · AD 590–604 733

Boniface, Apostle to the Germans After · AD 719–754 755

← Jerusalem Surrenders to the Caliph Umar Earlier · AD 637/638
→ The Third Council of Constantinople Later · AD 680–681

THE EARLY MIDDLE AGES

The Third Council of Constantinople

AD 680–681 · Firm date

A council called by the emperor Constantine IV defines that Christ has two wills and two operations, divine and human, never opposed. It condemns the teaching of one will and those who had upheld it, among them four patriarchs of Constantinople and Pope Honorius.



The Council of Chalcedon had taught that Christ is one person in two natures. In the seventh century a further question divided the churches of the empire: whether Christ had one will and one "operation", or two. At the opening session the Roman legates said that for some forty-six years bishops of Constantinople, Sergius, Pyrrhus, Paul and Peter, with Cyrus of Alexandria, had taught one will and one operation; their opponents answered that they had this teaching from the councils and the fathers, from those same bishops, and from Honorius, a former pope of Rome (Council of Constantinople (680–681), session 1).

The teaching had been resisted before. Theophanes relates that the monk Maximus debated the deposed patriarch Pyrrhus in Africa and then went to Rome, where he urged Pope Martin to hold a synod; it affirmed two wills in Christ. The emperor Constans II had Martin and Maximus brought to Constantinople and exiled, and had Maximus's tongue cut out and his hand cut off (Theophanes, Chronicle AM 6121 (pp. 331–332)) (Theophanes, Chronicle AM 6160 (pp. 351–352)).

Constans's son Constantine IV changed course and asked Rome to send delegates (Theophanes, Chronicle AM 6160 (pp. 351–352)) (Theophanes, Chronicle AM 6171–6172 (pp. 359–360)) (Liber Pontificalis Agatho (ed. Duchesne, vol. 1, pp. 350–354)). Pope Agatho sent bishops, priests and monks with two letters, his own and one from a Roman synod of 125 bishops (Council of Constantinople (680–681), session 1) (Liber Pontificalis Agatho (ed. Duchesne, vol. 1, pp. 350–354)). His letter sets out the doctrine of "two natural wills, and two natural operations" and claims that the Roman church "has never erred from the path of the apostolic tradition" (Council of Constantinople (680–681), letter of Agatho). The legates reached the capital in November 680. The council sat in the hall of the palace called the Trullus, with the emperor presiding. Macarius, patriarch of Antioch, who would not give up the doctrine of one will, was deposed (Liber Pontificalis Agatho (ed. Duchesne, vol. 1, pp. 350–354)).

At its thirteenth session the council condemned Sergius, Cyrus, Pyrrhus, Paul, Peter and Theodore of Pharan, and with them Honorius, "because of what we found written by him to Sergius, that in all respects he followed his view" (Council of Constantinople (680–681), session 13). Its definition repeats the faith of Chalcedon and adds that there are in Christ

> two natural wills and two natural operations indivisibly, inconvertibly, inseparably, inconfusedly.

The human will is not opposed to the divine but follows it, as in the saying "not to do my own will, but the will of him who sent me" (John 6:38) (Council of Constantinople (680–681), definition of faith). The bishops told the emperor that "Peter spoke through Agatho", and addressed the pope as bishop of "the first see of the Universal Church" (Council of Constantinople (680–681), address to the emperor) (Council of Constantinople (680–681), letter to Agatho).

Theophanes counts 289 bishops and calls this the sixth ecumenical council (Theophanes, Chronicle AM 6171–6172 (pp. 359–360)). Both the Greek East and the Latin West received it as such: a council at Constantinople in 692 confirmed its faith (Council in Trullo canon 1), and the Catholic Church cites it under the same title (Catechism of the Catholic Church 475).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Scripture

John 6:38

Acts of the Third Council of Constantinople The Third Council of Constantinople · November AD 680 – September 681
session 1; letter of Agatho; session 13; definition of faith; address to the emperor; letter to Agatho

Chronicle (Chronographia) Theophanes the Confessor · c. AD 810–814
AM 6121 (pp. 331–332); AM 6160 (pp. 351–352); AM 6171–6172 (pp. 359–360)

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
Agatho (ed. Duchesne, vol. 1, pp. 350–354)

Canons of the Council in Trullo The Council in Trullo (Quinisext Council) · AD 692
canon 1

Catechism of the Catholic Church 1992
475

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About this event

Where Constantinople
Who Maximus the Confessor, Agatho, Constantine IV
Threads Creeds and Councils

In context

GROWS OUT OF

The Second Council of Constantinople AD 553 721

LEADS TO

The Second Council of Nicaea Restores Icons AD 787 770

CREEDS AND COUNCILS

The Synod of Whitby Before · AD 664 747

The Second Council of Nicaea Restores Icons After · AD 787 770

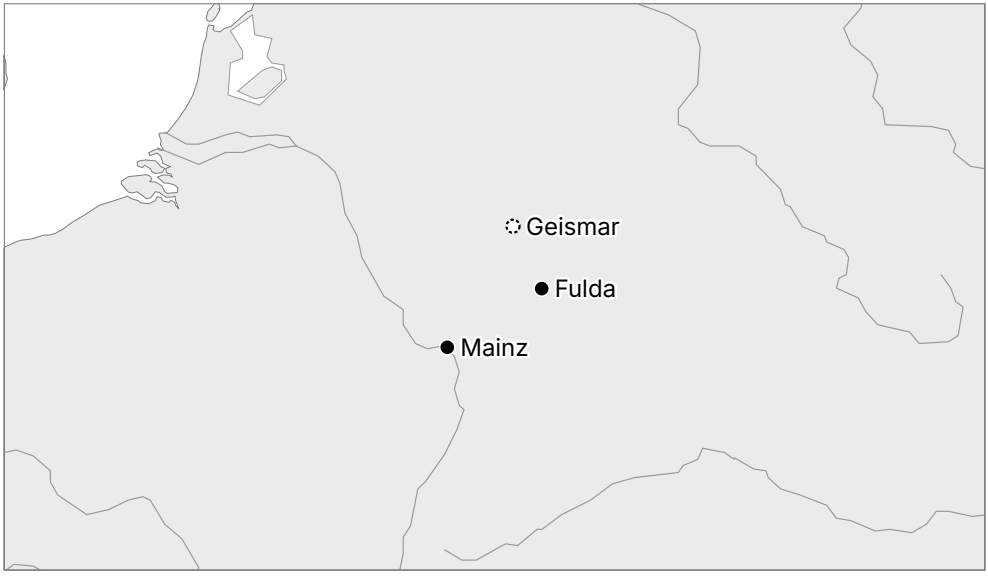
← The Synod of Whitby Earlier · AD 664
→ Boniface, Apostle to the Germans Later · AD 719–754

THE EARLY MIDDLE AGES

Boniface, Apostle to the Germans

AD 719–754 · Estimated date

The English monk Winfrid, renamed Boniface, is sent by Pope Gregory II to preach east of the Rhine. He fells the sacred oak at Geismar, founds bishoprics and the abbey of Fulda, reforms the Frankish church under Roman authority, and is killed in Frisia.



Winfrid, as Willibald says he was first called, was an English monk of the monastery of Nursling, near Winchester (Willibald, Life of Boniface 2 (p. 33)) (Willibald, Life of Boniface 5–6 (pp. 47–57)). He travelled to Rome (Willibald, Life of Boniface 5–6 (pp. 47–57)), and on 15 May 719 Pope Gregory II gave him a written commission to preach to the peoples still held by paganism and to baptize by the Roman rite (Boniface, Letters Tangl 12). The letter already calls him Boniface. Willibald, who wrote his Life within a few years of his death, says that he worked first in Thuringia, then for three years under Willibrord in Frisia, then in Hesse (Willibald, Life of Boniface 5–6 (pp. 47–57)).

In 722 the pope called him back and consecrated him bishop on 30 November (Willibald, Life of Boniface 6 (pp. 60–62)). Boniface swore on the tomb of Peter to uphold the Catholic faith and its unity, to be loyal in all things to Peter, to the pope and to the good of his church, to have no communion with bishops who lived against the rules of the fathers, and to correct them or report them to the pope (Boniface, Letters Tangl 16). Gregory commended him to the Frankish ruler Charles Martel, under whose protection he returned to Hesse (Willibald, Life of Boniface 6 (pp. 60–62)).

There, Willibald says, many still sacrificed to trees and springs. At Geismar Boniface set about felling an oak of great size which the pagans called by the name of Jupiter. A crowd stood by cursing him. When he had cut only a little way, the tree crashed down as if blown from above and broke into four pieces, and those who had cursed believed. From the timber he built an oratory dedicated to Peter (Willibald, Life of Boniface 6 (pp. 63–64)). The papal chronicle of the time says in a single sentence that Gregory, through Bishop Boniface, preached the word of salvation in Germany and turned that people to Christ (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, p. 397)).

Pope Gregory III sent him the pallium of an archbishop. He divided Bavaria into four dioceses (Willibald, Life of Boniface 6–7 (pp. 67–71)), and in 742 reported to Pope Zacharias that he had founded three more sees and that the Franks had held no synod for more than eighty years (Boniface, Letters Tangl 50). Under Charles's sons Carloman and Pepin he held synods to restore the canons, and he was given the see of Mainz (Willibald, Life of Boniface 8 (pp. 74–78)). In 751 he told the pope of a monastery he had founded in the forest by the river Fulda, under the Rule of Benedict, where he wished to be buried (Boniface, Letters Tangl 86 and 89).

In old age he appointed his disciple Lul to succeed him and went back to Frisia. On the morning he had set for confirming the newly baptized, an armed band attacked his camp by the river Bordne, the Boorne in Friesland. He forbade his companions to fight, and they were killed with him. The attackers broke open his chests looking for gold and found books (Willibald, Life of Boniface 8 (pp. 74–78)) (Willibald, Life of Boniface 8 (pp. 82–85)). His body was taken by way of Utrecht and Mainz to Fulda (Willibald, Life of Boniface 8 (pp. 88–91)).

His oath and his letters to four popes bound the churches he founded, and the Frankish church he helped to reform, to the see of Rome.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The mission begins with the letter of Gregory II, dated 15 May in the third year of the emperor Leo and the second indiction, which is 719 (Boniface, Letters Tangl 12). The oath of consecration is dated to Leo's sixth year and the sixth indiction, 722 (Boniface, Letters Tangl 16), and Willibald gives the day, 30 November (Willibald, Life of Boniface 6 (pp. 60–62)). Willibald does not date the felling of the oak; he places it after Boniface's return to Hesse, so in 723 or soon after.

For the death Willibald gives 5 June in the year of the incarnation 755, the eighth indiction (Willibald, Life of Boniface 8 (pp. 88–91)). The tradition of Fulda gives 754, and the Royal Frankish Annals also enter the martyrdom under 754 (Royal Frankish Annals, year 754). G. W. Robinson, in the notes to his translation (*The Life of Saint Boniface by Willibald*, 1916, p. 91), records that M. Tangl's arguments for 754 had won very general acceptance, though he himself was not convinced. This entry follows the majority.

Primary sources

Life of Saint Boniface Willibald · c. AD 755–768
2 (p. 33); 5–6 (pp. 47–57); 6 (pp. 60–62); 6 (pp. 63–64); 6–7 (pp. 67–71); 8 (pp. 74–78); 8 (pp. 82–85); 8 (pp. 88–91)

Letters of Boniface Boniface and his correspondents · AD 716–754
Tangl 12; Tangl 16; Tangl 50; Tangl 86 and 89

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
Gregory II (ed. Duchesne, vol. 1, p. 397)

Royal Frankish Annals c. AD 787–829
year 754

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Geismar, Fulda, Mainz

Who Boniface, Gregory II
Threads Mission and Expansion, Papacy and Church Order

In context

GROWS OUT OF

Gregory the Great and the Mission to the English AD 590–604 733

LEADS TO

Charlemagne's Reform of Church and Learning AD 789 774

Ansgar's Mission to Scandinavia AD 829–831 782

MISSION AND EXPANSION

The Church of the East Reaches China Before · AD 635 739

Ansgar's Mission to Scandinavia After · AD 829–831 782

PAPACY AND CHURCH ORDER

The Synod of Whitby Before · AD 664 747

The Donation of Pepin and the Papal States After · AD 754–756 766

← The Third Council of Constantinople Earlier · AD 680–681
→ The Iconoclast Controversy Begins Later · AD 726–730

THE EARLY MIDDLE AGES

The Iconoclast Controversy Begins

AD 726–730 · Estimated date

The emperor Leo III moves against religious images, and the patriarch Germanus resigns rather than consent. John of Damascus writes in their defence from outside the empire. In 754 a council under Leo's son condemns images as contrary to the doctrine of Christ.



Nearly everything known about the first moves against images comes from their defenders. The fullest narrative used here, by the monk Theophanes, was written about 810. The Roman *Liber Pontificalis* is closer in time but far from the capital. The iconoclasts' own case is given here from the definition of their council of 754, which survives because the council of 787 had it read out in order to refute it (Council of Nicaea (787), session 6).

According to Theophanes, the emperor Leo III began to speak of removing the holy icons about 725. When an eruption threw up a new island in the sea between Thera and Therasia in the summer of 726, Leo took it as a sign in his own favour

and pressed harder. When his officers took down the image of Christ above the great Chalke gate in Constantinople, a crowd killed some of them, and many were punished with mutilation, flogging and exile (Theophanes, Chronicle AM 6217–6218 (pp. 404–405)). The Roman account says that Leo ordered that no image of any saint, martyr or angel be kept, that Pope Gregory II refused, and that in the capital images were burned and those who resisted were executed or maimed (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, pp. 404–405)) (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, p. 409)).

On 7 January 730 Leo called the patriarch Germanus before a council of state and asked him to sign against the icons. Germanus answered that he could make no change in the faith without an ecumenical council, laid down his vestment of office and withdrew. His assistant Anastasius replaced him on 22 January (Theophanes, Chronicle AM 6221 (pp. 407–409)).

John of Damascus, a monk whom Theophanes places at Damascus in Syria (Theophanes, Chronicle AM 6221 (pp. 407–409)), a land that had passed under Arab rule a century before (Theophanes, Chronicle AM 6127 (p. 339)), wrote three treatises in reply. Before the incarnation, he argued, God could not be depicted; now that God has been seen in the flesh, he may be. "I do not worship matter, I worship the God of matter, who became matter for my sake." Worship in the full sense, *latreia*, belongs to God alone; the honour paid to an image is of another kind (John of Damascus, On the Divine Images 1 (pp. 9–10, 15–16)). He added that "kings have no call to make laws in the Church" (John of Damascus, On the Divine Images 2 (pp. 69–70)).

In 754 Leo's son Constantine V gathered 338 bishops at the palace of Hieria. No one came from Rome, Alexandria, Antioch or Jerusalem (Theophanes, Chronicle AM 6245 (pp. 427–428)). The council called itself the seventh ecumenical. It reasoned that a picture of Christ must either claim to show his divinity, which cannot be drawn, or show his humanity alone and so divide him; the only true image he left was the bread and wine of the Eucharist. It ordered images removed from the churches, upheld the intercession of Mary and the saints, and forbade officials to seize church vessels on the pretext of destroying images. It ended by cursing Germanus and "Mansur", John of Damascus (Council of Hieria (754), definition).

The decision of 754 was reversed at the Second Council of Nicaea Restores Icons, and the question was finally closed at the Triumph of Orthodoxy.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Theophanes says that Leo "began to speak" of removing the icons in the year of the world 6217 (AD 724/725). He puts the volcanic eruption that hardened the emperor's mind in the summer of the ninth indiction, which is 726, and the meeting at which Germanus resigned on 7 January of the thirteenth indiction, which is 730 (Theophanes, Chronicle AM 6217–6218 (pp. 404–405)) (Theophanes, Chronicle AM 6221 (pp. 407–409)). The Roman Life of Gregory II speaks of imperial orders against images reaching Italy but gives them no date (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, pp. 404–405)).

The two fixed points are therefore 726 and January 730. These sources do not preserve the text of any edict, and whether Leo issued a formal decree in 726 or only acted publicly in 730 cannot be settled from them.

Primary sources

Acts of the Second Council of Nicaea The Second Council of Nicaea · Autumn AD 787
session 6

Chronicle (Chronographia) Theophanes the Confessor · c. AD 810–814
AM 6217–6218 (pp. 404–405); AM 6221 (pp. 407–409); AM 6127 (p. 339); AM 6245 (pp. 427–428)

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
Gregory II (ed. Duchesne, vol. 1, pp. 404–405); Gregory II (ed. Duchesne, vol. 1, p. 409)

Three Treatises on the Divine Images John of Damascus · c. AD 730
1 (pp. 9–10, 15–16); 2 (pp. 69–70)

Definition of the Council of Hieria The Council of Hieria · AD 754
definition

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople
Who Leo III the Isaurian, John of Damascus, Germanus I
Threads Temple and Worship, Church and State, East and West

In context

LEADS TO

The Donation of Pepin and the Papal States AD 754–756 766

The Second Council of Nicaea Restores Icons AD 787 770

TEMPLE AND WORSHIP

Justinian Builds Hagia Sophia Before · 27 December AD 537 708

The Second Council of Nicaea Restores Icons After · AD 787 770

CHURCH AND STATE

Jerusalem Surrenders to the Caliph Umar Before · AD 637/638 743

The Donation of Pepin and the Papal States After · AD 754–756 766

EAST AND WEST

The Visigoths Turn Catholic at Toledo Before · 8 May AD 589 728

Charlemagne Is Crowned Emperor After · 25 December AD 800 778

← Boniface, Apostle to the Germans Earlier · AD 719–754
→ Bede Completes His Ecclesiastical History Later · AD 731

THE EARLY MIDDLE AGES

Bede Completes His Ecclesiastical History

AD 731 · Firm date

At Wearmouth-Jarrow the monk Bede finishes a history of the English church in five books, dated by years from the birth of Christ and built on named sources. He lists his other works, mostly on Scripture, and dies four years later while translating John's Gospel.



Bede tells his own story in a few lines at the end of his History. He was born on the lands of the twin monastery of Wearmouth and Jarrow in Northumbria, given to it at the age of seven, ordained deacon at nineteen and priest at thirty, and spent his whole life there. "I always took delight in learning, or teaching, or writing" (Bede, Ecclesiastical History 5.24).

In 731 he finished the *Ecclesiastical History of the English People* in five books, from the Roman invasions to his own day (Bede, Ecclesiastical History 5.23) (Bede, Ecclesiastical History 5.24). The preface, addressed to King Ceolwulf of Northumbria, names his informants so that readers may know what he rests on.

Abbot Albinus, who had been trained at Canterbury, supplied what was known of Kent. The priest Nothelm searched the archives of the Roman church and brought back letters of Pope Gregory. Bishop Daniel wrote from Wessex, and monks of several houses supplied more. Bede asks that if anything is found untrue the blame not be laid on him, since he has set down what common report gave him (Bede, Ecclesiastical History preface). He dates events by the year of the Lord's incarnation, as when he places the Synod of Whitby in 664 (Bede, Ecclesiastical History 3.26).

The History is one item in a long list. Bede appends a catalogue of what he had written since becoming a priest, and most of it is commentary on Scripture drawn from the fathers: on Genesis, Samuel, Kings, Proverbs, the Song of Songs, Ezra and Nehemiah, Mark, Luke, Acts, the Catholic Epistles and Revelation. There are also homilies, lives of saints, a history of his abbots, hymns, and books on the reckoning of time (Bede, Ecclesiastical History 5.24).

His pupil Cuthbert describes his death. Short of breath from before Easter, Bede went on teaching and dictating. He was turning the Gospel of John into English "for the benefit of the Church of God" and had reached the sixth chapter (John 6:9). On the eve of the Ascension the boy who was writing for him said that one sentence remained. Bede dictated it, and when the boy said it was written he answered, "thou hast said truly, it is finished". He died on the floor of his cell, singing the *Gloria Patri* (Cuthbert, Letter on the Death of Bede pp. xl–xliii).

The History is a principal narrative source for the conversion of the English and for the church in Britain in the seventh century, and its author's care in naming where his information came from is one reason it can still be weighed.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Bede closes his narrative with the state of Britain "in the 731st year of our Lord" (Bede, Ecclesiastical History 5.23), and says in the note on his own life that he has written down to his fifty-ninth year (Bede, Ecclesiastical History 5.24). The dedication shows that an earlier draft had already been sent to King Ceolwulf (Bede, Ecclesiastical History preface).

For his death Cuthbert gives the eve of the Ascension and says that the feast fell on 26 May (Cuthbert, Letter on the Death of Bede pp. xl–xliii). That was so in 735, the year usually given; the letter itself does not state the year.

Primary sources

Scripture
John 6:9

Ecclesiastical History of the English People Bede · AD 731
5.24; 5.23; preface; 3.26

Letter on the Death of Bede Cuthbert, monk of Jarrow · c. AD 735
pp. xl–xliii

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jarrow
Who Bede
Threads Scripture and Canon

In context

GROWS OUT OF

The Synod of Whitby AD 664 747

LEADS TO

Charlemagne's Reform of Church and Learning AD 789 774

SCRIPTURE AND CANON

African Councils List the Books of Scripture Before · AD 393–397 648

Charlemagne's Reform of Church and Learning After · AD 789 774

← The Iconoclast Controversy Begins Earlier · AD 726–730
→ The Donation of Pepin and the Papal States Later · AD 754–756

THE EARLY MIDDLE AGES

The Donation of Pepin and the Papal States

AD 754–756 · Firm date

Threatened by the Lombards and unaided by the emperor, Pope Stephen II crosses the Alps to the Frankish king Pepin. Pepin defeats the Lombards and gives Ravenna and its cities not to the emperor but to St Peter, making the pope a ruler of territory.



When Stephen II became pope in 752 the Lombard king Aistulf held Ravenna, the centre of the emperor's province in Italy, and was pressing on Rome. Stephen's Roman biographer says that Aistulf demanded a yearly tax of one gold coin a head from the Romans. An envoy came from the emperor at Constantinople with orders for Aistulf, and nothing followed; Stephen wrote to the emperor again, asking him to come and free Italy. Seeing that no help would come from the empire, Stephen wrote in secret to Pepin, king of the Franks (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 441–444)).

In October 753 the pope left Rome, and on 6 January 754 Pepin met him near the royal estate of Ponthion. The king dismounted, bowed to the ground and walked beside the pope's horse like a groom. Stephen begged him in tears to take up the cause of St Peter and of the Roman state, and Pepin swore to restore the exarchate of Ravenna and the rights and places of that state (Liber Pontificalis Stephen II (Duchesne 1, pp. 447–448; English in Thatcher and McNeal, no. 44)). At Saint-Denis the pope anointed Pepin and his two sons as kings of the Franks, and at Quierzy the Frankish nobles agreed to the campaign (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 445–448)) (Royal Frankish Annals, years 754–755).

Pepin forced the Alpine passes and shut Aistulf up in Pavia. Aistulf swore to hand back Ravenna and other cities, then broke his word and besieged Rome for three months. Pepin came again in 756 (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 450–453)) (Royal Frankish Annals, year 756). An envoy of the emperor reached him near Pavia and asked that Ravenna and the cities of the exarchate be returned to imperial rule. Pepin refused. He had gone to war, he swore, for no man's favour but for love of St Peter and the pardon of his sins (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 452–453)).

Aistulf yielded. Pepin issued a written donation of the cities to St Peter, the Roman church and all future popes, which the biographer says was still kept in the church's archive (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 452–453)). Abbot Fulrad collected the keys of the cities and laid them with the deed at the tomb of Peter. The list runs from Ravenna, Rimini, Pesaro and Fano to Urbino, Gubbio and Comacchio (Liber Pontificalis Stephen II (Duchesne 1, pp. 453–454; English in Thatcher and McNeal, no. 45)). The Frankish annals agree: Pepin took Ravenna with the Pentapolis and the whole exarchate and handed it over to St Peter (Royal Frankish Annals, year 756). Neither source gives the text of the deed. Charlemagne renewed his father's promise at Rome in 774 (Liber Pontificalis Hadrian I (Duchesne 1, p. 498; English in Thatcher and McNeal, no. 46)).

With this grant the bishop of Rome became the ruler of a territory in central Italy, and the papacy looked to the Frankish kings, not to the emperors, for protection. It is a different thing from the "Donation of Constantine", a text in which Constantine is made to give Pope Silvester "the city of Rome and all

the provinces, districts and cities of Italy or of the western regions" (Donation of Constantine grant of Rome and the West). That document is a forgery made centuries after Constantine, as Lorenzo Valla showed in 1440 (Valla, On the Donation of Constantine pp. 84–85).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Roman Life of Stephen II dates the pope's departure from Rome to 14 October of the seventh indiction, which is 753, and his meeting with Pepin at Ponthion to 6 January, 754 (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 445–448)). It places the first treaty with the Lombard king in the eighth indiction, September 754 to August 755 (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 452–453)). The Royal Frankish Annals enter the anointing under 754, the first Italian campaign under 755 and the second, with the handing over of Ravenna, under 756 (Royal Frankish Annals, years 754–755) (Royal Frankish Annals, year 756).

On the forged Donation of Constantine: C. B. Coleman, *The Treatise of Lorenzo Valla on the Donation of Constantine* (1922), places its composition probably not long after the middle of the eighth century.

Primary sources

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
Stephen II (ed. Duchesne, vol. 1, pp. 441–444); Stephen II (Duchesne 1, pp. 447–448; English in Thatcher and McNeal, no. 44); Stephen II (ed. Duchesne, vol. 1, pp. 445–448); Stephen II (ed. Duchesne, vol. 1, pp. 450–453); Stephen II (ed. Duchesne, vol. 1, pp. 452–453); Stephen II (Duchesne 1, pp. 453–454; English in Thatcher and McNeal, no. 45); Hadrian I (Duchesne 1, p. 498; English in Thatcher and McNeal, no. 46)

Royal Frankish Annals c. AD 787–829
years 754–755; year 756

The Donation of Constantine (Constitutum Constantini) Unknown forger, writing in the name of the emperor Constantine · Second half of the eighth century or first half of the ninth
grant of Rome and the West

Discourse on the Forgery of the Alleged Donation of Constantine Lorenzo Valla · AD 1440
pp. 84–85

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Ravenna
Who Pepin the Short, Stephen II
Threads Papacy and Church Order, Church and State

In context

GROWS OUT OF

The Iconoclast Controversy Begins AD 726–730 759

LEADS TO

Charlemagne Is Crowned Emperor 25 December AD 800 778

The Lateran Treaty Creates Vatican City 11 February 1929 1371

PAPACY AND CHURCH ORDER

Boniface, Apostle to the Germans Before · AD 719–754 755

Charlemagne Is Crowned Emperor After · 25 December AD 800 778

CHURCH AND STATE

The Iconoclast Controversy Begins Before · AD 726–730 759

Charlemagne Is Crowned Emperor After · 25 December AD 800 778

← Bede Completes His Ecclesiastical History Earlier · AD 731
→ The Second Council of Nicaea Restores Icons Later · AD 787

THE EARLY MIDDLE AGES

The Second Council of Nicaea Restores Icons

AD 787 · Firm date

A council called by the empress Irene and led by the patriarch Tarasius, with legates of Pope Hadrian I, overturns the iconoclast council of 754. It decrees that images are to be set up and honoured, and that worship in the full sense belongs to God alone.



In 784 the empress Irene, who reigned with her young son Constantine VI, chose as patriarch of Constantinople a layman, the imperial secretary Tarasius. Theophanes reports that he accepted on condition that a general council be held to end the division over images. He was consecrated on 25 December 784 and wrote to Rome, and Irene asked Pope Hadrian I to send letters and representatives (Theophanes, Chronicle AM 6277 (pp. 458–460)).

A first attempt failed. When the bishops sat down in the church of the Holy Apostles in the capital in August 786, soldiers of the guard regiments, who held to the teaching of the iconoclast emperor Constantine V, came at them with drawn

swords, and the meeting was abandoned. Irene sent those regiments out of the city on a pretext and disarmed them, and in May 787 she summoned the bishops to Nicaea instead (Theophanes, Chronicle AM 6278–6279 (pp. 461–462)).

About 350 bishops met there in the autumn (Liber Pontificalis Hadrian I (ed. Duchesne, vol. 1, pp. 511–512)) (Theophanes, Chronicle AM 6280 (pp. 462–463)), with two Roman legates and one envoy each from Antioch and Alexandria (Theophanes, Chronicle AM 6277 (pp. 458–460)). Hadrian's letter, read at the second session, promised the rulers the fame of a new Constantine and a new Helena if the images were restored, and set out the authority of Peter's see (Council of Nicaea (787), session 2, letter of Hadrian). Bishops who had supported iconoclasm read recantations and were received back (Council of Nicaea (787), session 1). At the sixth session the definition of the council of 754 was read out section by section and answered (Council of Nicaea (787), session 6).

The council then issued its decree. As the cross is set up, it says, so images of Christ, of his mother, of the angels and of the saints are to be placed in churches, on vessels and vestments, in houses and by the roads. They are to receive "due salutation and honourable reverence", but not "that true worship of faith", *latreia*, "which pertains alone to the divine nature".

> For the honour which is paid to the image passes on to that which the image represents.

Those who reject images are to be deposed if clergy and excommunicated if lay (Council of Nicaea (787), decree).

The Roman church had the acts translated into Latin (Liber Pontificalis Hadrian I (ed. Duchesne, vol. 1, pp. 511–512)). At the court of Charlemagne the translation was read as commanding the adoration of images. A treatise written in the king's name answered that images are for ornament and remembrance, that God alone is adored, and that the Franks would neither break images with the council of 754 nor adore them with that of 787 (Libri Carolini preface (pp. 3–6)). In 794 a Frankish synod at Frankfurt, with papal legates present, rejected what it called the new synod of the Greeks (Synod of Frankfurt (794), chapter 2) (Royal Frankish Annals, year 794).

The Eastern Orthodox and Roman Catholic churches receive Nicaea II as the seventh ecumenical council (Confession of Dositheus question 4 (pp. 160–161))

(Catechism of the Catholic Church 2131–2132). The Reformer John Calvin did not: citing the Frankish treatise, he rejected its decree (Calvin, Institutes 1.11.14).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The decree names the rulers, Constantine and his mother Irene, and the place, the church of Holy Wisdom at Nicaea (Council of Nicaea (787), decree). Theophanes puts the council in the year of the world 6280, the eleventh indiction, which began in September 787; he dates its opening to 11 October and the closing session in the palace at Constantinople to November (Theophanes, Chronicle AM 6280 (pp. 462–463)). The days of the individual sessions are given in the full minutes, which the translation cited here does not reproduce. The year is not in doubt.

Primary sources

Chronicle (Chronographia) Theophanes the Confessor · c. AD 810–814
AM 6277 (pp. 458–460); AM 6278–6279 (pp. 461–462); AM 6280 (pp. 462–463)

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
Hadrian I (ed. Duchesne, vol. 1, pp. 511–512)

Acts of the Second Council of Nicaea The Second Council of Nicaea · Autumn AD 787
session 2, letter of Hadrian; session 1; session 6; decree

Libri Carolini (Opus Caroli regis contra synodum) Written in the name of Charlemagne · c. AD 790–793
preface (pp. 3–6)

Capitulary of the Synod of Frankfurt The Synod of Frankfurt under Charlemagne · June AD 794
chapter 2

Royal Frankish Annals c. AD 787–829
year 794

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
question 4 (pp. 160–161)

Catechism of the Catholic Church 1992
2131–2132

Institutes of the Christian Religion John Calvin · First edition 1536; final Latin edition 1559
1.11.14

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nicaea
Who Irene of Athens, Tarasius, Hadrian I
Threads Creeds and Councils, Temple and Worship

In context

GROWS OUT OF

The Iconoclast Controversy Begins AD 726–730 759

The Third Council of Constantinople AD 680–681 751

LEADS TO

The Triumph of Orthodoxy 11 March AD 843 786

CREEDS AND COUNCILS

The Third Council of Constantinople Before · AD 680–681 751

The Triumph of Orthodoxy After · 11 March AD 843 786

TEMPLE AND WORSHIP

The Iconoclast Controversy Begins Before · AD 726–730 759

The Triumph of Orthodoxy After · 11 March AD 843 786

← The Donation of Pepin and the Papal States Earlier · AD 754–756
→ Charlemagne's Reform of Church and Learning Later · AD 789

THE EARLY MIDDLE AGES

Charlemagne's Reform of Church and Learning

AD 789 · Firm date

In the General Admonition of 789 Charlemagne orders the clergy of his kingdom to keep the canons, preach the faith, sing the Roman chant, open schools and copy books correctly. With Alcuin and other scholars he has the text of the Bible revised.



On 23 March 789, at his palace at Aachen, Charlemagne issued a long capitulary addressed to the clergy and the lay powers of his kingdom (Admonitio generalis date clause of the accompanying edict (p. 62)). In the preface he calls himself the defender and helper of the church. He is sending envoys, he says, to correct with the bishops whatever needs correcting, and no one should think this presumptuous: the book of Kings tells how Josiah went through his kingdom, correcting and admonishing, to call it back to the worship of the true God (2 Kings 23:1–25) (Admonitio generalis preface (pp. 53–54)).

The first part of the text repeats canons of the old councils. The second gives the king's own orders. Bishops are to see that their priests hold the right faith, baptize correctly, and understand the prayers of the mass and the Lord's Prayer (Admonitio generalis 70 (p. 59)). Schools are to be set up where boys can learn to read. In every monastery and bishop's house the psalms, the chant, the reckoning of the calendar and grammar are to be taught, and the church's books carefully corrected, because people who wish to pray well often pray badly from faulty books (Admonitio generalis 72 (pp. 59–60)). The clergy are to learn the Roman chant, as King Pepin had ordered for the sake of unity with the apostolic see. Sunday work is forbidden. Preachers are to teach the Trinity, the incarnation and the judgment, and nothing of their own invention (Admonitio generalis 80–82 (pp. 61–62)).

Two undated letters give the reason. Letters from monasteries had shown the king sound thoughts in uncouth language, and he feared that men who wrote badly would understand the Scriptures badly; so bishoprics and monasteries were to teach letters to all who could learn (Charlemagne, De litteris colendis whole letter). To the clergy he wrote that he had set himself to repair the knowledge of letters, that the books of the Old and New Testament, corrupted by the ignorance of copyists, had been corrected, and that he was sending out a collection of sermons from the fathers compiled by Paul the Deacon (Charlemagne, Epistola generalis whole letter).

Einhard names two of the scholars at court: the deacon Peter of Pisa, who taught the king grammar, and the Englishman Alcuin, "the greatest scholar of the day", who taught him rhetoric, logic and astronomy. He adds that the king took great pains over church reading and singing (Einhard, Life of Charlemagne 25) (Einhard, Life of Charlemagne 26). Alcuin later described his own teaching at Tours and asked leave to fetch books from York (Alcuin, Letters 78 (pp. 345–346)). In 800 he wrote that the king's command to correct the Old and New Testament was keeping him from other work (Alcuin, Letters 136 (p. 529)).

The programme joined the reform of the Frankish church that Boniface had begun to the learning of the English schools from which Bede and Alcuin came.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The edict for the royal envoys that was issued together with the General Admonition is dated to the year of the incarnation 789, the twenty-first year of the reign, at the palace of Aachen, on the tenth day before the Kalends of April, which is 23 March (Admonitio generalis date clause of the accompanying edict (p. 62)). The two letters on learning carry no date. Their editor in the *Monumenta Germaniae Historica*, A. Boretius (*Capitularia regum Francorum* 1, 1883), placed the letter to Baugulf between 780 and 800 and the general letter between 786 and 800: both use the royal title that Charles bore before he became emperor, Baugulf became abbot in 780, and the general letter was written after Paul the Deacon had gone back to Monte Cassino.

Primary sources

Scripture

2 Kings 23:1–25

Admonitio generalis (General Admonition) Issued in the name of Charlemagne · 23 March AD 789

date clause of the accompanying edict (p. 62); preface (pp. 53–54); 70 (p. 59); 72 (pp. 59–60); 80–82 (pp. 61–62)

Letter on the Cultivation of Learning (De litteris colendis) Issued in the name of Charlemagne · Between AD 780 and 800

whole letter

General Letter (Epistola generalis) Issued in the name of Charlemagne · Between AD 786 and 800

whole letter

Life of Charlemagne (Vita Karoli Magni) Einhard · After AD 814, in the reign of Louis the Pious

25; 26

Letters of Alcuin Alcuin · Late eighth century to AD 804

78 (pp. 345–346); 136 (p. 529)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Aachen
Who Charlemagne, Alcuin

Threads Scripture and Canon, Reform and Reformation

In context

GROWS OUT OF

Boniface, Apostle to the Germans AD 719–754 755

Bede Completes His Ecclesiastical History AD 731 763

LEADS TO

The Schools Become Universities c. 1150–1215 862

SCRIPTURE AND CANON

Bede Completes His Ecclesiastical History Before · AD 731 763

Cyril and Methodius among the Slavs After · AD 863–885 790

REFORM AND REFORMATION

The Founding of Cluny After · 11 September AD 910 807

← The Second Council of Nicaea Restores Icons Earlier · AD 787
→ Charlemagne Is Crowned Emperor Later · 25 December AD 800

THE EARLY MIDDLE AGES

Charlemagne Is Crowned Emperor

25 December AD 800 · Firm date

On Christmas Day 800, in St Peter's at Rome, Pope Leo III sets a crown on the head of the Frankish king Charles and the Romans acclaim him emperor. The sources of the time disagree about who planned it and whether the king wished it.



Pope Leo III had looked to the Frankish king from the start of his pontificate, when he sent him the keys of St Peter's tomb and the banner of the city of Rome (Royal Frankish Annals, year 796). On 25 April 799 a party led by two officials of the papal court attacked him during a procession, tried to put out his eyes and cut out his tongue, and shut him in a monastery. He escaped to the king in Saxony, who sent him home under escort, while his enemies sent accusations after him (Liber Pontificalis Leo III (ed. Duchesne, vol. 2, pp. 4–6)) (Royal Frankish Annals, year 799).

Charlemagne reached Rome on 24 November 800. According to the Roman account the bishops assembled in St Peter's declared that they did not dare to judge the apostolic see, which is judged by no one. Leo then swore on the Gospels that he was innocent (Liber Pontificalis Leo III (Duchesne 2, p. 7; partly in English in Thatcher and McNeal, no. 8)) (Royal Frankish Annals, year 800).

At the Christmas mass he crowned the king. Five accounts are set side by side here, and they do not tell the same story.

- The Frankish court annals say that as the king rose from prayer before the tomb of Peter, Leo set a crown on his head and the Roman people acclaimed him as Augustus, crowned by God, emperor of the Romans. The pope then paid him the reverence shown to the emperors of old (Royal Frankish Annals, year 801).
- The Roman *Liber Pontificalis* says that the pope crowned him "with his own hands", that the Romans, seeing his love for the Roman church, acclaimed him three times by the will of God and of St Peter, and that "he was made emperor of the Romans by all". It adds that the pope at once anointed the king's son Charles, and it does not mention the pope's act of reverence (Liber Pontificalis Leo III (Duchesne 2, p. 7; partly in English in Thatcher and McNeal, no. 8)).
- The Annals of Lorsch present a decision taken in council. Because the name of emperor was vacant among the Greeks, who were ruled by a woman, the pope, the bishops and the Christian people judged that Charles, who held Rome and the other seats of the Caesars, ought to bear it; and the king was unwilling to refuse their request (Annals of Lorsch, years 800–801 (p. 38)).
- Einhard, who knew the king and wrote after his death, says that Charles so disliked the titles at first that he declared he would not have entered the church that day, great feast though it was, "if he could have foreseen the design of the Pope" (Einhard, Life of Charlemagne 28).
- The Byzantine chronicler Theophanes says that Leo crowned Charles in return for restoring him, and that Charles afterwards sought to marry the empress Irene and so unite East and West (Theophanes, Chronicle AM 6289 (pp. 472–473)) (Theophanes, Chronicle AM 6293–6294 (p. 475)).

Whether the plan was the pope's, the king's or that of an assembly cannot be settled from these texts. What followed is clearer. There were again two emperors among Christians, one of them made in a ceremony performed by a pope. Einhard says that the emperors at Constantinople took the title very ill and that Charles answered with embassies and letters in which he called them brothers (Einhard, Life of Charlemagne 28).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Frankish court annals, the Annals of Lorsch, the Liber Pontificalis and Theophanes all give Christmas Day (Royal Frankish Annals, year 801) (Annals of Lorsch, years 800–801 (p. 38)) (Liber Pontificalis Leo III (Duchesne 2, p. 7; partly in English in Thatcher and McNeal, no. 8)) (Theophanes, Chronicle AM 6293–6294 (p. 475)); Einhard says only that it was a great feast (Einhard, Life of Charlemagne 28). The Royal Frankish Annals enter the coronation under 801 because their year began at Christmas: the entry for 800 ends by saying that the number of the years changed, and the next begins with the most holy day of the Lord's nativity (Royal Frankish Annals, year 801). By the modern reckoning the day is 25 December 800. Theophanes gives the same day in the ninth indiction, which also falls in 800 (Theophanes, Chronicle AM 6293–6294 (p. 475)).

Primary sources

Royal Frankish Annals c. AD 787–829
year 796; year 799; year 800; year 801

Liber Pontificalis (The Book of the Popes) First compiled c. AD 530; continued to the late ninth century
Leo III (ed. Duchesne, vol. 2, pp. 4–6); Leo III (Duchesne 2, p. 7; partly in English in Thatcher and McNeal, no. 8)

Annals of Lorsch (Annales Laureshamenses) Ends with AD 803
years 800–801 (p. 38)

Life of Charlemagne (Vita Karoli Magni) Einhard · After AD 814, in the reign of Louis the Pious
28

Chronicle (Chronographia) Theophanes the Confessor · c. AD 810–814
AM 6289 (pp. 472–473); AM 6293–6294 (p. 475)

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About this event

Where Rome
Who Charlemagne, Leo III
Threads Church and State, Papacy and Church Order, East and West

In context

GROWS OUT OF

The Donation of Pepin and the Papal States AD 754–756 766
The End of the Western Roman Empire AD 476 686

LEADS TO

Otto I Is Crowned Emperor February AD 962 810
The Schism of 1054 16 July 1054 832

CHURCH AND STATE

The Donation of Pepin and the Papal States Before · AD 754–756 766
Otto I Is Crowned Emperor After · February AD 962 810

PAPACY AND CHURCH ORDER

The Donation of Pepin and the Papal States Before · AD 754–756 766
The Photian Schism After · AD 863–867 794

EAST AND WEST

The Iconoclast Controversy Begins Before · AD 726–730 759
Cyril and Methodius among the Slavs After · AD 863–885 790

← Charlemagne's Reform of Church and Learning Earlier · AD 789
→ Ansgar's Mission to Scandinavia Later · AD 829–831

THE EARLY MIDDLE AGES

Ansgar's Mission to Scandinavia

AD 829–831 · Estimated date

The monk Ansgar is sent from the Frankish court to the Danes and then to the Swedish trading town of Birka, and becomes the first archbishop of Hamburg. His churches are few and fragile, and depend on the leave of kings.



Ansgar was a monk of Corbie in northern Francia, sent to teach at its new daughter house of Corvey in Saxony. When the Danish king Harald, driven from his kingdom, was baptized at the court of the emperor Louis the Pious, the emperor looked for a monk to go home with him, and Abbot Wala proposed Ansgar. He went with one companion and began a school for a dozen or more boys (Rimbert, Life of Anskar 6–8). The court annals record Harald's baptism at Mainz with his wife and a large following (Royal Frankish Annals, year 826).

Rimbert tells next of Swedish envoys who told Louis that many of their people wished to become Christians and that their king would allow priests to live

among them. Ansgar set out with the monk Witmar. Pirates took the merchant ships they travelled in, with the emperor's gifts and nearly forty books, and they finished the journey largely on foot. At Birka King Björn consulted his men and gave them leave to preach. Christian captives in the town could receive the sacraments again, and the town's prefect, Herigar, was baptized and built a church on his own land (Rimbert, Life of Anskar 9–11).

On their return Louis founded an archbishopric at Hamburg, beyond the Elbe, as a base for the northern mission. Ansgar was consecrated to it, and Pope Gregory IV gave him the pallium and named him legate to the Swedes, Danes and Slavs. A bishop, Gautbert, was sent to the Swedes (Rimbert, Life of Anskar 12–14).

Little of this held. Raiders from the sea burned Hamburg with its church, monastery and books, and among the Swedes a crowd killed one of Gautbert's companions and drove the bishop out (Rimbert, Life of Anskar 16–17). Ansgar was given the vacant see of Bremen to live from, won leave from the Danish king Horik to build a church at Schleswig (Rimbert, Life of Anskar 22–24), and went a second time to Birka. There, Rimbert says, lots were cast and the king put the matter to the assembly: an old man argued that the Christians' God had often helped Swedes in danger at sea, and the people agreed that priests might stay (Rimbert, Life of Anskar 26–28).

Ansgar died on 3 February, the day after the feast of the Purification; in his last illness, Rimbert says, he had grieved that he was not to die a martyr (Rimbert, Life of Anskar 40–41). What Rimbert, his pupil, describes is not the conversion of kingdoms but congregations in trading places, existing by leave of the kings (Rimbert, Life of Anskar 22–24) (Rimbert, Life of Anskar 26–28). In his last weeks Ansgar had the papal privileges for the mission copied and sent to the bishops and to the king, so that the work would not be forgotten (Rimbert, Life of Anskar 40–41).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Rimbert gives no years. The Royal Frankish Annals put the baptism of the Danish king Harald at Mainz in 826 (Royal Frankish Annals, year 826). Rimbert says that Ansgar and his companion had worked for two years or more among the Danes when the companion fell ill (Rimbert, Life of Anskar 6–8), and tells next

of the Swedish envoys who came to the emperor (Rimbert, Life of Anskar 9–11), which points to about 829 for the journey to Birka. He says that Ansgar's last illness began in the sixty-fourth year of his life, the thirty-fourth of his episcopate (Rimbert, Life of Anskar 40–41).

On this basis the translator, C. H. Robinson, dates the stay at Birka to 829–831, the consecration at Hamburg to 831, the sack of Hamburg to 845, the second visit to Birka to 852 or 853 and Ansgar's death to 3 February 865. Rimbert gives the day of his death as the one after the feast of the Purification (Rimbert, Life of Anskar 40–41); the year depends on annals not read for this entry.

Primary sources

Life of Anskar Rimbert · c. AD 865–876
6–8; 9–11; 12–14; 16–17; 22–24; 26–28; 40–41

Royal Frankish Annals c. AD 787–829
year 826

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About this event

Where Birka, Hamburg
Who Ansgar
Threads Mission and Expansion

In context

GROWS OUT OF

Boniface, Apostle to the Germans AD 719–754 755

LEADS TO

Iceland Adopts Christianity by Law AD 999/1000 825

MISSION AND EXPANSION

Boniface, Apostle to the Germans Before · AD 719–754 755

Cyril and Methodius among the Slavs After · AD 863–885 790

← Charlemagne Is Crowned Emperor Earlier · 25 December AD 800
→ The Triumph of Orthodoxy Later · 11 March AD 843

THE EARLY MIDDLE AGES

The Triumph of Orthodoxy

11 March AD 843 · Estimated date

After the death of the iconoclast emperor Theophilus, his widow Theodora and the new patriarch Methodios restore the veneration of icons at Constantinople. The day is kept each year on the first Sunday of Lent.



The council of 787 had restored the veneration of images (The Second Council of Nicaea Restores Icons), but a later generation of emperors forbade it again; the Synodikon counts thirty years of this second attack (Synodikon of Orthodoxy, preamble). This entry depends chiefly on a history compiled at the Byzantine court about a hundred years later, which tells the story as the winners remembered it.

When Theophilus died, his son Michael III was a small child. Power lay with his mother Theodora the Empress and three regents: the eunuch Theoktistos, her brother Bardas and her uncle Manuel. According to the Continuator, monks of

the Stoudios monastery promised the sick Manuel recovery if he would restore the images; he recovered and won over the others. Theodora answered that she had always wished it and had been held back by the number of senators and bishops attached to the other side, the patriarch above all (Theophanes Continuatus 4.1–2).

The patriarch, John the Grammarian, was told to accept the images or withdraw until a council met. The Continuator says that he wounded himself and let the rumour run that the empress had sent men to kill him, that Bardas exposed the trick, and that he was removed. In his place came Methodios I, whom the Continuator calls the church's defender and who had come through a long imprisonment (Theophanes Continuatus 4.2–3). Theodora asked the assembled clergy to pardon her dead husband. They replied that they could not absolve a man who had died unrepentant; she swore that at the end he had asked for the icons and kissed them, and they gave her a written promise to pray for him (Theophanes Continuatus 4.4–6).

On the first Sunday of Lent, after a night vigil in the church of the Mother of God at Blachernae, the empress, the patriarch and the clergy went in procession to Hagia Sophia in Constantinople and celebrated the liturgy there (Theophanes Continuatus 4.6). The thanksgiving composed for the occasion, the Synodikon, declares that the church honours Christ and his saints in word, in writing, in thought, in sacrifice, in churches and in icons. It wishes eternal memory to the patriarchs Germanos, Tarasios, Nikephoros and Methodios and to other defenders of the images, and pronounces anathema on the iconoclast patriarchs by name (Synodikon of Orthodoxy, acclamations and anathemas).

The Synodikon says that the church owes this thanksgiving every year on this day. With names and condemnations added by later generations, as the translator's preface notes, it is still printed in the service books of the Orthodox Church for the first Sunday of Lent, the Sunday of Orthodoxy (Synodikon of Orthodoxy, preamble).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The sources give the day in the church's calendar and not the year. The Continuator of Theophanes says that the procession took place on the first Sunday

of Lent, after Methodios had been made patriarch, in the regency for the child Michael III (Theophanes Continuatus 4.6). The Synodikon speaks of deliverance after "thirty years" (Synodikon of Orthodoxy, preamble), a round figure that fits the years since iconoclasm was renewed under Leo V in 815.

Modern accounts place the event in 843, when the first Sunday of Lent fell on 11 March. The same Sunday in 842 fell on 19 February, and Theophilus's death is put in January of that year, which leaves little room for the negotiations and the change of patriarch that the Continuator describes. The year therefore rests on inference from these narratives and not on a dated document.

Primary sources

Synodikon of Orthodoxy AD 843, with later additions
preamble; acclamations and anathemas

Chronographia (Theophanes Continuatus) Anonymous continuators of Theophanes · c. AD 950
4.1–2; 4.2–3; 4.4–6; 4.6

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople
Who Theodora the Empress, Methodios I
Threads Temple and Worship, Creeds and Councils

In context

GROWS OUT OF

The Second Council of Nicaea Restores Icons AD 787 770

TEMPLE AND WORSHIP

The Second Council of Nicaea Restores Icons Before · AD 787 770

The Rock-Hewn Churches of Lalibela After · c. 1200 878

CREEDS AND COUNCILS

The Second Council of Nicaea Restores Icons Before · AD 787 770

The Council of Constantinople Restores Photius After · November AD 879 – March 880 802

← Ansgar's Mission to Scandinavia Earlier · AD 829–831
→ Cyril and Methodius among the Slavs Later · AD 863–885

THE EARLY MIDDLE AGES

Cyril and Methodius among the Slavs

AD 863–885 · Estimated date

Two brothers from Thessalonica, sent from Constantinople to Moravia, give the Slavs an alphabet, the Scriptures and the liturgy in their own language. Rome's attitude to the Slavonic liturgy shifts from approval to prohibition and back, and ends in a ban.



In the early 860s Rastislav, ruler of the Moravians, sent to the emperor Michael III at Constantinople. His people, he said, had given up paganism and kept the Christian law, but had no teacher to explain the faith in their own language (Life of Constantine 14). The emperor chose Constantine, called the Philosopher, and his brother Methodius, natives of Thessalonica, where, the Life of Methodius has him say, everyone spoke good Slavonic (Life of Methodius 5–6). Constantine, known by his later monastic name as Cyril, devised letters for the language, and the Life says that the first words he wrote in them were the opening of John's Gospel (Life of Constantine 14).

In Great Moravia the brothers trained pupils and translated the services of the church. Latin clergy objected that God might be praised only in Hebrew, Greek and Latin. Constantine called them followers of Pilate, who had written the title on the cross in those languages (Life of Constantine 15); the Life calls their view the heresy of the three tongues (Life of Constantine 16). At Venice he asked his critics whether the rain does not fall on all alike, and quoted Paul on the uselessness of prayer that the hearers cannot understand (Life of Constantine 16) (1 Corinthians 14:14–19).

They went on to Rome, bringing relics believed to be those of Clement of Rome. Pope Hadrian II came out to meet them, laid the Slavonic books in the church of St Mary and had their pupils ordained, and the liturgy was sung in Slavonic in St Peter's (Life of Constantine 17). Constantine fell ill there, became a monk under the name Cyril and died in February 869 (Life of Constantine 18).

Methodius was sent back to the Slavs and, at the request of the prince Kocel, made bishop for Pannonia (Life of Methodius 8). The Life of Methodius gives a letter of Hadrian allowing the liturgy in Slavonic provided that the Epistle and Gospel were first read in Latin; no Latin text of it survives, and the editor of the translation cited here marks it as spurious (Life of Methodius 8). The Frankish king's bishops accused him of teaching in their territory and held him in Swabia for two and a half years, until the pope forced his release (Life of Methodius 9–10). Pope John VIII's own letters show Rome's hesitation. In 879 he summoned Methodius and reminded him that he had already been forbidden to sing mass in Slavonic, which the letter calls a barbarous tongue, though he might preach in it (John VIII, Letters, 201 (879)). In 880, having examined him, he declared him orthodox, praised the letters devised by Constantine and permitted mass and the offices in Slavonic, with the Gospel read first in Latin (John VIII, Letters, 255, Industriae tuae (June 880), pp. 223–224).

Methodius finished translating the Scriptures (Life of Methodius 15) and died in 885 (Life of Methodius 17). A letter in the name of Stephen V then forbade the Slavonic liturgy under anathema (Stephen V, Letter to Svatopluk p. 357). The work outlived the ban elsewhere: the chronicle of Kyiv, more than two centuries later, says that the books first written for the Moravians were those in use in Rus' and among the Bulgarians (Primary Chronicle, years 888–898).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Both Lives were written in Slavonic. They are paraphrased here from nineteenth-century Latin translations, that of F. Miklosich for the Life of Constantine (1870) and the one printed by J. A. Ginzel for the Life of Methodius (1861), which are the pages linked.

Neither Life dates the arrival in Moravia. The fixed points are at the end: Constantine died at Rome on 14 February in the second indiction, the year 6377 from creation, that is AD 869 (Life of Constantine 18), and Methodius on 6 April in the third indiction (Life of Methodius 17). The Latin translation linked here prints the year from creation as the 1393rd, a slip for the 6393 of the Slavonic text, that is AD 885; the third indiction ran from September 884. The brothers were received at Rome by Hadrian II (Life of Constantine 17), who succeeded Nicholas I at the end of 867.

Counting back, the Life of Constantine gives forty months in Moravia (Life of Constantine 15) and the Life of Methodius three years (Life of Methodius 5–6), followed by a stay in Pannonia and the journey through Venice. That puts the arrival in 863 or 864; 863 is the year usually given. The papal letters are dated by month and indiction (John VIII, Letters, 255, Industriae tuae (June 880), pp. 223–224).

Primary sources

Scripture

1 Corinthians 14:14–19

Life of Constantine the Philosopher (Cyril) after AD 869
14; 15; 16; 17; 18

Life of Methodius soon after AD 885
5–6; 8; 9–10; 15; 17

Letters (Register) John VIII · AD 872–882
201 (879); 255, Industriae tuae (June 880), pp. 223–224

Letter to Svatopluk Stephen V · late AD 885
p. 357

Primary Chronicle (Tale of Bygone Years) c. AD 1113–1116
years 888–898

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Great Moravia, Rome, Thessalonica
Who Cyril, Methodius, Rastislav, Hadrian II
Threads Mission and Expansion, Scripture and Canon, East and West

In context

LEADS TO

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798
The Baptism of Mieszko I of Poland AD 966 817
The Baptism of Rus' AD 988/989 821

MISSION AND EXPANSION

Ansgar's Mission to Scandinavia Before · AD 829–831 782
The Baptism of Boris and the Conversion of Bulgaria After · AD 864–866 798

SCRIPTURE AND CANON

Charlemagne's Reform of Church and Learning Before · AD 789 774
Wycliffe and the First English Bible After · c. 1382 950

EAST AND WEST

Charlemagne Is Crowned Emperor Before · 25 December AD 800 778
The Photian Schism After · AD 863–867 794

← The Triumph of Orthodoxy Earlier · 11 March AD 843
→ The Photian Schism Later · AD 863–867

THE EARLY MIDDLE AGES

The Photian Schism

AD 863–867 · Estimated date

Pope Nicholas I refuses to recognize Photius as patriarch of Constantinople and declares him deposed; Photius denounces Latin teaching in Bulgaria, the filioque above all, and his council condemns the pope. The breach is healed, but its arguments return.



In the late 850s the patriarch Ignatius of Constantinople lost his see, and Photius, a layman in the imperial service, was made patriarch of Constantinople in his place. How Ignatius came to leave office was disputed from the start. The account preserved in the pope's letters is that of Ignatius's supporters: Photius was tonsured and consecrated in haste, by a bishop already under censure, while the lawful patriarch was still alive (Nicholas I, Letters, 91, chapter 1 (13 November 866), pp. 519–520).

Pope Nicholas I sent legates to inquire. At Constantinople they sided with Photius, and Nicholas disowned them. A synod at Rome deposed one of the

legates, declared Photius stripped of every priestly office and threatened him with anathema if he continued to occupy the see or to hinder Ignatius (Nicholas I, Letters, 91 (13 November 866), pp. 517–518) (Nicholas I, Letters, 91, chapter 1 (13 November 866), pp. 519–520). The pope claimed, in effect, the right to judge who was patriarch of Constantinople.

The quarrel widened when the Bulgarian ruler Boris, baptized from Constantinople, turned to Rome. In 866 Nicholas answered his questions, held out the prospect of an archbishop, and told him that Constantinople ranked as a patriarchate by the favour of emperors and not by apostolic foundation (Nicholas I, Responses to the Bulgars 72; 92). Latin clergy began to work in Bulgaria. In 867 Photius wrote to the eastern patriarchs denouncing what they taught there, among other things fasting on Saturdays, the rejection of married priests, a second anointing by bishops, and the addition to the creed that the Holy Spirit proceeds also from the Son, which he held to bring two sources into the Trinity. He asked the patriarchs to send representatives to a council (Photius, Encyclical to the Eastern Patriarchs 4–9; 34). Nicholas, for his part, listed the same Greek charges in a letter to the Frankish bishops (Nicholas I, Letters, 100 (23 October 867)). Photius's council, according to the council that afterwards condemned it and burnt its records, pronounced the pope deposed and anathematized (Council of Constantinople (869–870), introduction; definition; canons 2, 4 and 6).

Neither sentence stood. A new emperor, Basil I, removed Photius and recalled Ignatius, and a council at Constantinople in 869–870, with legates of Pope Hadrian II, anathematized Photius, declared his ordinations void and burnt the records of his council (Council of Constantinople (869–870), introduction; definition; canons 2, 4 and 6). Within ten years Photius was patriarch again, and Pope John VIII was writing to the emperors that the Roman see may loose what a synod has bound, as it had for Athanasius and John Chrysostom (John VIII, Letters, 207 (879)).

The two churches remembered the affair differently. Rome in 1053 still recalled Nicholas's stand against the "neophyte" Photius (Leo IX, Letter to Michael Cerularius (In terra pax) 22). The Orthodox Church commemorates Ignatius and Photius together among its holy patriarchs (Synodikon of Orthodoxy, acclamations). The dispute had joined three questions that would return in the Schism of

1054: the pope's authority over other patriarchs, the control of newly converted peoples, and the wording of the creed.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The limits are conventional. The earlier is the Roman synod at which Nicholas I pronounced against Photius. Its decrees are known from the pope's letter of 13 November 866 (Nicholas I, Letters, 91, chapter 1 (13 November 866), pp. 519–520), which does not date it. The editor of the letters, E. Perels, places it in 863 and the later synod that dealt with the legate Radoald in 864, in his notes on that letter (Nicholas I, Letters, 91 (13 November 866), pp. 517–518). The later limit is 867, the year to which Photius's encyclical, itself undated, is assigned (Photius, Encyclical to the Eastern Patriarchs 4–9; 34), and the year of the pope's letter of 23 October answering the Greek charges (Nicholas I, Letters, 100 (23 October 867)). Photius had been patriarch since the late 850s, and the council that condemned him sat from October 869 to February 870 (Council of Constantinople (869–870), introduction; definition; canons 2, 4 and 6).

Primary sources

Letters Nicholas I · AD 858–867
91, chapter 1 (13 November 866), pp. 519–520; 91 (13 November 866), pp. 517–518; 100 (23 October 867)

Responses to the Questions of the Bulgars Nicholas I · AD 866
72; 92

Encyclical to the Eastern Patriarchs Photius · AD 867
4–9; 34

Acts of the Council of Constantinople (869–870) The Council of Constantinople of 869–870 · October AD 869 – February 870
introduction; definition; canons 2, 4 and 6

Letters (Register) John VIII · AD 872–882
207 (879)

Letter to Michael Cerularius and Leo of Ohrid (In terra pax) Leo IX · AD 1053
22

Synodikon of Orthodoxy AD 843, with later additions
acclamations

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople, Rome
Who Photius, Nicholas I, Ignatius of Constantinople
Threads East and West, Papacy and Church Order

In context

GROWS OUT OF

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

LEADS TO

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

The Council of Constantinople Restores Photius November AD 879 – March 880 802

The Schism of 1054 16 July 1054 832

EAST AND WEST

Cyril and Methodius among the Slavs Before · AD 863–885 790

The Baptism of Boris and the Conversion of Bulgaria After · AD 864–866 798

PAPACY AND CHURCH ORDER

Charlemagne Is Crowned Emperor Before · 25 December AD 800 778

Otto I Is Crowned Emperor After · February AD 962 810

← Cyril and Methodius among the Slavs Earlier · AD 863–885
→ The Baptism of Boris and the Conversion of Bulgaria Later · AD 864–866

THE EARLY MIDDLE AGES

The Baptism of Boris and the Conversion of Bulgaria

AD 864–866 · Estimated date

Boris, ruler of the Bulgars, accepts baptism from Constantinople and takes the name Michael. He puts down a revolt of his nobles, then asks the pope for bishops, and his country becomes a prize in the quarrel between Rome and Constantinople.



In 864, a Frankish annalist records, King Louis the German marched to meet the khagan of the Bulgars, who had promised that he wished to become a Christian (Annals of St Bertin, year 864, p. 72). When the baptism came, it came from Constantinople. A Byzantine court history compiled in the next century tells that the sister of Boris had become a Christian as a captive in the imperial city and pressed the faith on him after her return, that a famine made him call on the God of the Christians, and that he was baptized by a bishop sent from the capital and named Michael after the emperor (Theophanes Continuatus 4.13–14, pp. 162–163). It adds, as something people tell, that a monk and painter named Methodius

painted the Last Judgment for him, and that the sight led him to be baptized at dead of night (Theophanes Continuatus 4.15, pp. 163–164).

Photius, patriarch of Constantinople, wrote to the convert as to a spiritual son. His letter recites the creed, describes the seven general councils one by one, likens what Michael had done to the deeds of Constantine the Great, and continues with counsels for a Christian ruler (Photius, Letter to Michael of Bulgaria 1, 4–25).

The annalist reports that the Bulgar nobles, angered by the baptism, raised the people to kill their king. He went out against them with forty-eight men, seven clerics with burning candles appeared before him, and the rebels fell to the ground in terror; he put fifty-two of the nobles to death and let the rest go unharmed (Annals of St Bertin, year 866, pp. 85–86). Boris's own account survives in the reply of Pope Nicholas I, who repeats it to him: the leaders were put to the sword with all their children. To have killed children who had no part in the plot, the pope answers, was a sin, and the captured parents should have been spared as well; Boris is to do penance (Nicholas I, Responses to the Bulgars 17).

Boris then looked west. He asked Louis the German for a bishop and priests, and sent his son and many nobles to Rome with gifts, questions about the faith and a request for clergy (Annals of St Bertin, year 866, pp. 85–86). Nicholas answered in 106 chapters. Several deal with what Greeks had told the Bulgars: that they must not bathe on Wednesdays and Fridays, must stand in church with their hands held to the breast, must not take communion without a belt. Boris had told him that Greeks, Armenians and others were teaching different things in his country (Nicholas I, Responses to the Bulgars 6, 54–55, 106). Those who refused Christianity and kept to their idols, the pope wrote, were to be reasoned with and shunned, but not forced to believe (Nicholas I, Responses to the Bulgars 41). Asked whether the Bulgars might have a patriarch, he offered a bishop consecrated at Rome and in time an archbishop (Nicholas I, Responses to the Bulgars 72–73).

Photius protested to the eastern patriarchs that men from the West had fallen on a people Christian for less than two years (Photius, Encyclical to the Eastern Patriarchs 3–4), and Bulgaria became part of his quarrel with Rome. By 878 it was Rome that complained. In April of that year Pope John VIII wrote to Boris

that he grieved to see him deceived, urged him not to follow the Greeks and asked him to return to Saint Peter (John VIII, Letters, 66 (16 April 878), pp. 58–59). He told the Greek bishops and clergy in Bulgaria, whom he called invaders, to leave within thirty days or lose their office (John VIII, Letters, 71 (April 878), p. 66).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

No source read for this entry gives the day or the year of the baptism. The Annals of St Bertin say under 864 that the Bulgar ruler had promised to become a Christian (Annals of St Bertin, year 864, p. 72). Under 866 they say that he, who had thought of becoming a Christian in the year before, received baptism, and they go on in the same entry to the revolt and the embassies (Annals of St Bertin, year 866, pp. 85–86). Photius, in a letter assigned to 867, writes that the Bulgars had held the Christian faith for less than two years when clergy from the West arrived (Photius, Encyclical to the Eastern Patriarchs 3–4). The Byzantine history that tells the story gives no year and sets it among the events of the regency of the empress Theodora (Theophanes Continuatus 4.13–14, pp. 162–163).

Together these put the baptism between 864 and 866. G. Waitz, editing the annals in 1883, notes that it took place "as it seems" in 864 (Annals of St Bertin, year 866, pp. 85–86), and the editor of John VIII's letters gives the same year (John VIII, Letters, 66 (16 April 878), pp. 58–59). The pope's answer to Boris is headed AD 866 in the translation used here (Nicholas I, Responses to the Bulgars title).

Nor does any of them name the place. The annalist speaks of the king's palace and of the gates of a city (Annals of St Bertin, year 866, pp. 85–86). The timeline sets the event at Pliska by convention.

Primary sources

Annals of St Bertin Prudentius of Troyes and Hincmar of Reims · AD 830–882
year 864, p. 72; year 866, pp. 85–86; year 866, pp. 85–86

Chronographia (Theophanes Continuatus) Anonymous continuators of Theophanes · c. AD 950
4.13–14, pp. 162–163; 4.15, pp. 163–164

Letter to Michael, Prince of Bulgaria Photius · c. AD 865
1, 4–25

Responses to the Questions of the Bulgars Nicholas I · AD 866
17; 6, 54–55, 106; 41; 72–73; title

Encyclical to the Eastern Patriarchs Photius · AD 867
3–4

Letters (Register) John VIII · AD 872–882
66 (16 April 878), pp. 58–59; 71 (April 878), p. 66

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Pliska, Constantinople, Rome
Who Boris I, Photius, Nicholas I
Threads Mission and Expansion, East and West

In context

GROWS OUT OF

Cyril and Methodius among the Slavs AD 863–885 790

The Photian Schism AD 863–867 794

LEADS TO

The Baptism of Rus' AD 988/989 821

MISSION AND EXPANSION

Cyril and Methodius among the Slavs Before · AD 863–885 790

The Baptism of Mieszko I of Poland After · AD 966 817

EAST AND WEST

The Photian Schism Before · AD 863–867 794

The Council of Constantinople Restores Photius After · November AD 879 – March 880 802

← The Photian Schism Earlier · AD 863–867
→ The Council of Constantinople Restores Photius Later · November AD 879 – March 880

THE EARLY MIDDLE AGES

The Council of Constantinople Restores Photius

November AD 879 – March 880 · Firm date

A council at Constantinople, with legates of Pope John VIII, recognizes Photius as patriarch, rejects the council that had condemned him ten years earlier and forbids any change to the creed. Orthodox documents count it among the councils of universal authority.



The council of 869–870 had anathematized Photius (the Photian schism) (Council of Constantinople (869–870), definition). After the death of Ignatius, Photius became patriarch again (Orthodox–Catholic Consultation, The Filioque (2003) II. Historical Considerations). In August 879 Pope John VIII wrote to the emperor Basil I and his sons that he received Photius as a brother and fellow bishop, on his asking for mercy before a synod, and released him and his followers from the sentences passed on them. He set conditions: no layman was again to be made patriarch, and Photius was to claim no authority over the church of Bulgaria (John VIII, Letters, 207 (August 879), pp. 169–176).

At its second session the council sat in the Great Church of Constantinople under Photius, with three legates of the pope and envoys of the patriarchs of Jerusalem and Alexandria (Council of Constantinople (879–880), session 2, Mansi 17, cols 393–394). Its first canon provides that Italian clergy, laymen or bishops whom Pope John has deposed, excommunicated or anathematized are to be held so by Photius, and those whom Photius has so sentenced by the pope, the privileges of the Roman see remaining unchanged (Council of Constantinople (879–880), session 5, canon 1, Mansi 17, cols 497–498). The legate Paul, bishop of Ancona, signed that he received Photius as lawful patriarch, that he rejected and anathematized the council held against him in the time of Pope Hadrian and did not count it among the councils, and that he reckoned the second council of Nicaea as the seventh (Council of Constantinople (879–880), session 5, subscription of the legate Paul, Mansi 17, col. 507).

On 3 March 880 a sixth session met in the palace, the emperors presiding (Council of Constantinople (879–880), session 6, Mansi 17, cols 511–514). A definition was read. It recites the creed and declares that the council holds to it with nothing taken away, nothing added and nothing changed; a cleric who composes another creed, or corrupts this one by additions or omissions, is to be deposed, and a layman anathematized. It speaks of additions in general and does not quote the Latin words "and from the Son" (Council of Constantinople (879–880), session 6, definition, Mansi 17, cols 515–518). Basil signed, confirming the seventh council, the promotion of Photius and the annulment of all that had been written or said against him (Council of Constantinople (879–880), session 6, the emperor's subscription, Mansi 17, col. 518).

In a letter that its editor assigns to August 880 and takes to be addressed to Photius, John VIII wrote that he wondered why much of what he had laid down had been altered. He accepted what had been done at Constantinople for the patriarch's restoration, and refused whatever his legates might have done against their instructions (John VIII, Letters, 258 (dated by its editor to August 880), pp. 226–228). A letter in his name that survives only in Greek tells Photius that Rome keeps the creed as it was handed down and counts those who first added to it as transgressors; the editor, E. Caspar, judges it, "as it seems", wholly invented (John VIII, Letters, 258a, with the editor's note, pp. 226–228).

The four Orthodox patriarchs, writing in 1848, called this "the eighth Ecumenical Council" and said that it anathematized the addition to the creed (Encyclical of the Eastern Patriarchs (1848) 5 (xi)); the council of Orthodox churches held on Crete in 2016 named it among later councils "of universal authority" (Holy and Great Council, Encyclical I.3). The First Vatican Council cited the "Fourth Council of Constantinople", the council of 869–870, among the ecumenical councils (First Vatican Council, Pastor Aeternus chapter 4). No Catholic document that pronounces on the council of 879–880 was found for this entry. The heading "Pseudo-synodus Photiana", under which the collection of councils named after G. D. Mansi prints its acts, is an eighteenth-century editor's and not a decree of the church (Council of Constantinople (879–880), heading, Mansi 17, col. 373). A joint Orthodox and Catholic statement of 2003 says that the council of 869–870 was never recognized as ecumenical in the East, and that the council of 879–880 reaffirmed the creed of 381 without the Filioque (Orthodox–Catholic Consultation, The Filioque (2003) II. Historical Considerations).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The acts date the second session to Tuesday 17 November in the thirteenth indiction (Council of Constantinople (879–880), session 2, Mansi 17, cols 393–394), the sixth to 3 March (Council of Constantinople (879–880), session 6, Mansi 17, cols 511–514) and the seventh to Sunday 13 March in the same indiction (Council of Constantinople (879–880), session 7, Mansi 17, col. 519). The thirteenth indiction ran from September 879 to August 880, and in those years 17 November fell on a Tuesday and 13 March on a Sunday. The first session bears no date in the text as printed. The pope's letter recognizing Photius is dated August of the twelfth indiction, that is 879 (John VIII, Letters, 207 (August 879), pp. 169–176).

The pope's letters to the emperors and to the bishops were read at the second and third sessions in a Greek version that departs from the Latin of his register. E. Caspar, who edited the register (Monumenta Germaniae Historica, *Epistolae* 7, 1928), prints the two side by side, heads the Greek *Versio Graeca adulterata*, a falsified version with Photius as its author, and notes that it almost nowhere follows the Latin word for word (John VIII, Letters, 207–208, editor's headings

to the Greek version and note 1, pp. 166 and 176). The introduction printed with the canons of 869–870 in N. P. Tanner (ed.), *Decrees of the Ecumenical Councils* (1990), holds that there is no ground for thinking that Photius altered the passage that annuls that council (Council of Constantinople (869–870), introduction). The narrative gives the pope's terms from the Latin. A note from the margin of the manuscript, printed beside the sixth session, asserts that the sixth and seventh sessions were never held and that Photius composed them (Council of Constantinople (879–880), marginal note on session 6, Mansi 17, cols 511–512).

Primary sources

Acts of the Council of Constantinople (869–870) The Council of Constantinople of 869–870 · October AD 869 – February 870
definition; introduction

The Filioque: A Church-Dividing Issue? North American Orthodox-Catholic Theological Consultation · 25 October 2003
II. Historical Considerations

Letters (Register) John VIII · AD 872–882
207 (August 879), pp. 169–176; 258 (dated by its editor to August 880), pp. 226–228; 258a, with the editor's note, pp. 226–228; 207–208, editor's headings to the Greek version and note 1, pp. 166 and 176

Acts of the Council of Constantinople (879–880) The Council of Constantinople of 879–880 · November AD 879 – March 880
session 2, Mansi 17, cols 393–394; session 5, canon 1, Mansi 17, cols 497–498; session 5, subscription of the legate Paul, Mansi 17, col. 507; session 6, Mansi 17, cols 511–514; session 6, definition, Mansi 17, cols 515–518; session 6, the emperor's subscription, Mansi 17, col. 518; heading, Mansi 17, col. 373; session 7, Mansi 17, col. 519; marginal note on session 6, Mansi 17, cols 511–512

Encyclical of the Eastern Patriarchs The patriarchs of Constantinople, Alexandria, Antioch and Jerusalem with their synods · May 1848
5 (xi)

Encyclical of the Holy and Great Council of the Orthodox Church The Holy and Great Council of the Orthodox Church · Pentecost 2016
I.3

Pastor Aeternus The First Vatican Council · 18 July 1870
chapter 4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople
Who Photius, John VIII, Basil I
Threads Creeds and Councils, East and West

In context

GROWS OUT OF

The Photian Schism AD 863–867 794

LEADS TO

The Schism of 1054 16 July 1054 832

CREEDS AND COUNCILS

The Triumph of Orthodoxy Before · 11 March AD 843 786

Anselm: Faith Seeking Understanding After · c. 1078–1098 845

EAST AND WEST

The Baptism of Boris and the Conversion of Bulgaria Before · AD 864–866 798

The Baptism of Rus' After · AD 988/989 821

← The Baptism of Boris and the Conversion of Bulgaria Earlier · AD 864–866
→ The Founding of Cluny Later · 11 September AD 910

THE EARLY MIDDLE AGES

The Founding of Cluny

11 September AD 910 · Estimated date

Duke William of Aquitaine gives his estate at Cluny for a monastery under the Rule of Benedict and renounces every right over it, placing it under the apostles Peter and Paul and the protection of the pope.



William I of Aquitaine, who styles himself "count and duke by the grace of God", explains his gift in the charter's opening lines. Wealth, he says, can be used to earn an eternal reward. He cannot himself despise the world, but he can support at his own cost those who do, and so share in their reward (Foundation Charter of Cluny).

He therefore hands over to the apostles Peter and Paul his estate of Cluny in the county of Mâcon, with its church, its dependants, vineyards, fields, woods, waters and mills. The gift is made for the souls of his lord King Odo, of his parents, of himself and his wife Ingelberga, of the Ava who had left him the property, and

of all the faithful. A monastery is to be built there in honour of Peter and Paul, and its monks are to live by the Rule of Benedict (Foundation Charter of Cluny).

The conditions are what set the charter apart. Berno of Cluny is to be abbot for life; after him the monks are to choose their abbot freely, according to the Rule (Rule of Benedict 64), without interference from William's family or anyone else. Every five years they are to pay ten shillings to the church of the apostles at Rome for its lights, and they are to have the protection of the apostles and the defence of the pope. They are to care daily for the poor, strangers and pilgrims. From that day they are to be subject neither to William nor to his kin, nor to the king, nor to any earthly power; and no prince, count or bishop, not even the bishop of Rome, may seize their property, give it away or set a superior over them against their will. Anyone who tries is threatened with the fate of Dathan, Abiram and Judas and with a fine of a hundred pounds of gold. The act was done publicly at Bourges (Foundation Charter of Cluny).

William thus gave up, for himself and his kin, the lordship over the house he had founded, and placed it under a distant protector (Foundation Charter of Cluny). The charter says nothing about how the monks would use this freedom. Its two provisions, free election of the abbot and freedom from every outside lord, are what it is remembered for; free election was a demand of the reformers of the following century (The Investiture Controversy and Canossa).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The charter is dated on the third day before the Ides of September, that is 11 September, in the eleventh year of the reign of King Charles and the thirteenth indiction, with no year of the Incarnation (Foundation Charter of Cluny dating clause). The thirteenth indiction is the year 910 where the indiction was changed in late September or at the new year, and the twelve months from September 909 where it was changed on 1 September, so the indiction allows 11 September of either year. The regnal year decides nothing: counted from the death of King Odo in January 898, Charles's eleventh year would be 908. A note in the margin of the abbey's cartulary gives 910, and so does the editor of the charters, A. Bruel, *Recueil des chartes de l'abbaye de Cluny*, vol. 1 (1876), no. 112; the timeline follows them.

Primary sources

Foundation Charter of Cluny William I of Aquitaine · 11 September AD 910 (or 909)
sourcebooks.fordham.edu; dating clause

The Rule of Saint Benedict Benedict of Nursia · c. AD 530–550
64

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Cluny
Who William I of Aquitaine, Berno of Cluny
Threads Monasticism and Religious Life, Reform and Reformation

In context

GROWS OUT OF

Benedict Writes His Rule c. AD 530–550 704

LEADS TO

The Investiture Controversy and Canossa 1075–1077 840

The Cistercians and Bernard of Clairvaux 1098–1115 854

MONASTICISM AND RELIGIOUS LIFE

Columba Founds Iona Before · AD 563 725

The Great Lavra and the Monastic Republic of Athos After · AD 963–972 814

REFORM AND REFORMATION

Charlemagne's Reform of Church and Learning Before · AD 789 774

The Investiture Controversy and Canossa After · 1075–1077 840

← The Council of Constantinople Restores Photius Earlier · November AD 879 – March 880
→ Otto I Is Crowned Emperor Later · February AD 962

THE EARLY MIDDLE AGES

Otto I Is Crowned Emperor

February AD 962 · Firm date

Called into Italy by Pope John XII, the German king Otto I is crowned emperor at Rome and confirms the papal territories, while requiring each new pope to make a promise before the emperor's envoys. Within two years he has the pope deposed.



In 960 Italy was in the hands of King Berengar and his son Adalbert, and Pope John XII, hard pressed by them, sent a deacon and a secretary across the Alps to ask the German king Otto I to come and free the Roman church (Continuator of Regino, year 960) (Liudprand, Deeds of Otto 1–3). Otto had his young son made king and entered Italy. Berengar and his family shut themselves up in their castles (Continuator of Regino, year 961).

He kept Christmas at Pavia and went on to Rome. There, says a chronicler close to his court, he was received with the acclamation of the whole Roman clergy and people and was named and consecrated emperor and Augustus by Pope John

(Continuator of Regino, year 962). Liudprand of Cremona, who served Otto, adds that he was anointed by the pope, restored the church's property and gave rich gifts, and that the pope and the leading Romans swore on the body of St Peter never to help Berengar and Adalbert (Liudprand, Deeds of Otto 1–3).

On 13 February Otto issued a privilege for the Roman church (Privilegium Ottonianum dating clause). It confirms to St Peter and to his vicar John the city and duchy of Rome, the lands of Ravenna and the other territories granted by Pippin and Charlemagne (Privilegium Ottonianum 1–14). It also reserves the emperor's authority. The clergy and nobles of Rome are to swear that papal elections will be canonical; the man elected is not to be consecrated until he has made a promise before the emperor's envoys; and envoys of pope and emperor are to report each year on how justice is done (Privilegium Ottonianum 15–19).

The alliance did not last. According to Liudprand, John soon turned to Adalbert, and Otto came back to Rome (Liudprand, Deeds of Otto 4–8). A synod in St Peter's, with the emperor present, heard the Roman clergy accuse the pope of perjury, simony, adultery and much else; when John refused to appear he was declared deposed, and Leo, the chief notary of the Roman church, was chosen in his place (Liudprand, Deeds of Otto 9–16). The Romans rose against Otto and brought John back, and he died soon afterwards (Liudprand, Deeds of Otto 17–20). Liudprand writes as the emperor's advocate, and John's side of the story is not heard in his account.

The coronation renewed in the West the imperial title first given to Charlemagne (Charlemagne Is Crowned Emperor), now held by the German kings. Its terms also gave the emperor a say in who became pope, which the reformers of the next century set out to end (The Investiture Controversy and Canossa).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The year is fixed by two contemporary documents. The continuator of Regino's chronicle says that Otto kept Christmas at Pavia, went on to Rome and was there made emperor, and enters this under 962 (Continuator of Regino, year 962). The privilege for the Roman church, in which Otto already styles himself emperor, is dated 13 February 962, in the fifth indiction (Privilegium Ottonianum dating clause).

The day usually given for the coronation is 2 February, the feast of the Purification. Neither Liudprand nor the continuator names the day; the editor of the continuation prints it in the margin, in brackets, as his own addition (Continuator of Regino, year 962). The source for it was not read for this entry, so the timeline gives the month only.

Primary sources

Continuation of Regino's Chronicle Adalbert of Magdeburg (attributed) · AD 960s
year 960; year 961; year 962

Deeds of Otto (Liber de rebus gestis Ottonis) Liudprand of Cremona · c. AD 964–965
1–3; 4–8; 9–16; 17–20

Privilegium Ottonianum Otto I · 13 February AD 962
dating clause; 1–14; 15–19

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About this event

Where Rome
Who Otto I, John XII
Threads Church and State, Papacy and Church Order

In context

GROWS OUT OF

Charlemagne Is Crowned Emperor 25 December AD 800 778

LEADS TO

The Baptism of Mieszko I of Poland AD 966 817
Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828
The Investiture Controversy and Canossa 1075–1077 840

CHURCH AND STATE

Charlemagne Is Crowned Emperor Before · 25 December AD 800 778
The Baptism of Mieszko I of Poland After · AD 966 817

PAPACY AND CHURCH ORDER

The Photian Schism Before · AD 863–867 794

The Schism of 1054 After · 16 July 1054 832

← The Founding of Cluny Earlier · 11 September AD 910

→ The Great Lavra and the Monastic Republic of Athos Later · AD 963–972

THE EARLY MIDDLE AGES

The Great Lavra and the Monastic Republic of Athos

AD 963–972 · Estimated date

With the backing of the general and emperor Nikephoros Phokas, the monk Athanasius builds the Great Lavra on Mount Athos as a self-governing monastery. A few years later an imperial charter gives all the monks of the Mountain a common rule.



Monks were living on Mount Athos before the Lavra was built. When Athanasius the Athonite came there from Mount Kyminas, it was the *protos*, the first among the monks, and the elders who assigned him a place for his cell, as their custom was (Athanasius, Typikon 6–8).

Athanasius tells the story of the foundation himself, some ten years later. The general Nikephoros II Phokas, whom he had known at Kyminas, wished to become a monk. While commanding the campaign against Crete he summoned Athanasius to the island and pressed him to build a lavra beside his cell on Athos, where the general would join him when the war was over. Athanasius, who wanted

solitude, resisted (Athanasius, Typikon 2–5). After the victory Nikephoros sent a monk with a letter and six pounds (*litrai*) of gold. Cells were built for him and a church was begun (Athanasius, Typikon 6–8).

Less than four months later Nikephoros was proclaimed emperor. Athanasius left the church half built, went to the capital and reproached him. The emperor swore that he still meant to keep his vow and told him to finish the work, and he paid part of the cost (Athanasius, Typikon 6–8). Athanasius describes the labour of clearing rock and forest on a headland with no harbour, a hundred miles from the mainland by his reckoning (Athanasius, Typikon 8; 10). By the emperor's charter, which he quotes, the Lavra was to have eighty monks with Athanasius as superior; once the emperor too was dead the monks were to choose their own superior from among themselves; and the house was never to be given to any person or made subject to another monastery, but to remain "free and self-governing" (Athanasius, Typikon 12).

A large endowed community among hermits brought conflict. After Nikephoros's death the *protos* and another monk went to the emperor John Tzimiskes with complaints against Athanasius. The emperor sent Euthymios, a monk of the Stoudios monastery, who sat for a week with all the superiors, found both parties blameless and then drew up rules for the whole Mountain (Tragos (Typikon of John Tzimiskes) preface; closing clause). Among them: monks are not to trade in land for profit, wine is not to be sold to laymen, and boys and eunuchs are not to be admitted. The charter was signed by the emperor, the *protos*, Athanasius and the other superiors (Tragos (Typikon of John Tzimiskes) 13–16; 28 and signatures).

Between them the two documents show a self-governing monastery under the emperor's protection, hermits beside it, and a yearly assembly of the superiors with the *protos* (Athanasius, Typikon 12) (Tragos (Typikon of John Tzimiskes) preface; closing clause).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Athanasius gives no year. He says that the church of the Lavra had been under construction for less than four months when news came that Nikephoros Phokas had been proclaimed emperor (Athanasius, Typikon 6–8). The translators of the

typikon put that accession in 963, the year by which the foundation is usually dated, and note that the saint's Lives place the building somewhat differently. They date the charter of John Tzimiskes to 971–972 and Athanasius's own typikon to 973–975.

Primary sources

Typikon for the Great Lavra Athanasius the Athonite · AD 973–975
6–8; 2–5; 8; 10; 12

Typikon of John Tzimiskes (the Tragos) Issued in the name of John I Tzimiskes · AD 971–972
preface; closing clause; 13–16; 28 and signatures

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About this event

Where Mount Athos
Who Athanasius the Athonite, Nikephoros II Phokas
Threads Monasticism and Religious Life

In context

GROWS OUT OF

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

LEADS TO

Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933

Gregory Palamas and the Hesychast Councils 1341–1351 937

MONASTICISM AND RELIGIOUS LIFE

The Founding of Cluny Before · 11 September AD 910 807

The Cistercians and Bernard of Clairvaux After · 1098–1115 854

← Otto I Is Crowned Emperor Earlier · February AD 962
→ The Baptism of Mieszko I of Poland Later · AD 966

THE EARLY MIDDLE AGES

The Baptism of Mieszko I of Poland

AD 966 · Estimated date

Mieszko, duke of the Poles, marries the Bohemian princess Dobrawa and is baptized, and his people follow him. The annals of the Kraków chapter date the baptism to 966. In 1000 the emperor Otto III founds an archbishopric at Gniezno.



Thietmar, bishop of Merseburg in Saxony, writing about fifty years later, tells that Mieszko I, duke of the Poles, took a noble wife from Bohemia, the sister of Boleslav the elder. Her name, Dobrawa, he says, means “good” in the Slav tongue, and she, a Christian, set herself to win her pagan husband for the faith. In the first Lent after the wedding she gave way when he asked her to break her fast, so that he might listen to her more readily another time; some said she ate meat in one Lent, others in three (Thietmar, Chronicle 4.55–56, pp. 194–196). At her repeated urging, Thietmar goes on, Mieszko cast off the unbelief he was born into and was baptized. His people followed their lord, and Jordan,

their first bishop, laboured hard among them. Dobrawa then bore a son, Boleslav (Thietmar, Chronicle 4.56, p. 196).

A chronicle of the Polish dukes, composed in the early twelfth century, tells it differently. Mieszko, it says, had seven wives. Dubrovka refused to marry him unless he gave up that custom and promised to become a Christian. She came to Poland with a great following of clergy and laymen, and did not share his bed until he had renounced paganism and joined the church. So, the chronicler concludes, the first duke of the Poles came to the grace of baptism through his faithful wife (Gallus Anonymus, Deeds of the Princes of the Poles 1.5–6, p. 428).

Neither writer gives a year. The annals of the Kraków chapter enter Dubrovka's coming under 965 and the baptism under 966 (Annals of the Kraków Chapter, years 965–966, p. 585).

A note made at Rome in the 1080s records a document from the time of Pope John XV, by which a "judge Dagome", his wife Ote and their sons Misica and Lambert gave to Saint Peter a city called Schinesghe with its territory, bounded by the sea, Prussia, Rus', Kraków and the Oder. The cardinal who made the note did not know who they were (Dagome iudex (Deusdedit, Collection of Canons 3.199) p. 359). One manuscript of the note reads "Schinesne of the province of the Poles" (Dagome iudex (Deusdedit, Collection of Canons 3.199) p. 359). Thietmar says that Mieszko's second wife was named Oda, that she bore him a son Miseco, and that he died in 992 (Thietmar, Chronicle 4.57–58, pp. 196–198). On these grounds the document is read as Mieszko's gift of his land to the Roman see.

In 1000 the emperor Otto III came to Gniezno to pray to the martyr Adalbert, whose body, the Polish chronicle says, Mieszko's son Boleslav had bought from the Prussians and laid there (Gallus Anonymus, Deeds of the Princes of the Poles 1.5–6, p. 428). He entered the town barefoot, Thietmar says, and at once founded an archbishopric there, which he gave to the martyr's brother Radim, with the bishops of Kolberg, Kraków and Wrocław under him. Thietmar hopes that this was lawfully done; it was done, he adds, without the consent of the bishop of Poznań, to whose diocese the whole region belonged (Thietmar, Chronicle 4.44–45, pp. 182–184). A generation after the baptism the Polish church had its own metropolitan.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Neither Thietmar nor Gallus gives a year. The year comes from Polish annals that survive in later copies. The annals of the Kraków chapter read: 965, Dubrovka came to Mieszko; 966, Mieszko, duke of Poland, is baptized. A later compilation printed beside them puts the marriage and the baptism together under 966 (Annals of the Kraków Chapter, years 965–966, p. 585). The Old Kraków Annals, in a manuscript that their editors date to 1122, give 966 for the marriage and 967 for the baptism; the editors note that this manuscript's year numbers from 948 to 1000 run one ahead of the chapter's (Old Kraków Annals, years 966–967 and preface, p. 577).

R. Holtzmann, editing Thietmar in 1935, prints 965 and 966 in his margins (Thietmar, Chronicle 4.55–56, pp. 194–196) and remarks that the Polish annals mostly place the baptism in the year after the marriage (Thietmar, Chronicle 4.56, p. 196). No source read for this entry gives the day or names the place of the baptism. The timeline sets the event at Gniezno, where the archbishopric was founded in 1000; the year 1000 for the emperor's journey is the editor's, from charters that the emperor issued on the way (Thietmar, Chronicle 4.44–45, pp. 182–184).

Primary sources

Chronicle Thietmar of Merseburg · AD 1012–1018
4.55–56, pp. 194–196; 4.56, p. 196; 4.57–58, pp. 196–198; 4.44–45, pp. 182–184

Deeds of the Princes of the Poles Anonymous, known as Gallus · c. AD 1115
1.5–6, p. 428

Annals of the Kraków Chapter twelfth and thirteenth centuries
years 965–966, p. 585

Dagome iudex Summarized by Cardinal Deusdedit · summary of c. AD 1087 of a document issued under Pope John XV (985–996)
p. 359

Old Kraków Annals manuscript of AD 1122
years 966–967 and preface, p. 577

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About this event

Where Gniezno
Who Mieszko I, Dobrawa
Threads Mission and Expansion, Church and State

In context

GROWS OUT OF

Cyril and Methodius among the Slavs AD 863–885 790

Otto I Is Crowned Emperor February AD 962 810

MISSION AND EXPANSION

The Baptism of Boris and the Conversion of Bulgaria Before · AD 864–866 798

The Baptism of Rus' After · AD 988/989 821

CHURCH AND STATE

Otto I Is Crowned Emperor Before · February AD 962 810

The Baptism of Rus' After · AD 988/989 821

← The Great Lavra and the Monastic Republic of Athos Earlier · AD 963–972
→ The Baptism of Rus' Later · AD 988/989

THE EARLY MIDDLE AGES

The Baptism of Rus'

AD 988/989 · Estimated date

Vladimir, prince of Kyiv, accepts baptism from Constantinople and marries the emperor's sister. The chronicle of Kyiv tells of a choice among faiths and of his people baptized in the Dnieper; Greek and Arabic writers tell of an alliance.



Christianity had reached the Rus' before Vladimir the Great. In 867 Photius, patriarch of Constantinople, wrote that they had accepted a bishop and pastor (Photius, Encyclical to the Eastern Patriarchs 35). Olga of Kyiv, whom the chronicle calls Vladimir's grandmother (Primary Chronicle, year 987), was baptized at Constantinople; the Primary Chronicle tells it as a tale in which she outwits the emperor (Primary Chronicle, years 948–955), and a German annalist records under 959 that envoys of Helena, queen of the Rus', who had been baptized at Constantinople, asked King Otto for a bishop (Continuator of Regino, year 959). Her son and her people stayed pagan (Primary Chronicle, years 948–955).

The chronicle of Kyiv, written over a century after the event, tells Vladimir's conversion as a deliberate choice. In 986, it says, he was visited in turn by Muslim Bulgars, by Germans sent by the pope, by Jewish Khazars and by a Greek scholar, and questioned each about their faith (Primary Chronicle, year 986). The next year he sent ten men to see how each people worshipped. Those who came back from Constantinople said that in the Greeks' church they had not known whether they were in heaven or on earth (Primary Chronicle, year 987).

In 988, the chronicle continues, Vladimir besieged the Greek city of Chersonesus on the Black Sea and took it by cutting its water supply. He demanded the emperors' sister Anna in marriage; they answered that she could not marry a pagan. She came with priests, and Vladimir, who had been struck with blindness, was baptized by the bishop of Cherson, recovered his sight and married her. The chronicler notes that others placed the baptism at Kyiv or at Vasil'ev (Primary Chronicle, year 988). Back in Kyiv he had the idols destroyed and the image of Perun dragged to the river, and summoned the whole city to the Dnieper, where the people were baptized by the priests from Cherson and those of the princess. He built churches where the idols had stood and sent the children of leading families to be taught letters (Primary Chronicle, year 988).

Writers closer to the events tell of politics. Yahya of Antioch says that Basil II, threatened by the revolt of Bardas Phokas, asked the king of the Rus' for help; the king married the emperor's sister on condition that he and his people be baptized, and the emperor sent metropolitans and bishops who baptized them (Yahya of Antioch, History, pp. 423–424). Psellus mentions the "Scythian" troops who then fought for Basil (Psellus, Chronographia 1.13), and Leo the Deacon, after telling of the rebel's death, names the capture of Cherson among disasters foretold by signs in the sky (Leo the Deacon, History 10.10). As the translators of the chronicle reconstruct it from these writers, the alliance came first and the attack on Cherson later, the reverse of the chronicle's order.

Rus' thus took its bishops from Constantinople and its books in Slavonic, the legacy of Cyril and Methodius among the Slavs (Primary Chronicle, years 888–898). The chronicle itself, written after the Schism of 1054, has the Greek teacher warn Vladimir against the Latins (Primary Chronicle, year 986).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Primary Chronicle places the capture of Cherson, the baptism and the baptism of Kyiv in the year 6496 from creation, AD 988 (Primary Chronicle, year 988). It was compiled more than a century later, and its years for this period have to be checked against writers outside Rus'.

Yahya of Antioch dates the proclamation of the rebel Bardas Phokas to 14 September 987 and puts the agreement with the Rus', including the promise of baptism, and the arrival of their troops after it (Yahya of Antioch, History, pp. 423–424); he dates the rebel's death in battle at Abydos to 13 April 989 (Yahya of Antioch, History, pp. 425–426). Leo the Deacon, after telling of Phokas's death, says that the fall of Cherson to the Rus' was foretold by pillars of fire in the northern sky, and goes on to a comet and an earthquake (Leo the Deacon, History 10.10). S. H. Cross and O. P. Sherbowitz-Wetzor, *The Russian Primary Chronicle: Laurentian Text* (1953), notes 93–94, following V. G. Vasil'evsky, match these signs with ones that Yahya dates to April and July 989. They place the agreement in the winter of 987–988, the fall of Cherson between April and July 989, and Vladimir's baptism after it, in 989 or 990. Yahya's order of telling, in which the bishops are sent before the troops arrive, would put the baptism in 988. The timeline shows the chronicle's year and the year of the fall of Cherson. Where Vladimir was baptized remains open; the chronicler knew of at least three places.

Primary sources

Encyclical to the Eastern Patriarchs Photius · AD 867
35

Primary Chronicle (Tale of Bygone Years) c. AD 1113–1116
year 987; years 948–955; year 986; year 988; year 988; years 888–898

Continuation of Regino's Chronicle Adalbert of Magdeburg (attributed) · AD 960s
year 959

History Yahya of Antioch · early eleventh century
pp. 423–424; pp. 425–426

Chronographia Michael Psellus · c. AD 1060–1078
1.13

History Leo the Deacon · c. AD 995
10.10

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About this event

Where Kyiv, Chersonesus
Who Vladimir the Great, Olga of Kyiv, Basil II
Threads Mission and Expansion, Church and State, East and West

In context

GROWS OUT OF

Cyril and Methodius among the Slavs AD 863–885 790

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

LEADS TO

Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933

Moscow Becomes a Patriarchate 26 January 1589 1121

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502

MISSION AND EXPANSION

The Baptism of Mieszko I of Poland Before · AD 966 817

Iceland Adopts Christianity by Law After · AD 999/1000 825

CHURCH AND STATE

The Baptism of Mieszko I of Poland Before · AD 966 817

Iceland Adopts Christianity by Law After · AD 999/1000 825

EAST AND WEST

The Council of Constantinople Restores Photius Before · November AD 879 – March 880 802

The Schism of 1054 After · 16 July 1054 832

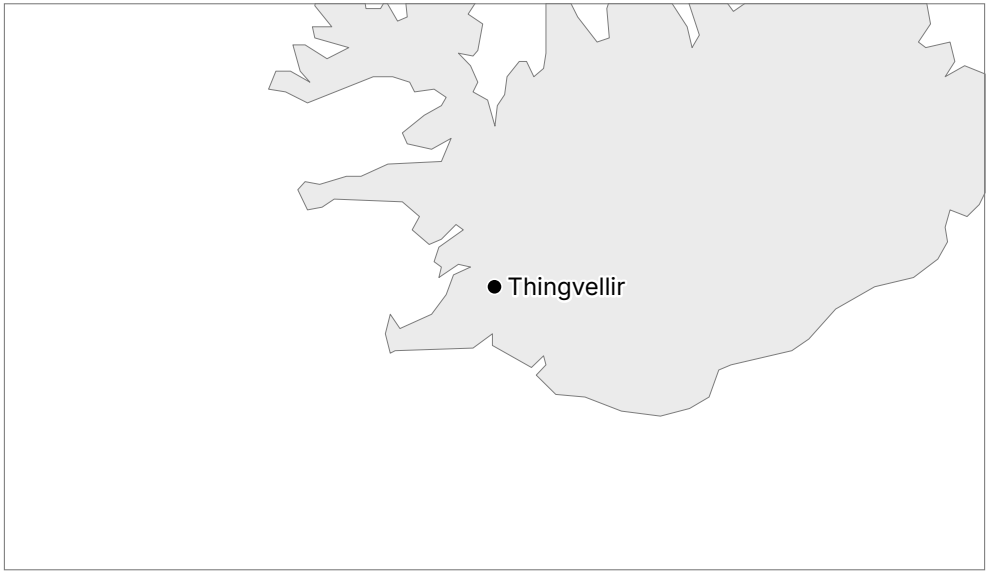
← The Baptism of Mieszko I of Poland Earlier · AD 966
→ Iceland Adopts Christianity by Law Later · AD 999/1000

THE EARLY MIDDLE AGES

Iceland Adopts Christianity by Law

AD 999/1000 · Estimated date

At the Althing the pagan lawspeaker Thorgeir, asked to settle the dispute between Christians and heathens, rules that all Icelanders shall be baptized and live under one law, with a few old customs allowed for a time.



The account followed here is that of the priest Ari Thorgilsson, written some 120 years later from what he had been told by Teitr, whose grandfather Gizurr the White was one of the Christian leaders (Ari, Íslendingabók 1; 9). According to Ari, King Olaf Tryggvason of Norway sent a priest named Thangbrand to Iceland. He baptized several chieftains, among them Hallr of Síða, Hjalti Skeggjason and Gizurr the White, but most people rejected the new faith, and after killing two or three men who had mocked him he went back and told the king that Iceland would not be converted. Olaf threatened to maim or kill the Icelanders then in Norway. Gizurr and Hjalti obtained their release by promising to try again (Ari, Íslendingabók 7).

The next summer the two men sailed home and rode to the Althing, the general assembly held at Thingvellir. Hjalti had been outlawed there the year before for a verse mocking the goddess Freyja. The heathens gathered in arms, and it came close to a battle. When Gizurr and Hjalti had spoken at the Law-Rock, Christians and heathens each declared that they would no longer live under the same law as the other (Ari, Íslendingabók 7).

The Christians asked Hallr to proclaim a law for them. He arranged instead that the lawspeaker, Thorgeir Thorkelsson, who was still a heathen, should do it. Thorgeir lay down under his cloak for a day and a night without speaking. The next morning he called the people to the Law-Rock and told them that if they did not all keep one law, fighting would follow and the land would be laid waste; a divided law, he said, meant the end of peace. Both sides agreed to accept what he would proclaim. He then declared that all should be Christians and that those not yet baptized should receive baptism. The old law was to stand on the exposure of infants and the eating of horseflesh, and people might sacrifice in secret, though they would be outlawed if witnesses could be brought. A few years later, Ari adds, these exceptions were done away with (Ari, Íslendingabók 7).

In Ari's telling Iceland became Christian by a decision of its own assembly, taken to keep the peace, though under pressure from the Norwegian king. Olaf, he notes, fell in battle the same summer (Ari, Íslendingabók 7).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Ari sets the decision in the summer in which King Olaf Tryggvason fell, 130 years after the killing of King Edmund and 1000 years after the birth of Christ by the common reckoning (Ari, Íslendingabók 7). He wrote between 1122 and 1133, a span the translator fixes from the two bishops named in his prologue, about 120 years after the event, and from the account of his foster-father Teitr (Ari, Íslendingabók 1; 9).

The translator, Siân Grønlie, notes on this passage that Ólafía Einarsdóttir, *Studier i kronologisk metode i tidlig islandsk historieskrivning* (Bibliotheca Historica Lundensis 13, 1964), argued for 999: if Ari began his year on 1 September, Olaf's death in early September 999 would fall in his year 1000, and the assembly of

that summer would likewise belong to what is now counted as 999. The timeline shows both years.

Primary sources

Íslendingabók (Book of the Icelanders) Ari Thorgilsson · AD 1122–1133
1; 9; 7; 7; 7; 7

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Thingvellir
Who Thorgeir Thorkelsson, Olaf Tryggvason
Threads Mission and Expansion, Church and State

In context

GROWS OUT OF

Ansgar's Mission to Scandinavia AD 829–831 782

MISSION AND EXPANSION

The Baptism of Rus' Before · AD 988/989 821

Stephen I and the Christian Kingdom of Hungary After · AD 1000 or 1001 828

CHURCH AND STATE

The Baptism of Rus' Before · AD 988/989 821

Stephen I and the Christian Kingdom of Hungary After · AD 1000 or 1001 828

← The Baptism of Rus' Earlier · AD 988/989
→ Stephen I and the Christian Kingdom of Hungary Later · AD 1000 or 1001

THE EARLY MIDDLE AGES

Stephen I and the Christian Kingdom of Hungary

AD 1000 or 1001 · Estimated date

Stephen, ruler of the Hungarians, defeats pagan rebels, founds bishoprics with Esztergom at their head, and is crowned king. A writer of his own day credits the emperor Otto III; a Life written a century later says that the pope sent the crown.



The older Life of King Stephen, written in the later eleventh century, tells that Adalbert, bishop of the Bohemians, came to the prince Géza, that the people were preached to and baptized and churches were set up in many places, and that Adalbert baptized the prince's son, who was given the name Stephen (Greater Legend of Saint Stephen 4–5, p. 231). The Life puts Géza's death in 997. The pagan people and their chiefs, it goes on, refused the yoke of the Christian faith and rose against the young ruler. He defeated them under the banners of Saint Martin and Saint George, killed their leaders, and compelled the rest, once baptized, to worship one God (Greater Legend of Saint Stephen 5–6, p. 232).

Stephen sent word abroad for clergy, and priests, abbots and monks came. He divided the land into ten bishoprics and made the church of Esztergom their metropolis, with the consent and subscription of the Roman see, the Life says; he founded a monastery of Saint Martin on the Holy Mount (Greater Legend of Saint Stephen 7–8, pp. 232–233).

On the crown the sources differ. Thietmar of Merseburg, a contemporary in Saxony, has one sentence: by the favour and urging of the emperor, Otto III, the Hungarian ruler, whom he calls Waic, set up bishoprics in his realm and received crown and blessing (Thietmar, Chronicle 4.59, p. 198). The older Life says that in the fifth year after his father's death letters of apostolic blessing were brought, and Stephen was acclaimed king, anointed and crowned (Greater Legend of Saint Stephen 9, pp. 233–234). Hartvic, a bishop who rewrote that Life for King Coloman about a century after the event (Hartvic, Life of King Stephen heading, prologue and editor's preface, p. 223), tells much more. Stephen sent Bishop Ascric to Rome to ask for a blessing, for the confirmation of Esztergom as metropolis and for a crown. The pope had a crown ready for the duke of the Poles; warned in a vision by a messenger of the Lord, he gave it to the Hungarian envoy, with a cross to be carried before the king, and left the ordering of the churches to him. Hartvic does not name the pope (Hartvic, Life of King Stephen addition to chapter 9, pp. 233–234). Thietmar says that Gerbert, who took the name Sylvester, became pope by the emperor's favour and sat until the time of King Henry; his editor dates this from 999 to 1003 (Thietmar, Chronicle 6.100, p. 392).

The laws issued in Stephen's name show the new order at village level. Ten villages are to build a church and endow it; the king provides vestments and altar cloths, the bishop a priest and books (Laws of King Stephen 2.1, p. 321). Whoever works on Sunday loses his ox or his tools, everyone but those who mind the fires must go to church, and eating meat on Fridays or in the Ember fasts is punished by a week's fasting in confinement (Laws of King Stephen 1.8–11, pp. 313–314). A book of advice to his son, written in his name, sets the keeping of the Catholic faith first among a king's duties (Stephen I, Admonitions table of chapters and chapter 1, p. 301) and tells him to welcome foreigners, since a kingdom of one language and one custom is weak (Stephen I, Admonitions 6, pp. 305–306).

Stephen died in 1038 (Annals of Pressburg, years 998, 1000 and 1038, p. 571). One manuscript heads Hartvic's work the Life of Saint Stephen, king of the Hungarians "and their apostle" (Hartvic, Life of King Stephen heading, prologue and editor's preface, p. 223).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Three sources date the coronation and they do not agree. The Annals of Pressburg, which survive in a copy of the early thirteenth century, enter it under 1000, and the death of Stephen's father Géza under 998 (Annals of Pressburg, years 998, 1000 and 1038, p. 571). The older Life of the king, written in the later eleventh century, puts Géza's death in 997 (Greater Legend of Saint Stephen 5–6, p. 232) and the coronation "in the fifth year" after it, which its editor W. Wattenbach reckons as 1001 (Greater Legend of Saint Stephen 9, pp. 233–234). Hartvic, reworking that Life after 1095, changes the figure to the fourth year for the embassy to Rome (Hartvic, Life of King Stephen addition to chapter 9, pp. 233–234). Thietmar, who lived through these years, gives no date; his editor R. Holtzmann prints 1001 in the margin (Thietmar, Chronicle 4.59, p. 198).

None of these sources gives the day or names the place of the coronation. The timeline sets the event at Esztergom, the church that the older Life names as the head of Stephen's bishoprics (Greater Legend of Saint Stephen 7–8, pp. 232–233).

Primary sources

Greater Legend of Saint Stephen late eleventh century
4–5, p. 231; 5–6, p. 232; 7–8, pp. 232–233; 9, pp. 233–234

Chronicle Thietmar of Merseburg · AD 1012–1018
4.59, p. 198; 6.100, p. 392

Life of King Stephen Hartvic · c. AD 1100–1116
heading, prologue and editor's preface, p. 223; addition to chapter 9, pp. 233–234

Laws of King Stephen I Issued in the name of Stephen I of Hungary · first half of the eleventh century
2.1, p. 321; 1.8–11, pp. 313–314

Admonitions Written in the name of Stephen I of Hungary · before 1031
table of chapters and chapter 1, p. 301; 6, pp. 305–306

Annals of Pressburg manuscript of the early thirteenth century
years 998, 1000 and 1038, p. 571

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Esztergom
Who Stephen I of Hungary, Sylvester II
Threads Mission and Expansion, Church and State

In context

GROWS OUT OF

Otto I Is Crowned Emperor February AD 962 810

MISSION AND EXPANSION

Iceland Adopts Christianity by Law Before · AD 999/1000 825

Franciscan Envoys to the Mongols and the Church of Khanbaliq After · 1245–1307 907

CHURCH AND STATE

Iceland Adopts Christianity by Law Before · AD 999/1000 825

The Investiture Controversy and Canossa After · 1075–1077 840

← Iceland Adopts Christianity by Law Earlier · AD 999/1000
→ The Schism of 1054 Later · 16 July 1054

THE EARLY MIDDLE AGES

The Schism of 1054

16 July 1054 · Firm date

Legates of the Roman see excommunicate the patriarch of Constantinople in Hagia Sophia, and his synod anathematizes them in return. The sentences name persons, not churches, but later ages take the day as the breach between East and West.



Greek and Latin Christians had quarrelled before, over the pope's claim to judge a patriarch of Constantinople and over the words "and from the Son" in the creed (The Photian Schism, the Visigoths Turn Catholic at Toledo). By 1054 the pope was no longer named in the liturgy at Constantinople. The patriarch Michael Cerularius believed this had been so for centuries (Michael Cerularius, Letter to Peter of Antioch 9); Peter, patriarch of Antioch, answered that he had heard the name read there forty-five years earlier (Peter of Antioch, Letter to Michael Cerularius 5).

In 1053 a letter in the name of Pope Leo IX answered Greek attacks on the Latin use of unleavened bread. It declared that the Roman see is judged by no one and cited the Donation of Constantine in proof (Leo IX, Letter to Michael Cerularius (In terra pax) 10–14; 20 (pp. 70–74, 76)). Three legates followed, led by Humbert of Silva Candida. In 1054 the emperor received them; the patriarch would not meet them (Humbert, Brief Account 1–3). Leo had died at Rome that April, before the legates acted (Hermann of Reichenau, Chronicle, year 1054).

On Saturday 16 July the legates laid a document on the altar of Hagia Sophia and walked out, shaking the dust from their feet (Humbert, Brief Account 1–3). The bull finds the city, in its rulers and leading citizens, most Christian and orthodox. It charges Michael and his supporters with a list of heresies, among them rebaptizing Latins, letting priests marry and cutting from the creed the procession of the Spirit from the Son, and pronounces anathema on Michael, on two named associates and on their followers, unless they repent (Bull of excommunication (1054)).

The synod's edict answers in kind. In words borrowed from Photius (Photius, Encyclical to the Eastern Patriarchs 4), it speaks of men from the darkness of the West who condemned the orthodox for wearing beards, for receiving communion from married priests and for refusing to alter the creed (Synodal edict (1054) preamble, pp. 157–158). It holds that the three were not sent by the pope at all but came on their own, with forged seals (Synodal edict (1054) account of the legates, pp. 160–161). It anathematizes the document and those who wrote it or advised it; the emperor ordered it burnt, and the patriarch kept the original (Synodal edict (1054) emperor's letter and sentence, pp. 166–168).

The synod read the bull as an attack on the whole orthodox church (Synodal edict (1054) preamble, pp. 157–158), but its own sentence fell only on the document, its authors and their helpers (Synodal edict (1054) emperor's letter and sentence, pp. 166–168), whom it held to have acted without the pope (Synodal edict (1054) account of the legates, pp. 160–161). Peter of Antioch, who also rejected the addition to the creed, urged Michael to treat the Latins as brothers, to be lenient where the faith was not at stake (Peter of Antioch, Letter to Michael Cerularius 12–14) and to write to the next pope (Peter of Antioch, Letter to Michael Cerularius 19–21). The estrangement hardened later. After the sack of Constan-

tinople in 1204 Innocent III wrote that the Greek church now had reason to detest the Latins "more than dogs" (The Fourth Crusade Sacks Constantinople) (Innocent III, Letters, to the legate Peter, 12 July 1205). In 1965 the pope and the ecumenical patriarch declared that the censures of 1054 had been aimed at persons, not at the churches, and were not meant to break communion. They removed them from memory, and added that this did not end the differences between the two churches (Rome and Constantinople Lift the Anathemas of 1054) (Joint Catholic–Orthodox Declaration (1965) 2–5).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The legates' own report gives the day as the seventeenth before the Kalends of August, a Saturday, at the third hour: 16 July 1054, which was a Saturday (Humbert, Brief Account 1–3). The synod's edict is dated July of the seventh indiction and puts its anathema on the twentieth of the month, to be repeated before the people on the day on which the acts of the fifth council were read; the older printed text gives that day as the twenty-fourth, a Sunday, which the editor alters to the twentieth (Synodal edict (1054) emperor's letter and sentence, pp. 166–168). Pope Leo IX had died at Rome in April; Hermann of Reichenau gives the sixteenth day before the Kalends of May (Hermann of Reichenau, Chronicle, year 1054).

That 1054 marks the division of the churches is a later judgement. The documents of that year show a quarrel between a patriarch and three legates; the patriarch of Antioch still expected it to be taken up with the next pope (Peter of Antioch, Letter to Michael Cerularius 19–21).

Primary sources

First Letter to Peter of Antioch Michael Cerularius · AD 1054
9

Letter to Michael Cerularius Peter III of Antioch · AD 1054
5; 12–14; 19–21

Letter to Michael Cerularius and Leo of Ohrid (In terra pax) Leo IX · AD 1053
10–14; 20 (pp. 70–74, 76)

Brief and Succinct Account (Brevis et succincta commemoratio) Humbert of Silva Candida (attributed) · AD 1054
1–3

Chronicle Hermann of Reichenau · completed AD 1054
year 1054

Bull of Excommunication against Michael Cerularius The legates Humbert, Peter of Amalfi and Frederick of Lorraine · 16 July AD 1054
archive.org

Encyclical to the Eastern Patriarchs Photius · AD 867
4

Edict (Semeioma) of the Synod of Constantinople Michael Cerularius and the synod of Constantinople · July AD 1054
preamble, pp. 157–158; account of the legates, pp. 160–161; emperor's letter and sentence, pp. 166–168

Letters Innocent III · 1198–1216
to the legate Peter, 12 July 1205

Joint Catholic–Orthodox Declaration of 7 December 1965 Pope Paul VI and Ecumenical Patriarch Athenagoras I · 7 December 1965
2–5

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople
Who Humbert of Silva Candida, Michael Cerularius, Leo IX
Threads East and West, Papacy and Church Order

In context

GROWS OUT OF

The Photian Schism AD 863–867 794
The Visigoths Turn Catholic at Toledo 8 May AD 589 728
Charlemagne Is Crowned Emperor 25 December AD 800 778
The Council of Chalcedon October AD 451 681

The Council of Constantinople Restores Photius November AD 879 – March 880 802

LEADS TO

The First Crusade 1095–1099 849

The Fourth Crusade Sacks Constantinople April 1204 882

The Council of Florence Proclaims Reunion 6 July 1439 974

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

EAST AND WEST

The Baptism of Rus' Before · AD 988/989 821

The First Crusade After · 1095–1099 849

PAPACY AND CHURCH ORDER

Otto I Is Crowned Emperor Before · February AD 962 810

The Investiture Controversy and Canossa After · 1075–1077 840

← Stephen I and the Christian Kingdom of Hungary Earlier · AD 1000 or 1001
→ The Investiture Controversy and Canossa Later · 1075–1077
TIMELINE

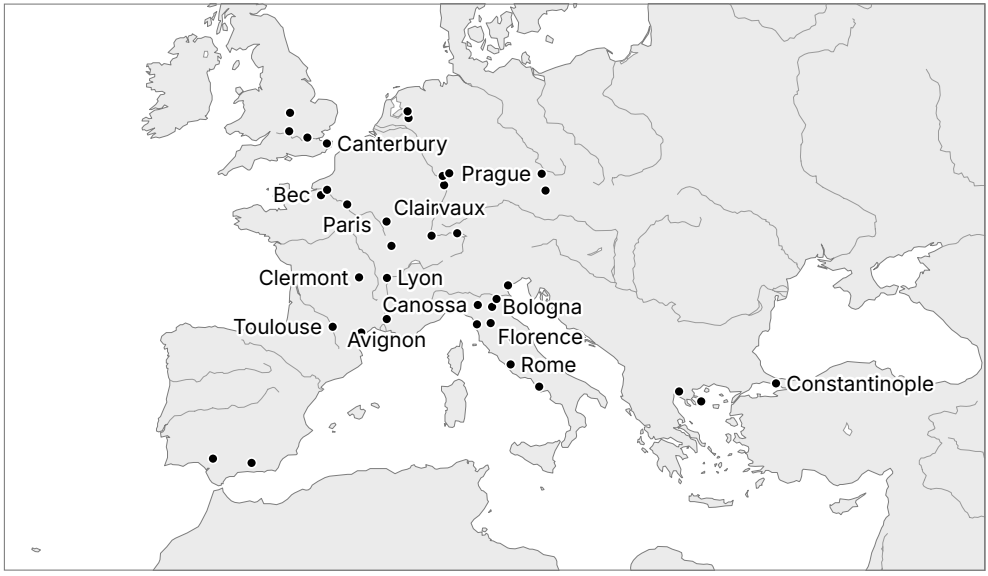
The High and Late Middle Ages

1054–1500

Papal reform, crusades, universities and friars; then schism, calls for reform, and the fall of Constantinople. Printing puts the Bible into new hands.

The Western church reaches the height of its institutional power and then its deepest crisis, with rival popes and councils. Francis, Dominic and Aquinas, Palamas and Sergius of Radonezh belong to these centuries, as do Wycliffe and Hus. At the end of the era the faith crosses to the Americas and into central Africa.

WHERE THIS ERA UNFOLDED



Beyond this map: Jerusalem, Lalibela, Karakorum, Beijing, Sergiyev Posad, Mbanza Kongo, La Isabela

EVENTS OF THIS ERA

The Investiture Controversy and Canossa 1075–1077 840

Anselm: Faith Seeking Understanding c. 1078–1098 845

The First Crusade 1095–1099 849
The Cistercians and Bernard of Clairvaux 1098–1115 854
The Concordat of Worms 23 September 1122 858
The Schools Become Universities c. 1150–1215 862
The Murder of Thomas Becket 29 December 1170 866
Waldo and the Poor of Lyon c. 1173 870
The Third Lateran Council March 1179 874
The Rock-Hewn Churches of Lalibela c. 1200 878
The Fourth Crusade Sacks Constantinople April 1204 882
Francis of Assisi and the Friars Minor c. 1209 886
The Albigensian Crusade 1209–1229 890
The Fourth Lateran Council November 1215 895
Dominic Founds the Order of Preachers 22 December 1216 899
The Papal Inquisition Is Established 1231 903
Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907
Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912
The Second Council of Lyon May 1274 916
Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921
Boniface VIII Issues Unam Sanctam 18 November 1302 925
The Popes at Avignon 1309–1377 929
Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933
Gregory Palamas and the Hesychast Councils 1341–1351 937
The Black Death 1347–1351 941
The Great Western Schism 1378–1417 946
Wycliffe and the First English Bible c. 1382 950
The Devotio Moderna and the Imitation of Christ 1384–1441 954
The Council of Constance and the Burning of Jan Hus 1414–1418 959
The Hussites and the Compacts of Basel 1419–1436 964

The Trial of Joan of Arc 30 May 1431 969
The Council of Florence Proclaims Reunion 6 July 1439 974
The Fall of Constantinople 29 May 1453 979
Gutenberg Prints the Bible c. 1454–1455 983
The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987
The King of Kongo Is Baptised 3 May 1491 992
Christianity Crosses the Atlantic 1493 996

THE HIGH AND LATE MIDDLE AGES

The Investiture Controversy and Canossa

1075–1077 · Firm date

Pope Gregory VII and King Henry IV of Germany break over the appointment of bishops. Deposed and excommunicated in 1076, Henry comes as a barefoot penitent to the castle of Canossa in January 1077 and is absolved. The conflict goes on.



Under the year 1075 the register of Pope Gregory VII holds a list of twenty-seven sentences headed *Dictatus papae* (Gregory VII, Register 2.55a (Caspar, pp. 201–202, with note 1)). Among them: the pope alone can depose or reinstate bishops, he may depose emperors, he may absolve subjects from their fealty to wicked men, and he himself may be judged by no one (Gregory VII, Register 2.55a). The list as it stands there names no addressee and gives no reason for its making (Gregory VII, Register 2.55a).

In December 1075 Gregory wrote to the German king Henry IV (emperor). He rebuked him for keeping company with excommunicated men and for giving

the churches of Fermo and Spoleto to persons unknown to the pope, and held up to him the decrees of that year's Roman synod (Gregory VII, Register 3.10). Henry replied in a letter addressed to "Hildebrand, at present not pope but false monk", which ends by ordering him, in the name of the king and all his bishops, to come down from the apostolic chair (Henry IV, Letters, to Hildebrand (1076)). At his Lenten synod of 1076 in Rome Gregory answered in the form of a prayer to St Peter (Gregory VII, Register 3.10a (Caspar, pp. 268–271)). He withdrew from Henry the rule of the kingdom of the Germans and of Italy, released all Christians from their oaths to him, and bound him with anathema (Gregory VII, Register 3.10a).

The chronicler Lampert of Hersfeld reports that later in 1076 the German princes told Henry that he would lose the kingdom for good unless he was absolved before the anniversary of his excommunication, and that they asked the pope to judge the case at Augsburg in February. Henry, he says, hurried over the Alps in a hard winter; the queen and her women were let down the icy slopes on ox-hides. Gregory, on his way north, turned aside at the urging of Matilda of Tuscany to the fortress of Canossa (Lampert of Hersfeld, Annals 1076 (pp. 281–283)) (Lampert of Hersfeld, Annals 1077 (pp. 286–288)).

Gregory described what followed in a letter to the German princes. Henry came with a few followers, laid aside the trappings of royalty and stood for three days before the castle gate, barefoot and clad in wool, asking with tears for absolution, until all who were present pleaded for him. Gregory then loosed the anathema and received him into communion, taking guarantees from the abbot of Cluny, from Matilda and the countess Adelaide, and from other princes. The whole matter, he adds, is still undecided, and he still means to come to Germany (Gregory VII, Register 4.12). Henry swore to do justice or make peace with the princes as the pope should judge, and to give the pope safe passage (Gregory VII, Register 4.12a). Lampert tells the scene at greater length and with details that Gregory's letter lacks: a castle with three walls, the king fasting from morning until evening, admission on the fourth day, and a condition that Henry use no royal insignia until his case was heard (Lampert of Hersfeld, Annals 1077 (pp. 292–293)).

The conflict went on. Three years later Gregory said that he had restored Henry to communion and not to the kingdom; by then the princes had elected Duke Rudolf king, and Gregory excommunicated Henry a second time (Gregory VII, Register 7.14a). A Roman synod of 1078 forbade any cleric to receive a bishopric, abbey or church from the hand of an emperor, king or any lay person (Gregory VII, Register 6.5b, c. 3). Bernold of Constance, a chronicler on the pope's side, records that in 1084 Henry entered Rome and was crowned at Easter by Guibert of Ravenna, whom excommunicated bishops had ordained as pope, and that Gregory died at Salerno on 25 May 1085 (Bernold of Constance, Chronicle 1084 (p. 440)) (Bernold of Constance, Chronicle 1085 (p. 444)). The agreement on investiture that was reached in 1122 is told in the Concordat of Worms.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The documents date themselves. The Dictatus papae stands in the register after a letter of 3 March 1075, without a number or a date of its own (Gregory VII, Register 2.55a (Caspar, pp. 201–202, with note 1)). Gregory's sentence on Henry stands in the register's record of the Roman Lenten synod of 1076 (Gregory VII, Register 3.10a (Caspar, pp. 268–271)), and Henry's oath is dated at Canossa on 28 January 1077 (Gregory VII, Register 4.12a). Gregory's letter of rebuke carries the date 8 January in the register; its editor Erich Caspar corrects this to 8 December 1075 as a copyist's slip (Gregory VII, Register 3.10 (Caspar, p. 263, note 1)).

The register does not say what the Dictatus papae was written for (Gregory VII, Register 2.55a (Caspar, pp. 201–202, with note 1)). Caspar, in his edition of the register (Monumenta Germaniae Historica, 1920), held that Gregory's authorship is secured by the list's place in the original register and by its agreement with his letters, noted its kinship with the canon-law collections of the time, and wrote that how it was put together can only be guessed at (Gregory VII, Register 2.55a (Caspar, pp. 201–202, with note 1)).

On Canossa the two accounts differ. Gregory speaks of three days before the gate; Lampert has Henry admitted on the fourth day. Oswald Holder-Egger, editing Lampert in 1894, judged that Lampert had read Gregory's letter and that the

details he adds to it are his own (Lampert of Hersfeld, Annals 1077 (pp. 292–293)).

Primary sources

Register of Gregory VII Gregory VII · 1073–1083
2.55a (Caspar, pp. 201–202, with note 1); 2.55a; 3.10; 3.10a (Caspar, pp. 268–271); 3.10a; 4.12; 4.12a; 7.14a; 6.5b, c. 3; 3.10 (Caspar, p. 263, note 1)

Letters of Henry IV Henry IV · 1076
to Hildebrand (1076)

Annals Lampert of Hersfeld · c. 1077–1080
1076 (pp. 281–283); 1077 (pp. 286–288); 1077 (pp. 292–293)

Chronicle Bernold of Constance · c. 1073–1100
1084 (p. 440); 1085 (p. 444)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Canossa, Rome
Who Gregory VII, Henry IV (emperor), Matilda of Tuscany
Threads Papacy and Church Order, Church and State, Reform and Reformation

In context

GROWS OUT OF

The Founding of Cluny 11 September AD 910 807
Otto I Is Crowned Emperor February AD 962 810

LEADS TO

The Concordat of Worms 23 September 1122 858

PAPACY AND CHURCH ORDER

The Schism of 1054 Before · 16 July 1054 832
The Concordat of Worms After · 23 September 1122 858

CHURCH AND STATE

Stephen I and the Christian Kingdom of Hungary Before · AD 1000 or 1001 828

The First Crusade After · 1095–1099 849

REFORM AND REFORMATION

The Founding of Cluny Before · 11 September AD 910 807
The Cistercians and Bernard of Clairvaux After · 1098–1115 854

← The Schism of 1054 Earlier · 16 July 1054
→ Anselm: Faith Seeking Understanding Later · c. 1078–1098

THE HIGH AND LATE MIDDLE AGES

Anselm: Faith Seeking Understanding

c. 1078–1098 · Estimated date

Anselm, monk of Bec and later archbishop of Canterbury, sets out to understand by reason what he already believes. The Proslogion argues that God cannot be thought not to exist; Cur Deus Homo argues that only a God-man could make satisfaction for sin.



Anselm of Canterbury became a monk at Bec in Normandy in his twenty-seventh year and, three years later, its prior, according to his companion and biographer Eadmer (Eadmer, Life of Anselm 1.6–7 (Rule, p. 320)). There he wrote a meditation on the grounds of faith, the Monologion, and then looked for something shorter: one argument that would be enough by itself to show that God exists and is what Christians believe him to be (Anselm, Proslogion preface) (Eadmer, Life of Anselm 1.19 (Rule, pp. 333–334)). He says that the search wore him out and that the argument came to him when he was trying to put it out of his mind (Anselm, Proslogion preface). He called the little book that resulted *Faith Seeking Understanding*, and later *Proslogion* (Anselm, Proslogion preface). Eadmer adds

that the first draft, written on wax tablets, was lost, and the second found broken on the floor (Eadmer, Life of Anselm 1.19 (Rule, pp. 333–334)).

The book is a prayer. "I do not seek to understand that I may believe," Anselm writes, "but I believe in order to understand" (Anselm, Proslogion 1). God, he says, is believed to be "a being than which nothing greater can be conceived". Even the fool of the psalm, who says in his heart that there is no God (Psalm 14:1), understands those words, so that such a being exists at least in his understanding. But a being that existed in the understanding alone would be less than one that also existed in reality. So that than which nothing greater can be conceived must exist in reality (Anselm, Proslogion 2), and cannot even be conceived not to exist (Anselm, Proslogion 3).

A monk, Gaunilo, answered on the fool's behalf. By the same reasoning, he wrote, one could prove the existence of a lost island richer than every other land (Gaunilo, On Behalf of the Fool 6). Anselm replied that the reasoning holds for nothing except that than which a greater cannot be conceived (Anselm, Proslogion appendix, reply to Gaunilo 3), and asked that the objection and his answer be copied with the book from then on (Eadmer, Life of Anselm 1.19 (Rule, pp. 333–334)).

In 1093 King William II gave Anselm, by then abbot of Bec, the archbishopric of Canterbury (Anglo-Saxon Chronicle 1093). He left England in 1097, judging that little was done there according to right (Anglo-Saxon Chronicle 1097). In exile he finished *Cur Deus Homo*, "Why God Became Man", a dialogue that sets Christ aside, as if nothing were known of him, and asks by reason alone why God should have become man and died (Anselm, Cur Deus Homo preface) (Anselm, Cur Deus Homo 1.1). To sin, Anselm argues, is to withhold from God the honour that is his due, and the sinner owes satisfaction for it (Anselm, Cur Deus Homo 1.11). It would not be fitting for God simply to remit the debt by mercy (Anselm, Cur Deus Homo 1.12). The satisfaction required is one that none but God can make and none but man ought to make; therefore it must be made by one who is both God and man (Anselm, Cur Deus Homo 2.6).

Anselm came back to England in 1100 and died in 1109 (Anglo-Saxon Chronicle 1100) (Anglo-Saxon Chronicle 1109). Both books follow the procedure their openings announce: not to reach faith by reasoning, but to understand by rea-

soning what is already believed (Anselm, Proslogion 1) (Anselm, Cur Deus Homo 1.1). The schools of the following century are the subject of the Schools Become Universities.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

Neither book carries a date. Eadmer places the writing of the Proslogion in the years when Anselm was prior of Bec (Eadmer, Life of Anselm 1.19 (Rule, pp. 333–334)), before the chapter in which he is elected abbot (Eadmer, Life of Anselm 1.26 (Rule, pp. 344–345)); the year 1078 on the timeline stands for those years and is approximate.

The end date is better fixed. Anselm's own preface says that Cur Deus Homo was begun in England and finished in exile (Anselm, Cur Deus Homo preface). The Anglo-Saxon Chronicle puts his departure from England in the autumn of 1097 (Anglo-Saxon Chronicle 1097), and Eadmer, who was with him, says that he completed the book in a hilltop village to which he had withdrawn from the summer heat of Rome (Eadmer, Life of Anselm 2.29–30 (Rule, pp. 391–392)). That summer was 1098.

Primary sources

Scripture

Psalm 14:1

Life of Anselm Eadmer of Canterbury · c. 1100–1125
1.6–7 (Rule, p. 320); 1.19 (Rule, pp. 333–334); 1.26 (Rule, pp. 344–345); 2.29–30 (Rule, pp. 391–392)

Proslogion Anselm of Canterbury · c. 1077–1078
preface; 1; 2; 3; appendix, reply to Gaunilo 3

On Behalf of the Fool Gaunilo of Marmoutier · Soon after the Proslogion
6

The Anglo-Saxon Chronicle c. 890–1154
1093; 1097; 1100; 1109

Cur Deus Homo Anselm of Canterbury · c. 1094–1098
preface; 1.1; 1.11; 1.12; 2.6

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Bec, Canterbury
Who Anselm of Canterbury
Threads Creeds and Councils

In context

LEADS TO

The Schools Become Universities c. 1150–1215 862

CREEDS AND COUNCILS

The Council of Constantinople Restores Photius Before · November AD 879 – March 880 802

The Schools Become Universities After · c. 1150–1215 862

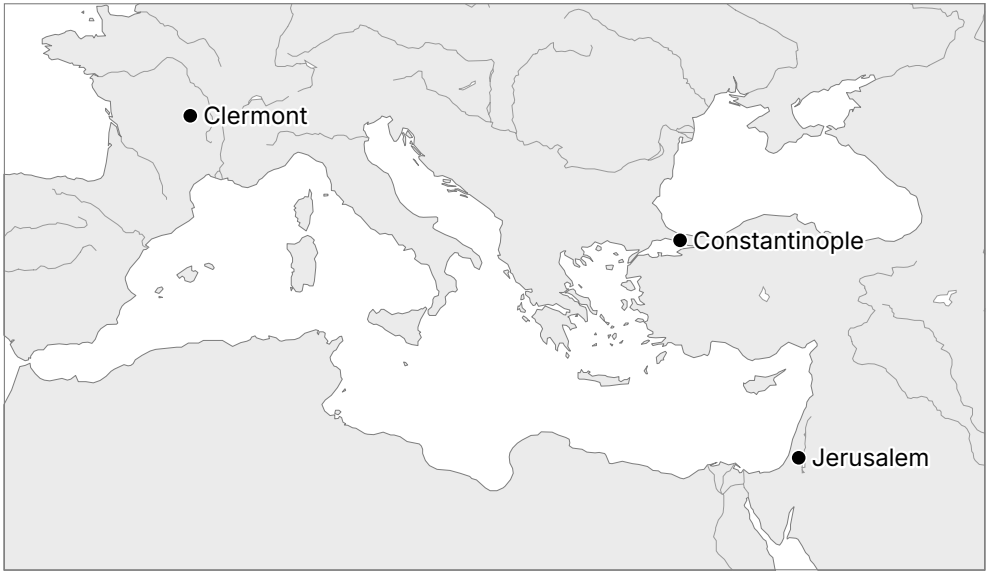
← The Investiture Controversy and Canossa Earlier · 1075–1077
→ The First Crusade Later · 1095–1099

THE HIGH AND LATE MIDDLE AGES

The First Crusade

1095–1099 · Firm date

In 1095 Pope Urban II calls the knights of the West to go east in arms for the remission of their sins. Four years later the armies storm Jerusalem and massacre its defenders and inhabitants, as their own writers report.



In Lent 1095, the chronicler Bernold of Constance records, envoys of the emperor of Constantinople came to a synod that Pope Urban II was holding at Piacenza and begged for help against the pagans, who had overrun the country up to the walls of the city. The pope urged many to promise on oath that they would go (Bernold of Constance, Chronicle 1095 (pp. 461–462)). In November he held a council at Clermont in Auvergne (Fulcher of Chartres, History 1.1) (Fulcher of Chartres, History 1.6).

Four writers set down what Urban said there, each some years later, and they differ. Fulcher of Chartres has him ask for aid to the Christians of the East

against the Turks and promise remission of sins to all who die on the way or in battle (Fulcher of Chartres, History 1.2–3). Robert the Monk has him address the Franks, tell of outrages against Christians, name Jerusalem and the Holy Sepulchre as the goal, and be answered with the shout "It is the will of God" (Robert the Monk, History of Jerusalem the sermon at Clermont). Baldric of Dol has him shame the knights who prey on fellow Christians (Baldric of Dol, History of Jerusalem the sermon at Clermont). Guibert of Nogent has him speak of Antichrist and the end of the age (Guibert of Nogent, Deeds of God through the Franks the sermon at Clermont). Urban's own letter to Flanders, written within weeks, says that a barbaric fury had seized the churches of the East and the Holy City, and that he had enjoined an expedition to free those churches, for the remission of sins, under the bishop of Le Puy (Urban II, Letters, to the faithful in Flanders (December 1095)).

The first bands left in the spring of 1096 (Fulcher of Chartres, History 1.6). Albert of Aachen, writing some decades later, reports attacks on the Jews of Cologne and Mainz as the bands gathered. At Mainz the men of Count Emicho stormed the bishop's hall, where the Jews had taken refuge, killed about seven hundred and carried off their goods. Albert ascribes it to greed and adds that God compels no one to the faith (Albert of Aachen, History on Emicho and the Jews of the Rhineland).

Anna Komnene, who names herself the daughter of the emperor Alexios I Komnenos (Anna Komnene, Alexiad preface), wrote the history of his reign. Her father, she says, dreaded the coming of the Franks. The simpler among them wished to worship at the Holy Sepulchre; men like Bohemond hoped to seize the capital itself (Anna Komnene, Alexiad 10.5). Alexios made the leaders swear to hand over whatever towns they took that had belonged to the empire, and Godfrey of Bouillon swore only after a fight outside the walls (Anna Komnene, Alexiad 10.9–10).

The army took Nicaea, spent nine months before Antioch and came to Jerusalem (Letter of the crusade leaders to the pope (1099)). On 15 July 1099 it broke in (Gesta Francorum 10 (after the capture)) (Fulcher of Chartres, History 1.27–28). The anonymous Gesta Francorum says that in the Temple of Solomon the crusaders waded in blood to their ankles, and that the dead were afterwards

heaped outside the gates (Gesta Francorum 10 (the fall of Jerusalem)) (Gesta Francorum 10 (after the capture)). Raymond of Aguilers, who writes as one of the army, tells of blood to the knees and bridle reins and calls it a just judgment of God (Raymond of Aguilers, History the Frankish victory). Fulcher counts almost ten thousand killed in the Temple and says that neither women nor children were spared (Fulcher of Chartres, History 1.27–28). The leaders' own report to the pope uses the same image: "our men rode in the blood of the Saracens up to the knees of their horses" (Letter of the crusade leaders to the pope (1099)). The Gesta adds that Count Raymond had the commander of the citadel and his men escorted unharmed to Ascalon (Gesta Francorum 10 (the fall of Jerusalem)) (Gesta Francorum 10 (after the capture)). Then, Fulcher says, clergy and laity went together to pray at the Holy Sepulchre (Fulcher of Chartres, History 1.27–28).

Eight days later the leaders chose Godfrey to rule the city, and soon afterwards chose a patriarch, Arnulf (Gesta Francorum 10 (after the capture)). Bernold had called the expedition a journey to free the Christians, of which the pope was the chief author (Bernold of Constance, Chronicle 1096 (p. 464)). It ended with a ruler and a patriarch of the crusaders' choosing in Jerusalem (Gesta Francorum 10 (after the capture)). The later crusade that took Constantinople is told in the Fourth Crusade Sacks Constantinople.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Bernold, writing year by year, puts the synod of Piacenza in the middle of Lent 1095 (Bernold of Constance, Chronicle 1095 (pp. 461–462)). Fulcher says that Urban held his council in Auvergne in November and that the first crusaders left in March 1096 (Fulcher of Chartres, History 1.6). The Gesta Francorum dates the capture of Jerusalem to Friday 15 July (Gesta Francorum 10 (after the capture)), and Fulcher gives the year as 1099 (Fulcher of Chartres, History 1.27–28).

On the four versions of the sermon at Clermont, August C. Krey, *The First Crusade: The Accounts of Eye-Witnesses and Participants* (1921), judges that all were written several years afterwards, Fulcher's perhaps first, Robert's before 1107, Baldric's after 1107 and Guibert's between 1108 and 1112, and that Robert, Baldric and Guibert each reworked the Gesta Francorum. Krey also notes that Anna Komnene began her history about forty years after the crusaders had

passed, and that Albert of Aachen's work was written at some point between 1120 and the middle of the century.

Primary sources

Chronicle Bernold of Constance · c. 1073–1100
1095 (pp. 461–462); 1096 (p. 464)

History of the Expedition to Jerusalem Fulcher of Chartres · c. 1101–1127
1.1; 1.6; 1.2–3; 1.27–28

History of Jerusalem Robert the Monk · By about 1107
the sermon at Clermont

History of Jerusalem Baldric of Dol · After 1107
the sermon at Clermont

The Deeds of God through the Franks Guibert of Nogent · c. 1108–1112
the sermon at Clermont

Letters of Urban II Urban II · December 1095
to the faithful in Flanders (December 1095)

History of the Journey to Jerusalem Albert of Aachen · Between about 1120 and 1150
on Emicho and the Jews of the Rhineland

Alexiad Anna Komnene · c. 1148
preface; 10.5; 10.9–10

Letter of the Crusade Leaders to the Pope Daimbert of Pisa, Godfrey of Bouillon and Raymond of Saint-Gilles · September 1099
sourcebooks.fordham.edu

Gesta Francorum c. 1100
10 (after the capture); 10 (the fall of Jerusalem)

History of the Franks Who Captured Jerusalem Raymond of Aguilers · c. 1099–1105
the Frankish victory

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Clermont, Constantinople, Jerusalem
Who Urban II, Alexios I Komnenos, Godfrey of Bouillon

Threads East and West, Church and State

In context

GROWS OUT OF

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

The Schism of 1054 16 July 1054 832

LEADS TO

The Fourth Crusade Sacks Constantinople April 1204 882

The Albigensian Crusade 1209–1229 890

EAST AND WEST

The Schism of 1054 Before · 16 July 1054 832

The Fourth Crusade Sacks Constantinople After · April 1204 882

CHURCH AND STATE

The Investiture Controversy and Canossa Before · 1075–1077 840

The Concordat of Worms After · 23 September 1122 858

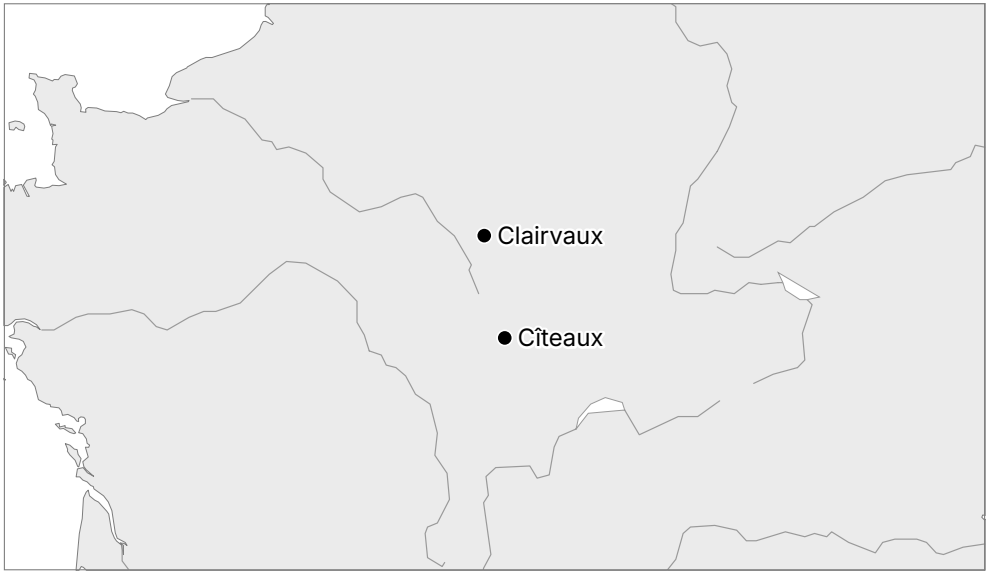
← Anselm: Faith Seeking Understanding Earlier · c. 1078–1098
→ The Cistercians and Bernard of Clairvaux Later · 1098–1115

THE HIGH AND LATE MIDDLE AGES

The Cistercians and Bernard of Clairvaux

1098–1115 · Estimated date

In 1098 monks from Molesme found a “New Monastery” at Cîteaux to keep the Rule of Benedict to the letter, in poverty and by their own labour. Bernard joins with some thirty companions and becomes abbot of Clairvaux, and daughter houses multiply.



In 1098, according to the Cistercians’ own account of their origins, Robert of Molesme and some of his monks went to the papal legate, Archbishop Hugh of Lyon, and declared that they wished to keep the Rule of Benedict more strictly than it was kept in their abbey. With his authority twenty-one monks left Molesme for Cîteaux, a wooded and unvisited place in the diocese of Chalon, cleared it and began a wooden monastery, which the duke of Burgundy completed for them. Their documents call it the New Monastery (Exordium Parvum 1–3). The monks of Molesme soon appealed to Pope Urban II; the legate sent Robert back, and the prior, Alberic, became abbot (Exordium Parvum 5–9).

The same account lists what the new community decided. It gave up whatever in dress and diet went beyond the Rule. It refused revenues such as churches, tithes, manors and serfs, on the ground that Benedict had none and that monks should live from their own land and work. To make that possible it took in bearded lay brothers, who were not monks, to run its outlying farms, and it resolved to build only in places far from towns (Exordium Parvum 15). Under Alberic's successor, the Englishman Stephen Harding, the church was stripped to wooden crosses, an iron candlestick and vestments of plain cloth. Recruits were few, and the monks feared they would have no successors (Exordium Parvum 16–17).

Then, the account says, thirty men entered the novitiate together (Exordium Parvum 16–17). William of Saint-Thierry, in his Life of Bernard of Clairvaux, says that Bernard entered Cîteaux in 1113 with more than thirty companions (Vita Prima of Bernard 1.4.19 (PL 185, col. 237)). Some time later Stephen sent out a group of monks to found Clairvaux, in the diocese of Langres, and set Bernard over them as abbot, to their surprise, since he was young and in poor health. The valley, William says, had been called the Valley of Wormwood and was a haunt of robbers; the monks at first ate bread of barley, millet and vetch and cooked beech leaves (Vita Prima of Bernard 1.5.25 (PL 185, col. 241)).

New foundations followed quickly: twelve houses within eight years (Exordium Parvum 18). The Charter of Charity, drawn up by Stephen and his monks (Carta Caritatis prologue), bound them together. The mother house takes no payment from a daughter house. All keep the Rule as it is kept at the New Monastery, with the same books and customs. Each abbot visits his daughter houses once a year, and all the abbots meet once a year at Cîteaux (Carta Caritatis 1–3, 5, 7).

Bernard wrote as well as governed. His treatise *On Loving God*, written as abbot for a Roman cardinal, answers that God is to be loved for his own sake and without measure, and traces four degrees by which love grows (Bernard, On Loving God dedication) (Bernard, On Loving God 1) (Bernard, On Loving God 15). When he died in 1153, Geoffrey of Auxerre, a monk of Clairvaux, called him the father of more than a hundred and sixty monasteries (Vita Prima of Bernard 5.2.15–18 (PL 185, col. 360–362)).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Exordium Parvum dates the departure from Molesme to 1098 (Exordium Parvum 1–3). William of Saint-Thierry puts Bernard's entry at Cîteaux in 1113, the fifteenth year of the house, when Bernard was about twenty-two or twenty-three (the manuscripts differ) (Vita Prima of Bernard 1.4.19 (PL 185, col. 237)). He gives no year for the founding of Clairvaux (Vita Prima of Bernard 1.5.25 (PL 185, col. 241)). The editorial commentary printed with the Life in Migne's Patrologia Latina (1855) quotes a tablet that hung at Bernard's tomb, which said that he was sent to Clairvaux in June 1115, reports that an earlier scholar argued for June 1114, and prefers 1115 (Vita Prima of Bernard editorial commentary (PL 185, col. 669–670)). The timeline follows that year.

The date of the early Cistercian documents themselves is debated. Constance H. Berman, *The Cistercian Evolution: The Invention of a Religious Order in Twelfth-Century Europe* (2000), argued that the Exordium Parvum and the Charter of Charity reached their surviving form only in the 1160s and 1170s. They are cited here as the Order's own account of its beginnings.

Primary sources

Exordium Parvum First half of the twelfth century; date debated
1–3; 5–9; 15; 16–17; 18

First Life of Bernard (Vita Prima) William of Saint-Thierry, Arnold of Bonneval and Geoffrey of Auxerre · c. 1147–1156
1.4.19 (PL 185, col. 237); 1.5.25 (PL 185, col. 241); 5.2.15–18 (PL 185, col. 360–362); editorial commentary (PL 185, col. 669–670)

The Charter of Charity Twelfth century, in several stages; date debated
prologue; 1–3, 5, 7

On Loving God Bernard of Clairvaux · Second quarter of the twelfth century
dedication; 1; 15

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Cîteaux, Clairvaux
Who Robert of Molesme, Stephen Harding, Bernard of Clairvaux
Threads Monasticism and Religious Life, Reform and Reformation

In context

GROWS OUT OF

The Founding of Cluny 11 September AD 910 807

Benedict Writes His Rule c. AD 530–550 704

MONASTICISM AND RELIGIOUS LIFE

The Great Lavra and the Monastic Republic of Athos Before · AD 963–972 814

Francis of Assisi and the Friars Minor After · c. 1209 886

REFORM AND REFORMATION

The Investiture Controversy and Canossa Before · 1075–1077 840

Waldo and the Poor of Lyon After · c. 1173 870

← The First Crusade Earlier · 1095–1099

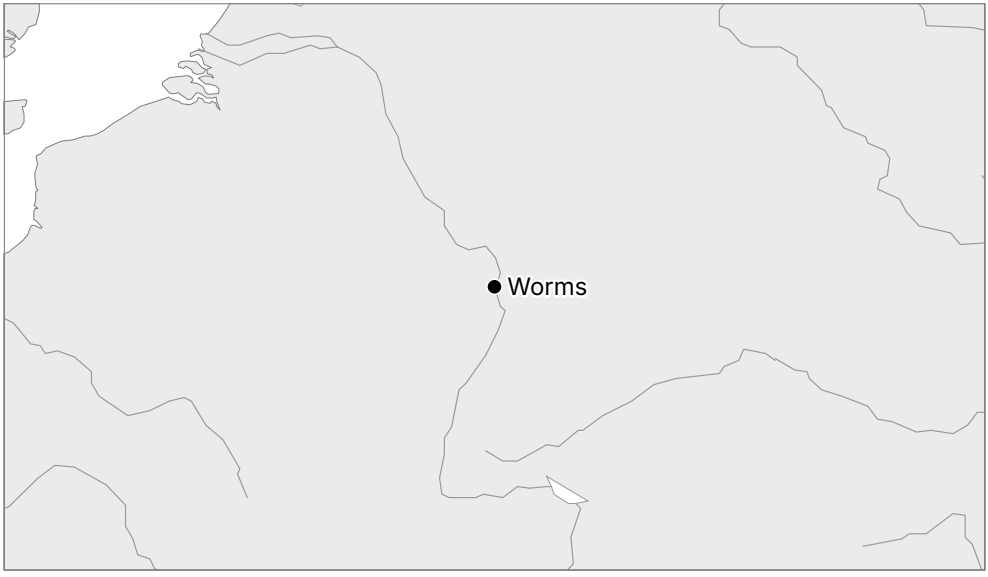
→ The Concordat of Worms Later · 23 September 1122

THE HIGH AND LATE MIDDLE AGES

The Concordat of Worms

23 September 1122 · Firm date

Pope Callixtus II and Emperor Henry V end the dispute over investiture. The emperor gives up investing bishops with ring and staff and allows free election; the pope lets him be present at elections in Germany and confer the bishop's worldly holdings by the sceptre.



The popes since Gregory VII had condemned the investiture of bishops by lay hands (The Investiture Controversy and Canossa), and yet, as Pope Paschal II wrote in February 1111, a bishop-elect in the German kingdom was not consecrated until the king had invested him (Paschal II, privileges for Henry V (1111) privilege of 12 February). Paschal proposed a way out. Bishops, his privilege says, had become servants of the royal court because they held cities, duchies, counties, mints and tolls from the crown; these were to go back to the king, who would give up investiture (Paschal II, privileges for Henry V (1111) privilege of 12 February) (Ekkehard of Aura, Chronicle 1111 (p. 244)). The chronicler Ekkehard of Aura reports that when the terms were read out in Rome the princes protested

furiously at the loss to the churches and to themselves, and that the pope was then kept under guard by the king's men (Ekkehard of Aura, Chronicle 1111 (p. 244)). A second privilege, of April, granted Henry V (emperor) investiture with staff and ring (Paschal II, privileges for Henry V (1111) privilege of 12 April).

The settlement came eleven years later under Pope Callixtus II. Ekkehard describes a general assembly at Worms in September 1122, where the princes worked for a week or more to make peace. The pope's legates, led by the bishop of Ostia, received the emperor and his army back into communion. Two charters were exchanged and read out in a field by the Rhine because of the size of the crowd, and the bishop of Ostia celebrated mass and gave the emperor the kiss of peace and communion (Ekkehard of Aura, Chronicle 1122 (pp. 259–260)).

In his charter Henry gives up "all investiture through ring and staff", grants canonical election and free consecration in all the churches of his kingdom and empire, and promises to restore the possessions of the Roman church and of other churches lost in the conflict (Concordat of Worms edict of the emperor). In return Callixtus grants that the bishops and abbots of the German kingdom shall be elected in the emperor's presence, without simony or violence. If an election is disputed, the emperor is to support the party with the better right, on the advice of the metropolitan and the bishops of the province. The one elected receives the regalia from the emperor by the sceptre and owes him what is due for them. In the other parts of the empire the bishop is consecrated first and receives the regalia within six months (Concordat of Worms privilege of the pope) (Ekkehard of Aura, Chronicle 1122 (p. 260)).

By these terms investiture with ring and staff no longer passes through the ruler's hands (Concordat of Worms edict of the emperor), while the regalia, the cities, counties, tolls and other rights that a bishop holds from the crown, still do (Paschal II, privileges for Henry V (1111) privilege of 12 February) (Concordat of Worms privilege of the pope). The council that Callixtus held at the Lateran in 1123 repeated the rules of the reform: no one is to be ordained for money, no one consecrated bishop without canonical election, and no lay person is to dispose of the church's affairs or goods (First Lateran Council, canons 1, 3, 8).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Ekkehard of Aura copies both charters into his chronicle under 1122 and gives their date as the ninth day before the Kalends of October, 23 September (Ekkehard of Aura, Chronicle 1122 (pp. 259–260)).

Primary sources

Privileges of Paschal II for Henry V Paschal II · February and April 1111
privilege of 12 February; privilege of 12 April

Chronicle Ekkehard of Aura · c. 1105–1125
1111 (p. 244); 1122 (pp. 259–260); 1122 (p. 260)

The Concordat of Worms Callixtus II and Henry V · 23 September 1122
edict of the emperor; privilege of the pope

Canons of the First Lateran Council The First Lateran Council · March 1123
canons 1, 3, 8

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About this event

Where Worms
Who Callixtus II, Henry V (emperor)
Threads Church and State, Papacy and Church Order

In context

GROWS OUT OF

The Investiture Controversy and Canossa 1075–1077 840

LEADS TO

The Murder of Thomas Becket 29 December 1170 866

The Third Lateran Council March 1179 874

Boniface VIII Issues Unam Sanctam 18 November 1302 925

CHURCH AND STATE

The First Crusade Before · 1095–1099 849

The Murder of Thomas Becket After · 29 December 1170 866

PAPACY AND CHURCH ORDER

The Investiture Controversy and Canossa Before · 1075–1077 840

The Third Lateran Council After · March 1179 874

← The Cistercians and Bernard of Clairvaux Earlier · 1098–1115

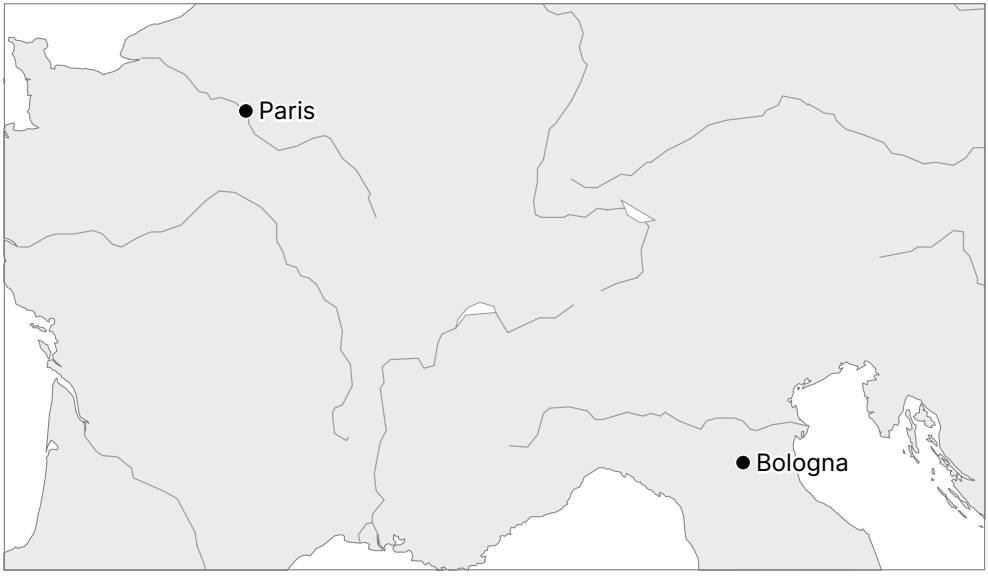
→ The Schools Become Universities Later · c. 1150–1215

THE HIGH AND LATE MIDDLE AGES

The Schools Become Universities

c. 1150–1215 · Estimated date

The schools of twelfth-century Paris grow into a self-governing body of masters and students, and an emperor's law protects travelling scholars. Abelard, Gratian and Peter Lombard supply a method and books; kings and popes grant privileges.



Peter Abelard says that as a young man he went wherever he heard that the study of logic flourished (Abelard, History of My Calamities 1). He came to Paris because the art of dialectic flourished there above all, studied under William of Champeaux, quarrelled with him, and set up his own school on the Mont Sainte-Geneviève outside the city (Abelard, History of My Calamities 2). His students, he writes, wanted reasons they could understand and not mere words. The tract on the Trinity that he wrote for them was condemned at a council at Soissons and burned (Abelard, History of My Calamities 9–10).

In *Sic et Non* Abelard collected sayings of the Fathers that seem to contradict one another, and in the prologue gave rules for dealing with them: words are used in different senses, copies are faulty, authors change their minds, and where a conflict remains the weightier authority is to be preferred. Scripture alone he placed beyond error. The purpose, he says, is to provoke readers to seek the truth (Abelard, Sic et Non prologue). In J. H. Robinson's abridged rendering of 1904: "By doubting we come to examine, and by examining we reach the truth" (Abelard, Sic et Non prologue (Robinson's abridgement)).

Two other books gather authorities in a similar way, one for law and one for theology. The collection of church law that goes under the name of Gratian (canonist) is titled *A Harmony of Discordant Canons* and begins by distinguishing natural law from custom (Gratian, Decretum title) (Gratian, Decretum D. 1, opening). Peter Lombard says that he gathered the opinions of the Fathers into one short volume in four books so that the student need not search through many (Peter Lombard, Sentences prologue). His fourth book defines a sacrament as a sign of grace that also causes what it signifies, and lists seven: baptism, confirmation, the eucharist, penance, extreme unction, orders and marriage (Peter Lombard, Sentences 4.1.2–4) (Peter Lombard, Sentences 4.2.1).

Rulers meanwhile gave scholars a legal standing of their own. In 1158 the emperor Frederick I took under his protection all who travel for the sake of study and allowed them, if sued, to be judged by their own teachers or by the bishop (Frederick I, Authentica Habita Munro, pp. 2–4). Its translator notes that the law is generally said to have been made for Bologna, though it names no city (Frederick I, Authentica Habita Munro's introductory note, p. 2). In 1200, after five people had been killed in Paris, King Philip II ordered that a student arrested by his officers be handed to the church's judge (Philip II, privilege for the scholars of Paris (1200) Munro, pp. 4–7). In 1215 the papal legate Robert of Courçon fixed the age and years of study required of masters of arts and of theology, prescribed Aristotle's logic and forbade lectures on his Metaphysics and natural philosophy, and allowed masters and scholars to bind themselves by sworn agreements. His statutes, in their translation, speak of the masters and scholars together as a "university" (Robert of Courçon, Statutes for Paris (1215)).

In 1231 Pope Gregory IX, calling Paris "the mother of the sciences", granted the masters and students the right to make their own statutes and to suspend lectures if they were wronged, and told the theologians to dispute only on questions that the theological books and the Fathers could settle (Gregory IX, Parens scientiarum).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

A university was not founded on a day, and the dates on the timeline mark documents, not a beginning. The two books belong to the middle of the twelfth century: the editions used here give about 1140 for Gratian and about 1155–1158 for the Sentences, and neither book dates itself. The privileges are dated: Frederick I's at Roncaglia in November 1158 (Frederick I, Authentica Habita Munro, pp. 2–4), Philip II's in 1200 (Philip II, privilege for the scholars of Paris (1200) Munro, pp. 4–7), the statutes of Robert of Courçon in August 1215 (Robert of Courçon, Statutes for Paris (1215)) and Gregory IX's bull on 13 April 1231 (Gregory IX, Parens scientiarum).

Frederick's law does not name a city. Dana C. Munro, introducing his translation in *The Mediaeval Student* (1895), says that it is generally taken to have been made for Bologna and may have been obtained by the Bolognese doctors, but was granted to scholars in general (Frederick I, Authentica Habita Munro's introductory note, p. 2).

Primary sources

The History of My Calamities Peter Abelard · c. 1132
1; 2; 9–10

Sic et Non Peter Abelard · c. 1120–1135
prologue; prologue (Robinson's abridgement)

Decretum (Concordia discordantium canonum) Gratian · c. 1140
title; D. 1, opening

The Four Books of Sentences Peter Lombard · c. 1155–1158
prologue; 4.1.2–4; 4.2.1

Privilege for Scholars (Authentica Habita) Frederick I Barbarossa · November 1158
Munro, pp. 2–4; Munro's introductory note, p. 2

Privilege for the Scholars of Paris Philip II Augustus · 1200
Munro, pp. 4–7

Statutes for the Masters and Scholars of Paris Robert of Courçon · August 1215
sourcebooks.fordham.edu

Parens scientiarum Gregory IX · 13 April 1231
sourcebooks.fordham.edu

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About this event

Where Paris, Bologna
Who Peter Abelard, Peter Lombard, Gratian (canonist)
Threads Creeds and Councils

In context

GROWS OUT OF

Anselm: Faith Seeking Understanding c. 1078–1098 845
Charlemagne's Reform of Church and Learning AD 789 774

LEADS TO

The Fourth Lateran Council November 1215 895
Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

CREEDS AND COUNCILS

Anselm: Faith Seeking Understanding Before · c. 1078–1098 845
The Third Lateran Council After · March 1179 874

← The Concordat of Worms Earlier · 23 September 1122
→ The Murder of Thomas Becket Later · 29 December 1170

THE HIGH AND LATE MIDDLE AGES

The Murder of Thomas Becket

29 December 1170 · Firm date

Thomas Becket, archbishop of Canterbury, back from six years of exile for resisting Henry II's claims over the church, is cut down by four knights in his own cathedral. He is venerated as a martyr, and the king does public penance at his tomb.



In 1162 King Henry II of England gave the see of Canterbury to his chancellor, Thomas Becket. Within a year the two were at odds. The king wished clergy accused of theft, murder and other felonies to be tried and punished by lay judges like anyone else; the archbishop held that a cleric must be tried in the church's court, and if convicted be stripped of his orders (Roger of Hoveden, Chronicle 1162–1163).

At Clarendon in January 1164 the king had the "customs" of the realm set down in sixteen articles. An accused cleric was to answer in the king's court, and once convicted the church was not to protect him. No bishop might leave the kingdom

without the king's leave. No tenant of the crown might be excommunicated until the king had been consulted. Appeals were to go no further than the archbishop without the king's consent. Bishops were to be elected in the king's chapel with his assent and do him homage before consecration (Constitutions of Clarendon preamble and articles 3, 4, 7, 8, 12). Thomas first promised to observe the customs, then refused to put his seal to them and suspended himself from saying mass for having given way (Roger of Hoveden, Chronicle 1164). After a council at Northampton at which the king pressed him hard, he left by night in disguise, crossed from Sandwich to Flanders and went on to France (Roger of Hoveden, Chronicle 1165).

He was in his sixth year of exile when, in June 1170, Henry had his son Henry crowned by the archbishop of York, a rite that belonged to Canterbury. At Thomas's complaint Pope Alexander III excommunicated or suspended the bishops who had taken part. Peace was then made between king and archbishop, and Thomas returned by Sandwich to a tearful welcome from his monks (Roger of Hoveden, Chronicle 1170).

He had been back less than a month when four knights came to Canterbury (Roger of Hoveden, Chronicle 1171). Edward Grim, a clerk who stood beside him, tells what happened. The knights followed the archbishop into the cathedral with drawn swords while the monks were singing vespers. Thomas forbade the doors to be barred, saying that a church must not be made a fortress. When they shouted for the traitor no one answered; when they called for the archbishop he came down the steps and said that he was there, no traitor to the king but a priest. They demanded that he absolve those he had excommunicated; he refused. They tried to drag him outside and could not move him from a pillar. The first blow cut into his head and through Grim's arm, which was raised to shield him; at the third he fell to his knees, saying that he was ready to die for the name of Jesus and the protection of the church; another stroke took off the crown of his head and broke the sword on the pavement (Edward Grim, Life of Thomas 80–82).

Hoveden reports miracles at the tomb and far beyond it (Roger of Hoveden, Chronicle 1171). In 1172 Henry swore before papal legates at Avranches that he had neither ordered nor wished the death, and promised to allow appeals to Rome and to abolish the customs introduced in his time to the harm of the

church (Roger of Hoveden, Chronicle 1172). In July 1174 he walked barefoot to the tomb, was scourged there by bishops and monks, and kept vigil through the night (Roger of Hoveden, Chronicle 1174).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Roger of Hoveden dates the murder to the fifth day of Christmas, the day after the feast of the Holy Innocents, which is 29 December. He enters it under 1171 because he begins the year at Christmas (Roger of Hoveden, Chronicle 1171); by the usual reckoning the year is 1170.

Primary sources

Chronicle Roger of Hoveden · c. 1192–1201
1162–1163; 1164; 1165; 1170; 1171; 1172; 1174

The Constitutions of Clarendon Issued in the name of Henry II · January 1164
preamble and articles 3, 4, 7, 8, 12

Life of Saint Thomas Edward Grim · c. 1171–1177
80–82

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About this event

Where Canterbury
Who Thomas Becket, Henry II of England
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

The Concordat of Worms 23 September 1122 858

LEADS TO

England Breaks with Rome 1534 1055

CHURCH AND STATE

The Concordat of Worms Before · 23 September 1122 858

The Albigensian Crusade After · 1209–1229 890

PERSECUTION AND MARTYRDOM

The Martyrs of Najran Before · AD 523 (or 518) 699

The Albigensian Crusade After · 1209–1229 890

← The Schools Become Universities Earlier · c. 1150–1215
→ Waldo and the Poor of Lyon Later · c. 1173

THE HIGH AND LATE MIDDLE AGES

Waldo and the Poor of Lyon

c. 1173 · Estimated date

A rich citizen of Lyon gives away his wealth and begins to preach with his followers in voluntary poverty. The pope approves the poverty and restricts the preaching; when they preach on, they are condemned. The early accounts used here all come from critics of the movement.



The Chronicle of Laon, written some forty-five years afterwards, tells the story under the year 1173. Peter Waldo, a citizen of Lyon who had grown rich by lending at interest, heard a minstrel recite the life of Saint Alexis and went next morning to ask a master of theology which was the surest way to God. The master answered with the saying of Jesus to the rich young man (Matthew 19:21). Waldo left his wife the land and houses, made restitution to those he had wronged, gave a large part of his money to his two small daughters, whom he placed in the order of Fontevraud, and spent the greatest part on the poor, feeding all comers three days a week through a famine. He threw money to the poor in the street, crying that no one can serve God and mammon (Matthew 6:24), and then begged his

own bread, until his wife appealed to the archbishop (Chronicle of Laon 1173) (Chronicle of Laon 1173 (MGH SS 26, pp. 447–448)).

By 1177, the chronicle goes on, he had companions who gave away their goods as he had done, and they began to rebuke sins, their own and other people's, in private and in public (Chronicle of Laon 1177 (MGH SS 26, p. 449)).

Walter Map, one of the clerics summoned to the Lateran council held by Pope Alexander III, saw some of them there. He calls them simple and unlettered. They gave the pope a book in French containing the Psalter and many books of both Testaments with a gloss, and pressed for the right to preach. Map was set to examine two of their leaders and boasts that he made the assembly laugh at them. He describes them as having no fixed homes, going two by two, barefoot, clad in wool, owning nothing and holding all things in common, and warns that if they are let in the clergy will be driven out (Walter Map, De nugis curialium 1.31 (James, pp. 65–66)). The Chronicle of Laon reports the outcome: the pope embraced Waldo and approved his vow of poverty, but forbade him and his companions to preach unless the priests asked them to. They kept the rule for a short time, the chronicler says, and then disobeyed (Chronicle of Laon 1178 (MGH SS 26, p. 449)).

A decree of Pope Lucius III, issued with the emperor Frederick I beside him, then placed under perpetual anathema those who, in its words, falsely call themselves Humiliati or Poor of Lyon, in one list with the Cathars, and with them all who preached in public or private without authority from the pope or the local bishop. Those found in heresy who did not at once abjure it were to be left to the secular power for punishment (Lucius III, Ad abolendam PL 201, cols. 1297–1298).

Each of these writers was a critic or a judge of the movement. The Waldensian Church of today tells its own beginnings differently. Waldo, it says, sold his goods for the poor and to have Scripture put into the language of the people, and preached with no intention of founding a new church. Its members lived on as a hidden movement in the Alps and elsewhere, visited by travelling preachers, and joined the Reformation, a step it dates from the synod of Chanforan in 1532 (Waldensian Church, Our History Le origini; Adesione alla Riforma protestante).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The only source that dates Waldo's conversion among those used here is the Chronicle of Laon, which puts it in 1173 (Chronicle of Laon 1173 (MGH SS 26, pp. 447–448)), the gathering of companions in 1177 (Chronicle of Laon 1177 (MGH SS 26, p. 449)) and the meeting with the pope at the Lateran council in 1178 (Chronicle of Laon 1178 (MGH SS 26, p. 449)). Its translator, James Harvey Robinson (*Readings in European History*, 1904), describes the chronicle as written about 1218, so these years are those of a writer some forty-five years on. The council met in March 1179 according to the introduction to its canons in Norman Tanner's edition (Third Lateran Council, introduction). Walter Map, who was at the council, gives no year (Walter Map, De nugis curialium 1.31 (James, pp. 65–66)). The decree Ad abolendam is printed among the letters of Lucius III for 1184, with the place and month marked as uncertain (Lucius III, Ad abolendam PL 201, cols. 1297–1298).

Primary sources

Scripture

Matthew 19:21; Matthew 6:24

Chronicle of Laon c. 1218
1173; 1173 (MGH SS 26, pp. 447–448); 1177 (MGH SS 26, p. 449); 1178 (MGH SS 26, p. 449)

De nugis curialium (Courtiers' Trifles) Walter Map · c. 1181–1193
1.31 (James, pp. 65–66)

Ad abolendam Lucius III · 1184
PL 201, cols. 1297–1298

The Waldensians: Origins (Chiesa Evangelica Valdese) Chiesa Evangelica Valdese (Union of the Methodist and Waldensian Churches) · Current church website
Le origini; Adesione alla Riforma protestante

Canons of the Third Lateran Council The Third Lateran Council · March 1179
introduction

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About this event

Where Lyon
Who Peter Waldo, Alexander III
Threads Reform and Reformation

In context

LEADS TO

The Third Lateran Council March 1179 874
Francis of Assisi and the Friars Minor c. 1209 886
The Fourth Lateran Council November 1215 895
The Papal Inquisition Is Established 1231 903

REFORM AND REFORMATION

The Cistercians and Bernard of Clairvaux Before · 1098–1115 854
Francis of Assisi and the Friars Minor After · c. 1209 886

← The Murder of Thomas Becket Earlier · 29 December 1170
→ The Third Lateran Council Later · March 1179

THE HIGH AND LATE MIDDLE AGES

The Third Lateran Council

March 1179 · Firm date

Alexander III holds a general council at the Lateran at the end of a papal schism. It requires two thirds of the cardinals to elect a pope, orders a schoolmaster for every cathedral, and calls the faithful to arms against heretics and mercenary bands.



The council met at the end of a schism. Its second canon names three rivals of Alexander III: Octavian and Guido, whom it calls heresiarchs, and John of Struma, who followed them. It declares void the ordinations made by them and by those they ordained (Decretals of Gregory IX X 5.8.1 (the Latin of canon 2: ordinationes)). The editor's notes identify them as the antipopes Victor IV, Paschal III and Callistus III, who between them claimed the papacy from 1159 to 1178 (Third Lateran Council, canon 2 and notes 2–4).

Bishops travelled to Rome from as far as Ireland and Scotland; from England, Roger of Hoveden says, only four went, the English bishops insisting that no more

were owed (Roger of Hoveden, Chronicle year 1179 (Riley, vol. 1, p. 494)). The pope sat with his cardinals in the Lateran church on three days in March 1179, and on the third he enacted the decrees (Roger of Hoveden, Chronicle year 1179 (Riley, vol. 1, pp. 494–495)).

The first canon deals with the cause of the schism. If the cardinals cannot agree, the man chosen and received by two thirds of them is pope, and anyone who takes the name on the votes of the remaining third is excommunicated with his supporters. The canon adds that this is not to prejudice other churches, where the judgement of the greater and senior part prevails and a doubt can be settled by a superior; in the Roman church there is none to appeal to (Third Lateran Council, canon 1).

Most of the twenty-seven canons concern discipline. No one is to be chosen bishop before the age of thirty; clergy who keep concubines must dismiss them or lose their posts; the holding of many churches by one man is to be corrected (Third Lateran Council, canons 3, 11 and 14). Every cathedral is to give a benefice to a master who will teach its clerics and poor scholars, and no one may demand payment for a licence to teach (Third Lateran Council, canon 18). Lepers living in community may have their own church, cemetery and priest, and notorious usurers are refused communion and Christian burial (Third Lateran Council, canons 23 and 25). Jews and Saracens may not keep Christian servants, and the testimony of Christians is to be accepted against Jews in every case (Third Lateran Council, canon 26).

The last canon turns to Gascony and the country of Albi and Toulouse, where, it says, the heresy of those called Cathars, Patarenes or Publicani is preached openly. They and those who defend or shelter them are placed under anathema. The canon goes on to the bands of mercenaries, Brabanters, Aragonese, Basques and others, who spare neither churches nor the defenceless, and lays the same sentence on those who hire them. It enjoins the faithful, for the remission of their sins, to protect the Christian people by arms. Those who take up arms against them on the advice of the bishops receive two years' remission of penance, or more at the bishops' discretion for longer service, and those who set out to drive out the heretics are taken under the church's protection like pilgrims to the Lord's sepulchre (Third Lateran Council, canon 27). Walter Map, who was at the council

and writes of them with scorn, describes followers of Waldo of Lyon asking the pope there for leave to preach (the Poor of Lyon) (Walter Map, De nugis curialium 1.31).

The first canon and the opening of the last passed into the Decretals of Gregory IX (Decretals of Gregory IX X 1.6.6) (Decretals of Gregory IX X 5.7.8). The council of 1215 extended the full crusading indulgence to those who took the cross against heretics (Fourth Lateran Council) (Fourth Lateran Council, constitution 3), by which time the war in the south had begun (the Albigensian Crusade).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Roger of Hoveden, an English royal clerk writing within about twenty years, gives the three days on which the pope sat: the Monday of the third week of Lent, the third day before the Nones of March; the Wednesday of the following week, the second before the Ides; and the Monday before Palm Sunday, the fourteenth before the Kalends of April. He enters them under 1179 (Roger of Hoveden, Chronicle year 1179 (Riley, vol. 1, pp. 494–495)). These are 5, 14 and 19 March, and 5 March 1179 was a Monday. The introduction printed with the canons in N. P. Tanner (ed.), *Decrees of the Ecumenical Councils* (1990), gives the same first and last days, the first on the authority of William of Tyre, and counts about three hundred fathers (Third Lateran Council, introduction).

Primary sources

Decretals of Gregory IX (Liber Extra) Compiled by Raymond of Penyafort for Gregory IX · 1234
X 5.8.1 (the Latin of canon 2: ordinationes); X 1.6.6; X 5.7.8

Canons of the Third Lateran Council The Third Lateran Council · March 1179
canon 2 and notes 2–4; canon 1; canons 3, 11 and 14; canon 18; canons 23 and 25; canon 26; canon 27; introduction

Chronicle Roger of Hoveden · c. 1192–1201
year 1179 (Riley, vol. 1, p. 494); year 1179 (Riley, vol. 1, pp. 494–495)

De nugis curialium (Courtiers' Trifles) Walter Map · c. 1181–1193
1.31

Constitutions of the Fourth Lateran Council The Fourth Lateran Council · November 1215
constitution 3

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Alexander III
Threads Creeds and Councils, Papacy and Church Order

In context

GROWS OUT OF

The Concordat of Worms 23 September 1122 858
Waldo and the Poor of Lyon c. 1173 870

LEADS TO

The Albigensian Crusade 1209–1229 890
The Fourth Lateran Council November 1215 895

CREEDS AND COUNCILS

The Schools Become Universities Before · c. 1150–1215 862
The Fourth Lateran Council After · November 1215 895

PAPACY AND CHURCH ORDER

The Concordat of Worms Before · 23 September 1122 858
The Fourth Lateran Council After · November 1215 895

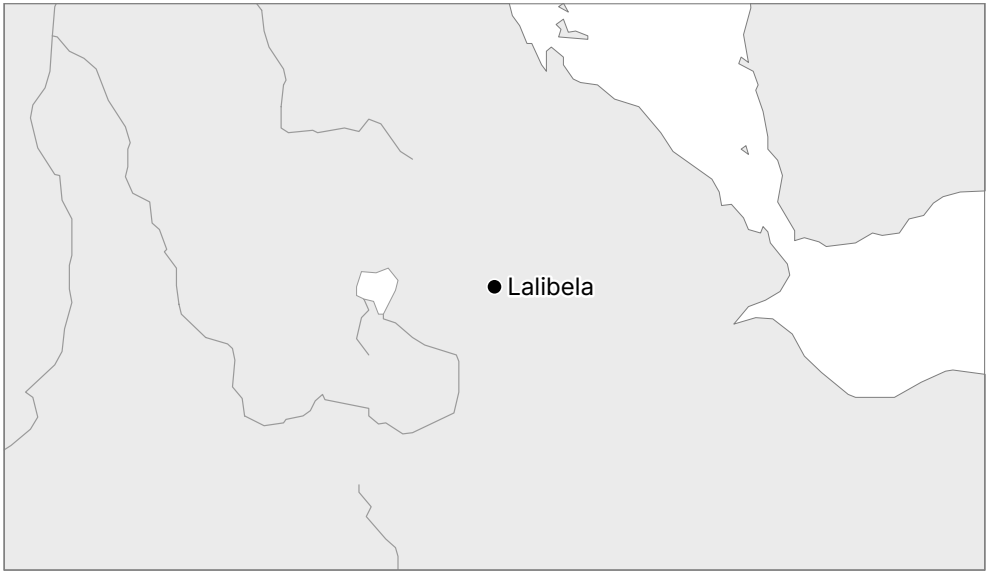
← Waldo and the Poor of Lyon Earlier · c. 1173
→ The Rock-Hewn Churches of Lalibela Later · c. 1200

THE HIGH AND LATE MIDDLE AGES

The Rock-Hewn Churches of Lalibela

c. 1200 · Traditional date

In the highlands of Ethiopia a group of churches is cut whole out of the living rock. Ethiopian tradition ascribes them to the saint-king Lalibela, about 1200; the written sources are late, and archaeologists still debate how long the work took.



At Lalibela, in the mountains of northern Ethiopia, stand churches that were not built but cut out of the rock, with their pillars, windows and doors, as Francisco Álvares described them in the 1520s (Álvares, Prester John of the Indies 53 (pp. 122–131)). The Ethiopian Orthodox Tewahedo Church ascribes them to a king of the same name, Gebre Meskel Lalibela, and venerates him as a saint. Its Synaxarium commemorates him on the twelfth day of the month of Sanê as king of Ethiopia and "seer of the mysteries of heaven", to whom an angel showed in a dream how to build ten churches together, each different from the others (Ethiopian Synaxarium 12 Sanê (Budge, pp. 995–996)).

A longer telling is his Life, a saint's life in Ge'ez, of which its first editor knew a copy that he assigned to the fourteenth century (Life of Lalibela Perruchon's introduction, section IV). It relates that before he was king an angel carried him up through the heavens, where God showed him ten churches, each made of a single stone, and told him that he would be anointed king in order to bring their like out of the earth (Life of Lalibela Perruchon, pp. 86–89). As king, the Life says, he had iron tools forged, asked the workmen to name their own wages and paid them, and bought the ground from its owners. It names the churches: the houses of Mary, of the Cross and of the Virgins, with Debre Sina and Golgotha, cut from one rock; of Gabriel and of Abba Mata; of Mercurius and of Emmanuel; and the house of George, standing alone in the form of a cross. Angels, it says, worked beside the masons by day and alone by night, so that a cubit cut by evening was four by morning (Life of Lalibela Perruchon, pp. 121–125). The Life sets these churches beside Solomon's temple and tells every Ethiopian to go to the holy city of Roha to see them (Life of Lalibela Perruchon, pp. 126–127).

Álvares, a Portuguese priest, came twice. He names ten churches, gives their measurements, and writes that buildings like them, and so many, are in his opinion not to be found elsewhere in the world. Fearing that no one would believe him, he swears that what he has written is true. He was told that King Lalibela had ordered the work, that it was done in twenty-four years and by "Gibetas, that is, white men", that the king was held to be a saint, and that his tomb in the church of Golgotha drew many pilgrims (Álvares, Prester John of the Indies 53 (pp. 122–131)).

These are testimonies of a church about its own holy place and of one visitor of the 1520s. They do not settle when each church was cut; that question is taken up in the dating note.

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

No document from the time of the cutting survives among the sources used here, and the date on the timeline is the traditional one. It rests on three things.

First, the king. Jules Perruchon, in the introduction to his *Vie de Lalibala* (1892), reproduces Ignazio Guidi's reading of the Arabic History of the Patriarchs of

Alexandria, according to which a metropolitan ordained in March 1210 found in Ethiopia a king whose name, corrupted in the manuscript, Guidi read as Lalibala (Life of Lalibela Perruchon's introduction, p. xvi, note). That places his reign in the first years of the thirteenth century.

Second, the tradition that he built the churches. It is told in the Life of Lalibela and in the Synaxarium. Perruchon assigned the oldest copy of the Life known to him to the fourteenth century (Life of Lalibela Perruchon's introduction, section IV); Nafisa Valieva, "The Portrait of a Queen" (Manuscript of the Month 2016.07, Centre for the Study of Manuscript Cultures, Hamburg), says only that it was composed before the fifteenth. Francisco Álvares heard the same tradition on the spot in the 1520s (Álvares, Prester John of the Indies 53 (pp. 122–131)).

Third, the monuments themselves, which carry no dated inscription cited here and have been read in more than one way. David W. Phillipson, *Ancient Churches of Ethiopia: Fourth–Fourteenth Centuries* (2009), argued that the oldest rock-cut features at the site go back to the seventh or eighth century and were not made as churches, that the finest churches were added around the eleventh or twelfth, and that the last phase may be dated to King Lalibela's reign. F.-X. Fauvelle-Aymar and colleagues, "Rock-cut stratigraphy: sequencing the Lalibela churches", *Antiquity* 84 (2010), pp. 1135–1150, ask whether the churches belong to one plan or to a centre refashioned over a long time, and set out to read the sequence of construction from the cuts, openings and spoil heaps. The Life counts ten churches; Valieva counts eleven.

Primary sources

The Prester John of the Indies (Narrative of the Portuguese Embassy to Abyssinia) Francisco Álvares · Journey in the 1520s
53 (pp. 122–131)

The Ethiopian Synaxarium
12 Sanê (Budge, pp. 995–996)

Life of Lalibela (Gadla Lalibela) Before the fifteenth century; date of composition unknown
Perruchon's introduction, section IV; Perruchon, pp. 86–89; Perruchon, pp. 121–125; Perruchon, pp. 126–127; Perruchon's introduction, p. xvi, note

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About this event

Where Lalibela
Who Gebre Meskel Lalibela
Threads Temple and Worship

In context

GROWS OUT OF

King Ezana of Aksum Becomes Christian c. AD 330–356 598

LEADS TO

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

TEMPLE AND WORSHIP

The Triumph of Orthodoxy Before · 11 March AD 843 786

Luther and Zwingli Meet at Marburg After · 1 October 1529 1042

← The Third Lateran Council Earlier · March 1179
→ The Fourth Crusade Sacks Constantinople Later · April 1204

THE HIGH AND LATE MIDDLE AGES

The Fourth Crusade Sacks Constantinople

April 1204 · Firm date

A crusading army, carried by a Venetian fleet it cannot pay for, turns on Constantinople, storms it and plunders its churches. Pope Innocent III condemns the sack, but a Latin emperor is installed and the conquest stands.



Envoys of the French barons who had taken the cross hired a fleet from Venice. The doge, Enrico Dandolo, offered ships and provisions for 85,000 marks, and fifty galleys in return for half of all conquests (Villehardouin, Conquest of Constantinople pp. 6–7). Too few crusaders came, and 34,000 marks stayed unpaid. The doge offered to defer the debt if the army helped Venice retake Zara (Villehardouin, Conquest of Constantinople pp. 15–16). A Cistercian abbot forbade the attack in the pope's name, because the people of Zara were Christians. The city was taken all the same, and Innocent III afterwards absolved the barons (Villehardouin, Conquest of Constantinople pp. 20–21, 26).

At Zara came an offer on behalf of Alexius, son of a dethroned emperor. If the army restored him, he would bring the empire back to obedience to Rome, from which it had long been separated (see the Schism of 1054), pay 200,000 marks and support the crusade (Villehardouin, Conquest of Constantinople pp. 22–23). The fleet sailed to Constantinople, and Alexius was crowned beside his father (Villehardouin, Conquest of Constantinople pp. 47–48). Then Greeks and crusaders fell out. A courtier, Mourzuphles, seized the throne and strangled Alexius, and the clergy with the army declared the war just, because of the murder and because the Greeks had withdrawn from obedience to Rome (Villehardouin, Conquest of Constantinople pp. 55–56). Robert of Clari, a knight in the ranks, reports that the bishops called the Greeks enemies of God and promised absolution, in the pope's name, to all who attacked them (Robert of Clari, Conquest of Constantinople chs. 72–73).

Franks and Venetians agreed beforehand how to divide booty and empire (Villehardouin, Conquest of Constantinople p. 59). On a Monday in April 1204 they scaled the walls. Mourzuphles fled in the night, and men in the crusader camp set a fire that burned through the next day (Villehardouin, Conquest of Constantinople pp. 61–64). Villehardouin writes that so much booty had never been won in any city since the creation of the world. It was shared between Franks and Venetians, and Baldwin of Flanders was elected emperor (Villehardouin, Conquest of Constantinople pp. 65–68).

The Byzantine historian Niketas Choniates tells what this meant inside the city: icons trampled, relics thrown out, the consecrated bread and wine spilled, the altar of Hagia Sophia broken up and shared out, pack animals led into the sanctuary to carry off its silver, a prostitute seated on the patriarch's throne (Niketas Choniates, History, Reign of Alexios Doukas, 3–4). Innocent III wrote to his legate in July 1205 that the crusaders had spared neither age nor sex, had violated women, nuns among them, and had stripped the churches of altar plate, crosses and relics. The Greek church, he wrote, now detested the Latins "more than dogs", and with reason (Innocent III, Letters, to the legate Peter, 12 July 1205).

The conquest stood. Innocent's council of 1215 spoke of the Greeks as returning to Roman obedience and ranked a patriarch of Constantinople, who was to receive his pallium from the pope, next after Rome (Fourth Lateran Council,

constitutions 4–5). In 2004 John Paul II, receiving the Ecumenical Patriarch Bartholomew I, named April 1204 among the memories that weigh on the two churches and said he shared Innocent's indignation and sorrow (John Paul II, Address to Bartholomew I (29 June 2004) 3).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Villehardouin, who was with the army, puts the successful assault on a Monday in the weeks before Easter 1204 and the occupation of the city on the Tuesday morning (Villehardouin, Conquest of Constantinople pp. 61–64). His translator, Frank Marzials, gives these days as 12 and 13 April 1204 (Villehardouin, Conquest of Constantinople pp. 61–64) and that Easter as 25 April (Villehardouin, Conquest of Constantinople pp. 65–68). John Paul II's address speaks likewise of April 1204 (John Paul II, Address to Bartholomew I (29 June 2004) 3).

Primary sources

The Conquest of Constantinople Geoffrey of Villehardouin · After 1207
pp. 6–7; pp. 15–16; pp. 20–21, 26; pp. 22–23; pp. 47–48; pp. 55–56; p. 59; pp. 61–64; pp. 65–68

The Conquest of Constantinople Robert of Clari · In or after 1216
chs. 72–73

History Niketas Choniates · Early thirteenth century
Reign of Alexios Doukas, 3–4

Letters Innocent III · 1198–1216
to the legate Peter, 12 July 1205

Constitutions of the Fourth Lateran Council The Fourth Lateran Council · November 1215
constitutions 4–5

Welcome Address to the Ecumenical Patriarch Bartholomew I John Paul II · 29 June 2004
3

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Where Constantinople, Venice
Who Innocent III, Enrico Dandolo
Threads East and West

In context

GROWS OUT OF

The First Crusade 1095–1099 849
The Schism of 1054 16 July 1054 832

LEADS TO

The Fourth Lateran Council November 1215 895
The Second Council of Lyon May 1274 916
The Council of Florence Proclaims Reunion 6 July 1439 974

EAST AND WEST

The First Crusade Before · 1095–1099 849
The Second Council of Lyon After · May 1274 916

← The Rock-Hewn Churches of Lalibela Earlier · c. 1200
→ Francis of Assisi and the Friars Minor Later · c. 1209

THE HIGH AND LATE MIDDLE AGES

Francis of Assisi and the Friars Minor

c. 1209 · Estimated date

Francis of Assisi gives up his property to live by the Gospel in poverty, gathers brothers and wins the approval of Pope Innocent III. Clare founds a sister community, and in 1223 Honorius III confirms the Rule of the Friars Minor.



Near the end of his life Francis of Assisi described his own beginning. When he was “in sin” the sight of lepers was bitter to him; the Lord led him among them, he showed them mercy, and what had been bitter became sweet. Soon afterwards he “left the world” (Francis of Assisi, Testament). His first biographer, Thomas of Celano, writing within three years of his death, tells how he sold cloth and a horse, offered the money to the priest of the ruined church of San Damiano outside Assisi, and, when his father brought him before the bishop, stripped naked and handed back his clothes (Thomas of Celano, First Life of Francis 8–9, 14–15).

He repaired San Damiano and, later, the chapel of Saint Mary at the Portiuncula. There, Celano says, he heard the Gospel in which Christ sends out his disciples without gold, wallet, shoes or a second tunic, and cried out that this was what he wanted. He put on one rough tunic with a cord (Thomas of Celano, First Life of Francis 21–22). Others joined him. Francis writes that no one showed him what to do, but that the Most High revealed to him that he should live "according to the form of the holy Gospel"; he had it written down in a few words, and the pope confirmed it (Francis of Assisi, Testament). Celano adds the detail: Francis went to Rome with his brothers, and Innocent III granted their request, blessed them and sent them to preach repentance (Thomas of Celano, First Life of Francis 32–33). Francis named them the Lesser Brothers, the Friars Minor (Thomas of Celano, First Life of Francis 38).

At San Damiano a community of women began under Clare of Assisi, a noblewoman of Assisi whom Francis had turned to this life (Thomas of Celano, First Life of Francis 18–20).

On 29 November 1223 Honorius III confirmed the brothers' Rule (Rule of the Friars Minor (1223) bull of confirmation). It binds them to observe the Gospel in obedience, without property and in chastity, forbids them to accept money or to make any house or place their own, and promises obedience to the pope (Rule of the Friars Minor (1223) chs. 1, 4, 6).

Celano reports that two years before his death, at the hermitage of La Verna, Francis saw in a vision a man like a seraph fixed to a cross, and that the marks of nails then appeared in his hands and feet and a wound in his side (Thomas of Celano, First Life of Francis 94–95). While ill at San Damiano he composed in Italian the praises of God for brother sun, sister moon and "our sister, the bodily death" (Francis of Assisi, Canticle of the Sun). He died at the Portiuncula in October 1226 (Thomas of Celano, First Life of Francis 88). Gregory IX canonized him at Assisi less than two years later (Thomas of Celano, First Life of Francis 126).

The Rule forbade the brothers to preach in any diocese against its bishop's will, and had them ask the pope for a cardinal to be the order's governor, protector and corrector (Rule of the Friars Minor (1223) chs. 9, 12). In his Testament Francis

forbade the brothers to seek privileges from the Roman curia or to add glosses to the Rule (Francis of Assisi, Testament).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The date is that of the journey to Rome, and no early source gives its year. Celano counts by years from Francis's conversion: he finished repairing the Portiuncula in the third year, and twenty years had passed when he died in October 1226 (Thomas of Celano, First Life of Francis 21, 88). That puts the hearing of the Gospel about 1208 or 1209 and the approval by Innocent III soon after.

Editors have chosen between two years. Paschal Robinson, *The Writings of Saint Francis of Assisi* (1906), p. 25, gives 23 April 1209 and notes that Paul Sabatier's *Vie de S. François d'Assise* put the event in the summer of 1210. A. G. Ferrers Howell, *The Lives of S. Francis of Assisi by Brother Thomas of Celano* (1908), p. xxiii, also gives 1210. The later dates are firm: the bull confirming the Rule is dated 29 November in the eighth year of Honorius III, 1223 (Rule of the Friars Minor (1223) bull of confirmation), and Celano dates the death to Sunday 4 October 1226 (Thomas of Celano, First Life of Francis 88).

Primary sources

Writings Francis of Assisi · c. 1209–1226
Testament; Canticle of the Sun

First Life of Saint Francis Thomas of Celano · 1228–1229
8–9, 14–15; 21–22; 32–33; 38; 18–20; 94–95; 88; 126; 21, 88

The Rule of the Friars Minor (Regula bullata) Francis of Assisi; confirmed by Honorius III in the bull Solet annuere · 29 November 1223
bull of confirmation; chs. 1, 4, 6; chs. 9, 12

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About this event

Where Assisi, Rome
Who Francis of Assisi, Clare of Assisi, Innocent III, Honorius III
Threads Monasticism and Religious Life, Reform and Reformation

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GROWS OUT OF

Waldo and the Poor of Lyon c. 1173 870

LEADS TO

Dominic Founds the Order of Preachers 22 December 1216 899

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

The Devotio Moderna and the Imitation of Christ 1384–1441 954

The Society of Jesus Is Founded 27 September 1540 1067

MONASTICISM AND RELIGIOUS LIFE

The Cistercians and Bernard of Clairvaux Before · 1098–1115 854

Dominic Founds the Order of Preachers After · 22 December 1216 899

REFORM AND REFORMATION

Waldo and the Poor of Lyon Before · c. 1173 870

Wycliffe and the First English Bible After · c. 1382 950

← The Fourth Crusade Sacks Constantinople Earlier · April 1204
→ The Albigensian Crusade Later · 1209–1229

THE HIGH AND LATE MIDDLE AGES

The Albigensian Crusade

1209–1229 · Firm date

After a papal legate is murdered, Innocent III calls for arms against the count of Toulouse and the heretics of his lands. Crusaders sack Béziers in 1209, and twenty years of war end with the count's heir submitting to the church and the French crown.



In 1179 a council at Rome had placed under anathema the heretics of Gascony, Albi and Toulouse, called Cathars among other names (Third Lateran Council) (Third Lateran Council, canon 27). What they believed is told here only by their enemies. Peter of les Vaux-de-Cernay, a Cistercian monk and the crusade's historian, says that they held two creators, a good god of things unseen and an evil god of the visible world; that they rejected the Old Testament, baptism, the eucharist and marriage and denied the resurrection of the flesh; that their "perfect", or "good men", wore black, ate no meat, eggs or cheese and would not swear; and that "believers" trusted to be saved by a laying on of hands at death, which they called the consolation (Peter of les Vaux-de-Cernay, History of the

Albigensians 2, cols 545–548). Other nations, he notes, called the heretics of the region Albigensians (Peter of les Vaux-de-Cernay, History of the Albigensians dedication, cols 543–544).

In March 1208 Innocent III wrote to the archbishops of the south that his legate Peter of Castelnau had been run through with a lance on the bank of the Rhône by a retainer of Raymond VI of Toulouse, count of Toulouse, who had threatened him in public. The count, already excommunicate, was presumed guilty. His vassals were to be declared free of their oaths, any Catholic might occupy his land, saving the right of the overlord, and those who took up arms were promised remission of their sins (Innocent III, Letters, 11.26 (March 1208), PL 215, cols 1354–1358).

Raymond submitted. Peter tells that he was led stripped to the church door at Saint-Gilles, swore obedience before a legate, was beaten into the church and took the cross himself (Peter of les Vaux-de-Cernay, History of the Albigensians 12–13, cols 564–565). The army turned on the lands of his nephew, the viscount of Béziers, and on 22 July 1209 reached Béziers (Peter of les Vaux-de-Cernay, History of the Albigensians 16, cols 565–568). The legates, Arnaud Amalric, abbot of Cîteaux, and Milo, reported to the pope that the citizens had refused to give up the heretics or to leave them, that camp servants attacked without orders while the barons were discussing how to free the Catholics in the city, and that it fell within two or three hours. "Our men", they wrote, sparing neither rank, sex nor age, put almost twenty thousand people to the sword; the city was plundered and burnt (Arnaud Amalric and Milo, Report to Innocent III (1209) cols 139–141). Peter says that nearly all were killed, seven thousand in the church of Mary Magdalene (Peter of les Vaux-de-Cernay, History of the Albigensians 16, cols 565–568). The poet William of Tudela says that clergy, women and children were cut down in the church, and that the barons had agreed to put to the sword any town that resisted, to frighten the rest (William of Tudela, Song of the Albigensian Crusade laisse 21 (Meyer, vol. 2, pp. 26–27)).

Caesarius of Heisterbach, a Cistercian in the Rhineland writing a decade or more later, adds a story found in none of these three. Asked how to tell Catholics from heretics, the abbot "is said to have said": Kill them, for the Lord knows who are his

(Caesarius of Heisterbach, Dialogue on Miracles 5.21 (Strange, vol. 1, pp. 301–302)). The last words are Scripture (2 Timothy 2:19).

Carcassonne surrendered, and the army chose Simon de Montfort as lord of the conquered land (Arnaud Amalric and Milo, Report to Innocent III (1209) cols 139–141). At Minerve in 1210 a hundred and forty or more of the "perfect" were burnt (Peter of les Vaux-de-Cernay, History of the Albigensians 37, cols 585–587). In 1213 King Peter of Aragon, besieging Muret with the count of Toulouse, was killed in battle against Simon (Peter of les Vaux-de-Cernay, History of the Albigensians 71–72, cols 667–672). At the council of 1215 the pope, with the approval of the greater part of the council, awarded Toulouse and the other conquests to Simon and reserved the count's lands in Provence for his son (Peter of les Vaux-de-Cernay, History of the Albigensians 83, cols 700–701). Toulouse, in Peter's word, apostatized; Simon besieged it from 1217, and after some nine months a stone from a siege engine killed him (Peter of les Vaux-de-Cernay, History of the Albigensians 85–86, cols 708–711).

The war ended in 1229. Raymond's son promised to hunt down heretics in his lands and pay for each one captured, and to fund masters of theology at Toulouse (Treaty of Paris (1229) cols 883–887); by the preliminary articles his daughter was to marry a brother of the French king and have Toulouse after him (Treaty of Paris (1229) preliminary articles, cols 879–880). What followed at Toulouse is told under the papal inquisition.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Peter of les Vaux-de-Cernay puts the gathering of the crusaders at Lyon in 1209, about the feast of John the Baptist (Peter of les Vaux-de-Cernay, History of the Albigensians 14, col. 565), and the legates date the fall of Béziers to the feast of Mary Magdalene, 22 July (Arnaud Amalric and Milo, Report to Innocent III (1209) cols 139–141). The pope's letter is undated in his register (Innocent III, Letters, 11.26 (March 1208), PL 215, cols 1354–1358); the copy in Peter's history is dated 10 March in the pope's eleventh year, 1208 (Peter of les Vaux-de-Cernay, History of the Albigensians 8, col. 559). The treaty is dated at Paris on the day before the Ides of April 1228, by a reckoning that began the year at Easter; its editors give 12 April 1229 (Treaty of Paris (1229) cols 883–887).

Primary sources

Scripture

2 Timothy 2:19

Canons of the Third Lateran Council The Third Lateran Council · March 1179
canon 27

History of the Albigensians Peter of les Vaux-de-Cernay · c. 1212–1218
2, cols 545–548; dedication, cols 543–544; 12–13, cols 564–565; 16, cols 565–568; 37, cols 585–587; 71–72, cols 667–672; 83, cols 700–701; 85–86, cols 708–711; 14, col. 565; 8, col. 559

Letters Innocent III · 1198–1216
11.26 (March 1208), PL 215, cols 1354–1358

Report of the Legates Arnaud Amalric and Milo to Innocent III Arnaud Amalric, abbot of Cîteaux, and Milo · August 1209
cols 139–141

Song of the Albigensian Crusade William of Tudela · c. 1210–1213
laisse 21 (Meyer, vol. 2, pp. 26–27)

Dialogue on Miracles Caesarius of Heisterbach · c. 1219–1223
5.21 (Strange, vol. 1, pp. 301–302)

Treaty of Paris (1229) Issued in the name of Raymond VII, count of Toulouse · 12 April 1229
cols 883–887; preliminary articles, cols 879–880

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About this event

Where Béziers, Toulouse
Who Innocent III, Simon de Montfort, Raymond VI of Toulouse, Arnaud Amalric
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

The Third Lateran Council March 1179 874
The First Crusade 1095–1099 849

LEADS TO

The Fourth Lateran Council November 1215 895

The Papal Inquisition Is Established 1231 903

PERSECUTION AND MARTYRDOM

The Murder of Thomas Becket Before · 29 December 1170 866

The Papal Inquisition Is Established After · 1231 903

CHURCH AND STATE

The Murder of Thomas Becket Before · 29 December 1170 866

The Papal Inquisition Is Established After · 1231 903

← Francis of Assisi and the Friars Minor Earlier · c. 1209
→ The Fourth Lateran Council Later · November 1215

THE HIGH AND LATE MIDDLE AGES

The Fourth Lateran Council

November 1215 · Firm date

Innocent III gathers more than four hundred bishops in Rome. The council issues a creed that speaks of bread and wine "transubstantiated", orders measures against heresy and yearly confession, and requires Jews and Muslims to wear distinguishing dress.



Innocent III held a general council in the Lateran basilica at Rome in November 1215. Roger of Wendover counts 412 bishops and more than 800 abbots and priors, and says the decrees were read out to the full council (Roger of Wendover, Flowers of History pp. 343–344).

The first of the seventy-one constitutions is a creed. It confesses one God in three persons, creator of all things, and one universal church, outside which no one at all is saved. In the sacrament of the altar, it says, the body and blood of Christ are truly contained under the forms of bread and wine, the bread and wine having been "transubstantiated" (*transsubstantiatis*) into them by God's power; only a

rightly ordained priest can perform this sacrament (Fourth Lateran Council, constitution 1) (Decretals of Gregory IX X 1.1.1).

Constitution 3 excommunicates every heresy opposed to this faith. The condemned are to be handed to the secular authorities for "due punishment", and their goods confiscated. A person merely suspected must prove his innocence or be excommunicated, and after a year is condemned as a heretic. Rulers are to swear to drive out the heretics the church points out. A lord who neglects this is excommunicated, and after a further year the pope may release his vassals from fealty and offer his land to Catholics. Those who take the cross against heretics receive the crusaders' indulgence. Each bishop is to visit suspect parishes yearly and make men swear to name heretics to him (Fourth Lateran Council, constitution 3).

Constitution 21 requires all the faithful of either sex, once at the age of discernment, to confess their sins to their own priest at least once a year and to receive the eucharist at least at Easter, or be barred from church and from Christian burial. A priest who reveals a confession is to be deposed and confined to a monastery for life (Fourth Lateran Council, constitution 21).

Constitution 68 says that where dress does not distinguish Jews and Saracens from Christians, Christians have by mistake had relations with Jewish or Saracen women, and Jews or Saracens with Christian women. To stop this "damnable mixing" it decrees that Jews and Saracens of both sexes, in every Christian province and at all times, are to be marked off from other people in public by their dress. They are not to appear in public at all on the days before Easter when Christians mourn the Passion, and princes are to punish any who then insult Christ (Fourth Lateran Council, constitution 68).

The creed and the constitution on heretics passed into the Decretals of Gregory IX (Decretals of Gregory IX X 1.1.1) (Decretals of Gregory IX X 5.7.13). The Council of Trent cited "the great Council of Lateran" for yearly confession (Council of Trent Session 14, canon 8 on penance) and called the change in the eucharist transubstantiation (Council of Trent Session 13, chapter 4 and canon 2). The Church of England's Articles reject transubstantiation as repugnant to Scripture (Thirty-Nine Articles article 28); the Orthodox Synod of Jerusalem of

1672 used the word, adding that it does not explain how the change happens (Confession of Dositheus decree 17).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Roger of Wendover, an English monk writing within twenty years, places the council in November 1215, in Innocent's eighteenth year, in the church of the Holy Saviour at Rome, which is the Lateran basilica (Roger of Wendover, Flowers of History pp. 343–344).

The word in constitution 1 was not new. Joseph Goering, "The Invention of Transubstantiation", *Traditio* 46 (1991), pp. 147–170, traces it to the schools of the middle of the twelfth century. With this constitution it entered the decrees of a general council. Gary Macy, "The Dogma of Transubstantiation in the Middle Ages", *Journal of Ecclesiastical History* 45 (1994), pp. 11–41, argues that most theologians of the thirteenth century did not treat the council's wording as settling how the change takes place.

Primary sources

Flowers of History Roger of Wendover · To 1235
pp. 343–344

Constitutions of the Fourth Lateran Council The Fourth Lateran Council · November 1215
constitution 1; constitution 3; constitution 21; constitution 68

Decretals of Gregory IX (Liber Extra) Compiled by Raymond of Penyafort for Gregory IX · 1234
X 1.1.1; X 5.7.13

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 14, canon 8 on penance; Session 13, chapter 4 and canon 2

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
article 28

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672
decree 17

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About this event

Where Rome
Who Innocent III
Threads Creeds and Councils, Papacy and Church Order

In context

GROWS OUT OF

The Fourth Crusade Sacks Constantinople April 1204 882
Waldo and the Poor of Lyon c. 1173 870
The Schools Become Universities c. 1150–1215 862
The Third Lateran Council March 1179 874
The Albigensian Crusade 1209–1229 890

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The Papal Inquisition Is Established 1231 903
Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912
The Second Council of Lyon May 1274 916
Boniface VIII Issues Unam Sanctam 18 November 1302 925

CREEDS AND COUNCILS

The Third Lateran Council Before · March 1179 874
Thomas Aquinas Writes the Summa Theologiae After · c. 1265–1273 912

PAPACY AND CHURCH ORDER

The Third Lateran Council Before · March 1179 874
The Second Council of Lyon After · May 1274 916

← The Albigensian Crusade Earlier · 1209–1229
→ Dominic Founds the Order of Preachers Later · 22 December 1216

THE HIGH AND LATE MIDDLE AGES

Dominic Founds the Order of Preachers

22 December 1216 · Firm date

Dominic, a Spanish canon who had spent nearly ten years preaching against heresy in southern France, gathers a community at Toulouse. Pope Honorius III confirms it in December 1216, and within five years its friars are in Paris, Bologna and Spain.



Dominic was subprior of the cathedral canons of Osma in Spain. Travelling with his bishop, Diego, he met in the south of France the abbots whom the pope had sent to preach against the Albigensians, whom the church held to be heretics. Jordan of Saxony, who knew Dominic and wrote some twelve years after his death, reports the bishop's advice to them: the heretics won people by a show of gospel poverty, and would not be answered by preachers who came with horses and baggage. Diego sent his own retinue home, and the preachers went on foot, without money (Jordan of Saxony, Libellus 19–22).

Diego died, and a crusade was preached against the Albigensians. Dominic stayed and preached, almost alone, for nearly ten years (Jordan of Saxony, Libellus 31–32, 37). As the Lateran council of 1215 drew near, two men of Toulouse joined him. One, Peter Seila, gave houses in the city, and Bishop Fulk assigned the group a sixth of the diocese's tithes for books and food (Jordan of Saxony, Libellus 38–39).

Dominic went with Fulk to the council to ask Innocent III to confirm an order that would be called, and would be, an order of Preachers. The pope told him to return and choose, with his brothers, a rule already approved (Jordan of Saxony, Libellus 40–42); the council itself forbade new religious orders and required new houses to take an approved rule (Fourth Lateran Council, constitution 13). They chose the Rule of Augustine, with stricter customs added, and resolved to hold no landed property (Jordan of Saxony, Libellus 40–42). In the summer of 1216 they were given the church of Saint Romanus; they were about sixteen. Innocent died, and Dominic went to his successor (Jordan of Saxony, Libellus 44–45).

On 22 December 1216, at Rome, Honorius III addressed a privilege to Dominic, prior of Saint Romanus at Toulouse, and his brothers. It took their church under papal protection and confirmed there the life of canons under the Rule of Augustine (Honorius III, Religiosam vitam (22 December 1216)). A month later he wrote to them as "preachers" and charged them to preach the word of God in season and out of season (Honorius III, Gratiarum omnium largitori (21 January 1217)).

In 1217 Dominic told the brothers, few as they were, that he would scatter them through the world. Some went to Paris, others to Spain and, in 1218, to Bologna (Jordan of Saxony, Libellus 46–47, 49, 51, 55). The first general chapter met at Bologna in 1220, with Jordan present, and ruled that the order would keep neither property nor fixed revenues (Jordan of Saxony, Libellus 86–87). Dominic fell ill and died at Bologna the next year; the bishop of Ostia, the future Gregory IX, conducted the funeral (Jordan of Saxony, Libellus 88, 92–96).

Among the first brothers sent to Paris were two who went to study (Jordan of Saxony, Libellus 46–47, 49, 51, 55). Ten years after Dominic's death Gregory IX was commissioning Dominican friars to seek out heretics (Gregory IX, Ille humani generis (22 November 1231)); see the Papal Inquisition Is Established.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The privilege *Religiosam vitam* is dated at Saint Peter's on the eleventh day before the kalends of January, in the year of the Incarnation 1216 and the first year of Honorius III, which is 22 December 1216 (Honorius III, Religiosam vitam (22 December 1216)). Jordan of Saxony gives the years of the steps before and after it: the church of Saint Romanus in the summer of 1216, the dispersal in 1217 and the first general chapter in 1220 (Jordan of Saxony, Libellus 44–45) (Jordan of Saxony, Libellus 46–47, 49, 51, 55) (Jordan of Saxony, Libellus 86–87).

Primary sources

Little Book on the Beginnings of the Order of Preachers (Libellus) Jordan of Saxony · c. 1232–1234
19–22; 31–32, 37; 38–39; 40–42; 44–45; 46–47, 49, 51, 55; 86–87; 88, 92–96

Constitutions of the Fourth Lateran Council The Fourth Lateran Council · November 1215
constitution 13

Letters and Privileges Honorius III · 1216–1227
Religiosam vitam (22 December 1216); Gratiarum omnium largitori (21 January 1217)

Letters and Statutes Gregory IX · 1227–1241
Ille humani generis (22 November 1231)

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About this event

Where Toulouse, Rome, Bologna
Who Dominic, Innocent III, Honorius III
Threads Monasticism and Religious Life

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Francis of Assisi and the Friars Minor c. 1209 886

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The Papal Inquisition Is Established 1231 903

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

The Society of Jesus Is Founded 27 September 1540 1067

MONASTICISM AND RELIGIOUS LIFE

Francis of Assisi and the Friars Minor Before · c. 1209 886

Sergius of Radonezh and the Trinity Monastery After · c. 1337–1345 933

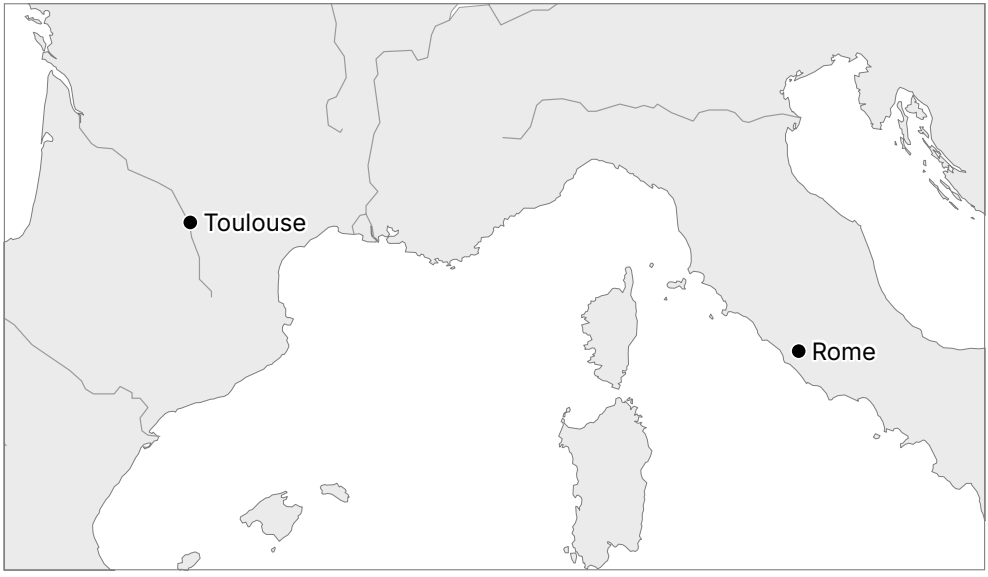
← The Fourth Lateran Council Earlier · November 1215
→ The Papal Inquisition Is Established Later · 1231

THE HIGH AND LATE MIDDLE AGES

The Papal Inquisition Is Established

1231 · Firm date

Gregory IX issues statutes against heretics and commissions Dominican friars to seek them out, try them and hand the unrepentant to the secular power. Papal inquisitors begin work at Toulouse; in 1252 Innocent IV orders the cities of northern Italy to force confessions.



The Fourth Lateran Council had made the search for heretics the duty of each bishop, who was to visit suspect parishes and put the neighbours on oath (Fourth Lateran Council, constitution 3).

In 1231 Gregory IX issued statutes of his own. They excommunicate Cathars, Patarenes, the Poor of Lyon and other named groups. Those the church condemns are to be left to the secular court for "the punishment due". Those who are caught and then return to do penance are to be imprisoned for life; the version in the church's law book reads, of those who will not return (Gregory IX, Excommunicamus (1231)) (Decretals of Gregory IX X 5.7.15). Supporters

lose their legal rights, suspects who do not clear themselves within a year are condemned as heretics, no appeal is heard, and no advocate or notary may act for them. Laymen may not dispute about the faith. Everyone who knows of heretics or secret meetings must report them. Their children to the second generation are barred from church office (Gregory IX, Excommunicamus (1231)).

In November 1231 Gregory wrote to the Dominican prior of Regensburg and a fellow friar. They were to assemble clergy and people and preach, then with chosen helpers "inquire diligently" after heretics and those of ill repute. Any found guilty who would not obey the church absolutely were to be dealt with under the new statutes. Those who abjured were to be absolved and given the customary penance, with care taken against pretended conversions. The letter gives them power to censure anyone who resists and adds that two of them may act if not all can be present (Gregory IX, Ille humani generis (22 November 1231)).

William Pelhisson, a friar of the convent at Toulouse, describes the work there. The pope made two Dominicans inquisitors for the dioceses of Toulouse and Cahors (William Pelhisson, Chronicle pp. 13–14). They offered a time of grace, in which those who confessed fully were promised that they would not be imprisoned, exiled or stripped of their goods (William Pelhisson, Chronicle p. 27). They summoned suspects and heard witnesses. One man, John Textor, protested that he was a married, meat-eating Christian. Pelhisson, who calls him accursed, says that he was condemned in the friars' cloister, that in the bishop's prison he then declared himself of one belief with heretics held there, and that he refused to recant and was burned with them. At Cahors the friars condemned dead persons, whose bodies were dragged through the town and burned (William Pelhisson, Chronicle pp. 17–20). In November 1235 the consuls drove the friars out of Toulouse. One of them went to the pope at Rome, and Gregory had the count restore them (William Pelhisson, Chronicle pp. 37–41).

In 1252 Innocent IV ordered the city governments of northern Italy to hand arrested heretics to the bishop or the inquisitors within fifteen days, to apply the laws against heretics to those condemned, and to force those arrested, stopping short of loss of limb or danger of death, to confess their errors and name others, as thieves are forced to name accomplices (Innocent IV, Ad extirpanda 24–26).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The statutes beginning *Excommunicamus* are assigned to 1231 by their editor (Gregory IX, Excommunicamus (1231)). The letter to the Dominicans of Regensburg, dated at Rieti on 22 November in Gregory's fifth year, 1231, calls them his statutes against heretics "lately published" (Gregory IX, Ille humani generis (22 November 1231)). The year is that of the statutes and of this commission to friars; the inquisitors in Languedoc whom Pelhisson describes were at work by 1235, the year he gives for the expulsion of the friars from Toulouse (William Pelhisson, Chronicle pp. 37–41).

Primary sources

Constitutions of the Fourth Lateran Council The Fourth Lateran Council · November 1215
constitution 3

Letters and Statutes Gregory IX · 1227–1241
Excommunicamus (1231); Ille humani generis (22 November 1231)

Decretals of Gregory IX (Liber Extra) Compiled by Raymond of Penyafort for Gregory IX · 1234
X 5.7.15

Chronicle William Pelhisson · Mid-thirteenth century
pp. 13–14; p. 27; pp. 17–20; pp. 37–41

Ad extirpanda Innocent IV · 15 May 1252
24–26

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Toulouse
Who Gregory IX
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

The Fourth Lateran Council November 1215 895

Waldo and the Poor of Lyon c. 1173 870
Dominic Founds the Order of Preachers 22 December 1216 899
The Albigensian Crusade 1209–1229 890

LEADS TO

The Trial of Joan of Arc 30 May 1431 969
The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

CHURCH AND STATE

The Albigensian Crusade Before · 1209–1229 890
Boniface VIII Issues Unam Sanctam After · 18 November 1302 925

PERSECUTION AND MARTYRDOM

The Albigensian Crusade Before · 1209–1229 890
The Black Death After · 1347–1351 941

← Dominic Founds the Order of Preachers Earlier · 22 December 1216
→ Franciscan Envoys to the Mongols and the Church of Khanbaliq Later · 1245–1307

THE HIGH AND LATE MIDDLE AGES

Franciscan Envoys to the Mongols and the Church of Khanbaliq

1245–1307 · Firm date

Innocent IV sends Franciscans to the Mongol khan in 1245 and is told in reply to come and submit. William of Rubruck debates before the khan's umpires at the Mongol court in 1254. By 1305 John of Montecorvino has a church and a choir in Khanbaliq.



In March 1245 Innocent IV, then at Lyon, addressed two letters to the king and people of the Tartars. The first sets out the Christian faith: the Father sent his Son, who was born of a virgin, died on the cross, rose, and left on earth a vicar holding the keys of the kingdom of heaven. It commends the Franciscan Laurence of Portugal and his companions (Innocent IV, Dei patris immensa (no. 102, pp. 72–73)). The second says that the pope is astonished to hear that they have invaded many countries, Christian and other, and laid them waste, sparing neither sex nor age. It urges them to stop, above all to stop persecuting Christians,

and to say through his envoys what they intend (Innocent IV, Cum non solum (no. 105, pp. 74–75)).

John of Plano Carpini, a Franciscan, writes that he told the first Mongol chiefs he met what the pope asked of them: to become Christians, to cease the slaughter and to write what they intended (John of Plano Carpini, History of the Mongols, Rockhill, pp. 5–7). He reached the camp of Güyük on 22 July and saw him enthroned as emperor on 24 August (John of Plano Carpini, History of the Mongols, Rockhill, pp. 18–22). Christians of the khan's household told him they believed that Güyük was about to become a Christian; he kept Christian clerks, John writes, and a chapel stood before his tent (John of Plano Carpini, History of the Mongols, Rockhill, p. 29). On 11 November the khan's secretaries went through the reply with the friars word by word while they put it into Latin, and it was written out "in Saracenic" as well (John of Plano Carpini, History of the Mongols, Rockhill, pp. 27–28). A Persian text of the letter, found in the Vatican archives in 1920 (Güyük Khan, letter to Innocent IV, Pelliot, p. 15), says that the request that the khan be baptised has not been understood; that God destroyed the peoples the pope speaks of, because they disobeyed God's order and killed Mongol envoys; and that the pope must come in person with the kings to offer service and homage. If they do not, the Mongols will know them as enemies (Güyük Khan, letter to Innocent IV, Persian text, in Pelliot's translation, pp. 18–23).

William of Rubruck, also a Franciscan, sailed into the Black Sea in May 1253 (William of Rubruck, Journey, Rockhill, p. 41). He had preached in Saint Sophia that he was no one's envoy, but was going among unbelievers as the rule of his order directed (William of Rubruck, Journey, Rockhill, p. 48). He reached the camp of the khan Möngke, his "Mangu Chan", on 27 December (William of Rubruck, Journey, Rockhill, pp. 165–175). In Karakorum, he writes, there were twelve temples of idols, two mosques and one Christian church (William of Rubruck, Journey, Rockhill, pp. 220–221). On the eve of Pentecost 1254, by the khan's order and before three umpires, he argued with one of those he calls Tuins, or idolaters; at the end, he writes, nobody said "I believe; I want to become a Christian" (William of Rubruck, Journey, Rockhill, pp. 228–235). Next day Möngke told him that as God gave the hand different fingers, so he gave men different ways (William of Rubruck, Journey, Rockhill, pp. 235–236). William left

with a letter from the khan to King Louis of France, which told the king to send envoys if he would obey (William of Rubruck, Journey, Rockhill, pp. 248–251); he had baptised, he records, six people (William of Rubruck, Journey, Rockhill, p. 254).

John of Montecorvino says that he left Tabriz in 1291, spent thirteen months in India and went on to Cathay with a letter from the pope to the great khan. Writing from Khanbaliq in January 1305, he reports a church with a bell-tower, some six thousand people baptised by his own estimate, and a choir of boys whom he had bought, baptised and taught. The Nestorians, he says, had accused him for five years of being a spy and an impostor (John of Montecorvino, first letter (8 January 1305), in Yule, vol. 3, pp. 45–51). Andrew of Perugia, a bishop sent out by the Apostolic See, writes that he reached the city in 1308, by his reckoning, and that John was consecrated archbishop there (Andrew of Perugia, letter of 1326, Yule, vol. 3, pp. 71–72).

William met priests of the Church of the East at Möngke's court, and John found them powerful in Cathay; both call them Nestorians (William of Rubruck, Journey, Rockhill, pp. 168, 171) (John of Montecorvino, first letter (8 January 1305), in Yule, vol. 3, pp. 45–51). For that church's coming to China in the seventh century see the mission of Aluoben.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The pope's two letters are dated at Lyon on 5 and 13 March in his second year, 1245 (Innocent IV, Dei patris immensa (no. 102, pp. 72–73)) (Innocent IV, Cum non solum (no. 105, pp. 74–75)). John of Plano Carpini gives the days of his stay at the khan's court by the church calendar, without the year (John of Plano Carpini, History of the Mongols, Rockhill, pp. 18–22); the Persian text of the khan's reply is dated to the last days of the month Jumada II of the year 644, which its editor, Paul Pelliot, converts to 3–11 November 1246 (Güyük Khan, letter to Innocent IV, Persian text, in Pelliot's translation, pp. 18–23). William of Rubruck dates his sailing to 7 May 1253 (William of Rubruck, Journey, Rockhill, p. 41), and John of Montecorvino dates his letters from Khanbaliq to 8 January 1305 and to Quinquagesima Sunday in February 1306 (John of Montecorvino,

first letter (8 January 1305), in Yule, vol. 3, pp. 45–51) (John of Montecorvino, second letter (1306), in Yule, vol. 3, pp. 55–58).

The closing year is that of the creation of the archbishopric. Henry Yule, *Cathay and the Way Thither* (second edition, revised by Henri Cordier, vol. 3, 1914), pp. 9–10, places it in the spring of 1307, noting that only an undated fragment of the bull survives and that the letter naming one of the suffragan bishops is dated 1 May 1307 (Andrew of Perugia, letter of 1326, Yule's introductory notice, vol. 3, pp. 9–10). Andrew of Perugia puts the consecration itself at Khanbaliq in 1308, "as well as I can reckon" (Andrew of Perugia, letter of 1326, Yule, vol. 3, pp. 71–72).

Primary sources

Letters to the King and People of the Tartars (Dei patris immensa and Cum non solum) Innocent IV · 5 and 13 March 1245
Dei patris immensa (no. 102, pp. 72–73); Cum non solum (no. 105, pp. 74–75)

History of the Mongols (Ystoria Mongalorum) John of Plano Carpini · c. 1247
Rockhill, pp. 5–7; Rockhill, pp. 18–22; Rockhill, p. 29; Rockhill, pp. 27–28

Letter of Güyük Khan to Pope Innocent IV Issued in the name of Güyük Khan · November 1246
Pelliot, p. 15; Persian text, in Pelliot's translation, pp. 18–23

Journey to the Eastern Parts of the World (Itinerarium) William of Rubruck · c. 1255
Rockhill, p. 41; Rockhill, p. 48; Rockhill, pp. 165–175; Rockhill, pp. 220–221; Rockhill, pp. 228–235; Rockhill, pp. 235–236; Rockhill, pp. 248–251; Rockhill, p. 254; Rockhill, pp. 168, 171

Letters from Khanbaliq John of Montecorvino · 8 January 1305 and February 1306
first letter (8 January 1305), in Yule, vol. 3, pp. 45–51; second letter (1306), in Yule, vol. 3, pp. 55–58

Letter from Zayton Andrew of Perugia · January 1326
Yule, vol. 3, pp. 71–72; Yule's introductory notice, vol. 3, pp. 9–10

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About this event

Where Karakorum, Beijing, Lyon

Who John of Plano Carpini, William of Rubruck, John of Montecorvino, Innocent IV
Threads Mission and Expansion

In context

GROWS OUT OF

Francis of Assisi and the Friars Minor c. 1209 886

The Church of the East Reaches China AD 635 739

LEADS TO

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921

Matteo Ricci at the Court of Beijing 24 January 1601 1142

MISSION AND EXPANSION

Stephen I and the Christian Kingdom of Hungary Before · AD 1000 or 1001 828

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris After · 1287–1288 921

← The Papal Inquisition Is Established Earlier · 1231
→ Thomas Aquinas Writes the Summa Theologiae Later · c. 1265–1273

THE HIGH AND LATE MIDDLE AGES

Thomas Aquinas Writes the Summa Theologiae

c. 1265–1273 · Estimated date

The Dominican friar Thomas Aquinas, pupil of Albert the Great and master at Paris, sets out theology in three parts, in questions and articles, drawing on Scripture, church doctors and philosophers. He stops writing at Naples in December 1273 and dies three months later.



Thomas Aquinas came of a noble family. William of Tocco, a Dominican who gathered the evidence for his canonization more than forty years after his death, tells how he was sent as a boy to study at Naples, joined the Friars Preachers there, and was seized and held by his family before they let him go back (William of Tocco, Life of Thomas Aquinas chs. 5–8, 11). The order sent him to Cologne to study under Albert the Great. His fellow students, Tocco says, called the silent young man "the dumb ox", and Albert is reported to have said that his bellowing in teaching would be heard through the whole world (William of Tocco, Life of Thomas Aquinas chs. 12–13). On Albert's recommendation he went to teach at Paris, where he became a master. Among his books Tocco names a Summa of

theology in three parts (William of Tocco, Life of Thomas Aquinas chs. 14, 16–17).

The Summa opens by asking whether any teaching is needed beyond philosophy. Thomas answers that human beings are directed to an end beyond the grasp of reason, and that even what reason can discover about God would be known only by a few, after a long time and with many errors; a teaching revealed by God was therefore necessary for salvation (Aquinas, Summa Theologiae I.1.1). Theology argues from the articles of faith and treats Scripture as its proper authority, but it also uses philosophy, because "grace does not destroy nature but perfects it" (Aquinas, Summa Theologiae I.1.8). The second question gives five ways of proving that God exists: from motion, from efficient causes, from possibility and necessity, from the degrees found in things, and from the governance of the world (Aquinas, Summa Theologiae I.2.3).

In the Third Part Thomas treats the eucharist with the word that stands in the creed of the Fourth Lateran Council (Fourth Lateran Council, constitution 1). The whole substance of the bread is changed into the whole substance of Christ's body, a change that "can be called transubstantiation", while the appearances of bread and wine remain (Aquinas, Summa Theologiae III.75.4–5).

He did not finish. Bartholomew of Capua testified in 1319 that after saying Mass at Naples Thomas wrote and dictated nothing more, leaving the Summa in the treatise on penance. Pressed by his companion Reginald, he answered that all he had written seemed to him straw beside what he had seen and what had been revealed to him (Canonization process of Thomas Aquinas (Naples, 1319), 79). Tocco has a similar story (William of Tocco, Life of Thomas Aquinas ch. 47). Summoned to a council, Thomas fell ill on the road and died on 7 March 1274 (Canonization process of Thomas Aquinas (Naples, 1319), 79) (William of Tocco, Life of Thomas Aquinas ch. 65). The editors of the English translation note that the missing questions were supplied afterwards from his commentary on the Sentences (Aquinas, Summa Theologiae Supplement, editors' note).

In 1879 Pope Leo XIII called Thomas "chief and master" of the scholastic doctors, recalled that the Council of Trent laid the Summa on the altar beside Scripture, and asked the Catholic bishops to restore his teaching (Leo XIII, Aeterni Patris 17, 22, 31).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The end is fixed by witnesses. Bartholomew of Capua testified in 1319 that Thomas wrote nothing after a Mass said at Naples about the feast of Saint Nicholas, 6 December, and left the Summa unfinished in its Third Part (Canonization process of Thomas Aquinas (Naples, 1319), 79). William of Tocco dates his death to 7 March 1274 (William of Tocco, Life of Thomas Aquinas ch. 65), so the work was broken off in December 1273.

The sources cited here do not date the beginning; Tocco lists the Summa among the books of Thomas's years as a master and gives no year (William of Tocco, Life of Thomas Aquinas chs. 14, 16–17). Jean-Pierre Torrell, *Saint Thomas Aquinas*, vol. 1, *The Person and His Work* (1996; revised edition 2005), places the First Part in the years when Thomas taught at Rome, 1265 to 1268. The Third Part was still in hand at Naples in December 1273 (Canonization process of Thomas Aquinas (Naples, 1319), 79).

Primary sources

Life of Saint Thomas Aquinas William of Tocco · c. 1318–1323
chs. 5–8, 11; chs. 12–13; chs. 14, 16–17; ch. 47; ch. 65

Summa Theologiae Thomas Aquinas · c. 1265–1273
I.1.1; I.1.8; I.2.3; III.75.4–5; Supplement, editors' note

Constitutions of the Fourth Lateran Council The Fourth Lateran Council · November 1215
constitution 1

Canonization Process of Thomas Aquinas at Naples 21 July – 18 September 1319
79

Aeterni Patris Leo XIII · 4 August 1879
17, 22, 31

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About this event

Where Paris, Naples
Who Thomas Aquinas, Albert the Great
Threads Creeds and Councils

In context

GROWS OUT OF

The Schools Become Universities c. 1150–1215 862

Dominic Founds the Order of Preachers 22 December 1216 899

The Fourth Lateran Council November 1215 895

CREEDS AND COUNCILS

The Fourth Lateran Council Before · November 1215 895

The Second Council of Lyon After · May 1274 916

← Franciscan Envoys to the Mongols and the Church of Khanbaliq Earlier · 1245–1307

→ The Second Council of Lyon Later · May 1274

THE HIGH AND LATE MIDDLE AGES

The Second Council of Lyon

May 1274 · Firm date

Gregory X holds a general council at Lyon, where envoys of the Byzantine emperor Michael VIII accept the Roman faith and primacy. The council also fixes the rules of the papal conclave. After the emperor's death the Greek church repudiates the union.



Gregory X opened the council in the cathedral of Lyon in May 1274 and named three matters: help for the Holy Land, the union of the Greeks and the reform of morals (Second Council of Lyon, Brief Record (Brevis nota) cols 61–63). Before the second session he obtained from the bishops, province by province, a tenth of church revenues for six years (Second Council of Lyon, Brief Record (Brevis nota) cols 63–64).

On 24 June envoys of the Greek emperor, Michael VIII Palaiologos, arrived with letters under a golden seal and declared that they came to full obedience to the Roman church and to acknowledge its faith and primacy. On the feast of Peter

and Paul the pope sang mass, Bonaventure preached, and the creed was sung in Latin and in Greek, the words "who proceeds from the Father and the Son" three times (Second Council of Lyon, Brief Record (Brevis nota) cols 64–65). At the fourth session, on 6 July, the letters of the emperor, his son and the Greek bishops were read, and an envoy, the logothete, swore on the emperor's soul to hold the faith of the Roman church. The pope intoned the Te Deum in tears (Second Council of Lyon, Brief Record (Brevis nota) cols 65–66).

The emperor's letter repeats a confession that the pope's envoys had brought him. It confesses the Holy Spirit as proceeding from the Father and the Son (Michael VIII, Profession of Faith (1274) cols 69–72), and the Roman church as holding the supreme and full primacy over the whole church, with the right to define questions of faith (Michael VIII, Profession of Faith (1274) cols 71–72). It ends with a request that the Greek church may say the creed as it did before the schism and keep its rites (Michael VIII, Profession of Faith (1274) cols 73–74).

Of the council's constitutions, the first professes that the Spirit proceeds eternally from the Father and the Son, as from one principle and by one spiration, and condemns those who deny it or who say that the Spirit proceeds as from two principles (Second Council of Lyon, constitution 1 (Fideli ac devota)). The second orders that ten days after a pope's death the cardinals be shut in one room; if they have not chosen within three days they are to have one dish at each meal, and after five more only bread, wine and water. It leaves in force what Alexander III had laid down for papal elections (Third Lateran Council) (Second Council of Lyon, constitution 2 (Ubi periculum)). Bonaventure died at Lyon on 15 July, two days before the council closed (Second Council of Lyon, Brief Record (Brevis nota) cols 67–68).

The Greek historian Pachymeres tells how the union was made at home. The emperor argued to his clergy that it came to three things, the pope's primacy, appeal to him and his commemoration in the liturgy, each empty in practice; some answered that the third could not be granted to men who had tampered with the creed (Pachymeres, History, Michael 5.18, pp. 386–390). He swore in a sealed document that no one would be made to add an iota to the creed, and exiled those who would not sign (Pachymeres, History, Michael 5.20, p. 395). When the envoys returned the bishops declared the patriarch's see vacant, since

he had sworn never to accept the peace, and the pope was named in the liturgy (Pachymeres, History, Michael 5.21–22, pp. 398–399). After Michael's death his son Andronikos asked pardon of the union's opponents, and they had the great church purified and the unionist clergy punished (Pachymeres, History, Andronikos 1.2–7, pp. 14–22). A statement of faith issued under the patriarch Gregory of Cyprus rejected the peace lately made, as having brought enmity with God and, under the pretence of accommodation, torn the church apart (Tomos of 1285 cols 235–236). It taught that the Father is the only source and only cause of the Godhead and that the Spirit has existence from the Father; "through the Son", where saints say it, means the Spirit's eternal manifestation, not its coming into being (Tomos of 1285 cols 241–242).

The First Vatican Council quoted the profession's words on the Roman primacy as what the Greeks professed "with the approval of the Second Council of Lyons" (First Vatican Council, Pastor Aeternus chapter 4). A joint Orthodox and Catholic statement of 2003 says that the union was never received by the clergy and faithful of the East, and recommends that the Catholic Church declare the condemnation of 1274 no longer applicable (Orthodox–Catholic Consultation, The Filioque (2003) II. Historical Considerations; IV. Recommendations).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The contemporary record of the council gives its days. It dates the first session to Monday 7 May 1274, the pope having ordered a three-day fast on the second of the month (Second Council of Lyon, Brief Record (Brevis nota) cols 61–63). The second session was on 18 May (Second Council of Lyon, Brief Record (Brevis nota) cols 63–64), the fourth on Friday 6 July, the octave of Peter and Paul (Second Council of Lyon, Brief Record (Brevis nota) cols 65–66), and the fifth and last on 16 and 17 July (Second Council of Lyon, Brief Record (Brevis nota) cols 67–68). The record puts the third session on 7 June (Second Council of Lyon, Brief Record (Brevis nota) cols 63–64). The introduction printed with the constitutions in N. P. Tanner (ed.), *Decrees of the Ecumenical Councils* (1990), lists six sessions, on 7 and 18 May, 4 or 7 June, and 6, 16 and 17 July 1274 (Second Council of Lyon, introduction).

Primary sources

Brief Record of the Second Council of Lyon AD 1274
cols 61–63; cols 63–64; cols 64–65; cols 65–66; cols 67–68

Letter and Profession of Faith to Gregory X Michael VIII Palaiologos · AD 1274
cols 69–72; cols 71–72; cols 73–74

Constitutions of the Second Council of Lyon The Second Council of Lyon · May–July 1274; promulgated 1 November 1274
constitution 1 (Fideli ac devota); constitution 2 (Ubi periculum); introduction

History George Pachymeres · c. AD 1308
Michael 5.18, pp. 386–390; Michael 5.20, p. 395; Michael 5.21–22, pp. 398–399; Andronikos 1.2–7, pp. 14–22

Tomos of the Synod of Blachernae (1285) Gregory II of Cyprus, patriarch of Constantinople, and his synod · AD 1285
cols 235–236; cols 241–242

Pastor Aeternus The First Vatican Council · 18 July 1870
chapter 4

The Filioque: A Church-Dividing Issue? North American Orthodox-Catholic Theological Consultation · 25 October 2003
II. Historical Considerations; IV. Recommendations

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Lyon
Who Gregory X, Michael VIII Palaiologos, Bonaventure
Threads Creeds and Councils, East and West, Papacy and Church Order

In context

GROWS OUT OF

The Fourth Crusade Sacks Constantinople April 1204 882

The Fourth Lateran Council November 1215 895

LEADS TO

The Council of Florence Proclaims Reunion 6 July 1439 974

CREEDS AND COUNCILS

Thomas Aquinas Writes the Summa Theologiae Before · c. 1265–1273 912

Gregory Palamas and the Hesychast Councils After · 1341–1351 937

EAST AND WEST

The Fourth Crusade Sacks Constantinople Before · April 1204 882

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris After · 1287–1288 921

PAPACY AND CHURCH ORDER

The Fourth Lateran Council Before · November 1215 895

Boniface VIII Issues Unam Sanctam After · 18 November 1302 925

← Thomas Aquinas Writes the Summa Theologiae Earlier · c. 1265–1273
→ Rabban Sauma, a Monk from Beijing, Visits Rome and Paris Later · 1287–1288

THE HIGH AND LATE MIDDLE AGES

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris

1287–1288 · Firm date

Rabban Sauma, a monk of the Church of the East born in Khanbaliq, comes west as envoy of the Mongol king Arghun. He recites his creed to the cardinals in Rome, meets the kings of France and England, and in 1288 receives communion from Pope Nicholas IV.



The story is told in a Syriac history from the Church of the East, written, in its translator's judgment, probably in the first half of the fourteenth century (History of Mar Yahballaha and Rabban Sauma, Budge's introduction, p. 5). Its author says that he has abridged what Rabban Sauma "himself wrote in his narrative in Persian" (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, p. 197)).

According to the History, Sauma was born to Christian parents in Khanbaliq, which its translator identifies as Peking, and became a monk and hermit. With his disciple Mark he set out for Jerusalem (History of Mar Yahballaha and Rabban

Sauma, chs. 1–3 (Budge, pp. 124–135)). They had passed through Armenia and were making for Georgia when they heard that the road was cut, and they turned back (History of Mar Yahballaha and Rabban Sauma, chs. 3–4 (Budge, pp. 145–146)). In 1281 the bishops at Baghdad chose Mark, by then a metropolitan with the name Yahballaha, as catholicos, the head of their church; the History gives as the reason that the Mongols ruled and he knew their customs and language (History of Mar Yahballaha and Rabban Sauma, ch. 5 (Budge, pp. 151–156)). The Mongol king Arghun wished to take Palestine and Syria and wanted the help of the Christian kings of the West. He asked the catholicos for an envoy, and Rabban Sauma was sent with letters and gifts (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 165–167)).

He travelled by Constantinople and Naples to Rome, where the pope had died and twelve cardinals were governing (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 167–173)). They asked which apostle had taught his people and what he believed. Thomas, Addai and Mari, he said; no one had come to the East from the pope (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 173–174)). He then recited his creed: one God in three persons, the Father begetting, the Son begotten, the Spirit proceeding; and in Christ perfect God and perfect man, with "two Natures" and, as the translator renders the Syriac word *qnome* (his *ḳĕnômîn*), "two Persons", in one *parsopa* (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, p. 175)). On the Spirit the two sides differed. Sauma held that the Father is the cause both of the Son and of the Spirit, and that the Son is not the cause of the Spirit; the cardinals said they confessed that the Spirit proceeds from the Father and the Son. He answered that he had come not to dispute but to be blessed by the pope and to deliver his message (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 175–178)).

With no pope to answer him he went on to Paris, where the king of France showed him the Crown of Thorns (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 182–185)), and to the king of England, who received the Eucharist from his hands (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 185–187)). After a winter at Genoa he was called back to Rome. The new pope, Nicholas, was, he was told, the bishop who had talked with him on his first visit. Sauma celebrated his own liturgy before a crowd, who said, the History reports, "The language is different, but the use is the same", and on

Palm Sunday Nicholas IV gave him communion (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 187–192)).

The History says that the pope sent Yahballaha a crown, vestments, a ring and a bull giving him patriarchal authority over all the "Children of the East" (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 195–196)). The pope's own letter addresses Yahballaha as a bishop "in the parts of the East". It thanks him for his kindness to the Franciscans and sends a profession of faith for him to teach, which states that the Spirit proceeds from the Father and the Son and that the Roman church holds the primacy over the whole Catholic Church (Nicholas IV, letter to Yahballaha, 7 April 1288 (Chabot, pp. 195–199)). To Arghun the pope wrote that he should be baptised at once and not wait for Jerusalem to be freed (Nicholas IV, letter to Arghun, 2 April 1288 (Chabot, pp. 200–203)). Sauma returned to Arghun, who set up a church at the door of his camp and put him in charge of it (History of Mar Yahballaha and Rabban Sauma, chs. 7–8 (Budge, pp. 196–199)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Chapter 7 of the History, which tells of the embassy, names no year. The next chapter opens in a year of the Greeks that its translator, E. A. Wallis Budge, corrects to 1600, AD 1288, after the envoy's return (History of Mar Yahballaha and Rabban Sauma, ch. 8 (Budge, p. 198)). For the sea battle that Rabban Sauma watched from a roof at Naples, Budge cites J.-B. Chabot (*Histoire de Mar Jabalaha III*, 1895), who dates it to 24 June 1287 (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, p. 171, with his note)). The pope's letters carried home by the envoys are dated at Saint Peter's on 2 and 7 April in his first year, which is 1288 (Nicholas IV, letter to Arghun, 2 April 1288 (Chabot, pp. 200–203)) (Nicholas IV, letter to Yahballaha, 7 April 1288 (Chabot, pp. 195–199)).

Primary sources

History of Mar Yahballaha III and of Rabban Sauma After 1317
Budge's introduction, p. 5; ch. 7 (Budge, p. 197); chs. 1–3 (Budge, pp. 124–135); chs. 3–4 (Budge, pp. 145–146); ch. 5 (Budge, pp. 151–156); ch. 7 (Budge, pp. 165–167); ch. 7 (Budge, pp. 167–173); ch. 7 (Budge, pp. 173–174); ch. 7 (Budge, p. 175); ch. 7 (Budge, pp. 175–178); ch. 7 (Budge, pp. 182–185); ch. 7 (Budge, pp. 185–187); ch. 7 (Budge, pp. 187–192); ch. 7 (Budge, pp. 195–196); chs. 7–8 (Budge, pp. 196–199); ch. 8 (Budge, p. 198); ch. 7 (Budge, p. 171, with his note)

Letters to the Mongol Court and to Yahballaha III Nicholas IV · 2–7 April 1288
to Yahballaha, 7 April 1288 (Chabot, pp. 195–199); to Arghun, 2 April 1288 (Chabot, pp. 200–203)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Paris, Beijing
Who Rabban Sauma, Yahballaha III, Nicholas IV
Threads East and West, Mission and Expansion

In context

GROWS OUT OF

The Church of the East Reaches China AD 635 739

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

EAST AND WEST

The Second Council of Lyon Before · May 1274 916

Gregory Palamas and the Hesychast Councils After · 1341–1351 937

MISSION AND EXPANSION

Franciscan Envoys to the Mongols and the Church of Khanbaliq Before · 1245–1307 907

The King of Kongo Is Baptised After · 3 May 1491 992

← The Second Council of Lyon Earlier · May 1274
→ Boniface VIII Issues Unam Sanctam Later · 18 November 1302

THE HIGH AND LATE MIDDLE AGES

Boniface VIII Issues Unam Sanctam

18 November 1302 · Firm date

In his conflict with Philip IV of France, Pope Boniface VIII declares that the church has one head, that the temporal sword is subject to the spiritual, and that it is necessary for salvation for every human creature to be subject to the Roman pontiff.



In 1296 Boniface VIII forbade clergy, in the bull *Clericis laicos*, to pay any tax to lay rulers without the pope's leave, and excommunicated rulers who levied one. The bull names no ruler (Boniface VIII, Clericis laicos). The Florentine chronicler Giovanni Villani, a contemporary, tells how strife arose between the pope and Philip IV of France: the king arrested a bishop, took the revenues of vacant sees, and forbade the French prelates to answer the pope's summons; the pope's letters were thrown on the fire at the king's court (Giovanni Villani, Chronicle 8.62).

On 18 November 1302, at the Lateran in Rome, Boniface issued a short doctrinal bull (Boniface VIII, Unam sanctam Latin text, dating clause). It names no king.

There is, it says, one holy catholic and apostolic church, outside which there is neither salvation nor remission of sins. This one body has one head, Christ and his vicar, Peter and Peter's successor; Greeks or others who say they were not committed to Peter are not of Christ's sheep. Two swords are in the power of the church. The spiritual is wielded by the church, the temporal for the church, "by the hand of kings and knights, but at the will and sufferance of the priest". The spiritual power establishes the earthly and judges it, and the highest spiritual power is judged by God alone. The bull ends:

> Indeed we declare, announce and define, that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff. (Boniface VIII, Unam sanctam pp. 435–437)

Villani tells also of an assembly at Paris at which the king had the pope charged with heresy and other crimes (Giovanni Villani, Chronicle 8.62), and reports that in September 1303 the king's agent William of Nogaret and Sciarra Colonna seized Boniface at Anagni. The townspeople freed him after three days; he died in Rome on 12 October (Giovanni Villani, Chronicle 8.63).

The meaning and reach of the bull have been argued over since. In 1306 Clement V declared that it brought no prejudice to the king and kingdom of France, who were no more subject to the church than before (Clement V, Meruit). The Fifth Lateran Council renewed it in 1516, speaking of subjection to the pope as necessary for "all Christ's faithful" and saving Clement's declaration (Fifth Lateran Council, session 11 On the abrogation of the Pragmatic Sanction). The Lutheran confessors of 1537 called the constitution of Boniface false and godless for making the pope ruler of kingdoms by divine right (Treatise on the Power and Primacy of the Pope 33). Among Catholics, Archbishop Manning argued in 1875 that the bull claims only a spiritual power that touches rulers indirectly, against the reading, which he ascribes to Bossuet, that it claimed temporal supremacy and had been withdrawn (Manning, The Vatican Decrees pp. 57–70). The Catechism of 1992 explains that the saying "outside the Church there is no salvation" is not directed at people who, without fault of their own, do not know Christ and his church (Catechism of the Catholic Church 846–847).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Latin text ends “given at the Lateran on the fourteenth day before the kalends of December, in the eighth year of our pontificate”, which is 18 November 1302 (Boniface VIII, Unam sanctam Latin text, dating clause). Henderson’s English translation prints the date as “Nov. 14”, a slip in converting the Roman date (Boniface VIII, Unam sanctam pp. 435–437).

Primary sources

Clericis laicos Boniface VIII · 25 February 1296
sourcebooks.fordham.edu

New Chronicle (Nuova Cronica) Giovanni Villani · Begun in 1300
8.62; 8.63

Unam sanctam Boniface VIII · 18 November 1302
Latin text, dating clause; pp. 435–437

Meruit Clement V · 1 February 1306
archive.org

Fifth Lateran Council, Session 11: On the Abrogation of the Pragmatic Sanction Leo X, with the approval of the Fifth Lateran Council · 19 December 1516
On the abrogation of the Pragmatic Sanction

Treatise on the Power and Primacy of the Pope Philip Melanchthon; subscribed by the theologians assembled at Smalcald · February 1537
33

The Vatican Decrees in Their Bearing on Civil Allegiance Henry Edward Manning · 1875
pp. 57–70

Catechism of the Catholic Church 1992
846–847

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About this event

Where Rome
Who Boniface VIII, Philip IV of France
Threads Papacy and Church Order, Church and State

In context

GROWS OUT OF

The Concordat of Worms 23 September 1122 858
The Fourth Lateran Council November 1215 895

LEADS TO

The Popes at Avignon 1309–1377 929
The First Vatican Council 1869–1870 1324

PAPACY AND CHURCH ORDER

The Second Council of Lyon Before · May 1274 916
The Popes at Avignon After · 1309–1377 929

CHURCH AND STATE

The Papal Inquisition Is Established Before · 1231 903
The Hussites and the Compacts of Basel After · 1419–1436 964

← Rabban Sauma, a Monk from Beijing, Visits Rome and Paris Earlier · 1287–1288
→ The Popes at Avignon Later · 1309–1377

THE HIGH AND LATE MIDDLE AGES

The Popes at Avignon

1309–1377 · Estimated date

After the election of a Gascon pope in 1305 the papal court settles at Avignon on the Rhône and stays for some seventy years. Petrarch calls it Babylon; Catherine of Siena urges Gregory XI to come home, and he returns to Rome in 1377.



Boniface VIII (see Boniface VIII Issues Unam Sanctam) was followed by Benedict XI, who died at Perugia in July 1304. The cardinals, shut up there for more than nine months and divided into two parties, agreed to choose a man from beyond the Alps. In June 1305 they elected the archbishop of Bordeaux, who became Clement V. The Florentine chronicler Giovanni Villani tells, as a thing done in secret, that Philip IV of France had met the archbishop beforehand and exacted promises. By this election, Villani writes, “the papacy reverted to foreigners, and the court went beyond the mountains” (Giovanni Villani, Chronicle 8.80).

Villani speaks of the pope's court at Avignon from 1308 (Giovanni Villani, Chronicle 8.101–102) (Giovanni Villani, Chronicle 9.8). Clement died in 1314 on the road to Bordeaux; Villani, no friend of the Gascon pope, calls him greedy for money and a simoniac (Giovanni Villani, Chronicle 9.59). His successor John XXII, elected in 1316 after a vacancy of two years, had been bishop of Avignon (Giovanni Villani, Chronicle 9.81).

The poet Petrarch, living there, called the city "the Babylon of the West". "Here reign the successors of the poor fishermen of Galilee," he wrote; "they have strangely forgotten their origin." He described men loaded with gold and clad in purple, palaces and fortified heights, and parchments turned by a leaden seal into nets to catch Christians (Petrarch, Letters without a Name letter 5).

Catherine of Siena, a Dominican tertiary (Catherine of Siena, Letters editor's table of Catherine's life), wrote to Gregory XI in a different tone, as a daughter to a father. "Come, come, and resist no more the will of God that calls you," she wrote; the vicar of Christ should rest in his own place, the seat of Peter (Catherine of Siena, Letters To Gregory XI ("Come, come")). "Be manly in my sight, and not timorous." He should return, raise the standard of the cross and give the church good priests (Catherine of Siena, Letters To Gregory XI ("Be manly")). "Up, father, like a man!" (Catherine of Siena, Letters To Gregory XI ("Up, father")). In 1376 Florence, then at war with the pope, sent her to Avignon as its envoy (Catherine of Siena, Letters editor's table of Catherine's life) (Catherine of Siena, Letters editor's table of public events, 1376–1378).

Gregory returned to Italy and entered Rome in January 1377. He died in March 1378, and by September of that year the cardinals had declared the election of his successor invalid and chosen another pope (Catherine of Siena, Letters editor's table of public events, 1376–1378); see the Great Western Schism.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The sources cited here do not give the day the court arrived. Giovanni Villani has the pope's court at Avignon when Henry of Luxemburg sought confirmation of his election, which he puts in 1308 (Giovanni Villani, Chronicle 8.101–102), and again in 1310 (Giovanni Villani, Chronicle 9.8). The opening year 1309 is the one usual in modern accounts for Clement V's arrival and is kept from the

outline; this entry has not traced it to a primary document, so the date is marked as estimated.

For the end, Vida Scudder's edition of Catherine's letters (1905) dates Catherine's arrival at Avignon to 18 June 1376 and Gregory XI's entry into Rome to 17 January 1377 (Catherine of Siena, Letters editor's table of Catherine's life) (Catherine of Siena, Letters editor's table of public events, 1376–1378).

Primary sources

New Chronicle (Nuova Cronica) Giovanni Villani · Begun in 1300
8.80; 8.101–102; 9.8; 9.59; 9.81

Letters without a Name (Liber sine nomine) Petrarch · c. 1340–1353
letter 5

Letters Catherine of Siena · c. 1376–1378 (the letters cited)
editor's table of Catherine's life; To Gregory XI ("Come, come"); To Gregory XI ("Be manly"); To Gregory XI ("Up, father"); editor's table of public events, 1376–1378

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Avignon, Rome
Who Clement V, Gregory XI, Catherine of Siena
Threads Papacy and Church Order

In context

GROWS OUT OF

Boniface VIII Issues Unam Sanctam 18 November 1302 925

LEADS TO

The Black Death 1347–1351 941
The Great Western Schism 1378–1417 946
Wycliffe and the First English Bible c. 1382 950

PAPACY AND CHURCH ORDER

Boniface VIII Issues Unam Sanctam Before · 18 November 1302 925
The Great Western Schism After · 1378–1417 946

← Boniface VIII Issues Unam Sanctam Earlier · 18 November 1302
→ Sergius of Radonezh and the Trinity Monastery Later · c. 1337–1345

THE HIGH AND LATE MIDDLE AGES

Sergius of Radonezh and the Trinity Monastery

c. 1337–1345 · Estimated date

A young man from a ruined Rostov family settles in the forest near Radonezh and builds a small church of the Trinity. The community that gathers round him adopts the common life and grows into the Trinity-Sergius Lavra.



What is known of Sergius comes almost wholly from his Life. Its editors explain that Epiphanius the Wise, a monk of his monastery, wrote it in 1417–1418, twenty-six years after Sergius died, and that it survives in a revision made a generation later by Pachomius the Serb (Life of Sergius of Radonezh editors' introduction). It is a saint's life, and what follows is its account.

The Life says that Sergius of Radonezh was born to Cyril, a boyar of the Rostov region, and his wife Maria, and was baptized Bartholomew (Life of Sergius of Radonezh ch. 2) (Life of Sergius of Radonezh ch. 5). Tatar raids and tributes, and then the harsh rule of Moscow's officers in Rostov, ruined the family, which

moved to the village of Radonezh. When his parents had died, Bartholomew persuaded his elder brother Stephen, already a monk, to seek a solitary place with him. Deep in the forest, by a spring, they built a hut, a cell and a small wooden church, and had it consecrated in the name of the Holy Trinity with the blessing of Metropolitan Theognostus. Stephen found the life too hard and left for a monastery in Moscow (Life of Sergius of Radonezh ch. 5).

Bartholomew stayed alone. An abbot named Mitrofan tonsured him on 7 October, the feast of the martyrs Sergius and Bacchus, and gave him the name Sergius. He was twenty-three. The Life tells of his solitude among wolves and bears (Life of Sergius of Radonezh ch. 6). Then others came to live near him, at first no more than twelve. At their urging he was ordained priest and made abbot by Bishop Athanasius at Pereyaslavl (Life of Sergius of Radonezh ch. 7).

Envoys later brought a cross and a letter from Patriarch Philotheos of Constantinople, who advised him to establish the common life. With the agreement of Metropolitan Alexis, Sergius did so: he assigned the monks their duties and ordered that no one call anything his own (Life of Sergius of Radonezh chs. 15–16).

The Life reports that Grand Prince Dmitry came for his blessing before marching against the Tatar ruler Mamai, and that Sergius foretold the victory (Life of Sergius of Radonezh ch. 22). It says that Metropolitan Alexis wished to make him his successor and that Sergius refused (Life of Sergius of Radonezh ch. 25). He died on 25 September 1392 (Life of Sergius of Radonezh ch. 32).

The Life says that he founded many other monasteries besides his own, and it names several begun by his disciples (Life of Sergius of Radonezh ch. 7) (Life of Sergius of Radonezh chs. 17, 19–20). His own house, at what is now Sergiyev Posad, became the Trinity-Sergius Lavra; the editors of the Life give 1452 as the year of his canonization (Life of Sergius of Radonezh editors' introduction).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Life gives no year for the founding, and its own indications do not agree. It says the church of the Trinity was consecrated under Grand Prince Simeon Ivanovich, and its author adds that he thinks this was at the beginning of the

reign (Life of Sergius of Radonezh ch. 5); the editors' note gives his reign as 1340–1353. It says Sergius was twenty-three when he was tonsured there (Life of Sergius of Radonezh ch. 6) and seventy-eight when he died in the year 6900, that is 1392 (Life of Sergius of Radonezh ch. 32). Counting back from the death gives a birth in 1314 and a tonsure about 1337, the year kept here from the outline.

But the Life also places his birth at the coming of the host of Akhmyl (Life of Sergius of Radonezh ch. 2), which the editors date to 1322; that gives a tonsure about 1345 and fits the reign of Simeon. The editors remark that the age of seventy-eight "raises doubts". The founding therefore falls between about 1337 and 1345, with the later years better supported by the Life's references to rulers.

Primary sources

Life of Sergius of Radonezh Epiphanius the Wise; reworked by Pachomius the Serb · 1417–1418; reworked c. 1440–1459
editors' introduction; ch. 2; ch. 5; ch. 6; ch. 7; chs. 15–16; ch. 22; ch. 25; ch. 32; ch. 7; chs. 17, 19–20

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Sergiyev Posad
Who Sergius of Radonezh
Threads Monasticism and Religious Life

In context

GROWS OUT OF

The Baptism of Rus' AD 988/989 821
The Great Lavra and the Monastic Republic of Athos AD 963–972 814

LEADS TO

Orthodox Monks Reach Alaska 24 September 1794 1265

MONASTICISM AND RELIGIOUS LIFE

Dominic Founds the Order of Preachers Before · 22 December 1216 899
Gregory Palamas and the Hesychast Councils After · 1341–1351 937

← The Popes at Avignon Earlier · 1309–1377
→ Gregory Palamas and the Hesychast Councils Later · 1341–1351

THE HIGH AND LATE MIDDLE AGES

Gregory Palamas and the Hesychast Councils

1341–1351 · Firm date

Councils at Constantinople in 1341 and 1351 uphold the monk Gregory Palamas against Barlaam. God's essence is beyond reach, they teach, but his uncreated energies, seen as the light of Tabor, are shared by the saints. The Orthodox Church holds this teaching as its own.



Monks who followed the "life of stillness", in Greek *hesychia*, repeated continually the prayer "Lord Jesus Christ, Son of God, have mercy on me" and taught that the pure in heart receive a divine illumination (Synodal Tome of 1341 §§2–3) (Synodal Tome of 1341 §47). Barlaam of Calabria, a monk from Calabria versed in secular philosophy, attacked them in writing (Synodal Tome of 1341 §§2–3). According to the tome of the council that judged him, he ridiculed their breathing exercises and charged them with claiming to share in God's very essence; when they answered that they shared not in the essence but in the uncreated grace of the Spirit, he accused them of believing in two gods (Synodal Tome of 1341 §§2–3) (Synodal Tome of 1341 §47).

Gregory Palamas, a priest-monk whom the monks of Mount Athos call their brother, answered in the treatises known as the Triads (Hagioretic Tome closing declaration and signatures (PG 150, cols 1235–1236)). He defended beginners who control their breathing in order to gather the mind into the heart (Palamas, Triads 1.2.1 and following). He argued that the light which shone from Christ at the Transfiguration (Matthew 17:1–2), the light of Tabor as he calls it, was no created symbol but the light of the Godhead itself (Palamas, Triads 3.1.9 and following). And he drew a distinction: God's essence is beyond all sharing, while his energies, such as his providence, his will and the grace that deifies, are uncreated, and God is wholly present in each of them (Palamas, Triads 3.2.5 and following). The leading monks of Athos signed a declaration that this teaching agreed with the tradition of the saints (Hagioretic Tome closing declaration and signatures (PG 150, cols 1235–1236)).

In 1341 a council met in Hagia Sophia in Constantinople in the presence of the emperor (Synodal Tome of 1341 §§5, 51–53), whom the later tome names as Andronikos Palaiologos (Synodal Tome of 1351 §46). It found that Barlaam had spoken "blasphemously and heretically" about the light of Tabor and about the prayer, and ruled that he must repent or be cut off from the church; Patriarch John signed the tome that August and forbade further argument (Synodal Tome of 1341 §§5, 51–53).

The argument went on. The tome of 1351 relates that Akindynos took up Barlaam's charges and that some bishops still opposed Palamas. In that year the emperor John Kantakouzenos presided over a council in the Blachernae palace at which Palamas, by now metropolitan of Thessalonica, answered his critics (Synodal Tome of 1351 §§2–6). The council held that the Fathers distinguish God's essence from his energy, that the energy is uncreated, that this puts no composition in God, and that creatures partake of the energy and not of the essence. It declared the light of the Transfiguration uncreated yet not the essence of God, placed Barlaam and Akindynos under anathema, and named Palamas a defender of the faith (Synodal Tome of 1351 §§18–19, 30–40, 46, 51).

The Orthodox Church receives these councils: the encyclical of the Holy and Great Council held on Crete in 2016 lists the councils of 1341, 1351 and 1368 among those "of universal authority" (Holy and Great Council, Encyclical I.3).

Latin theology spoke differently. Thomas Aquinas had taught that God's action and power are not distinct from his essence (Aquinas, Summa Theologiae I.25.1, reply to objection 2), and in 1336 Pope Benedict XII had defined that the blessed see the divine essence itself, face to face (Benedict XII, Benedictus Deus). In 1910 the article on hesychasm in the Catholic Encyclopedia called the distinction "fundamentally opposed" to the scholastic idea of God (Fortescue, Hesychasm (Catholic Encyclopedia, 1910)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The tome of the first council is dated August of the ninth indiction, the Byzantine year that ended on 31 August 1341 (Synodal Tome of 1341 §§5, 51–53). The translation of the tome of 1351 used here carries no date in its text; the year is the one given in the list of these councils in the encyclical of the Orthodox council of 2016 (Holy and Great Council, Encyclical I.3).

Primary sources

Scripture

Matthew 17:1–2

The Synodal Tome of 1341 The synod of Constantinople under Patriarch John · August 1341

§§2–3; §47; §§5, 51–53

The Hagioretic Tome Gregory Palamas, with the signatures of the monks of Mount Athos · c. 1340

closing declaration and signatures (PG 150, cols 1235–1236)

Triads in Defence of the Holy Hesychasts Gregory Palamas · c. 1338–1341

1.2.1 and following; 3.1.9 and following; 3.2.5 and following

The Synodal Tome of 1351 The synod of Constantinople under Patriarch Kallistos · 1351

§46; §§2–6; §§18–19, 30–40, 46, 51

Encyclical of the Holy and Great Council of the Orthodox Church The Holy and Great Council of the Orthodox Church · Pentecost 2016

I.3

Summa Theologiae Thomas Aquinas · c. 1265–1273
I.25.1, reply to objection 2

Benedictus Deus Pope Benedict XII · 1336
papalencyclicals.net

Hesychasm (The Catholic Encyclopedia, 1910) Adrian Fortescue · 1910
newadvent.org

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople, Mount Athos, Thessalonica
Who Gregory Palamas, Barlaam of Calabria
Threads Creeds and Councils, Monasticism and Religious Life, East and West

In context

GROWS OUT OF

The Great Lavra and the Monastic Republic of Athos AD 963–972 814

LEADS TO

The Philokalia Is Published 1782 1241

CREEDS AND COUNCILS

The Second Council of Lyon Before · May 1274 916
The Council of Constance and the Burning of Jan Hus After · 1414–1418 959

MONASTICISM AND RELIGIOUS LIFE

Sergius of Radonezh and the Trinity Monastery Before · c. 1337–1345 933
The Devotio Moderna and the Imitation of Christ After · 1384–1441 954

EAST AND WEST

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris Before · 1287–1288 921
The Council of Florence Proclaims Reunion After · 6 July 1439 974

← Sergius of Radonezh and the Trinity Monastery Earlier · c. 1337–1345
→ The Black Death Later · 1347–1351

THE HIGH AND LATE MIDDLE AGES

The Black Death

1347–1351 · Estimated date

Plague spreads through Europe, reaching Florence, Avignon and Paris in 1348. Priests and friars die with the rest or flee. Jews are accused of poisoning the wells and burned, though Pope Clement VI calls the charge false. In 1349 he bans the flagellants.



Giovanni Boccaccio opens his *Decameron* with the plague at Florence. It had begun, he says, some years before in the East, and its effects showed in the city in the spring of 1348: swellings in the groin or the armpits, then dark spots, and death for almost all within three days. The authority of laws "human and divine" all but dissolved, because those who should have enforced them were dead or sick (Boccaccio, Decameron, Day 1, introduction). A few priests hurried the dead to the nearest church, and when the churchyards were full the bodies were laid in trenches by the hundred. It was believed, he writes, that more than a hundred thousand people died within the walls between March and July (Boccaccio, Decameron, Day 1, introduction (the burials and the number of the dead)).

A friar of Paris, whom his editor identifies as a Carmelite, writing of 1348 and 1349, says that in many towns timid priests withdrew and left the sacraments to bolder members of religious orders, and that the sisters of the Hôtel-Dieu nursed the sick without fear of death and died in great numbers. No one, he says, died without confession and the last sacrament, and Clement VI gave the dying in many cities absolution from guilt and penalty through their confessors (Jean de Venette, Chronicle, 1348 (Géraud, vol. 2, pp. 211–213)). The English chronicler Henry Knighton, a generation later, records the same grant, and adds that the bishop of Lincoln gave every priest power to hear confessions (Knighton, Chronicle vol. 2, p. 61).

The pope's court was at Avignon. A Life of Clement, quoted by the seventeenth-century annalist Raynaldus, says that he appointed physicians to visit the poor there and bought a field to be consecrated as a burial ground (Raynaldus, Annales ecclesiastici, 1348, §32 (vol. 25, p. 454), quoting a Life of Clement VI). Knighton passes on figures that reached England: 1,312 dead at Avignon in a single day by a count made before the pope; seven friars left of 140 at Montpellier; not one of 150 Franciscans at Marseilles (Knighton, Chronicle vol. 2, pp. 58–59). In England, he writes, priests became so few that many churches had no services, and widowers crowded into holy orders, many of them barely able to read (Knighton, Chronicle vol. 2, p. 63).

The Paris friar reports that people blamed infected air and water, that the Jews were accused of poisoning the wells, and that in Germany and elsewhere many thousands of them were slaughtered and burned. He himself doubts that poison could have done so much (Jean de Venette, Chronicle, 1348 (Géraud, vol. 2, pp. 213–214)). On 4 July 1348 Clement forbade any Christian to force Jews to baptism, or to wound, kill or rob them without the judgment of the lord of the place (Clement VI, bull of 4 July 1348 (Raynaldus, 1348, §33)). On 26 September he wrote again. Christians, led astray by the devil, were blaming the plague on poisoning by the Jews and had killed some of them without regard for age or sex, though the Jews were ready to answer before a judge. He would have any who were guilty punished; but the charge was not credible, he said, because the plague struck Jews too, and peoples among whom no Jews lived. The annalist who prints the letter adds that bishops were to forbid such violence under pain

of excommunication (Clement VI, bull of 26 September 1348 (Raynaldus, 1348, §33)).

The killing went on. At Strasbourg, says the city's chronicler Jacob of Königshofen, the Jews were burned on a wooden platform in their cemetery on 14 February 1349, about two thousand of them. Those who accepted baptism were spared, the debts owed to them were cancelled, and their money, he remarks, was what killed them (Königshofen, Chronicle, on the plague and the burning of the Jews, 1349).

In 1349, the Paris friar continues, bands of men from Germany, Flanders, Hainaut and Lorraine went from town to town stripped to their breeches, scourging themselves with spiked whips until the blood ran (Jean de Venette, Chronicle, 1349 (Géraud, vol. 2, pp. 216–218)). On 20 October Clement ordered the bishops to suppress these "Flagellants". They held the keys of the church cheap, he wrote, formed societies and wore a habit without leave, and many of them had shed the blood of Jews and of Christians. Penance done privately, without such societies, he did not forbid (Clement VI, Inter sollicitudines, Raynaldus, 1349, §§20–22).

When the plague had passed, the friar wrote, the world was not changed for the better: people were more grasping and quarrelsome than before, and few could be found to teach children their letters (Jean de Venette, Chronicle, 1348 (Géraud, vol. 2, pp. 215–216)).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The years 1347 to 1351 are those usual in modern accounts for the passage of the plague across Europe and are kept from the outline; this entry has not traced the first and last of them to a primary document, so the date is marked as estimated. The sources cited fix the middle of the span. Boccaccio puts the outbreak at Florence in the spring of 1348 and says that the plague had begun some years earlier in the East (Boccaccio, Decameron, Day 1, introduction). The Paris chronicler dates the mortality in France to 1348 and 1349 (Jean de Venette, Chronicle, 1348 (Géraud, vol. 2, pp. 211–213)). The pope's letters on the Jews are dated at Avignon on 4 July and 26 September in his seventh year, 1348 (Clement VI, bull of 4 July 1348 (Raynaldus, 1348, §33)) (Clement VI, bull of 26

September 1348 (Raynaldus, 1348, §33)), and his letter against the flagellants on 20 October in his eighth year, 1349 (Clement VI, Inter sollicitudines, Raynaldus, 1349, §§20–22). The burning at Strasbourg is dated to Saint Valentine's day, 14 February 1349 (Königshofen, Chronicle, on the plague and the burning of the Jews, 1349).

Primary sources

The Decameron Giovanni Boccaccio · Soon after 1348
Day 1, introduction; Day 1, introduction (the burials and the number of the dead)

Chronicle (second continuation of the chronicle of Guillaume de Nangis) Jean de Venette (attributed) · Mid-fourteenth century, ending in 1368
1348 (Géraud, vol. 2, pp. 211–213); 1348 (Géraud, vol. 2, pp. 213–214); 1349 (Géraud, vol. 2, pp. 216–218); 1348 (Géraud, vol. 2, pp. 215–216)

Chronicle Henry Knighton · late fourteenth century
vol. 2, p. 61; vol. 2, pp. 58–59; vol. 2, p. 63

Annales ecclesiastici (continuation from 1198) Odorico Raynaldi · Mid-seventeenth century
1348, §32 (vol. 25, p. 454), quoting a Life of Clement VI

Bulls of 1348 Protecting the Jews Clement VI · 4 July and 26 September 1348
bull of 4 July 1348 (Raynaldus, 1348, §33); bull of 26 September 1348 (Raynaldus, 1348, §33)

German Chronicle of Strasbourg Jacob of Königshofen · Late fourteenth and early fifteenth century
on the plague and the burning of the Jews, 1349

Inter sollicitudines (letter against the flagellants) Clement VI · 20 October 1349
Raynaldus, 1349, §§20–22

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Avignon, Strasbourg, Florence
Who Clement VI
Threads Persecution and Martyrdom

In context

GROWS OUT OF

The Popes at Avignon 1309–1377 929

PERSECUTION AND MARTYRDOM

The Papal Inquisition Is Established Before · 1231 903

The Council of Constance and the Burning of Jan Hus After · 1414–1418 959

← Gregory Palamas and the Hesychast Councils Earlier · 1341–1351

→ The Great Western Schism Later · 1378–1417

THE HIGH AND LATE MIDDLE AGES

The Great Western Schism

1378–1417 · Firm date

The cardinals who elect Urban VI at Rome in 1378 declare the election forced and set up Clement VII. For nearly forty years two and then three lines of popes divide Latin Christendom, until at Constance two are deposed, one resigns and Martin V is elected.



Gregory XI died at Rome in March 1378, and the cardinals met in conclave in the palace where he had died. They chose Bartholomew, archbishop of Bari, who took the name Urban VI, and in a letter of 8 May they announced that they had elected him freely and unanimously and had crowned him at Easter in St Peter's (Knighton, Chronicle vol. 2, pp. 128–129).

In August cardinals who had elected him declared the election void. Armed Romans, they now said, had surrounded and entered the palace and threatened to kill them unless they chose a Roman or an Italian, and they had named the archbishop out of fear (Declaration of the Cardinals (1378)). Catherine of

Siena wrote to three Italian cardinals that this was false: they had chosen Urban canonically, done him reverence and asked favours of him, and had now made an antipope (Catherine of Siena, Letters To Three Italian Cardinals). The English chronicler Knighton records that the cardinals who left Urban went to Avignon and set up Robert of Geneva as Pope Clement, the Clement VII of the Avignon line, and that kings and kingdoms adhered some to one pope and some to the other (Knighton, Chronicle vol. 2, p. 129).

Each line continued. Asked by the king of France for a remedy, the University of Paris proposed three: that both claimants resign, that they accept arbitration, or that a general council decide (University of Paris, On Ending the Schism). In 1409 the cardinals called a council at Pisa, which declared that their united college had the right to summon it and cited both claimants to hear its judgment (Council of Pisa (1409)). The modern editor of the decrees of Constance says that Pisa elected Alexander V as a third pope (Council of Constance, editor's introduction); his successor John XXIII names him as his predecessor (Council of Constance, session 1). Neither of the older claimants gave way, so that the Council of Constance had three to deal with: John XXIII, Gregory XII of the Roman line and Benedict XIII of the Avignon line (Council of Constance, session 12).

Constance, summoned by John XXIII, deposed him on 29 May 1415 after he had fled the city (Council of Constance, session 12). On 4 July it accepted the resignation of Gregory XII, made through his proxy Carlo Malatesta, having first allowed itself to be convoked afresh in Gregory's name (Council of Constance, session 14). On 26 July 1417 it deposed Benedict XIII (Council of Constance, session 37). On 11 November Cardinal Oddo Colonna was elected and took the name Martin V (Council of Constance, session 41 (editor's summary)).

The schism was ended by a council that had judged popes. What that implied for the authority of councils and popes is taken up in the Council of Constance and the Burning of Jan Hus.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The cardinals' own letter puts the election of Urban VI in April 1378 and is dated 8 May (Knighton, Chronicle vol. 2, pp. 128–129); their declaration against him followed in August (Declaration of the Cardinals (1378)). The schism is counted

as ended with the election of Martin V on 11 November 1417 (Council of Constance, session 41 (editor's summary)) (Council of Constance, editor's introduction).

Primary sources

Chronicle Henry Knighton · late fourteenth century
vol. 2, pp. 128–129; vol. 2, p. 129

Declaration of the Cardinals against Urban VI The cardinals who had elected Urban VI · August 1378
gutenberg.org

Letters Catherine of Siena · c. 1376–1378 (the letters cited)
To Three Italian Cardinals

Letter of the University of Paris on Ending the Schism The University of Paris · 1393, as dated in the source book
gutenberg.org

Decrees of the Council of Pisa The Council of Pisa · 1409
gutenberg.org

Decrees of the Council of Constance The Council of Constance · 1414–1418
editor's introduction; session 1; session 12; session 14; session 37; session 41 (editor's summary)

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About this event

Where Rome, Avignon, Pisa
Who Urban VI, Clement VII (Avignon), Martin V
Threads Papacy and Church Order

In context

GROWS OUT OF

The Popes at Avignon 1309–1377 929

LEADS TO

The Council of Constance and the Burning of Jan Hus 1414–1418 959

The Trial of Joan of Arc 30 May 1431 969

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

PAPACY AND CHURCH ORDER

The Popes at Avignon Before · 1309–1377 929

The Council of Constance and the Burning of Jan Hus After · 1414–1418 959

← The Black Death Earlier · 1347–1351
→ Wycliffe and the First English Bible Later · c. 1382

THE HIGH AND LATE MIDDLE AGES

Wycliffe and the First English Bible

c. 1382 · Estimated date

The teaching of the Oxford theologian John Wycliffe is condemned at London in 1382. A hostile chronicler says that he put the Gospel into English; the whole Bible is translated in those decades, and a constitution of 1409 forbids such versions without a bishop's approval.



John Wycliffe taught theology at Oxford and held the parish of Lutterworth (Gregory XI, Bull to Oxford (1377)). In 1377 Gregory XI wrote to the university that this "Professor of the Sacred Scriptures" was preaching errors that struck at the whole state of the church, and ordered his arrest (Gregory XI, Bull to Oxford (1377)). In May 1382 Archbishop William of Canterbury called bishops and doctors of theology and law to the house of the Friars Preachers in London, and they condemned a list of conclusions taken from his teaching (Fasciculi Zizaniorum p. 272). The twenty-four conclusions hold that the substance of bread and wine remains after the consecration, deny that a bishop or priest in mortal sin

can ordain, consecrate or baptise, and attack church endowments and the friars. None of them concerns the translation of the Bible (Blackfriars Council (1382)).

It is a hostile chronicler who connects Wycliffe with the English Scriptures. Henry Knighton, writing under the year 1382, says that Master John Wycliffe translated the Gospel from Latin into English, so that it became common and more open to laymen, and to women who could read, than it had been to learned clerks; the pearl of the Gospel, he complains, was scattered and trodden by swine (Knighton, Chronicle vol. 2, pp. 151–152).

The translators' own voice is heard in the prologue attached to the English Bible. Its writer does not give his name. "A symple creature hath translatid the bible out of Latyn into English," he says, and he describes the work: collecting old Latin Bibles and commentaries to establish a sound text, studying it with the gloss, consulting grammarians and theologians on hard words, and translating by the sense, with many learned companions to correct the result. He cites Jerome's saying that holy writ is the scripture of peoples, made so that all peoples should know it (Wycliffite Bible, General Prologue chapter 15).

John Foxe, writing in the sixteenth century, says that Wycliffe died at Lutterworth on St Silvester's day, 31 December, and enters the death under the year 1384 (Foxe, Acts and Monuments vol. 3, p. 53). A constitution of Archbishop Arundel, printed by Foxe under the year 1409, forbade anyone to translate any text of Scripture into English on his own authority, or to read any such translation made in Wycliffe's time or since, until the bishop or a provincial council had approved it (Foxe, Acts and Monuments vol. 3, p. 245). In 1415 the Council of Constance condemned forty-five articles drawn from his writings, declared him a heretic and ordered his bones dug up and removed from church ground (Council of Constance, session 8). Foxe reports that this was done forty-one years after his burial and that the bones were burned and the ashes thrown into a river (Foxe, Acts and Monuments vol. 3, pp. 94–96).

The conclusions condemned in 1382 do not mention the translation; it was Arundel's constitution that restricted it. The same council that condemned Wycliffe's memory went on to try Jan Hus, and its sentence calls Wycliffe the root from which Hus's teaching grew (Council of Constance, session 15).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The sources used here do not give the year in which the translation was begun or finished. The year used here is that of the London condemnation, which the collection of documents against Wycliffe dates to May 1382 (Fasciculi Zizaniorum p. 272), and it is under 1382 that Knighton enters his complaint that Wycliffe had translated the Gospel (Knighton, Chronicle vol. 2, pp. 151–152). The prologue is undated and speaks of the English Bible as "late translatid" (Wycliffite Bible, General Prologue chapter 15); Arundel's constitution, which Foxe prints under 1409, refers to translations made "in the time of John Wickliff, or since" (Foxe, Acts and Monuments vol. 3, p. 245). Scholars distinguish an earlier and a later version of the Wycliffite Bible and regard the work as that of several hands over some years; see Mary Dove, *The First English Bible: The Text and Context of the Wycliffite Versions* (2007).

Primary sources

Bull to the University of Oxford against John Wycliffe Pope Gregory XI · May 1377
sourcebooks.fordham.edu

Fasciculi Zizaniorum late fourteenth to early fifteenth century
p. 272

Conclusions of Wycliffe Condemned at London The council held by the archbishop of Canterbury at the Blackfriars, London · 1382
sourcebooks.fordham.edu

Chronicle Henry Knighton · late fourteenth century
vol. 2, pp. 151–152

General Prologue to the Wycliffite Bible late fourteenth century
chapter 15

Acts and Monuments John Foxe · 1563; enlarged editions in 1570, 1576 and 1583
vol. 3, p. 53; vol. 3, p. 245; vol. 3, pp. 94–96

Decrees of the Council of Constance The Council of Constance · 1414–1418
session 8; session 15

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Oxford, Lutterworth, London
Who John Wycliffe
Threads Scripture and Canon, Reform and Reformation

In context

GROWS OUT OF

Jerome Translates the Latin Vulgate c. 382–405 636
The Popes at Avignon 1309–1377 929

LEADS TO

The Council of Constance and the Burning of Jan Hus 1414–1418 959
The Hussites and the Compacts of Basel 1419–1436 964
Tyndale's English New Testament 1526 1034

SCRIPTURE AND CANON

Cyril and Methodius among the Slavs Before · AD 863–885 790
Gutenberg Prints the Bible After · c. 1454–1455 983

REFORM AND REFORMATION

Francis of Assisi and the Friars Minor Before · c. 1209 886
The Devotio Moderna and the Imitation of Christ After · 1384–1441 954

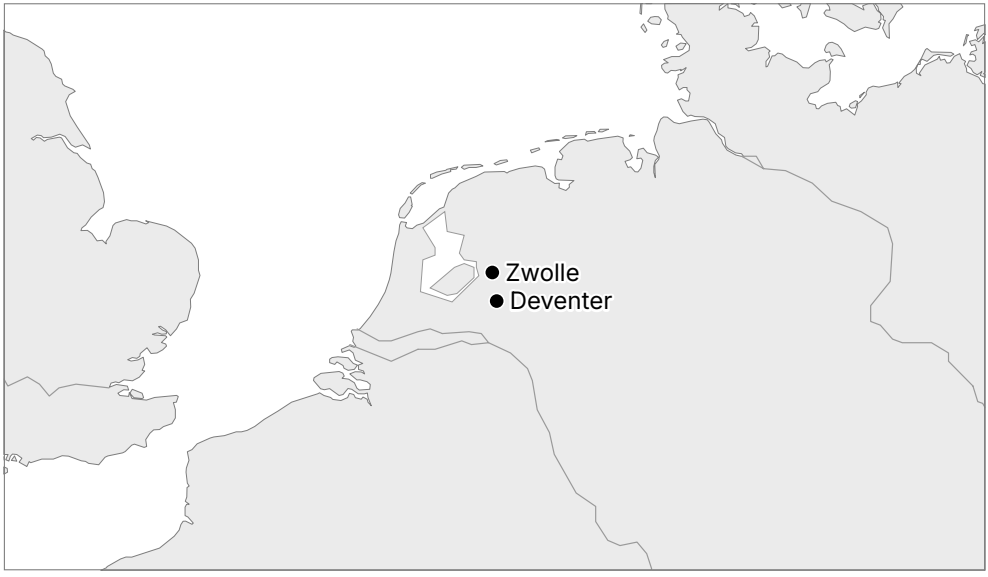
← The Great Western Schism Earlier · 1378–1417
→ The Devotio Moderna and the Imitation of Christ Later · 1384–1441

THE HIGH AND LATE MIDDLE AGES

The Devotio Moderna and the Imitation of Christ

1384–1441 · Firm date

Geert Groote of Deventer gives up his benefices and preaches repentance. After his death in 1384 his followers form houses that live in common by copying books, and a monastery at Windesheim. In 1441 Thomas à Kempis, one of them, writes out the Imitation of Christ.



According to the Life that Thomas à Kempis wrote of him, Geert Groote was a citizen of Deventer who studied at Paris, became a master of arts at eighteen and held church benefices, until a Carthusian prior who had been his friend persuaded him to change his life (Thomas à Kempis, Life of Gerard Groote, chs. 1–5 (Arthur, pp. 5–11)). He resigned his benefices and left his house to a community of poor women. He took deacon's orders so that he could preach, and refused the priesthood out of awe of it (Chronicle of Mount St Agnes, part 2, ch. 3 (Arthur, pp. 160–161)). He preached at Deventer, Zwolle, Utrecht, Leiden, Delft, Amsterdam and other towns, often twice in a day (Thomas à Kempis, Life of Gerard Groote, ch. 15 (Arthur, p. 44)). When opponents among the clergy

obtained an edict that forbade him to preach, he obeyed it (Thomas à Kempis, Life of Gerard Groote, ch. 9 (Arthur, pp. 20–21)).

Groote paid students to copy books of theology and used their visits to win them to a devout life (Thomas à Kempis, Life of Gerard Groote, ch. 9 (Arthur, pp. 20–21)). For those who wished to live together he laid down that they should earn their living by the work of their hands and, "as far as might be, live in common"; he allowed begging only in evident need. He also planned a monastery of canons regular, moved by his regard for John Ruysbroeck and his house at Groenendaal in Brabant (Thomas à Kempis, Life of Gerard Groote, ch. 15 (Arthur, pp. 45–46)). He died at Deventer in a time of plague, on the feast of Saint Bernard in 1384, in his forty-fourth year, and named the priest Florentius as his successor (Thomas à Kempis, Life of Gerard Groote, ch. 16 (Arthur, pp. 46–49)) (Chronicle of Mount St Agnes, part 2, ch. 3 (Arthur, pp. 160–161)).

In 1387 the first church at Windesheim, near Zwolle, was consecrated, and six men took the habit of canons regular there; all but one had been disciples of Groote (Chronicle of Mount St Agnes, part 2, ch. 6 (Arthur, pp. 167–168)). A letter on the founding of Windesheim, which its translator ascribes to a later prior of that house, calls what Groote began "the New Devotion". It says that the house of Florentius was the first of the congregations of clerks, and Groote's own house at Deventer the first of the congregations of women (Chronicle of Mount St Agnes, appended letter of William Vornken, sections 2–8 (Arthur, pp. 210–214)). Thomas came to Deventer as a schoolboy and was taken in by Florentius. He remembered priests and clerks who put what they had into a common stock, obeyed a rector, and "laboured carefully in copying books" (Thomas à Kempis, Life of John Gronde, ch. 1 (Arthur, pp. 169–171)).

Thomas Hemerken of Kempen was invested as a canon in 1406 at Mount St Agnes near Zwolle. Its first prior, his brother John, had been one of the six at Windesheim (Chronicle of Mount St Agnes, part 2, ch. 6 (Arthur, pp. 167–168)) (Chronicle of Mount St Agnes, years 1399 and 1406 (Arthur, pp. 35, 41)). The brother who continued the house chronicle after Thomas's death in 1471 says that he copied the Bible that the community used and composed "divers little books" for the young, plain in style (Chronicle of Mount St Agnes, continuation, year 1471 (Arthur, pp. 143–144)).

The *Imitation of Christ* is a short Latin work in four books. It begins from Christ's words about following him (John 8:12) and sets a good life above learning: "I had rather feel contrition than be skilful in the definition thereof", and a peasant who serves God is better than a philosopher who neglects himself (Imitation of Christ 1.1–2). The third book praises love, "a good above all others" (Imitation of Christ 3.5); the fourth opens with the reverence in which Christ is to be received in communion (Imitation of Christ 4.1).

A manuscript now in the Royal Library at Brussels contains the four books and other treatises. It ends with a Latin note that it was finished and completed in 1441 by the hand of brother Thomas of Kempen (*per manus fratris Thome Kempis*) at Mount St Agnes near Zwolle (Brussels autograph of 1441, colophon, as printed by Ruelens, pp. 6–7). The note shows that Thomas wrote the volume out in that year. It does not say who composed the *Imitation*. From 1604 the work was claimed for others, among them Jean Gerson, chancellor of Paris, and those who denied it to Thomas pointed out that the note names only a copyist. Charles Ruelens, keeper of manuscripts at Brussels, answered with an argument of Bishop Malou of Bruges: Thomas set the four books at the head of a volume of his own writings and did not mix in the works of others. Ruelens adds that an older copy, with a note dated 1425, names Thomas as author (Brussels autograph of 1441, Ruelens's introduction, pp. 6, 11–12).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Life gives no year for Groote's conversion or for the start of his preaching, and the year 1374 in the outline could not be traced to a primary source. The entry is therefore dated from his death, which Thomas à Kempis places on the feast of Saint Bernard in 1384 (Thomas à Kempis, Life of Gerard Groote, ch. 16 (Arthur, pp. 46–49)) (Chronicle of Mount St Agnes, part 2, ch. 3 (Arthur, pp. 160–161)), to the year written at the end of the Brussels manuscript, 1441 (Brussels autograph of 1441, colophon, as printed by Ruelens, pp. 6–7). Between them the chronicle of Thomas's monastery dates the consecration at Windesheim to 1387 (Chronicle of Mount St Agnes, part 2, ch. 6 (Arthur, pp. 167–168)) and his own investiture to 1406 (Chronicle of Mount St Agnes, years 1399 and 1406 (Arthur, pp. 35, 41)).

When the Imitation was composed is not fixed by these documents. Charles Ruelens, introducing the facsimile of the manuscript (*The Imitation of Christ: Being the Autograph Manuscript of Thomas à Kempis*, London: Elliot Stock, in the printing of 1885), reports an older manuscript at Brussels with a note dated 1425 that already names Thomas as the author (Brussels autograph of 1441, Ruelens's introduction, pp. 6, 11–12). This entry has not seen that manuscript.

Primary sources

Scripture
John 8:12

Lives of Gerard Groote, Florentius Radewijns and Their Followers Thomas à Kempis · After 1439
Life of Gerard Groote, chs. 1–5 (Arthur, pp. 5–11); Life of Gerard Groote, ch. 15 (Arthur, p. 44); Life of Gerard Groote, ch. 9 (Arthur, pp. 20–21); Life of Gerard Groote, ch. 15 (Arthur, pp. 45–46); Life of Gerard Groote, ch. 16 (Arthur, pp. 46–49); Life of John Gronde, ch. 1 (Arthur, pp. 169–171)

Chronicle of the Canons Regular of Mount St Agnes Thomas à Kempis, with an anonymous continuation · Fifteenth century, continued to 1477
part 2, ch. 3 (Arthur, pp. 160–161); part 2, ch. 6 (Arthur, pp. 167–168); appended letter of William Vornken, sections 2–8 (Arthur, pp. 210–214); years 1399 and 1406 (Arthur, pp. 35, 41); continuation, year 1471 (Arthur, pp. 143–144)

The Imitation of Christ (De imitatione Christi) Thomas à Kempis (attributed) · Early fifteenth century; a copy with a note dated 1425 is reported
1.1–2; 3.5; 4.1

Autograph Manuscript of the Imitation of Christ (1441) Written out by Thomas à Kempis · 1441
colophon, as printed by Ruelens, pp. 6–7; Ruelens's introduction, pp. 6, 11–12

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Deventer, Zwolle
Who Geert Groote, Thomas à Kempis
Threads Monasticism and Religious Life, Reform and Reformation

In context

GROWS OUT OF

Francis of Assisi and the Friars Minor c. 1209 886

LEADS TO

Erasmus Publishes the Greek New Testament 1516 1003

MONASTICISM AND RELIGIOUS LIFE

Gregory Palamas and the Hesychast Councils Before · 1341–1351 937

The Society of Jesus Is Founded After · 27 September 1540 1067

REFORM AND REFORMATION

Wycliffe and the First English Bible Before · c. 1382 950

The Council of Constance and the Burning of Jan Hus After · 1414–1418 959

← Wycliffe and the First English Bible Earlier · c. 1382
→ The Council of Constance and the Burning of Jan Hus Later · 1414–1418

THE HIGH AND LATE MIDDLE AGES

The Council of Constance and the Burning of Jan Hus

1414–1418 · Firm date

A general council ends the papal schism, declares that even a pope must obey it, and orders councils to meet at fixed intervals. It also tries the Czech preacher Jan Hus, who had come under the king's safe-conduct, and hands him over to be burned on 6 July 1415.



The council met at Constance on the summons of John XXIII, the pope of the line begun at Pisa (Council of Constance, session 1). When he fled in March 1415 it declared that his departure did not dissolve it (Council of Constance, session 3), and on 6 April, in the decree Haec sancta, it declared that it "has its authority directly from Christ" and that everyone, "including also the pope", is bound to obey it in what concerns the faith, the ending of the schism and the reform of the church (Council of Constance, session 5 (6 April 1415)) (Council of Constance, session 5, in the translation of Thatcher and McNeal, no. 171). It then deposed two of the three claimants and accepted the resignation of the third (see the Great Western Schism). In October 1417, in the decree Frequens, it ordered that

general councils be held in future at fixed intervals, in the end every ten years (Council of Constance, session 39). A month later Martin V was elected (Council of Constance, session 41 (editor's summary)).

Jan Hus, a priest and master of Prague, came to give an account of his faith; Sigismund, king of the Romans, had issued him a safe-conduct, dated 18 October 1414, which took him under the protection of the empire and ordered that he be let pass, stay and return freely (Peter of Mladoňovice, Relatio pp. 237–238). Hus reached Constance on 3 November (Hus, Letters letter 37, p. 157). Within weeks he was a prisoner, and the Bohemian lord John of Chlum posted protests on the church doors that he had been seized under the king's safe-conduct (Peter of Mladoňovice, Relatio pp. 253–254). He was heard in public on three days in June 1415 (Peter of Mladoňovice, Relatio pp. 275–315). Afterwards he wrote that Sigismund's word was as little to be trusted as his safe-conduct (Hus, Letters letter 63, pp. 229–230), and on 1 July he declared that he would not abjure articles he had never held, nor those taken from his books, lest he offend against the truth (Hus, Letters Final Declaration, pp. 275–276).

On 6 July the council condemned thirty articles from his writings, declared him a heretic, degraded him from the priesthood and gave him up to the secular power (Council of Constance, session 15). Peter of Mladoňovice, who was there, reports that Hus told the assembly he had come freely, with the safe-conduct of the king then present (Peter of Mladoňovice, Relatio p. 319). A paper crown painted with devils was set on his head, Sigismund ordered him taken away, and he was led to a meadow outside the town. Chained to the stake, he refused a last offer of his life in return for recanting and died singing "Christ, Son of the living God, have mercy on me". His ashes were thrown into the Rhine (Peter of Mladoňovice, Relatio pp. 320–323). In September the council decreed that a safe-conduct given by an emperor or king does not prevent a competent judge from trying a case of heresy (Council of Constance, session 19 (editor's summary)).

The two decrees on councils remain contested. Martin V said at the last session that he approved what the council, acting as a council, had decided in matters of faith (Council of Constance, session 45, note quoting the pope's reply). Pius II forbade appeals from a pope to a council (Pius II, Execrabilis), and the First Vatican Council rejected the idea that a council is an authority above the Roman

pontiff (First Vatican Council, Pastor Aeternus chapter 3). The modern editor of the decrees notes that the standing of the sessions held before Martin's election is still disputed (Council of Constance, editor's introduction). In 1999 John Paul II praised the moral courage of Hus and expressed "deep regret" for the "cruel death" inflicted on him (John Paul II, Address on John Hus (1999)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The council's first session is dated 16 November 1414 and its last 22 April 1418 (Council of Constance, session 1) (Council of Constance, session 45). The sentence against Hus was passed in the fifteenth session on 6 July 1415 (Council of Constance, session 15), and Peter of Mladoňovice describes his death on the same day (Peter of Mladoňovice, Relatio pp. 320–323).

Primary sources

Decrees of the Council of Constance The Council of Constance · 1414–1418
session 1; session 3; session 5 (6 April 1415); session 5, in the translation of Thatcher and McNeal, no. 171; session 39; session 41 (editor's summary); session 15; session 19 (editor's summary); session 45, note quoting the pope's reply; editor's introduction; session 45

Account of the Trial and Death of Master Jan Hus Peter of Mladoňovice · c. 1415
pp. 237–238; pp. 253–254; pp. 275–315; p. 319; pp. 320–323

Letters Jan Hus · 1414–1415 (the letters cited)
letter 37, p. 157; letter 63, pp. 229–230; Final Declaration, pp. 275–276

Execrabilis Pope Pius II · January 1460
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Pastor Aeternus The First Vatican Council · 18 July 1870
chapter 3

Address to an International Symposium on John Hus Pope John Paul II · 17 December 1999
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Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constance, Prague
Who Jan Hus, Sigismund, Martin V
Threads Creeds and Councils, Papacy and Church Order, Reform and Reformation, Persecution and Martyrdom

In context

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The Great Western Schism 1378–1417 946
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LEADS TO

The Hussites and the Compacts of Basel 1419–1436 964
The Council of Florence Proclaims Reunion 6 July 1439 974
Luther's Ninety-five Theses 31 October 1517 1007
The Moravians at Herrnhut 13 August 1727 1225

CREEDS AND COUNCILS

Gregory Palamas and the Hesychast Councils Before · 1341–1351 937
The Hussites and the Compacts of Basel After · 1419–1436 964

PAPACY AND CHURCH ORDER

The Great Western Schism Before · 1378–1417 946
The Council of Florence Proclaims Reunion After · 6 July 1439 974

REFORM AND REFORMATION

The Devotio Moderna and the Imitation of Christ Before · 1384–1441 954
The Hussites and the Compacts of Basel After · 1419–1436 964

PERSECUTION AND MARTYRDOM

The Black Death Before · 1347–1351 941
The Trial of Joan of Arc After · 30 May 1431 969

← The Devotio Moderna and the Imitation of Christ Earlier · 1384–1441
→ The Hussites and the Compacts of Basel Later · 1419–1436

THE HIGH AND LATE MIDDLE AGES

The Hussites and the Compacts of Basel

1419–1436 · Firm date

After the burning of Jan Hus, Praguers and Taborites defend the lay chalice in arms. A crusade proclaimed by Martin V fails before Prague in 1420, the city states its demands in Four Articles, and in 1436 legates of the Council of Basel concede the chalice at Jihlava.



The Council of Constance, which condemned Jan Hus and gave him up to be burned in July 1415 (see the council and his trial), had ruled three weeks earlier against priests who gave lay people the cup as well as the bread at communion, a practice that the editor of its decrees says had lately been revived in Bohemia. Christ had given both, the council said, and the early church had received both; but the later custom that the laity receive the bread alone was to be held as a law, and those who stubbornly said otherwise were to be punished as heretics (Council of Constance, session 13 (15 June 1415), with the editor's heading).

Master Lawrence of Březová, who sided with the chalice, tells what followed. On 30 July 1419 a procession carrying the sacrament was insulted at the town hall of the New Town of Prague, and the crowd threw the burgomaster and some of the councillors from the building and killed them. King Wenceslas died of a stroke on 16 August. The next day crowds broke organs and images in the churches, above all in those where the chalice was refused (Lawrence of Březová, Chronicle, year 1419 (Höfler, pp. 340–341)). Early in 1420 a band of those he calls Taborite brethren seized the stronghold of Hradiště, fortified it and named it Mount Tábor (Bohemia) (Lawrence of Březová, Chronicle, year 1420 (Höfler, p. 351)). They chose four captains, one of them the one-eyed Jan Žižka, formerly of the king's household (Lawrence of Březová, Chronicle, year 1420 (Höfler, p. 356)).

On 1 March 1420 Martin V, at the request of Sigismund, king of the Romans, called on rulers everywhere to arm for the extermination of the Wycliffites, Hussites and other heretics, and granted those who took the cross full pardon of their sins (Martin V, Omnium plasmatoris Domini, Palacký, no. 12 (pp. 17–20)). The crusade was proclaimed at Breslau on 17 March (Lawrence of Březová, Chronicle, year 1420 (Höfler, pp. 352–353)). Sigismund's army camped before Prague from 30 June. On 14 July it attacked a wooden bulwark that Žižka had built on the hill of Vítkov and was thrown back (Lawrence of Březová, Chronicle, year 1420 (Höfler, pp. 374–379)).

From the besieged city the burgomasters and community of Prague sent the army, in Latin, Czech and German, the Four Articles for which they stood: that the word of God be preached freely and in due order by the Lord's priests throughout the kingdom; that the eucharist be given freely in both kinds, bread and wine, to all the faithful not in mortal sin; that the clergy be deprived of the worldly lordship over wealth and temporal goods that it holds against Christ's command, and brought back to the rule of the Gospel and the life of the apostles; and that mortal sins, above all public ones, and other disorders against the law of God be duly and reasonably put down in every rank by those whose duty it is (Four Articles of Prague, articles 1–4 (Höfler, pp. 380–384)). Sigismund had himself crowned in Prague castle on 28 July, and two days later his army went home (Lawrence of Březová, Chronicle, year 1420 (Höfler, pp. 384–385)).

A Prague chronicle of these years records the wars that followed. Žižka died in October 1424 while besieging the castle of Přibyslav. In 1431 a great army led by the electors of the empire, with the legate of the council then sitting at Basel, fled from the Bohemians (Chronicle of the Old College of Prague, year 1424 (Höfler, pp. 87–88)) (Chronicle of the Old College of Prague, year 1431 (Höfler, p. 92)). Under 1433 it tells of a siege of Plzeň that lasted nearly a year, and of its end: on the Sunday after Corpus Christi the Bohemian lords and the Praguers destroyed the field armies of the Taborites and of the Orphans, as Žižka's men were called after his death, in a battle near Lipany (Chronicle of the Old College of Prague, year 1424 (Höfler, pp. 87–88)) (Chronicle of the Old College of Prague, under the year 1433 (Höfler, pp. 93–94)).

At Jihlava in July 1436, before Sigismund, the Bohemian estates handed the council's legates the agreed Compacts and four priests promised obedience on behalf of all. The legates proclaimed peace. No one was to defame Bohemians and Moravians for communicating in both kinds; they were to be held good Catholics, and the bishops were to give the cup to those accustomed to it (Compacts of Basel, reports of 5 July 1436 (Palacký, nos. 964–965, pp. 456–458)) (Chronicle of the Old College of Prague, year 1436 (Höfler, pp. 94–96)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Lawrence of Březová dates the killing of the councillors of the New Town of Prague to Sunday 30 July 1419 and the death of King Wenceslas to 16 August (Lawrence of Březová, Chronicle, year 1419 (Höfler, pp. 340–341)). The crusade bull is dated at Florence on 1 March in the third year of Martin V, 1420 (Martin V, Omnium plasmatoris Domini, Palacký, no. 12 (pp. 17–20)). The legates of the Council of Basel dated their report of the settlement at Jihlava on 5 July 1436 (Compacts of Basel, reports of 5 July 1436 (Palacký, nos. 964–965, pp. 456–458)); a Prague chronicle places it at the feast of Saint Procopius, which is 4 July (Chronicle of the Old College of Prague, year 1436 (Höfler, pp. 94–96)). The same chronicle gives no year of its own for the battle of Lipany, which it tells under 1433 at the end of a siege of nearly a year (Chronicle of the Old College of Prague, under the year 1433 (Höfler, pp. 93–94)); that puts it in 1434.

Primary sources

Decrees of the Council of Constance The Council of Constance · 1414–1418
session 13 (15 June 1415), with the editor's heading

Hussite Chronicle (De gestis et variis accidentibus regni Boemiae) Lawrence of Březová · Covers 1414–1422
year 1419 (Höfler, pp. 340–341); year 1420 (Höfler, p. 351); year 1420 (Höfler, p. 356); year 1420 (Höfler, pp. 352–353); year 1420 (Höfler, pp. 374–379); year 1420 (Höfler, pp. 384–385)

Omnium plasmatoris Domini (crusade bull against the Hussites) Martin V · 1 March 1420
Palacký, no. 12 (pp. 17–20)

The Four Articles of Prague The burgomasters, councillors and community of Prague · July 1420
articles 1–4 (Höfler, pp. 380–384)

Chronicle of the Old College of Prague (Chronicon veteris collegiati Pragensis) Covers 1419–1441
year 1424 (Höfler, pp. 87–88); year 1431 (Höfler, p. 92); under the year 1433 (Höfler, pp. 93–94); year 1436 (Höfler, pp. 94–96)

Reports on the Conclusion of the Compacts at Jihlava Legates of the Council of Basel and an anonymous reporter · 5 July 1436
reports of 5 July 1436 (Palacký, nos. 964–965, pp. 456–458)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Prague, Tábor (Bohemia), Basel
Who Jan Žižka, Sigismund, Martin V, Jan Hus
Threads Reform and Reformation, Creeds and Councils, Church and State

In context

GROWS OUT OF

The Council of Constance and the Burning of Jan Hus 1414–1418 959

Wycliffe and the First English Bible c. 1382 950

LEADS TO

Luther's Ninety-five Theses 31 October 1517 1007

REFORM AND REFORMATION

The Council of Constance and the Burning of Jan Hus Before · 1414–1418 959

Erasmus Publishes the Greek New Testament After · 1516 1003

CREEDS AND COUNCILS

The Council of Constance and the Burning of Jan Hus Before · 1414–1418 959

The Council of Florence Proclaims Reunion After · 6 July 1439 974

CHURCH AND STATE

Boniface VIII Issues Unam Sanctam Before · 18 November 1302 925

The Trial of Joan of Arc After · 30 May 1431 969

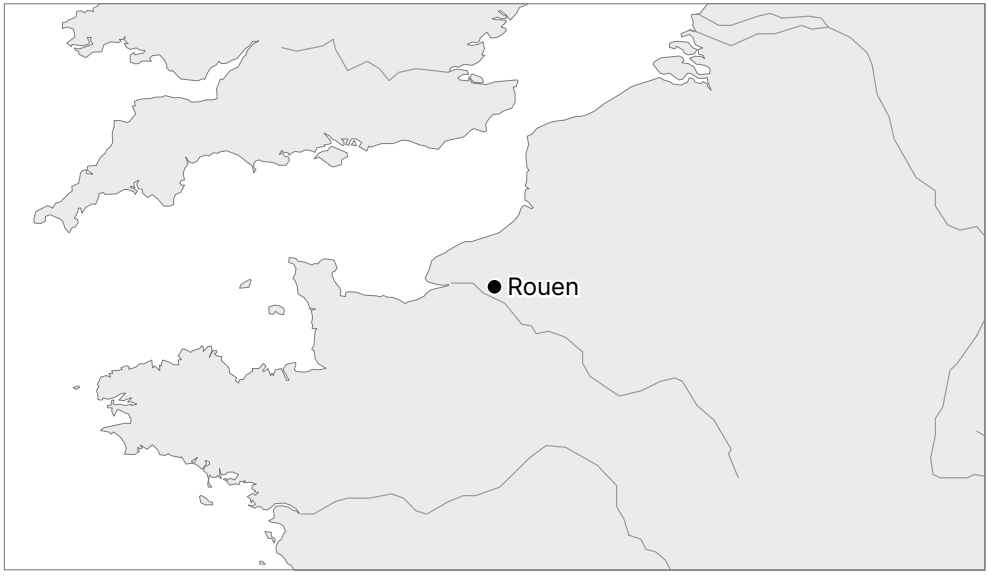
← The Council of Constance and the Burning of Jan Hus Earlier · 1414–1418
→ The Trial of Joan of Arc Later · 30 May 1431

THE HIGH AND LATE MIDDLE AGES

The Trial of Joan of Arc

30 May 1431 · Firm date

A church court at Rouen under Bishop Pierre Cauchon tries Joan of Arc for heresy, and on 30 May 1431 she is burned as relapsed. In 1456 judges appointed by Pope Callixtus III declare that trial and its sentences null. Both verdicts are known from the courts' own records.



On 21 February 1431 a prisoner was brought before a church court in the castle of Rouen. The king, its record says, had given her up to be tried "in the matter of the Faith" (Trial of Condemnation, 21 February 1431 (Murray, pp. 3–7)); a notary of the court later testified that, as he had heard, she was brought to Rouen on letters from the king of England, and that Englishmen guarded her (Nullification Trial, deposition of Guillaume Manchon, 2 May 1452 (Murray, p. 178)). She said that she was called Jeanne, that she was born at Domrémy and that she was about nineteen (Trial of Condemnation, 21 February 1431 (Murray, pp. 3–7)). The judges were Pierre Cauchon, bishop of Beauvais, and the deputy of the inquisitor of France (Trial of Condemnation, 24 May 1431 (Murray, pp. 127–

134)). Two years before, Joan of Arc had written to the king of England and his commanders before Orléans that she was sent by God, the King of Heaven, to drive them out of France. The letter was read in court, and she acknowledged it except for three phrases (Trial of Condemnation, 1 March 1431, letter of 22 March 1429 (Murray, pp. 36–38)).

The court's record gives her answers. When she was thirteen, she said, she "had a Voice from God" in her father's garden, with a light. It taught her to be good and to go to church, and later told her to go into France and raise the siege of Orléans (Trial of Condemnation, 22 February 1431 (Murray, pp. 10–11)). She named Saint Michael, whom she had seen "before my eyes", and Saints Catherine and Margaret (Trial of Condemnation, 27 February 1431 (Murray, pp. 24–26)). Asked whether she was in the grace of God, she answered: "If I am not, may God place me there; if I am, may God so keep me" (Trial of Condemnation, 24 February 1431 (Murray, p. 18)). She wore men's clothes, she said, at God's command. Asked to submit her words and deeds to the decision of the church, she referred herself to God who had sent her: "in my opinion it is all one, God and the Church" (Trial of Condemnation, 17 March 1431 (Murray, pp. 86–87)).

On 24 May, in the cemetery of Saint-Ouen, she asked that her case be sent to the pope and was told that this would not do. While the bishop was reading the sentence she gave way and signed an abjuration, and was sentenced to prison for life (Trial of Condemnation, 24 May 1431 (Murray, pp. 127–134)). Four days later the judges found her again in men's clothes. Her voices, she told them, had reproached her, and what she had revoked she had revoked "for fear of the fire" (Trial of Condemnation, 28 May 1431 (Murray, pp. 135–138)). On 30 May, in the Old Market, the judges declared her a relapsed heretic and abandoned her to the secular power, with a request that it moderate its judgment as to death and mutilation (Trial of Condemnation, 29–30 May 1431 (Murray, pp. 138–146)).

In 1455 Callixtus III received a petition from her mother and brothers. His rescript repeats their claims, that she had detested heresy, had asked for her case to be sent to the Apostolic See and had been condemned unjustly, and charges the archbishop of Reims and the bishops of Paris and Coutances to hear both sides and judge (Callixtus III, rescript of 11 June 1455, Quicherat, vol. 2, pp. 95–98). Among the witnesses was the Dominican Martin Ladvenu, who had heard

her confession and given her communion. He testified that she was led to the fire without any sentence from the secular judges, and that she maintained to the end that her voices came from God (Nullification Trial, depositions of Martin Ladvenu, 1452–1456 (Murray, pp. 193–195)).

On 7 July 1456 the papal judges gave sentence at Rouen (Nullification Trial, last day of the process (Quicherat, vol. 3, p. 351)). They declared that the twelve articles on which the first court had sought opinions had been drawn from her answers falsely and with malice. They pronounced the trial, both its sentences and the abjuration "null, non-existent, without value or effect", and Joan and her family free of any stain of infamy. Of her revelations they said only that on such a question "it is most difficult to furnish a certain judgment". They ordered a cross set up in the Old Market, where she had died "by a cruel and horrible fire" (Nullification Trial, sentence of 7 July 1456 (Murray, pp. 321–327)).

In 1920 Benedict XV declared her a saint (Benedict XV, Divina disponente formula of canonization).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The record of the first trial dates the final sentence in the Old Market of Rouen to Wednesday 30 May 1431 (Trial of Condemnation, 29–30 May 1431 (Murray, pp. 138–146)). The pope's commission for the second trial is dated at Rome on 11 June 1455 (Callixtus III, rescript of 11 June 1455, Quicherat, vol. 2, pp. 95–98), and its record places the sentence on 7 July 1456 (Nullification Trial, last day of the process (Quicherat, vol. 3, p. 351)). The English translation used here prints "June" at the foot of that sentence, against its own introduction and the Latin text.

Primary sources

Record of the Trial of Condemnation of Joan of Arc The court of Pierre Cauchon, bishop of Beauvais · 1431, put into its Latin form afterwards
21 February 1431 (Murray, pp. 3–7); 24 May 1431 (Murray, pp. 127–134); 1 March 1431, letter of 22 March 1429 (Murray, pp. 36–38); 22 February 1431 (Murray, pp. 10–11); 27 February 1431 (Murray, pp. 24–26); 24 February 1431 (Murray, p. 18); 17 March 1431 (Murray, pp. 86–87); 28 May 1431 (Murray, pp. 135–138); 29–30 May 1431 (Murray, pp. 138–146)

Record of the Nullification Trial of Joan of Arc The papal judges delegate, Jean Juvénal des Ursins, Guillaume Chartier, Richard de Longueil and Jean Bréhal · Inquiries of 1452; trial of 1455–1456
deposition of Guillaume Manchon, 2 May 1452 (Murray, p. 178); depositions of Martin Ladvenu, 1452–1456 (Murray, pp. 193–195); last day of the process (Quicherat, vol. 3, p. 351); sentence of 7 July 1456 (Murray, pp. 321–327)

Rescript Opening the Review of Joan of Arc's Condemnation (Humilibus supplicum votis) Callixtus III · 11 June 1455
Quicherat, vol. 2, pp. 95–98

Divina disponente (bull of canonization of Joan of Arc) Benedict XV · 16 May 1920
formula of canonization

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About this event

Where Rouen
Who Joan of Arc, Pierre Cauchon, Callixtus III
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

The Papal Inquisition Is Established 1231 903
The Great Western Schism 1378–1417 946

CHURCH AND STATE

The Hussites and the Compacts of Basel Before · 1419–1436 964

The Fall of Constantinople After · 29 May 1453 979

PERSECUTION AND MARTYRDOM

The Council of Constance and the Burning of Jan Hus Before · 1414–1418 959
The Spanish Inquisition and the Expulsion of the Jews After · 1478–1492 987

← The Hussites and the Compacts of Basel Earlier · 1419–1436
→ The Council of Florence Proclaims Reunion Later · 6 July 1439

THE HIGH AND LATE MIDDLE AGES

The Council of Florence Proclaims Reunion

6 July 1439 · Firm date

Pope Eugene IV and the Byzantine emperor John VIII proclaim the reunion of the Latin and Greek churches at Florence on 6 July 1439, in a decree affirming the Filioque and papal primacy. Mark of Ephesus refuses to sign, and the union finds little acceptance in Constantinople.



The emperor John VIII Palaiologos sailed from Constantinople to Italy with the patriarch Joseph, bishops and court officials to hold a council of union; the pope, Eugene IV, paid for the journey. They landed at Venice and went on to Ferrara (Doukas, History 31.1–2 (Bekker pp. 212–213)). There, on 9 April 1438, Eugene declared with the assent of the emperor and the patriarch that an ecumenical council was in being (Council of Florence, Ferrara, session 4 (9 April 1438)). Plague drove it to Florence in January 1439 (Council of Florence, decree of 10 January 1439).

The Greek historian Doukas names Mark of Ephesus as the chief spokesman of the Greeks, and Bessarion of Nicaea and Isidore of Russia as the most learned of their bishops (Doukas, History 31.3–4 (Bekker pp. 213–214)). After many sessions the bull Laetentur caeli, "Let the heavens rejoice", was issued on 6 July 1439 in the pope's name with the agreement of the emperor and the Greek representatives. It defines that the Holy Spirit proceeds eternally from the Father and the Son as from one principle and by a single spiration, and that the Fathers' phrase "through the Son" means that the Son too is, as the Greeks say, cause, and as the Latins say, principle of the Spirit's subsistence. It declares that the words "and from the Son" were lawfully and reasonably added to the creed, that the Eucharist is truly consecrated in leavened or in unleavened wheat bread, each church keeping its custom, and that the souls of those who die truly penitent and in the love of God before making satisfaction are cleansed after death by cleansing pains and helped by the suffrages of the living. It defines that the Roman pontiff holds the primacy over the whole world as successor of Peter and true vicar of Christ, with full power to rule the whole church, as is also contained, it adds, in the acts of the ecumenical councils and the sacred canons; and it ranks the patriarch of Constantinople second after him, without prejudice to the privileges and rights of the Eastern patriarchs (Council of Florence, Florence, session 6 (Laetentur caeli)).

Doukas says that all the Greeks subscribed and took communion with the Latins, except Mark (Doukas, History 31.3–4 (Bekker pp. 213–214)). Mark then wrote to "all Orthodox Christians" against those who had signed, whom he called Greco-Latins. He went through the decree point by point, held that the pope is one of the patriarchs and that only if he is Orthodox, and told his readers to flee communion with the unionists (Mark of Ephesus, Encyclical Letter §§1–2, 6–7 (PO 17, pp. 449–451, 456–459)). Doukas, himself a supporter of the union, reports that when the bishops landed at Constantinople they told the crowd that they had betrayed their faith, and that when asked why they had signed they answered that they had feared the Franks and wished the hand that signed cut off (Doukas, History 31.9 (Bekker pp. 215–216)). When a united liturgy was celebrated in Hagia Sophia late in 1452, on 12 December by his dating, with the pope commemorated, the greater part of the clergy and monks, he says, would have none of it (Doukas, History 36.2–6 (Bekker pp. 253–255)).

At Florence the same council went on to issue bulls of union with the Armenians in 1439 and with the Copts in 1442 (Council of Florence, sessions 8 and 11). The Roman Catholic Church counts Florence among the ecumenical councils and renewed its definition of the papal primacy at the First Vatican Council (First Vatican Council, Pastor Aeternus chapter 3). The Orthodox Church did not receive the union: the encyclical of the Orthodox council held on Crete in 2016 names, among councils of universal authority, one held at Constantinople in 1484 "to refute the unionist Council of Florence" (Holy and Great Council, Encyclical I.3). Mark of Ephesus is honoured as a saint among the Orthodox; the handbook of the Orthodox Church in America calls him Saint Mark, says that he is venerated as one of the Three Pillars of Orthodoxy, and calls the union of Florence unjust and forced (Orthodox Church in America, The Orthodox Faith, vol. III, Fifteenth Century, The Great Schism in the Papacy, and the Conciliar Movement).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

History Doukas · c. 1462
31.1–2 (Bekker pp. 212–213); 31.3–4 (Bekker pp. 213–214); 31.9 (Bekker pp. 215–216); 36.2–6 (Bekker pp. 253–255)

Decrees of the Council of Ferrara and Florence The Council of Ferrara–Florence under Pope Eugene IV · 1438–1445
Ferrara, session 4 (9 April 1438); decree of 10 January 1439; Florence, session 6 (Laetentur caeli); sessions 8 and 11

Encyclical Letter to All Orthodox Christians Mark of Ephesus · c. 1440
§§1–2, 6–7 (PO 17, pp. 449–451, 456–459)

Pastor Aeternus The First Vatican Council · 18 July 1870
chapter 3

Encyclical of the Holy and Great Council of the Orthodox Church The Holy and Great Council of the Orthodox Church · Pentecost 2016
I.3

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About this event

Where Florence, Ferrara
Who Eugene IV, John VIII Palaiologos, Mark of Ephesus, Bessarion
Threads East and West, Creeds and Councils, Papacy and Church Order

In context

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The Schism of 1054 16 July 1054 832
The Fourth Crusade Sacks Constantinople April 1204 882
The Council of Constance and the Burning of Jan Hus 1414–1418 959
The Second Council of Lyon May 1274 916

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The Fall of Constantinople 29 May 1453 979
The Council of Trent 1545–1563 1075
The Union of Brest October 1596 1125
Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432
The Holy and Great Council of the Orthodox Church June 2016 1493

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← The Trial of Joan of Arc Earlier · 30 May 1431
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THE HIGH AND LATE MIDDLE AGES

The Fall of Constantinople

29 May 1453 · Firm date

After a siege of some eight weeks the Ottoman sultan Mehmed II takes Constantinople on 29 May 1453. The last emperor, Constantine XI, dies in the fighting, Hagia Sophia becomes a mosque, and the sultan makes the anti-unionist monk Gennadius patriarch.



The historian Doukas, who favoured the union, relates that the emperor Constantine XI Palaiologos had sent from Constantinople to Rome, asking for help and for the union made at the Council of Florence Proclaims Reunion to be confirmed. A papal legate, Cardinal Isidore, arrived in November 1452, and on 12 December, by Doukas's dating, a liturgy was celebrated in Hagia Sophia by Greeks and Latins together with the pope commemorated (Doukas, History 36.1–6 (Bekker pp. 252–255)); the translation of Sphrantzes used here puts the commemoration on 12 November (Sphrantzes, Chronicle 36.6). Doukas says that most of the clergy, monks and nuns refused it, and that the monk Gennadius, the former George Scholarios, nailed to his cell door a warning to the citizens

that, along with the city, which was about to be destroyed, they had lost the faith of their fathers (Doukas, History 36.1–6 (Bekker pp. 252–255)). Doukas also attributes to the grand duke, the emperor's chief minister, the remark that it would be better to see the Turkish turban in the city than the Latin mitre (Doukas, History 37.10 (Bekker p. 264)).

Mehmed II brought his army before the walls in the first days of April 1453. The Venetian surgeon Barbaro, who was inside, reckoned it at about a hundred and sixty thousand men (Barbaro, Diary 5 April). George Sphrantzes, who counted the defenders at the emperor's order, puts them at 4,773 Greeks and some two hundred foreigners, and the besiegers at two hundred thousand (Sphrantzes, Chronicle 35.6–8). Neither says how he arrived at his figure for the Ottoman army.

The general assault began three hours before daybreak on 29 May. Barbaro describes three waves, the last of them the janissaries, and the moment the sultan's flag was raised on a tower and the defenders knew the city was taken (Barbaro, Diary 29 May). Constantine was killed. Sphrantzes says only that he was not at the emperor's side (Sphrantzes, Chronicle 35.9). Doukas has him cut down unrecognised, as a common soldier (Doukas, History 39.13 (Bekker pp. 286–287)), and Kritoboulos, a Greek who served the sultan, says that he fell fighting with those around him (Kritoboulos, History 1.235).

Crowds took refuge in Hagia Sophia and were carried off as captives (Doukas, History 39.17–20 (Bekker pp. 289–292)) (Kritoboulos, History 1.252). Kritoboulos describes the plunder of houses and churches and the enslavement of the people. He reports that nearly four thousand died and more than fifty thousand were taken, and says that Mehmed, entering the city, wept at what had been done to it (Kritoboulos, History 1.239–256). Doukas relates that the sultan went into Hagia Sophia, struck a soldier who was breaking up the marble floor, had one of his clerics mount the pulpit to call out the Muslim prayer, and himself prayed at the altar; the church, he laments, had become a house of Muhammad (Doukas, History 40.1–2 (Bekker pp. 298–299)).

Soon afterwards, Kritoboulos writes, Mehmed sought out Gennadius, who had been found a captive at Adrianople, and made him patriarch of the Christians, granting him authority over the church no less than it had enjoyed under the

emperors (Kritoboulos, History 2.2). The Greek church lived on under Ottoman rule with an opponent of the union at its head.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Sphrantzes, who was in the city, dates the fall to Tuesday 29 May (Sphrantzes, Chronicle 35.9), and the Venetian Barbaro's diary gives the same day for the final assault (Barbaro, Diary 29 May). The appointment of Gennadius is placed by Kritoboulos among the events that followed the conquest, without a date (Kritoboulos, History 2.2).

Primary sources

History Doukas · c. 1462
36.1–6 (Bekker pp. 252–255); 37.10 (Bekker p. 264); 39.13 (Bekker pp. 286–287); 39.17–20 (Bekker pp. 289–292); 40.1–2 (Bekker pp. 298–299)

Chronicle George Sphrantzes · by about 1477
36.6; 35.6–8; 35.9

Diary of the Siege of Constantinople Nicolò Barbaro · 1453
5 April; 29 May

History of Mehmed the Conqueror Kritoboulos of Imbros · c. 1467
1.235; 1.252; 1.239–256; 2.2

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople
Who Mehmed II, Constantine XI Palaiologos, Gennadius Scholarius
Threads East and West, Church and State

In context

GROWS OUT OF

The Council of Florence Proclaims Reunion 6 July 1439 974
Constantine Dedicates Constantinople 11 May AD 330 594

LEADS TO

Moscow Becomes a Patriarchate 26 January 1589 1121

EAST AND WEST

The Council of Florence Proclaims Reunion Before · 6 July 1439 974

Moscow Becomes a Patriarchate After · 26 January 1589 1121

CHURCH AND STATE

The Trial of Joan of Arc Before · 30 May 1431 969

The Spanish Inquisition and the Expulsion of the Jews After · 1478–1492 987

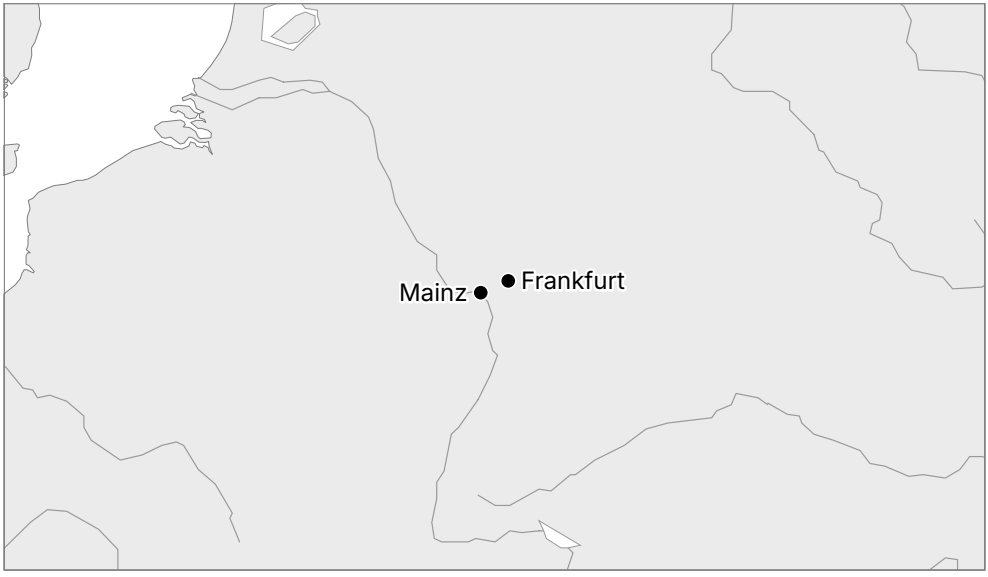
← The Council of Florence Proclaims Reunion Earlier · 6 July 1439
→ Gutenberg Prints the Bible Later · c. 1454–1455

THE HIGH AND LATE MIDDLE AGES

Gutenberg Prints the Bible

c. 1454–1455 · Estimated date

At Mainz in the mid-1450s the Latin Bible is printed from movable metal type in an edition of well over a hundred copies, the first large book so made in Europe. A visitor who saw sheets of it in 1454 reported that every copy was sold before the work was finished.



The book is a Latin Bible in Jerome's version, the Vulgate, printed in two folio volumes in a heavy gothic type like the script of missals, most pages in two columns of forty-two lines (Gutenberg Bible Princeton University Library, account of the Scheide copy) (Gutenberg Bible Library of Congress, exhibition note). It does not name its printer. The library at Göttingen, which holds a complete copy on vellum, catalogues it as the work of Johannes Gutenberg at Mainz in partnership with Johannes Fust and Peter Schöffer, and notes that the attribution, though now regarded as certain, does not rest on his name appearing in it (Gutenberg Bible Göttingen State and University Library, catalogue note).

The earliest report of it is a letter. On 12 March 1455 Enea Silvio Piccolomini, bishop of Siena and later Pope Pius II, wrote to Cardinal Juan de Carvajal about a "miraculous man" seen at Frankfurt. He had not seen whole Bibles, he said, but several quires from different books, in lettering so clean and correct that the cardinal could read it without his glasses. Witnesses told him that 158 copies had been completed, though others said 180, and he doubted that one could be bought, since buyers had been found for all of them before the volumes were finished (Piccolomini, Letter to Carvajal (12 March 1455)).

A legal record shows what the venture cost. On 6 November 1455 the notary Ulrich Helmasperger certified at Mainz that Johann Fust had sworn to having advanced Gutenberg 1,550 gulden, which he had himself borrowed at interest, and that he claimed back whatever had not been spent on "the work of the books" for their common profit; the judgment it reports went against Gutenberg (Helmasperger Instrument). Princeton University Library notes that the only fifteenth-century writer to connect Gutenberg's name with a printed Bible is the Cologne Chronicle of 1499, which has the printer Ulrich Zell recall that the art was invented at Mainz and that its first product was a Latin Bible in large letters (Gutenberg Bible Princeton University Library, account of the Scheide copy).

The holding libraries give slightly different counts. Göttingen estimates the edition at about 180 copies, some 140 on paper and 40 on vellum, and counts 49 complete and incomplete copies known today (Gutenberg Bible Göttingen State and University Library, catalogue note). Princeton speaks of at least 120 paper copies and perhaps 40 on vellum (Gutenberg Bible Princeton University Library, account of the Scheide copy). The Library of Congress describes its own as one of three perfect vellum copies (Gutenberg Bible Library of Congress, exhibition note).

Princeton University Library describes the book as the first large-scale typographic book of the West: it gave readers across Europe copies of the same text that were all but identical, and the Vulgate in this form remained the standard Latin Bible into the sixteenth century (Gutenberg Bible Princeton University Library, account of the Scheide copy).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The book carries no date. Piccolomini's letter of 12 March 1455 says that he had seen gatherings of it and that the copies were reported finished and sold (Piccolomini, Letter to Carvajal (12 March 1455)); Princeton University Library places what he saw at Frankfurt in the autumn of 1454 (Gutenberg Bible Princeton University Library, account of the Scheide copy). The Göttingen library dates its copy "about 1454, not after August 1456" (Gutenberg Bible Göttingen State and University Library, catalogue note), and the Library of Congress says the printing was probably completed late in 1455 (Gutenberg Bible Library of Congress, exhibition note).

Primary sources

The Gutenberg Bible (42-line Bible) c. 1454–1455, not after August 1456
Princeton University Library, account of the Scheide copy; Library of Congress, exhibition note; Göttingen State and University Library, catalogue note

Letter to Cardinal Juan de Carvajal Enea Silvio Piccolomini · 12 March 1455
rylandscollections.com

The Helmasperger Notarial Instrument Ulrich Helmasperger, notary · 6 November 1455
gutenberg-digital.p.sub.uni-goettingen.de

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mainz, Frankfurt
Who Johannes Gutenberg
Threads Scripture and Canon

In context

GROWS OUT OF

Jerome Translates the Latin Vulgate c. 382–405 636

LEADS TO

Erasmus Publishes the Greek New Testament 1516 1003

SCRIPTURE AND CANON

Wycliffe and the First English Bible Before · c. 1382 950

Erasmus Publishes the Greek New Testament After · 1516

← The Fall of Constantinople Earlier · 29 May 1453
→ The Spanish Inquisition and the Expulsion of the Jews Later · 1478–1492

THE HIGH AND LATE MIDDLE AGES

The Spanish Inquisition and the Expulsion of the Jews

1478–1492 · Firm date

In 1478 Sixtus IV lets Ferdinand and Isabella appoint inquisitors against baptised Jews said to keep Jewish rites. Burnings begin at Seville in 1481; in 1482 the pope writes of complaints against the inquisitors. In 1492 the monarchs order all Jews to leave their kingdoms.



On 1 November 1478 Sixtus IV answered a petition from Ferdinand II of Aragon and Isabella I of Castile, king and queen of Castile and León. They had told him that in their kingdoms many who had been baptised, without having been strictly forced to it, were returning to the rites of the Jews while passing as Christians. The pope allowed them to choose, for each city or diocese, three bishops or other priests over forty years old and trained in theology or canon law. These men were to have against such people the jurisdiction that bishops and inquisitors have by law. The king and queen could remove and replace them (Sixtus IV, Exigit sincerae devotionis, Fita, pp. 449–452).

Andrés Bernáldez, parish priest of Los Palacios, who approved of the work, describes what followed at Seville. Two Dominican friars began their inquisition there at the start of 1481. They arrested some of the city's richest and most honoured citizens and burned six men and women at the first burning. Many fled. In eight years, he says, the tribunal burned more than 700 people and reconciled more than 5,000 (Bernáldez, History of the Catholic Monarchs, ch. 44 (vol. 1, pp. 129–134)).

Complaints reached Rome. On 29 January 1482 Sixtus wrote to the king and queen that his bull had been drawn up contrary to the decrees of the fathers, its terms having been put to him only in general. The two inquisitors at Seville, it was said, had proceeded without order of law, imprisoned many unjustly, put them to cruel torments, declared them heretics unjustly and taken the goods of those put to death. He left the two in office, ordered them to act together with the bishops, and refused to let the monarchs name inquisitors in their other kingdoms (Sixtus IV, Letters of 1482, brief of 29 January 1482 (Fita, pp. 459–461)). On 18 April he wrote that, as he had been informed, the inquisition in Aragon, Valencia, Mallorca and Catalonia was being conducted not from zeal for the faith and the salvation of souls but from greed for gain. He ordered that the accused be told the names and testimony of their accusers, be allowed advocates, be held only in the bishops' prisons, and be free to appeal to Rome (Sixtus IV, Letters of 1482, bull of 18 April 1482 (Lea, vol. 1, pp. 587–590)). Ferdinand replied on 13 May that he gave the report no credit, that if such things had been granted he did not intend ever to let them take effect, and that inquisitors must be appointed at his pleasure (Ferdinand, Letter to Sixtus IV, Lea, vol. 1, pp. 590–592).

In February 1482 the pope himself had named eight more Dominicans as inquisitors in Castile and León, among them Tomás de Torquemada (Sixtus IV, Letters of 1482, letter of 11 February 1482 (Fita, pp. 462–464)). By November 1484 Torquemada was inquisitor general, and inquisitors and lawyers summoned by him to Seville drew up instructions (Instructions of Seville (1484), preamble (fol. 2r–v)). On arriving in a town the inquisitors were to preach and announce thirty or forty days of grace. Those who came in that time and told all they knew of themselves and of others would escape death, perpetual prison and the loss of their goods (Instructions of Seville (1484), articles 1–4 (fol. 3r–v)). The reconciled would abjure in public and be barred for life from public office

and from a list of trades, from wearing silk or gold, from riding and from bearing arms. Money penances were to go to the war against the Moors of Granada. Those who confessed after the term lost their property (Instructions of Seville (1484), articles 5–8 (fol. 4r–v)).

On 31 March 1492, at Granada, the king and queen ordered every Jew to leave their kingdoms by the end of July and never return, on pain of death. The edict gives the reason: some Christians were judaizing, and contact with Jews, who taught them their law, was much to blame. Separate quarters, twelve years of inquisition and the removal of the Jews from Andalusia had not been enough. They might sell their property and take their goods, but no gold, silver or coin (Edict of Expulsion (1492), Amador de los Ríos, vol. 3, pp. 603–607). Bernáldez describes their going. They sold a house for a donkey and a vineyard for a piece of cloth, he writes, and took the roads, old and young, on foot and on asses; there was no Christian who did not feel sorry for them. They were urged to accept baptism all along the way, and very few did (Bernáldez, History of the Catholic Monarchs, chs. 110–112 (vol. 1, pp. 337–342)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The bull is dated at Rome on 1 November 1478 (Sixtus IV, Exigit sincerae devotionis, Fita, pp. 449–452). Ferdinand and Isabella acted on it on 27 September 1480, when they commissioned two Dominicans as inquisitors (Sixtus IV, Exigit sincerae devotionis, royal commission of 27 September 1480 (Fita, pp. 448–453)), and Bernáldez, who calls these two the first inquisitors, puts the start of their work at Seville at the beginning of 1481 (Bernáldez, History of the Catholic Monarchs, ch. 44 (vol. 1, pp. 129–134)). The edict of expulsion is dated at Granada on 31 March 1492 (Edict of Expulsion (1492), Amador de los Ríos, vol. 3, pp. 603–607).

The numbers are disputed and no complete records survive. For the tribunal of Seville from 1481 to 1488 Bernáldez gives more than 700 burned and more than 5,000 reconciled (Bernáldez, History of the Catholic Monarchs, ch. 44 (vol. 1, pp. 129–134)); for the Jews of Castile and Aragon at the time of the edict he reports 35,000 or 36,000 households, more than 160,000 people (Bernáldez, History of the Catholic Monarchs, chs. 110–112 (vol. 1, pp. 337–342)). Henry

Charles Lea, *A History of the Inquisition of Spain*, vol. 4 (1907), pp. 517–519, sets out how widely later estimates of those burned differ: one writer allowed fewer than 400 for the whole history of the tribunal and another 2,000 down to 1504, while Juan Antonio Llorente calculated 8,800 by the end of Torquemada's office, by a method that Lea calls absurd. The queen's secretary Hernando del Pulgar, as Lea reports him, put the burned in all Spain at 2,000 and those reconciled under edicts of grace at 15,000. On the exiles Lea, vol. 1 (1906), p. 142, lists estimates from Bernáldez's 160,000 to 800,000 in later Spanish writers, cites Isidore Loeb's reckoning of 1887 (165,000 emigrants, 50,000 baptised, 20,000 dead), and judges that all such figures are "more or less a matter of guess-work". Estimates made since Lea wrote are not given here, because this entry could not confirm them.

Primary sources

Exigit sincerae devotionis (bull allowing Ferdinand and Isabella to appoint inquisitors) Sixtus IV · 1 November 1478
Fita, pp. 449–452; royal commission of 27 September 1480 (Fita, pp. 448–453)

History of the Catholic Monarchs Ferdinand and Isabella Andrés Bernáldez · Late fifteenth and early sixteenth century
ch. 44 (vol. 1, pp. 129–134); chs. 110–112 (vol. 1, pp. 337–342)

Letters of 1482 on the Inquisition in Castile and Aragon Sixtus IV · 29 January, 11 February and 18 April 1482
brief of 29 January 1482 (Fita, pp. 459–461); bull of 18 April 1482 (Lea, vol. 1, pp. 587–590); letter of 11 February 1482 (Fita, pp. 462–464)

Letter to Sixtus IV on the Inquisition (13 May 1482) Ferdinand II of Aragon · 13 May 1482
Lea, vol. 1, pp. 590–592

Instructions of Seville for the Inquisitors (1484) Tomás de Torquemada and the inquisitors and lawyers assembled at Seville · 29 November 1484
preamble (fol. 2r–v); articles 1–4 (fol. 3r–v); articles 5–8 (fol. 4r–v)

Edict of Expulsion of the Jews from Castile and Aragon Ferdinand and Isabella · 31 March 1492
Amador de los Ríos, vol. 3, pp. 603–607

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Seville, Granada
Who Isabella I of Castile, Ferdinand II of Aragon, Sixtus IV, Tomás de Torquemada
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

The Papal Inquisition Is Established 1231 903

CHURCH AND STATE

The Fall of Constantinople Before · 29 May 1453 979

The King of Kongo Is Baptised After · 3 May 1491 992

PERSECUTION AND MARTYRDOM

The Trial of Joan of Arc Before · 30 May 1431 969

The First Anabaptists After · 21 January 1525 1029

← Gutenberg Prints the Bible Earlier · c. 1454–1455
→ The King of Kongo Is Baptised Later · 3 May 1491

THE HIGH AND LATE MIDDLE AGES

The King of Kongo Is Baptised

3 May 1491 · Firm date

On 3 May 1491 the king of Kongo is baptised at his court by Portuguese friars and takes the name João. The account is Portuguese. A generation later his son Afonso I writes as a Christian king, asking Lisbon for priests and protesting against the trade in his people.



The account followed here is that of a Portuguese writer, Rui de Pina, chronicler of King John II, who wrote to honour his king and the faith.

According to Pina, Portuguese ships under Diogo Cão reached the kingdom of Kongo in 1485. When the messengers he sent inland to the king were slow to return, Cão carried off to Portugal some Kongo nobles who had come aboard. They were sent back with presents and an invitation to the Christian faith (Rui de Pina, Chronicle of John II chapter 57). The king then sent an embassy of his own with ivory and palm cloth. It asked for priests to baptise him and his people, for masons and carpenters to build churches, for farmers, and for women to teach the

baking of bread, and it brought boys to be taught to read and write. The envoys were baptised at Beja with the king and queen of Portugal as godparents (Rui de Pina, Chronicle of John II chapter 58).

A fleet carrying Franciscan friars and church furnishings left Lisbon on 19 December 1490. It reached the river of Kongo on 29 March 1491, and on Easter day, 3 April, the lord of the coastal province of Soyo, an uncle of the king, was baptised with the name Manuel (Rui de Pina, Chronicle of John II chapter 58 (pp. 150–157)). The Portuguese then travelled twenty-three days to the royal court, where the king received them before a great crowd, seated on a platform, and was presented with the masons, carpenters and farmers he had asked for (Rui de Pina, Chronicle of John II chapters 59–60). Pina does not name the town. The king's son Afonso I of Kongo later dated a letter from "our city of Congo" (Afonso I, Letters no. XXVII (6 July 1526), pp. 53–54), the place now called Mbanza Kongo.

The king would not wait for the stone church, which was begun on 6 May and dedicated to Saint Mary (Rui de Pina, Chronicle of John II chapter 61). On 3 May 1491 a friar named João baptised him in a hall of his palace together with six of his nobles, and he took the name João after the king of Portugal. He then ordered the idols burned (Rui de Pina, Chronicle of John II chapter 62 (pp. 165–169)). The queen was baptised on 4 June as Leonor, and the king went to war against rebels under a banner of the cross that the Portuguese had given him (Rui de Pina, Chronicle of John II chapter 63). Pina reports the nobles' dreams and the finding of a stone cross as miracles (Rui de Pina, Chronicle of John II chapter 62 (pp. 165–169)).

The Kongo side is heard only later. A proclamation issued in Afonso's name in 1512 says that his father received Christian teaching and made a good beginning but was then turned away from it; that Afonso, who held to the faith, was exiled; and that on his father's death he defeated a brother who had seized the kingdom, his enemies testifying that they saw a white cross and Saint James in the sky (Afonso I, Letters no. IX (1512), pp. 6–9). In 1526 he wrote to the king of Portugal that he needed nothing from that kingdom but priests, a few teachers, and wine and flour for the mass, and that merchants were carrying off his people, even nobles and his own kin, so that the land was being emptied; it was his will that

there be no trade in slaves in his kingdoms (Afonso I, Letters no. XXVII (6 July 1526), pp. 53–54).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Rui de Pina dates the king's baptism to Holy Cross day, 3 May 1491 (Rui de Pina, Chronicle of John II chapter 62 (pp. 165–169)). His own chronology is not quite consistent, since he also says that the stone church was begun on 6 May and that the king asked for baptism before it was finished (Rui de Pina, Chronicle of John II chapter 61). The other dates in the narrative, 29 March for the landing, 3 April for the baptism at Soyo and 4 June for the queen, are also his (Rui de Pina, Chronicle of John II chapter 58 (pp. 150–157)) (Rui de Pina, Chronicle of John II chapter 63).

Primary sources

Chronicle of King John II Rui de Pina · early sixteenth century
chapter 57; chapter 58; chapter 58 (pp. 150–157); chapters 59–60; chapter 61; chapter 62 (pp. 165–169); chapter 63

Letters Afonso I of Kongo · 1512–1526 (the letters cited)
no. XXVII (6 July 1526), pp. 53–54; no. IX (1512), pp. 6–9

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Mbanza Kongo
Who Nzinga a Nkuwu, Afonso I of Kongo
Threads Mission and Expansion, Church and State

In context

LEADS TO

Simon Kimbangu and the Kimbanguist Church 1921 1367

MISSION AND EXPANSION

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris Before · 1287–1288 921

Christianity Crosses the Atlantic After · 1493 996

CHURCH AND STATE

The Spanish Inquisition and the Expulsion of the Jews Before · 1478–1492 987

Christianity Crosses the Atlantic After · 1493 996

← The Spanish Inquisition and the Expulsion of the Jews Earlier · 1478–1492
→ Christianity Crosses the Atlantic Later · 1493

THE HIGH AND LATE MIDDLE AGES

Christianity Crosses the Atlantic

1493 · Firm date

In 1493 Pope Alexander VI grants the lands Columbus has found to the crown of Castile and charges it to convert their peoples. A second fleet carries priests to Hispaniola, where mass is said in January 1494 and a friar, Ramón Pané, records the first baptisms.



All the accounts used here are European, written for patrons at home; the islanders speak in them only as Europeans reported their words. Returning from his first voyage in February 1493, Christopher Columbus wrote that the people he had met knew "no sect, nor idolatry", believed that power and goodness were in the sky, and were well disposed to become Christians; in the same letter he offered the Spanish sovereigns slaves, to be taken from among "idolaters" (Columbus, Letter to Santángel pp. 266–271). On 4 May Alexander VI issued at Rome the bull Inter caetera. On the report of the Spanish envoys, and "out of the fullness of our apostolic power", he gave, granted and assigned to the kings of Castile all islands and mainlands found or to be found to the west

and south of a line drawn from pole to pole a hundred leagues beyond the Azores and Cape Verde, so far as no Christian prince already held them. He commanded them to send God-fearing and learned men to instruct the inhabitants in the Catholic faith (Alexander VI, Inter Caetera (4 May 1493)).

A second fleet of seventeen ships left Cadiz that September (Peter Martyr, De Orbe Novo decade 1, book 1). Finding the men left on Hispaniola dead, Columbus chose a new site further along the coast, where the fleet's physician describes a town being built (Chanca, Letter pp. 300–308). He calls it Marta, a name that his editor says is found nowhere else (Chanca, Letter pp. 300–308); the friar Ramón Pané calls it Isabella (Pané, Antiquities of the Indians pp. 27–29). Peter Martyr, writing at the Spanish court a few months later, says that a church was put up within days and that mass was celebrated there on the feast of the Three Kings (Peter Martyr, De Orbe Novo decade 1, book 2). The physician noted that the islanders copied the Spaniards at prayer and said they wished to be Christians, yet kept in their houses figures that he took for idols (Chanca, Letter pp. 309–310).

Pané, a friar of the order of St Jerome, stayed when other friars went home. At Columbus's order he lived for nearly two years with the cacique Guarionex and wrote down what he learned of the islanders' beliefs. Guarionex, he reports, learned the Lord's Prayer and the Creed and then turned away, persuaded by other chiefs that the Christians were wicked men who had taken their lands by force (Pané, Antiquities of the Indians pp. 27–29). When men sent by Guarionex took the images from the friars' chapel and buried them, the governor, Bartholomew Columbus, had the men burned (Pané, Antiquities of the Indians pp. 29–30). The first islander baptised, Pané says, was Guaticaua, christened John Matthew, on St Matthew's day 1496 (Pané, Antiquities of the Indians pp. 27–29) (Pané, Antiquities of the Indians pp. 30–31); and he concludes that with some of the people force and punishment are needed (Pané, Antiquities of the Indians pp. 30–31).

The papal grant came to be used as a title to conquest. The Requerimiento, a proclamation for Spanish commanders to read before attacking, told its hearers that a pope had made a "donation" of their lands to Castile and threatened war and slavery if they did not submit (Requerimiento). In 2023 two departments of the Holy See declared that the "doctrine of discovery", which some scholars

trace to bulls such as Inter caetera, "is not part of the teaching of the Catholic Church"; that the bulls did not adequately reflect the equal dignity and rights of indigenous peoples and were manipulated by colonial powers to justify immoral acts; and that the Church repudiates concepts that fail to recognise those rights (Holy See, Joint Statement on the Doctrine of Discovery (2023) §§5–7).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The bull Inter caetera is dated 4 May 1493 (Alexander VI, Inter Caetera (4 May 1493)). The second fleet sailed from Cadiz on 25 September 1493 (Peter Martyr, De Orbe Novo decade 1, book 1), and Peter Martyr, writing in April 1494, places a mass at the new settlement on the feast of the Three Kings, 6 January 1494 (Peter Martyr, De Orbe Novo decade 1, book 2). Pané dates the first baptism to St Matthew's day, 21 September, 1496 (Pané, Antiquities of the Indians pp. 30–31).

Primary sources

Letter on the First Voyage Christopher Columbus · 15 February 1493
pp. 266–271

Inter Caetera Pope Alexander VI · 4 May 1493
papalencyclicals.net

De Orbe Novo (Decades of the New World) Peter Martyr d'Anghiera · 1493–1494 (Decade 1, books 1–2)
decade 1, book 1; decade 1, book 2

Letter on the Second Voyage of Columbus Diego Álvarez Chanca · 1494
pp. 300–308; pp. 309–310

Account of the Antiquities of the Indians Ramón Pané · c. 1498
pp. 27–29; pp. 29–30; pp. 30–31

The Requerimiento Issued in the name of King Ferdinand and Queen Juana of Castile · c. 1513
ecda.northeastern.edu

Joint Statement on the "Doctrine of Discovery" Dicastery for Culture and Education and Dicastery for Promoting Integral Human Development · 30 March 2023
§§5–7

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where La Isabela, Rome
Who Christopher Columbus, Alexander VI, Ramón Pané
Threads Mission and Expansion, Church and State

In context

LEADS TO

Our Lady of Guadalupe 1531 1051

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

MISSION AND EXPANSION

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Our Lady of Guadalupe After · 1531 1051

CHURCH AND STATE

The King of Kongo Is Baptised Before · 3 May 1491 992

Luther Is Excommunicated and Outlawed at Worms After · 1520–1521 1012

← The King of Kongo Is Baptised Earlier · 3 May 1491
→ Erasmus Publishes the Greek New Testament Later · 1516
TIMELINE

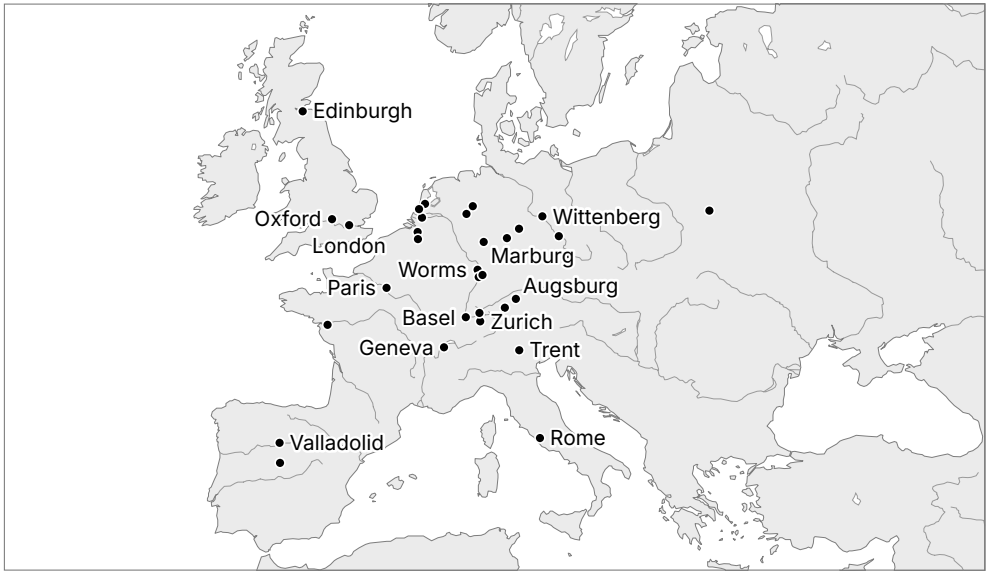
The Reformation

1500–1650

Western Christianity divides. Luther, Zwingli, Calvin, the Anabaptists and the English church break with Rome; Trent renews Catholicism; missions reach Asia and the Americas.

What began as a dispute over indulgences became a lasting division into Catholic, Lutheran, Reformed, Anglican and Anabaptist traditions, each with its own confessions. The Bible was translated into the languages of Europe. The era ends with the wars of religion and the settlements that followed them.

WHERE THIS ERA UNFOLDED



Beyond this map: Tepeyac, Goa, Kagoshima, Moscow, Constantinople, Nagasaki, Udayamperur, Kochi, Beijing, Macau, Plymouth, Massachusetts, Gorgora

EVENTS OF THIS ERA

Erasmus Publishes the Greek New Testament 1516 1003

Luther's Ninety-five Theses 31 October 1517 1007

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Zwingli and the Reformation in Zurich 29 January 1523 1021
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The First Anabaptists 21 January 1525 1029
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The Society of Jesus Is Founded 27 September 1540 1067
Francis Xavier in India and Japan 1542–1552 1071
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The Book of Concord 25 June 1580 1117
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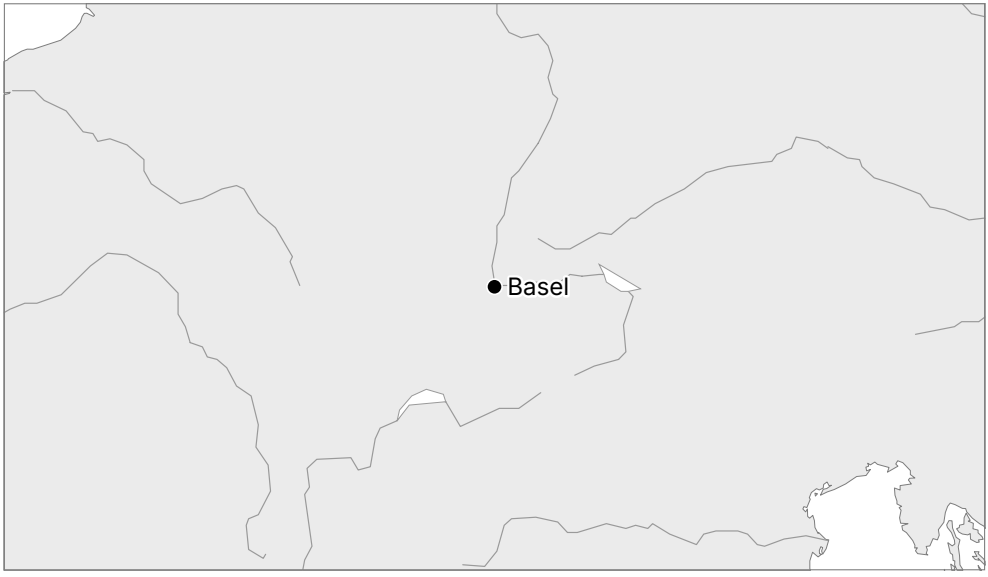
The Union of Brest October 1596 1125
The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129
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The Trial of Galileo 22 June 1633 1172
The Westminster Confession 1643–1649 1176

THE REFORMATION

Erasmus Publishes the Greek New Testament

1516 · Firm date

In 1516 the Basel printer Johann Froben issues Erasmus's Novum Instrumentum, the New Testament in Greek with a revised Latin version and notes, dedicated to Pope Leo X. Its preface wishes Scripture translated into every language.



In 1516 the press of Johann Froben at Basel issued a large volume with the title *Novum Instrumentum omne*, the whole New Testament, which the title page says was carefully revised and corrected by Erasmus of Rotterdam (Erasmus, Novum Instrumentum (1516) title page). The last leaf dates the printing to February 1516 (Erasmus, Novum Instrumentum (1516) colophon). On 7 March Erasmus told a correspondent that the New Testament was published (Erasmus, Letters to Urbanus Regius, 7 March 1516 (Nichols no. 380, vol. 2, p. 247)).

The book prints the Greek text and a Latin version side by side in two columns (Erasmus, Novum Instrumentum (1516) second pagination, p. 183 (1 John 5)).

The title page says that the text has been corrected against the Greek, against many manuscripts in both languages and against the quotations of the fathers, among them Origen, Chrysostom, Cyril, Jerome, Cyprian, Ambrose, Hilary and Augustine of Hippo, and that notes tell the reader what has been changed and why. It asks the reader who meets a change to weigh whether it is for the better before taking offence (Erasmus, Novum Instrumentum (1516) title page).

Erasmus dedicated the work to Pope Leo X. He writes that he has put it out under the pope's name so that its usefulness may spread more widely (Erasmus, Novum Instrumentum (1516) dedication to Leo X, last page). That August he wrote to Leo again and stated his aim: not to tear up "the old and commonly accepted edition" but to emend it where it was corrupt and make it clear where it was obscure, on the evidence of the earliest manuscripts and of fathers approved by the church. He added that he was ready to correct any error of his own (Erasmus, Letters to Leo X, 9 August 1516 (Nichols no. 434, vol. 2, p. 316, where the translation prints 8 August)).

Before the text stands an exhortation to the reader, the *Paraclesis*. Erasmus says there that he disagrees with those who would not have Scripture translated into all tongues and read by lay men and women. He wishes that all women would read the Gospel and Paul's letters, and, in the English version of 1529, "I would to God, the plowman would sing a text of the scripture at his plowbeam, and that the weaver at his loom, with this would drive away the tediousness of time" (Erasmus, Paraclesis English version of 1529).

Erasmus admitted that the work had been hurried. In June 1516 he wrote to a friend in England that it had come out "fairly accurate, considering the limited time" and that he would soon be at work on another edition (Erasmus, Letters to William Latimer, 5 June 1516 (Nichols no. 404, vol. 2, p. 275)).

The book set two things before its readers together: a New Testament corrected from Greek manuscripts (Erasmus, Novum Instrumentum (1516) title page) and the wish that everyone should read it in their own language (Erasmus, Paraclesis English version of 1529). Philip Melanchthon later wrote that the students at Wittenberg were at this time directed to the writings of Erasmus for Latin and Greek, and that Martin Luther took up Greek and Hebrew (Melanchthon, Life of Luther part 1). The German and English New Testaments of the next ten years

are told under Luther Translates the Bible into German and Tyndale's English New Testament.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The colophon dates the printing to February 1516 (Erasmus, Novum Instrumentum (1516) colophon), and the dedication is dated 1 February (Erasmus, Novum Instrumentum (1516) dedication to Leo X, last page). On 7 March 1516 Erasmus wrote that the New Testament was published (Erasmus, Letters to Urbanus Regius, 7 March 1516 (Nichols no. 380, vol. 2, p. 247)).

Primary sources

Novum Instrumentum omne (1516) Edited and translated by Erasmus of Rotterdam · Printed at Basel, February 1516

title page; colophon; second pagination, p. 183 (1 John 5); dedication to Leo X, last page

Letters Erasmus of Rotterdam · The letters cited date from 1516

to Urbanus Regius, 7 March 1516 (Nichols no. 380, vol. 2, p. 247); to Leo X, 9 August 1516 (Nichols no. 434, vol. 2, p. 316, where the translation prints 8 August); to William Latimer, 5 June 1516 (Nichols no. 404, vol. 2, p. 275)

Paraclesis Erasmus of Rotterdam · 1516

English version of 1529

History of the Life and Acts of Martin Luther Philip Melanchthon · 1546

part 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Basel
Who Erasmus
Threads Scripture and Canon, Reform and Reformation

In context

GROWS OUT OF

Gutenberg Prints the Bible c. 1454–1455 983

Jerome Translates the Latin Vulgate c. 382–405 636

The Devotio Moderna and the Imitation of Christ 1384–1441 954

LEADS TO

Luther's Ninety-five Theses 31 October 1517 1007

Luther Translates the Bible into German 1522–1534 1017

Zwingli and the Reformation in Zurich 29 January 1523 1021

Tyndale's English New Testament 1526 1034

Tischendorf and the Codex Sinaiticus 1844–1859 1293

SCRIPTURE AND CANON

Gutenberg Prints the Bible Before · c. 1454–1455 983

Luther Translates the Bible into German After · 1522–1534 1017

REFORM AND REFORMATION

The Hussites and the Compacts of Basel Before · 1419–1436 964

Luther's Ninety-five Theses After · 31 October 1507

← Christianity Crosses the Atlantic Earlier · 1493
→ Luther's Ninety-five Theses Later · 31 October 1517

THE REFORMATION

Luther's Ninety-five Theses

31 October 1517 · Firm date

On 31 October 1517 Martin Luther sends the archbishop of Mainz ninety-five theses questioning what indulgences can do. Whether he also posted them on the Castle Church at Wittenberg that day is disputed. The controversy that follows becomes the Reformation.



In 1517 an indulgence granted by Pope Leo X for the building of St Peter's in Rome was being preached in the provinces of Albert of Brandenburg, archbishop of Mainz and Magdeburg (Instructio summaria preamble and first and fourth graces (Kidd no. 6, pp. 13–16)) (Luther, Letters, to Albert of Mainz, 31 October 1517). Albert's instruction to the preachers offered full remission of sins and of the pains of purgatory to those who were contrite, had confessed, prayed in seven churches and gave according to their rank. For souls already in purgatory it offered full remission by way of intercession, and for this the giver need not be contrite or have confessed (Instructio summaria preamble and first and fourth graces (Kidd no. 6, pp. 13–16)). The teaching behind such grants had been stated

by Pope Clement VI in 1343: the merits of Christ, with those of Mary and the elect, form a treasure that the popes dispense to the penitent for the remission of temporal punishment (Clement VI, Unigenitus Kidd no. 1, pp. 1–2).

Among the preachers was the Dominican Johann Tetzel, whom Luther later called the originator of the affair (Luther, Preface to the Latin Writings (1545) on the years 1517–1519). One of Tetzel's sample sermons has dead parents cry out to their children that a small alms would free them from their torments (Tetzel, Sample Sermons second sermon (Kidd no. 8, p. 18)).

On 31 October 1517 Martin Luther, who lectured on theology at Wittenberg (Luther, Ninety-Five Theses heading), wrote to Albert (Luther, Letters, to Albert of Mainz, 31 October 1517). He had not heard the preachers himself, he said, but grieved at what the people believed: that a letter of indulgence made them sure of salvation, and that souls flew out of purgatory as soon as the money fell into the chest (Luther, Letters, to Albert of Mainz, 31 October 1517). He asked the archbishop to withdraw the instruction, and he enclosed his own "Disputations" (Luther, Letters, to Albert of Mainz, 31 October 1517).

These were ninety-five theses in Latin, announced for debate at Wittenberg (Luther, Ninety-Five Theses heading). The first says that Christ, in calling for repentance, "willed that the whole life of believers should be repentance" (Luther, Ninety-Five Theses thesis 1). The pope, Luther argues, can remit only penalties imposed by his own authority or by the canons (Luther, Ninety-Five Theses thesis 5). Those who say that the soul flies out when the penny rings in the box "preach man" (Luther, Ninety-Five Theses thesis 27). Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon (Luther, Ninety-Five Theses thesis 36), and the true treasure of the church is the gospel (Luther, Ninety-Five Theses thesis 62). The theses do not reject indulgences or the pope: they curse whoever speaks against the truth of apostolic pardons and bless whoever guards against the licence of the preachers (Luther, Ninety-Five Theses theses 71–72).

Whether Luther posted the theses in public that day is not certain. His letter to Albert does not speak of it (Luther, Letters, to Albert of Mainz, 31 October 1517). In 1545 he recalled that he wrote to the archbishop and to his own bishop and, when they ignored him, published the theses (Luther, Preface to the Latin

Writings (1545) on the years 1517–1519). Philip Melanchthon wrote in 1546 that Luther affixed them to the church next to the castle at Wittenberg on the day before All Saints (Melanchthon, Life of Luther part 1).

Luther recalled that he was soon denounced to the pope and ordered to Rome (Luther, Preface to the Latin Writings (1545) on the years 1517–1519). What followed is told under Luther Is Excommunicated and Outlawed at Worms.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Luther's letter to Archbishop Albert is dated from Wittenberg on the vigil of All Saints 1517, that is 31 October, and says that the theses are enclosed (Luther, Letters, to Albert of Mainz, 31 October 1517). This fixes the day on which he sent them.

That he also posted them on the Castle Church that day rests on Melanchthon's statement of 1546 (Melanchthon, Life of Luther part 1); Melanchthon came to Wittenberg only in 1518 (Luther, Preface to the Latin Writings (1545) on the years 1517–1519). Erwin Iserloh, *The Theses Were Not Posted* (1968), argued that no posting took place. Volker Leppin and Timothy J. Wengert, "Sources for and against the Posting of the Ninety-Five Theses", *Lutheran Quarterly* 29 (2015), pp. 373–398, set out the evidence, including a note by Luther's assistant Georg Rörer; one author argues for the posting and the other against it, and together they call the question unresolvable.

Primary sources

Instructio summaria (Summary Instruction for the Indulgence Commissaries)
Issued in the name of Albert of Brandenburg, archbishop of Mainz · c. 1517
preamble and first and fourth graces (Kidd no. 6, pp. 13–16)

Letters Martin Luther · 1507–1546
to Albert of Mainz, 31 October 1517

Unigenitus Dei Filius Pope Clement VI · 27 January 1343
Kidd no. 1, pp. 1–2

Preface to the Complete Edition of the Latin Writings Martin Luther · 1545
on the years 1517–1519

Sample Sermons for Parish Priests Johann Tetzel · c. 1517
second sermon (Kidd no. 8, p. 18)

The Ninety-Five Theses Martin Luther · 1517
heading; thesis 1; thesis 5; thesis 27; thesis 36; thesis 62; theses 71–72

History of the Life and Acts of Martin Luther Philip Melanchthon · 1546
part 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Wittenberg
Who Martin Luther, Johann Tetzel, Albert of Brandenburg, Leo X
Threads Reform and Reformation, Papacy and Church Order

In context

GROWS OUT OF

The Council of Constance and the Burning of Jan Hus 1414–1418 959
Erasmus Publishes the Greek New Testament 1516 1003
The Hussites and the Compacts of Basel 1419–1436 964

LEADS TO

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012
Zwingli and the Reformation in Zurich 29 January 1523 1021
Lutherans and Catholics Agree on Justification 31 October 1999 1474
Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

REFORM AND REFORMATION

Erasmus Publishes the Greek New Testament Before · 1516 1003
Luther Is Excommunicated and Outlawed at Worms After · 1520–1521 1012

PAPACY AND CHURCH ORDER

The Council of Florence Proclaims Reunion Before · 6 July 1439 974
Luther Is Excommunicated and Outlawed at Worms After · 1520–1521 1012

← Erasmus Publishes the Greek New Testament Earlier · 1516
→ Luther Is Excommunicated and Outlawed at Worms Later · 1520–1521

THE REFORMATION

Luther Is Excommunicated and Outlawed at Worms

1520–1521 · Firm date

Leo X condemns forty-one of Luther's propositions in 1520 and excommunicates him in January 1521. Before Charles V at Worms that April, Luther refuses to retract unless convinced by Scripture or evident reason. An imperial edict outlaws him, and he is hidden in a Saxon castle.



In 1520 Martin Luther published three books that set out his case. *To the Christian Nobility* asked the emperor and the lay rulers to reform the church and denied that only the pope may interpret Scripture or call a council (Luther, To the Christian Nobility part 1, the three walls). *The Babylonian Captivity of the Church* denied that there are seven sacraments (Luther, Babylonian Captivity Works of Martin Luther 2, p. 177). *The Freedom of a Christian* taught that faith alone justifies (Luther, Freedom of a Christian opening of the treatise).

The bull *Exsurge Domine* of Pope Leo X was not an answer to these books: B. J. Kidd's collection dates it 15 June 1520 (Leo X, Exsurge Domine editor's heading

in Kidd, no. 38, p. 74), eight days before Luther signed the dedication of the first of them (Luther, To the Christian Nobility dedication to Nicholas von Amsdorf, date). It condemned forty-one propositions taken from Luther's writings, among them that the treasure from which the pope grants indulgences is not the merits of Christ and the saints, that the Roman pontiff is not by Christ's institution his vicar over all churches, and that purgatory cannot be proved from canonical Scripture (Leo X, Exsurge Domine propositions 17, 25 and 37). From such errors, the bull says, it would follow that the church, which the Holy Spirit guides, has always erred, against Christ's promise to be with his disciples to the end of the world. It ordered Luther's books burned, said that he had refused a summons and a safe-conduct, and gave him sixty days to recant (Leo X, Exsurge Domine sections after the forty-one propositions).

On 10 December 1520 Luther burned the bull at Wittenberg with the books of canon law (Luther, Letters, to Georg Spalatin, 10 December 1520). On 3 January 1521 a second bull, dated at St Peter's in Rome, declared him a heretic and excommunicated him and all who followed or protected him (Leo X, Decet Romanum Pontificem sections II–III and date).

The emperor Charles V summoned Luther under safe-conduct to the diet at Worms (Luther, Letters, to Charles V, 28 April 1521). On 18 April 1521, asked again whether he would retract his books, Luther answered that unless he was convinced by the testimony of Scripture or by evident reason, since he did not trust popes or councils alone, his conscience was captive to the word of God, and he could not and would not retract anything (Acts of Luther at Worms hearing of 18 April (Kidd no. 42, pp. 82–85)). In the text edited from the manuscripts and first prints the speech ends *Gott helf mir. Amen*, "God help me. Amen." The words *Ich kan nicht anderst, hie stehe ich*, "I cannot do otherwise, here I stand", stand in only two prints, both from one Wittenberg press, and the editor judged them an addition (Acts of Luther at Worms close of the speech, with the editor's note (Reichstagsakten 2, pp. 555–556)).

The next day Charles told the estates that a single monk, "led astray by private judgement", had set himself against the faith held by all Christians for a thousand years, and that he would hear him no more (Charles V, Declaration of 19 April 1521 Kidd no. 43, pp. 85–86). The Edict of Worms declared Luther cut off from

the church and a manifest heretic, forbade anyone to house, feed or help him, and ordered his arrest and the burning of his books (Edict of Worms §§ 26–31 and 37 (Kidd no. 45, pp. 87–89)).

On 12 May Luther described how he had been "snatched" from his companions and brought by night to a castle (Luther, Letters, to Nicholas Amsdorf, 12 May 1521); the editors of his letters identify it as the Wartburg. He later told the elector Frederick the Wise of Saxony that he had hidden for a year in obedience to him (Luther, Letters, to Elector Frederick, 5 March 1522).

See Luther Translates the Bible into German and the Protestation at Speyer.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The second bull is dated 3 January 1521 (Leo X, Decet Romanum Pontificem sections II–III and date). The record of the hearings places them on 17 and 18 April 1521 (Acts of Luther at Worms hearing of 18 April (Kidd no. 42, pp. 82–85)), and the emperor's declaration followed on the 19th (Charles V, Declaration of 19 April 1521 Kidd no. 43, pp. 85–86). B. J. Kidd's collection dates the first bull 15 June 1520 (Leo X, Exsurge Domine editor's heading in Kidd, no. 38, p. 74) and the edict 26 May 1521 (Edict of Worms §§ 26–31 and 37 (Kidd no. 45, pp. 87–89)). Luther's letters fix the burning of the bull on 10 December 1520 (Luther, Letters, to Georg Spalatin, 10 December 1520) and his arrival at the castle before 12 May 1521 (Luther, Letters, to Nicholas Amsdorf, 12 May 1521); the editors of the letters, Preserved Smith and Charles M. Jacobs (*Luther's Correspondence*, vol. 2, 1918), identify the castle as the Wartburg.

Primary sources

To the Christian Nobility of the German Nation Martin Luther · 1520
part 1, the three walls; dedication to Nicholas von Amsdorf, date

The Babylonian Captivity of the Church Martin Luther · 1520
Works of Martin Luther 2, p. 177

The Freedom of a Christian Martin Luther · 1520
opening of the treatise

Exsurge Domine Pope Leo X · 15 June 1520
editor's heading in Kidd, no. 38, p. 74; propositions 17, 25 and 37; sections after the forty-one propositions

Letters Martin Luther · 1507–1546
to Georg Spalatin, 10 December 1520; to Charles V, 28 April 1521; to Nicholas Amsdorf, 12 May 1521; to Elector Frederick, 5 March 1522

Decet Romanum Pontificem Pope Leo X · 3 January 1521
sections II–III and date

Acts and Deeds of Dr Martin Luther at the Diet of Worms 1521
hearing of 18 April (Kidd no. 42, pp. 82–85); close of the speech, with the editor's note (Reichstagsakten 2, pp. 555–556)

Declaration on Luther, 19 April 1521 Emperor Charles V · 19 April 1521
Kidd no. 43, pp. 85–86

Edict of Worms Issued in the name of Emperor Charles V · May 1521
§§ 26–31 and 37 (Kidd no. 45, pp. 87–89)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Worms, Wittenberg, Rome
Who Martin Luther, Charles V, Leo X, Frederick the Wise
Threads Reform and Reformation, Church and State, Papacy and Church Order

In context

GROWS OUT OF

Luther's Ninety-five Theses 31 October 1517 1007

LEADS TO

Luther Translates the Bible into German 1522–1534 1017
The German Peasants' War 1524–1525 1025
The Protestation at Speyer 19 April 1529 1038
England Breaks with Rome 1534 1055
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REFORM AND REFORMATION

Luther's Ninety-five Theses Before · 31 October 1517 1007

Luther Translates the Bible into German After · 1522–1534 1017

CHURCH AND STATE

Christianity Crosses the Atlantic Before · 1493 996

Zwingli and the Reformation in Zurich After · 29 January 1523 1021

PAPACY AND CHURCH ORDER

Luther's Ninety-five Theses Before · 31 October 1517 1007

England Breaks with Rome After · 1534 1055

← Luther's Ninety-five Theses Earlier · 31 October 1517
→ Luther Translates the Bible into German Later · 1522–1534

THE REFORMATION

Luther Translates the Bible into German

1522–1534 · Firm date

In hiding over the winter of 1521–22, Luther translates the New Testament into German; it is printed at Wittenberg in September 1522. The Old Testament follows in parts, and the complete Bible appears in 1534.



In December 1521 Martin Luther, writing from the castle where he was hidden after the events told under Luther Is Excommunicated and Outlawed at Worms, told a friend that he would translate the New Testament into German, “a thing which my friends demand”, and wished that every town had its own interpreter (Luther, Letters, to John Lang, 18 December 1521). By the end of March 1522 he was back in Wittenberg and reported that he had translated the whole New Testament in his “Patmos” and that he and Philip Melanchthon had begun to polish it. He asked for plain words, not those of the court (Luther, Letters, to Georg Spalatin, 30 March 1522).

About 20 September 1522 Luther sent finished copies to the Saxon court, lacking only the preface to Romans (Luther, Letters, to Georg Spalatin, about 20 September 1522). The book, *Das Newe Testament Deutzsch*, was printed at Wittenberg by Melchior Lotter, with woodcuts by Lucas Cranach in the Revelation (Luther, September Testament (1522) library record of the copy).

Luther's prefaces told readers how to read. In 1522 he called John's Gospel, Paul's letters and 1 Peter the kernel of the New Testament and wrote that beside them the letter of James was an "epistle of straw", having nothing of the gospel about it; the passage stood only in the edition of 1522 (Luther, Prefaces to the Bible preface to the New Testament, 1522 (Works 6, pp. 443–444)). He set Hebrews, James, Jude and Revelation apart from what he called the chief books, and he did not think James the work of an apostle (Luther, Prefaces to the Bible prefaces to Hebrews and to James and Jude (Works 6, pp. 476–478)).

The Old Testament followed in parts. In November 1522 Luther was "only in Leviticus" and planned to publish the books of Moses first, then the histories, then the prophets (Luther, Letters, to Georg Spalatin, 3 November 1522). In December 1523 the second part was finished and he was at work on the third, which he called the hardest and longest (Luther, Letters, to Nicholas Hausmann, 4 December 1523). In January 1530 he was about to return to the prophets (Luther, Letters, to Nicholas Hausmann, 3 January 1530). The complete Bible, *Biblia, das ist, die gantze Heilige Schrifft Deudsch*, was printed at Wittenberg by Hans Lufft in 1534 (Luther Bible (1534) museum record of the copy).

In 1530 Luther defended his method in an open letter. Critics objected that he had written "by faith alone" in Romans 3, though the word "alone" is not in Paul's text. He granted that it is in neither the Greek nor the Latin and argued that German idiom and Paul's meaning both require it. A translator, he wrote, must ask "the mother in the home, the children on the street, the common person in the market" how they speak. He recalled that he, Philip and Aurogallus had sometimes spent four days on three lines of Job (Luther, On Translating on Romans 3).

The Roman church gave its own ruling on these questions at the Council of Trent. In 1546 the council declared that the old Latin Vulgate was to be held as authentic in public lectures, disputations, sermons and expositions, and that no

one might, in matters of faith and morals, interpret Scripture against the sense held by the church (Council of Trent Session 4, decree on the edition and use of the sacred books).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Luther's letters date the work: the plan in December 1521 (Luther, Letters, to John Lang, 18 December 1521), the finished draft of the New Testament by 30 March 1522 (Luther, Letters, to Georg Spalatin, 30 March 1522), and printed copies about 20 September 1522 (Luther, Letters, to Georg Spalatin, about 20 September 1522); the day of that last letter is fixed by its editors, Preserved Smith and Charles M. Jacobs (*Luther's Correspondence*, vol. 2, 1918), from the publication of the book. The complete Bible carries the year 1534 on its title page (Luther Bible (1534) museum record of the copy).

Primary sources

Letters Martin Luther · 1507–1546
to John Lang, 18 December 1521; to Georg Spalatin, 30 March 1522; to Georg Spalatin, about 20 September 1522; to Georg Spalatin, 3 November 1522; to Nicholas Hausmann, 4 December 1523; to Nicholas Hausmann, 3 January 1530

Das Newe Testament Deutzsch (the September Testament, 1522) Translated by Martin Luther · Printed at Wittenberg, September 1522
library record of the copy

Prefaces to the Books of the Bible Martin Luther · 1522–1545
preface to the New Testament, 1522 (Works 6, pp. 443–444); prefaces to Hebrews and to James and Jude (Works 6, pp. 476–478)

Biblia, das ist, die gantze Heilige Schrifft Deudsch (1534) Translated by Martin Luther and his colleagues at Wittenberg · Printed at Wittenberg, 1534
museum record of the copy

An Open Letter on Translating Martin Luther · 8 September 1530
on Romans 3

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 4, decree on the edition and use of the sacred books

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About this event

Where Wartburg, Wittenberg
Who Martin Luther, Philip Melanchthon
Threads Scripture and Canon, Reform and Reformation

In context

GROWS OUT OF

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Erasmus Publishes the Greek New Testament 1516 1003

LEADS TO

Tyndale's English New Testament 1526 1034

SCRIPTURE AND CANON

Erasmus Publishes the Greek New Testament Before · 1516 1003

Tyndale's English New Testament After · 1526 1034

REFORM AND REFORMATION

Luther Is Excommunicated and Outlawed at Worms Before · 1520–1521 1012

Zwingli and the Reformation in Zurich After · 29 January 1523 1021

← Luther Is Excommunicated and Outlawed at Worms Earlier · 1520–1521
→ Zwingli and the Reformation in Zurich Later · 29 January 1523

THE REFORMATION

Zwingli and the Reformation in Zurich

29 January 1523 · Firm date

Zwingli, preacher at Zurich's Great Minster, defends his teaching in sixty-seven articles before the city council on 29 January 1523. The council rules that he is to go on preaching, and by Easter 1525 it has abolished the mass in the city.



Huldrych Zwingli was canon and preacher at the Great Minster of Zurich (Acts of the First Zurich Disputation decree of 29 January 1523 (Selected Works, pp. 92–94)). He wrote in 1522 that three years earlier he had begun by preaching through the whole Gospel of Matthew, then Acts and letters of Paul and Peter, and that when he began he had not yet heard the name of those whose follower he was now said to be (Zwingli, Archeteles Latin Works 1, pp. 238–239).

In Lent 1522 a witness told the council that sausages had been cut up and eaten in the house of a printer on Ash Wednesday, and that Zwingli was present and did not eat (Zurich council records inquiry of March 1522 (Kidd no. 171, pp.

390–391)). Zwingli then published a tract which argued from Scripture that "according to divine law no kind of food is forbidden to man at any time" (Zwingli, On the Choice of Foods Latin Works 1, p. 110).

On 3 January 1523 the burgomaster and councils summoned the clergy of their territory to appear on 29 January and argue, in German and from Scripture, the matters in dispute, and they invited the bishop of Constance to send representatives (Acts of the First Zurich Disputation the council's mandate and the opening (Selected Works, pp. 43–45)). For the day Zwingli issued sixty-seven articles, which he offered to defend from Scripture and from Scripture only (Zwingli, Sixty-seven Articles preamble). They say that the gospel does not depend on the approval of the church, that Christ is the only way to salvation and the only eternal high priest, that the mass is not a sacrifice but a remembrance of Christ's one sacrifice and an assurance of the salvation he has given, that Christians may eat any food at any time, that marriage is permitted to all, and that Scripture knows nothing of a purgatory after this life (Zwingli, Sixty-seven Articles articles 1, 3, 17, 18, 24, 28 and 57).

More than six hundred people gathered in the town hall (Acts of the First Zurich Disputation the council's mandate and the opening (Selected Works, pp. 43–45)). The bishop's vicar general, Johann Faber, declined to debate old customs there. Such matters, he said, belonged before a general council or the universities, because changes made at Zurich would not be accepted by Christians elsewhere (Acts of the First Zurich Disputation speech of Johann Faber (Selected Works, pp. 50–52)). That afternoon the council decreed that, since no one had refuted Zwingli from Scripture, he should continue to preach the gospel as before, and that the other clergy should preach nothing they could not defend from Scripture (Acts of the First Zurich Disputation decree of 29 January 1523 (Selected Works, pp. 92–94)).

The council went on by stages. After a second disputation, a mandate of 27 October 1523 left images and the mass as they were for the time being (Zurich council records mandate of 27 October 1523 (Kidd no. 198, p. 438)). The Zurich chronicler Heinrich Bullinger reports that in June 1524 the council had the shrines of the martyrs Felix and Regula removed from the Great Minster and stopped the playing of organs (Zurich council records Egli no. 547, from

Bullinger (Kidd no. 203, pp. 442–443)). On 12 April 1525 it ordered that no mass be said any more and that the Lord's Supper be held according to a printed order; a chronicler notes that the majority was small (Zurich council records Egli no. 684, 12 April 1525 (p. 306; English extract in Kidd no. 205)).

Some of those who had followed Zwingli soon broke with him and with the council; see the First Anabaptists.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The council's summons is dated 3 January 1523 and names 29 January as the day of the hearing; its decree bears the same date (Acts of the First Zurich Disputation the council's mandate and the opening (Selected Works, pp. 43–45)) (Acts of the First Zurich Disputation decree of 29 January 1523 (Selected Works, pp. 92–94)). The entry is placed at that day. The other steps are dated by the council's records: the mandate on images and the mass on 27 October 1523 (Zurich council records mandate of 27 October 1523 (Kidd no. 198, p. 438)) and the end of the mass on 12 April 1525 (Zurich council records Egli no. 684, 12 April 1525 (p. 306; English extract in Kidd no. 205)).

Primary sources

Acts of the First Zurich Disputation Erhard Hegenwald · 1523
decree of 29 January 1523 (Selected Works, pp. 92–94); the council's mandate and the opening (Selected Works, pp. 43–45); speech of Johann Faber (Selected Works, pp. 50–52)

Archeteles Huldrych Zwingli · 22–23 August 1522
Latin Works 1, pp. 238–239

Records of the Zurich Council on the Reformation, 1519–1533 1519–1533
inquiry of March 1522 (Kidd no. 171, pp. 390–391); mandate of 27 October 1523 (Kidd no. 198, p. 438); Egli no. 547, from Bullinger (Kidd no. 203, pp. 442–443); Egli no. 684, 12 April 1525 (p. 306; English extract in Kidd no. 205)

Concerning Choice and Liberty Respecting Food Huldrych Zwingli · 16 April 1522
Latin Works 1, p. 110

The Sixty-seven Articles Huldrych Zwingli · January 1523
preamble; articles 1, 3, 17, 18, 24, 28 and 57

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Zurich
Who Huldrych Zwingli
Threads Reform and Reformation, Church and State

In context

GROWS OUT OF

Luther's Ninety-five Theses 31 October 1517 1007
Erasmus Publishes the Greek New Testament 1516 1003

LEADS TO

The First Anabaptists 21 January 1525 1029
Luther and Zwingli Meet at Marburg 1 October 1529 1042
Calvin's Institutes and the Reform of Geneva 1536–1541 1059

REFORM AND REFORMATION

Luther Translates the Bible into German Before · 1522–1534 1017
The German Peasants' War After · 1524–1525 1025

CHURCH AND STATE

Luther Is Excommunicated and Outlawed at Worms Before · 1520–1521 1012
The German Peasants' War After · 1524–1525 1025

← Luther Translates the Bible into German Earlier · 1522–1534
→ The German Peasants' War Later · 1524–1525

THE REFORMATION

The German Peasants' War

1524–1525 · Firm date

In 1525 peasants in Swabia, Franconia and Thuringia rise, arguing their demands from the gospel in twelve printed articles. Luther first blames lords and peasants alike, then urges the rulers to strike the rebels down. Thomas Müntzer is taken at Frankenhausen in May.



Early in 1525 a pamphlet of twelve articles was printed in the name of the peasants. Its preface denies that the gospel is the cause of revolt. The articles ask that each community may choose and dismiss its own pastor, that the tithe of grain support the pastor and the poor, and that serfdom end, "considering that Christ has delivered and redeemed us all". They ask for game, fish, wood and common land to be free again, and the last offers to withdraw any article shown to be against the word of God. Modern editors attribute the text to Sebastian Lotzer, a furrier at Memmingen in Swabia (Twelve Articles preface and articles 1–5, 10 and 12, with the editors' abstract).

In July 1524 the preacher Thomas Müntzer had told the dukes of Saxony that the sword was given to rulers to wipe out the godless, and that if they would not use it, it would be taken from them (Müntzer, Sermon to the Princes title and closing sections).

Martin Luther answered the articles in his *Admonition to Peace*. He told the princes and bishops that they had no one but themselves to thank for the rising, because they flayed and robbed their subjects (Luther, Admonition to Peace to the princes and lords (Works 4, pp. 220–221)). He told the peasants that they bore God's name in vain, since Christians suffer wrong and do not fight for themselves (Luther, Admonition to Peace to the peasants (Works 4, pp. 225–226 and 233)), and that the demand to end serfdom turned Christian freedom into a bodily thing (Luther, Admonition to Peace on the third article (Works 4, p. 240)). Both sides were in the wrong, he wrote, and nobles and town councillors should be chosen to settle the matter (Luther, Admonition to Peace admonition to both (Works 4, p. 244)).

In May, with the rising spreading, Luther published *Against the Robbing and Murdering Hordes of Peasants*. The peasants, it says, have broken their oaths, robbed and rebelled, and covered it all with the gospel. A rebel is outside the law, and anyone who can should strike him down, secretly or openly, as one must kill a "mad dog" (Luther, Against the Robbing and Murdering Hordes Works 4, pp. 248–249). A Christian ruler should first pray and offer terms and then use the sword; whoever dies on the rulers' side may be a martyr, and Luther urges: "Stab, smite, slay" (Luther, Against the Robbing and Murdering Hordes Works 4, pp. 251–253).

In the middle of May Müntzer was captured with the rebel army at Frankenhausen; a confession taken from him was printed with the date 16 May 1525, and the library that holds the pamphlet describes it as obtained under torture (Müntzer, Confession title of the pamphlet, with the library's description). On 23 May Luther wrote that it was pitiful to be so cruel to "the poor people", but that God willed it, so that fear might restrain them (Luther, Letters, to John Rühel, 23 May 1525). A week later he wrote that it was better for all the peasants to be killed than for the princes and magistrates to perish, and he reported that he

was now being called a toady of princes (Luther, Letters, to Nicholas Amsdorf, 30 May 1525).

Luther did not withdraw what he had written. "It is enough that my conscience is clear before God," he told a friend who passed on the criticism (Luther, Letters, to John Rühel, 30 May 1525).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Müntzer's sermon is dated 13 July 1524 (Müntzer, Sermon to the Princes title and closing sections). The Twelve Articles carry no date; the editors of the text cited place their drafting between 27 February and 1 March 1525 (Twelve Articles preface and articles 1–5, 10 and 12, with the editors' abstract). C. M. Jacobs, in *Works of Martin Luther*, vol. 4 (1931), says that Luther received the articles shortly before 16 April 1525, that the *Admonition* appeared early in May, and that the tract against the peasants was written about 4 May and published before the middle of the month. Müntzer's printed confession is dated the Tuesday after Cantate, 16 May 1525 (Müntzer, Confession title of the pamphlet, with the library's description). B. J. Kidd, *Documents Illustrative of the Continental Reformation* (1911), p. 170, dates the battle of Frankenhausen 15 May, and Preserved Smith and Charles M. Jacobs, *Luther's Correspondence*, vol. 2 (1918), p. 318, give 27 May for Müntzer's execution at Mühlhausen.

Primary sources

The Twelve Articles of the Peasants Early 1525
preface and articles 1–5, 10 and 12, with the editors' abstract

Sermon to the Princes (Exposition of the Second Chapter of Daniel) Thomas Müntzer · 13 July 1524
title and closing sections

Admonition to Peace: A Reply to the Twelve Articles of the Peasants in Swabia Martin Luther · April–May 1525
to the princes and lords (Works 4, pp. 220–221); to the peasants (Works 4, pp. 225–226 and 233); on the third article (Works 4, p. 240); admonition to both (Works 4, p. 244)

Against the Robbing and Murdering Hordes of Peasants Martin Luther · May 1525
Works 4, pp. 248–249; Works 4, pp. 251–253

Confession of Thomas Müntzer (1525) Thomas Müntzer, as recorded by his interrogators · 16 May 1525
title of the pamphlet, with the library's description

Letters Martin Luther · 1507–1546
to John Rühel, 23 May 1525; to Nicholas Amsdorf, 30 May 1525; to John Rühel, 30 May 1525

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About this event

Where Memmingen, Frankenhausen
Who Thomas Müntzer, Martin Luther
Threads Church and State, Reform and Reformation

In context

GROWS OUT OF

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

CHURCH AND STATE

Zwingli and the Reformation in Zurich Before · 29 January 1523 1021

The First Anabaptists After · 21 January 1525 1029

REFORM AND REFORMATION

Zwingli and the Reformation in Zurich Before · 29 January 1523 1021

The First Anabaptists After · 21 January 1525 1029

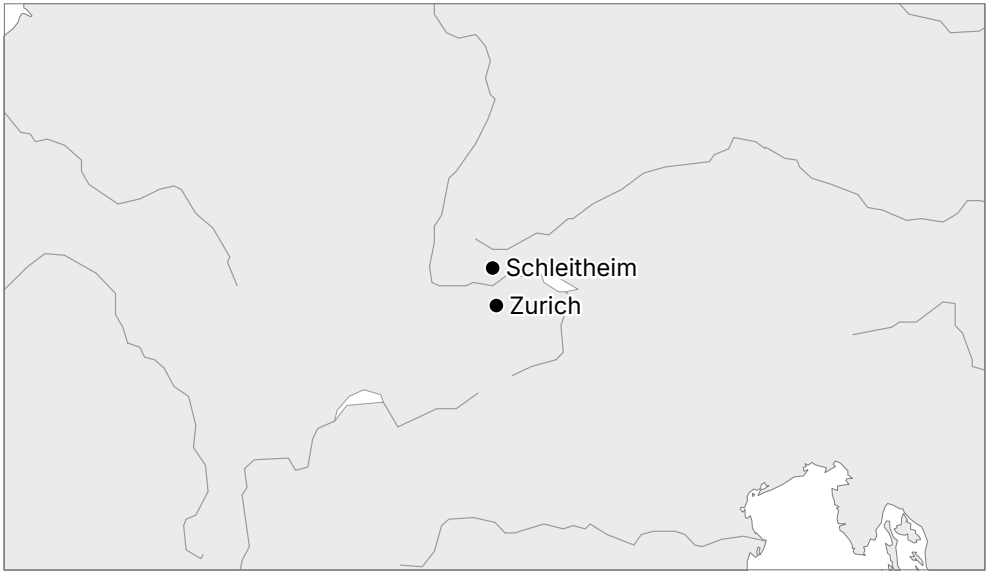
← Zwingli and the Reformation in Zurich Earlier · 29 January 1523
→ The First Anabaptists Later · 21 January 1525

THE REFORMATION

The First Anabaptists

21 January 1525 · Firm date

In January 1525 former followers of Zwingli at Zurich begin to baptise adults on confession of faith. The council answers with banishment and, from 1526, with death by drowning; Felix Manz is drowned in 1527. The Schleitheim articles of that year state what they believed.



In September 1524 Conrad Grebel, Felix Manz and four companions at Zurich wrote to Thomas Müntzer. They wanted the Lord's Supper kept with ordinary bread and the words of Scripture only, called the baptism of infants senseless and contrary to all Scripture, and held that the gospel and those who follow it are not to be protected with the sword (Grebel, Letter to Müntzer 5 September 1524).

The council of Zurich held a disputation and on 18 January 1525 ordered all unbaptised children to be baptised within a week, on pain of banishment. On 21 January it forbade Grebel and Manz to dispute further and expelled four of their

associates (Zurich council records mandates of 18 and 21 January 1525 (Egli nos. 621–624; Kidd no. 211, pp. 453–454)).

The chronicle of the Hutterian Brethren, written later, tells what the group did. Grebel, Manz and George Blaurock, a priest from Chur, were together with others. After prayer Blaurock stood up and asked Grebel to baptise him with true Christian baptism on his faith; Grebel did so, there being no ordained minister for such a work; and the others then asked Blaurock to baptise them (Hutterite Chronicle pp. 34–35). Within three weeks the council was questioning villagers of Zollikon whom Manz and Blaurock had baptised (Zurich council records hearing of early February 1525 (Egli no. 636; Kidd no. 212, p. 454)).

On 7 March 1526 the council decreed that anyone who baptised another would be "drowned without mercy" (Zurich council records mandate of 7 March 1526 (Egli no. 936; Kidd no. 213, p. 455)). Huldrych Zwingli reported the decision to a friend that day. He would not have wished reborn Christianity to begin with such examples, he wrote, but God had once struck down Ananias to forestall greater evils (Zwingli, Letters, to Vadian, 7 March 1526 (Kidd no. 213, pp. 455–456)). On 5 January 1527 the court sentenced Manz, who had baptised again after swearing to stop, to be bound, taken out in a boat and thrown into the water to die (Zurich council records sentence of 5 January 1527 (Egli no. 1109, pp. 529–530)). The same day Blaurock was whipped through the city and banished, on pain of drowning if he returned (Zurich council records sentence of 5 January 1527 (Egli no. 1110, pp. 530–531)).

On 24 February 1527 a meeting at Schleitheim agreed seven articles. Baptism is for those who have learned repentance and believe, which excludes all infant baptism. The sword is ordained by God outside the "perfection of Christ" and belongs to the worldly magistrates; within that perfection only the ban is used. Christians are not to swear at all (Schleitheim Confession articles 1, 6 and 7 and closing date, with the editors' abstract). Their drafting is attributed to Michael Sattler (Schleitheim Confession articles 1, 6 and 7 and closing date, with the editors' abstract). That May he was tried on charges brought in the name of the emperor's governor: breaking the imperial mandate, denying that the body and blood of Christ are present in the sacrament, rejecting infant baptism and oaths, and saying that the Turks should not be resisted. His tongue was cut out, his body

was torn with hot tongs and he was burned; his wife was drowned a few days later (Martyrs Mirror pp. 416–418). Blaurock was burned near Klausen in Tyrol in 1529 (Martyrs Mirror p. 430).

The other reformers rejected this teaching: at Marburg in 1529 Luther and Zwingli signed together that infant baptism is right and that a Christian may hold civil authority (Marburg Articles articles 12 and 14).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The year is fixed by the council's mandates of 18 and 21 January 1525 (Zurich council records mandates of 18 and 21 January 1525 (Egli nos. 621–624; Kidd no. 211, pp. 453–454)) and by the hearing of the first people baptised, held within three weeks (Zurich council records hearing of early February 1525 (Egli no. 636; Kidd no. 212, p. 454)). No source read for this entry names the day of the first baptism: the Hutterite chronicle gives none (Hutterite Chronicle pp. 34–35). Fritz Blanke, *Brothers in Christ* (1961; German original 1955), places it on the evening of 21 January 1525, the day of the council's second mandate, and the entry follows him.

The *Martyrs Mirror* puts the death of Manz in 1526; the court's sentence is dated the Saturday before Epiphany 1527, that is 5 January (Zurich council records sentence of 5 January 1527 (Egli no. 1109, pp. 529–530)). The Schleitheim articles are dated St Matthias's day 1527, 24 February (Schleitheim Confession articles 1, 6 and 7 and closing date, with the editors' abstract). The *Martyrs Mirror* dates Sattler's execution 21 May 1527 (Martyrs Mirror pp. 416–418).

Primary sources

Letter to Thomas Müntzer Conrad Grebel and his companions · 5 September 1524
5 September 1524

Records of the Zurich Council on the Reformation, 1519–1533 1519–1533
mandates of 18 and 21 January 1525 (Egli nos. 621–624; Kidd no. 211, pp. 453–454); hearing of early February 1525 (Egli no. 636; Kidd no. 212, p. 454); mandate of 7 March 1526 (Egli no. 936; Kidd no. 213, p. 455); sentence of 5 January 1527 (Egli no. 1109, pp. 529–530); sentence of 5 January 1527 (Egli no. 1110, pp. 530–531)

The Chronicle of the Hutterian Brethren Begun by Kaspar Braitmichel and continued by others · Begun in the sixteenth century; carried down to 1665
pp. 34–35

Letters Huldrych Zwingli · The letters cited date from 1526 and 1529
to Vadian, 7 March 1526 (Kidd no. 213, pp. 455–456)

The Schleitheim Confession (Brotherly Union) Swiss Brethren assembled at Schleitheim; drafted by Michael Sattler · 24 February 1527
articles 1, 6 and 7 and closing date, with the editors' abstract

Martyrs Mirror Thieleman J. van Braght · 1660
pp. 416–418; p. 430

The Marburg Articles Drafted by Martin Luther; signed by ten theologians · October 1529
articles 12 and 14

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About this event

Where Zurich, Schleitheim
Who Conrad Grebel, Felix Manz, George Blaurock, Michael Sattler
Threads Reform and Reformation, Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

Zwingli and the Reformation in Zurich 29 January 1523 1021

LEADS TO

The First Baptist Congregations 1609 1146

REFORM AND REFORMATION

The German Peasants' War Before · 1524–1525 1025
The Protestation at Speyer After · 19 April 1529 1038

PERSECUTION AND MARTYRDOM

The Spanish Inquisition and the Expulsion of the Jews Before · 1478–1492 987
Tyndale's English New Testament After · 1526 1034

CHURCH AND STATE

The German Peasants' War Before · 1524–1525 1025

The Protestation at Speyer After · 19 April 1529 1038

← The German Peasants' War Earlier · 1524–1525
→ Tyndale's English New Testament Later · 1526

THE REFORMATION

Tyndale's English New Testament

1526 · Firm date

William Tyndale, unable to work in England, has his English New Testament printed at Worms in 1526. The bishop of London bans it and Thomas More writes against it. Tyndale is strangled and burned at Vilvoorde in 1536.



John Foxe tells that William Tyndale, disputing with a learned man who set the pope's laws above God's, answered that if God spared his life he would cause "a boy that driveth the plough" to know more of Scripture than his opponent did (Foxe, Acts and Monuments vol. 5, p. 117 (Cattley)). Refused a place in the household of Cuthbert Tunstall, bishop of London, he concluded, Foxe continues, that there was no place to translate the New Testament "in all England", and left for Germany (Foxe, Acts and Monuments vol. 5, pp. 117–118 (Cattley)).

A first printing was begun at Cologne. Its surviving sheets open with a prologue: "I have here translated, brethren and sisters, most dear and tenderly beloved

in Christ, the New Testament, for your spiritual edifying, consolation, and solace" (Tyndale, Cologne New Testament (1525) opening of the prologue (Parker Society edition, p. 7, note)). Johannes Cochlaeus, an opponent of Luther then living in Cologne, wrote years later that he learned of the work from the printers, that the city's senate stopped it at his prompting, and that the two Englishmen fled up the Rhine to Worms with the printed sheets (Cochlaeus, Commentaria under the year 1526 (Arber, pp. 22–24)).

The complete New Testament came out as a small book naming neither place nor printer; the library at Stuttgart, which holds the one copy with its title page, assigns it to the press of Peter Schöffer at Worms in 1526 (Tyndale, New Testament (1526) the Stuttgart library's description of its copy). On 11 August 1526 Georg Spalatin noted a report that six thousand copies of the New Testament in English had been printed at Worms (Spalatin, Diary 11 August 1526 (Arber, pp. 25–26)). In an address to the reader at the end, Tyndale says that he "had no man to counterfeit", no English version to follow, and asks that his work be counted "as a thing begun rather than finished" (Tyndale, New Testament (1526) epistle to the reader (Parker Society edition, p. 390)).

In a prohibition dated 23 October 1526, Tunstall ordered every copy in his diocese to be handed in within thirty days on pain of excommunication. Supporters of Luther's sect, he wrote, had mixed heretical articles and erroneous opinions into the translation (Foxe, Acts and Monuments vol. 4, pp. 666–667 (Cattley)). Thomas More defended the burning of the book. It deserved to be called Tyndale's or Luther's testament, he argued, because it wrongly and with intent put "seniors" for priests, "congregation" for church and "love" for charity (More, Dialogue Concerning Heresies book 3, chapter 8). More added that the church's law did not forbid an English Bible as such, and that a translation by a sound Catholic scholar, approved by the bishops, would be good (More, Dialogue Concerning Heresies book 3, chapter 16). Tyndale's own argument, in a book of 1528, was that Scripture "ought to be in the mother tongue", as the law of Moses and the psalms had been in Israel's (Tyndale, Obedience of a Christian Man preface (Parker Society edition, p. 144)).

Tyndale lived mostly at Antwerp (Foxe, Acts and Monuments vol. 5, p. 119 (Cattley)). Foxe tells that he was betrayed, held for a year and a half in the castle

of Vilvoorde, condemned under the emperor's decree, strangled at the stake and burned in 1536, crying, "Lord! open the king of England's eyes" (Foxe, Acts and Monuments vol. 5, pp. 123 and 127 (Cattley)).

For the later English Bible see the King James Bible.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The book carries no date or place (Tyndale, New Testament (1526) the Stuttgart library's description of its copy). The year 1526 rests on Spalatin's note of 11 August 1526 that an English New Testament had been printed at Worms (Spalatin, Diary 11 August 1526 (Arber, pp. 25–26)) and on Bishop Tunstall's prohibition, dated 23 October 1526 as Foxe prints it (Foxe, Acts and Monuments vol. 4, pp. 666–667 (Cattley)). Foxe himself puts the translation "about A.D. 1527" (Foxe, Acts and Monuments vol. 5, p. 119 (Cattley)). Edward Arber, *The First Printed English New Testament* (1871), p. 26, has Tyndale arrive at Worms from the interrupted printing at Cologne in October 1525. For Tyndale's death Foxe gives the year 1536 and no day (Foxe, Acts and Monuments vol. 5, pp. 123 and 127 (Cattley)).

Primary sources

Acts and Monuments John Foxe · 1563; enlarged editions in 1570, 1576 and 1583
vol. 5, p. 117 (Cattley); vol. 5, pp. 117–118 (Cattley); vol. 4, pp. 666–667 (Cattley); vol. 5, p. 119 (Cattley); vol. 5, pp. 123 and 127 (Cattley)

The Cologne Fragment of Tyndale's New Testament (1525) Translated by William Tyndale · Printed at Cologne, 1525
opening of the prologue (Parker Society edition, p. 7, note)

Commentaries on the Acts and Writings of Martin Luther Johannes Cochlaeus · 1549
under the year 1526 (Arber, pp. 22–24)

The New Testament in English (Worms, 1526) Translated by William Tyndale · Printed at Worms, 1526
the Stuttgart library's description of its copy; epistle to the reader (Parker Society edition, p. 390)

Diary Georg Spalatin · Entry of 11 August 1526
11 August 1526 (Arber, pp. 25–26)

A Dialogue Concerning Heresies Thomas More · Revised edition dated 1530
book 3, chapter 8; book 3, chapter 16

The Obedience of a Christian Man William Tyndale · 1528
preface (Parker Society edition, p. 144)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Worms, Antwerp, Vilvoorde
Who William Tyndale, Thomas More
Threads Scripture and Canon, Persecution and Martyrdom

In context

GROWS OUT OF

Wycliffe and the First English Bible c. 1382 950
Luther Translates the Bible into German 1522–1534 1017
Erasmus Publishes the Greek New Testament 1516 1003

LEADS TO

The King James Bible 1611 1151

SCRIPTURE AND CANON

Luther Translates the Bible into German Before · 1522–1534 1017
The Council of Trent After · 1545–1563 1075

PERSECUTION AND MARTYRDOM

The First Anabaptists Before · 21 January 1525 1029
The Burning of Protestants under Mary I After · 1555–1558 1087

← The First Anabaptists Earlier · 21 January 1525
→ The Protestation at Speyer Later · 19 April 1529

THE REFORMATION

The Protestation at Speyer

19 April 1529 · Firm date

At the diet of Speyer in April 1529 the majority revokes the latitude that the diet of 1526 had left to each ruler in religion. A group of princes and fourteen cities enter a formal protest, holding that in matters of salvation each must answer to God for himself.



The Edict of Worms of 1521 had outlawed Martin Luther, forbidden his books and ordered his supporters to be seized (Edict of Worms §§ 26–29). In 1526 a diet at Speyer resolved unanimously that, until a council met, each estate would "so live, govern, and carry himself" in the matters touched by the edict "as he hopes and trusts to answer it to God and His Imperial Majesty" (Recess of Speyer (1526) § 4 (Kidd no. 90, p. 185)).

The diet met at Speyer again in March 1529. The proposition put to it in the name of the emperor Charles V complained that pernicious doctrines were increasing daily, forbade anyone to go over to a new sect before the council, and

said that several estates had expounded the article of 1526 at their pleasure, to the great trouble of the faith. The emperor therefore annulled it by his own power (Diet of Speyer (1529) proposition, §§ 1, 4 and 7 (Kidd no. 104, pp. 240–241)). On 7 April the majority resolved that those who had kept the Edict of Worms should keep to it until the council; that the other estates should prevent all further innovation as far as was humanly possible; that doctrines denying the sacrament of Christ's body and blood should not be tolerated; and that no one should be forbidden or hindered from celebrating or hearing mass (Diet of Speyer (1529) majority resolution, §§ 5–7 (Kidd no. 105, p. 242)).

A minority refused. In their protest the elector John of Saxony and his allies told the majority that they held its resolution "null and not binding" on themselves and their people. They would go on, by the recess of 1526, so to live and govern as they trusted to answer before God and the emperor (Protestation of Speyer protest (Kidd no. 107a, pp. 243–244)). The appeal drawn up on 25 April gives two grounds. A recess adopted unanimously can only be altered unanimously. And "in matters which concern God's honour and the salvation and eternal life of our souls, every one must stand and give account before God for himself" (Protestation of Speyer instrument of appeal (Kidd no. 107b, pp. 244–245)).

The appeal names John of Saxony, Margrave George of Brandenburg, Dukes Ernest and Francis of Brunswick-Lüneburg, Landgrave Philip of Hesse and Prince Wolfgang of Anhalt (Protestation of Speyer instrument of appeal, opening (Ney, pp. 29–30)). The envoys of fourteen cities adhered to it: Strasbourg, Nuremberg, Ulm, Constance, Lindau, Memmingen, Kempten, Nördlingen, Heilbronn, Reutlingen, Isny, St Gallen, Weissenburg and Windsheim (Protestation of Speyer instrument of appeal, close (Ney, p. 94)).

The protest was made by rulers for themselves and their people (Protestation of Speyer protest (Kidd no. 107a, pp. 243–244)). The same princes, with the cities of Nuremberg and Reutlingen, put their names the next year to the confession presented to the emperor at Augsburg (Augsburg Confession conclusion, signatures); see the Augsburg Confession and, for the months between, Luther and Zwingli Meet at Marburg.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

B. J. Kidd, *Documents Illustrative of the Continental Reformation* (1911), dates the majority's resolution 7 April and the protest 19 April 1529 (Protestation of Speyer protest (Kidd no. 107a, pp. 243–244)); the timeline follows him. Julius Ney's edition of the documents (1906) notes that the early prints date the written protestation 20 April. The instrument of appeal was drawn up on 25 April (Protestation of Speyer instrument of appeal (Kidd no. 107b, pp. 244–245)). Kidd adds that the name "Protestant" comes from this protest.

Primary sources

Edict of Worms Issued in the name of Emperor Charles V · May 1521
§§ 26–29

Recess of the Diet of Speyer (1526) 27 August 1526
§ 4 (Kidd no. 90, p. 185)

Proposition and Majority Resolution of the Diet of Speyer (1529) 15 March and 7 April 1529
proposition, §§ 1, 4 and 7 (Kidd no. 104, pp. 240–241); majority resolution, §§ 5–7 (Kidd no. 105, p. 242)

Protestation and Appeal of the Evangelical Estates at Speyer (1529) 19–25 April 1529
protest (Kidd no. 107a, pp. 243–244); instrument of appeal (Kidd no. 107b, pp. 244–245); instrument of appeal, opening (Ney, pp. 29–30); instrument of appeal, close (Ney, p. 94)

The Augsburg Confession Drafted by Philip Melanchthon · 1530
conclusion, signatures

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Speyer
Who Charles V, Philip of Hesse, John of Saxony
Threads Church and State, Reform and Reformation

In context

GROWS OUT OF

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

LEADS TO

Luther and Zwingli Meet at Marburg 1 October 1529 1042
The Augsburg Confession 25 June 1530 1046
The Peace of Augsburg 25 September 1555 1084

CHURCH AND STATE

The First Anabaptists Before · 21 January 1525 1029
England Breaks with Rome After · 1534 1055

REFORM AND REFORMATION

The First Anabaptists Before · 21 January 1525 1029
Luther and Zwingli Meet at Marburg After · 1 October 1529 1042

← Tyndale's English New Testament Earlier · 1526
→ Luther and Zwingli Meet at Marburg Later · 1 October 1529

THE REFORMATION

Luther and Zwingli Meet at Marburg

1 October 1529 · Firm date

In October 1529 Philip of Hesse brings Luther and Zwingli together at Marburg. They sign fourteen articles of agreement and a fifteenth recording that they could not agree whether Christ's body and blood are bodily present in the bread and wine.



Landgrave Philip of Hesse called the reformers of Wittenberg and those of the Swiss and south German cities to his court at Marburg (Osiander, Report on Marburg report to the council of Nuremberg). His chancellor opened the public session by urging them to seek God's glory and brotherly unity (Osiander, Report on Marburg report to the council of Nuremberg).

Martin Luther and his party arrived on Thursday 30 September 1529 (Osiander, Report on Marburg report to the council of Nuremberg). The landgrave first had the leaders talk in private pairs, Luther with Johannes Oecolampadius and Philip Melanchthon with Huldrych Zwingli; four sessions followed before the

landgrave and no more than twenty-four hearers (Zwingli, Letters, to Vadian, 20 October 1529).

The question was how to understand Christ's words "this is my body" (Matthew 26:26). Andreas Osiander, who sat with Luther's party, reports that Luther wrote the words on the table in chalk. Zwingli argued from the saying "The flesh profits nothing" (John 6:63) that a bodily eating would be useless, and from texts on Christ's likeness to us that his body, like ours, can be in only one place. Luther answered that John 6 does not speak of the Supper and that God can keep a body in one place, in many or in none. Asked for his proof from Scripture, he lifted the cloth and pointed to the chalked words (Osiander, Report on Marburg report to the council of Nuremberg).

No agreement was reached on this point. Osiander says that his side would have accepted the others as brothers if they had confessed that Christ's body is present in the Supper, in whatever manner, and that they would not; they in turn asked to be received as brothers and to share communion, and this was refused. It was then agreed that Luther should set down the chief articles of faith and that all should sign (Osiander, Report on Marburg report to the council of Nuremberg).

Ten theologians signed fifteen articles. Fourteen record agreement, from the Trinity and justification by faith to infant baptism and civil authority (Marburg Articles articles 1–14 and signatures). The fifteenth says that both sides hold the sacrament of the altar to be a sacrament of the true body and blood of Christ, and the spiritual partaking of that body and blood to be necessary for every Christian. It then states that they have not agreed at this time whether the true body and blood of Christ are bodily present in the bread and wine, and that each side should show the other Christian love, as far as conscience allows, and pray God for a right understanding (Marburg Articles article 15).

The two sides reported the outcome differently. Luther wrote to his wife that "although we object to be brethren, we wish to live at peace" (Luther, Letters, to his wife, 4 October 1529). Zwingli wrote that Luther had been beaten in the eyes of fair judges, and that the papists could no longer hope to win Luther over now that the two parties agreed on the other doctrines (Zwingli, Letters, to Vadian, 20 October 1529).

The confession presented at Augsburg the next year teaches that the body and blood of Christ are truly present and distributed in the Supper, and rejects those who teach otherwise (Augsburg Confession article 10); see the Augsburg Confession.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Osiander's report gives the days of the week: Luther's party arrived on a Thursday, private talks were held on the Friday, the public debate on the Saturday and Sunday, and the articles were worked out on the Monday (Osiander, Report on Marburg report to the council of Nuremberg). In 1529 these were 30 September and 1 to 4 October. The articles as printed are dated 3 October 1529 (Marburg Articles articles 1–14 and signatures); Luther wrote on 4 October that the conference was almost ended (Luther, Letters, to his wife, 4 October 1529). The entry is placed at 1 October, when the talks began.

Primary sources

Scripture

Matthew 26:26; John 6:63

Report on the Marburg Colloquy Andreas Osiander · October 1529
report to the council of Nuremberg

Letters Huldrych Zwingli · The letters cited date from 1526 and 1529
to Vadian, 20 October 1529

The Marburg Articles Drafted by Martin Luther; signed by ten theologians · October 1529
articles 1–14 and signatures; article 15

Letters Martin Luther · 1507–1546
to his wife, 4 October 1529

The Augsburg Confession Drafted by Philip Melanchthon · 1530
article 10

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Marburg

Who Martin Luther, Huldrych Zwingli, Philip of Hesse, Philip Melanchthon
Threads Reform and Reformation, Creeds and Councils, Temple and Worship

In context

GROWS OUT OF

Zwingli and the Reformation in Zurich 29 January 1523 1021

The Protestation at Speyer 19 April 1529 1038

LEADS TO

The Augsburg Confession 25 June 1530 1046

REFORM AND REFORMATION

The Protestation at Speyer Before · 19 April 1529 1038

The Augsburg Confession After · 25 June 1530 1046

CREEDS AND COUNCILS

The Council of Florence Proclaims Reunion Before · 6 July 1439 974

The Augsburg Confession After · 25 June 1530 1046

TEMPLE AND WORSHIP

The Rock-Hewn Churches of Lalibela Before · c. 1200 878

The Book of Common Prayer After · 1549–1552 1080

← The Protestation at Speyer Earlier · 19 April 1529
→ The Augsburg Confession Later · 25 June 1530

THE REFORMATION

The Augsburg Confession

25 June 1530 · Firm date

At the Diet of Augsburg seven princes and two cities present the emperor Charles V with a statement of their faith in twenty-eight articles, drawn up by Philip Melanchthon. Lutheran princes and cities bind themselves to it again in the Book of Concord of 1580.



The emperor Charles V summoned the estates of the empire to Augsburg to deliberate on defence against the Turks and on the division in religion, and asked them to submit their opinions on the second matter in German and Latin. The Lutheran princes answered with a statement of what was taught in their lands (Augsburg Confession Preface 1–8). Martin Luther was not at the diet (Luther, Letters, to Justus Jonas, 9 July 1530). The text was drawn up by Philip Melanchthon (Luther, Letters, to Nicholas Hausmann, 6 July 1530). In May Luther had read what he calls “Philip’s Apology” and told the elector John of Saxony that he was delighted with it and could not himself have worded it “so softly and sweetly” (Luther, Letters, to the elector John, 15 May 1530).

On Saturday 25 June 1530 the confession was presented to the emperor (Melanchthon, Letters, to Luther, 27 June 1530 (no. 744)). Luther, passing on what Justus Jonas had written to him, says that it was read by Dr Christian Beyer before the emperor and the princes and bishops of the empire (Luther, Letters, to Nicholas Hausmann, 6 July 1530). It carries the names of the elector John of Saxony, six other princes and the cities of Nuremberg and Reutlingen (Augsburg Confession Conclusion 8–17).

The first twenty-one articles set out teaching. Article 4 says that people "cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith", when they believe that they are received into favour and that their sins are forgiven for Christ's sake; "this faith God imputes for righteousness in His sight" (Augsburg Confession IV). Article 7 calls the church the congregation of saints in which the Gospel is rightly taught and the sacraments are rightly administered (Augsburg Confession VII). Article 10 teaches that the body and blood of Christ are truly present in the Lord's Supper and are distributed to those who eat it (Augsburg Confession X). The signers add that this teaching varies in nothing from Scripture, from the catholic church or from the church of Rome as known from its writers, and that the disagreement is about certain abuses (Augsburg Confession XXI 5–6). Seven further articles defend changes made in their churches, among them communion in both kinds and the marriage of priests (Augsburg Confession XXII–XXVIII).

The emperor referred the confession to learned men of several nations, and their reply, the Confutation, is dated 3 August 1530 in the edition cited (Confutation heading and preamble). On article 4 it agrees that no one can merit eternal life by his own powers without grace, and it holds it contrary to Scripture to deny that works done with the help of grace are meritorious, though of themselves, it says, our works have no merit and it is God's grace that makes them worthy of eternal life (Confutation on article IV). It rejects the ascription of justification to faith alone (Confutation on article VI). Melanchthon relates that the emperor demanded assent to the Confutation and did not receive the defence, the Apology, which the princes offered in return (Apology of the Augsburg Confession Preface 1–8).

The Lutheran princes and cities who published the Book of Concord in 1580 declared that they held to the confession presented in 1530 and to no other (Book of Concord, Preface 16). The Peace of Augsburg forbade the emperor and the estates to make war on any estate of the empire on account of the Augsburg Confession (Peace of Augsburg § 15). The Joint Declaration confirmed in 1999 recalls that doctrinal condemnations on justification were put forward both in the Lutheran confessions and by the Council of Trent, and states that they do not apply to the teaching of either church as presented in it (Joint Declaration on the Doctrine of Justification 1, 41); see Lutherans and Catholics Agree on Justification.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The confession's own text gives only the place and the year. The day comes from letters written at the time. On 27 June 1530, a Monday, Melanchthon wrote to Luther that the confession had been presented "last Saturday" (*proximo Sabbato*) (Melanchthon, Letters, to Luther, 27 June 1530 (no. 744)), which was 25 June.

The "Apology" that Luther read in May is the draft of the confession under its earlier name. B. J. Kidd, *Documents Illustrative of the Continental Reformation* (1911), pp. 255–256, sets out the sequence: Melanchthon sent the draft to Luther on 11 May and Luther answered the elector on 15 May.

Primary sources

The Augsburg Confession Drafted by Philip Melanchthon · 1530
Preface 1–8; Conclusion 8–17; IV; VII; X; XXI 5–6; XXII–XXVIII

Letters Martin Luther · 1507–1546
to Justus Jonas, 9 July 1530; to Nicholas Hausmann, 6 July 1530; to the elector John, 15 May 1530

Letters Philip Melanchthon · 1514–1560
to Luther, 27 June 1530 (no. 744)

The Confutation of the Augsburg Confession Theologians commissioned by Charles V · 1530
heading and preamble; on article IV; on article VI

Apology of the Augsburg Confession Philip Melanchthon · Drafted 1530; printed 1531

Preface 1–8

The Book of Concord The Lutheran princes and estates of the Holy Roman Empire · 1580

Preface 16

The Religious Peace of Augsburg The imperial diet, in the name of King Ferdinand · 25 September 1555

§ 15

Joint Declaration on the Doctrine of Justification The Lutheran World Federation and the Catholic Church · Text completed 1997; confirmed 31 October 1999

1, 41

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About this event

Where Augsburg
Who Philip Melanchthon, Charles V, Martin Luther
Threads Creeds and Councils, Reform and Reformation

In context

GROWS OUT OF

Luther and Zwingli Meet at Marburg 1 October 1529 1042

The Protestation at Speyer 19 April 1529 1038

LEADS TO

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

The Council of Trent 1545–1563 1075

The Peace of Augsburg 25 September 1555 1084

The Book of Concord 25 June 1580 1117

The Barmen Declaration 31 May 1934 1375

Lutherans and Catholics Agree on Justification 31 October 1999 1474

CREEDS AND COUNCILS

Luther and Zwingli Meet at Marburg Before · 1 October 1529 1042

The Council of Trent After · 1545–1563 1075

REFORM AND REFORMATION

Luther and Zwingli Meet at Marburg Before · 1 October 1529 1042
England Breaks with Rome After · 1534 1055

← Luther and Zwingli Meet at Marburg Earlier · 1 October 1529
→ Our Lady of Guadalupe Later · 1531

THE REFORMATION

Our Lady of Guadalupe

1531 · Traditional date

A Nahuatl account printed in 1649 tells how the Virgin Mary appeared in December 1531 to Juan Diego on the hill of Tepeyac and left her image on his cloak. The Catholic Church has approved the devotion and in 2002 declared Juan Diego a saint.



The story is told in the *Nican Mopohua*, an account in Nahuatl. It sets the events early in December 1531, ten years after the conquest of the city of Mexico. In its telling Juan Diego, an indigenous commoner who lived at Cuauhtitlan, was walking to Tlatelolco before dawn on a Saturday when, at the hill of Tepeyac, he heard singing and was called by name. On the hilltop stood a lady whose clothing shone like the sun. She told him that she was the ever-virgin Mary, mother of the true God, that she wished a house to be built for her there, where she would hear the weeping of the people of that land and of all who called on her, and that he was to carry her wish to the bishop of Mexico (Nican Mopohua lines 1–39).

The bishop, the Franciscan Juan de Zumárraga, the account goes on, listened without belief and told him to come again; on a second visit he asked for a sign (Nican Mopohua lines 40–83). Juan Diego then stayed at home with his uncle Juan Bernardino, who was dying. When he set out to fetch a priest, the lady met him, told him that his uncle was already well, and sent him to the hilltop to cut flowers, which he found in bloom although it was the season of frost, and which he carried in his cloak to the bishop (Nican Mopohua lines 94–146). When he opened the cloak and the flowers fell to the floor, the account says, the image of the Virgin appeared on the cloth; the bishop knelt, asked pardon, and placed the cloak in his chapel (Nican Mopohua lines 181–193). The account ends with the building of a shrine at Tepeyac, and says that the bishop moved the image from his chapel to the principal church so that all could see it (Nican Mopohua lines 194–218).

The account as it stands was printed in Mexico City in 1649, in a book whose licences name Luis Laso de la Vega, chaplain of the shrine, as its author (Nican Mopohua title page of the printing of 1649, with the approbation and licence on the two leaves after it). That is 118 years after the date it gives. The historians named in the dating note, who examined the record, found no document of the 1530s that mentions the apparition. One of them, Joaquín García Icazbalceta, was asked by the archbishop of Mexico in 1883 for his judgment as a historian (García Icazbalceta, Letter on Guadalupe editor's preface (Advertencia), p. 7). He noted that the defenders of the apparition themselves admit that no original record of an inquiry into it exists (García Icazbalceta, Letter on Guadalupe § 11), and wrote that the many surviving writings of Zumárraga contain no allusion to the event and never use the name Guadalupe (García Icazbalceta, Letter on Guadalupe § 12). He also summarized an inquiry of 1556 into a sermon in which the Franciscan provincial, Francisco de Bustamante, attacked what he called a new devotion at a chapel of Our Lady named Guadalupe and said that its image had been painted by an Indian, Marcos (García Icazbalceta, Letter on Guadalupe §§ 30–31). The Holy See holds that the Nahuatl account was written in 1556 by Antonio Valeriano (Holy See, Biography of Juan Diego paragraphs 1 and 3).

The Catholic Church has approved the devotion: John Paul II wrote in 1999 that the appearance of Mary to Juan Diego had a decisive effect on evangelization, recorded that she is invoked as "Patroness of all America", and welcomed the

bishops' proposal that her feast be kept throughout the continent on 12 December (John Paul II, Ecclesia in America 11). On 31 July 2002, in the basilica at Tepeyac, which he called the Marian heart of Mexico and of America, he declared Juan Diego a saint (John Paul II, Homily at the canonization of Juan Diego 1, 3).

How this is dated

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor.

The year and the month are those the Nican Mopohua itself gives (Nican Mopohua line 3). The Holy See's biography of Juan Diego puts the first apparition on 9 December and the last on 12 December (Holy See, Biography of Juan Diego paragraphs 1 and 3). The account was printed in 1649 (Nican Mopohua title page of the printing of 1649, with the approbation and licence on the two leaves after it), 118 years after the date it gives, and when it was first written down is disputed; the date is therefore marked traditional.

How old that tradition is, historians dispute. Stafford Poole, *Our Lady of Guadalupe: The Origins and Sources of a Mexican National Symbol, 1531–1797* (1995), argues that no documentary evidence of the apparitions, and no clear reference to them, survives from the years between 1531 and 1648. Joaquín García Icazbalceta, writing in 1883, had found the surviving writings of Bishop Zumárraga silent about it (García Icazbalceta, Letter on Guadalupe § 12). The Holy See, in the biography issued for the canonization of Juan Diego, dates the Nican Mopohua to 1556 and ascribes it to the indigenous writer Antonio Valeriano (Holy See, Biography of Juan Diego paragraphs 1 and 3), which would place the written account within twenty-five years of the event.

Primary sources

Nican Mopohua Printed by Luis Laso de la Vega; authorship disputed · Printed 1649; date of composition disputed

lines 1–39; lines 40–83; lines 94–146; lines 181–193; lines 194–218; title page of the printing of 1649, with the approbation and licence on the two leaves after it; line 3

Letter on the Origin of the Image of Our Lady of Guadalupe Joaquín García Icazbalceta · Written October 1883; printed 1896
editor's preface (Advertencia), p. 7; § 11; § 12; §§ 30–31

Juan Diego Cuauhtlatoatzin (1474–1548): Biography The Holy See · 2002
paragraphs 1 and 3

Ecclesia in America John Paul II · 22 January 1999
11

Homily at the Canonization of Juan Diego Cuauhtlatoatzin John Paul II · 31 July 2002
1, 3

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About this event

Where Tepeyac
Who Juan Diego, Juan de Zumárraga
Threads Mission and Expansion

In context

GROWS OUT OF

Christianity Crosses the Atlantic 1493 996

MISSION AND EXPANSION

Christianity Crosses the Atlantic Before · 1493 996

Rome Declares the Peoples of the Americas Free After · 2 June 1537 1063

← The Augsburg Confession Earlier · 25 June 1530
→ England Breaks with Rome Later · 1534

THE REFORMATION

England Breaks with Rome

1534 · Firm date

Parliament forbids appeals to Rome and in 1534 declares Henry VIII the only supreme head on earth of the Church of England. John Fisher and Thomas More, who deny the title, are beheaded in 1535.



The Act in Restraint of Appeals enacted that suits about wills, marriage and divorce, and tithes should be finally decided within the king's jurisdiction "and not elsewhere", and no longer carried on appeal to Rome. Its preamble declares that "this realm of England is an empire", governed by one supreme head and king (Statutes of the Realm, 24 Hen. VIII c. 12). Thomas Cranmer, the archbishop of Canterbury, wrote that in May 1533 he held a court at Dunstable on the marriage of Henry VIII and Katherine of Aragon, that Katherine refused to appear because her cause was before the pope, and that he gave sentence that the pope had no power to license such a marriage. He then crowned Anne Boleyn at Westminster, and adds that she was already married to the king and with child (Cranmer, Letters, letter 14, to Nicholas Hawkyns, 17 June 1533).

Further Acts followed. One recited the clergy's promise to make no new canons without the king's assent and laid penalties on any who broke it (Statutes of the Realm, 25 Hen. VIII c. 19). Another gave the archbishop of Canterbury the power to grant the licences and dispensations that had been sought at Rome (Statutes of the Realm, 25 Hen. VIII c. 21, s. 3). In the session that opened on 3 November 1534, Parliament enacted that the king and his successors "shall be taken, accepted, and reputed the only supreme head in earth of the Church of England", with power to visit, correct and reform all errors, heresies and abuses (Statutes of the Realm, 26 Hen. VIII c. 1). A companion Act made it high treason, from 1 February following, maliciously to wish or attempt by words or writing to deprive the king of the dignity, title or name of his royal estate (Statutes of the Realm, 26 Hen. VIII c. 13).

John Fisher, bishop of Rochester, and Thomas More had refused the oath to the succession that Parliament required, and both were attainted of misprision of treason (Statutes of the Realm, 26 Hen. VIII c. 22 and c. 23). William Roper, More's son-in-law, tells how More was called to Lambeth before the archbishop, the lord chancellor and the king's secretary, Thomas Cromwell, and was sent to the Tower (Roper, Life of More the oath at Lambeth). A London chronicler of the time records that Fisher was condemned on 17 June 1535 for denying the king to be supreme head of the Church of England and beheaded on Tower Hill on 22 June, and that More was condemned on 1 July and beheaded on 6 July for the same cause (Wriothesley, Chronicle vol. 1, pp. 28–29). Roper, who was not present and follows those who were, reports that More after the verdict called the Act repugnant to the laws of God and his church, whose supreme government, he said, belongs by right to the see of Rome and may not be taken by any temporal prince (Roper, Life of More the arraignment).

The Act of Supremacy defines no doctrine; it gives the king power to reform "errors, heresies, and abuses" (Statutes of the Realm, 26 Hen. VIII c. 1). An Act of 1539 names Cromwell as the king's vicegerent for the exercise of that office in church causes (Statutes of the Realm, 31 Hen. VIII c. 10). What was done with the power under Henry's son is told in the Book of Common Prayer.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The year is that of the Act of Supremacy, which was passed in the session of Parliament that opened on 3 November 1534 (Statutes of the Realm, 26 Hen. VIII c. 1). The Statutes of the Realm place the Act in Restraint of Appeals in 1532–3, and Cranmer's sentence at Dunstable followed in May 1533 (Cranmer, Letters, letter 14, to Nicholas Hawkyns, 17 June 1533). Quotations from the statutes are given in modern spelling.

Primary sources

The Statutes of the Realm The Parliament of England · Acts and charters of 1101–1713; cited here for 1533–1552
24 Hen. VIII c. 12; 25 Hen. VIII c. 19; 25 Hen. VIII c. 21, s. 3; 26 Hen. VIII c. 1; 26 Hen. VIII c. 13; 26 Hen. VIII c. 22 and c. 23; 31 Hen. VIII c. 10

Letters Thomas Cranmer · 1531–1556
letter 14, to Nicholas Hawkyns, 17 June 1533

The Life of Sir Thomas More William Roper · Written about 1555; first printed 1626
the oath at Lambeth; the arraignment

A Chronicle of England during the Reigns of the Tudors Charles Wriothesley · A contemporary record from about 1520 to 1559
vol. 1, pp. 28–29

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About this event

Where London
Who Henry VIII, Thomas Cranmer, Thomas More, Thomas Cromwell, John Fisher
Threads Church and State, Reform and Reformation, Papacy and Church Order

In context

GROWS OUT OF

The Murder of Thomas Becket 29 December 1170 866
Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

LEADS TO

The Book of Common Prayer 1549–1552 1080
The Burning of Protestants under Mary I 1555–1558 1087

CHURCH AND STATE

The Protestation at Speyer Before · 19 April 1529 1038

Calvin's Institutes and the Reform of Geneva After · 1536–1541 1059

REFORM AND REFORMATION

The Augsburg Confession Before · 25 June 1530 1046

Calvin's Institutes and the Reform of Geneva After · 1536–1541 1059

PAPACY AND CHURCH ORDER

Luther Is Excommunicated and Outlawed at Worms Before · 1520–1521 1012

The Council of Trent After · 1545–1563 1075

← Our Lady of Guadalupe Earlier · 1531

→ Calvin's Institutes and the Reform of Geneva Later · 1536–1541

THE REFORMATION

Calvin's Institutes and the Reform of Geneva

1536–1541 · Firm date

John Calvin, a French exile, publishes the Institutes of the Christian Religion at Basel in 1536 and is kept in Geneva by Guillaume Farel. Banished in 1538, he returns in 1541, and the city adopts the church ordinances he asked for.



John Calvin left France, his native country, and was living quietly at Basel when, as he later wrote, many were burned in France for their faith and pamphlets put it about that the victims were Anabaptists and rebels. He says that he published the *Institutes* to clear them, and that the book was then only a small treatise summarizing the chief truths of the Christian religion (Calvin, Preface to the Psalms preface). He addressed it to King Francis I. His first purpose, he tells the king, had been to give his countrymen the rudiments of godliness; he now offers the book as a confession from which the king may learn what the doctrine is that is being punished with prison, exile and fire (Calvin, Institutes Prefatory address to Francis I).

By 1557, he says, it had grown into a much larger work (Calvin, Preface to the Psalms preface). In its final form it opens: "Our wisdom, in so far as it ought to be deemed true and solid Wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves" (Calvin, Institutes 1.1.1). Its third book defines predestination as "the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man", and adds that "some are preordained to eternal life, others to eternal damnation" (Calvin, Institutes 3.21.5).

By his own account Calvin meant to spend a single night in Geneva on the way to Strasbourg. Guillaume Farel, who with Pierre Viret had lately driven "Popery" from the city, pressed him to stay, and when entreaty failed declared that God would curse his retirement and his studies if he refused to help. Calvin says that he was struck with terror and stayed (Calvin, Preface to the Psalms preface). The council register records that the two preachers would not accept the ceremonies that Bern pressed on the city and the councils adopted, that they preached after being forbidden, and that on 23 April 1538 the General Council voted that they leave the city within three days (Geneva registers, Council, 21–23 April 1538). Calvin says that Martin Bucer then drew him back into the ministry (Calvin, Preface to the Psalms preface).

On 13 September 1541 the register notes that Calvin had arrived from Strasbourg, that he asked that the church be set in order and the order put in writing, and that the council resolved to ask him to stay for good (Geneva registers, Council, 13 September 1541). The resulting ordinances were passed by the General Council on 20 November (Geneva registers, Council, 20 November 1541). They name four offices which, they say, the Lord instituted for the government of his church: pastors, teachers, elders and deacons (Ecclesiastical Ordinances (1541) p. 590). Twelve elders, chosen from the city's councils, are to watch over the life of everyone and to meet the ministers each Thursday. The councils added that the ministers have no civil jurisdiction and wield only the spiritual sword of the word of God (Ecclesiastical Ordinances (1541) pp. 595, 600, and 602 note 1).

On 27 October 1553 the council, having taken the advice of the churches of Bern, Basel, Zurich and Schaffhausen, condemned Michael Servetus, whom the ministers had had imprisoned for his heresies, to be burned alive at Champel,

and the sentence was carried out (Geneva registers, Company of Pastors, 13 August and 27 October 1553). Later events in the Reformed churches include the Heidelberg Catechism and the Scottish Reformation.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The translation cited prints the prefatory address with the date "Basle, 1st August 1536" and notes readings of "the edition published at Basle in 1536" (Calvin, Institutes Prefatory address to Francis I). Calvin's own account gives no dates (Calvin, Preface to the Psalms preface). Those of his banishment, his return and the adoption of the ordinances are taken from the registers of the councils of Geneva (Geneva registers, Council, 21–23 April 1538) (Geneva registers, Council, 13 September 1541) (Geneva registers, Council, 20 November 1541).

Primary sources

Preface to the Commentary on the Psalms John Calvin · 22 July 1557
preface

Institutes of the Christian Religion John Calvin · First edition 1536; final Latin edition 1559
Prefatory address to Francis I; 1.1.1; 3.21.5

Registers of the Council and of the Company of Pastors of Geneva The secretaries of the Council and of the Company of Pastors · Entries of 1536–1564
Council, 21–23 April 1538; Council, 13 September 1541; Council, 20 November 1541; Company of Pastors, 13 August and 27 October 1553

The Ecclesiastical Ordinances of Geneva Drafted by John Calvin and a committee of the Council; enacted by the councils of Geneva · Adopted 20 November 1541
p. 590; pp. 595, 600, and 602 note 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Basel, Geneva
Who John Calvin, Guillaume Farel
Threads Reform and Reformation, Church and State

In context

GROWS OUT OF

Zwingli and the Reformation in Zurich 29 January 1523 1021
The Augsburg Confession 25 June 1530 1046

LEADS TO

The Scottish Reformation August 1560 1096
The Heidelberg Catechism 19 January 1563 1104
The St Bartholomew's Day Massacre 24 August 1572 1113
The Synod of Dort 1618–1619 1159
The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196

REFORM AND REFORMATION

England Breaks with Rome Before · 1534 1055
The Society of Jesus Is Founded After · 27 September 1540 1067

CHURCH AND STATE

England Breaks with Rome Before · 1534 1055
Rome Declares the Peoples of the Americas Free After · 2 June 1537 1063

← England Breaks with Rome Earlier · 1534
→ Rome Declares the Peoples of the Americas Free Later · 2 June 1537

THE REFORMATION

Rome Declares the Peoples of the Americas Free

2 June 1537 · Firm date

In the bull Sublimis Deus Pope Paul III declares that the peoples of the Americas are truly human, capable of the Christian faith, and not to be enslaved or deprived of their property. Las Casas and the Crown's own laws show that enslavement went on.



Bartolomé de Las Casas tells how the Dominican friars of Hispaniola agreed on a sermon, signed it, and gave it to Antonio de Montesinos to preach on the fourth Sunday of Advent before the governor, the king's officials and the lawyers of Santo Domingo. In Las Casas's telling the preacher asked them by what right they held the Indians in so cruel a servitude and made war on peoples who had lived peaceably in their own lands, and whether these were not men with rational souls. The leading settlers demanded that he retract, Las Casas says, and none, as far as he later learned, was converted (Las Casas, History of the Indies 3.3–4). His book places these events in 1511 (Las Casas, History of the Indies 3.1).

On 2 June 1537 Paul III issued the bull *Sublimis Deus* from Rome (Paul III, Sublimis Deus dating clause (Latin text, p. 430)). It argues that since Christ told his preachers to teach all nations, all are capable of receiving the faith, and it blames the enemy of the human race for inspiring those who say that the Indians of the west and the south may be treated like dumb brutes, as if incapable of the faith. The pope declares that "the Indians are truly men", able to understand the Catholic faith and eager to receive it; that they and all peoples whom Christians may later discover "are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ"; that they are not to be enslaved; and that anything done to the contrary is null. They are to be converted by preaching and by the example of a good life (Paul III, Sublimis Deus paragraphs 1–4).

Five years later the New Laws of Charles V ordered that no Indian be made a slave for any cause, whether war, rebellion or ransom, and that those held without title be freed (New Laws of the Indies fol. 5v). They also forbade new grants of Indians to settlers and ordered existing grants to pass to the Crown at the holder's death (New Laws of the Indies fol. 7r). Las Casas, finishing his *Short Account* in December 1542, wrote that the killing and oppression were then at their height in every region where Spaniards were (Las Casas, Short Account pp. 411–412). In notes added in 1546 he says that the settlers resisted the new laws, in Peru by open revolt, and that where they had ceased to kill by the sword they killed slowly by forced service (Las Casas, Short Account pp. 413–414).

In 1550 Charles V summoned theologians and jurists to Valladolid to hear Las Casas and the royal chronicler Juan Ginés de Sepúlveda (Las Casas, Disputation with Sepúlveda title page). According to the record that Las Casas printed, Sepúlveda contended that the conquests of the Indies were lawful, and Las Casas that they had been and could only be tyrannical, unjust and wicked (Las Casas, Disputation with Sepúlveda title page). Las Casas summarizes his opponent's case in two claims: that the wars made on the Indians were just, and that the Indians were bound to submit to the Spaniards as the less understanding to the more prudent (Las Casas, Disputation with Sepúlveda argument (opening summary)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The bull's Latin dating clause reads *quarto nonas Iunii*, the fourth day before the nones of June in the third year of Paul III, which is 2 June 1537 (Paul III, Sublimis Deus dating clause (Latin text, p. 430)). The English translation linked from the source record renders this "the fourth of June", and the web page that reproduces it dates it 29 May; neither agrees with the Latin.

Las Casas does not date Montesinos's sermon by year in the chapters that describe it; he places it on the fourth Sunday of Advent (Las Casas, History of the Indies 3.3–4) in a book that opens with the events of 1511 (Las Casas, History of the Indies 3.1).

Primary sources

History of the Indies Bartolomé de Las Casas · Put into its present form from about 1552; first printed 1875
3.3–4; 3.1

Sublimis Deus Paul III · 2 June 1537
dating clause (Latin text, p. 430); paragraphs 1–4

The New Laws of the Indies Charles V · Barcelona, 20 November 1542; additions at Valladolid, 4 June 1543
fol. 5v; fol. 7r

A Short Account of the Destruction of the Indies Bartolomé de Las Casas · Written 1542; printed 1552
pp. 411–412; pp. 413–414

Here Is Contained a Dispute or Controversy (the Valladolid disputation) Bartolomé de Las Casas, with a summary by Domingo de Soto · Printed 1552; the assembly was called in 1550
title page; argument (opening summary)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Valladolid
Who Paul III, Bartolomé de Las Casas, Juan Ginés de Sepúlveda, Antonio de Montesinos

Threads Mission and Expansion, Church and State

In context

GROWS OUT OF

Christianity Crosses the Atlantic 1493 996

LEADS TO

Medellín and Liberation Theology 24 August 1968 1436

MISSION AND EXPANSION

Our Lady of Guadalupe Before · 1531 1051

The Society of Jesus Is Founded After · 27 September 1540 1067

CHURCH AND STATE

Calvin's Institutes and the Reform of Geneva Before · 1536–1541 1059

The Peace of Augsburg After · 25 September 1555 1084

← Calvin's Institutes and the Reform of Geneva Earlier · 1536–1541

→ The Society of Jesus Is Founded Later · 27 September 1540

THE REFORMATION

The Society of Jesus Is Founded

27 September 1540 · Firm date

Pope Paul III approves the Society of Jesus, a company of ten priests, masters of the University of Paris, led by Ignatius of Loyola. Its members vow poverty, chastity and obedience, with a special vow to go wherever the pope sends them.



In the account of his life that he dictated in his last years, Ignatius of Loyola says that until he was twenty-six his delight was in soldiering and in making a name. Defending the citadel of Pamplona against the French, he had one leg broken and the other injured by a cannon ball (Ignatius, Autobiography pp. 19–20). During his recovery he asked for romances, was given a life of Christ and a book of saints' lives, and by reading them began to love spiritual things (Ignatius, Autobiography pp. 23–24). After a pilgrimage to Jerusalem he resolved to study, in order to be better fitted to save souls (Ignatius, Autobiography pp. 80–81). His book of *Spiritual Exercises* begins from one principle: "Man is created to praise,

reverence, and serve God our Lord, and by this means to save his soul" (Ignatius, Spiritual Exercises Principle and Foundation).

At the University of Paris Ignatius befriended Peter Faber and Francis Xavier, whom he won, he says, by giving them the Exercises (Ignatius, Autobiography p. 122). He and his companions resolved to go to Venice and then to Jerusalem, to spend their lives there helping souls; if they could not stay in Jerusalem they would go to Rome and offer themselves to the pope, to be used as he thought best (Ignatius, Autobiography p. 126). In Venice those who were not yet priests were ordained. No ship sailed for the East that year, and after the year of waiting they went to Rome. On the way, in a church a few miles from the city, Ignatius felt that God the Father placed him with Christ his Son (Ignatius, Autobiography pp. 136–140) (Ignatius, Autobiography pp. 140–141).

On 27 September 1540 Paul III approved their way of life in the bull *Regimini militantis Ecclesiae* (Paul III, Regimini militantis Ecclesiae editors' note to the Formula). It names ten priests, masters of arts of Paris, with Ignatius, Faber and Xavier among them, and recites the statement of their way of life that they had drawn up, the Formula of the Institute (Paul III, Regimini militantis Ecclesiae §§ 1–3). Whoever wishes to serve as a soldier of God under the banner of the cross in the Society, which they wish to bear the name of Jesus, joins a community founded for the progress of souls in Christian life and doctrine and for the spread of the faith, by preaching, spiritual exercises, works of charity and the teaching of children and the unlettered (Paul III, Regimini militantis Ecclesiae § 4 (Formula, paragraph 1)). Beyond the obedience every Christian owes the pope, the members bind themselves by a special vow to go at once wherever he sends them, whether to the Turks or other unbelievers, even in the lands called the Indies, to heretics and schismatics, or to the faithful (Paul III, Regimini militantis Ecclesiae § 6 (Formula, paragraph 3)). They vow obedience to their superior and perpetual poverty, though the Society may hold colleges with endowments for its students (Paul III, Regimini militantis Ecclesiae Formula, paragraphs 6–8). The pope limited the Society to sixty members (Paul III, Regimini militantis Ecclesiae § 16).

Xavier sailed from Lisbon for India on 7 April 1541 (Xavier, Letters, letter 10, Goa, 18 September 1542); his mission is told in Francis Xavier in India and Japan.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The date is that of the bull *Regimini militantis Ecclesiae*, 27 September 1540, as given by the editors of the Formula of the Institute (Paul III, Regimini militantis Ecclesiae editors' note to the Formula). The Latin text used here for the body of the bull omits the dating clause.

Primary sources

Autobiography Ignatius of Loyola, as taken down by Luis Gonçalves da Câmara · Dictated between 1553 and 1555

pp. 19–20; pp. 23–24; pp. 80–81; p. 122; p. 126; pp. 136–140; pp. 140–141

The Spiritual Exercises Ignatius of Loyola · Composed over many years; approved by Paul III on 31 July 1548

Principle and Foundation

Regimini militantis Ecclesiae Paul III · 27 September 1540

editors' note to the Formula; §§ 1–3; § 4 (Formula, paragraph 1); § 6 (Formula, paragraph 3); Formula, paragraphs 6–8; § 16

Letters Francis Xavier · 1535–1552

letter 10, Goa, 18 September 1542

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Paris
Who Ignatius of Loyola, Francis Xavier, Paul III, Peter Faber
Threads Monasticism and Religious Life, Mission and Expansion, Reform and Reformation

In context

GROWS OUT OF

Dominic Founds the Order of Preachers 22 December 1216 899

Francis of Assisi and the Friars Minor c. 1209 886

LEADS TO

Francis Xavier in India and Japan 1542–1552 1071

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

The Suppression of the Jesuits 21 July 1773 1237

MONASTICISM AND RELIGIOUS LIFE

The Devotio Moderna and the Imitation of Christ Before · 1384–1441 954

Teresa of Ávila Reforms Carmel After · 24 August 1562 1100

MISSION AND EXPANSION

Rome Declares the Peoples of the Americas Free Before · 2 June 1537 1063

Francis Xavier in India and Japan After · 1542–1552 1071

REFORM AND REFORMATION

Calvin's Institutes and the Reform of Geneva Before · 1536–1541 1059

The Council of Trent After · 1545–1563 1075

← Rome Declares the Peoples of the Americas Free Earlier · 2 June 1537
→ Francis Xavier in India and Japan Later · 1542–1552

THE REFORMATION

Francis Xavier in India and Japan

1542–1552 · Firm date

The Jesuit Francis Xavier lands at Goa in 1542, teaches and baptizes among the Christians of Cape Comorin, and in 1549 carries the Christian message to Japan with the Japanese convert Anjiro. He dies in 1552 on an island off China.



Francis Xavier sailed from Lisbon on 7 April 1541 and reached India on 6 May 1542, landing at Goa (Xavier, Letters, letter 10, Goa, 18 September 1542). A later letter finds him among the Christians of Comorin, who told him that they were Christians but knew nothing of the precepts and mysteries of their religion. He spoke Castilian and they "Malabar", so with the help of men who knew both languages he had the catechism translated, learned it by heart, and went through the villages of the coast with a bell, gathering children and adults twice a day to repeat the Creed, the commandments and the prayers (Xavier, Letters, letter 14, Cochin, vol. 1, pp. 151–152). He writes that he often baptized whole villages in a day, until he could hardly use his hands (Xavier, Letters, letter 14, Cochin, vol. 1,

p. 153). He wished he could go round the universities of Europe, Paris above all, crying out to learned men that souls were being lost through their fault (Xavier, Letters, letter 14, Cochin, vol. 1, p. 155).

At Malacca, he wrote in January 1548, a Portuguese merchant brought him a Japanese named Anger, Anjiro, who had come looking for him, troubled in conscience, and who spoke some Portuguese. Xavier was struck by his eagerness to learn. Anjiro told him that the Japanese would question a preacher closely and would watch whether his life agreed with his words (Xavier, Letters, letter 55, Cochin, 21 January 1548). A year later Xavier reported three Japanese students at the college of Santa Fe in Goa, the ablest of whom he calls Paul, and said that he had determined to go to Japan (Xavier, Letters, letter 63, to Ignatius, Cochin, 14 January 1549).

They landed at Kagoshima, Paul's home, on 15 August 1549 and were well received (Xavier, Letters, letter 79, Kagoshima, 5 November 1549, vol. 2, p. 232). Xavier wrote that the Japanese surpassed in goodness any people lately discovered (Xavier, Letters, letter 79, vol. 2, p. 237), and that the lord of the place gave his subjects leave to become Christians (Xavier, Letters, letter 79, vol. 2, p. 259). He travelled on to Meaco, the capital, found it disturbed by war and could not see the sovereign (Xavier, Letters, letter 86, Cochin, 29 January 1552, vol. 2, pp. 335–336). At Amanguchi (Yamaguchi), by his account, about five hundred people were baptized in two months (Xavier, Letters, letter 86, vol. 2, p. 338).

Back in India, Xavier wrote that the Japanese had their doctrines from China and that he hoped to enter China that year, 1552 (Xavier, Letters, letter 86, vol. 2, pp. 347–348). His last letters are dated from the island of San Chan in November 1552; in them he complains that the commandant of Malacca had hindered his going to China (Xavier, Letters, letter 124, San Chan, 13 November 1552). He did not reach it. He died on the island a few weeks later, as the dating note explains. For the later history of the church in Japan see the Martyrs of Nagasaki and the Ban on Christianity in Japan.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Xavier's own letters give the framework: he reached India on 6 May 1542 (Xavier, Letters, letter 10, Goa, 18 September 1542) and Japan on the feast of the

Assumption, 15 August, 1549 (Xavier, Letters, letter 79, Kagoshima, 5 November 1549, vol. 2, p. 232), and his last letters are dated from the island of San Chan (Shangchuan) on 13 November 1552 (Xavier, Letters, letter 124, San Chan, 13 November 1552).

His death on the island is not in his letters. H. J. Coleridge, *The Life and Letters of St. Francis Xavier* (1872), vol. 2, pp. 571–572, names the Chinese youth Antonio as one of the two who attended him and puts the death on Friday 2 December 1552. Pope Francis, in his general audience of 17 May 2023, gives 3 December 1552.

The letters are cited by Coleridge's numbers and with the dates he prints. Several of those dates differ by a few days from the ones in the edition made from the manuscript copies, *Monumenta Xaveriana*, vol. 1 (Madrid, 1899–1900). The widest difference is for the letter from Cochin, his number 14: Coleridge dates it 31 December 1543, while the Spanish text closes "De Cochim á xv de Henero de 1544", 15 January 1544, and its editors note that one copy has the 12th in its heading (Xavier, Letters, the letter from Cochin in its Spanish text, Monumenta Xaveriana vol. 1, pp. 278 and 295). The letter from Kagoshima ends in Coleridge's text with 11 November 1549, though his table of contents and the manuscripts have 5 November.

Primary sources

Letters Francis Xavier · 1535–1552
letter 10, Goa, 18 September 1542; letter 14, Cochin, vol. 1, pp. 151–152; letter 14, Cochin, vol. 1, p. 153; letter 14, Cochin, vol. 1, p. 155; letter 55, Cochin, 21 January 1548; letter 63, to Ignatius, Cochin, 14 January 1549; letter 79, Kagoshima, 5 November 1549, vol. 2, p. 232; letter 79, vol. 2, p. 237; letter 79, vol. 2, p. 259; letter 86, Cochin, 29 January 1552, vol. 2, pp. 335–336; letter 86, vol. 2, p. 338; letter 86, vol. 2, pp. 347–348; letter 124, San Chan, 13 November 1552; the letter from Cochin in its Spanish text, Monumenta Xaveriana vol. 1, pp. 278 and 295

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Goa, Kagoshima
Who Francis Xavier, Anjiro

Threads Mission and Expansion

In context

GROWS OUT OF

The Society of Jesus Is Founded 27 September 1540 1067

LEADS TO

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

Matteo Ricci at the Court of Beijing 24 January 1601 1142

The Tranquebar Mission 9 July 1706 1217

The Hidden Christians of Japan Come Forward 17 March 1865 1317

MISSION AND EXPANSION

The Society of Jesus Is Founded Before · 27 September 1540 1067

The Martyrs of Nagasaki and the Ban on Christianity in Japan After · 1597–1614 1129

← The Society of Jesus Is Founded Earlier · 27 September 1540
→ The Council of Trent Later · 1545–1563

THE REFORMATION

The Council of Trent

1545–1563 · Firm date

In twenty-five sessions spread over eighteen years, the Catholic bishops assembled at Trent define their church's teaching on Scripture and tradition, justification and the sacraments, and decree a reform of the clergy.



Paul III summoned a general council to Trent in a bull of 22 May 1542, after earlier summonses to Mantua and Vicenza had come to nothing; he chose Trent, he says, because the Germans wished for it (Council of Trent Bull of indiction (22 May 1542)). The council opened on 13 December 1545 (Council of Trent Session 1).

The fourth session, on 8 April 1546, declares that the truth and discipline of the Gospel are contained "in the written books, and the unwritten traditions" that have come down from the apostles, and that the council receives both "with an equal affection of piety, and reverence". It lists the books of the Bible, among

them Tobit, Judith, Wisdom, Sirach, Baruch and the two books of Maccabees, and anathematizes anyone who does not receive them, entire with all their parts, as sacred and canonical, as they are contained in the old Latin Vulgate, and who knowingly despises the traditions (Council of Trent Session 4, decree concerning the canonical Scriptures). A Protestant position is stated in the Articles of the Church of England: the church reads these books "for example of life and instruction of manners" but does not apply them to establish any doctrine (Thirty-Nine Articles VI).

The sixth session, on 13 January 1547, issued the decree on justification. In adults, it says, justification begins from God's prevenient grace, without any merits on their part; they are disposed to it by freely assenting to that grace and cooperating with it, and cannot move themselves towards justice by their own free will without it (Council of Trent Session 6, chapter 5). Justification itself "is not remission of sins merely, but also the sanctification and renewal of the inward man". Christ merited it by his passion, baptism is its instrument, and its one formal cause is the justice of God by which he makes us just, so that "we are not only reputed, but are truly called, and are, just" (Council of Trent Session 6, chapter 7). We are said to be justified by faith because faith is "the beginning of human salvation, the foundation, and the root of all Justification", and freely because nothing that goes before justification, whether faith or works, merits the grace of it (Council of Trent Session 6, chapter 8). The canons condemn the statement that a person can be justified by his own works without grace, and equally the statements that the sinner is justified by faith alone, "in such wise as to mean, that nothing else is required to co-operate" towards obtaining the grace of justification and that he need not be prepared and disposed by the movement of his own will, or by the sole imputation of Christ's justice or the sole remission of sins, to the exclusion of the grace and charity poured into the heart (Council of Trent Session 6, canons 1, 9 and 11).

The council moved to Bologna in March 1547 because of disease at Trent (Council of Trent Session 8) and resumed at Trent on 1 May 1551 (Council of Trent Session 11). In this second period it granted a safe-conduct to the German Protestants, who had asked to be heard (Council of Trent Session 13, decree on the safe-conduct). In April 1552 it suspended itself because of war in Germany, in a decree which recalls that it had been restored at the instance of the emperor

Charles V (Council of Trent Session 16). It met again under Pius IV from 18 January 1562 (Council of Trent Session 17). Among its later decrees, one orders every cathedral church to maintain a college in which boys are trained for the priesthood (Council of Trent Session 23, decree on reformation, chapter 18), and the last uphold purgatory, the invocation of saints, images and indulgences, while ordering that "all evil gains" from indulgences be abolished (Council of Trent Session 25, decrees on purgatory, on saints and images, and on indulgences).

The council closed on 4 December 1563 and asked the pope to confirm its decrees (Council of Trent Session 25, on the close of the council). Pius IV did so on 26 January 1564 (Council of Trent Confirmation of the council, 26 January 1564). The profession of faith he issued later that year binds those who swear it to all that Trent defined, and by name to its teaching on original sin and justification (Tridentine Profession of Faith V, XI). The Joint Declaration of Lutherans and Catholics confirmed in 1999 says that the Lutheran teaching presented in it does not fall under Trent's condemnations (Joint Declaration on the Doctrine of Justification 41); see Lutherans and Catholics Agree on Justification.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Bull of indiction (22 May 1542); Session 1; Session 4, decree concerning the canonical Scriptures; Session 6, chapter 5; Session 6, chapter 7; Session 6, chapter 8; Session 6, canons 1, 9 and 11; Session 8; Session 11; Session 13, decree on the safe-conduct; Session 16; Session 17; Session 23, decree on reformation, chapter 18; Session 25, decrees on purgatory, on saints and images, and on indulgences; Session 25, on the close of the council; Confirmation of the council, 26 January 1564

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
VI

The Tridentine Profession of Faith Pius IV · 13 November 1564
V, XI

Joint Declaration on the Doctrine of Justification The Lutheran World Federation and the Catholic Church · Text completed 1997; confirmed 31 October 1999

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About this event

Where Trent
Who Paul III, Pius IV, Charles V
Threads Creeds and Councils, Reform and Reformation, Scripture and Canon, Papacy and Church Order

In context

GROWS OUT OF

The Augsburg Confession 25 June 1530 1046
Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012
The Council of Florence Proclaims Reunion 6 July 1439 974
African Councils List the Books of Scripture AD 393–397 648

LEADS TO

Teresa of Ávila Reforms Carmel 24 August 1562 1100
The Trial of Galileo 22 June 1633 1172
Jansenism and the Bull Unigenitus 1653–1713 1191
The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196
The Dogma of the Immaculate Conception 8 December 1854 1305
The First Vatican Council 1869–1870 1324
The Second Vatican Council 1962–1965 1422
The Catechism of the Catholic Church 11 October 1992 1471
Lutherans and Catholics Agree on Justification 31 October 1999 1474

CREEDS AND COUNCILS

The Augsburg Confession Before · 25 June 1530 1046
The Elizabethan Settlement After · 1559 1091

REFORM AND REFORMATION

The Society of Jesus Is Founded Before · 27 September 1540 1067

The Book of Common Prayer After · 1549–1552 1080

SCRIPTURE AND CANON

Tyndale's English New Testament Before · 1526 1034

The King James Bible After · 1611 1151

PAPACY AND CHURCH ORDER

England Breaks with Rome Before · 1534 1055

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I After · 25 February 1570 1108

← Francis Xavier in India and Japan Earlier · 1542–1552
→ The Book of Common Prayer Later · 1549–1552

THE REFORMATION

The Book of Common Prayer

1549–1552 · Firm date

Parliament orders one English service book, drawn up under the archbishop of Canterbury, to be used in every church in England from Pentecost 1549. A revised book, which no longer calls the communion the Mass, follows in 1552.



An Act of the first year of Edward VI ordered that communion be given to the people in both kinds, bread and wine (Statutes of the Realm, 1 Edw. VI c. 1, s. 8). The Act of Uniformity of 1549 recites that the realm had long had several "uses", those of Sarum, York, Bangor and Lincoln, and of late a variety of new forms as well, and that the king had therefore appointed the archbishop of Canterbury, Thomas Cranmer, with other bishops and learned men, to draw up one order of common prayer and of the sacraments, having regard to Scripture and to the usages of the primitive church. The result was *The Book of the Common Prayer*. From the following Pentecost every minister was to use it "and none other"; one who refused would lose a year's income from a benefice and be imprisoned for

six months (Statutes of the Realm, 2 & 3 Edw. VI c. 1). A London chronicler notes that St Paul's and several parishes began to use it earlier, at the beginning of Lent (Wriothesley, Chronicle vol. 2, p. 9).

The book's preface gives its reasons. The old services had broken up the reading of Scripture, they had been read to the people in Latin, which they did not understand, and the rules were so many that it was harder to find what to read than to read it. Now Scripture is to be read through in order and in English, the priest needs only this book and the Bible, and "all the whole realm shall have but one use" (Book of Common Prayer (1549) preface, pp. 17–19). The communion service is still headed "commonly called the Mass" (Book of Common Prayer (1549) p. 76). The priest gives the bread with the words "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life" (Book of Common Prayer (1549) p. 92).

A second Act in 1552 says that doubts had arisen about the manner of the service and that the book has therefore been "explained, and made fully perfect". It annexes the new book, adds a form for ordaining bishops, priests and deacons, and requires everyone to attend church on Sundays and holy days (Statutes of the Realm, 5 & 6 Edw. VI c. 1). In the new book the service is "the Lord's Supper, or Holy Communion", and the priest stands at the north side of a table (Book of Common Prayer (1552) p. 265). The words at the giving of the bread become "Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving" (Book of Common Prayer (1552) p. 279). A declaration added at the end says that kneeling to receive does not mean that any adoration is done to the bread and wine, or to "any real and essential presence there being of Christ's natural flesh and blood" (Book of Common Prayer (1552) p. 283). The new service was first used at St Paul's on 1 November 1552 (Wriothesley, Chronicle vol. 2, pp. 78–79).

What became of the book after Edward's death is told in the Burning of Protestants under Mary I and the Elizabethan Settlement.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The first Act of Uniformity required the book to be used from the feast of Pentecost after it was passed (Statutes of the Realm, 2 & 3 Edw. VI c. 1), and

Wriothesley enters the Act under the session of Parliament that was prorogued on 14 March 1549 (Wriothesley, Chronicle vol. 2, p. 9). The second Act set the feast of All Saints for the revised book (Statutes of the Realm, 5 & 6 Edw. VI c. 1), and Wriothesley records its first use at St Paul's on 1 November 1552 (Wriothesley, Chronicle vol. 2, pp. 78–79). Quotations from the Acts and the prayer books follow the modern spelling of the editions cited.

Primary sources

The Statutes of the Realm The Parliament of England · Acts and charters of 1101–1713; cited here for 1533–1552
1 Edw. VI c. 1, s. 8; 2 & 3 Edw. VI c. 1; 5 & 6 Edw. VI c. 1

A Chronicle of England during the Reigns of the Tudors Charles Wriothesley · A contemporary record from about 1520 to 1559
vol. 2, p. 9; vol. 2, pp. 78–79

The Book of Common Prayer (1549) Church of England · 1549
preface, pp. 17–19; p. 76; p. 92

The Book of Common Prayer (1552) Church of England · 1552
p. 265; p. 279; p. 283

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where London
Who Thomas Cranmer, Edward VI
Threads Temple and Worship, Reform and Reformation

In context

GROWS OUT OF

England Breaks with Rome 1534 1055

LEADS TO

The Burning of Protestants under Mary I 1555–1558 1087

The Elizabethan Settlement 1559 1091

TEMPLE AND WORSHIP

Luther and Zwingli Meet at Marburg Before · 1 October 1529 1042

Nikon's Reforms and the Old Believer Schism After · 1652–1667 1187

REFORM AND REFORMATION

The Council of Trent Before · 1545–1563 1075

The Elizabethan Settlement After · 1559 1091

← The Council of Trent Earlier · 1545–1563
→ The Peace of Augsburg Later · 25 September 1555

THE REFORMATION

The Peace of Augsburg

25 September 1555 · Firm date

The imperial diet at Augsburg makes a lasting peace between the estates of the old religion and those of the Augsburg Confession. Each estate keeps its religion in its own lands; subjects who dissent may emigrate; all other confessions are excluded.



The diet that met at Augsburg in 1555 was held without the emperor. The recess explains that Charles V was kept away by bodily weakness and other hindrances and that his brother Ferdinand I, king of the Romans, took the business on himself in the emperor's name (Peace of Augsburg §§ 3–5). The estates found that agreement on the disputed articles of faith could not be reached quickly. Earlier truces in the matter of religion, they recalled, had never been enough to keep the peace. They therefore set the question of doctrine aside for another time and took up the question of peace (Peace of Augsburg §§ 9–11, 13).

The terms are these. The emperor, the king and the estates are not to make war on any estate of the empire, or harm it, on account of the Augsburg Confession, nor to force it from that confession in its own principalities, lands and lordships; the disputed religion is to be brought to agreement only by Christian, friendly and peaceful means (Peace of Augsburg § 15). The estates of the Augsburg Confession are in the same way to leave those of the old religion, spiritual and secular, undisturbed in their religion, property and rights (Peace of Augsburg § 16). All who belong to neither of these two religions are shut out of the peace entirely (Peace of Augsburg § 17).

On one point the two sides could not agree, and Ferdinand settled it by the authority the emperor had given him: an archbishop, bishop or other prelate who leaves the old religion must give up his office and its revenues, and the chapter may elect a successor of the old religion (Peace of Augsburg § 18). Church property that estates had taken over stays as it is, provided it did not belong to an immediate estate of the empire and had not been in the clergy's hands at the treaty of Passau or since; and the bishops' jurisdiction over the religion, worship and ministry of the estates of the Augsburg Confession is suspended until the religion is reconciled (Peace of Augsburg §§ 19–20). No estate may draw another's subjects to its religion or protect them against their rulers. Subjects of either religion who wish to leave on account of it may go with their wives and children and sell their goods, on paying the customary dues (Peace of Augsburg §§ 23–24). In the free and imperial cities where both religions had been practised, both are to continue side by side (Peace of Augsburg § 27).

The peace was to hold until the religion was reconciled, and if that never came about it was to stand for ever (Peace of Augsburg § 25). The recess is dated at Augsburg on 25 September 1555 (Peace of Augsburg closing clause). For its later history see the Thirty Years' War and the Peace of Westphalia.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Religious Peace of Augsburg The imperial diet, in the name of King Ferdinand · 25 September 1555
§§ 3–5; §§ 9–11, 13; § 15; § 16; § 17; § 18; §§ 19–20; §§ 23–24; § 27; § 25; closing clause

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About this event

Where Augsburg
Who Charles V, Ferdinand I
Threads Church and State

In context

GROWS OUT OF

The Augsburg Confession 25 June 1530 1046

The Protestation at Speyer 19 April 1529 1038

LEADS TO

The Heidelberg Catechism 19 January 1563 1104

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

CHURCH AND STATE

Rome Declares the Peoples of the Americas Free Before · 2 June 1537 1063

The Burning of Protestants under Mary I After · 1555–1558 1087

← The Book of Common Prayer Earlier · 1549–1552
→ The Burning of Protestants under Mary I Later · 1555–1558

THE REFORMATION

The Burning of Protestants under Mary I

1555–1558 · Firm date

Under Mary I, Parliament returns England to obedience to Rome and revives the medieval heresy laws. From 1555 to 1558 Protestants who will not recant are burned, among them the bishops Latimer, Ridley and Cranmer. John Foxe's book records them as martyrs.



Mary I of England was proclaimed queen in London on 19 July 1553 (Machyn, Diary 19 July 1553). At the end of November 1554 the Lords and Commons declared themselves "very sorry and repentant of the schism" from Rome and asked to be received back into the unity of the church, and the pope's legate, Cardinal Reginald Pole, absolved the realm (Second Act of Repeal, 1554, in Gee and Hardy, pp. 385–387) (Foxe, Acts and Monuments vol. 6, pp. 568–572). The same Parliament revived three medieval statutes against heresy, to be in force from 20 January 1555 (Revival of the Heresy Acts, 1554, in Gee and Hardy, p. 384). Under the statute of 1401, a person convicted of heresy in a bishop's court who refused to abjure, or who relapsed after abjuring, was handed to the sheriff

to be burned in public (Statute of 1401 (2 Henry IV, c. 15), in Gee and Hardy, p. 137).

The first to die, Foxe says, was John Rogers, burned at Smithfield in London on 4 February 1555 (Foxe, Acts and Monuments vol. 6, pp. 611–612); the diary of the Londoner Henry Machyn records the burning under the same day (Machyn, Diary 4 February 1555). In May the king and queen wrote to the bishop of London complaining that heretics sent to the bishops were being left in their errors. He was to try to win them back and, if they stayed obstinate, to proceed against them "according to the order of the laws" (Foxe, Acts and Monuments vol. 7, p. 86).

On 16 October 1555 Nicholas Ridley, bishop of London under Edward VI, and Hugh Latimer, once bishop of Worcester, were burned together at Oxford (Foxe, Acts and Monuments vol. 7, pp. 406–407). Foxe reports that when the fire was brought Latimer told Ridley to "play the man" and spoke of lighting "such a candle, by God's grace, in England, as I trust shall never be put out"; Latimer died quickly, and Ridley, whose fire was badly laid, slowly (Foxe, Acts and Monuments vol. 7, pp. 547–551). Thomas Cranmer, the former archbishop of Canterbury, signed a recantation in prison that acknowledged the pope as head of the church (Foxe, Acts and Monuments vol. 8, pp. 82–84). On 21 March 1556, when he was to repeat it in public before his execution, he renounced what he had signed, and by Foxe's account he held his right hand in the flame so that it burned first (Foxe, Acts and Monuments vol. 8, pp. 88–90) (Machyn, Diary 21 and 22 March 1556).

The last to suffer, according to Foxe, were three men and two women burned at Canterbury about six days before the queen died (Foxe, Acts and Monuments vol. 8, p. 504). Mary died on 17 November 1558, and Pole, who had been consecrated archbishop of Canterbury the day after Cranmer's death, within days of her (Machyn, Diary 21 and 22 March 1556) (Machyn, Diary 17 and 19 November 1558).

The narratives of these deaths cited here come from Acts and Monuments, and it is the work of a partisan. Foxe calls the dead martyrs and their judges papists moved by "implacable despite" (Foxe, Acts and Monuments vol. 8, p. 504); Mary's Parliament had called what they held "errors and heresies" (Revival of the Heresy

Acts, 1554, in Gee and Hardy, p. 384). The first Parliament of Elizabeth I repealed the heresy statutes in 1559 (Act of Supremacy, 1559, in Gee and Hardy, p. 446).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The revived heresy statutes took effect on 20 January 1555 (Revival of the Heresy Acts, 1554, in Gee and Hardy, p. 384). Foxe and the London diarist Henry Machyn both put the first burning, that of John Rogers, on 4 February 1555 (Foxe, Acts and Monuments vol. 6, pp. 611–612) (Machyn, Diary 4 February 1555), and Foxe dates the last to about 10 November 1558, some six days before Mary's death, which Machyn puts on 17 November (Foxe, Acts and Monuments vol. 8, p. 504) (Machyn, Diary 17 and 19 November 1558). The days are those of the calendar then used in England.

The number of the dead is a modern count. Eamon Duffy, *Fires of Faith: Catholic England under Mary Tudor* (2009), gives 284 people burned for heresy between February 1555 and November 1558.

Primary sources

The Diary of Henry Machyn Henry Machyn · 1550–1563
19 July 1553; 4 February 1555; 21 and 22 March 1556; 17 and 19 November 1558

Mary's Second Act of Repeal Parliament of England · 1554
in Gee and Hardy, pp. 385–387

Acts and Monuments John Foxe · 1563; enlarged editions in 1570, 1576 and 1583
vol. 6, pp. 568–572; vol. 6, pp. 611–612; vol. 7, p. 86; vol. 7, pp. 406–407; vol. 7, pp. 547–551; vol. 8, pp. 82–84; vol. 8, pp. 88–90; vol. 8, p. 504

Act for the Reviving of Three Statutes for the Punishment of Heresies Parliament of England · 1554, in force from 20 January 1555
in Gee and Hardy, p. 384

Statute on the Burning of Heretics (De heretico comburendo) Parliament of England · 1401
in Gee and Hardy, p. 137

Act of Supremacy (1559) Parliament of England · 1559
in Gee and Hardy, p. 446

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About this event

Where Oxford, London
Who Mary I of England, Thomas Cranmer, Hugh Latimer, Nicholas Ridley, Reginald Pole
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

The Book of Common Prayer 1549–1552 1080

England Breaks with Rome 1534 1055

LEADS TO

The Elizabethan Settlement 1559 1091

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

PERSECUTION AND MARTYRDOM

Tyndale's English New Testament Before · 1526 1034

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I After · 25 February 1570 1108

CHURCH AND STATE

The Peace of Augsburg Before · 25 September 1555 1084

The Elizabethan Settlement After · 1559 1091

← The Peace of Augsburg Earlier · 25 September 1555
→ The Elizabethan Settlement Later · 1559

THE REFORMATION

The Elizabethan Settlement

1559 · Firm date

Elizabeth I's first Parliament ends the pope's jurisdiction in England, makes the queen supreme governor of the church and restores the Prayer Book. In 1570 the pope excommunicates her, and new laws make Catholic priests and those reconciled to Rome traitors.



Elizabeth I was proclaimed queen in London on 17 November 1558, the day her sister Mary I of England died (Machyn, Diary 17 November 1558). Her first Parliament passed two statutes. The Act of Supremacy repealed Mary's revival of the heresy laws, declared that no "foreign prince, person, prelate, state, or potentate" should exercise spiritual jurisdiction in the realm, and annexed authority over the church to the crown (Act of Supremacy, 1559, in Gee and Hardy, pp. 446–447). Clergy and officers of the crown were to swear that the queen was "the only supreme governor of this realm" in spiritual as in temporal things, or lose their offices (Act of Supremacy, 1559, in Gee and Hardy, pp. 448–449).

The Act of Uniformity restored the Prayer Book of the last years of Edward VI, with a few named changes, as the only form of public worship from 24 June 1559; everyone was to attend the parish church on Sundays and holy days or pay twelve pence (Act of Uniformity, 1559, in Gee and Hardy, pp. 458–463). Machyn's diary records the bishop of London deprived in May and seven more bishops in June (Machyn, Diary 10 and 29 May, 21 and 26 June 1559). Matthew Parker, who had lost his own offices under Mary, was consecrated archbishop of Canterbury on 17 December 1559 (Parker, Correspondence pp. 482–484).

The Thirty-Nine Articles, agreed, as their title says, in the Convocation of 1562 and confirmed in 1571, teach that "we are justified by Faith only" and that transubstantiation "cannot be proved by holy Writ". They give the prince the chief government of all estates, ecclesiastical and civil, but not the ministering of God's word or of the sacraments (Thirty-Nine Articles title; articles XI, XXVIII, XXXVII; ratification).

On 25 February 1570 Pope Pius V issued the bull *Regnans in excelsis*. It declared Elizabeth a heretic, excommunicated her and her adherents, pronounced her deprived of her "pretended title" to the crown and released her subjects from their oaths (Pius V, Regnans in excelsis sections 3–5 and the closing date). Parliament answered in 1571 by making it high treason to bring in or use a papal bull or to be reconciled to Rome by one (Act against Bulls from Rome, 1571, in Prothero, pp. 60–62). An act of 1581 made it treason to withdraw the queen's subjects from their obedience, or for that purpose from the established religion to the Roman, and fined those who heard mass or stayed away from church (Act of 1581 (23 Elizabeth, c. 1), in Prothero, pp. 74–75). An act of 1585 made it treason for any subject of the queen ordained priest under Rome's authority since 1559 to be in England at all, and a capital crime to shelter one (Act against Jesuits and Seminarists, 1585, in Gee and Hardy, pp. 485–487).

Catholics were now put to death as traitors, as Protestants had been burned as heretics under Mary. On 1 December 1581 the Jesuit Edmund Campion and two other priests were drawn to Tyburn and executed (Allen, Briefe Historie p. 1), convicted of plotting the queen's deposition and death (Allen, Briefe Historie pp. 16–20). The Catholic writer William Allen held that they suffered "under pretence of high treason" and in truth for their religion (Allen, Briefe Historie p.

1); the statute of 1585 says that such priests came to stir up "sedition, rebellion, and open hostility" (Act against Jesuits and Seminarists, 1585, in Gee and Hardy, pp. 485–487).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The two statutes belong to the first regnal year of Elizabeth (1 Elizabeth I, c. 1 and c. 2). The London diarist Henry Machyn puts the end of the Parliament that passed them on 10 May 1559 (Machyn, Diary 10 and 29 May, 21 and 26 June 1559), and the Act of Uniformity fixes 24 June 1559, the feast of the Nativity of St John the Baptist, as the day from which the restored Prayer Book was to be used (Act of Uniformity, 1559, in Gee and Hardy, pp. 458–463). The official short title of the first act is "Act of Supremacy 1558" (Act of Supremacy, 1559, short title and section VIII, at legislation.gov.uk); the year 1559 is the modern reckoning.

Primary sources

The Diary of Henry Machyn Henry Machyn · 1550–1563
17 November 1558; 10 and 29 May, 21 and 26 June 1559

Act of Supremacy (1559) Parliament of England · 1559
in Gee and Hardy, pp. 446–447; in Gee and Hardy, pp. 448–449; short title and section VIII, at legislation.gov.uk

Act of Uniformity (1559) Parliament of England · 1559
in Gee and Hardy, pp. 458–463

Correspondence of Matthew Parker Matthew Parker · 1535–1575
pp. 482–484

The Thirty-Nine Articles of Religion Church of England · 1563, ratified 1571
title; articles XI, XXVIII, XXXVII; ratification

Regnans in excelsis Pope Pius V · 25 February 1570
sections 3–5 and the closing date

Act against the Bringing In and Putting in Execution of Bulls from the See of Rome Parliament of England · 1571
in Prothero, pp. 60–62

Act to Retain the Queen's Majesty's Subjects in their Due Obedience Parliament of England · 1581
in Prothero, pp. 74–75

Act against Jesuits and Seminarists Parliament of England · 1585
in Gee and Hardy, pp. 485–487

A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests William Allen · 1582
p. 1; pp. 16–20

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About this event

Where London
Who Elizabeth I, Matthew Parker
Threads Church and State, Reform and Reformation, Creeds and Councils

In context

GROWS OUT OF

The Burning of Protestants under Mary I 1555–1558 1087
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LEADS TO

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108
The First Baptist Congregations 1609 1146
The King James Bible 1611 1151
The Pilgrims Land at Plymouth 1620 1163
The Oxford Movement 14 July 1833 1289

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The Burning of Protestants under Mary I Before · 1555–1558 1087
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REFORM AND REFORMATION

The Book of Common Prayer Before · 1549–1552 1080

The Scottish Reformation After · August 1560 1096

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The Council of Trent Before · 1545–1563 1075

The Scottish Reformation After · August 1560 1096

← The Burning of Protestants under Mary I Earlier · 1555–1558
→ The Scottish Reformation Later · August 1560

THE REFORMATION

The Scottish Reformation

August 1560 · Firm date

In August 1560 the Scottish Parliament, meeting while its Catholic queen is in France, ratifies a Protestant confession of faith written by John Knox and his colleagues, ends the pope's jurisdiction and forbids the mass.



John Knox had preached in England under Edward VI and then lived at Geneva; at the bidding of John Calvin he served for a time as preacher to the English exiles at Frankfurt (Knox, History of the Reformation vol. 1, pp. 231–232). He landed in Scotland on 2 May 1559. On 11 May, after a sermon against idolatry at Perth, a crowd broke the images in the church and sacked the houses of the Grey and Black Friars; Knox calls those who did it "the raschall multitude" (Knox, History of the Reformation vol. 1, pp. 318–322).

Parliament met at Edinburgh in the summer of 1560 (Records of the Parliaments of Scotland A1560/8/4–6). Asked to set down the doctrine they wished estab-

lished, the Protestant barons and ministers presented a confession within four days (Knox, History of the Reformation vol. 2, p. 92). It was read article by article, and Knox reports that of the lay lords only three voted against it and that the bishops said nothing (Knox, History of the Reformation vol. 2, pp. 121–122). The record of Parliament notes its ratification on 17 August 1560 (Records of the Parliaments of Scotland A1560/8/3). The Confession names three marks of the true church: the true preaching of the word of God, the right administration of the sacraments, and church discipline uprightly administered (Scots Confession article 18). It rejects transubstantiation, and it also condemns those who call the sacraments nothing but bare signs (Scots Confession article 21).

On 24 August Parliament declared that the bishop of Rome had no jurisdiction in Scotland, annulled earlier acts contrary to the Confession, and forbade anyone to say or hear mass, on pain of confiscation and bodily punishment for a first offence, banishment for a second and death for a third (Records of the Parliaments of Scotland A1560/8/4–6). The queen, Mary, Queen of Scots, was in France with her husband the French king. The acts were sent to them there, and Knox writes that no ratification came back (Knox, History of the Reformation vol. 2, pp. 125–127).

Knox writes that after the Parliament he and five other ministers were charged to draw up a plan for the church's government, the Book of Discipline (Knox, History of the Reformation vol. 2, pp. 128–129); the book's own preface dates the charge to 29 April 1560 (First Book of Discipline, preface, in Knox, Works, vol. 2, pp. 183–184). It gave each congregation the election of its minister and asked for a schoolmaster in every church (First Book of Discipline, in Knox, Works, vol. 2, pp. 189, 209–210). Part of the nobility signed it, but Knox says that others who held church property grudged it, and it was refused ratification (Knox, History of the Reformation vol. 2, pp. 128–129) (Knox, History of the Reformation vol. 2, pp. 297–298).

Mary, by then a widow, landed on 19 August 1561. Mass was said in her chapel the following Sunday, and on the next day a proclamation forbade anyone, on pain of death, to alter the state of religion she had found standing at her arrival (Knox, History of the Reformation vol. 2, pp. 267–273). Knox preached that one mass was more fearful to him than ten thousand armed enemies, and he records

an interview in which the queen accused him of raising her subjects against her (Knox, History of the Reformation vol. 2, pp. 276–278). In July 1567 Mary gave up the crown to her son, James VI and I, and the Parliament held in his name that December ratified the acts of 1560 (Records of the Parliaments of Scotland 1567/12/104) (Records of the Parliaments of Scotland A1567/12/1–4).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The parliamentary record dates the ratification of the Confession to 17 August 1560 (Records of the Parliaments of Scotland A1560/8/3) and the three acts on the pope, on earlier laws and on the mass to 24 August 1560 (Records of the Parliaments of Scotland A1560/8/4–6). Knox counts the year from 25 March, so the signing of the Book of Discipline, which he puts on 27 January 1560, fell in January 1561 by modern reckoning (Knox, History of the Reformation vol. 2, pp. 128–129).

Primary sources

The History of the Reformation of Religion within the Realm of Scotland
John Knox · 1559–1571
vol. 1, pp. 231–232; vol. 1, pp. 318–322; vol. 2, p. 92; vol. 2, pp. 121–122; vol. 2, pp. 125–127; vol. 2, pp. 128–129; vol. 2, pp. 297–298; vol. 2, pp. 267–273; vol. 2, pp. 276–278

Acts of the Scottish Parliament of August 1560 Parliament of Scotland · August 1560; ratified December 1567
A1560/8/4–6; A1560/8/3; 1567/12/104; A1567/12/1–4

The Scots Confession John Knox and other ministers of the Scottish reformed church · August 1560
article 18; article 21

The First Book of Discipline John Knox and five other ministers · 1560
preface, in Knox, Works, vol. 2, pp. 183–184; in Knox, Works, vol. 2, pp. 189, 209–210

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About this event

Where Edinburgh

Who John Knox, Mary, Queen of Scots
Threads Reform and Reformation, Creeds and Councils, Church and State

In context

GROWS OUT OF

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

LEADS TO

The Westminster Confession 1643–1649 1176

REFORM AND REFORMATION

The Elizabethan Settlement Before · 1559 1091

Teresa of Ávila Reforms Carmel After · 24 August 1562 1100

CREEDS AND COUNCILS

The Elizabethan Settlement Before · 1559 1091

The Heidelberg Catechism After · 19 January 1563 1104

CHURCH AND STATE

The Elizabethan Settlement Before · 1559 1091

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I After · 25 February 1570 1108

← The Elizabethan Settlement Earlier · 1559
→ Teresa of Ávila Reforms Carmel Later · 24 August 1562

THE REFORMATION

Teresa of Ávila Reforms Carmel

24 August 1562 · Firm date

In 1562 the Carmelite nun Teresa founds the small, enclosed and unendowed convent of St Joseph at Ávila to keep her order's rule in its early strictness. More houses follow, friars join the reform, among them John of the Cross, and both leave writings on prayer.



Teresa of Ávila was a Carmelite nun at Ávila (Teresa, Foundations prologue 2 (p. 2)) (Teresa, Life 36.27–31). She writes that her convent kept the rule of the order as relaxed by a papal bull of mitigation, that the house was large and comfortable, and that the nuns often left it to stay elsewhere (Teresa, Life 32.12). She tells of a vision of the place prepared for her in hell, which left her distressed at the loss of souls, "especially of the Lutherans", and resolved to keep her rule as perfectly as she could (Teresa, Life 32.1–11). A companion suggested that they found a small convent like those of the barefoot orders, and Teresa reports that after communion the Lord commanded her to work for it and said that it should be called St Joseph's (Teresa, Life 32.13–14).

The plan was mocked in the town and resisted in her own convent, and the Carmelite provincial withdrew his consent (Teresa, Life 32.17–18). A brief authorising the house came from Rome, Teresa placed it under the bishop, and on St Bartholomew's Day 1562 the first sisters took the habit (Teresa, Life 36.1–6). Within days the city council resolved that the convent must be closed, and a lawsuit followed; Teresa in the end refused the compromise of an endowment (Teresa, Life 36.14–21). The house was to hold no more than thirteen nuns, living on alms. They kept the Carmelite rule in the form given in 1248, never eating meat except in need and fasting eight months of the year (Teresa, Life 36.27–31).

Teresa went on to found other convents, seven more by 1573 (Teresa, Foundations prologue 2 (p. 2)). The general of the order also gave her licence for two houses of friars under the same rule (Teresa, Foundations 2.4–6 (pp. 16–17)). At Medina del Campo she met a young friar, John of the Cross, who was thinking of joining the Carthusians, and persuaded him to wait for her foundation (Teresa, Foundations 3.16 (pp. 30–31)). The friars' first house was in a small hamlet, which her editors identify as Duruelo, and the first mass was said there in Advent 1568 (Teresa, Foundations 13.2 and 14.5 (pp. 106, 111)).

The reform divided the order. In December 1577 Teresa wrote to Philip II that friars of the old observance had seized the two confessors of the reform who served the convent of the Incarnation at Ávila and were holding them prisoner (Teresa, Letters to Philip II, 4 December 1577 (vol. 3, pp. 3–5)). The next year she wrote that John had been kept nine months in a cell hardly large enough to hold him before he escaped (Teresa, Letters to Father Gracián, August 1578 (vol. 3, pp. 147–148)).

Both left writings on prayer. Teresa's *Interior Castle*, written in 1577, pictures the soul as a castle of crystal with many rooms, entered by the gate of prayer, with God in the innermost chamber (Teresa, Interior Castle preface; First Mansions 1.2–4, 9). John's *Dark Night* comments on his own poem and describes two purgations, of the senses and of the spirit, on the way to union with God (John of the Cross, Dark Night prologue; 1.8).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Teresa herself gives the day and the year: the first sisters took the habit "on St. Bartholomew's Day", which is 24 August, and the monastery was founded "in the year 1562" (Teresa, Life 36.1–6). The later dates in this entry are also hers, from the Book of the Foundations and from the preface of the Interior Castle.

Primary sources

The Book of the Foundations Teresa of Ávila · 1573–1582
prologue 2 (p. 2); 2.4–6 (pp. 16–17); 3.16 (pp. 30–31); 13.2 and 14.5 (pp. 106, 111)

The Life of Teresa of Jesus Teresa of Ávila · c. 1562–1565
36.27–31; 32.12; 32.1–11; 32.13–14; 32.17–18; 36.1–6; 36.14–21

The Letters of Teresa of Ávila Teresa of Ávila · letters cited: 1577 and 1578
to Philip II, 4 December 1577 (vol. 3, pp. 3–5); to Father Gracián, August 1578 (vol. 3, pp. 147–148)

The Interior Castle Teresa of Ávila · 1577
preface; First Mansions 1.2–4, 9

The Dark Night of the Soul John of the Cross · Late sixteenth century; the text gives no date
prologue; 1.8

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Ávila
Who Teresa of Ávila, John of the Cross
Threads Monasticism and Religious Life, Reform and Reformation

In context

GROWS OUT OF

The Council of Trent 1545–1563 1075

MONASTICISM AND RELIGIOUS LIFE

The Society of Jesus Is Founded Before · 27 September 1540 1067

The Suppression of the Jesuits After · 21 July 1773 1237

REFORM AND REFORMATION

The Scottish Reformation Before · August 1560 1096

The Heidelberg Catechism After · 19 January 1563 1104

← The Scottish Reformation Earlier · August 1560
→ The Heidelberg Catechism Later · 19 January 1563

THE REFORMATION

The Heidelberg Catechism

19 January 1563 · Firm date

In January 1563 the elector Frederick III issues a catechism for the churches and schools of the Palatinate. Its 129 questions, beginning with the believer's 'only comfort in life and in death', become a confession of Reformed churches.



Frederick III of the Palatinate, elector Palatine, sent the catechism to the pastors and schoolmasters of his territory with a preface dated at Heidelberg on 19 January 1563. He writes that he found the young taught "without any established, certain, and clear catechism", each teacher following his own plan, and that he had therefore had one prepared in German and Latin "with the advice and cooperation of our entire theological faculty in this place" and of the superintendents and leading ministers (Frederick III, Preface to the Heidelberg Catechism in Richards, pp. 183–199).

The preface names no author (Frederick III, Preface to the Heidelberg Catechism in Richards, pp. 183–199). An old tradition credits Zacharias Ursinus and Caspar Olevianus. The introduction that the Christian Reformed Church prints with the catechism today calls it the work of a team of ministers and university theologians, with Ursinus probably the chief writer and Olevianus in a lesser role (Heidelberg Catechism introduction to the edition of the Christian Reformed Church).

The first question asks, "What is thy only comfort in life and in death?" The answer begins: "That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ" (Heidelberg Catechism question 1). The second question sets out the plan of the whole in three parts: how great my sin and misery are, how I am redeemed from them, and how I am to be thankful to God for that redemption (Heidelberg Catechism question 2). In his lectures on the catechism Ursinus says that the question of comfort stands first because it contains the design and substance of the whole (Ursinus, Commentary on the Heidelberg Catechism p. 17).

Question 80 contrasts the Lord's Supper with the mass. The mass, it says, teaches that the living and the dead do not have forgiveness through Christ's sufferings unless he is still offered for them daily by priests, and is therefore "a denial of the one sacrifice and passion of Jesus Christ" and "an accursed idolatry" (Heidelberg Catechism question 80). The question was absent from the first printing and was added and then enlarged in the two that followed, by the elector's command (Heidelberg Catechism question 80, Schaff's note). The Council of Trent had taught in September 1562 that in the mass the same Christ who offered himself on the cross is offered in an unbloody manner, and it condemned the claim that the mass takes anything from the sacrifice of the cross (Council of Trent Session 22, chapters 1–2 and canon 4).

In 2004 the synod of the Christian Reformed Church in North America declared that it could no longer hold the question in its existing form as part of its confession, and its edition prints the condemnation in brackets, as not reflecting the present teaching and practice of the Roman Catholic Church; the Reformed Church in America keeps the full text as a statement made in its historical setting (Heidelberg Catechism question 80, notes of the Christian Reformed Church).

The same church's introduction notes that the Synod of Dort approved the catechism in 1619 (Heidelberg Catechism introduction to the edition of the Christian Reformed Church).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The elector's preface is dated at Heidelberg on Tuesday, 19 January 1563 (Frederick III, Preface to the Heidelberg Catechism in Richards, pp. 183–199). The catechism was reprinted twice in the same year with additions; the form of question 80 that became standard belongs to the third printing (Heidelberg Catechism question 80, Schaff's note) (Heidelberg Catechism question 80, notes of the Christian Reformed Church). On the question of who wrote it, see Lyle D. Bierma and others, *An Introduction to the Heidelberg Catechism: Sources, History, and Theology* (2005), pp. 49–74.

Primary sources

Preface of the Elector Frederick III to the Heidelberg Catechism Frederick III, Elector Palatine · 19 January 1563
in Richards, pp. 183–199

The Heidelberg Catechism Theologians and ministers of the Palatinate, by order of the elector Frederick III · 1563
introduction to the edition of the Christian Reformed Church; question 1; question 2; question 80; question 80, Schaff's note; question 80, notes of the Christian Reformed Church

Commentary on the Heidelberg Catechism Zacharias Ursinus · Lectures of the 1560s and 1570s; edition of David Pareus, 1591
p. 17

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 22, chapters 1–2 and canon 4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Heidelberg
Who Frederick III of the Palatinate, Zacharias Ursinus, Caspar Olevianus
Threads Creeds and Councils, Reform and Reformation

In context

GROWS OUT OF

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

The Peace of Augsburg 25 September 1555 1084

LEADS TO

The Synod of Dort 1618–1619 1159

CREEDS AND COUNCILS

The Scottish Reformation Before · August 1560 1096

The Book of Concord After · 25 June 1580 1117

REFORM AND REFORMATION

Teresa of Ávila Reforms Carmel Before · 24 August 1562 1100

The Book of Concord After · 25 June 1580 1117

← Teresa of Ávila Reforms Carmel Earlier · 24 August 1562
→ Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I Later · 25 February 1570

THE REFORMATION

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I

25 February 1570 · Firm date

In 1570 Pope Pius V declares Elizabeth I deposed. Parliament makes reconciliation with Rome treason, and priests such as the Jesuit Edmund Campion are executed: as traitors, says the government; for their religion, say Catholic writers.



On 25 February 1570 Pius V issued at Rome the bull *Regnans in excelsis*. It declared Elizabeth I a heretic, pronounced her deprived of her "pretended title" to the crown and commanded her subjects not to obey her (Pius V, Regnans in excelsis sections 3–5 and the closing date). William Camden, whose history was printed forty-five years later, says that John Felton set the bull up on the gates of the bishop of London's palace and was hanged for it, and that most of the more moderate Catholics secretly disliked the bull (Camden, Annales 1570, sections 13 and 15). In 1571 Parliament made it high treason to use a bull from Rome or

to be reconciled to Rome by one (Act against Bulls from Rome, 1571, in Prothero, pp. 60–62); that law and those that followed it are told under the Elizabethan settlement.

In June 1580 the Jesuit Edmund Campion landed at Dover (Allen, Briefe Historie p. 8). In a paper for the Privy Council he wrote that he was a priest sent to preach the gospel and minister the sacraments, "strictly forbidden" to deal with matters of state, and he asked to be heard before the Council, the universities and the lawyers (Campion, Challenge to the Privy Council articles 1–5). The government later printed a document taken, it said, from an accomplice after Campion's death: on 14 April 1580 the pope had granted Campion and Robert Persons an explanation that the bull always bound the queen and the heretics but did not bind Catholics as things stood, only when it could be publicly executed (Cecil, Execution of Justice pp. 19–20).

By the account of the Catholic writer William Allen, Campion was taken on 17 July 1581 (Allen, Briefe Historie p. 10), lodged in the Tower in London and racked (Allen, Briefe Historie pp. 12–13). In November he and others were indicted for having plotted abroad the queen's death and an invasion, and a jury found them guilty (Allen, Briefe Historie pp. 16–19). On 1 December he was drawn to Tyburn with two other priests (Allen, Briefe Historie p. 1). There, Allen reports, he denied the treasons charged, but "if you esteeme my religion treason" he must grant it; asked his opinion of the bull, he gave no answer; and he prayed for Elizabeth, "your queene and my queene" (Allen, Briefe Historie pp. 2–5).

The government's defence, *The Execution of Justice in England*, was penned, its 1675 editor says, by direction of Lord Treasurer Burghley (Cecil, Execution of Justice preface of the 1675 reprint). It says that the seminary priests and Jesuits came to persuade the people to obey the bull and were condemned as traitors under the treason law of Edward III, "not being dealt withal upon questions of Religion" (Cecil, Execution of Justice pp. 5–7). By the Catholics' own catalogue, it adds, not above sixty had been executed in twenty-five years, against almost four hundred who died under Mary I of England (Cecil, Execution of Justice p. 22). Allen answered that many had died "for mere matter of religion" under new statutes that made cases of conscience treason (Allen, Defence of English Catholics chapter 1, vol. 1, pp. 10–11), and that Campion and those arraigned

with him under the old statute were not guilty (Allen, Defence of English Catholics chapter 2, vol. 1, pp. 29–30).

In 1970 Pope Paul VI canonised forty martyrs of England and Wales, Campion among them. They had been, he said, faithful subjects of the royal power, which they recognised as legitimate in all that belongs to the civil and political order, and their loyalty to it came into conflict with their fidelity to God (Paul VI, homily of 25 October 1970 heading and the sections 'Lealtà e fedeltà' and 'Possano tutti ottenere la salvezza').

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The bull closes with its date. As Camden prints it, that is the fifth day before the Kalends of March (25 February) in the year of the Incarnation 1569, the fifth of the pontificate (Camden, Annales 1570, sections 13 and 15); the modern translation cited prints 25 February 1570 (Pius V, Regnans in excelsis sections 3–5 and the closing date). A year of the Incarnation began on 25 March, as the old-style year in England did, on which Camden's editor remarks (Camden, Annales editor's introduction, section 18), so a February of 1569 in that reckoning is February 1570 in the modern one. Camden, under 1570, says that the pope had given the sentence "the last yeare" and now had it posted in London (Camden, Annales 1570, sections 13 and 15). The days given for Campion's arrest, trial and death are William Allen's (Allen, Briefe Historie p. 10) (Allen, Briefe Historie pp. 16–19) (Allen, Briefe Historie p. 1). The government's tract is dated 17 December 1583 on the title page of the reprint used here (Cecil, Execution of Justice title page of the 1675 reprint), and Allen's reply is dated 1584 on the title of the edition cited (Allen, Defence of English Catholics half-title of vol. 1).

Primary sources

Regnans in excelsis Pope Pius V · 25 February 1570
sections 3–5 and the closing date

Annals of the Reign of Elizabeth William Camden · 1615 (to 1588) and 1625 (complete)
1570, sections 13 and 15; editor's introduction, section 18

Act against the Bringing In and Putting in Execution of Bulls from the See of Rome Parliament of England · 1571
in Prothero, pp. 60–62

A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests William Allen · 1582
p. 8; p. 10; pp. 12–13; pp. 16–19; p. 1; pp. 2–5

Challenge to the Privy Council Edmund Campion · 1580
articles 1–5

The Execution of Justice in England Attributed to William Cecil, Lord Burghley · 17 December 1583
pp. 19–20; preface of the 1675 reprint; pp. 5–7; p. 22; title page of the 1675 reprint

A True, Sincere and Modest Defence of English Catholics William Allen · 1584
chapter 1, vol. 1, pp. 10–11; chapter 2, vol. 1, pp. 29–30; half-title of vol. 1

Homily at the Canonization of Forty Martyrs of England and Wales Pope Paul VI · 25 October 1970
heading and the sections 'Lealtà e fedeltà' and 'Possano tutti ottenere la salvezza'

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, London
Who Pius V, Elizabeth I, Edmund Campion
Threads Persecution and Martyrdom, Church and State, Papacy and Church Order

In context

GROWS OUT OF

The Elizabethan Settlement 1559 1091

The Burning of Protestants under Mary I 1555–1558 1087

PERSECUTION AND MARTYRDOM

The Burning of Protestants under Mary I Before · 1555–1558 1087

The St Bartholomew's Day Massacre After · 24 August 1572 1113

CHURCH AND STATE

The Scottish Reformation Before · August 1560 1096

The St Bartholomew's Day Massacre After · 24 August 1572 1113

PAPACY AND CHURCH ORDER

The Council of Trent Before · 1545–1563 1075

Moscow Becomes a Patriarchate After · 26 January 1589 1121

← The Heidelberg Catechism Earlier · 19 January 1563
→ The St Bartholomew's Day Massacre Later · 24 August 1572

THE REFORMATION

The St Bartholomew's Day Massacre

24 August 1572 · Firm date

After the king's Catholic sister marries the Protestant Henry of Navarre, the Huguenot leader Coligny is shot in Paris. From 24 August 1572 he and thousands of French Protestants are killed there and in other towns. Accounts of who decided it differed from the first.



Marguerite de Valois, the Catholic sister of King Charles IX of France, was married at Notre-Dame in Paris to the Protestant king of Navarre, the later Henry IV of France, who had come to the city with eight hundred gentlemen (Marguerite de Valois, Memoirs letter 4). Among the French Protestants, the Huguenots, in Paris in August 1572 was Admiral Gaspard de Coligny (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 538).

On 22 August Coligny was shot from a window as he walked back from the court to his lodging and was wounded in the hand and arm. An Englishman who saw him in bed that day wrote that the king took it "very grievously" (Calendar of

State Papers Foreign, Elizabeth, vol. 10, no. 538). Marguerite, writing many years later, puts the wound in the shoulder. She says that the king blamed the duke of Guise and meant to punish him, and was then told that his mother, Catherine de' Medici, and his brother Anjou had had their share in the attempt. The Huguenots, she says, were threatening to take justice for themselves, and the king gave his consent to what followed only with the greatest difficulty, persuaded that his life and his kingdom depended on it (Marguerite de Valois, Memoirs letter 4) (Marguerite de Valois, Memoirs letter 5).

The historian De Thou, who was in Paris as a young man, writes that it was decided to "exterminate all the Protestants", that the queen mother approved, and that Navarre was to be spared. Guise told the captains it was the king's will. Armed men broke into Coligny's lodging, Besme, a retainer of the house of Guise, ran him through, and the body was thrown from the window, mutilated, dragged to the river and hung on the gibbet at Montfaucon (De Thou, History of His Own Time extract in Robinson, Readings, vol. 2, pp. 180–183). Marguerite tells how a wounded man fled into her bedchamber with archers at his heels, and how another was killed at her feet (Marguerite de Valois, Memoirs letter 5).

Reports sent to England in September said that the killing in Paris lasted more than eight days and that "the opinion is" that above 3,000 died there, besides 400 gentlemen. They tell of more killing at Orléans, Lyon, Meaux and Rouen, and name the queen mother, Anjou, the duke of Nevers and Tavannes as those who devised it (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 583) (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 584). The French authorities gave other accounts. A proclamation in Normandy on 28 August put the slaughter in Paris down to the private quarrel between Guise and the admiral (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 545). In October the Parlement of Paris declared the dead Coligny guilty of treason and of a conspiracy against the king, and ordered a yearly thanksgiving in Paris on St Bartholomew's Day (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 622).

The same English reports say that the prince of Condé was to hear mass and that Navarre was being pressed to follow, and that Protestants in the south, no longer safe in their houses, had gathered at Nîmes and Montauban and were holding

Catholics as hostages (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 567).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

St Bartholomew's Day is 24 August. A letter written in Paris on 22 August 1572 reports the shooting of Coligny that day (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 538), a royal lieutenant's proclamation of 28 August already speaks of the slaughter in Paris (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 545), and in October the Parlement of Paris ordered a thanksgiving on every anniversary of St Bartholomew (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 622). The killings in the provinces ran on into September (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 583).

Estimates of the number killed differ very widely. Philip Benedict, "The Saint Bartholomew's Massacres in the Provinces", *The Historical Journal* 21 (1978), pp. 205–225, calls the casualty figures "notoriously unreliable" and arrives at a rough figure of about 3,000 for the provincial towns taken together. For Paris this entry reports only what an English informant heard at the time.

Primary sources

Memoirs of Marguerite de Valois Marguerite de Valois · Written before 1615; first printed 1628
letter 4; letter 5

Calendar of State Papers, Foreign Series, of the Reign of Elizabeth English ambassadors, agents and correspondents; calendared by Allan James Crosby · Documents of 1572–1574
vol. 10, no. 538; vol. 10, no. 583; vol. 10, no. 584; vol. 10, no. 545; vol. 10, no. 622; vol. 10, no. 567

History of His Own Time Jacques-Auguste de Thou · Early seventeenth century
extract in Robinson, Readings, vol. 2, pp. 180–183

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Paris

Who Catherine de' Medici, Charles IX of France, Gaspard de Coligny
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

LEADS TO

The Edict of Nantes April 1598 1133

PERSECUTION AND MARTYRDOM

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I Before · 25 February 1570 1108

The Martyrs of Nagasaki and the Ban on Christianity in Japan After · 1597–1614 1129

CHURCH AND STATE

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I Before · 25 February 1570 1108

Moscow Becomes a Patriarchate After · 26 January 1589 1121

← Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I Earlier · 25 February 1570
→ The Book of Concord Later · 25 June 1580

THE REFORMATION

The Book of Concord

25 June 1580 · Firm date

After years of disputes among Lutherans following Luther's death, six theologians sign the Formula of Concord in 1577. In 1580 Lutheran electors, princes and cities publish it with the Augsburg Confession, Luther's catechisms and the ancient creeds as one Book of Concord.



After the death of Martin Luther, the Lutheran rulers say in the preface to the Book of Concord, false teaching and division spread in their churches, and their opponents taunted them that they no longer knew which was the true Augsburg Confession. Meetings of princes at Frankfurt in 1558 and Naumburg in 1561 did not bring the peace they wanted (Book of Concord, preface 4–8, 16). In 1576 the elector of Saxony called a group of theologians to Torgau. Their draft was sent to the other Lutheran rulers, examined by their theologians, revised, and then read by some of the rulers to the clergy and schoolmasters of their territories, who subscribed it (Book of Concord, preface 12–15).

The result was the Formula of Concord. The manuscripts of its short form, the Epitome, are dated at Bergen on 29 May 1577 and signed by six theologians, Jakob Andreae first and Martin Chemnitz last (Formula of Concord, Epitome, closing note in the Triglot edition, p. 842). It starts from a rule. The Scriptures of the prophets and apostles are "the only judge, rule, and standard" of doctrine; the three creeds, the Augsburg Confession of 1530 with its Apology, the Smalcald Articles and Luther's catechisms "are not judges" but a testimony to how Scripture has been understood (Formula of Concord, Epitome, Rule and Norm 1–8).

Twelve articles then take the disputed points in turn. On justification the Formula teaches that faith alone is the means by which Christ's righteousness is laid hold of, and that to justify means to absolve, "to declare free from sins" (Formula of Concord, Epitome III.5, 7). On election it says that God's eternal choice extends only over the godly, the children of God, and is a cause of their salvation, that his foreknowledge is not the cause of evil, and that he is not willing that any should perish (Formula of Concord, Epitome XI.4–5, 10).

On the Lord's Supper it speaks against those it calls Sacramentarians. Christ's body and blood, it says, are "truly and essentially present" and are received with the bread and wine by mouth, by the unworthy and unbelieving as well as by believers (Formula of Concord, Epitome VII.1–2, 6, 15–16). The Reformed taught otherwise: the Heidelberg Catechism says that Christ according to his human nature is now not on earth, and that believers are united to his body by the Holy Spirit although he is in heaven and they on earth (Heidelberg Catechism questions 47 and 76). The preface adds that the condemnations are aimed at false opinions and their obstinate teachers and not at those who err in simplicity, "much less" at entire churches (Book of Concord, preface 20).

The Formula was printed with the older confessions as one book (Book of Concord, table of contents). Its preface carries the names of three electors, Louis of the Palatinate, Augustus of Saxony and John George of Brandenburg, followed by other princes, counts and thirty-five cities (Book of Concord, preface 25). The signers say that they publish it so that the living and those who come after may know what their churches confess (Book of Concord, preface 4–8, 16).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Formula is dated by its manuscripts: "Actum Bergae", 29 May 1577, according to the note in the Triglot edition (Formula of Concord, Epitome, closing note in the Triglot edition, p. 842). For the publication of the whole book the entry follows F. Bente, "Historical Introductions to the Symbolical Books of the Evangelical Lutheran Church", in *Triglot Concordia* (1921): the official German edition appeared at Dresden with the year 1580 on its title page, and 25 June 1580, the fiftieth anniversary of the presentation of the Augsburg Confession, was chosen as the day of its publication.

Primary sources

The Book of Concord The Lutheran princes and estates of the Holy Roman Empire · 1580
preface 4–8, 16; preface 12–15; preface 20; table of contents; preface 25

The Formula of Concord Signed by Jakob Andreae, Martin Chemnitz and four other Lutheran theologians · 1577
Epitome, closing note in the Triglot edition, p. 842; Epitome, Rule and Norm 1–8; Epitome III.5, 7; Epitome XI.4–5, 10; Epitome VII.1–2, 6, 15–16

The Heidelberg Catechism Theologians and ministers of the Palatinate, by order of the elector Frederick III · 1563
questions 47 and 76

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Dresden
Who Jakob Andreae, Martin Chemnitz
Threads Creeds and Councils, Reform and Reformation

In context

GROWS OUT OF

The Augsburg Confession 25 June 1530 1046

LEADS TO

Spener's Pia Desideria and the Rise of Pietism 1675 1200

CREEDS AND COUNCILS

The Heidelberg Catechism Before · 19 January 1563 1104

The Synod of Dort After · 1618–1619 1159

REFORM AND REFORMATION

The Heidelberg Catechism Before · 19 January 1563 1104

The First Baptist Congregations After · 1609 1146

← The St Bartholomew's Day Massacre Earlier · 24 August 1572

→ Moscow Becomes a Patriarchate Later · 26 January 1589

THE REFORMATION

Moscow Becomes a Patriarchate

26 January 1589 · Firm date

In January 1589 Jeremias II of Constantinople, visiting Russia, installs Metropolitan Job as the first patriarch of Moscow. A council at Constantinople confirms it in 1590 and ranks Moscow fifth. The tsar's charter calls the Russian realm the Third Rome.



In June 1588 Jeremias II of Constantinople, patriarch of Constantinople, reached the Russian frontier at Smolensk, and in July Tsar Fyodor received him in Moscow. No patriarch of Constantinople, the tsar told his nobles, had come to Russia in the time of his forefathers (Russian ambassadorial records, in Muravyov, Relations with the East, June–July 1588) (Russian ambassadorial records, in Muravyov, Relations with the East, July 1588 – 13 January 1589).

The records of the tsar's foreign office say that the talks were conducted by the tsar's brother-in-law, Boris Godunov. The tsar first proposed that Jeremias himself stay in Russia as patriarch, with his seat at Vladimir. Jeremias answered that a

patriarch belongs beside the tsar and that his own church was calling him home. On 13 January 1589 Godunov asked him instead to install a patriarch chosen by the Russian council, and he agreed (Russian ambassadorial records, in Muravyov, Relations with the East, July 1588 – 13 January 1589). The bishops met on 19 January; on 23 January they named candidates and the tsar settled on Job of Moscow, metropolitan of Moscow; and on Sunday 26 January Jeremias laid his hands on him in the cathedral (Russian ambassadorial records, in Muravyov, Relations with the East, 19–26 January 1589).

In May the decisions were set down in a charter in the tsar's name. Jeremias, it says, chose and installed Job. From now on the patriarch of Moscow is to be installed by the Russian council with the tsar's consent and is to write to Constantinople for its agreement, and the Russian church is to have four metropolitans, six archbishops and eight bishops (Charter of the Moscow Patriarchate (1589) narrative, decrees and closing clauses). The charter also gives a speech of Jeremias in praise of the tsar. Old Rome, he says in it, fell through the Apollinarian heresy; the second Rome, Constantinople, is held by the Turks; and the tsar's Russian realm, "the Third Rome", has surpassed all in piety, so that he alone under heaven is called a Christian emperor (Charter of the Moscow Patriarchate (1589) speech of Jeremias).

The image was not new. About 1523 the monk Philotheus of Pskov, in a letter to a local official against astrology, had written that all Christian realms had come together in that of his sovereign: two Romes had fallen, a third stood, and a fourth there would not be (Philotheus, Letter to Munekhin closing section). That was one monk's letter of counsel to a layman (Philotheus, Letter to Munekhin closing section). In 1589 the phrase stood in a document sealed by the tsar and by both patriarchs (Charter of the Moscow Patriarchate (1589) narrative, decrees and closing clauses).

In May 1590 a council at Constantinople confirmed what Jeremias had done. Its charter, as translated in the Russian record, says that Job is to be named and honoured with the patriarchs, with his place in the prayers after the patriarch of Jerusalem and with the see of Constantinople as his head, and that his successors may be installed by the council of Moscow. Jeremias, the patriarchs of Antioch

and Jerusalem and eighty-one metropolitans, archbishops and bishops signed it (Synodal charter of Constantinople (1590) in Muravyov, under June 1590).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Russian court record gives the days: the council met on 19 January 1589, the election was held on Thursday 23 January, and Job was installed on Sunday 26 January (Russian ambassadorial records, in Muravyov, Relations with the East, 19–26 January 1589). These are dates of the Julian calendar used in Russia; 26 January 1589 is 5 February by the Gregorian calendar. The charter is dated May of the year 7097 from the creation of the world, which is 1589 (Charter of the Moscow Patriarchate (1589) narrative, decrees and closing clauses), and the confirmation of Constantinople May 7098, which is 1590 (Synodal charter of Constantinople (1590) in Muravyov, under June 1590). The editor of Philotheus's letter dates it to the end of 1523 or the beginning of 1524 (Philotheus, Letter to Munekhin closing section).

Primary sources

Relations of Russia with the East in Church Affairs Records of the tsar's foreign office, edited by Andrei Nikolaevich Muravyov · Records of 1588–1593; published 1858
June–July 1588; July 1588 – 13 January 1589; 19–26 January 1589

Charter on the Establishment of the Patriarchate of Moscow Tsar Fyodor Ivanovich, Patriarch Jeremias II of Constantinople, Patriarch Job of Moscow and the council of Russian and Greek clergy · May 1589
narrative, decrees and closing clauses; speech of Jeremias

Letter to Misyur Munekhin on Unfavourable Days and Hours Philotheus of Pskov · c. 1523–1524
closing section

Synodal Charter of Constantinople Confirming the Patriarchate of Moscow Patriarch Jeremias II and the council of Constantinople · May 1590
in Muravyov, under June 1590

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Moscow, Constantinople

Who Job of Moscow, Jeremias II of Constantinople, Boris Godunov
Threads East and West, Papacy and Church Order, Church and State

In context

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The Fall of Constantinople 29 May 1453 979
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LEADS TO

The Union of Brest October 1596 1125
Nikon's Reforms and the Old Believer Schism 1652–1667 1187
Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221
The Russian Church under the Bolsheviks 1917–1918 1363
The Holy and Great Council of the Orthodox Church June 2016 1493
Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502

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The Fall of Constantinople Before · 29 May 1453 979
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PAPACY AND CHURCH ORDER

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I Before · 25 February 1570 1108
The Union of Brest After · October 1596 1125

CHURCH AND STATE

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The Martyrs of Nagasaki and the Ban on Christianity in Japan After · 1597–1614 1129

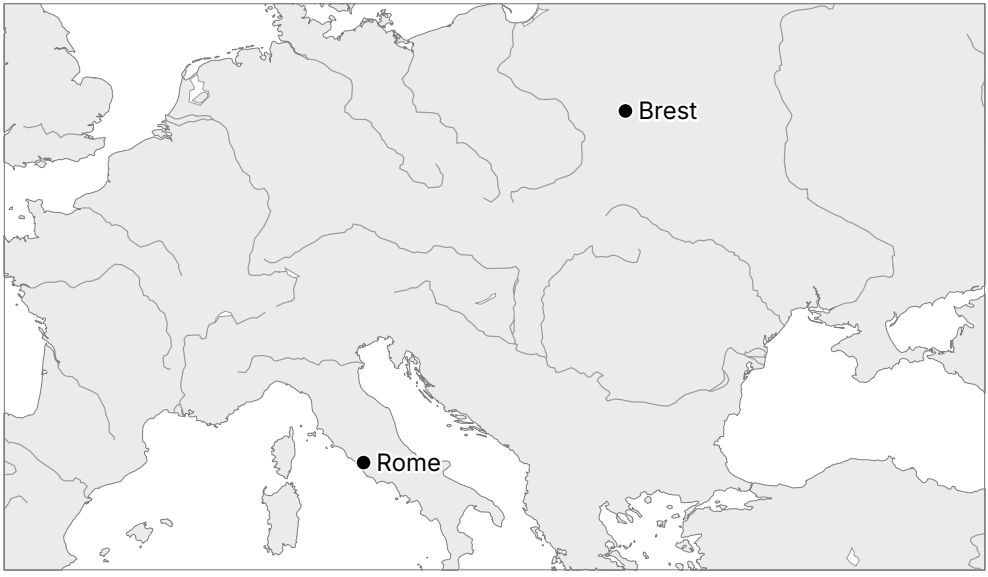
← The Book of Concord Earlier · 25 June 1580
→ The Union of Brest Later · October 1596

THE REFORMATION

The Union of Brest

October 1596 · Firm date

In 1595 the metropolitan of Kiev and most of his bishops, Orthodox subjects of the Polish king, offer union with Rome on thirty-three conditions. Clement VIII receives them, and the union is proclaimed at Brest in 1596. Other bishops and Prince Ostrogski stay outside it.



The Orthodox bishops of the metropolitanate of Kiev lived under the king of Poland, who, as they put it, was "not of the same religion" (Articles of the Union of Brest articles 10, 12, 15, 25). On 1 June 1595 their metropolitan, Michael Rohoza, and several of his bishops set their names to thirty-three articles that they wanted guaranteed before entering union with the Roman church (Articles of the Union of Brest preamble and article 33). They asked to keep the creed as the Greek fathers taught it, with the Spirit proceeding "from the Father through the Son", and to keep their liturgy in their own language, communion in both kinds and married priests (Articles of the Union of Brest articles 1–9). They asked that their bishops be chosen only from Ruthenians or Greeks of their own

religion, that the metropolitan and bishops sit in the senate, that their churches not be turned into Latin ones, and that none of their faithful be received into the Roman rite (Articles of the Union of Brest articles 10, 12, 15, 25).

Two bishops, Hypatius Potij and Cyril Terletsky, carried the request to Rome (Articles of the Union of Brest preamble and article 33). Before Clement VIII they made a profession of faith and promised obedience to the pope, for themselves and for those who had sent them (Clement VIII, Magnus Dominus in Theiner, vol. 3, pp. 240–243). In the bull *Magnus Dominus* of 23 December 1595 the pope received the Ruthenian bishops, clergy and people into the Catholic Church and permitted them their rites and ceremonies, so long as these were not opposed to the Catholic faith and did not exclude communion with the Roman church (Clement VIII, Magnus Dominus in Theiner, vol. 3, pp. 244–245). The bull calls their former state the schism of the Greeks and their act a return (Clement VIII, Magnus Dominus in Theiner, vol. 3, pp. 240–243).

The union was proclaimed at a synod at Brest in October 1596 (John Paul II, Letter on the Union of Brest (1995) 1). The pope wrote in January 1597 that the metropolitan and his fellow bishops had ratified there what their envoys had done in Rome, and that some of the Ruthenian bishops had not accepted the union (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 198 (18 January 1597), pp. 269–270). In June he declared void an excommunication which, he had been told, the patriarch of Constantinople had laid on the Ruthenians who had joined Rome (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 199 (5 June 1597), pp. 270–271). Prince Konstanty Ostrogski, palatine of Kiev, stayed outside it. In 1605 the pope was still answering his complaint that the bishops had taken the matter to Rome without his knowledge, and his proposal that the patriarchs of Antioch and Constantinople be approached (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 229 (15 January 1605), pp. 286–287).

John Paul II, writing in 1995 to the Ukrainian Greek Catholic Church, calls the union a restoration of communion with Rome in the line of the Council of Florence, in which the bishops kept their eastern identity and did not pass over to the Latin tradition (John Paul II, Letter on the Union of Brest (1995) 2). The patriarch of Moscow, in a declaration signed with the pope in 2016, holds that

"uniatism", the joining of one community to another by separating it from its own church, is not the way to restore unity, while the communities that arose in this way have the right to exist (Joint Declaration of Francis and Kirill (Havana, 2016) 25).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The articles are dated 1 June 1595 by the old calendar (Articles of the Union of Brest preamble and article 33). The bull *Magnus Dominus* is dated at Rome on the tenth day before the kalends of January 1595, which is 23 December (Clement VIII, Magnus Dominus in Theiner, vol. 3, pp. 244–245). For the proclamation at Brest this entry follows the Holy See's own reckoning, 16 October 1596 (John Paul II, Letter on the Union of Brest (1995) 1); Clement VIII's letter of 18 January 1597 confirms that the synod had been held but gives no day (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 198 (18 January 1597), pp. 269–270).

Primary sources

Articles Concerning Union with the Roman Church (Articles of Brest) Michael Rohoza, metropolitan of Kiev, and the bishops of his province · 1 June 1595 (old calendar)
articles 10, 12, 15, 25; preamble and article 33; articles 1–9

Magnus Dominus et laudabilis nimis Pope Clement VIII · 23 December 1595
in Theiner, vol. 3, pp. 240–243; in Theiner, vol. 3, pp. 244–245

Apostolic Letter for the Fourth Centenary of the Union of Brest John Paul II · 12 November 1995
1; 2

Letters of Clement VIII on the Union of the Ruthenians Pope Clement VIII · 1595–1605
no. 198 (18 January 1597), pp. 269–270; no. 199 (5 June 1597), pp. 270–271; no. 229 (15 January 1605), pp. 286–287

Joint Declaration of Pope Francis and Patriarch Kirill of Moscow and All Russia Pope Francis and Patriarch Kirill · 12 February 2016
25

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Brest, Rome
Who Clement VIII, Michael Rohoza, Konstanty Ostrogski
Threads East and West, Papacy and Church Order

In context

GROWS OUT OF

The Council of Florence Proclaims Reunion 6 July 1439 974

Moscow Becomes a Patriarchate 26 January 1589 1121

EAST AND WEST

Moscow Becomes a Patriarchate Before · 26 January 1589 1121

The Synod of Diamper and the Coonan Cross Oath After · 1599–1653 1137

PAPACY AND CHURCH ORDER

Moscow Becomes a Patriarchate Before · 26 January 1589 1121

The Synod of Diamper and the Coonan Cross Oath After · 1599–1653 1137

← Moscow Becomes a Patriarchate Earlier · 26 January 1589
→ The Martyrs of Nagasaki and the Ban on Christianity in Japan Later · 1597–1614

THE REFORMATION

The Martyrs of Nagasaki and the Ban on Christianity in Japan

1597–1614 · Firm date

In 1597 the Japanese ruler Hideyoshi has twenty-six Christians, foreign friars and Japanese converts, crucified at Nagasaki. In 1614 the Tokugawa government orders Christianity suppressed throughout Japan as a threat to the country of the gods and of Buddha.



In 1587 Toyotomi Hideyoshi, ruler of Japan, issued two edicts on Christianity. The first forbade lords to force the people of their domains to convert. The second called Japan the country of the gods, accused the missionaries of having shrines and temples destroyed, and ordered them to leave within twenty days, while the foreign ships might go on trading (Hideyoshi, edicts of 1587 Limitation, articles 1–2 and 8; Expulsion, articles 1–4). The missionaries did not all leave. Ten years later Jesuits were established in the country, and Franciscans from the Philippines kept a house and hospital in the capital with Hideyoshi's

sufferance (Morga, Sucesos de las Islas Filipinas chapter 6, on the galleon San Felipe).

In 1596 the Spanish galleon *San Felipe*, sailing from Manila for Mexico, lost its rudder in storms and ran aground on the Japanese coast, and Hideyoshi seized its cargo. Antonio de Morga, an official at Manila, reports that the ship's pilot, showing a Japanese official a chart of the Spanish king's dominions, said that the friars went in first to preach and the soldiers followed, and that this was repeated to Hideyoshi (Morga, Sucesos de las Islas Filipinas chapter 6, on the galleon San Felipe). He ordered the friars of the capital and their Japanese helpers to be crucified (Morga, Sucesos de las Islas Filipinas chapter 6, on the arrests). The sentence carried before them said that they had come from the Philippines as ambassadors and stayed "preaching the Christian religion, which in former years I have strictly forbidden" (Morga, Sucesos de las Islas Filipinas chapter 6, sentence of the Combaco).

They were taken to Nagasaki and crucified on a hill in sight of the town on 5 February 1597 (Morga, Sucesos de las Islas Filipinas chapter 6, on the crucifixion). The Jesuit Luís Fróis, writing that year, counts twenty-six: six Franciscans in the middle and ten Japanese on either side, three of whom belonged to the Society of Jesus. They were bound to the crosses and killed with lances. One of the three, the Japanese brother Paul Miki, spoke from his cross. He said that he was a Japanese and a Jesuit and was dying for having preached the gospel, that there was no way to salvation but the one the Christians hold, and that he forgave the ruler and all who had a part in his death and asked them to seek baptism (Fróis, Account of the Martyrdom at Nagasaki chapter 14, sections 104–110 (pp. 768–769)). The sentence and the friar's letter that Morga prints speak of twenty-four (Morga, Sucesos de las Islas Filipinas chapter 6, sentence of the Combaco) (Morga, Sucesos de las Islas Filipinas chapter 6, letter of Fray Martin de la Ascension).

On 27 January 1614 the government of Tokugawa Ieyasu issued a proclamation ordering Christianity suppressed. It calls Japan "the country of gods and of Buddha". The Christians, it says, have come "longing to disseminate an evil law" so as to "change the government of the country, and obtain possession of the land"; they honour condemned criminals; and they are to be swept out until "not

an inch of soil remains to them in Japan". Rules issued with it made Buddhist priests responsible for vouching for the religion of their parishioners (Ieyasu, proclamation of 1614 in Transactions of the Asiatic Society of Japan, vol. 6, pp. 46–48).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Hideyoshi's edicts carry the dates of the eighteenth and nineteenth days of the sixth month of the fifteenth year of Tenshō, which is 1587 (Hideyoshi, edicts of 1587 Limitation, articles 1–2 and 8; Expulsion, articles 1–4). Morga gives 5 February 1597, St Agatha's day, for the crucifixions (Morga, Sucesos de las Islas Filipinas chapter 6, on the crucifixion); Fróis says that the prisoners reached a place eight or nine leagues from Nagasaki on 4 February and were put to death the next day, the feast of St Agatha (Fróis, Account of the Martyrdom at Nagasaki chapters 12–13, sections 95–98 (pp. 766–767)). Ernest Satow, who translated the proclamation against Christianity, converts its Japanese date, the twelfth month of the eighteenth year of Keichō, to 27 January 1614, and heads it "Proclamation of Iyeyasu" (Ieyasu, proclamation of 1614 in Transactions of the Asiatic Society of Japan, vol. 6, pp. 46–48). James Murdoch, *A History of Japan*, vol. 2 (1903), p. 611, says that the proclamation appeared under the name of Ieyasu's son Hidetada; at pp. 499–503 he follows the expulsion of the missionaries through 1614, drawing on the Jesuit annual letter of that year.

Primary sources

Edicts of Toyotomi Hideyoshi on Christianity (1587) Toyotomi Hideyoshi · 18th and 19th days of the sixth month of Tenshō 15 (1587)
Limitation, articles 1–2 and 8; Expulsion, articles 1–4

Sucesos de las Islas Filipinas (Events of the Philippine Islands) Antonio de Morga · Printed at Mexico, 1609
chapter 6, on the galleon San Felipe; chapter 6, on the arrests; chapter 6, sentence of the Combaco; chapter 6, on the crucifixion; chapter 6, letter of Fray Martin de la Ascension

Account of the Twenty-Six Crucified at Nagasaki Luís Fróis · 1597
chapter 14, sections 104–110 (pp. 768–769); chapters 12–13, sections 95–98 (pp. 766–767)

Proclamation against Christianity (1614) Tokugawa Ieyasu · 27 January 1614 (twelfth month of Keichō 18)
in Transactions of the Asiatic Society of Japan, vol. 6, pp. 46–48

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About this event

Where Nagasaki
Who Paul Miki, Toyotomi Hideyoshi, Tokugawa Ieyasu
Threads Persecution and Martyrdom, Mission and Expansion, Church and State

In context

GROWS OUT OF

Francis Xavier in India and Japan 1542–1552 1071

LEADS TO

The Hidden Christians of Japan Come Forward 17 March 1865 1317

PERSECUTION AND MARTYRDOM

The St Bartholomew's Day Massacre Before · 24 August 1572 1113

Louis XIV Revokes the Edict of Nantes After · October 1685 1204

MISSION AND EXPANSION

Francis Xavier in India and Japan Before · 1542–1552 1071

The Synod of Diamper and the Coonan Cross Oath After · 1599–1653 1137

CHURCH AND STATE

Moscow Becomes a Patriarchate Before · 26 January 1589 1121

The Edict of Nantes After · April 1598 1133

← The Union of Brest Earlier · October 1596
→ The Edict of Nantes Later · April 1598

THE REFORMATION

The Edict of Nantes

April 1598 · Firm date

Henry IV of France issues an edict to settle the civil wars over religion. It restores Catholic worship throughout the kingdom and gives the Reformed freedom of conscience, worship in named places, access to offices and courts in which they are represented.



In April 1598 Henry IV of France was at Nantes (Edict of Nantes first brevet (3 April 1598)). The edict he issued there looks back over years of civil war: one of its articles cancels every sentence passed against the Reformed on account of their religion since the death of King Henry II (Edict of Nantes art. 58). In the preamble the king says that he has received the complaints of his Catholic subjects and the petitions of those of the "so-called Reformed religion", as the edict calls the French Protestants. Since God has not yet allowed his subjects to worship in one form of religion, he says, they should at least do so without disorder, and he gives them one general law by a "perpetual and irrevocable" edict (Edict of Nantes preamble).

The first articles order that the memory of what was done on both sides in the troubles be treated as extinguished (Edict of Nantes art. 1–2). Catholic worship is to be restored wherever it had been interrupted, and churches and church property are to be handed back to the clergy (Edict of Nantes art. 3). The Reformed may live anywhere in the kingdom without being questioned, molested or forced to act against their conscience in matters of religion (Edict of Nantes art. 6).

Their public worship is allowed only in listed places: in the houses of nobles who hold high justice, in the towns where it had been held openly in 1596 and in 1597 up to the end of August, in the places granted by the edict of 1577, and in the suburbs of one further town in each bailiwick (Edict of Nantes art. 7–11). Elsewhere it is forbidden, and expressly at court, in Paris and within five leagues of the city (Edict of Nantes art. 13–14). The Reformed must keep the Catholic feast days and pay tithes to the parish clergy (Edict of Nantes art. 20, 25). No distinction of religion is to be made in admitting students to universities and schools or the sick and poor to hospitals, and the Reformed are declared capable of holding every public office (Edict of Nantes art. 22, 27). Their lawsuits go to special chambers of the parlements; in those of Bordeaux and Grenoble half the judges are to be of their own religion (Edict of Nantes art. 30–31).

Two royal warrants issued with the edict went further. One promised 45,000 écus a year for purposes it leaves unnamed (Edict of Nantes first brevet (3 April 1598)). The other left in Reformed hands for eight years the garrisoned towns they had held up to the end of August 1597 (Edict of Nantes second brevet (30 April 1598)). The Parlement of Paris registered the edict on 25 February 1599 (Edict of Nantes registration notes).

The edict thus gave a second confession a place in law inside a Catholic kingdom, on unequal terms (Edict of Nantes art. 3) (Edict of Nantes art. 13–14). In October 1685 Henry's grandson Louis XIV revoked it, saying in his own edict that most of the Reformed had since become Catholics, so that it no longer served a purpose (Edict of Fontainebleau preamble, art. 1 and dating clause). See Louis XIV Revokes the Edict of Nantes.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The edict dates itself only by the month: given at Nantes "in the month of April" 1598, in the ninth year of the reign (Edict of Nantes dating clause). The documents issued with it carry days. The first royal warrant is dated 3 April (Edict of Nantes first brevet (3 April 1598)); the second, dated the last day of April, speaks of the edict as newly resolved and still to be published (Edict of Nantes second brevet (30 April 1598)); the particular articles are dated 2 May (Edict of Nantes particular articles, closing clause). The day long given for the signing, 13 April, is not in the text. Jean-Louis Bourgeon, "La date de l'édit de Nantes : 30 avril 1598", *Bulletin de la Société de l'Histoire du Protestantisme Français* 144 (1998), pp. 17–50, argues for 30 April. The timeline therefore gives the month and no day.

Primary sources

The Edict of Nantes Henry IV of France · April–May 1598
first brevet (3 April 1598); art. 58; preamble; art. 1–2; art. 3; art. 6; art. 7–11; art. 13–14; art. 20, 25; art. 22, 27; art. 30–31; second brevet (30 April 1598); registration notes; dating clause; particular articles, closing clause

The Edict of Fontainebleau (Revocation of the Edict of Nantes) Louis XIV of France · October 1685
preamble, art. 1 and dating clause

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About this event

Where Nantes
Who Henry IV of France
Threads Church and State

In context

GROWS OUT OF

The St Bartholomew's Day Massacre 24 August 1572 1113

LEADS TO

Louis XIV Revokes the Edict of Nantes October 1685 1204

CHURCH AND STATE

The Martyrs of Nagasaki and the Ban on Christianity in Japan Before · 1597–1614 1129

The First Baptist Congregations After · 1609 1146

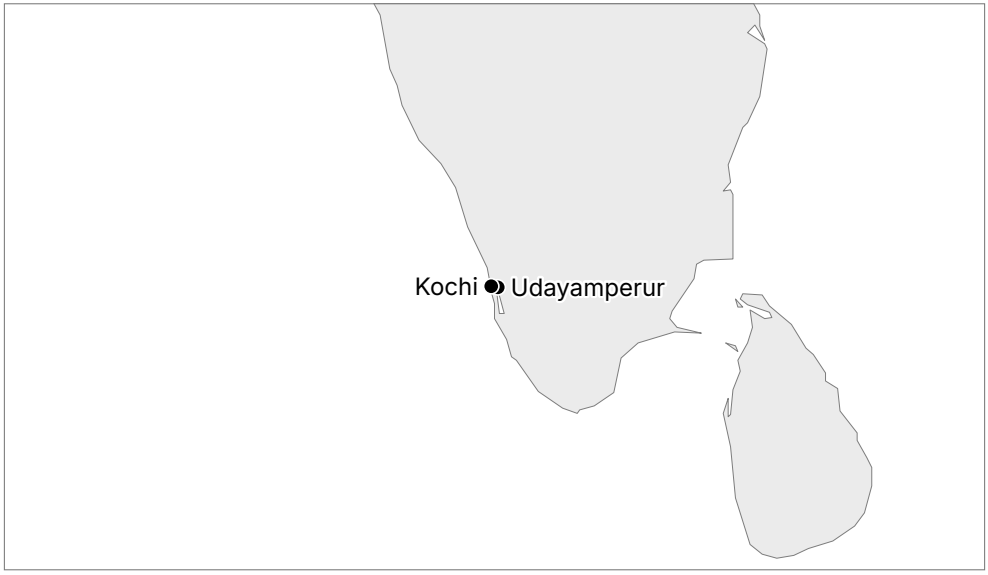
← The Martyrs of Nagasaki and the Ban on Christianity in Japan Earlier · 1597–1614
→ The Synod of Diamper and the Coonan Cross Oath Later · 1599–1653

THE REFORMATION

The Synod of Diamper and the Coonan Cross Oath

1599–1653 · Firm date

In June 1599 the archbishop of Goa holds a synod at Diamper that binds the Thomas Christians of Malabar to Rome and cuts their tie to the patriarch of Babylon. In 1653 many of them swear to obey their Jesuit archbishop no longer, and the community divides.



In May 1599 Aleixo de Menezes, archbishop of Goa, summoned the Christians of St Thomas in the mountains of Malabar to a synod. His summons says that they had kept the faith since the apostle Thomas preached to them (see the tradition of Thomas in India); that Pope Clement VIII had ordered him, on the death of their archbishop Mar Abraham, to take possession of the bishopric and admit no bishop from Babylon, "as has been hitherto the Custom", such bishops being Nestorian heretics; and that for two years his orders had gone unobeyed. It called Archdeacon George, the priests and four laymen from every town to Diamper (Synod of Diamper, Publication and Calling (pp. 89–94)). A decree of the synod says that meetings held after Mar Abraham's death had sworn to accept

no bishop except from the patriarch of Babylon, and declares those oaths void (Synod of Diamper, Action III, decree 19 (pp. 175–177)).

The synod opened on 20 June 1599 in the church of All Saints at Diamper (Synod of Diamper, Action I (pp. 97–98)). The next day Menezes swore a profession of faith, and after him the archdeacon, kneeling before him, the clergy and the lay representatives. It received the Council of Trent, anathematised Nestorius, condemned the teaching that the law of St Thomas and the law of St Peter were two different laws, and promised to accept no bishop but one appointed by the pope and never again to obey the patriarch of Babylon (Synod of Diamper, Action II, decree 2 and the profession of faith (pp. 106–119)). The decrees forbade naming the patriarch in the liturgy (Synod of Diamper, Action III, decree 8 (pp. 144–145)), listed Syriac books that no one might keep or read (Synod of Diamper, Action III, decree 14 (p. 154)), and ordered books written in Syriac to be handed in within two months for correction or destruction (Synod of Diamper, Action III, decree 16 (pp. 171–172)). The acts count 813 members, 133 of them priests and 660 lay representatives, and say that all signed (Synod of Diamper, conclusion (p. 423)).

For the breach of 1653 the nearest account found is that of the Carmelite Giuseppe Sebastiani, the pope's delegate to Malabar, printed in 1666 (Sebastiani, Prima speditione title page). He says that George's nephew Thomas, archdeacon after him, was at odds with the Jesuit archbishop Francisco Garcia (Sebastiani, Prima speditione book 1, ch. 1 (pp. 2–3)). A Syrian bishop who called himself patriarch reached India and was held by the Jesuits; the archdeacon's people went to Mattancherry, by Cochin, asking to see him; and he was shipped to Goa. They then swore in the church there, on the Gospels and before a crucifix set on the altar, never again to acknowledge Garcia as their prelate (Sebastiani, Prima speditione book 1, ch. 2 (pp. 3–4)). His account has no cross outside the church and no ropes. No account of those was found earlier than 1873, when the English clergyman Thomas Whitehouse printed what a metropolitan of the Thomas Christians had told him: the oath was sworn at the foot of the cross outside the church, with long ropes tied to it for those who could not reach it (Whitehouse, Lingerings of Light p. 160). A history kept among them, professing to date from 1770 (Whitehouse, Lingerings of Light p. 63), says, as he quotes it, that the Portuguese had drowned the patriarch and that all then swore in the

church at Mattancherry to acknowledge Portuguese bishops no longer (Whitehouse, Lingerings of Light p. 160).

Later twelve priests made Thomas a bishop, on the strength of a letter that Sebastiani calls forged (Sebastiani, Prima speditione book 1, ch. 2 (pp. 5–6)). In December 1657 priests of "many churches" signed before Sebastiani a declaration renouncing Thomas and promising obedience to Rome (Sebastiani, Prima speditione book 2, ch. 13 (pp. 136–137)).

The churches descended from the Thomas Christians read these events differently. The account published by an eparchy of the Syro-Malabar Church, which is in communion with Rome, calls the oath the Coonan Cross Oath. It says that Latin missionaries, suspecting the Thomas Christians of heresy, "started Latinizing them", that the oath began the division of a church that had been one, and that those who returned to Latin rule became the Syro-Malabar Church (Syro-Malabar Eparchy of Melbourne, Significant Dates opening narrative and the entries for 1599 and 1653). The Malankara Orthodox Syrian Church says that the synod brought the "enforced domination" of Roman Catholicism and that the oath overthrew it (Malankara Orthodox Syrian Church, History History, second and third paragraphs). The Mar Thoma Church calls the synod "a coercive attempt" to impose Latin customs (Mar Thoma Church, History section 'Portuguese Intervention and Challenges'). Other churches of the same descent, among them the Jacobite and Syro-Malankara churches that the Syro-Malabar account names (Syro-Malabar Eparchy of Melbourne, Significant Dates opening narrative and the entries for 1599 and 1653), are not represented here.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The summons calls the synod for 20 June 1599, the third Sunday after Pentecost (Synod of Diamper, Publication and Calling (p. 93)), the acts date its opening to that day (Synod of Diamper, Action I (pp. 97–98)) and the profession of faith to 21 June (Synod of Diamper, Action II, decree 2 and the profession of faith (pp. 106–119)). The title page of the acts in Geddes's translation prints "July" for the month, and says that the record was printed at Coimbra in 1606 (Synod of Diamper, title page).

For the oath of 1653 no account written at the time was found. Sebastiani's book, the nearest found, gives no day or month for it. It was printed at Rome in 1666 (Sebastiani, Prima speditione title page), thirteen years after the events, by an author who left Rome for India in February 1656 (Sebastiani, Prima speditione book 1, ch. 3 (p. 10)) and who says that he had written his account seven years before it was printed (Sebastiani, Prima speditione To the reader). The date 3 January 1653 for the oath, and 22 May 1653 for the laying of hands on the archdeacon, are those of the chronology published by a Syro-Malabar eparchy, which names no source for them (Syro-Malabar Eparchy of Melbourne, Significant Dates opening narrative and the entries for 1599 and 1653); they are that church's own. Whitehouse, in 1873, put the making of the archdeacon into a bishop on Friday 3 January 1654 (Whitehouse, Lingerings of Light pp. 160–161).

Primary sources

Acts and Decrees of the Synod of Diamper Synod convened by Aleixo de Menezes, archbishop of Goa · June 1599; printed 1606
Publication and Calling (pp. 89–94); Action III, decree 19 (pp. 175–177); Action I (pp. 97–98); Action II, decree 2 and the profession of faith (pp. 106–119); Action III, decree 8 (pp. 144–145); Action III, decree 14 (p. 154); Action III, decree 16 (pp. 171–172); conclusion (p. 423); Publication and Calling (p. 93); title page

Prima speditione all'Indie Orientali Giuseppe di Santa Maria (Sebastiani) · Written about 1659, printed 1666
title page; book 1, ch. 1 (pp. 2–3); book 1, ch. 2 (pp. 3–4); book 1, ch. 2 (pp. 5–6); book 2, ch. 13 (pp. 136–137); book 1, ch. 3 (p. 10); To the reader

Lingerings of Light in a Dark Land Thomas Whitehouse · 1873
p. 160; p. 63; pp. 160–161

Significant Dates in the History of the Syro-Malabar Church Syro-Malabar Eparchy of St Thomas the Apostle, Melbourne
opening narrative and the entries for 1599 and 1653

History of the Malankara Orthodox Syrian Church Malankara Orthodox Syrian Church
History, second and third paragraphs

The Enduring Legacy: A History of the Mar Thoma Church Malankara Mar Thoma Syrian Church
section 'Portuguese Intervention and Challenges'

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Udayamperur, Kochi
Who Aleixo de Menezes, George of the Cross, Thoma I
Threads East and West, Mission and Expansion, Papacy and Church Order

In context

GROWS OUT OF

The Apostle Thomas and the Christians of India AD 52 429

Francis Xavier in India and Japan 1542–1552 1071

EAST AND WEST

The Union of Brest Before · October 1596 1125

Susenyos, the Jesuits and the Ethiopian Church After · 1622–1632 1167

MISSION AND EXPANSION

The Martyrs of Nagasaki and the Ban on Christianity in Japan Before · 1597–1614 1129

Matteo Ricci at the Court of Beijing After · 24 January 1601 1142

PAPACY AND CHURCH ORDER

The Union of Brest Before · October 1596 1125

Jansenism and the Bull Unigenitus After · 1653–1713 1191

← The Edict of Nantes Earlier · April 1598
→ Matteo Ricci at the Court of Beijing Later · 24 January 1601

THE REFORMATION

Matteo Ricci at the Court of Beijing

24 January 1601 · Firm date

The Jesuit Matteo Ricci reaches Beijing in January 1601 with gifts for the Wanli emperor and is allowed to stay. He writes a catechism that argues from reason and the Chinese classics, and scholars such as Xu Guangqi are baptized and work with him.



In 1602 the Jesuit Diego de Pantoja, who had entered China from the Portuguese town of Macau, wrote from Beijing that in twenty years no more than five or six priests of his order had got into the country, and that they had long looked for a way to reach the emperor with a gift (Pantoja, Letter of 1602, Purchas 12, p. 332). In May 1600 Matteo Ricci, Pantoja and a Chinese Jesuit brother left Nanjing by boat with two clocks, three oil paintings of Christ and of the Virgin, and a finely bound breviary (Pantoja, Letter of 1602, Purchas 12, pp. 336–338). A eunuch who collected the emperor's tolls detained them on the way and took some of their goods (Pantoja, Letter of 1602, Purchas 12, pp. 339–346).

After six months the emperor asked for the clocks, and the party reached Beijing on 24 January 1601 (Ricci and Trigault, De Christiana expeditione 4.12 (pp. 405–407)). Pantoja reports that the emperor was delighted with the paintings and clocks and had four eunuchs taught to tend them, but did not receive the Jesuits himself and had their portraits painted instead (Pantoja, Letter of 1602, Purchas 12, pp. 348–351). The official responsible for foreigners held them under guard for about three months and petitioned for them to be sent away; the emperor did not answer, and they rented a house and kept an allowance from the court (Pantoja, Letter of 1602, Purchas 12, pp. 353–355).

Ricci wrote a catechism in Chinese meant chiefly for readers outside the church; the Jesuit account says that it argued from natural reason more than from Scripture, quoted the ancient Chinese books, and refuted the sects of China except the school of Confucius (Ricci and Trigault, De Christiana expeditione 5.2 (pp. 488–489)). The same account says that the yearly offerings to ancestors seem free of idolatry and "perhaps" of superstition, and adds that Christians would do better to give alms instead (Ricci and Trigault, De Christiana expeditione 1.10 (pp. 107–108)).

It also tells of the Chinese scholars who joined the Jesuits. Xu Guangqi of Shanghai visited the Jesuit house at Nanjing in 1603, read the catechism in manuscript through the night and was baptized, as Paul, before he went home (Ricci and Trigault, De Christiana expeditione 4.19 (pp. 471–473)). The next year he took the highest degree at Beijing (Ricci and Trigault, De Christiana expeditione 5.3 (pp. 492–493)), and he urged that a book of European science be published (Ricci and Trigault, De Christiana expeditione 5.7 (pp. 510–511)). Ricci's preface to their Chinese Euclid, dated 1607, says that he explained the text aloud while Xu wrote it down (Jihe yuanben, Ricci's preface). Xu's preface calls mathematics the least part of Ricci's learning, the greatest being to cultivate the self and serve Heaven, and says he publishes the lesser first because it is easier to believe (Jihe yuanben, Xu Guangqi's preface). In 1616, when the Board of Rites accused the Jesuits, he told the emperor in a memorial that he was one of those who believed their books (Xu Guangqi, Memorial of 1616, Chinese Repository 19, pp. 118–119).

Ricci died in Beijing on 11 May 1610 (Ricci and Trigault, De Christiana expeditione 5.20 (pp. 612–614)), and the emperor granted land for his grave (Ricci and Trigault, De Christiana expeditione 5.21 (pp. 616–626)). For the later dispute over these rites, see the Chinese Rites Controversy.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Latin edition of Ricci's own account gives the day: the party reached Beijing on 24 January 1601, as the Chinese year was ending (Ricci and Trigault, De Christiana expeditione 4.12 (pp. 405–407)). Pantoja's letter gives no day: it says that they were held under guard for more than two and a half months of the winter and travelled four days to the capital once the emperor sent for them, and a marginal note in Purchas's printing puts the end of the confinement at the beginning of January 1601 (Pantoja, Letter of 1602, Purchas 12, pp. 347–349, with the marginal note on p. 347). A petition of 1610 translated in the same book dates the arrival to the twelfth moon of the twenty-eighth year of Wanli and Ricci's death to the eighteenth day of the third moon of the thirty-eighth year (Ricci and Trigault, De Christiana expeditione 5.21 (pp. 616–626)), ten years later, which the narrative gives as 11 May (Ricci and Trigault, De Christiana expeditione 5.20 (pp. 612–614)).

Primary sources

Letter from Beijing to Luis de Guzmán (9 March 1602) Diego de Pantoja · 9 March 1602

Purchas 12, p. 332; Purchas 12, pp. 336–338; Purchas 12, pp. 339–346; Purchas 12, pp. 348–351; Purchas 12, pp. 353–355; Purchas 12, pp. 347–349, with the marginal note on p. 347

De Christiana expeditione apud Sinas (On the Christian Expedition among the Chinese) Matteo Ricci, edited and put into Latin by Nicolas Trigault · Finished by Ricci shortly before his death in 1610; published in Latin 1615

4.12 (pp. 405–407); 5.2 (pp. 488–489); 1.10 (pp. 107–108); 4.19 (pp. 471–473); 5.3 (pp. 492–493); 5.7 (pp. 510–511); 5.20 (pp. 612–614); 5.21 (pp. 616–626)

Elements of Geometry (Jihe yuanben): the prefaces of Xu Guangqi and Matteo Ricci Xu Guangqi and Matteo Ricci · 1607
Ricci's preface; Xu Guangqi's preface

Memorial in Defence of the Jesuits (Bianxue zhangshu) Xu Guangqi · 1616 (44th year of Wanli)
Chinese Repository 19, pp. 118–119

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About this event

Where Beijing, Macau
Who Matteo Ricci, Xu Guangqi
Threads Mission and Expansion

In context

GROWS OUT OF

Francis Xavier in India and Japan 1542–1552 1071
The Church of the East Reaches China AD 635 739
Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

LEADS TO

The Chinese Rites Controversy 1704–1742 1212
Korean Scholars Found a Church 1784 1245

MISSION AND EXPANSION

The Synod of Diamper and the Coonan Cross Oath Before · 1599–1653 1137
The Pilgrims Land at Plymouth After · 1620 1163

← The Synod of Diamper and the Coonan Cross Oath Earlier · 1599–1653
→ The First Baptist Congregations Later · 1609

THE REFORMATION

The First Baptist Congregations

1609 · Estimated date

English Separatists in Amsterdam, led by John Smyth, reject infant baptism and found their church anew by baptizing believers on confession of faith. Thomas Helwys leads part of the group back to London and argues that no king has power over conscience.



In a book printed in 1609 John Smyth described his own course as a passage from Puritanism to "Brownism", the Separatists' rejection of the Church of England as a false church, and from there to "true Christian baptism" (Smyth, Character of the Beast, Epistle to the Reader (Works 2, pp. 564–567)). The title page states two propositions: that infants are not to be baptized, and that converts from "Antichristian" churches are to be admitted to the true church by baptism (Smyth, Character of the Beast, title page (Works 2, p. 563)). Anyone who rejects the Church of England as false, he wrote, must reject the baptism it gave as well (Smyth, Character of the Beast, Epistle to the Reader (Works 2, pp. 564–567)).

His congregation, which William Bradford places at Amsterdam (Bradford, Of Plymouth Plantation, ch. 3 (p. 23)), therefore began again. John Robinson, pastor of another English Separatist congregation abroad, wrote in 1614 that he had heard from members of the group how it was done: they dissolved their former church, and Smyth baptized first himself, then Thomas Helwys, then the rest, each making a confession (Robinson, Of Religious Communion, Works 3, p. 168). Smyth defended the act against the charge that no one may baptize himself: if two or three may form a church where there is none, he argued, they may also recover baptism (Smyth, Character of the Beast, Works 2, pp. 659–660).

The group divided. Smyth came to hold that baptism should be sought from a true church where one exists; he wrote that they had baptized themselves only because they then knew no church they could join with a good conscience, and that Helwys accused him of sinning against the Holy Spirit by abandoning what he had once acknowledged (Smyth, Last Book, Works 2, pp. 756–757).

In 1611 a confession of twenty-seven articles was printed in the name of the "English people remaining at Amsterdam"; its editor attributes it to Helwys (Declaration of Faith (1611), title page and editor's introduction (McGlothlin, pp. 84–86)). It defines the church as a company of faithful people joined to the Lord and to one another by baptism on their own confession of the faith and of sins, and says that baptism "in no wise" belongs to infants (Declaration of Faith (1611), art. 10, 13–14). It teaches that God would have all people saved and that believers may fall from grace (Declaration of Faith (1611), art. 5, 7). It calls magistracy a holy ordinance of God, allows magistrates to be church members, and charges Smyth with denying this (Declaration of Faith (1611), art. 24 and the charges against Smyth). The Swiss Brethren of the previous century had held that a Christian may not serve as a magistrate (Schleitheim Confession art. 6); see the First Anabaptists.

In 1612, in the reign of James I, Helwys published a book that speaks directly to "our lord the King" (Helwys, Mystery of Iniquity, title page) (Helwys, Mystery of Iniquity, p. 69). He argued that those who had fled persecution should come back to their own country (Helwys, Mystery of Iniquity, pp. 205, 212), and in 1614 Robinson wrote of him and his people as being in London (Robinson, Of Religious Communion, Works 3, pp. 160, 162–163). The king, Helwys wrote,

has authority in earthly matters only and none over consciences, those of Roman Catholics included: “Let them be heretikes, Turcks, Jewes, or whatsoever it apperteynes not to the earthly power to punish them in the least measure” (Helwys, Mystery of Iniquity, p. 69).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

None of these writings gives the day on which the congregation baptized itself. Smyth’s *Character of the Beast*, which defends “that which is done by us”, is dated 1609 on its title page (Smyth, Character of the Beast, title page (Works 2, p. 563)) (Smyth, Character of the Beast, Works 2, pp. 659–660), so the baptism had taken place by then; the timeline puts the event in that year. Helwys’s confession is dated 1611 on its title page (Declaration of Faith (1611), title page and editor’s introduction (McGlothlin, pp. 84–86)), and his *Short Declaration of the Mistery of Iniquity* carries “Anno 1612” on its own (Helwys, Mystery of Iniquity, title page). Robinson, writing in 1614, speaks of Helwys and his people as being in London (Robinson, Of Religious Communion, Works 3, pp. 160, 162–163).

Primary sources

The Character of the Beast, or The False Constitution of the Church John Smyth · 1609

Epistle to the Reader (Works 2, pp. 564–567); title page (Works 2, p. 563); Works 2, pp. 659–660

Of Plymouth Plantation William Bradford · written over many years; parts dated by the author to about 1645–1646

ch. 3 (p. 23)

Of Religious Communion, Private and Public John Robinson · 1614

Works 3, p. 168; Works 3, pp. 160, 162–163

The Last Book of John Smyth, Called the Retractation of His Errors and the Confirmation of the Truth John Smyth · c. 1612, printed after his death

Works 2, pp. 756–757

A Declaration of Faith of English People Remaining at Amsterdam in Holland Thomas Helwys and his congregation · 1611
title page and editor's introduction (McGlothlin, pp. 84–86); art. 10, 13–14; art. 5, 7; art. 24 and the charges against Smyth

The Schleitheim Confession (Brotherly Union) Swiss Brethren assembled at Schleitheim; drafted by Michael Sattler · 24 February 1527
art. 6

A Short Declaration of the Mistery of Iniquity Thomas Helwys · 1612
title page; p. 69; pp. 205, 212

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About this event

Where Amsterdam, London
Who John Smyth, Thomas Helwys
Threads Reform and Reformation, Church and State

In context

GROWS OUT OF

The First Anabaptists 21 January 1525 1029
The Elizabethan Settlement 1559 1091

LEADS TO

George Fox and the Quakers 1652 1183
The Toleration Act and Locke's Letter 24 May 1689 1208

REFORM AND REFORMATION

The Book of Concord Before · 25 June 1580 1117
The Synod of Dort After · 1618–1619 1159

CHURCH AND STATE

The Edict of Nantes Before · April 1598 1133
The Thirty Years' War and the Peace of Westphalia After · 1618–1648 1155

← Matteo Ricci at the Court of Beijing Earlier · 24 January 1601
→ The King James Bible Later · 1611

THE REFORMATION

The King James Bible

1611 · Firm date

A new English translation of the Bible, asked for at the Hampton Court conference of 1604 and made by companies of scholars at Westminster, Oxford and Cambridge, is published in London in 1611 by command of James I and appointed to be read in churches.



In January 1604, soon after he came to the English throne, James VI and I met the bishops and four spokesmen of the Puritan ministers at Hampton Court (Barlow, Sum and Substance of the Conference, first and second days (Cardwell, pp. 169–170, 177–178)). William Barlow, dean of Chester, who was present, reports that the Puritans' foreman, Dr Rainolds, asked for a new translation of the Bible, saying that those allowed under Henry VIII and Edward VI were corrupt and did not answer to the original. The king, Barlow goes on, replied that he had never yet seen a Bible well translated in English and thought the Geneva version the worst; he wished for one uniform translation, made by the best scholars of both universities, reviewed by the bishops and the chief learned of the church, presented

to the privy council and ratified by himself, and without marginal notes, for he found some of those in the Geneva Bible "very partial, untrue, seditious" (Barlow, Sum and Substance of the Conference, second day (Cardwell, pp. 187–188)). The translators' own preface tells the story more briefly (King James Bible (1611), The Translators to the Reader, on the Hampton Court conference).

The rules given to the translators told them to follow the Bishops' Bible, the version then read in church, and to alter it as little as the original allowed; to keep the old church words, "church" and not "congregation"; to add no notes except to explain Hebrew or Greek words; and to use the versions of Tyndale, Matthew, Coverdale, Whitchurch and Geneva where these agreed better with the text (Rules for the translators of 1611, rules 1, 3, 6, 14). English delegates told the Synod of Dort in 1618 that the Bible had been divided into six parts, each given to seven or eight scholars, two parts in London and four at the universities, that twelve men chosen from them all then revised the whole, and that two further revisers gave it a final review (British delegates' report to the Synod of Dort, Pollard, pp. 336–339).

The Bible was printed in London in 1611; its title page calls it newly translated out of the original tongues, with the former translations diligently compared and revised, by the king's special commandment, and "Appointed to be read in Churches" (King James Bible (1611), title page and table of books). Its table of books lists the Apocrypha as a separate group between the Old Testament and the New (King James Bible (1611), title page and table of books).

In the preface the translators say that they never meant to make a new translation, nor to turn a bad one into a good one, "but to make a good one better, or out of many good ones one principal good one"; they worked from the Hebrew and the Greek and consulted translations and commentaries in other languages (King James Bible (1611), The Translators to the Reader, on the translators' purpose and method). They claim to have avoided both the "scrupulosity of the Puritanes", who dropped the old church words, and the "obscurity of the Papists" (King James Bible (1611), The Translators to the Reader, last section).

The version was still being printed a century and a half later: an Oxford edition of 1769 describes itself on its title page in nearly the same words, down to

"Appointed to be read in Churches" (King James Bible (1611), title page of the Oxford edition of 1769).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Sum and Substance of the Conference at Hampton Court William Barlow · 1604
first and second days (Cardwell, pp. 169–170, 177–178); second day (Cardwell, pp. 187–188)

The Holy Bible (King James Version), with its preface "The Translators to the Reader" The translators appointed by James I · 1611
The Translators to the Reader, on the Hampton Court conference; title page and table of books; The Translators to the Reader, on the translators' purpose and method; The Translators to the Reader, last section; title page of the Oxford edition of 1769

The Rules to be Observed in the Translation of the Bible c. 1604
rules 1, 3, 6, 14

Report of the British Delegates to the Synod of Dort on the English Bible of 1611 The delegates of Great Britain at the Synod of Dort · 20 November 1618
Pollard, pp. 336–339

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About this event

Where London
Who James VI and I
Threads Scripture and Canon

In context

GROWS OUT OF

Tyndale's English New Testament 1526 1034
The Elizabethan Settlement 1559 1091

LEADS TO

The Westminster Confession 1643–1649 1176

The British and Foreign Bible Society 7 March 1804 1276

SCRIPTURE AND CANON

The Council of Trent Before · 1545–1563 1075

The Trial of Galileo After · 22 June 1633 1172

← The First Baptist Congregations Earlier · 1609
→ The Thirty Years' War and the Peace of Westphalia Later · 1618–1648

THE REFORMATION

The Thirty Years' War and the Peace of Westphalia

1618–1648 · Firm date

A revolt of Bohemian Protestants in 1618 grows into a war that draws in all Germany and its neighbours. The treaties of Osnabrück and Münster in 1648 fix the rights of Catholics, Lutherans and Reformed in the Empire by the year 1624; the pope declares those articles void.



In 1609 the emperor Rudolf II, as king of Bohemia, gave the Protestant estates of that kingdom, which the document calls Utraquist, a Letter of Majesty that promised them the free practice of their confession and the right to build churches (Letter of Majesty (1609) part A, the emperor's patent). On 23 May 1618 nobles of those estates crowded into the chancellery of the castle at Prague, accused two of the king's Catholic regents of working to undo the Letter, and threw them and a secretary from the window (Account of the defenestration of Prague (1618) whole account). The account, written from the Catholic side, credits the Virgin Mary with saving the first man to fall (Account of the defenestration of Prague (1618) whole account).

The peace treaty of 1648 describes what followed: discords in the Empire grew into a long war that drew in all Germany and the neighbouring kingdoms, above all Sweden and France, with the desolation of many provinces; it names as the first opponents the emperor Ferdinand II and King Gustavus Adolphus of Sweden (Treaty of Osnabrück preamble). In 1629 Ferdinand ordered the return of every bishopric, monastery and church property that Catholics had held at the Treaty of Passau of 1552 or since, on pain of the imperial ban (Edict of Restitution (1629) the three articles and the order to the commissioners). In 1631 the imperial and Catholic League armies stormed Magdeburg, and the city burned; Otto Guericke of Magdeburg wrote that the dead could not be counted and were generally reckoned at some twenty thousand (Guericke, Destruction of Magdeburg Hoffmann ed., pp. 82–87). Gustavus Adolphus was killed in battle at Lützen in November 1632; a broadsheet from his own side says that he had taken up arms only to defend God and religion (Lützen broadsheet (1632) title and narrative of the battle).

The two peace treaties are dated 24 October 1648, the one with Sweden at Osnabrück and the one with France at Münster (Treaty of Osnabrück art. 17, closing clause) (Treaty of Münster art. 49 and closing clause). The Osnabrück treaty confirms the religious peace of 1555 (see the Peace of Augsburg), decrees an exact and mutual equality between the estates of the two religions, and makes 1 January 1624 the date to which the possession of church property is restored (Treaty of Osnabrück art. 5, §§1–2). Rulers keep the right to reform religion in their lands, but subjects who practised the other confession in 1624 keep that right, and the rest are to be "patiently tolerated": they may worship at home, attend services nearby and emigrate on fixed terms (Treaty of Osnabrück art. 5, §§30–37). Everything granted to Catholics and to those of the Augsburg Confession is extended to those called Reformed, and no other religion is to be tolerated in the Empire (Treaty of Osnabrück art. 7).

The treaty declared any protest against it, by clergy or laity, void in advance, and ruled out appeals to canon law, council decrees or concordats with the popes (Treaty of Osnabrück art. 5, §1; art. 17, §3). A month later Innocent X declared null and void for ever every article of the two treaties that harmed the Catholic religion or the rights of the church, naming among them the surrender of church lands to "heretics", the free exercise allowed to the Augsburg Confession, and an

eighth electorate created without his consent (Innocent X, Zelo domus Dei list of grievances, declaration of nullity and date).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Catholic account of the defenestration dates it to Wednesday 23 May, the eve of the Ascension, and the edition cited gives the year as 1618 (Account of the defenestration of Prague (1618) whole account). The treaty of Osnabrück is dated 14/24 October 1648, in the old and the new calendar (Treaty of Osnabrück art. 17, closing clause), and the treaty of Münster 24 October 1648 (Treaty of Münster art. 49 and closing clause). The pope's brief is dated 26 November 1648 (Innocent X, Zelo domus Dei list of grievances, declaration of nullity and date). The broadsheet on Lützen gives the battle as 6 November 1632 in the old calendar, which is 16 November in the new (Lützen broadsheet (1632) title and narrative of the battle).

Primary sources

The Letter of Majesty of Rudolf II for Bohemia Rudolf II, Holy Roman Emperor and King of Bohemia · July 1609
part A, the emperor's patent

Account of the Defenestration of Prague, 23 May 1618 after May 1618
whole account

The Treaty of Osnabrück (Instrumentum Pacis Osnabrugensis) 14/24 October 1648
preamble; art. 17, closing clause; art. 5, §§1–2; art. 5, §§30–37; art. 7; art. 5, §1; art. 17, §3

The Edict of Restitution Ferdinand II, Holy Roman Emperor · 6 March 1629
the three articles and the order to the commissioners

History of the Siege, Capture and Destruction of Magdeburg Otto Guericke · after 1631
Hoffmann ed., pp. 82–87

True Description of the Great and Bloody Battle near the Town of Lützen (broadsheet) 1632
title and narrative of the battle

The Treaty of Münster (Instrumentum Pacis Monasteriensis) 24 October 1648
art. 49 and closing clause

Zelo domus Dei Pope Innocent X · 26 November 1648
list of grievances, declaration of nullity and date

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About this event

Where Prague, Münster, Osnabrück
Who Ferdinand II, Gustavus Adolphus, Innocent X
Threads Church and State

In context

GROWS OUT OF

The Peace of Augsburg 25 September 1555 1084

CHURCH AND STATE

The First Baptist Congregations Before · 1609 1146

The Pilgrims Land at Plymouth After · 1620 1163

← The King James Bible Earlier · 1611
→ The Synod of Dort Later · 1618–1619

THE REFORMATION

The Synod of Dort

1618–1619 · Firm date

A national synod of the Dutch Reformed churches, with delegates from Britain, Germany and Switzerland, judges the five articles of the Remonstrants, the followers of Arminius. Its Canons set out the Reformed teaching on predestination and grace in five heads.



Jacobus Arminius taught theology at the university of Leiden (Arminius, Public Disputations, dedication). He told the States of Holland that he disapproved of the doctrine of predestination taught in the Dutch churches and in the university; in his own account God first appointed Christ as mediator, then decreed to receive those who repent and believe, and chose particular persons on the ground of his foreknowledge of who would believe and persevere by grace (Arminius, Declaration of Sentiments, On Predestination, 5). His opponent Franciscus Gomarus, he reports, said that with such opinions he would not dare to appear before his Maker (Arminius, Declaration of Sentiments, opening address).

In 1610 his followers, who took the name Remonstrants, set out their position in five articles: God has determined to save those who by the grace of the Holy Spirit believe in Christ and persevere; Christ died "for all men and for every man", though only the believer enjoys forgiveness; man has no saving faith of himself and must be born again by the Spirit; grace is the beginning, continuance and accomplishment of all good, but it is "not irresistible"; believers are given power to win the victory, but whether they can fall away again must be determined more fully from Scripture (Remonstrance (1610) art. 1–5).

The States General called a national synod at Dordrecht, with delegates from Great Britain, several German states, Switzerland and Geneva (Canons of Dort preface) (Canons of Dort subscriptions). When the Remonstrant ministers it had summoned appeared, their spokesman, Simon Episcopius, said that they had come to hold a conference; they were told that the synod was not a party against them and that this was no conference (Hales, Letters from the Synod of Dort, letter of 6 December 1618 (Works 3, pp. 46–47)). After weeks of dispute the president dismissed them, and Episcopius went out saying that God would judge (Hales, Letters from the Synod of Dort, letter of 5/15 January 1619 (Works 3, pp. 122–124)). The synod then judged their teaching from their writings (Canons of Dort preface).

Its Canons take the five points in the same order: election is God's unchangeable purpose and is "not founded upon foreseen faith"; others are passed by, a decree that "by no means makes God the author of sin" (Canons of Dort 1.7, 1.9, 1.15). Christ's death is "abundantly sufficient to expiate the sins of the whole world", yet God willed that it should effectually redeem "all those, and those only" who were chosen (Canons of Dort 2.3, 2.8). Regeneration is God's work "without our aid", yet it does not treat people "as senseless stocks and blocks" (Canons of Dort 3–4.12, 3–4.16). God does not let the converted fall away totally and finally (Canons of Dort 5.6, 5.8). The conclusion calls it slander to say that this doctrine makes God the author of sin, or teaches that he predestined the greater part of the world to damnation without regard to any sin (Canons of Dort conclusion). Gomarus signed among the professors (Canons of Dort subscriptions).

The synod deposed the ministers it had cited until they should repent, and barred from the ministry anyone who refused to subscribe; the States General confirmed

its judgment (Canons of Dort sentence on the Remonstrants and approval of the States General). Philip Schaff noted in 1877 that the Canons were in force in the Reformed Church in America beside the Heidelberg Catechism (Canons of Dort editor's note before the English text).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The title of the Canons dates the synod to 1618 and 1619 and their promulgation to 6 May 1619; the approval of the States General is dated at The Hague on 2 July 1619 (Canons of Dort preface) (Canons of Dort sentence on the Remonstrants and approval of the States General). Hales's letters put the Remonstrants' first appearance on 6 December 1618 and their dismissal in the middle of January 1619, both by the new calendar (Hales, Letters from the Synod of Dort, letter of 6 December 1618 (Works 3, pp. 46–47)) (Hales, Letters from the Synod of Dort, letter of 5/15 January 1619 (Works 3, pp. 122–124)).

The Canons take the five articles in the Remonstrants' own order, treating the third and fourth together (Remonstrance (1610) art. 1–5) (Canons of Dort 1.7, 1.9, 1.15). The English acronym TULIP, which rearranges the five heads, is not in the text. Kenneth J. Stewart, "The Points of Calvinism: Retrospect and Prospect", *Scottish Bulletin of Evangelical Theology* 26.2 (2008), pp. 187–203, found no use of it before the twentieth century; the earliest he could then document was in a book of 1932.

Primary sources

Public Disputations, with the dedication by his children Jacobus Arminius · disputations of 1603–1609, published after his death

dedication

Declaration of Sentiments Jacobus Arminius · 30 October 1608

On Predestination, 5; opening address

The Five Articles of the Remonstrants (The Remonstrance) The Remonstrant ministers of Holland · 1610

art. 1–5

The Canons of the Synod of Dort National Synod of the Reformed Churches of the United Netherlands · promulgated 6 May 1619
preface; subscriptions; 1.7, 1.9, 1.15; 2.3, 2.8; 3–4.12, 3–4.16; 5.6, 5.8; conclusion; sentence on the Remonstrants and approval of the States General; editor's note before the English text

Letters from the Synod of Dort John Hales · 1618–1619
letter of 6 December 1618 (Works 3, pp. 46–47); letter of 5/15 January 1619 (Works 3, pp. 122–124)

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About this event

Where Dordrecht
Who Jacobus Arminius, Franciscus Gomarus, Simon Episcopius
Threads Creeds and Councils, Reform and Reformation

In context

GROWS OUT OF

The Heidelberg Catechism 19 January 1563 1104
Calvin's Institutes and the Reform of Geneva 1536–1541 1059

LEADS TO

The Westminster Confession 1643–1649 1176

CREEDS AND COUNCILS

The Book of Concord Before · 25 June 1580 1117
The Westminster Confession After · 1643–1649 1176

REFORM AND REFORMATION

The First Baptist Congregations Before · 1609 1146
The Westminster Confession After · 1643–1649 1176

← The Thirty Years' War and the Peace of Westphalia Earlier · 1618–1648
→ The Pilgrims Land at Plymouth Later · 1620

THE REFORMATION

The Pilgrims Land at Plymouth

1620 · Firm date

Part of an English Separatist congregation that had lived in exile at Leiden sails to New England in 1620, forms itself into a civil body by a written covenant, and founds Plymouth. Half die in the first winter; a peace is made with the sachem Massasoit.



William Bradford, who was one of them and later wrote their history, tells how people in the villages where Nottinghamshire, Lincolnshire and Yorkshire meet broke with the established church and joined themselves “by a covenant of the Lord” into a church (Bradford, Of Plymouth Plantation, ch. 1 (pp. 13–15)). Persecuted, they resolved in 1607 and 1608 to cross to the Low Countries, where they had heard there was freedom of religion (Bradford, Of Plymouth Plantation, ch. 1 (pp. 13–15)). After about a year at Amsterdam they moved to Leiden, with John Robinson as pastor (Bradford, Of Plymouth Plantation, ch. 3 (pp. 23–24)).

Among their reasons for leaving Holland Bradford gives the hardness of the life, the loss of their children to the ways of the country, and a hope of advancing the gospel (Bradford, Of Plymouth Plantation, ch. 4 (pp. 30–32)). The greater number stayed at Leiden and kept Robinson with them (Bradford, Of Plymouth Plantation, ch. 6 (p. 53)); he died there in 1625 (Bradford, Of Plymouth Plantation, 1625 (p. 248)). Of those who left, Bradford wrote that "they knew they were pilgrimes" (Bradford, Of Plymouth Plantation, ch. 7 (pp. 72–73)).

Their patent was for Virginia, and they had come to land outside it (Bradford, Of Plymouth Plantation, book 2, 1620 (pp. 109–110)). Before going ashore at Cape Cod, on 11 November 1620, the men signed an agreement to "covenant and combine" themselves into a "civil Body Politick" and to obey such "just and equal Laws" as should be made for the general good (Bradford, Of Plymouth Plantation, book 2, 1620 (pp. 109–110)) (Mayflower Compact text and dating clause). In December they chose a harbour across the bay for their settlement, Plymouth (Bradford, Of Plymouth Plantation, ch. 10 (pp. 106–107)). Within three months, Bradford says, half the company of a hundred and odd had died (Bradford, Of Plymouth Plantation, book 2, 1620 (p. 111)).

On Cape Cod the newcomers took buried corn and beans, meaning, Bradford says, to pay for them, which they did some six months later (Bradford, Of Plymouth Plantation, ch. 10 (p. 100); 1621 (p. 124)). One party was attacked with arrows and fired back (Bradford, Of Plymouth Plantation, ch. 10 (pp. 103–104)). In March 1621 Samoset walked into the settlement, and after him Squanto, a native of the place who had been carried off by a shipmaster to be sold in Spain (Bradford, Of Plymouth Plantation, book 2, 1620–1621 (pp. 114–116)). With Squanto came the sachem Massasoit, and a peace was made: his people were not to harm the English, stolen goods were to be restored on both sides, and each was to aid the other in war (Bradford, Of Plymouth Plantation, book 2, 1620–1621 (pp. 114–116)). Bradford records that a great sickness had swept the region about three years before the English arrived and that thousands had died (Bradford, Of Plymouth Plantation, 1621 (pp. 123–124)). After the first harvest, a letter from Plymouth says, Massasoit came with some ninety men and was feasted for three days, and his men brought five deer (Mourt's Relation, letter of 11 December 1621 (Dexter ed., pp. 132–134)).

In 1623, on a warning from Massasoit that other Indians, provoked by the thefts of a second English settlement, meant to destroy both, the colony's captain, Miles Standish, killed several of their leaders (Bradford, Of Plymouth Plantation, 1623 (pp. 157–159)). Robinson wrote from Leiden: "oh! how happy a thing had it been, if you had converted some, before you had killed any" (Bradford, Of Plymouth Plantation, 1623 (pp. 197–198)). In 1630 John Winthrop, governor of a further company bound for New England, wrote that they would be "as a citty upon a hill" (Winthrop, Model of Christian Charity heading and closing section).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Bradford dates the agreement made on board to 11 November 1620 at Cape Cod, the arrival in Plymouth harbour to 16 December and the start of the first house to 25 December (Bradford, Of Plymouth Plantation, book 2, 1620 (pp. 109–110)) (Bradford, Of Plymouth Plantation, ch. 10 (pp. 106–107)). His dates are in the old (Julian) calendar then used in England, ten days behind the new: 11 November is 21 November in the calendar used today. He wrote the history years later; he says of the peace with Massasoit that it "hath now continued this 24 years", which puts that passage about 1645 (Bradford, Of Plymouth Plantation, book 2, 1620–1621 (pp. 114–116)).

Primary sources

Of Plymouth Plantation William Bradford · written over many years; parts dated by the author to about 1645–1646

ch. 1 (pp. 13–15); ch. 3 (pp. 23–24); ch. 4 (pp. 30–32); ch. 6 (p. 53); 1625 (p. 248); ch. 7 (pp. 72–73); book 2, 1620 (pp. 109–110); ch. 10 (pp. 106–107); book 2, 1620 (p. 111); ch. 10 (p. 100); 1621 (p. 124); ch. 10 (pp. 103–104); book 2, 1620–1621 (pp. 114–116); 1621 (pp. 123–124); 1623 (pp. 157–159); 1623 (pp. 197–198)

The Mayflower Compact The settlers of New Plymouth · 11 November 1620 (Old Style)

text and dating clause

A Relation or Journal of the English Plantation at Plymouth (Mourt's Relation) Edward Winslow, William Bradford and others · 1622

letter of 11 December 1621 (Dexter ed., pp. 132–134)

A Model of Christian Charity John Winthrop · 1630
heading and closing section

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About this event

Where Plymouth, Massachusetts, Leiden
Who William Bradford, John Robinson
Threads Church and State, Mission and Expansion

In context

GROWS OUT OF

The Elizabethan Settlement 1559 1091

LEADS TO

The Great Awakening 1734–1743 1229

Religious Freedom in the United States 1786–1791 1249

CHURCH AND STATE

The Thirty Years' War and the Peace of Westphalia Before · 1618–1648 1155

Susenyos, the Jesuits and the Ethiopian Church After · 1622–1632 1167

MISSION AND EXPANSION

Matteo Ricci at the Court of Beijing Before · 24 January 1601 1142

Susenyos, the Jesuits and the Ethiopian Church After · 1622–1632 1167

← The Synod of Dort Earlier · 1618–1619
→ Susenyos, the Jesuits and the Ethiopian Church Later · 1622–1632

THE REFORMATION

Susenyos, the Jesuits and the Ethiopian Church

1622–1632 · Firm date

Emperor Susenyos of Ethiopia professes the Roman faith under Jesuit guidance and in 1626 swears obedience to the pope. After years of revolt he restores the faith of Alexandria in 1632, and under his son Fasilides the Jesuits are sent out of the country.



The Jesuit Pedro Páez reached Fremona in Ethiopia, where Portuguese Catholics lived, in May 1603 (Tellez, Travels of the Jesuits in Ethiopia p. 162). The abridged Ethiopian chronicle says that Susenyos, who reigned as Seltan Sagad, set his residence at Gorgora in the sixth year of his reign, and that in the seventh the disputes about the two natures began (Ethiopian Chronicle (trans. Basset) p. 122). By the account of the Jesuit historian Balthazar Tellez, it was proclaimed that no one should maintain “but one Nature in Christ” and that all should confess two, and the abuna, Simon, posted an excommunication against all who embraced the faith of the Portuguese (Tellez, Travels of the Jesuits in Ethiopia p. 205). The chronicle records under the eleventh year that Yolyos and the abuna Sem’on died

on the same day, says of a later rebel that, like Yolyos, he had risen because of the Franks, and puts the king's residence at Danqaz from the twelfth year (Ethiopian Chronicle (trans. Basset) p. 123). Tellez says that Yolyos, the emperor's son-in-law, took arms against those who confessed two natures, that the abuna encouraged his soldiers, and that both were killed (Tellez, Travels of the Jesuits in Ethiopia pp. 208–209).

In 1622, Tellez says, Susenyos publicly professed "the Latin Faith", and Páez, who had received him into the church, died soon afterwards at Gorgora (Tellez, Travels of the Jesuits in Ethiopia p. 212). The chronicle says under the seventeenth year that people perished in Wag because of the Franks, and under the nineteenth it notes the arrival of "Afonsu the patriarch", Afonso Mendes, and the death, for the same cause, of a rebel who ruled in Shewa (Ethiopian Chronicle (trans. Basset) p. 124). On 11 February 1626, by Tellez's account, the emperor knelt before the patriarch with the New Testament in his hands and swore obedience to the pope, and the nobles and clergy after him. It was then proclaimed that no priest or monk should say mass until he had been to the patriarch, because their ordinations were held doubtful, and that all should embrace the Roman faith on pain of death (Tellez, Travels of the Jesuits in Ethiopia p. 233).

The Jesuit Jerónimo Lobo, who served in the mission, writes that when he published the emperor's edict some sixty monks threw themselves from a precipice rather than obey (Lobo, Voyage to Abyssinia part 2, chapter 11). In the twenty-fifth year, the chronicle says, before the king left Danqaz for the war, his son Fasil told him that everything was desolate and troubled by this belief of the Franks, which was not in the books of their fathers, and asked him to pray as the faith of Alexandria taught (Ethiopian Chronicle (trans. Basset) p. 125).

The chronicle goes on to tell that the king destroyed a rebel army at Wayna Dega and then returned to the faith of Alexandria by a proclamation: that faith was to be restored and his son Fasil was to reign, for he himself was weak, had done wrong and was ill (Ethiopian Chronicle (trans. Basset) pp. 125–126). Tellez counts about eight thousand dead in the battle (Tellez, Travels of the Jesuits in Ethiopia p. 241). He gives the proclamation in these words: "we first gave you this Faith, believing it was good, but innumerable People have been kill'd about it", and so "we restore you the Faith of your Fore-Fathers" (Tellez, Travels of the

Jesuits in Ethiopia p. 242). Tellez, who calls Dancaz the emperor's usual residence (Tellez, Travels of the Jesuits in Ethiopia p. 241), says that he died there in September 1632, declaring that he died in the Roman faith (Tellez, Travels of the Jesuits in Ethiopia p. 243).

Under Fasilides, the chronicle says, a new patriarch arrived and the Frank Afonsu returned to his country (Ethiopian Chronicle (trans. Basset) p. 285). Tellez tells it as an expulsion: the patriarch and the Jesuits were sent to Fremona, which they reached in April 1633 (Tellez, Travels of the Jesuits in Ethiopia p. 246), and in May 1634 they were put into the hands of the Turks on the coast (Tellez, Travels of the Jesuits in Ethiopia pp. 254–255). Lobo sums up the mission: Susenyos "called us into his dominions in the year 1625, from whence we were expelled in 1634" (Lobo, Voyage to Abyssinia part 2, chapter 1).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The years 1622, 1626 and 1632 are those of the Jesuit writers: Tellez puts the emperor's public profession in 1622 (Tellez, Travels of the Jesuits in Ethiopia p. 212), the oath of obedience on 11 February 1626 (Tellez, Travels of the Jesuits in Ethiopia p. 233), the battle on 27 June 1632 (Tellez, Travels of the Jesuits in Ethiopia p. 241) and the emperor's death in September 1632 (Tellez, Travels of the Jesuits in Ethiopia p. 243).

The Ethiopian record used here is the abridged chronicle of the kings that René Basset translated in 1881, not the longer Chronicle of Susenyos, of which no freely readable copy was found. Basset held that it was compiled probably under Iyasu II (1729–1753) and that from Susenyos onward it copies the annals written at court in each reign (Ethiopian Chronicle (trans. Basset) Basset's introduction, Journal asiatique, 7th series, vol. 17, pp. 319–320). It counts by the years of the reign and by Ethiopian months. It puts the battle on Monday the third of the month Sane in the twenty-fifth year, the proclamation on the fifth of Sane, adding that others say the twenty-first, and the king's death on the tenth of Maskaram in the twenty-seventh year (Ethiopian Chronicle (trans. Basset) pp. 125–126). The two reckonings are given here side by side and are not converted.

Primary sources

The Travels of the Jesuits in Ethiopia Balthazar Tellez · Portuguese original 1660; English version 1710
p. 162; p. 205; pp. 208–209; p. 212; p. 233; p. 241; p. 242; p. 243; p. 246; pp. 254–255

Abridged Chronicle of the Kings of Ethiopia Compiled probably 1729–1753 from court annals
p. 122; p. 123; p. 124; p. 125; pp. 125–126; p. 285; Basset's introduction, Journal asiatique, 7th series, vol. 17, pp. 319–320

A Voyage to Abyssinia Jerónimo Lobo · Written between 1634 and 1678; French version 1728; English 1735
part 2, chapter 11; part 2, chapter 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Gorgora
Who Susenyos, Fasilides, Pedro Páez, Afonso Mendes
Threads East and West, Church and State, Mission and Expansion

In context

GROWS OUT OF

King Ezana of Aksum Becomes Christian c. AD 330–356 598

The Rock-Hewn Churches of Lalibela c. 1200 878

The Society of Jesus Is Founded 27 September 1540 1067

EAST AND WEST

The Synod of Diamper and the Coonan Cross Oath Before · 1599–1653 1137

The Synod of Jerusalem and the Confession of Dositheus After · 16 March 1672 1196

CHURCH AND STATE

The Pilgrims Land at Plymouth Before · 1620 1163

The Trial of Galileo After · 22 June 1633 1172

MISSION AND EXPANSION

The Pilgrims Land at Plymouth Before · 1620 1163

The Chinese Rites Controversy After · 1704–1742 1212

← The Pilgrims Land at Plymouth Earlier · 1620
→ The Trial of Galileo Later · 22 June 1633

THE REFORMATION

The Trial of Galileo

22 June 1633 · Firm date

The Roman Inquisition judges Galileo vehemently suspected of heresy for holding that the earth moves round the sun, bans his Dialogue and makes him abjure. He is confined to his house near Florence, where he dies in 1642.



In 1615 Galileo Galilei was denounced to the Holy Office in Rome for holding that the sun stands still and the earth moves (Galileo trial documents, sentence of 22 June 1633 (Opere 19, pp. 402–406)). That year he argued in a letter to the Grand Duchess Christina that Scripture and nature both come from God, that the Bible speaks in terms suited to common understanding, and that what the senses and necessary demonstrations establish should not be called in question on the strength of biblical passages (Galileo, Letter to the Grand Duchess Christina, opening argument on Scripture and nature). Cardinal Robert Bellarmine wrote in April 1615 that the earth's motion was harmless as a hypothesis but, asserted as fact, contradicted the common reading of the Fathers,

which the Council of Trent forbade; were it truly demonstrated, he added, the contrary passages would have to be explained with great caution; but he did not believe there was such a demonstration (Bellarmine, Letter to Foscarini, points 1–3).

On 24 February 1616 the theologians consulted by the Holy Office judged the proposition that the sun is the motionless centre of the world "foolish and absurd" in philosophy and formally heretical, and the motion of the earth at least erroneous in faith (Galileo trial documents, censure of 24 February 1616 (Opere 19, pp. 320–321)). The minutes record that the pope then had Bellarmine warn Galileo to give up the opinion, that the commissary of the Holy Office ordered him not to hold, teach or defend it in any way, and that Galileo promised to obey (Galileo trial documents, minutes of 25 and 26 February 1616 (Opere 19, pp. 321–322)). On 5 March the Congregation of the Index suspended Copernicus's book until it should be corrected (Galileo trial documents, decree of the Index, 5 March 1616 (Opere 19, pp. 322–323)).

The sentence of 1633 says that Galileo's *Dialogue*, printed at Florence the year before, defended the condemned opinion, and that he had obtained leave to print it without mentioning the order of 1616 (Galileo trial documents, sentence of 22 June 1633 (Opere 19, pp. 402–406)). On 16 June Pope Urban VIII decided that he should be questioned about his intention under threat of torture, should abjure and be imprisoned, and that the book should be banned (Galileo trial documents, decree of 16 June 1633 (Opere 19, pp. 282–283)). The record of the examination five days later shows the threat put to him in words, his answer that he had not held the opinion since the order, and his dismissal to his lodging (Galileo trial documents, examination of 21 June 1633 (Opere 19, pp. 361–362)).

On 22 June the cardinal inquisitors, seven of whom signed the sentence, declared him "vehemently suspected" of heresy, prohibited the *Dialogue*, and condemned him to imprisonment at their pleasure and to recite the seven penitential psalms weekly for three years (Galileo trial documents, sentence of 22 June 1633 (Opere 19, pp. 402–406)). Kneeling, he abjured (Galileo trial documents, abjuration of 22 June 1633 (Opere 19, pp. 406–407)). The next day the pope changed the place of confinement to the grand duke of Tuscany's palace in Rome, a week later to Siena, and in December to Galileo's own house at Arcetri, where he was to live in

seclusion (Galileo trial documents, decrees of 23 June, 30 June and 1 December 1633 (Opere 19, pp. 284–286)).

In 1992 Pope John Paul II said that most theologians of the time had failed to distinguish Scripture from its interpretation and had wrongly carried a question of scientific fact into the domain of faith, and that Galileo had seen this more clearly than they (John Paul II, Address of 31 October 1992, §§5, 9).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Trial of Galileo (documents of the Holy Office and the Congregation of the Index, 1616–1633) Roman Inquisition and Congregation of the Index · 1616–1634
sentence of 22 June 1633 (Opere 19, pp. 402–406); censure of 24 February 1616 (Opere 19, pp. 320–321); minutes of 25 and 26 February 1616 (Opere 19, pp. 321–322); decree of the Index, 5 March 1616 (Opere 19, pp. 322–323); decree of 16 June 1633 (Opere 19, pp. 282–283); examination of 21 June 1633 (Opere 19, pp. 361–362); abjuration of 22 June 1633 (Opere 19, pp. 406–407); decrees of 23 June, 30 June and 1 December 1633 (Opere 19, pp. 284–286)

Letter to the Grand Duchess Christina Galileo Galilei · 1615
opening argument on Scripture and nature

Letter to Paolo Antonio Foscarini Robert Bellarmine · 12 April 1615
points 1–3

Address to the Pontifical Academy of Sciences, 31 October 1992 Pope John Paul II · 31 October 1992
§§5, 9

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About this event

Where Rome
Who Galileo Galilei, Urban VIII, Robert Bellarmine
Threads Church and State, Scripture and Canon

In context

GROWS OUT OF

The Council of Trent 1545–1563 1075

CHURCH AND STATE

Susenyos, the Jesuits and the Ethiopian Church Before · 1622–1632 1167

Nikon’s Reforms and the Old Believer Schism After · 1652–1667 1187

SCRIPTURE AND CANON

The King James Bible Before · 1611 1151

The Tranquebar Mission After · 9 July 1706 1217

← Susenyos, the Jesuits and the Ethiopian Church Earlier · 1622–1632
→ The Westminster Confession Later · 1643–1649

THE REFORMATION

The Westminster Confession

1643–1649 · Firm date

An assembly of divines called by the English Parliament in 1643, joined by commissioners from Scotland, draws up a confession of faith and catechisms. The Church of Scotland approves the Confession in 1647, and the Scottish Parliament ratifies it in 1690.



On 12 June 1643 the Lords and Commons of the English Parliament, having resolved that government of the church by bishops was “evil” and should be taken away, called an assembly of divines to advise them (Ordinance calling the Westminster Assembly, 12 June 1643). It was to meet at Westminster, by London, on 1 July and to treat of the liturgy, discipline, government and doctrine of the Church of England, on such matters as Parliament put to it and no others (Ordinance calling the Westminster Assembly, 12 June 1643).

In September the House of Commons took the Solemn League and Covenant, whose signers swore to preserve the Reformed religion in Scotland, to reform

religion in England and Ireland "according to the Word of God, and the example of the best reformed Churches", to bring the churches of the three kingdoms to the nearest uniformity in religion, confession of faith, form of church government, directory for worship and catechising, and to extirpate popery and prelacy (Solemn League and Covenant, art. 1–2). The General Assembly of the Church of Scotland had already commissioned five ministers, Samuel Rutherford among them, and three elders to treat with the divines at Westminster (Acts of the General Assembly of the Church of Scotland, 19 August 1643, commission (pp. 93–94)). The minutes show Rutherford in debate: in October 1645, when a member argued that Christ in some sense paid a price for all, he denied that the general offer of the gospel requires it (Minutes of the Westminster Assembly, Session 522, 22 October 1645 (pp. 152–154)).

The Confession was presented to Parliament as the Assembly's "humble advice" and printed in 1647 (Westminster Confession title of the edition of 1647). Its first chapter lists the books of Scripture and says that the Apocrypha are "no part of the Canon" (Westminster Confession 1.2–4, 1.6, 1.10). The authority of Scripture depends "wholly upon God"; the whole counsel of God on all things necessary for his glory and for man's salvation, faith and life is either expressly set down in it or may be deduced from it "by good and necessary consequence"; and the supreme judge in controversies of religion is "the Holy Spirit speaking in the Scripture" (Westminster Confession 1.2–4, 1.6, 1.10).

The third chapter treats God's eternal decree, the matter judged at the Synod of Dort: God has "freely and unchangeably" ordained whatever comes to pass, "yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures"; some men and angels are predestinated to everlasting life and others foreordained to everlasting death, and those chosen to life are chosen "without any foresight of faith or good works" (Westminster Confession 3.1, 3.3, 3.5). The Shorter Catechism opens with the question of man's chief end and answers: "to glorify God, and to enjoy him forever" (Westminster Shorter Catechism q. 1).

The General Assembly of the Church of Scotland approved the Confession on 27 August 1647 as "a common Confession of Faith for the three kingdomes", with a reservation about the magistrate's power to call synods (Acts of the

General Assembly of the Church of Scotland, 27 August 1647 (pp. 158–159)). In 1690 the Scottish Parliament ratified it as the public confession of that church (Confession of Faith Ratification Act 1690 ratifying clause).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The ordinance of 12 June 1643 fixed the first meeting for 1 July 1643 (Ordinance calling the Westminster Assembly, 12 June 1643). The last session that carries a number in the Assembly's minutes is the 1163rd, dated 22 February 1648 by the English reckoning in which the year began in March, that is 1649 (Minutes of the Westminster Assembly, Session 1163 (p. 539)). The Confession was printed in 1647 (Westminster Confession title of the edition of 1647) and approved by the General Assembly of the Church of Scotland on 27 August of that year (Acts of the General Assembly of the Church of Scotland, 27 August 1647 (pp. 158–159)).

Primary sources

Ordinance for the Calling of an Assembly of Learned and Godly Divines
Lords and Commons of the Parliament of England · 12 June 1643
12 June 1643

The Solemn League and Covenant 1643
art. 1–2

Acts of the General Assembly of the Church of Scotland General Assembly of the Church of Scotland · acts of 1643 and 1647 cited
19 August 1643, commission (pp. 93–94); 27 August 1647 (pp. 158–159)

Minutes of the Sessions of the Westminster Assembly of Divines Scribes of the Westminster Assembly · 1644–1649
Session 522, 22 October 1645 (pp. 152–154); Session 1163 (p. 539)

The Westminster Confession of Faith Westminster Assembly of Divines · printed 1647
title of the edition of 1647; 1.2–4, 1.6, 1.10; 3.1, 3.3, 3.5

The Westminster Shorter Catechism Westminster Assembly of Divines · 1647
q. 1

Confession of Faith Ratification Act 1690 Parliament of Scotland · 1690
ratifying clause

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About this event

Where London
Who Samuel Rutherford
Threads Creeds and Councils, Reform and Reformation

In context

GROWS OUT OF

The Scottish Reformation August 1560 1096
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LEADS TO

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The Synod of Dort Before · 1618–1619 1159
Jansenism and the Bull Unigenitus After · 1653–1713 1191

REFORM AND REFORMATION

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George Fox and the Quakers After · 1652 1183

← The Trial of Galileo Earlier · 22 June 1633
→ George Fox and the Quakers Later · 1652
TIMELINE

Enlightenment, Awakenings and Missions

1650–1900

Toleration and revolution change the place of the churches in society. Pietism, Methodism and the awakenings renew them, and missions carry Christianity to every continent.

States slowly cease to enforce one confession. Revival movements stress personal faith and holy living, and voluntary societies send missionaries and print Bibles on a new scale. Christians take leading parts on both sides of the debates over slavery, science and the authority of the pope.

WHERE THIS ERA UNFOLDED



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The Second Great Awakening August 1801 1272
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ENLIGHTENMENT, AWAKENINGS AND MISSIONS

George Fox and the Quakers

1652 · Firm date

In 1652 George Fox preaches across the north of England that Christ has come to teach his people himself, without priest, tithe or consecrated building. Margaret Fell's house at Swarthmoor becomes the meeting place of the people their opponents call Quakers.



George Fox was born in July 1624 at Drayton-in-the-Clay in Leicestershire, the son of a weaver, and left his family in 1643. He went to clergy and to dissenting preachers for help and found none, until, he writes, he heard a voice say: "There is one, even Christ Jesus, that can speak to thy condition". He came to hold that God does not dwell "in temples made with hands" but in people's hearts (Fox, Journal ch. 1). He would not take off his hat to anyone and said "thee" and "thou" to rich and poor alike (Fox, Journal ch. 2). In 1650 the justices of Derby sent him to prison for six months as a blasphemer, and one of them, Justice Bennet, he says, "was the first that called us Quakers, because I bade them tremble at the word of the Lord" (Fox, Journal ch. 4).

In 1652, from the top of Pendle Hill in the north of England, he writes, "the Lord let me see in what places he had a great people to be gathered". At Firbank in Westmorland he sat on a rock beside the chapel and spoke for about three hours to a crowd judged to be above a thousand, telling them that the church and its ground were "no more holy than that mountain" and that Christ had come and put an end to temple, priests and tithes. He went on to Swarthmoor, the house of Judge Fell near Ulverston. Margaret Fell, the judge's wife, and her household were convinced, the judge allowed a meeting to be kept in his house, and Fox says that it met there until 1690 (Fox, Journal ch. 6).

After the Fifth Monarchy men rose in London, Fox writes, Friends were seized on their way to meetings, word came of several thousand imprisoned across the country, and Margaret Fell carried accounts of them to the king and council (Fox, Journal 1852 edition, vol. 1, pp. 378–380). Fox and other Friends printed a declaration, presented to Charles II, in which they "utterly deny" all bloody principles and practices, "with all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatsoever" (Quaker Declaration to Charles II heading and first paragraph).

In 1666 Fell published *Women's Speaking Justified*. She argues from Scripture that women who speak by the Spirit of Christ may speak in the church: women first carried the news of the resurrection to the apostles, and Paul's command of silence was addressed to women who were in confusion and "under the Law" (Fell, Women's Speaking Justified opening and the sections on 1 Corinthians 14). She and Fox married in a Friends' meeting at Bristol (Fox, Journal ch. 17).

When Parliament freed Protestant dissenters from the penalties of the laws on worship in 1689, it allowed those who scrupled to take any oath to make a declaration of fidelity and a profession of Christian belief instead (Toleration Act section 10). See the Toleration Act and Locke's Letter.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The printed Journal sets Fox's climb of Pendle Hill, the meeting at Firbank and his arrival at Swarthmoor under the year 1652 (Fox, Journal ch. 6). In the passages cited it gives days of the week, not days of the month.

The declaration to the king is headed the twenty-first day of the eleventh month, 1660 (Quaker Declaration to Charles II heading and first paragraph). The English year then began in March, as the editor of the Journal notes (Fox, Journal ch. 1), so the eleventh month is January and the date is January 1661 by modern reckoning. All the dates in this entry are in the Julian (Old Style) calendar, which England kept until 1752 and which in the seventeenth century ran ten days behind the Gregorian.

Primary sources

The Journal of George Fox George Fox · First printed 1694
ch. 1; ch. 2; ch. 4; ch. 6; 1852 edition, vol. 1, pp. 378–380; ch. 17

A Declaration from the Harmless and Innocent People of God, Called Quakers George Fox and other Friends · January 1661 (dated 1660 in the reckoning of the time)
heading and first paragraph

Women's Speaking Justified, Proved and Allowed of by the Scriptures Margaret Fell · 1666
opening and the sections on 1 Corinthians 14

The Toleration Act (1 William and Mary, chapter 18) Parliament of England · Royal assent 24 May 1689
section 10

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Swarthmoor Hall
Who George Fox, Margaret Fell
Threads Revival and Unity, Reform and Reformation

In context

GROWS OUT OF

The First Baptist Congregations 1609 1146

LEADS TO

The Toleration Act and Locke's Letter 24 May 1689 1208
Christians and the Abolition of the Slave Trade 25 March 1807 1280

REVIVAL AND UNITY

The New Prophecy of Montanus Before · c. AD 157–172 508

Spener's Pia Desideria and the Rise of Pietism After · 1675 1200

REFORM AND REFORMATION

The Westminster Confession Before · 1643–1649 1176

Nikon's Reforms and the Old Believer Schism After · 1652–1667 1187

← The Westminster Confession Earlier · 1643–1649

→ Nikon's Reforms and the Old Believer Schism Later · 1652–1667

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Nikon's Reforms and the Old Believer Schism

1652–1667 · Firm date

Patriarch Nikon of Moscow brings Russian service books and rites into line with Greek usage. The archpriest Avvakum and others refuse the changes as a break with the faith of their fathers, a council of 1667 anathematises those who resist, and the Russian church divides.



Nikon was patriarch of Moscow from 1652 (Russian Local Council of 1971, Act on the old rites preamble, resolutions 1–3 and the paragraph that follows them). In Lent, the archpriest Avvakum writes, the new patriarch sent word to the archpriest Ivan Neronov that people were no longer to bow to the knee in church but only to the waist, and were to cross themselves with three fingers. Avvakum says that he and the archpriest Daniel copied out passages from the Fathers on the sign of the cross and on bowing and gave them to Tsar Alexis of Russia (Avvakum, Life pp. 52–54).

Paul of Aleppo, archdeacon and son of Patriarch Macarius of Antioch (Paul of Aleppo, Travels of Macarius vol. 2, translator's preface), was in Moscow with his father and reports the change from the side of those who made it. The Muscovites, he notes, did not cross themselves with three fingers joined, as his own people did (Paul of Aleppo, Travels of Macarius vol. 2, pp. 50–51). Macarius had pointed out to Nikon where Russian usage departed from Greek (Paul of Aleppo, Travels of Macarius vol. 2, pp. 85–86). Nikon held a synod, had the order of the liturgy translated from Greek and printed in thousands of copies, and told the clergy: "I am a Russian, son of a Russian; but my faith and my religion are Grecian." Some of the clergy, Paul adds, refused in their hearts to alter the books and rites they had received and did not dare to say so (Paul of Aleppo, Travels of Macarius vol. 2, pp. 85–86).

Avvakum tells that Daniel was shorn and Neronov exiled (Avvakum, Life pp. 54–55), and that he himself was sent with his wife and children to Siberia (Avvakum, Life pp. 58–59). After his return, by his account, he was brought before the patriarchs in the Chudov monastery. They asked why he alone held out when Palestine, the Serbs, the Albanians, the Wallachians, Rome and Poland all crossed themselves with three fingers. He answered that Rome had fallen long ago, that the patriarchs' own orthodoxy had been weakened under Turkish rule, that in Russia the faith had been pure until Nikon, and that the first shepherds and a Moscow synod under Tsar Ivan had taught the sign with two fingers (Avvakum, Life pp. 120–123). He was banished to Pustozersk (Avvakum, Life pp. 124–125).

The council, at which Patriarchs Paisius of Alexandria and Macarius of Antioch sat with Joasaph of Moscow, issued its decree in May 1667 (Moscow Council of 1667, decree of May 1667 (Materialy 2, p. 213)). It orders all to accept the books corrected under Nikon by the tsar's command, to sing the alleluia three times and to make the sign of the cross with the first three fingers, and it anathematises anyone who resists, as a heretic and disobedient, until he repents (Moscow Council of 1667, decree of May 1667 (Materialy 2, pp. 214–220)). It also cancels what the council under Tsar Ivan had written about the two-finger sign (Moscow Council of 1667, decree of May 1667 (Materialy 2, pp. 220–221)).

Those who kept the old rites call themselves Old Believers. In 1971 a council of the Russian Orthodox Church recognised the old rites as salvific and equal in

honour to the new, and declared the anathemas of 1656 and 1667 to be as if they had not been (Russian Local Council of 1971, Act on the old rites preamble, resolutions 1–3 and the paragraph that follows them).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Russian church's Act of 1971 dates Nikon's patriarchate to 1652–1666 (Russian Local Council of 1971, Act on the old rites preamble, resolutions 1–3 and the paragraph that follows them). The council's decree is dated in the year 7175 from the creation of the world and 1667 from the incarnation, in the month of May (Moscow Council of 1667, decree of May 1667 (Materialy 2, pp. 214–220)).

In the passages cited Avvakum's Life names no year: the instruction came "in Lent", and his exile and his hearing are not dated. The chronological table printed with the translation by Jane Harrison and Hope Mirrlees, *The Life of the Archpriest Avvakum by Himself* (1924), places Nikon's installation on 25 July 1652, Avvakum's exile to Siberia in September 1653, Nikon's deposition by the council on 12 December 1666 and the sentence on Avvakum on 17 July 1667 (Avvakum, Life chronological table printed before the text, p. 31). In the passage cited Paul of Aleppo gives no year for the synod he describes.

Primary sources

Act of the Local Council of the Russian Orthodox Church on Lifting the Anathemas on the Old Rites 30 May – 2 June 1971
preamble, resolutions 1–3 and the paragraph that follows them

The Life of the Archpriest Avvakum, Written by Himself Avvakum
pp. 52–54; pp. 54–55; pp. 58–59; pp. 120–123; pp. 124–125; chronological table printed before the text, p. 31

The Travels of Macarius, Patriarch of Antioch Paul of Aleppo
vol. 2, translator's preface; vol. 2, pp. 50–51; vol. 2, pp. 85–86

Acts of the Moscow Council of 1666–1667 May 1667
decree of May 1667 (Materialy 2, p. 213); decree of May 1667 (Materialy 2, pp. 214–220); decree of May 1667 (Materialy 2, pp. 220–221)

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About this event

Where Moscow
Who Nikon, Avvakum, Alexis of Russia
Threads Temple and Worship, Reform and Reformation, Church and State

In context

GROWS OUT OF

Moscow Becomes a Patriarchate 26 January 1589 1121

LEADS TO

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

The Russian Church under the Bolsheviks 1917–1918 1363

TEMPLE AND WORSHIP

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REFORM AND REFORMATION

George Fox and the Quakers Before · 1652 1183

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CHURCH AND STATE

The Trial of Galileo Before · 22 June 1633 1172

Jansenism and the Bull Unigenitus After · 1653–1713 1191

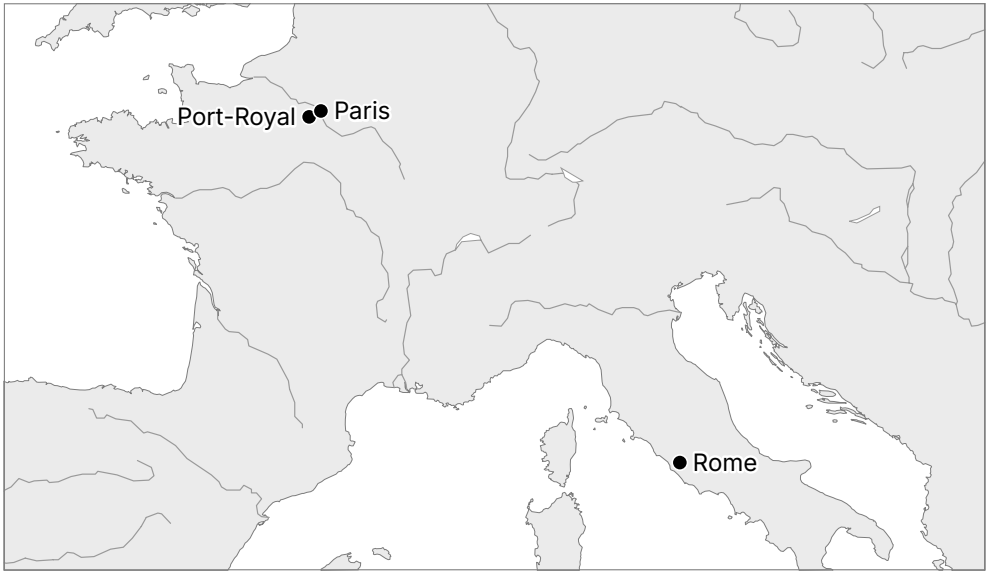
← George Fox and the Quakers Earlier · 1652
→ Jansenism and the Bull Unigenitus Later · 1653–1713

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Jansenism and the Bull Unigenitus

1653–1713 · Firm date

In 1653 Rome condemns five propositions on grace. The defenders of Cornelius Jansen condemn them too but deny that they are in his book; Rome defines that they are, and in 1713 the bull Unigenitus condemns 101 propositions from Quesnel's New Testament.



Cornelius Jansen, bishop of Ypres, died in May 1638. In a will dictated on his deathbed he left his writings in explanation of St Augustine to be published faithfully, and added that if the Roman See wished anything changed he was its obedient son (Jansen, Augustinus, vol. 1, will of 6 May 1638, printed behind the title page). The work was printed at Louvain in 1640 under the title *Augustinus*; its first volume, the title page says, sets out from Augustine the errors of Pelagius (Jansen, Augustinus, vol. 1, title page) (compare Augustine's dispute with Pelagius).

On 31 May 1653 Innocent X condemned five propositions. They say that some of God's commandments are impossible for just people who wish and strive to keep them, given the strength they now have, and that they also lack the grace that would make them possible; that in the state of fallen nature interior grace is never resisted; that to merit or lose merit in that state a person needs freedom from compulsion but not freedom from necessity; that the Semipelagians admitted the need of prevenient interior grace for every act, even for the beginning of faith, and were heretics in holding that the human will could resist or obey that grace; and that it is Semipelagian to say that Christ died or shed his blood for all people without exception (Innocent X, Cum occasione, Denzinger nos. 1092–1096).

The learned men who lived in retirement at the convent of Port-Royal, Saint-Simon says, were accused of Jansenism (Saint-Simon, Memoirs, chapter 46 (the year is named in chapters 44 and 47)). Blaise Pascal, writing at Paris in January 1656, reported the question of fact then before the Sorbonne: Antoine Arnauld had written that he had read Jansen's book carefully and had not found the condemned propositions in it, though he condemned them wherever they might occur (Pascal, Provincial Letters 1). A year later Pascal wrote that those accused condemned the five propositions and could not admit that Jansen had taught them, and that whether an author holds a doctrine is a question of fact, the denial of which is no heresy (Pascal, Provincial Letters 17).

Rome refused the distinction. In October 1656, before the second of those letters, Alexander VII declared and defined that the five propositions were taken from Jansen's *Augustinus* and were condemned in the sense that Jansen intended (Alexander VII, Ad sanctam beati Petri sedem, Denzinger no. 1098), and he later prescribed a formula in which the signer swore to condemn them in that sense (Alexander VII, Ad sanctam beati Petri sedem, the formula of submission, Denzinger no. 1099). In 1705 Clement XI ruled that a "respectful silence" on the question did not suffice: the condemned sense of Jansen's book was to be rejected not with the mouth only but with the heart (Clement XI, Vineam Domini, Denzinger no. 1350). The duc de Saint-Simon, a courtier who called Jansenism a heresy invented by the Jesuits, tells that on the night of 28 to 29 October 1709 troops surrounded the convent of Port-Royal des Champs, that the nuns were

carried off to other houses, and that the buildings were afterwards razed (Saint-Simon, Memoirs, chapter 46 (the year is named in chapters 44 and 47)).

On 8 September 1713 Clement XI issued the constitution *Unigenitus* against a French New Testament with moral reflections (Clement XI, Unigenitus, title of the Paris printing of 1713), which the edition cited names as the work of Pasquier Quesnel (Clement XI, Unigenitus, editor's heading and note to nos. 1351–1451 in Denzinger (p. 371)). It condemned 101 propositions taken from the book, among them that without the grace of Jesus Christ nothing good can be done, that the reading of Scripture is for all, and that fear of an unjust excommunication should never keep a person from doing his duty; the censure says that they renew the propositions of Jansen (Clement XI, Unigenitus, propositions 2, 80 and 91 and the closing censure). Saint-Simon called it an "infamous bull", forced upon the pope by the Jesuit Le Tellier and his friends (Saint-Simon, Memoirs, chapter 63).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The formula of submission names the constitution of Innocent X as given on 31 May 1653 and that of Alexander VII as given on 16 October 1656; the edition cited dates the constitution that prescribed the formula 15 February 1664 (Alexander VII, Ad sanctam beati Petri sedem, the formula of submission, Denzinger no. 1099) and *Vineam Domini* 16 July 1705 (Clement XI, Vineam Domini, Denzinger no. 1350). The Paris printing of *Unigenitus* is headed 8 September 1713 (Clement XI, Unigenitus, title of the Paris printing of 1713). Saint-Simon gives the night of 28 to 29 October "of this year" for the removal of the nuns of Port-Royal; chapters 44 and 47 of the edition cited name the year as 1709 (Saint-Simon, Memoirs, chapter 46 (the year is named in chapters 44 and 47)).

Primary sources

Augustinus Cornelius Jansen · Printed 1640; the author died in 1638
vol. 1, will of 6 May 1638, printed behind the title page; vol. 1, title page

Cum occasione Pope Innocent X · 31 May 1653
Denzinger nos. 1092–1096

Memoirs Louis de Rouvroy, duc de Saint-Simon
chapter 46 (the year is named in chapters 44 and 47); chapter 63

The Provincial Letters Blaise Pascal · January 1656 – March 1657
1; 17

Ad sanctam beati Petri sedem Pope Alexander VII · 16 October 1656
Denzinger no. 1098; the formula of submission, Denzinger no. 1099

Vineam Domini Sabaoth Pope Clement XI · 16 July 1705
Denzinger no. 1350

Unigenitus Pope Clement XI · 8 September 1713
title of the Paris printing of 1713; editor's heading and note to nos. 1351–1451 in Denzinger (p. 371); propositions 2, 80 and 91 and the closing censure

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About this event

Where Port-Royal, Rome, Paris
Who Cornelius Jansen, Blaise Pascal, Pasquier Quesnel, Innocent X, Clement XI
Threads Creeds and Councils, Papacy and Church Order, Church and State

In context

GROWS OUT OF

The Council of Trent 1545–1563 1075

Augustine and Pelagius Dispute over Grace AD 411–418 664

LEADS TO

The Suppression of the Jesuits 21 July 1773 1237

CREEDS AND COUNCILS

The Westminster Confession Before · 1643–1649 1176

The Synod of Jerusalem and the Confession of Dositheus After · 16 March 1672 1196

PAPACY AND CHURCH ORDER

The Synod of Diamper and the Coonan Cross Oath Before · 1599–1653 1137

The Chinese Rites Controversy After · 1704–1742 1212

CHURCH AND STATE

Nikon’s Reforms and the Old Believer Schism Before · 1652–1667 1187

Louis XIV Revokes the Edict of Nantes After · October 1685 1204

← Nikon’s Reforms and the Old Believer Schism Earlier · 1652–1667
→ The Synod of Jerusalem and the Confession of Dositheus Later · 16 March 1672

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Synod of Jerusalem and the Confession of Dositheus

16 March 1672 · Firm date

Gathered for the dedication of the rebuilt church of the Nativity at Bethlehem, a synod under Patriarch Dositheus of Jerusalem rejects a confession with Reformed teaching printed under the name of Cyril Lucaris and sets out Orthodox doctrine in eighteen decrees.



In March 1672 bishops and clergy came together for the dedication of the rebuilt church of the Nativity at Bethlehem (Synod of Jerusalem, Acts preamble, pp. 6–7) (Confession of Dositheus subscription, p. 174). Dositheus II, patriarch of Jerusalem, used the meeting to answer Western writers who claimed that the Eastern church thought as the Calvinists did (Synod of Jerusalem, Acts preamble, pp. 6–7).

Those writers, the synod says, brought forward a confession in eighteen chapters and four questions as the work of Cyril Lucaris, who had been patriarch of Constantinople forty years before (Synod of Jerusalem, Acts preamble, pp. 16–17).

That confession teaches that the witness of Scripture is of higher authority than that of the church (Confession of Cyril Lucaris ch. 2), that God chose the elect "without having in any wise regard to their works" (Confession of Cyril Lucaris ch. 3), and that a man is justified by faith, not by works (Confession of Cyril Lucaris ch. 13). It confesses a true presence of Christ in the Eucharist received by faith and rejects transubstantiation (Confession of Cyril Lucaris ch. 17).

The synod denied that the chapters were Cyril's. He never taught such things in synod or church, it says, no work undisputedly his contains them, and it quotes sermons he preached at Constantinople that say the opposite (Synod of Jerusalem, Acts ch. 1, pp. 18–20). Even if he wrote them, it adds, he did so in secret, and they are not the confession of the Eastern church (Synod of Jerusalem, Acts preamble, pp. 16–17). It reprints the acts of two earlier synods, at Constantinople and at Jassy, and explains that the first anathematised Cyril by name because he lived six years after the chapters were printed and would not write against them, while the second condemned their author without naming him (Synod of Jerusalem, Acts pp. 106–108).

The synod's own confession follows Cyril's chapter by chapter (Synod of Jerusalem, Acts ch. 6, p. 110). Scripture is to be believed "not otherwise than as the Catholic Church hath interpreted and delivered the same", and the witness of the church is "not of inferior authority" to it (Confession of Dositheus Decree 2). God predestined those whom he foreknew would use their free will rightly, and to say that he had no regard to works is called profane and impious (Confession of Dositheus Decree 3). A man is "not simply justified through faith alone, but through faith which worketh through love, that is to say, through faith and works" (Confession of Dositheus Decree 13). In the Eucharist the bread is "transmuted, transubstantiated, converted and transformed" into the true body of the Lord and the wine into his blood, and the teaching of "the followers of Luther" on the presence is rejected as well (Confession of Dositheus Decree 17). The questions that close the document say that Scripture should not be read by all without preparation (Confession of Dositheus Question 1) and count the Wisdom of Solomon, Judith, Tobit, the History of the Dragon, the History of Susanna, the Maccabees and the Wisdom of Sirach as Scripture (Confession of Dositheus Question 3).

The acts call themselves the work of "the Local Synod" held in Jerusalem under Dositheus (Synod of Jerusalem, Acts heading, p. 3). The confession was signed at Jerusalem by Dositheus and by the bishops and clergy present (Confession of Dositheus subscription, p. 174).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Confession is subscribed "In the year of Salvation 1672, on the 16th [day] of the month of March, in the Holy City of Jerusalem" (Confession of Dositheus subscription, p. 174); the word in brackets is the translator's. The day belongs to the Julian calendar, which the Greek church used. The synod's preamble says the bishops had come together for the dedication of the church of the Nativity at Bethlehem (Synod of Jerusalem, Acts preamble, pp. 6–7), and the translator of the acts notes that the meeting is for that reason sometimes called the Synod of Bethlehem (Synod of Jerusalem, Acts translator's introduction, first page). The confession it answers is dated at Constantinople in January 1631 in the text printed with the acts (Confession of Cyril Lucaris close, p. 214).

Primary sources

Acts of the Synod of Jerusalem (1672) The Synod of Jerusalem under Dositheus II · March 1672

preamble, pp. 6–7; preamble, pp. 16–17; ch. 1, pp. 18–20; pp. 106–108; ch. 6, p. 110; heading, p. 3; translator's introduction, first page

The Confession of Dositheus Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672

subscription, p. 174; Decree 2; Decree 3; Decree 13; Decree 17; Question 1; Question 3

The Eastern Confession of the Christian Faith Published under the name of Cyril Lucaris · Dated at Constantinople, January 1631

ch. 2; ch. 3; ch. 13; ch. 17; close, p. 214

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Jerusalem, Bethlehem
Who Dositheus II, Cyril Lucaris

Threads Creeds and Councils, East and West

In context

GROWS OUT OF

The Council of Trent 1545–1563 1075

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

CREEDS AND COUNCILS

Jansenism and the Bull Unigenitus Before · 1653–1713 1191

The Dogma of the Immaculate Conception After · 8 December 1854 1305

EAST AND WEST

Susenyos, the Jesuits and the Ethiopian Church Before · 1622–1632 1167

Rome and Constantinople Lift the Anathemas of 1054 After · 7 December 1965 1432

← Jansenism and the Bull Unigenitus Earlier · 1653–1713
→ Spener's Pia Desideria and the Rise of Pietism Later · 1675

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Spener's Pia Desideria and the Rise of Pietism

1675 · Firm date

In 1675 the Frankfurt pastor Philipp Jakob Spener publishes six proposals for mending the Lutheran church, from Bible reading in small meetings to the training of pastors. From 1695 August Hermann Francke founds a school and an orphan house at Halle.



Philipp Jakob Spener was preacher and senior of the Lutheran clergy at Frankfurt on the Main (Spener, Pia Desideria title page). In 1675 a publisher asked him for a preface to a new edition of the sermons of Johann Arndt, and he put into it what had long grieved him about the state of the church (Spener, Pia Desideria prefatory address to the pastors, unnumbered leaves). Readers asked for the preface by itself (Spener, Pia Desideria prefatory address to the pastors, unnumbered leaves), and it was issued as a small book under the title *Pia Desideria*, "pious wishes" (Spener, Pia Desideria title page).

The last part of Spener's text makes six proposals. The word of God should be brought more richly among the people: Scripture should be read at home and aloud in church, and besides the sermon there should be meetings of the kind Paul describes in 1 Corinthians 14, where under the preacher's direction members of the congregation read the Bible and talk over its meaning together (Spener, Pia Desideria pp. 94–99). The spiritual priesthood of all Christians should be set up and practised, for studying the word and teaching, warning and comforting one's neighbour belong to every Christian and not to the clergy alone (Spener, Pia Desideria pp. 104–106). People should learn that Christianity consists not in knowing but in practice, and that love is the mark of Christ's disciples (Spener, Pia Desideria pp. 110–111). In disputes about religion believers should first strengthen one another in the truth and then remember what they owe to those in error (Spener, Pia Desideria pp. 113–114). Pastors must themselves be true Christians, and the schools and universities must train them so (Spener, Pia Desideria pp. 125–126). Sermons should aim at faith and its fruits in the hearers, not at a show of learning (Spener, Pia Desideria pp. 149–150).

Twenty years later August Hermann Francke, minister at Glaucha outside Halle, fixed a box for the poor in his parlour. About a quarter of a year afterwards, he writes, someone put in a sum that his English translator reckons at eighteen shillings and sixpence, and he took it as the fund for a charity school, which began about Easter 1695 (Francke, Footsteps of Divine Providence ch. 1, sections 5–8, pp. 12–16). Finding that what the children learned in school was undone outside it, he resolved to keep and educate some of them himself, and the first he took in were orphaned sisters (Francke, Footsteps of Divine Providence ch. 1, section 13, pp. 19–20). In July 1698 the foundation of a large orphan house was laid, although, he says, he had not money enough to put up a small house and waited from week to week for what God would send (Francke, Footsteps of Divine Providence ch. 1, section 28, pp. 30–31).

The movement that took up Spener's proposals is called Pietism. The two missionaries who landed at Tranquebar in India in 1706 had been sent to the university at Halle (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, sections 42–43), and gifts for their mission were passed on through Francke (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, section 47, p. xxxvi); see the Tranquebar Mission. The young Nikolaus

von Zinzendorf was a pupil at Halle and heard reports of that mission in Francke's house (Memorial-Days of the Renewed Church of the Brethren, pp. 134–135); see the Moravians at Herrnhut.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Spener's text is dated at Frankfurt on 24 March 1675 (Spener, Pia Desideria p. 162), and the prefatory address of the separate edition on 8 September 1675 (Spener, Pia Desideria close of the prefatory address). The copy linked here is the printing of 1676 (Spener, Pia Desideria title page). Francke dates his poor-box to the beginning of 1695, the school to about Easter of that year (Francke, Footsteps of Divine Providence ch. 1, sections 5–8, pp. 12–16) and the laying of the orphan house's foundation to 13 July 1698 (Francke, Footsteps of Divine Providence ch. 1, section 28, pp. 30–31).

Primary sources

Pia Desideria Philipp Jakob Spener · 1675
title page; prefatory address to the pastors, unnumbered leaves; prefatory address to the pastors, unnumbered leaves; pp. 94–99; pp. 104–106; pp. 110–111; pp. 113–114; pp. 125–126; pp. 149–150; p. 162; close of the prefatory address

The Footsteps of Divine Providence August Hermann Francke · 1701, continued 1702; in English from 1705; edition cited 1787
ch. 1, sections 5–8, pp. 12–16; ch. 1, section 13, pp. 19–20; ch. 1, section 28, pp. 30–31

Propagation of the Gospel in the East Bartholomäus Ziegenbalg and other missionaries at Tranquebar · Letters of 1706–1714; English edition 1709–1718
preliminary discourse, sections 42–43; preliminary discourse, section 47, p. xxxvi

The Memorial-Days of the Renewed Church of the Brethren Moravian Church (Unity of the Brethren) · English edition 1822
pp. 134–135

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Frankfurt, Halle
Who Philipp Jakob Spener, August Hermann Francke

Threads Revival and Unity

In context

GROWS OUT OF

The Book of Concord 25 June 1580 1117

LEADS TO

The Tranquebar Mission 9 July 1706 1217
The Moravians at Herrnhut 13 August 1727 1225
The Great Awakening 1734–1743 1229
Schleiermacher and Modern Theology 1799 1269

REVIVAL AND UNITY

George Fox and the Quakers Before · 1652 1183
The Moravians at Herrnhut After · 13 August 1727 1225

← The Synod of Jerusalem and the Confession of Dositheus Earlier · 16 March 1672
→ Louis XIV Revokes the Edict of Nantes Later · October 1685

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Louis XIV Revokes the Edict of Nantes

October 1685 · Firm date

By an edict given at Fontainebleau in October 1685, Louis XIV revokes the Edict of Nantes, orders the Reformed churches of France demolished, bans Reformed worship and forbids his Protestant subjects to leave. The Elector of Brandenburg offers those who flee a refuge.



Since 1598 the Edict of Nantes had regulated the standing of the Reformed in France and the places where they might worship (Edict of Fontainebleau preamble); see the Edict of Nantes. In October 1685, at Fontainebleau, Louis XIV revoked it (Edict of Fontainebleau preamble) (Edict of Fontainebleau dating clause).

The preamble gives the king's reasons. His grandfather Henry IV, it says, had granted the edict to keep the peace and in order to work the better for reuniting to the church those who had left it. Henry's sudden death, and then foreign wars under his son, had prevented the design. Now, with the kingdom at peace, "the

better and the greater part" of the Reformed had embraced the Catholic faith, so that the edict no longer served any purpose (Edict of Fontainebleau preamble).

The articles then set out the measures. The Edict of Nantes and the Edict of Nîmes of 1629 are revoked and all Reformed churches are to be demolished at once; the Reformed may not meet for worship in any place or private house, and nobles may not hold services on their estates (Edict of Fontainebleau art. 1–3). Ministers who will not become Catholics must leave the kingdom within fifteen days of publication and may not preach in the meantime, on pain of the galleys (Edict of Fontainebleau art. 4). Ministers who convert keep the exemptions from the taille and from billeting that they had as ministers and receive a pension a third larger than their former salary (Edict of Fontainebleau art. 5–6 (French text)). Reformed schools are closed, and children born to Reformed parents are to be baptized by the parish priests and brought up as Catholics (Edict of Fontainebleau art. 7–8). Those who have already left France may recover their property if they return within four months; everyone else is forbidden to leave, the men on pain of the galleys, the women of imprisonment and confiscation (Edict of Fontainebleau art. 9–10). The last article allows the Reformed who remain to live and trade in the kingdom without being troubled for their religion, provided they do not practise it or assemble for prayer (Edict of Fontainebleau final article).

The Elector of Brandenburg, Frederick William, who was himself Reformed, described the situation in other terms. His Edict of Potsdam, dated 29 October 1685, speaks of persecution and harsh treatment that had driven many families out of France, and offers them a safe and free refuge in his lands (Edict of Potsdam preamble). It arranges ships and passports for the journey, frees the newcomers' goods from duties, gives them houses, land, tax exemptions and the rights of native subjects, and provides that they shall have their own pastors and worship in French (Edict of Potsdam art. 1–11). Among the towns it names for their settlement are Magdeburg, Halle and Königsberg (Edict of Potsdam art. 1–11). Roman Catholics are excluded from the offer (Edict of Potsdam art. 13 and dating clause).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The edict is dated only by month: it was "given at Fontainebleau in the month of October" 1685, in the forty-third year of the reign (Edict of Fontainebleau dating clause), and Isambert's collection of old French laws prints it under "Fontainebleau, octobre 1685" (Edict of Fontainebleau heading in Isambert, Recueil général, vol. 19, p. 530). Days are often given for its signing and its registration by the Parlement of Paris, but no document carrying them was read for this entry, so the timeline gives the month; the sourcebook page that carries the English translation is headed 22 October 1685 without saying what happened on that day. The Edict of Potsdam is dated 29 October 1685 (Edict of Potsdam art. 13 and dating clause). Brandenburg still used the Julian calendar, so that day was 8 November in the Gregorian calendar used in France.

Primary sources

The Edict of Fontainebleau (Revocation of the Edict of Nantes) Louis XIV of France · October 1685
preamble; dating clause; art. 1–3; art. 4; art. 5–6 (French text); art. 7–8; art. 9–10; final article; heading in Isambert, Recueil général, vol. 19, p. 530

The Edict of Potsdam Frederick William, Elector of Brandenburg · 29 October 1685 (Julian calendar; 8 November in the Gregorian)
preamble; art. 1–11; art. 13 and dating clause

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Fontainebleau
Who Louis XIV
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

The Edict of Nantes April 1598 1133

LEADS TO

The French Revolution and the Church 1790–1801 1257

CHURCH AND STATE

Jansenism and the Bull Unigenitus Before · 1653–1713 1191

The Toleration Act and Locke's Letter After · 24 May 1689 1208

PERSECUTION AND MARTYRDOM

The Martyrs of Nagasaki and the Ban on Christianity in Japan Before · 1597–1614 1129

Korean Scholars Found a Church After · 1784 1245

← Spener's Pia Desideria and the Rise of Pietism Earlier · 1675
→ The Toleration Act and Locke's Letter Later · 24 May 1689

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Toleration Act and Locke's Letter

24 May 1689 · Firm date

In May 1689 the English Parliament exempts Protestant dissenters who take the oaths from the penalties of the laws on worship, but not Catholics or those who deny the Trinity. In the same year John Locke's Letter argues that the care of souls is no business of the magistrate.



In London on 24 May 1689 William III, seated on the throne before the Lords and the Commons, gave the royal assent to "An Act for exempting Their Majesties Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws" (Lords Journal vol. 14, 24 May 1689).

The Act says that some ease to scrupulous consciences in the exercise of religion may help to unite the king's and queen's Protestant subjects. It lists the laws of Elizabeth I and her successors that punished absence from the parish church and attendance at other religious meetings, and it provides that they shall not apply to dissenters who take the oaths appointed by an Act of the same Parliament

and subscribe the declaration required by the Act of Charles II that kept Roman Catholics out of Parliament (Toleration Act recital and sections 1–3). Their meetings must be held with the doors unlocked, in places certified to the bishop, the archdeacon or the justices, and they still owe tithes to the parish (Toleration Act sections 4 and 16). Their ministers must subscribe the Articles of Religion, except the thirty-fourth, thirty-fifth and thirty-sixth and a clause of the twentieth on the church's power to decree rites and its authority in controversies of faith; those who scruple the baptism of infants are excused part of the twenty-seventh as well (Toleration Act sections 6–7). Those who refuse all oaths, as the Quakers did, may make a declaration of fidelity and profess their faith in the Trinity and in Scripture instead (Toleration Act section 10). The Act gives no benefit to "any Papist or Popish Recusant whatsoever" or to anyone who denies the doctrine of the Trinity in his preaching or writing (Toleration Act section 14).

In the same year John Locke's *Letter Concerning Toleration* appeared in English (Locke, Letter Concerning Toleration title and year as given in the edition). Locke calls toleration "the chief characteristic mark of the true Church" (Locke, Letter Concerning Toleration opening paragraph). The commonwealth, he argues, exists only to secure civil interests; the care of souls is not committed to the magistrate, because his power is outward force and true religion is the inward persuasion of the mind (Locke, Letter Concerning Toleration the definition of the commonwealth and the first two arguments). A church is "a voluntary society of men" (Locke, Letter Concerning Toleration the definition of a church). He sets limits of his own: a church whose members deliver themselves to the service of another prince has no right to toleration, and "those are not at all to be tolerated who deny the being of a God" (Locke, Letter Concerning Toleration the paragraphs beginning "Again: That Church" and "Lastly"). Within those limits he writes that "neither Pagan nor Mahometan, nor Jew, ought to be excluded from the civil rights of the commonwealth because of his religion" (Locke, Letter Concerning Toleration the paragraph beginning "Ecclesiastical assemblies", near the end).

The Act did not repeal the old laws. It lifted their penalties from those who met its conditions (Toleration Act recital and sections 1–3) and declared the laws on attending divine service on Sunday still in force against everyone who did not go to a congregation it allowed (Toleration Act section 13). In 1744 a pamphlet

against the Methodists charged that their preachers had not qualified themselves under "the Act of Toleration" and were therefore defying the law (Observations upon the Methodists (1744) pp. 3–4); see John Wesley and the Rise of Methodism.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Journal of the House of Lords records that the king gave the royal assent to the Act on Friday 24 May 1689 (Lords Journal vol. 14, 24 May 1689). The date is in the Julian (Old Style) calendar, which England used until 1752; in the Gregorian calendar it was 3 June 1689, also a Friday. Statutes of the Realm prints it as chapter 18 of the first year of William and Mary, under the year 1688 (Toleration Act recital and sections 1–3). The online editions of Locke's Letter date William Popple's English translation to 1689; the day of its publication was not established for this entry.

Primary sources

Journal of the House of Lords House of Lords
vol. 14, 24 May 1689

The Toleration Act (1 William and Mary, chapter 18) Parliament of England · Royal assent 24 May 1689
recital and sections 1–3; sections 4 and 16; sections 6–7; section 10; section 14; section 13

A Letter Concerning Toleration John Locke · 1689
title and year as given in the edition; opening paragraph; the definition of the commonwealth and the first two arguments; the definition of a church; the paragraphs beginning "Again: That Church" and "Lastly"; the paragraph beginning "Ecclesiastical assemblies", near the end

Observations upon the Conduct and Behaviour of a Certain Sect, Usually Distinguished by the Name of Methodists Anonymous; attributed in library catalogues to Edmund Gibson, bishop of London · 1744
pp. 3–4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where London
Who John Locke, William III
Threads Church and State

In context

GROWS OUT OF

The Westminster Confession 1643–1649 1176
The First Baptist Congregations 1609 1146
George Fox and the Quakers 1652 1183

LEADS TO

Religious Freedom in the United States 1786–1791 1249

CHURCH AND STATE

Louis XIV Revokes the Edict of Nantes Before · October 1685 1204
Peter the Great Replaces the Patriarch with the Holy Synod After · 25 January 1721 (Old Style) 1221

← Louis XIV Revokes the Edict of Nantes Earlier · October 1685
→ The Chinese Rites Controversy Later · 1704–1742

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Chinese Rites Controversy

1704–1742 · Firm date

Jesuit missionaries let Chinese converts honour Confucius and their ancestors as civil customs; others call the rites superstitious. Rome forbids them in 1704, 1715 and 1742, the Kangxi emperor says Westerners should no longer preach, and in 1939 Rome allows them as civil acts.



The quarrel was about the ceremonies with which the Chinese honoured Confucius and their dead. Some missionaries, Benedict XIV wrote in looking back, held these to be purely civil and allowed them to converts; others held that they smelled of superstition and could not be permitted (Benedict XIV, Ex quo singulari § 1). The Society of Jesus, by its own account, had long permitted them as merely political (see Matteo Ricci at the Court of Beijing) (Jesuits of Beijing, Brevis Relatio pp. 1–2).

Rome at first answered each side according to its description, as Benedict XIV himself said in reviewing the decrees (Benedict XIV, Ex quo singulari §§ 2–3). In

1645 it was told that governors offered sacrifice to Confucius in his temples, with animals, wine and incense, to obtain wisdom from him; it ruled that Christians could take no part (Propaganda Fide, decree of 12 September 1645 question 8). In 1656 it was told that scholars bowed to Confucius as pupils bow to a living teacher, in a hall that was a school and not a temple; it ruled that this could be allowed, as a cult that appeared merely civil and political (Holy Office, decree of 23 March 1656 question 3).

In March 1692 the Board of Rites, at the Kangxi emperor's order, ruled that all the churches of the empire be left as they were and that anyone might go to them to worship (Kangxi, edict of 1692 order of 19 March and decision of the Board of Rites of 20 March 1692, in Le Gobien, pp. 181–185); the Jesuit Charles Le Gobien, who printed the text in French in 1698, says that the emperor confirmed it and gave it the force of law (Kangxi, edict of 1692 Le Gobien, p. 190). In 1700 the Jesuits at Beijing put their reading of the rites before him: Confucius is honoured as a teacher and is not asked for talent or office; the offerings to ancestors show love and gratitude; the sacrifices to Heaven are offered to the Lord of heaven and earth, not to the visible sky. The emperor answered that this was very well written and needed no correction (Jesuits of Beijing, Brevis Relatio pp. 8–11).

Clement XI decided otherwise. On 20 November 1704 he confirmed answers of the Holy Office that forbade the rites as tainted with superstition, and sent them to his visitor in China, Charles Maillard de Tournon, who published them there in 1707 (Benedict XIV, Ex quo singulari §§ 6 and 8, pp. 189–190). The constitution *Ex illa die* repeated the rulings in 1715: God is to be named "Tien Chu", Lord of Heaven, and not "Tien" or "Xang Ti"; Christians may not preside, serve or be present at the solemn sacrifices to Confucius and to ancestors, though a merely passive presence, where enmity cannot otherwise be avoided, is not condemned (Benedict XIV, Ex quo singulari pp. 191–192, the text of Ex illa die).

Having read the proclamation, Kangxi wrote in 1721 that the Westerners did not understand Chinese matters and should no longer be allowed to preach in China (Kangxi, comment of 1721 excerpt). A second visitor, Carlo Ambrogio Mezzabarba, published a list of permissions at Macao that year (Benedict XIV, Ex quo singulari pp. 198–200, Mezzabarba's pastoral letter); in 1742 Benedict

XIV declared them void and confirmed *Ex illa die* (Benedict XIV, Ex quo singulari §§ 12 and 21–24, pp. 197 and 202; dating clause, p. 204).

In 1939 Propaganda Fide, with the approval of Pius XII, stated that certain ceremonies in the East, though once bound up with pagan rites, had come in the course of centuries to keep only a civil meaning. It allowed Catholics to attend the honours paid to Confucius and to bow before the dead and their tablets, and dispensed priests from the oath that Benedict XIV had imposed (Propaganda Fide, Plane compertum est AAS 32 (1940), pp. 24–26).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The entry runs from the decision confirmed by Clement XI on 20 November 1704 to Benedict XIV's constitution, dated the fifth day before the Ides of July 1742, that is 11 July (Benedict XIV, Ex quo singulari §§ 6 and 8, pp. 189–190) (Benedict XIV, Ex quo singulari §§ 12 and 21–24, pp. 197 and 202; dating clause, p. 204). The earlier Roman decrees are dated 12 September 1645 and 23 March 1656 in the collection of Propaganda Fide (Propaganda Fide, decree of 12 September 1645 question 8) (Holy Office, decree of 23 March 1656 question 3). The Jesuits date their declaration to the emperor 30 November 1700 (Jesuits of Beijing, Brevis Relatio pp. 8–11). *Ex illa die* is dated 19 March 1715 and Mezzabarba's letter 4 November 1721 in the texts Benedict XIV reproduces (Benedict XIV, Ex quo singulari pp. 198–200, Mezzabarba's pastoral letter). The instruction *Plane compertum est* is dated 8 December 1939 (Propaganda Fide, Plane compertum est AAS 32 (1940), pp. 24–26).

The Roman decrees cited here speak only of "some missionaries" on either side and do not say to which orders those who put the questions belonged. The documents are collected in English in *100 Roman Documents Concerning the Chinese Rites Controversy (1645–1941)*, translated by Donald F. St. Sure and edited by Ray R. Noll (1992).

Primary sources

Ex quo singulari Pope Benedict XIV · 11 July 1742
§ 1; §§ 2–3; §§ 6 and 8, pp. 189–190; pp. 191–192, the text of Ex illa die; pp. 198–200, Mezzabarba's pastoral letter; §§ 12 and 21–24, pp. 197 and 202; dating clause, p. 204

Brevis Relatio (A Short Account of the Declaration of the Emperor of China on the Honours Paid to Heaven, Confucius and the Ancestors) Jesuit missionaries at Beijing · Declaration of 30 November 1700; this reprint 1703
pp. 1–2; pp. 8–11

Decree of Propaganda Fide on Questions from the China Mission (1645) Congregation de Propaganda Fide · 1645
question 8

Decree of the Holy Office on Questions from the China Mission (1656) Congregation of the Holy Office · 1656
question 3

The Kangxi Emperor's Edict of Toleration Board of Rites, at the order of the Kangxi emperor · 20 March 1692 (decision of the Board of Rites)
order of 19 March and decision of the Board of Rites of 20 March 1692, in Le Gobien, pp. 181–185; Le Gobien, p. 190

The Kangxi Emperor's Comment on the Papal Decree The Kangxi emperor · 1721
excerpt

Plane compertum est Congregation de Propaganda Fide · 8 December 1939
AAS 32 (1940), pp. 24–26

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Beijing, Rome
Who Kangxi, Clement XI, Charles Maillard de Tournon
Threads Mission and Expansion, Papacy and Church Order

In context

GROWS OUT OF

Matteo Ricci at the Court of Beijing 24 January 1601 1142

LEADS TO

The Suppression of the Jesuits 21 July 1773 1237

The Taiping Heavenly Kingdom 1851–1864 1301

Hudson Taylor and the China Inland Mission 25 June 1865 1314

The Chinese Church under the People's Republic 1950–1954 1409

MISSION AND EXPANSION

Susenyos, the Jesuits and the Ethiopian Church Before · 1622–1632 1167

The Tranquebar Mission After · 9 July 1706 1217

PAPACY AND CHURCH ORDER

Jansenism and the Bull Unigenitus Before · 1653–1713 1191

Peter the Great Replaces the Patriarch with the Holy Synod After · 25 January 1721 (Old Style) 1221

← The Toleration Act and Locke's Letter Earlier · 24 May 1689

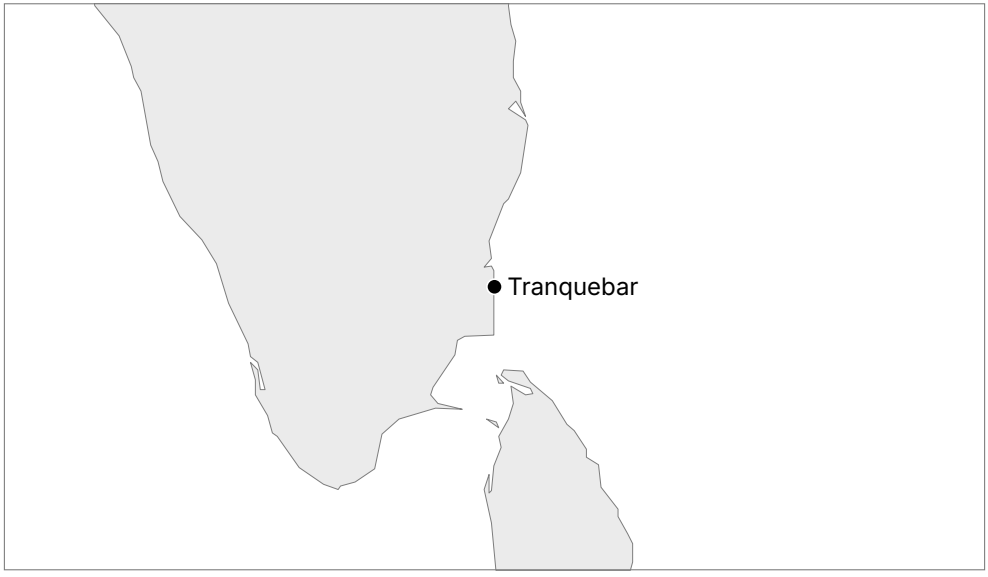
→ The Tranquebar Mission Later · 9 July 1706

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Tranquebar Mission

9 July 1706 · Firm date

Two German Lutherans trained at Halle, sent under the protection of the king of Denmark, land at Tranquebar in South India in July 1706. They learn Tamil and Portuguese, baptize converts, build a church, open schools and begin to translate and print the New Testament in Tamil.



Bartholomäus Ziegenbalg and Heinrich Plütschau were Germans and Lutherans, educated at Berlin and then at the university of Halle, as the English editor of their letters records (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, sections 42–43). They went to India under King Frederick IV of Denmark; a Danish account printed with their letters dates the king's care for the mission from 1705 (Ziegenbalg, Propagation of the Gospel in the East, Part III, p. 134). On 9 July 1706 their ship reached Tranquebar on the Coromandel coast, and three days later Ziegenbalg wrote home that the place was inhabited by "Malabarian Heathens" and would give them work enough without going further inland (Ziegenbalg, Propagation of the Gospel in the East, Part I, pp. 17–18).

Their first care, he says, was language. Having learned Portuguese, they took a Tamil schoolmaster into their house and then hired a translator who had served the East India Company, and within eight months Ziegenbalg could read, write and speak "Malabarick", as he calls Tamil. The two agreed that he would catechize in Tamil and Plütschau in Portuguese. From December 1706 they preached in the Danish church of the settlement (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 9, pp. 66–69). The first baptism, of five converts who had given an account of the articles of the faith, was held there. They also built a stone church of their own outside the town, among the Tamil houses, consecrated it on 14 August and named it Jerusalem. By the time of the letter the congregation numbered sixty-three (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 9, pp. 69–72).

Ziegenbalg writes that converts were cast off by their own people and needed support, and that the missionaries had opened a charity school (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 8, pp. 60–61). In October 1707 he sent to Europe the four Gospels translated into Tamil (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 10, pp. 75–78). A letter from Madras in January 1710 counts about one hundred and sixty baptized persons and catechumens and is headed as reporting that a translation of the New Testament was being attempted (Ziegenbalg, Propagation of the Gospel in the East, Part II, letter 7, pp. 44–50). In December 1713 the missionaries wrote that their Tamil press and type foundry were well advanced (Ziegenbalg, Propagation of the Gospel in the East, Part III, letter of 11 December 1713, pp. 76–78), and in September 1714 that the four Gospels and the Acts of the Apostles were printed, the rest waiting for paper (Ziegenbalg, Propagation of the Gospel in the East, Part III, letter 15, pp. 116–120).

The English chaplain at Madras, George Lewis, wrote of the mission in 1712: "It is the first Attempt the Protestants ever have made in that Kind" (Ziegenbalg, Propagation of the Gospel in the East, Part III, letter 4, pp. 41–42). The letters were printed in German and English to raise support, and gifts for Tranquebar were sent through August Hermann Francke at Halle (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, sections 42–43) (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, sections 47–48, pp. xxxv–xxxvi). See Spener's Pia Desideria and the Rise of Pietism.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Ziegenbalg's letter from Tranquebar of 12 July 1706 says that the ship arrived on the ninth of July (Ziegenbalg, Propagation of the Gospel in the East, Part I, pp. 17–18). The letter describing the church gives 14 August as the day of its consecration (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 9, pp. 69–72) and is dated 12 September 1707 (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 9, close, p. 74). It calls that 14 August the eighth Sunday after Trinity, which fits the Gregorian calendar, in use in Denmark since 1700. The printing of the Gospels and Acts in Tamil is reported in a letter of 27 September 1714 (Ziegenbalg, Propagation of the Gospel in the East, Part III, letter 15, pp. 116–120).

Primary sources

Propagation of the Gospel in the East Bartholomäus Ziegenbalg and other missionaries at Tranquebar · Letters of 1706–1714; English edition 1709–1718
preliminary discourse, sections 42–43; Part III, p. 134; Part I, pp. 17–18; Part I, letter 9, pp. 66–69; Part I, letter 9, pp. 69–72; Part I, letter 8, pp. 60–61; Part I, letter 10, pp. 75–78; Part II, letter 7, pp. 44–50; Part III, letter of 11 December 1713, pp. 76–78; Part III, letter 15, pp. 116–120; Part III, letter 4, pp. 41–42; preliminary discourse, sections 47–48, pp. xxxv–xxxvi; Part I, letter 9, close, p. 74

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About this event

Where Tranquebar
Who Bartholomäus Ziegenbalg, Heinrich Plütschau
Threads Mission and Expansion, Scripture and Canon

In context

GROWS OUT OF

Spener's Pia Desideria and the Rise of Pietism 1675 1200

Francis Xavier in India and Japan 1542–1552 1071

LEADS TO

William Carey and the Modern Missionary Movement 2 October 1792 1261

The Church of South India Unites Four Traditions 27 September 1947 1397

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The Chinese Rites Controversy Before · 1704–1742 1212

The Moravians at Herrnhut After · 13 August 1727 1225

SCRIPTURE AND CANON

The Trial of Galileo Before · 22 June 1633 1172

William Carey and the Modern Missionary Movement After · 2 October 1792 1261

← The Chinese Rites Controversy Earlier · 1704–1742

→ Peter the Great Replaces the Patriarch with the Holy Synod Later · 25 January 1721 (Old Style)

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Peter the Great Replaces the Patriarch with the Holy Synod

25 January 1721 (Old Style) · Firm date

In January 1721 (Old Style) Tsar Peter I puts the Russian church under a board of clergy sworn to him as its supreme judge. It takes the patriarch's place and the name of Most Holy Synod, and in 1723 the patriarch of Constantinople recognises it.



Adrian, the last patriarch of Moscow, was given no successor; Metropolitan Stephen of Ryazan filled his place "but without that Title", as Thomas Consett, the English translator of these documents, noted (Spiritual Regulation, signatures, with Consett's note (p. 113)). For the office itself see the founding of the patriarchate in 1589. Consett, who published the documents in 1729, wrote that Peter the Great had "prevented the Succession of Patriarchs" because he thought that their power would obstruct his designs (Spiritual Regulation, Consett's preface, p. xv).

On 25 January 1721, by the Old Style calendar, Peter signed at Saint Petersburg a manifesto establishing a Spiritual College (Spiritual Regulation, manifesto, closing lines, in the Russian edition of 1904). He wrote that he saw much disorder among the clergy, feared to answer to God for neglecting it and found no better remedy than government by a council. All his subjects were to obey the college's decrees, and it might add to its rules only with his consent. Its members were a president, two vice-presidents, four councillors and four assessors (Spiritual Regulation, manifesto (pp. 3–5)). Each swore an oath acknowledging that the monarch of all Russia "is the Supreme Judge of this Spiritual College" (Spiritual Regulation, oath of the members (p. 10)).

The first part of the Regulation argues the case for a council. It finds the truth better than one man can, its work does not stop when a member is absent or dies, and it leaves less room for partiality and bribes (Spiritual Regulation, part 1, reasons 1, 4 and 5 (pp. 15–18)). Above all, the common people do not know how the spiritual power differs from the sovereign's. Seeing the honour paid to a single chief pastor, they take him for "a second Sovereign, equal in Power to the King himself, or above him", and in a quarrel they side with him against their ruler (Spiritual Regulation, part 1, reason 7 (pp. 18–20)). Consett judged this section "particularly level'd against Patriarchal Power" (Spiritual Regulation, Consett's preface, p. xv). Feofan Prokopovich, bishop of Pskov, signed the Regulation with the other bishops (Spiritual Regulation, signatures, with Consett's note (p. 114)); Muravyov, a nineteenth-century official of the Synod, says that its composition had been entrusted to him (Muravyov, History of the Church of Russia, p. 283).

The college then put questions to the tsar. For the church services in which the patriarch used to be named it proposed a title of its own, and Peter wrote in his own hand: "the most holy Synod". The college also asked that no orders be issued in the name of a patriarch, because it was "invested with the Patriarchal Honour, Power, and Dignity" (Spiritual Regulation, the college's points with the tsar's resolutions (pp. 124–126)).

On 23 September 1723 Patriarch Jeremias of Constantinople wrote that he confirmed the Synod instituted by Peter. It was to be called "our Brother in Christ, the Holy and Sacred Synod" and had authority to do all that the four patriarchal thrones do, and he charged it to keep the canons of the seven ecumenical councils

(Muravyov, History of the Church of Russia, letter of Patriarch Jeremias, 23 September 1723 (pp. 287–288)). A council of the Russian church restored the patriarchate in November 1917 (Local Council of 1917–1918, Determinations, no. 1 (4 November 1917)); see the church in the Russian Revolution.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The manifesto closes with its place and date: St Petersburg, 25 January 1721 (Spiritual Regulation, manifesto, closing lines, in the Russian edition of 1904). That is a date of the Julian calendar, the Old Style then used in Russia, which in the eighteenth century ran eleven days behind the Gregorian; the day is 5 February 1721 in the New Style. A note at the end of the Regulation says that the tsar had the draft read and amended on 11 February 1720 and that the clergy and senators signed it on 23 February (Spiritual Regulation, signatures, with Consett's note (p. 113)). The letter of Jeremias is dated 23 September 1723 as Muravyov prints it (Muravyov, History of the Church of Russia, letter of Patriarch Jeremias, 23 September 1723 (pp. 287–288)); the determination of the council of 1917 is dated 4 November in the Julian calendar (Local Council of 1917–1918, Determinations, no. 1 (4 November 1917)).

Primary sources

The Spiritual Regulation Issued in the name of Peter I of Russia · Manifesto of 25 January 1721 (Old Style); printed September 1721

signatures, with Consett's note (p. 113); Consett's preface, p. xv; manifesto, closing lines, in the Russian edition of 1904; manifesto (pp. 3–5); oath of the members (p. 10); part 1, reasons 1, 4 and 5 (pp. 15–18); part 1, reason 7 (pp. 18–20); signatures, with Consett's note (p. 114); the college's points with the tsar's resolutions (pp. 124–126)

A History of the Church of Russia Andrei Nikolaevich Muravyov · 1838; English translation 1842

p. 283; letter of Patriarch Jeremias, 23 September 1723 (pp. 287–288)

Determinations of the Local Council of the Orthodox Church of Russia, 1917–1918 1917–1918

no. 1 (4 November 1917)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Saint Petersburg
Who Peter the Great, Feofan Prokopovich
Threads Church and State, Papacy and Church Order

In context

GROWS OUT OF

Moscow Becomes a Patriarchate 26 January 1589 1121

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

LEADS TO

The Russian Church under the Bolsheviks 1917–1918 1363

CHURCH AND STATE

The Toleration Act and Locke's Letter Before · 24 May 1689 1208

The Suppression of the Jesuits After · 21 July 1773 1237

PAPACY AND CHURCH ORDER

The Chinese Rites Controversy Before · 1704–1742 1212

The Suppression of the Jesuits After · 21 July 1773 1237

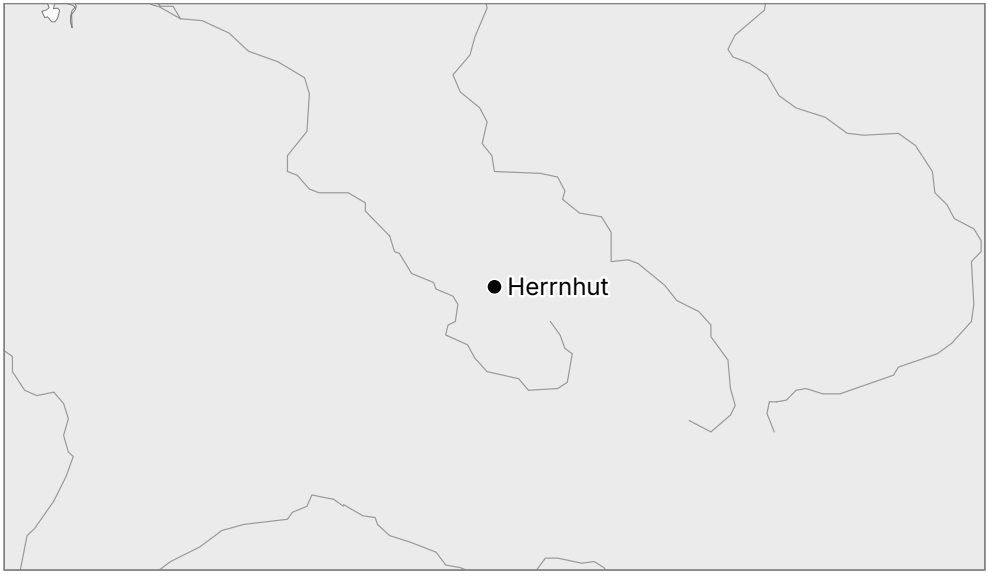
← The Tranquebar Mission Earlier · 9 July 1706
→ The Moravians at Herrnhut Later · 13 August 1727

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Moravians at Herrnhut

13 August 1727 · Firm date

Emigrants from Moravia settle on Count Zinzendorf's estate at Herrnhut. In 1727 they pledge themselves to common statutes, and their church dates its renewal from a communion service on 13 August of that year. In 1732 Herrnhut sends two men to the slaves of St Thomas.



In 1722 a few families who had left Moravia for the sake of their faith were given leave to build on the estate of Count Nikolaus von Zinzendorf in Upper Lusatia (Memorial-Days of the Renewed Church of the Brethren, pp. 20–32). The carpenter Christian David, who had led them out, and his companions felled the first tree for the first house on 17 June, on a wild slope below the hill called the Hutberg, and the count's steward named the place Herrnhut, "the Lord's Watch" (Memorial-Days of the Renewed Church of the Brethren, pp. 20–32). The church that grew there holds that these settlers were the descendants and survivors of the ancient Church of the Brethren (Memorial-Days of the Renewed Church of the Brethren, preface).

The settlement drew people of different opinions, and by 1727 it was divided. Zinzendorf drew up statutes, which the Lutheran pastor of the parish and the leading inhabitants approved. On 12 May 1727 he spoke to the whole community for three hours, the statutes were read, and each inhabitant gave his hand in pledge (Memorial-Days of the Renewed Church of the Brethren, pp. 86–90). The statutes declare that Herrnhut is to remain in love with the children of God in all religious persuasions and to judge none. They count as a genuine brother one who confesses that he owes his awakening and salvation wholly to the mercy of God in Christ and who shows by his whole life that he is determined to be delivered from sin, and they say that such a person is not to be despised for holding sectarian or defective opinions (Herrnhut Statutes of 1727, arts. 1–3).

On 13 August the congregation walked to the parish church at Berthelsdorf for the Lord's Supper. The Herrnhut diary, as the church's history quotes it, says that on the way those who had been estranged embraced one another, that during the hymns it could hardly be told whether the people were singing or weeping, and that they went home at noon "with feelings of holy extacy" and spent the following days "learning the lesson of love" (Memorial-Days of the Renewed Church of the Brethren, pp. 101–105). Two weeks later twenty-four men and twenty-four women agreed to divide the hours of day and night among them by lot, so that prayer should not cease (Memorial-Days of the Renewed Church of the Brethren, p. 133).

The same history traces the missions to Zinzendorf's schooldays at Halle, where he heard of the Tranquebar mission in Francke's house, and to his visit to Copenhagen in 1731, where Brethren of his household met Anthony, a black servant from St Thomas in the West Indies who had been baptized in Denmark and who described the condition of the slaves on the island (Memorial-Days of the Renewed Church of the Brethren, pp. 134–137). Leonard Dober offered himself, writing to the congregation that he was ready to become a slave in order to tell them of the Saviour. He set out on foot with David Nitschmann on 21 August 1732 (Memorial-Days of the Renewed Church of the Brethren, pp. 140–143), and they reached St Thomas on 13 December (Memorial-Days of the Renewed Church of the Brethren, p. 148).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The dates are those of the Moravian Church's own record. Its account of 13 August 1727 is quoted from the congregation's diary (Memorial-Days of the Renewed Church of the Brethren, pp. 101–105); the statutes were introduced on 12 May 1727 (Memorial-Days of the Renewed Church of the Brethren, pp. 86–90); the first tree at Herrnhut was felled on 17 June 1722 (Memorial-Days of the Renewed Church of the Brethren, pp. 20–32). The departure of the first missionaries on 21 August and their arrival at St Thomas on 13 December are placed in 1732 (Memorial-Days of the Renewed Church of the Brethren, pp. 140–143) (Memorial-Days of the Renewed Church of the Brethren, p. 148). The book that gives these dates was compiled for the church's centenary and printed in English in 1822 (Memorial-Days of the Renewed Church of the Brethren, preface). It calls 10 August 1727 a Sunday (Memorial-Days of the Renewed Church of the Brethren, pp. 101–105) and the day after the landing at St Thomas a Sunday (Memorial-Days of the Renewed Church of the Brethren, p. 148), which fits the Gregorian calendar, in use in Saxony and Denmark since 1700.

Primary sources

The Memorial-Days of the Renewed Church of the Brethren Moravian Church (Unity of the Brethren) · English edition 1822

pp. 20–32; preface; pp. 86–90; pp. 101–105; p. 133; pp. 134–137; pp. 140–143; p. 148

Statutes of the Congregation at Herrnhut (the Brotherly Agreement) Nikolaus von Zinzendorf and the congregation at Herrnhut · 12 May 1727

arts. 1–3

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Herrnhut
Who Nikolaus von Zinzendorf, Leonard Dober
Threads Revival and Unity, Mission and Expansion

In context

GROWS OUT OF

Spener's Pia Desideria and the Rise of Pietism 1675 1200

The Council of Constance and the Burning of Jan Hus 1414–1418 959

LEADS TO

John Wesley and the Rise of Methodism 24 May 1738 1233

William Carey and the Modern Missionary Movement 2 October 1792 1261

REVIVAL AND UNITY

Spener's Pia Desideria and the Rise of Pietism Before · 1675 1200

The Great Awakening After · 1734–1743 1229

MISSION AND EXPANSION

The Tranquebar Mission Before · 9 July 1706 1217

Korean Scholars Found a Church After · 1784 1245

← Peter the Great Replaces the Patriarch with the Holy Synod Earlier · 25 January 1721 (Old Style)

→ The Great Awakening Later · 1734–1743

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Great Awakening

1734–1743 · Firm date

A revival in Jonathan Edwards's congregation at Northampton, Massachusetts, in 1734 and 1735 becomes known through his printed account. In 1740 George Whitefield preaches to great crowds in New England, and Charles Chauncy of Boston answers that much of the stir is disorder.



Jonathan Edwards was the third minister of Northampton in Massachusetts and the grandson of his predecessor, Mr Stoddard. In a letter of 1736 he described what had happened in his congregation. In 1734 there was alarm in the region about Arminianism, and things were said from the pulpit about justification by faith alone. "And then it was, in the latter part of December, that the Spirit of God began extraordinarily to set in": five or six people were converted one after another. In the spring and summer of 1735 "the town seemed to be full of the presence of God". The same concern appeared in neighbouring towns. Edwards

hoped that more than three hundred people in Northampton had been converted in half a year (Edwards, Faithful Narrative section 1).

From the latter part of May 1735 the work slackened; a respected townsman, of a family prone to melancholy, cut his own throat, and two people in other towns were "led away with strange enthusiastic delusions" (Edwards, Faithful Narrative section 3, close). The letter was printed with a preface by Isaac Watts and John Guyse (Edwards, Faithful Narrative preface of the first editors).

In the autumn of 1740 the itinerant preacher George Whitefield toured New England. At Boston on 20 September he preached, by his own count, to about 6,000 in a meeting-house and then to about 8,000 on the Common (Whitefield, Journal seventh journal, p. 28), and on 12 October he gave his farewell sermon there to a crowd he put at nearly thirty thousand (Whitefield, Journal seventh journal, p. 43). On 17 October he came to Northampton and over three days held four meetings in Edwards's church; "Mr. Edwards wept during the whole Time of Exercise", he noted (Whitefield, Journal seventh journal, pp. 47–49). On 8 July 1741 Edwards preached at Enfield the sermon printed as *Sinners in the Hands of an Angry God*. Its doctrine is that "there is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God", and it closes by urging the hearers to come to Christ while the door of mercy stands open (Edwards, Sinners in the Hands of an Angry God heading, doctrine and close).

Others judged differently. Charles Chauncy, pastor of the First Church in Boston, published *Seasonable Thoughts on the State of Religion in New-England* in 1743 (Chauncy, Seasonable Thoughts title page). He wrote that itinerant preaching had begun in those parts with Whitefield and that he could see no warrant in Scripture or reason for a man's preaching from parish to parish where the gospel was already preached (Chauncy, Seasonable Thoughts Part I, p. 36). He listed the swoonings, the "bitter Shriekings and Screamings" and the "Convulsion-like Tremblings and Agitations" that went with the preaching (Chauncy, Seasonable Thoughts Part I, p. 77). A good number, he trusted, had been truly wrought upon by the Spirit of God, but in a far greater number he took the terrors to be "a mechanical Impression on animal Nature", produced by "awful Words and frightful Gestures" (Chauncy, Seasonable Thoughts Part I, pp. 80–81).

See also John Wesley and the Rise of Methodism.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Edwards dates the beginning of the awakening at Northampton to the latter part of December 1734 (Edwards, Faithful Narrative section 1) and signs his account on 6 November 1736 (Edwards, Faithful Narrative section 3, close); the preface of its first editors is dated 12 October 1737 (Edwards, Faithful Narrative preface of the first editors). Whitefield's journal gives the days of his tour of New England in September and October 1740 (Whitefield, Journal seventh journal, p. 28) (Whitefield, Journal seventh journal, pp. 47–49). The sermon at Enfield is headed 8 July 1741 (Edwards, Sinners in the Hands of an Angry God heading, doctrine and close), and Chauncy's book was printed at Boston in 1743 (Chauncy, Seasonable Thoughts title page). The span shown runs from the first of these documents to the last. All the days are in the Julian (Old Style) calendar, which Britain and its colonies kept until 1752: Whitefield's journal calls 20 September 1740 a Saturday and 12 October a Sunday, as that calendar requires (Whitefield, Journal seventh journal, p. 28) (Whitefield, Journal seventh journal, p. 43).

Primary sources

A Faithful Narrative of the Surprising Work of God Jonathan Edwards · Dated 6 November 1736; preface of the first editors 12 October 1737

section 1; section 3, close; preface of the first editors

Journals George Whitefield · Printed in parts, 1738–1741

seventh journal, p. 28; seventh journal, p. 43; seventh journal, pp. 47–49

Sinners in the Hands of an Angry God Jonathan Edwards · Preached 8 July 1741

heading, doctrine and close

Seasonable Thoughts on the State of Religion in New-England Charles Chauncy · 1743

title page; Part I, p. 36; Part I, p. 77; Part I, pp. 80–81

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Northampton, Massachusetts, Boston
Who Jonathan Edwards, George Whitefield
Threads Revival and Unity

In context

GROWS OUT OF

The Pilgrims Land at Plymouth 1620 1163

Spener's Pia Desideria and the Rise of Pietism 1675 1200

LEADS TO

John Wesley and the Rise of Methodism 24 May 1738 1233

The Second Great Awakening August 1801 1272

REVIVAL AND UNITY

The Moravians at Herrnhut Before · 13 August 1727 1225

John Wesley and the Rise of Methodism After · 24 May 1738 1233

← The Moravians at Herrnhut Earlier · 13 August 1727
→ John Wesley and the Rise of Methodism Later · 24 May 1738

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

John Wesley and the Rise of Methodism

24 May 1738 · Firm date

On 24 May 1738, at a meeting in Aldersgate Street in London, the clergyman John Wesley feels his heart "strangely warmed". The next year he begins to preach in the open air at Bristol, and the societies he and his brother Charles organise come to be called Methodist.



At Oxford John Wesley and a few friends met regularly, took communion every week and visited prisoners; one of them was mocked at his college for belonging to "the Holy Club" (Wesley, Journal, letter on the Oxford society). In October 1735 Wesley sailed for Georgia with his brother Charles Wesley. There were twenty-six Germans on board (Wesley, Journal, 14–21 October 1735), and during a storm that split the mainsail the English passengers screamed while "the Germans calmly sang on" (Wesley, Journal, 25 January 1736).

Back in London, on 7 February 1738, he met Peter Böhler and two companions newly landed from Germany, and from then on lost no chance of talking with

them (Wesley, Journal, 7 February 1738). On Whitsunday he heard that his brother "had found rest to his soul" (Wesley, Journal, 19–24 May 1738). On Wednesday 24 May he went "very unwillingly" to a society in Aldersgate Street, where someone was reading Luther's preface to the Epistle to the Romans. "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation", he wrote (Wesley, Journal, 24 May 1738). He later wrote of having visited the Moravian church (Wesley, Journal, letter printed under June 1739); see the Moravians at Herrnhut.

In March 1739 George Whitefield pressed him to come to Bristol. On Monday 2 April he "submitted to be more vile" and preached from a little rise beside the city to about three thousand people (Wesley, Journal, 15 March – 12 May 1739). That September in London he preached to crowds he reckoned at ten and twenty thousand on the old Christianity which "under the new name of Methodism" was everywhere spoken against (Wesley, Journal, 16 September 1739).

The rules that the two brothers signed in 1743 divide each society into classes of about twelve, whose leader sees every member once a week. The one condition of admission is a desire to flee from the wrath to come and to be saved from sin, shown by doing no harm, by doing good and by attending the ordinances of God, among them public worship and the Lord's Supper (Wesley, General Rules paragraphs 1–7, pp. 3–9).

Wesley preached, he said, by the authority conveyed to him when the bishop who ordained him laid hands on him, and he met objections from several sides. At Bath a man named Nash told him that his meeting was a conventicle, contrary to Act of Parliament (Wesley, Journal, 5 June 1739). To a friend who asked how he could gather Christians in other men's parishes he answered: "I look upon all the world as my parish" (Wesley, Journal, letter printed under June 1739). In 1741 Whitefield told him that they preached "two different gospels" (Wesley, Journal, 28 March 1741). An anonymous pamphlet of 1744 charged that the Methodists neither heeded the laws against separate assemblies nor qualified under the Act of Toleration, and called this "an open Defiance of Government" (Observations upon the Methodists (1744) pp. 3–4). See the Toleration Act and Locke's Letter.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The dates are those of Wesley's own Journal: Wednesday 24 May 1738 for the meeting in Aldersgate Street (Wesley, Journal, 19–24 May 1738) (Wesley, Journal, 24 May 1738) and Monday 2 April 1739 for the first sermon in the open air at Bristol (Wesley, Journal, 15 March – 12 May 1739). The General Rules are signed 1 May 1743 (Wesley, General Rules paragraphs 1–7, pp. 3–9). All these days are in the Julian (Old Style) calendar, which England kept until 1752, as the weekdays the Journal gives confirm; 24 May 1738 was 4 June in the Gregorian calendar.

Primary sources

The Journal of John Wesley John Wesley · Entries from October 1735
letter on the Oxford society; 14–21 October 1735; 25 January 1736; 7 February 1738; 19–24 May 1738; 24 May 1738; letter printed under June 1739; 15 March – 12 May 1739; 16 September 1739; 5 June 1739; 28 March 1741

The Nature, Design, and General Rules of the United Societies John Wesley and Charles Wesley · 1 May 1743
paragraphs 1–7, pp. 3–9

Observations upon the Conduct and Behaviour of a Certain Sect, Usually Distinguished by the Name of Methodists Anonymous; attributed in library catalogues to Edmund Gibson, bishop of London · 1744
pp. 3–4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where London, Bristol
Who John Wesley, Charles Wesley
Threads Revival and Unity

In context

GROWS OUT OF

The Moravians at Herrnhut 13 August 1727 1225

The Great Awakening 1734–1743 1229

LEADS TO

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253
The Second Great Awakening August 1801 1272
Christians and the Abolition of the Slave Trade 25 March 1807 1280
William and Catherine Booth Found the Salvation Army July 1865 1321
The Azusa Street Revival 9 April 1906 1342

REVIVAL AND UNITY

The Great Awakening Before · 1734–1743 1229
The Philokalia Is Published After · 1782 1241

← The Great Awakening Earlier · 1734–1743
→ The Suppression of the Jesuits Later · 21 July 1773

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Suppression of the Jesuits

21 July 1773 · Firm date

By the brief Dominus ac Redemptor of 21 July 1773 Pope Clement XIV abolishes the Society of Jesus, which the Catholic kings of France, Spain, Portugal and the Two Sicilies had already expelled. In 1814 Pius VII restores it in all countries.



On 21 July 1773 Clement XIV issued at Rome the brief *Dominus ac Redemptor*, dated from St Mary Major in the fifth year of his pontificate (Clement XIV, Dominus ac Redemptor, closing line, ‘Given at Rome’). It recalls religious orders that earlier popes had dissolved, among them the Templars, suppressed by Clement V in 1312 (Clement XIV, Dominus ac Redemptor, para. beginning ‘Other Roman Pontiffs’). Those popes, the brief says, acted from the fullness of their power, without a judicial trial and without letting the orders answer the charges against them (Clement XIV, Dominus ac Redemptor, para. beginning ‘But in deciding’).

The brief then turns to the Society of Jesus (see the Society of Jesus Is Founded). It says the Society was founded for the salvation of souls and the conversion of heretics and unbelievers (Clement XIV, Dominus ac Redemptor, para. beginning 'We have before our eyes'), and that Paul III approved it in 1540 (Clement XIV, Dominus ac Redemptor, para. beginning 'Pope Paul III'). Almost from the beginning, it goes on, there was discord inside the Society and between it and other orders, the secular clergy, universities and princes (Clement XIV, Dominus ac Redemptor, para. beginning 'Nevertheless, from the tone'). Among the quarrels it lists is the dispute over rites used in some places that departed from those approved by the universal Church (Clement XIV, Dominus ac Redemptor, para. beginning 'To the great sorrow') (compare the Chinese Rites Controversy). It reports that the kings of France, Spain, Portugal and the Two Sicilies had expelled the Jesuits from their realms (Clement XIV, Dominus ac Redemptor, para. beginning 'After so many') and had pressed first Clement XIII and then Clement XIV to suppress the Society altogether (Clement XIV, Dominus ac Redemptor, para. beginning 'Our aforementioned dearest sons').

Clement declares that the Society can no longer bear the fruit for which it was founded and that lasting peace can hardly be restored to the Church while it exists, and by his apostolic power he abolishes it, with its offices, houses, schools, colleges and constitutions (Clement XIV, Dominus ac Redemptor, para. beginning 'We have used many'). The authority of the general and the other superiors passes to the local bishops, and no more novices may be received (Clement XIV, Dominus ac Redemptor, para. beginning 'Therefore we declare'). Members not yet ordained are released from their simple vows (Clement XIV, Dominus ac Redemptor, para. beginning 'But our efforts'). Ordained members may enter another order or live as secular clergy under the bishops, supported from the revenues of their former houses (Clement XIV, Dominus ac Redemptor, para. beginning 'To all ordained members'). The suppression extends to the missions (Clement XIV, Dominus ac Redemptor, para. beginning 'We wish that whatever'). Clergy are forbidden to speak or write about the suppression and its causes without the pope's leave (Clement XIV, Dominus ac Redemptor, para. beginning 'In addition, we order').

The bull of Pius VII that undid the brief tells what followed. Former Jesuits living as secular priests in the Russian Empire asked to remain united in one body, and

the emperor Paul I recommended them to the pope in a letter of 11 August 1800 (Pius VII, Sollicitudo omnium ecclesiarum 2). In March 1801 Pius allowed them to form a congregation of the Society of Jesus within Russia (Pius VII, Sollicitudo omnium ecclesiarum 3), and in 1804, at King Ferdinand's request, he extended the grant to the Kingdom of the Two Sicilies (Pius VII, Sollicitudo omnium ecclesiarum 4). On 7 August 1814 (Pius VII, Sollicitudo omnium ecclesiarum closing line), citing requests from archbishops, bishops and other distinguished persons (Pius VII, Sollicitudo omnium ecclesiarum 5), he extended it to the Papal States and to all other states (Pius VII, Sollicitudo omnium ecclesiarum 7) and set aside *Dominus ac Redemptor* so far as it stood in the way (Pius VII, Sollicitudo omnium ecclesiarum 12).

Clement's brief rests the suppression on the peace of the Church and on other reasons which, he writes, he keeps in his own mind (Clement XIV, Dominus ac Redemptor, para. beginning 'We have used many'). Forty-one years later Pius restored the Society by the same fullness of apostolic power (Pius VII, Sollicitudo omnium ecclesiarum 7).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Dominus ac Redemptor Pope Clement XIV · 21 July 1773
closing line, 'Given at Rome'; para. beginning 'Other Roman Pontiffs'; para. beginning 'But in deciding'; para. beginning 'We have before our eyes'; para. beginning 'Pope Paul III'; para. beginning 'Nevertheless, from the tone'; para. beginning 'To the great sorrow'; para. beginning 'After so many'; para. beginning 'Our aforementioned dearest sons'; para. beginning 'We have used many'; para. beginning 'Therefore we declare'; para. beginning 'But our efforts'; para. beginning 'To all ordained members'; para. beginning 'We wish that whatever'; para. beginning 'In addition, we order'

Sollicitudo omnium ecclesiarum Pope Pius VII · 7 August 1814
2; 3; 4; closing line; 5; 7; 12

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome

Who Clement XIV, Pius VII
Threads Papacy and Church Order, Monasticism and Religious Life, Church and State

In context

GROWS OUT OF

The Society of Jesus Is Founded 27 September 1540 1067
The Chinese Rites Controversy 1704–1742 1212
Jansenism and the Bull Unigenitus 1653–1713 1191

PAPACY AND CHURCH ORDER

Peter the Great Replaces the Patriarch with the Holy Synod Before · 25 January 1721 (Old Style) 1221
The Dogma of the Immaculate Conception After · 8 December 1854 1305

MONASTICISM AND RELIGIOUS LIFE

Teresa of Ávila Reforms Carmel Before · 24 August 1562 1100
The Philokalia Is Published After · 1782 1241

CHURCH AND STATE

Peter the Great Replaces the Patriarch with the Holy Synod Before · 25 January 1721 (Old Style) 1221
Religious Freedom in the United States After · 1786–1791 1249

← John Wesley and the Rise of Methodism Earlier · 24 May 1738
→ The Philokalia Is Published Later · 1782

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Philokalia Is Published

1782 · Firm date

A Greek anthology of writers on watchfulness and the prayer of the heart, gathered from the libraries of Mount Athos, is printed at Venice in 1782. Its preface offers the prayer to laypeople as well as monks. A Slavonic version follows at Moscow in 1793.



In 1782 a volume in Greek was printed at Venice by Antonio Bortoli under the title *Philokalia of the Holy Neptic Fathers* (Philokalia (1782), Onassis Library copy, catalogue record). The preface explains the word: books are called neptic that treat of attention and watchfulness (*nepsis*) (Philokalia (1782), preface, p. γ′). The title says that the book was gathered from the holy and God-bearing fathers and that through the moral philosophy of practice and contemplation set out in it the mind is purified, illumined and perfected (Philokalia (1782), title page (as reprinted, Athens 1893)).

An account from the time of how it was made is a letter of Paisius Velichkovsky, who governed the monasteries of Neamț and Secu in Moldavia (Life and Writings of Paisius Velichkovsky (1847), Life, title and sections 66–68). It was written while the book was still at the press (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша'). He says that Macarius of Corinth, formerly metropolitan of Corinth, had loved from his youth the books of the fathers that teach watchfulness, attention, stillness and the prayer performed by the mind in the heart (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша'). In the letter's account Macarius searched the libraries of the great monasteries of Mount Athos; at Vatopedi he found a collection on the union of the mind with God, gathered in earlier times; he had the texts copied, checked the copies himself and set a life of each author before his writings; and from Smyrna he sent thirty-six such books to Venice to be printed, with money given as alms (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша').

The preface starts from what it calls God's purpose from eternity, to make human beings divine (Philokalia (1782), preface, p. α′). The grace given in baptism, it says, has been buried under the passions, and the Spirit taught the fathers a way to find it again: to pray without ceasing to the Lord Jesus Christ, the Son of God, not with mind and lips alone but with the whole mind turned inward, calling on the Lord's name in the depth of the heart and asking his mercy (Philokalia (1782), preface, p. β′). Books that teach this, it says, had all but disappeared through age and rarity and had never been printed, and what remained was moth-eaten (Philokalia (1782), preface, p. γ′). It names John Mavrogordatos as the benefactor who paid for the printing (Philokalia (1782), preface, p. δ′). To the objection that such things should not be laid before everyone, it answers that Scripture commands all the faithful to pray without ceasing, and it invites laypeople and monks together (Philokalia (1782), preface, p. ε′).

Paisius's letter speaks only of Macarius (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша'). The publisher of the Athens reprint of 1893 wrote that Nicodemus the Hagiorite, a monk of Athos, had contributed much to the book when he brought it out together with Macarius (Philokalia (1782), publisher's dedication of the Athens

reprint, 1893), and the library record names both men as its authors (Philokalia (1782), Onassis Library copy, catalogue record).

Paisius had for years been correcting old Slavonic versions of these writers against Greek manuscripts and translating others afresh (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Начах дело мое'). A Slavonic volume, *Dobrotolubiye*, was printed at Moscow in May 1793 with the blessing of the Holy Synod (Dobrotolubiye (Moscow, 1793), title leaf, recto and verso). Its title leaf names no translator; the Russian editors who published Paisius's Life and letters in 1847 say that the translation was his and that it was compared with the Greek before it was printed (Life and Writings of Paisius Velichkovsky (1847), editors' preface (1847)). For the earlier dispute over this way of prayer see Gregory Palamas and the Hesychast Councils.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The place, printer and year (Venice, Antonio Bortoli, 1782) are those given in the description of the copy of the first edition in the Onassis Library; the same record's date field reads 1783 (Philokalia (1782), Onassis Library copy, catalogue record). Paisius's letter, written before he had seen the book, says that the texts had been sent to Venice to be printed and were expected shortly (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша').

The title leaf of the Slavonic volume dates its printing at Moscow to May 1793, the year 7301 from the creation of the world (Dobrotolubiye (Moscow, 1793), title leaf, recto and verso); the month is that of the Julian calendar, which Russia then used. The Russian editors of Paisius's writings in 1847 say it was first printed in 1795 (Life and Writings of Paisius Velichkovsky (1847), editors' preface (1847)); the title leaf is followed here.

Primary sources

Philokalia of the Holy Neptic Fathers Compiled by Macarius of Corinth and Nicodemus the Hagiorite · Venice, 1782
Onassis Library copy, catalogue record; preface, p. γ′; title page (as reprinted, Athens 1893); preface, p. α′; preface, p. β′; preface, p. δ′; preface, p. ε′; publisher's dedication of the Athens reprint, 1893

Life and Writings of the Moldavian Elder Paisius Velichkovsky letters of the 1780s and 1790s; Life written after 1794; published Moscow, 1847
Life, title and sections 66–68; letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша'; letter to Archimandrite Theodosius, para. beginning 'Начах дело мое'; editors' preface (1847)

Dobrotolubiye (Slavonic Philokalia) Moscow, May 1793
title leaf, recto and verso

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Venice, Mount Athos
Who Macarius of Corinth, Nicodemus the Hagiorite, Paisius Velichkovsky
Threads Monasticism and Religious Life, Revival and Unity

In context

GROWS OUT OF

Gregory Palamas and the Hesychast Councils 1341–1351 937

MONASTICISM AND RELIGIOUS LIFE

The Suppression of the Jesuits Before · 21 July 1773 1237

REVIVAL AND UNITY

John Wesley and the Rise of Methodism Before · 24 May 1738 1233

Richard Allen and the African Methodist Episcopal Church After · 1787–1816 1253

← The Suppression of the Jesuits Earlier · 21 July 1773
→ Korean Scholars Found a Church Later · 1784

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Korean Scholars Found a Church

1784 · Firm date

Korean scholars who had read Christian books from Beijing send one of their own with an embassy; Yi Seung-hun is baptized there in 1784, returns to Seoul and baptizes his friends. A church grows with no priest in the country, and meets persecution.



Christian books written in Chinese by European missionaries were brought home to Korea by the embassies that went each year to Beijing (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 14–15). Charles Dallet's history of 1874, which for this period follows the memoirs of Bishop Daveluy, themselves for the most part a literal translation of Korean documents (Dallet, Histoire de l'Église de Corée, vol. 1, p. 13, note), tells how in 1777 a group of scholars, Yi Byeok among them, withdrew to a mountain temple to study, examined these books, and began to pray morning and evening and to set apart every seventh day (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 14–15).

In the winter of 1783 Yi Byeok's friend Yi Seung-hun was to accompany his father, an envoy, to Beijing, and Dallet reports that Yi Byeok urged him to go to the church there, question the European teachers and bring back books (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 16–17). A missionary at Beijing, M. de Ventavon, wrote on 25 November 1784 that the Korean ambassadors had visited the church at the end of the previous year; that the son of one of them, twenty-seven years old and a good scholar, read the books he was given and resolved to become a Christian; and that before leaving, with his father's consent, he was baptized by M. de Grammont and named Peter (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 18–19 (letter of M. de Ventavon, 25 November 1784)).

Yi Seung-hun came back to Seoul in the spring of 1784 with books, crosses and images, and Yi Byeok studied them and began to teach others (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 19–20). Yi Seung-hun then baptized Yi Byeok, who took the name John the Baptist, and Kwon Il-sin, who took the name Francis Xavier (Dallet, Histoire de l'Église de Corée, vol. 1, p. 22). The Catholic bishops of Korea date the beginning of their church from this baptism and say that it was established by Koreans themselves and not by European missionaries (Catholic Bishops' Conference of Korea, History, 'Development of the Early Catholic Church in Korea', sections 1–2) (Catholic Bishops' Conference of Korea, History, 'Dawn of Catholicism in Korea', foreword).

Early in 1785 a convert was arrested, tortured and exiled, and Dallet records that under pressure from their families Yi Seung-hun burned his books and Yi Byeok gave way; Yi Byeok died in 1786 (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 26–28). About 1787, having no priests, the leaders chose a bishop and priests from among themselves, Yi Seung-hun among them, who preached, baptized, heard confessions and celebrated mass (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 30–31). In 1789 their reading made them doubt that this was valid; they stopped, and Yi Seung-hun and Kwon Il-sin wrote to the bishop of Beijing in a letter that Paul Yun Yu-il carried, disguised as a merchant (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 31–33). The bishop judged what they had done to be illegitimate but done in good faith, and promised a priest (Catholic Bishops' Conference of Korea, History, 'Development of the Early Catholic Church in Korea', sections 1–2). The Chinese priest James Zhou Wen-mo entered Korea in

December 1794 (Catholic Bishops' Conference of Korea, 124 Korean Martyr Blesseds, no. 2, James Zhou Wen-mo).

In 1790 the bishop of Beijing forbade Catholics to perform the ancestral rites, and Paul Yun Ji-chung, whom Yi Seung-hun had baptized in 1787, burned his family's ancestral tablet and was beheaded at Jeonju on 8 December 1791 (Catholic Bishops' Conference of Korea, 124 Korean Martyr Blesseds, no. 1, Paul Yun Ji-chung). Yi Seung-hun was beheaded with five others outside the West Gate of the capital on 8 April 1801; Dallet judges that he died without retracting his denials of the faith (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 121–122). At the canonization of Korean martyrs in Seoul in 1984 John Paul II called this first community unique in the history of the Church because it was founded entirely by laypeople (John Paul II, Homily at the canonization of the Korean martyrs 3).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The year is fixed by a letter written at Beijing on 25 November 1784: the Korean embassy visited the church at the end of the previous year, and the envoy's son was baptized before it left for home (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 18–19 (letter of M. de Ventavon, 25 November 1784)). Dallet has Yi Seung-hun back in Seoul in the spring of 1784 (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 19–20) and places his baptism of Yi Byeok about the ninth lunar month of that year (Dallet, Histoire de l'Église de Corée, vol. 1, p. 22). The Korean bishops' conference gives September 1784 for the baptism of Yi Byeok in one account (Catholic Bishops' Conference of Korea, History, 'Development of the Early Catholic Church in Korea', sections 1–2) and October 1784 for the founding of the community in another (Catholic Bishops' Conference of Korea, History, 'Dawn of Catholicism in Korea', foreword).

Primary sources

Histoire de l'Église de Corée Charles Dallet · 1874

vol. 1, pp. 14–15; vol. 1, p. 13, note; vol. 1, pp. 16–17; vol. 1, pp. 18–19 (letter of M. de Ventavon, 25 November 1784); vol. 1, pp. 19–20; vol. 1, p. 22; vol. 1, pp. 26–28; vol. 1, pp. 30–31; vol. 1, pp. 31–33; vol. 1, pp. 121–122

History of the Catholic Church in Korea Catholic Bishops' Conference of Korea · 2009
'Development of the Early Catholic Church in Korea', sections 1–2; 'Dawn of Catholicism in Korea', foreword

124 Korean Martyr Blesseds Catholic Bishops' Conference of Korea · c. 2014
no. 2, James Zhou Wen-mo; no. 1, Paul Yun Ji-chung

Homily at the Canonization of the Korean Martyrs John Paul II · 6 May 1984
3

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Seoul, Beijing
Who Yi Seung-hun, Yi Byeok
Threads Mission and Expansion, Persecution and Martyrdom

In context

GROWS OUT OF

Matteo Ricci at the Court of Beijing 24 January 1601 1142

LEADS TO

The Pyongyang Revival 14 January 1907 1346

MISSION AND EXPANSION

The Moravians at Herrnhut Before · 13 August 1727 1225

William Carey and the Modern Missionary Movement After · 2 October 1792 1261

PERSECUTION AND MARTYRDOM

Louis XIV Revokes the Edict of Nantes Before · October 1685 1204

The French Revolution and the Church After · 1790–1801 1257

← The Philokalia Is Published Earlier · 1782
→ Religious Freedom in the United States Later · 1786–1791

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Religious Freedom in the United States

1786–1791 · Firm date

In January 1786 Virginia enacts Jefferson's statute that no one shall be compelled to support any worship or suffer for his religious opinions. The federal Constitution bars religious tests, and the First Amendment, ratified in 1791, forbids Congress to establish a religion.



Thomas Jefferson drafted for Virginia a bill for establishing religious freedom, which stands as no. 82 among the bills that the committee revising the state's laws reported in June 1779 (Virginia, Act for Establishing Religious Freedom, Jefferson's draft, Bill no. 82 (1779)). In 1785 James Madison wrote a *Memorial and Remonstrance* for citizens to sign against another bill, printed by order of the last session of the General Assembly, "establishing a provision for Teachers of the Christian Religion" (Madison, Memorial and Remonstrance opening address). Religion, it argues, "can be directed only by reason and conviction, not by force or violence"; it is a duty owed to the Creator before any claim of civil society, and so is "wholly exempt" from society's authority (Madison, Memorial and Remon-

strance 1). A power that can establish Christianity to the exclusion of other religions can as easily establish one sect of Christians over the rest (Madison, Memorial and Remonstrance 3). Christianity, Madison adds, flourished without the support of human laws, and fifteen centuries of legal establishment had produced pride and indolence in the clergy and "ignorance and servility in the laity" (Madison, Memorial and Remonstrance 6–7).

Madison reported the outcome to Jefferson on 22 January 1786: the assembly's table had been loaded with petitions against any interference of the legislature in religion, and a convention of the Presbyterian church had asked expressly that the bill for religious freedom be made law (Madison to Jefferson, 22 January 1786, para. beginning 'Our Assembly last night'). The Senate altered some words of the preamble; the enacting clauses passed unchanged (Madison to Jefferson, 22 January 1786, para. beginning 'Our Assembly last night'). The assembly sat at Richmond (Virginia, Act for Establishing Religious Freedom, heading of the enrolled acts).

The act's preamble declares that Almighty God created the mind free and that the "holy author of our religion" chose not to spread it by coercion (Virginia, Act for Establishing Religious Freedom, preamble). It enacts "that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever", nor suffer in body or goods for his religious opinions, and that all shall be free to profess and argue for their opinions in religion without any effect on their civil capacities (Virginia, Act for Establishing Religious Freedom, enacting clause).

The Constitution of the United States, signed on 17 September 1787, provides that "no religious Test shall ever be required" for any federal office (U.S. Constitution, Article VI). The first Congress, meeting at New York, proposed amendments on 25 September 1789, and those ratified by 15 December 1791 became the Bill of Rights (U.S. Bill of Rights, heading and introductory note). The first begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (U.S. Bill of Rights, Amendment I). Jefferson sent the ratified articles to the governors of the states from Philadelphia on 1 March 1792 (Jefferson, Circular to the Governors, 1 March 1792).

The amendment speaks of Congress (U.S. Bill of Rights, Amendment I). The Baptists of the Danbury association in Connecticut, assembled in October 1801, wrote to Jefferson, now president, that in their state religion was still treated as an object of legislation, so that what they enjoyed they held "as favors granted, and not as inalienable rights"; they acknowledged that the national government could not undo the laws of a state (Danbury Baptist Association, Address to Jefferson (October 1801), paras. 2–3). Jefferson replied on 1 January 1802 that the American people, by the First Amendment, had built "a wall of separation between Church & State" (Jefferson, Letter to the Danbury Baptists, 1 January 1802, para. 2).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

An Act for Establishing Religious Freedom General Assembly of Virginia, from a bill drafted by Thomas Jefferson · January 1786 (bill reported 1779)
Jefferson's draft, Bill no. 82 (1779); heading of the enrolled acts; preamble; enacting clause

Memorial and Remonstrance against Religious Assessments James Madison · about 20 June 1785
opening address; 1; 3; 6–7

Letter to Thomas Jefferson, 22 January 1786 James Madison · 22 January 1786
para. beginning 'Our Assembly last night'

Constitution of the United States signed 17 September 1787
Article VI

Bill of Rights (Amendments to the United States Constitution) proposed 25 September 1789, ratified 15 December 1791
heading and introductory note; Amendment I

Circular to the Governors of the States, 1 March 1792 Thomas Jefferson · 1 March 1792
founders.archives.gov

Address of the Danbury Baptist Association to Thomas Jefferson Danbury Baptist Association · after 7 October 1801

paras. 2–3

Letter to the Danbury Baptist Association, 1 January 1802 Thomas Jefferson · 1 January 1802

para. 2

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About this event

Where Richmond, Philadelphia
Who Thomas Jefferson, James Madison
Threads Church and State

In context

GROWS OUT OF

The Toleration Act and Locke's Letter 24 May 1689 1208

The Pilgrims Land at Plymouth 1620 1163

CHURCH AND STATE

The Suppression of the Jesuits Before · 21 July 1773 1237

The French Revolution and the Church After · 1790–1801 1257

← Korean Scholars Found a Church Earlier · 1784
→ Richard Allen and the African Methodist Episcopal Church Later · 1787–1816

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Richard Allen and the African Methodist Episcopal Church

1787–1816 · Estimated date

Black Methodists pulled from their knees at prayer in St George's Church, Philadelphia, walk out with Richard Allen and Absalom Jones. Allen opens Bethel church in 1794, and in 1816 Black congregations unite as the African Methodist Episcopal Church with Allen as bishop.



Richard Allen tells his own story. He was born on 14 February 1760, a slave of Benjamin Chew of Philadelphia, was sold with his family into Delaware, was converted there and joined the Methodist society, and bought his freedom from his master (Allen, Life, Experience, and Gospel Labours, pp. 5–7). After some years as a travelling preacher he came to Philadelphia in February 1786, preached at St George's Church at five in the morning, and gathered a society of forty-two members among the Black people of the city (Allen, Life, Experience, and Gospel Labours, p. 12). He proposed a separate place of worship for them,

and three men joined him, among them Absalom Jones (Allen, Life, Experience, and Gospel Labours, p. 12).

As Black worshippers at St George's grew in number they were moved from their seats to the wall and then sent to the gallery (Allen, Life, Experience, and Gospel Labours, p. 13). One Sunday, Allen writes, they knelt there for prayer:

> We had not been long upon our knees before I heard considerable scuffling and low talking. I raised my head up and saw one of the trustees, H-- M--, having hold of the Rev. Absalom Jones, pulling him up off of his knees, and saying, "You must get up--you must not kneel here."

Jones asked to be left until the prayer was over, and a second trustee came to pull up another man. "By this time prayer was over, and we all went out of the church in a body, and they were no more plagued with us in the church" (Allen, Life, Experience, and Gospel Labours, p. 13).

They hired a store-room, worshipped by themselves and raised money for a building. When the Methodist elder threatened to disown them, they answered that he could not "seal up the scriptures from us, and deny us a name in heaven" (Allen, Life, Experience, and Gospel Labours, pp. 14–15). When the members voted on which denomination to join, a large majority chose the Church of England; only Allen and Jones voted for the Methodists (Allen, Life, Experience, and Gospel Labours, p. 16). Bishop White ordained one of their number as pastor of that church (AME Church, Doctrines and Discipline (1817), p. 4), and the title page of a sermon that Jones printed in 1808 names him rector of St Thomas's, the African Episcopal Church (Jones, Thanksgiving Sermon (1808), title page). Allen refused the post: he "could not be any thing else but a Methodist" (Allen, Life, Experience, and Gospel Labours, p. 17).

Allen bought an old blacksmith's shop, moved it to his own lot and fitted it for worship; Bishop Asbury opened it in July 1794, and it was named Bethel (Allen, Life, Experience, and Gospel Labours, pp. 17–18). For years the white Methodist elders of the city claimed control of its property and pulpit, until a suit before the Supreme Court ended in Bethel's favour (Allen, Life, Experience, and Gospel Labours, pp. 18–21).

In April 1816 delegates from Baltimore and other places met those of Philadelphia and resolved to "become one body, under the name of the African Methodist

Episcopal Church" (Allen, Life, Experience, and Gospel Labours, p. 21). On 11 April Allen was set apart as bishop by the laying on of hands of five ordained ministers (AME Church, Doctrines and Discipline (1817), p. 10). The new church's *Doctrines and Discipline*, printed in 1817, kept the Methodism that Allen said had first brought the gospel to his people (Allen, Life, Experience, and Gospel Labours, p. 17); the church governed itself in order to be free of what its founders called "spiritual despotism" (AME Church, Doctrines and Discipline (1817), pp. 8–9), and refused membership to slaveholders (AME Church, Doctrines and Discipline (1817), p. 190).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The founding of the denomination is fixed: the conference met in April 1816 (Allen, Life, Experience, and Gospel Labours, p. 21) and Allen was set apart as bishop on 11 April (AME Church, Doctrines and Discipline (1817), p. 10). The walk-out from St George's is not. Allen gives it no date and warns in his preface that much of his book was written many years after the events, some of them without day or date (Allen, Life, Experience, and Gospel Labours, p. 3); he tells it after his arrival in Philadelphia in February 1786 (Allen, Life, Experience, and Gospel Labours, p. 12) and before the events of 1793 (Allen, Life, Experience, and Gospel Labours, p. 17). The church's first Discipline (1817) dates the meeting at which the Black Methodists resolved to act to November 1787 (AME Church, Doctrines and Discipline (1817), p. 3), and the timeline follows it.

Gary B. Nash, *Forging Freedom: The Formation of Philadelphia's Black Community, 1720–1840* (1988), and Richard S. Newman, *Freedom's Prophet: Bishop Richard Allen, the AME Church, and the Black Founding Fathers* (2008), date the walk-out to 1792; Nash argues from the building records of St George's that the gallery in which the incident took place was finished only in that year.

Primary sources

The Life, Experience, and Gospel Labours of the Rt. Rev. Richard Allen

Richard Allen · written before 1831; published Philadelphia, 1833

pp. 5–7; p. 12; p. 13; pp. 14–15; p. 16; p. 17; pp. 17–18; pp. 18–21; p. 21; p. 3

The Doctrines and Discipline of the African Methodist Episcopal Church
African Methodist Episcopal Church · 1817
p. 4; p. 10; pp. 8–9; p. 190; p. 3

A Thanksgiving Sermon, Preached January 1, 1808 Absalom Jones · 1808
title page

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About this event

Where Philadelphia
Who Richard Allen, Absalom Jones
Threads Revival and Unity, Reform and Reformation

In context

GROWS OUT OF

John Wesley and the Rise of Methodism 24 May 1738 1233

LEADS TO

The Churches and the Civil Rights Movement 16 April 1963 1428

REVIVAL AND UNITY

The Philokalia Is Published Before · 1782 1241

The Second Great Awakening After · August 1801 1272

REFORM AND REFORMATION

Nikon's Reforms and the Old Believer Schism Before · 1652–1667 1187

Christians and the Abolition of the Slave Trade After · 25 March 1807 1280

← Religious Freedom in the United States Earlier · 1786–1791
→ The French Revolution and the Church Later · 1790–1801

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The French Revolution and the Church

1790–1801 · Firm date

The National Assembly takes the church's lands and in 1790 remakes the French church by law, demanding an oath that Pius VI condemns. Priests who refuse it are killed in Paris in 1792 and outlawed in 1793. In 1801 Bonaparte and Pius VII restore Catholic worship by a concordat.



On 2 November 1789 the National Assembly of France decreed that all the church's estates were at the disposal of the nation, which was to provide in return for worship, the clergy and the poor (Anderson, Constitutions and Documents of France, no. 6A, pp. 15–16). The Civil Constitution of the Clergy of 12 July 1790 then reorganised the church itself. Each department became a diocese (Civil Constitution of the Clergy, Title I, art. 1). Bishops and parish priests were to be chosen by election; a new bishop was not to ask the pope for confirmation but to write to him as the visible head of the universal Church, in witness of

unity of faith (Civil Constitution of the Clergy, Title II, arts. 1–3 and 19). The clergy were to be paid by the nation (Civil Constitution of the Clergy, Title III, art. 1). A decree of 27 November 1790 required bishops and parish priests to swear to maintain the constitution; those who did not were held to have resigned (Anderson, Constitutions and Documents of France, no. 6D, pp. 22–23).

Pius VI answered on 13 April 1791 (Pius VI, Charitas closing line). He wrote that almost all the bishops and most of the parish priests had refused the oath (Pius VI, Charitas 9). He judged the Civil Constitution heretical in many of its decrees and in others sacrilegious and schismatic (Pius VI, Charitas 11), suspended every cleric who had taken the oath unless he withdrew it within forty days, and declared the elections of the new bishops void and their consecrations unlawful (Pius VI, Charitas 20–22).

The abbé Barruel, an exile in London who in 1794 published accounts gathered from fellow refugees (Barruel, History of the Clergy, dedication), tells what happened to priests imprisoned for refusing the oath in the church of the Carmelites in Paris. On Sunday 2 September 1792, he writes, armed men broke into the garden where the priests were walking and began to kill them; the archbishop of Arles was among the first to die (Barruel, History of the Clergy, part 3, pp. 61–65). In April 1793 the Convention ordered clergy who had not sworn the oath of liberty and equality shipped to French Guiana, on pain of death within twenty-four hours if they returned (Anderson, Constitutions and Documents of France, no. 29B, pp. 134–135); in October it ordered priests liable to deportation who had returned to France put to death, and offered a hundred livres for denouncing one (Anderson, Constitutions and Documents of France, no. 29C, pp. 135–136). From September 1794 the Republic paid no clergy, and a decree of February 1795 allowed worship while refusing it salaries and buildings (Anderson, Constitutions and Documents of France, nos. 29F–G, pp. 138–139).

The First Consul of France from the end of 1799 was Napoleon Bonaparte (Anderson, Constitutions and Documents of France, no. 58 (dated 13 December 1799, p. 270), art. 39, p. 275). The convention between him and Pius VII, done at Paris on 26 Messidor of the Year IX (15 July 1801) (Concordat of 1801, closing line), recognised the Catholic religion as that of the great majority of French citizens (Concordat of 1801, preamble). Its worship was to be free and public,

within such police regulations as the government judged necessary (Concordat of 1801, art. 1). The pope would ask the existing bishops to resign; the First Consul would name new ones, the pope would institute them, and they would swear fidelity to the government (Concordat of 1801, arts. 3–6). Churches not sold were returned, the pope undertook not to trouble the buyers of church lands, and the government was to pay the clergy (Concordat of 1801, arts. 12–14). A French law of 8 April 1802 added that no papal document might be published in France without the government's leave (Anderson, Constitutions and Documents of France, no. 64B, Title I, art. 1, p. 299).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The decrees and the papal letters carry their own dates. The Concordat closes "Done at Paris, 26 Messidor, Year IX" (Concordat of 1801, closing line), which in the Gregorian calendar is 15 July 1801. F. M. Anderson's collection heads the text with two other dates, 10 September 1801 and 8 April 1802, which his note explains as those of its signature by the envoys and of its promulgation in France (Anderson, Constitutions and Documents of France, no. 64, editor's note, p. 296); the Organic Articles bear the second date (Anderson, Constitutions and Documents of France, no. 64B, Title I, art. 1, p. 299).

Primary sources

The Constitutions and Other Select Documents Illustrative of the History of France, 1789–1901 Frank Maloy Anderson (editor and translator) · documents of 1789–1810 cited; collection published 1904

no. 6A, pp. 15–16; no. 6D, pp. 22–23; no. 29B, pp. 134–135; no. 29C, pp. 135–136; nos. 29F–G, pp. 138–139; no. 58 (dated 13 December 1799, p. 270), art. 39, p. 275; no. 64B, Title I, art. 1, p. 299; no. 64, editor's note, p. 296

Civil Constitution of the Clergy National Constituent Assembly of France · 12 July 1790

Title I, art. 1; Title II, arts. 1–3 and 19; Title III, art. 1

Charitas Pope Pius VI · 13 April 1791

closing line; 9; 11; 20–22

The History of the Clergy during the French Revolution Augustin Barruel · London, 1794 (English translation of the French original)
dedication; part 3, pp. 61–65

Concordat of 1801 Pope Pius VII and the French Republic · done at Paris, 26 Messidor Year IX (15 July 1801); promulgated 8 April 1802
closing line; preamble; art. 1; arts. 3–6; arts. 12–14

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Paris
Who Pius VI, Pius VII, Napoleon
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

Louis XIV Revokes the Edict of Nantes October 1685 1204

LEADS TO

The First Vatican Council 1869–1870 1324

CHURCH AND STATE

Religious Freedom in the United States Before · 1786–1791 1249
Christians and the Abolition of the Slave Trade After · 25 March 1807 1280

PERSECUTION AND MARTYRDOM

Korean Scholars Found a Church Before · 1784 1245
The Hidden Christians of Japan Come Forward After · 17 March 1865 1317

← Richard Allen and the African Methodist Episcopal Church Earlier · 1787–1816
→ William Carey and the Modern Missionary Movement Later · 2 October 1792

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

William Carey and the Modern Missionary Movement

2 October 1792 · Firm date

The English Baptist minister William Carey argues in 1792 that Christ's command to teach all nations still binds the churches. A missionary society is formed at Kettering that October, and in 1793 Carey sails for India. In 1805 the Serampore mission sets down its principles.



In 1792 William Carey published *An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens* (Carey, Enquiry, title page). Its first section takes up the opinion that Christ's commission to "teach all nations" was given to the apostles alone; if that were so, Carey answers, baptism would have ended with them too, and so would the promise "Lo, I am with you always" (Carey, Enquiry, section 1). He reviews earlier missions, from the apostles to the Moravians (Carey, Enquiry, section 2), and answers the practical objections one by one: distance, danger, the difficulty of living and of learning languages (Carey, Enquiry, section 4). He ends with a plan: Christians should pray, and they should also act. He supposes that "a company of serious Christians, ministers and private

persons," were to "form themselves into a society", with a committee to choose missionaries and collect money (Carey, Enquiry, section 5). He proposes that his own Particular Baptist denomination begin, and that congregations subscribe a penny or more a week (Carey, Enquiry, section 5).

The society's own record tells how it came about. Carey wrote the *Enquiry* at Moulton, where he lived from 1786 (Periodical Accounts of the Baptist Missionary Society, vol. 1, p. 1). At a ministers' meeting at Clipstone in 1791 Carey had asked whether it was not their duty to attempt something toward spreading the gospel in the heathen world, and was asked to publish his thoughts (Periodical Accounts of the Baptist Missionary Society, vol. 1, p. 2). On 31 May 1792, at Nottingham, he preached from Isaiah 54:2 and pressed two things, that they should expect great things and attempt great things (Periodical Accounts of the Baptist Missionary Society, vol. 1, pp. 2–3). On 2 October 1792, at Kettering, the ministers resolved to act together "agreeably to what is recommended in brother Carey's late publication" as the Particular Baptist Society for Propagating the Gospel amongst the Heathen; twelve of them subscribed £13 2s. 6d., and Andrew Fuller was made secretary (Periodical Accounts of the Baptist Missionary Society, vol. 1, pp. 3–4).

On 10 January 1793 the society agreed that brethren Thomas and Carey should go to the East Indies (Periodical Accounts of the Baptist Missionary Society, vol. 1, p. 94). Carey embarked with his family on 13 June 1793 (Periodical Accounts of the Baptist Missionary Society, vol. 1, p. 157).

On 7 October 1805 the missionaries, by then settled at Serampore in Bengal, agreed on a statement of the principles of their work (Serampore Form of Agreement (1805), title, p. 441). They would keep out of sight whatever in English manners gave offence, and would neither do violence to images nor interrupt worship (Serampore Form of Agreement (1805), article 3, pp. 442–443). Their preaching was to keep to "Christ the Crucified" (Serampore Form of Agreement (1805), article 5, p. 444). They held that the gospel could spread through India only by Indian preachers, and that Indian churches should choose pastors from among their own countrymen (Serampore Form of Agreement (1805), article 8, pp. 446–447). They bound themselves to translate the Scriptures into the languages of India and to open free schools (Serampore Form of Agreement (1805),

article 9, pp. 448–449), and to hold all things in common, no one trading on his own account (Serampore Form of Agreement (1805), closing articles, p. 450).

Carey's proposal was a voluntary society of ministers and private persons, paid for by subscriptions (Carey, Enquiry, section 5). The British and Foreign Bible Society, founded twelve years later, was likewise a society of subscribers (British and Foreign Bible Society, Reports, Laws and Regulations I–V, p. 3); see the British and Foreign Bible Society. For the earlier Protestant missions that the *Enquiry* reviews, see the Tranquebar Mission and the Moravians at Herrnhut.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens William Carey · 1792
title page; section 1; section 2; section 4; section 5

Periodical Accounts Relative to the Baptist Missionary Society Baptist Missionary Society · volume 1, 1800
vol. 1, p. 1; vol. 1, p. 2; vol. 1, pp. 2–3; vol. 1, pp. 3–4; vol. 1, p. 94; vol. 1, p. 157

Form of Agreement of the Serampore Missionaries William Carey, Joshua Marshman, William Ward and their colleagues · 7 October 1805
title, p. 441; article 3, pp. 442–443; article 5, p. 444; article 8, pp. 446–447; article 9, pp. 448–449; closing articles, p. 450

Reports of the British and Foreign Bible Society British and Foreign Bible Society · first five annual reports, 1805–1809; collected 1810
Laws and Regulations I–V, p. 3

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Kettering, Serampore
Who William Carey
Threads Mission and Expansion, Scripture and Canon

In context

GROWS OUT OF

The Tranquebar Mission 9 July 1706 1217

The Moravians at Herrnhut 13 August 1727 1225

LEADS TO

The British and Foreign Bible Society 7 March 1804 1276

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Hudson Taylor and the China Inland Mission 25 June 1865 1314

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

MISSION AND EXPANSION

Korean Scholars Found a Church Before · 1784 1245

Orthodox Monks Reach Alaska After · 24 September 1794 1265

SCRIPTURE AND CANON

The Tranquebar Mission Before · 9 July 1706 1217

The British and Foreign Bible Society After · 7 March 1804 1276

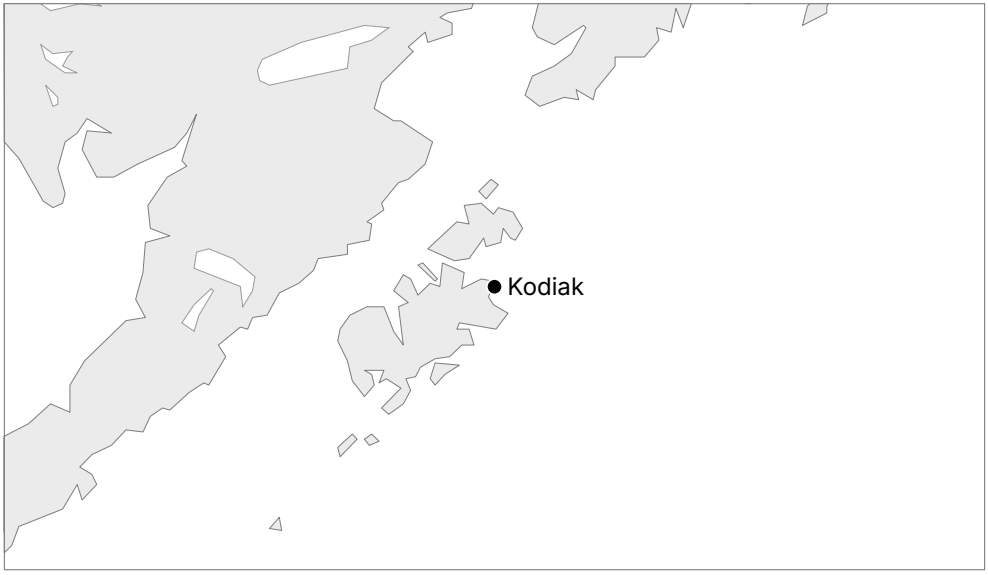
← The French Revolution and the Church Earlier · 1790–1801
→ Orthodox Monks Reach Alaska Later · 24 September 1794

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Orthodox Monks Reach Alaska

24 September 1794 · Firm date

Ten missionaries, most of them monks of Valaam, cross Siberia and reach Kodiak Island in September 1794. Their letters report thousands of baptisms. The monk Herman stays for life, and the priest John Veniaminov, later Bishop Innocent, writes for the Aleuts in their own language.



A history of the mission published by the monastery of Valaam in 1894 quotes the missionaries' own letters at length. It says that the mission was formed in 1793 of eight monastics and two church servers, most of them monks of Valaam, that it travelled through Siberia at the expense of the trading company of Shelikhov and Golikov, and that it reached Kodiak in the autumn of 1794 (Valaam Monastery, History of the Kodiak Mission (1894), p. 66). The monk Herman of Alaska wrote to his abbot that all ten had arrived safely after almost a year on the road (Valaam Monastery, History of the Kodiak Mission (1894), pp. 66–67 (letter

of Herman, May 1795)). The head of the mission, Archimandrite Ioasaph, wrote that he left Moscow on 22 January 1794 and travelled by river, on horseback and by sea, and that on Unalaska they baptized more than a hundred people who, he says, had long been ready for it because they lived among Russian traders (Valaam Monastery, History of the Kodiak Mission (1894), pp. 67–68 (letter of Ioasaph, May 1795)).

Both men wrote to Abbot Nazarius of Valaam in May 1795 (Valaam Monastery, History of the Kodiak Mission (1894), p. 66). Ioasaph reported that he had baptized more than seven thousand "Americans" and married more than two thousand couples, and that a church had been built; the people, he wrote, were kind but poor, they and the monks loved one another, and they had broken and burned their shamans' gear (Valaam Monastery, History of the Kodiak Mission (1894), p. 68 (letter of Ioasaph, May 1795)). Herman put the baptized at nearly seven thousand and described with delight how the priest-monks Macarius and Juvenal argued over which of them should have Alaska to preach in (Valaam Monastery, History of the Kodiak Mission (1894), pp. 70–71 (letter of Herman, May 1795)).

The same history records losses and quarrels. An account it quotes says that Juvenal baptized more than seven hundred Chugach in 1795 and was killed the next year near Lake Iliamna (Valaam Monastery, History of the Kodiak Mission (1894), p. 72). Ioasaph wrote to the company's partners about "various disorders" (Valaam Monastery, History of the Kodiak Mission (1894), pp. 68–69 (letter of Ioasaph, May 1795)).

Herman stayed. By 1818 he was living on Spruce Island, near Kodiak, in a cell with a garden; a Russian official who knew him there says that Aleuts came to him for counsel and with complaints of ill-treatment, and that he visited the sick in an epidemic; the history adds that he kept a small school on the island (Valaam Monastery, History of the Kodiak Mission (1894), pp. 107–110). He died there on 13 December 1837 (Valaam Monastery, History of the Kodiak Mission (1894), p. 115).

A married priest from Irkutsk, John Veniaminov, reached Unalaska in 1824, learned the Aleut dialects, devised an alphabet and translated the Gospel of Matthew (Russian Orthodox Church, Act on the canonization of Innocent

(1977), paras. beginning ‘On May 7, 1823’, ‘His travels over the islands’ and ‘Father John Veniaminov’s first translations’). He also wrote in Aleut an *Indication of the Way into the Kingdom of Heaven* (Russian Orthodox Church, Act on the canonization of Innocent (1977), paras. beginning ‘On May 7, 1823’, ‘His travels over the islands’ and ‘Father John Veniaminov’s first translations’). It tells its readers that there is one way, the way Jesus Christ walked (Veniaminov, Indication of the Way into the Kingdom of Heaven, introduction), and that Christ compels no one to follow him (Veniaminov, Indication of the Way into the Kingdom of Heaven, part 3). As the monk and bishop Innocent of Alaska he was given the new see of Kamchatka, the Kuriles and the Aleutians in 1840 (Russian Orthodox Church, Act on the canonization of Innocent (1977), para. beginning ‘At the same time, the Holy Synod’). He wrote in 1867 that in 1842, kept from Kodiak harbour for three days by a contrary wind, he had looked toward Spruce Island and said inwardly that if Father Herman had found favour with the Lord the wind should change; within a quarter of an hour, he says, it turned, and he later went to Herman’s grave and served a memorial service there (Valaam Monastery, History of the Kodiak Mission (1894), pp. 169–170 (letter of Archbishop Innocent, 1 March 1867)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The head of the mission, Archimandrite Ioasaph, wrote in May 1795 that he had been living on Kodiak since 24 September 1794 (Valaam Monastery, History of the Kodiak Mission (1894), p. 68 (letter of Ioasaph, May 1795)). Russian dates of this period are in the Julian calendar, which in the 1790s ran eleven days behind the Gregorian; the day corresponds to 5 October 1794 in the Gregorian calendar. The other days named in the entry are also Julian dates, as the Russian sources give them.

Primary sources

Sketch of the History of the American Orthodox Mission (the Kodiak Mission, 1794–1837) Valaam Monastery · St Petersburg, 1894, printing letters of 1795–1867

p. 66; pp. 66–67 (letter of Herman, May 1795); pp. 67–68 (letter of Ioasaph, May 1795); p. 68 (letter of Ioasaph, May 1795); pp. 70–71 (letter of Herman, May 1795); p. 72; pp. 68–69 (letter of Ioasaph, May 1795); pp. 107–110; p. 115; pp. 169–170 (letter of Archbishop Innocent, 1 March 1867)

Act of the Holy Synod of the Russian Orthodox Church on the Canonization of Saint Innocent Holy Synod of the Russian Orthodox Church · 6 October 1977

paras. beginning 'On May 7, 1823', 'His travels over the islands' and 'Father John Veniaminov's first translations'; para. beginning 'At the same time, the Holy Synod'

Indication of the Way into the Kingdom of Heaven Innocent Veniaminov · written on Unalaska between 1824 and 1834

introduction; part 3

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Kodiak
Who Herman of Alaska, Innocent of Alaska
Threads Mission and Expansion

In context

GROWS OUT OF

Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933

MISSION AND EXPANSION

William Carey and the Modern Missionary Movement Before · 2 October 1792 1261

The British and Foreign Bible Society After · 7 March 1804 1276

← William Carey and the Modern Missionary Movement Earlier · 2 October 1792
→ Schleiermacher and Modern Theology Later · 1799

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Schleiermacher and Modern Theology

1799 · Firm date

In 1799 Friedrich Schleiermacher, a hospital preacher in Berlin, publishes Speeches on Religion for its cultured despisers: religion is neither knowledge nor morals but feeling, a sense and taste for the Infinite. His later dogmatics builds Christian doctrine on that ground.



Friedrich Schleiermacher was preacher at the Charité hospital in Berlin when he wrote *On Religion: Speeches to Its Cultured Despisers* (Schleiermacher, Life in Letters, vol. 1, pp. 138–140 (recollections of Henriette Herz)). His friend Henriette Herz recalled that he began it at Potsdam in the middle of February 1799 and sent her each speech as he finished it, to be passed on to the censor and the printer (Schleiermacher, Life in Letters, vol. 1, pp. 138–140 (recollections of Henriette Herz)). On 15 April he wrote to her that the last stroke had been put to it (Schleiermacher, Life in Letters, vol. 1, p. 207 (letter of 14–15 April 1799)).

The first speech addresses educated readers who, he says, have made their earthly life so rich that they no longer need an eternity and who will listen least of all to a priest; he admits that he belongs to that order (Schleiermacher, On Religion, First Speech). The second asks what religion is, and answers first that it is not knowledge, whether of the world or of God: "Quantity of knowledge is not quantity of piety" (Schleiermacher, On Religion, Second Speech). The contemplation of the pious, he says, is "the immediate consciousness of the universal existence of all finite things, in and through the Infinite" (Schleiermacher, On Religion, Second Speech). In the wording of the first edition, as his translator John Oman gives it, religion "is neither thinking nor acting, but intuition and feeling", and "religion is sense and taste for the Infinite" (Schleiermacher, On Religion, Oman's appendix, 'The First Edition').

The fifth speech turns from religion in general to the religions. Against the "natural religion" his readers preferred, he holds that the positive religions "are just the definite forms in which religion must exhibit itself" (Schleiermacher, On Religion, Fifth Speech). He describes Christianity by what he calls its original intuition, in which "corruption and redemption, hostility and mediation" are the two fundamental elements, and says of Jesus that his idea was that everything finite needs a higher mediation to be at one with God (Schleiermacher, On Religion, Fifth Speech).

He carried the same starting point into his dogmatics, *The Christian Faith*, first published in 1821–22 and revised in 1830–31 (Schleiermacher, The Christian Faith, translator's note). The first edition says that piety in itself is neither a knowing nor a doing but a disposition and modification of feeling, and that its essence is the feeling of dependence on God (Schleiermacher, The Christian Faith, §§8–9 (first edition)). The second edition defines the element common to all piety as "the consciousness of our absolute dependence, or, which is the same thing, of our relation with God" (Schleiermacher, The Christian Faith, §§3–4 (second edition)).

It draws the consequence for theology: "Christian doctrines are accounts of the Christian religious affections set forth in speech" (Schleiermacher, The Christian Faith, §15 (second edition)). The seat of religion is the same in both books, in feeling and not in knowledge or in conduct, and in the later one doctrine is

treated as the description of that feeling (Schleiermacher, The Christian Faith, §§3–4 (second edition)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Life of Schleiermacher, as Unfolded in His Autobiography and Letters
Friedrich Schleiermacher · autobiography of 1794 and letters to 1834; published in English 1860
vol. 1, pp. 138–140 (recollections of Henriette Herz); vol. 1, p. 207 (letter of 14–15 April 1799)

On Religion: Speeches to Its Cultured Despisers Friedrich Schleiermacher · first edition 1799; revised 1806 and 1821
First Speech; Second Speech; Oman's appendix, 'The First Edition'; Fifth Speech

The Christian Faith Friedrich Schleiermacher · first edition 1821–22; second edition 1830–31
translator's note; §§8–9 (first edition); §§3–4 (second edition); §15 (second edition)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Berlin
Who Friedrich Schleiermacher

In context

GROWS OUT OF

Spener’s Pia Desideria and the Rise of Pietism 1675 1200

LEADS TO

The Fundamentals and the Modernist Controversy 1910–1925 1354

The Barmen Declaration 31 May 1934 1375

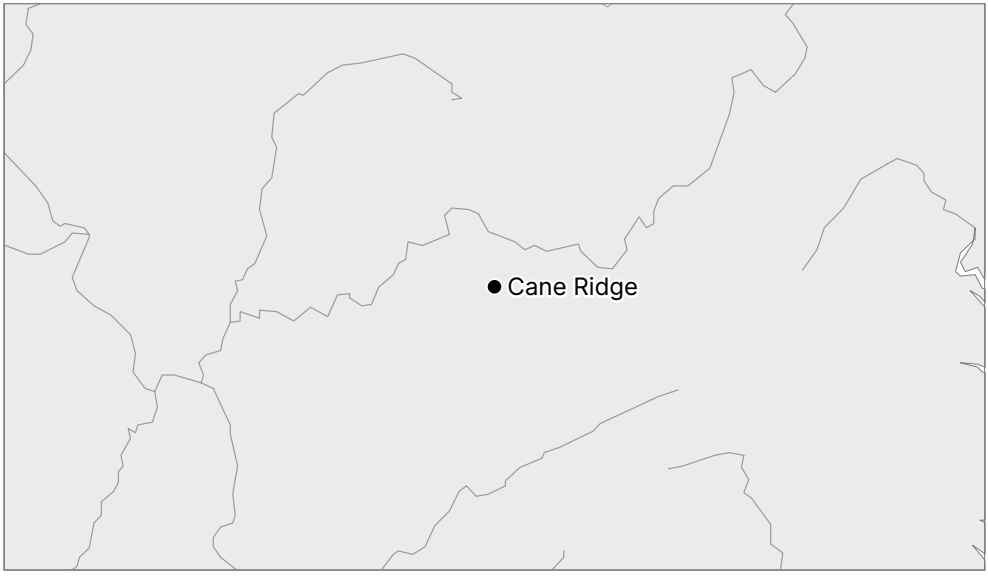
← Orthodox Monks Reach Alaska Earlier · 24 September 1794
→ The Second Great Awakening Later · August 1801

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Second Great Awakening

August 1801 · Firm date

In August 1801 a great crowd camps for a week of preaching at Cane Ridge, Kentucky, the church of the Presbyterian minister Barton Stone, and carries the revival home. In the 1830s Charles Finney teaches that a revival is the result of the right use of means.



Barton Stone was the Presbyterian minister of two congregations in Bourbon County, Kentucky, Cane Ridge and Concord (Stone, Biography, p. 25). In the spring of 1801, hearing of a "religious excitement" in the south of the state under James McGready and other Presbyterian ministers, he went to a camp-meeting in Logan County, where he saw many fall "as men slain in battle" and lie for hours as if dead, then rise "shouting deliverance" and exhort the crowd (Stone, Biography, pp. 34–35). He judged it "a good work—the work of God", though he adds that he saw then and later much that he thought fanaticism (Stone, Biography, pp. 34–35).

When he told his own people what he had seen, the same things began among them, and the effect, he says, was "like fire in dry stubble driven by a strong wind" (Stone, Biography, pp. 36–37). A great meeting was appointed at Cane Ridge for August 1801 (Stone, Biography, pp. 37–38). Stone describes roads crowded with wagons, carriages, riders and people on foot; four or five preachers speaking at once in different parts of the camp; and Methodist and Baptist preachers working alongside the Presbyterians, all urging "free salvation" by faith and repentance; military men on the ground, he reports, judged the crowd at between twenty and thirty thousand (Stone, Biography, pp. 37–38). The meeting went on for six or seven days and nights and ended when food ran short (Stone, Biography, pp. 37–38). He lists the bodily "exercises" seen in those years: falling, the jerks, dancing, barking, laughing and singing (Stone, Biography, p. 39).

People who had come from Ohio and other distant parts carried the same spirit home with them (Stone, Biography, pp. 37–38). Stone and several colleagues then withdrew from the Synod of Kentucky, which suspended them, and he records "great commotion and division in the churches" (Stone, Biography, pp. 47–50). They formed the Springfield Presbytery, rejecting "all authoritative creeds, but the Bible alone"; within about a year they gave up that name too and called themselves simply Christians (Stone, Biography, pp. 47–50). Their *Last Will and Testament of the Springfield Presbytery* is dated 28 June 1804: "We will, that this body die, be dissolved, and sink into union with the Body of Christ at large" (Stone, Biography, pp. 51–53).

A generation later Charles Finney, an evangelist who had become a pastor, gave a course of lectures to his congregation, which the editor of a religious newspaper took down (Finney, Lectures on Revivals of Religion, preface); they were in print by 1835 (Finney, Lectures on Revivals of Religion, title page of the New York printing of 1835). A revival, he taught, "is not a miracle, or dependent on a miracle, in any sense. It is a purely philosophical result of the right use of the constituted means" (Finney, Lectures on Revivals of Religion, Lecture I). He defended new measures such as the "anxious seat", a place set apart where those troubled about their souls could come forward to be spoken with and prayed for (Finney, Lectures on Revivals of Religion, Lecture XIV).

Stone wrote that he had always believed the work to be of God (Stone, Biography, pp. 34–35); Finney taught his hearers to expect revivals wherever the appointed means were rightly used (Finney, Lectures on Revivals of Religion, Lecture I). For the earlier revivals see the Great Awakening and John Wesley and the Rise of Methodism.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Stone, writing in his seventies, says that the meeting began "on Thursday or Friday before the third Lord's-day in August, 1801" and lasted six or seven days and nights (Stone, Biography, pp. 37–38). The timeline gives the month and year only.

Primary sources

The Biography of Eld. Barton Warren Stone, Written by Himself Barton W. Stone, with additions by John Rogers · written about 1843; published Cincinnati, 1847
p. 25; pp. 34–35; pp. 36–37; pp. 37–38; p. 39; pp. 47–50; pp. 51–53

Lectures on Revivals of Religion Charles G. Finney · 1835
preface; title page of the New York printing of 1835; Lecture I; Lecture XIV

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Cane Ridge
Who Barton Stone, Charles Finney
Threads Revival and Unity

In context

GROWS OUT OF

The Great Awakening 1734–1743 1229
John Wesley and the Rise of Methodism 24 May 1738 1233

LEADS TO

Joseph Smith and the Latter-day Saints 6 April 1830 1284
The Millerites and the Great Disappointment 22 October 1844 1297

The Azusa Street Revival 9 April 1906 1342

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

REVIVAL AND UNITY

Richard Allen and the African Methodist Episcopal Church Before · 1787–1816 1253

Joseph Smith and the Latter-day Saints After · 6 April 1830 1284

← Schleiermacher and Modern Theology Earlier · 1799
→ The British and Foreign Bible Society Later · 7 March 1804

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The British and Foreign Bible Society

7 March 1804 · Firm date

Moved by the want of Bibles in Wales, Christians of several denominations meet in London on 7 March 1804 and found a society with one object, the wider circulation of the Scriptures without note or comment, at home and abroad.



John Owen, a clergyman of the Church of England who declined to be one of the Society's secretaries when they were first chosen and took the post on 23 April 1804, seven weeks after the founding (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 59–60 (compare pp. 53–54)), wrote its history. He traces it to a visit to London in December 1802 by Thomas Charles of Bala, a clergyman of the established church who served among the Welsh Calvinistic Methodists and knew the needs of his countrymen from his travels and his Sunday schools (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 15–16). On 7 December, before the committee of the Religious Tract Society, Charles described the want of Welsh Bibles and the failure of

every attempt to obtain them by the usual channel (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 15–16). In the conversation that followed, the Baptist minister Joseph Hughes suggested that Wales was not the only part of the kingdom in want, and that something should be done toward a general dispersion of the Scriptures (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 16–17). To that suggestion, Owen says, the Society owes its beginning (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 16–17).

A printed address invited supporters to a public meeting at the London Tavern on Wednesday 7 March 1804 (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 35–36). The proposed society, it said, "presenting nothing but the inspired volume, would be sure to circulate truth, and truth alone", and so would open a channel into which "Christians of every name" could pour their gifts (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 35–36). Owen, who says he came reluctant to be persuaded, puts the company at about three hundred people of different denominations (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 38, 41–44). Granville Sharp took the chair; a German minister, Steinkopff, described the scarcity of the Scriptures he had seen abroad; and Owen rose to support the plan, struck, he writes, at being surrounded by Christians "whose doctrinal and ritual differences had for ages kept them asunder" (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 38, 41–44).

The Society's first law states its "sole object": "to encourage a wider circulation of the Holy Scriptures" (British and Foreign Bible Society, Reports, Laws and Regulations I–II, p. 3). In the languages of the United Kingdom it would circulate only the authorized version (see the King James Bible), "without Note or Comment", and it would extend its work to other countries, "whether Christian, Mahometan, or Pagan" (British and Foreign Bible Society, Reports, Laws and Regulations I–II, p. 3). Its committee was to be thirty-six laymen: six foreigners living in or near London, and of the rest half members of the Church of England and half of other denominations (British and Foreign Bible Society, Reports, Laws and Regulations IX, p. 4). By 1805 Lord Teignmouth was president, with four bishops and William Wilberforce among the vice-presidents (British and Foreign Bible Society, Reports, list of officers for 1805, p. 7).

The first report, read in May 1805, shows the range of the work. A Bible society had been formed at Nuremberg on the British model, with a grant of a hundred pounds from London (British and Foreign Bible Society, Reports, First Report (1805), pp. 12–14). The committee ordered two thousand copies of the Gospel of John in Mohawk, translated by Captain Norton, a chief of that nation (British and Foreign Bible Society, Reports, First Report (1805), pp. 19–20). Twenty thousand Welsh Bibles were ordered from the university press at Cambridge, and the committee recorded that nearly nineteen hundred pounds had been given in Wales, much of it by the poor (British and Foreign Bible Society, Reports, First Report (1805), pp. 22–23).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The History of the Origin and First Ten Years of the British and Foreign Bible Society John Owen · 1816
vol. 1, pp. 59–60 (compare pp. 53–54); vol. 1, pp. 15–16; vol. 1, pp. 16–17; vol. 1, pp. 35–36; vol. 1, pp. 38, 41–44

Reports of the British and Foreign Bible Society British and Foreign Bible Society · first five annual reports, 1805–1809; collected 1810
Laws and Regulations I–II, p. 3; Laws and Regulations IX, p. 4; list of officers for 1805, p. 7; First Report (1805), pp. 12–14; First Report (1805), pp. 19–20; First Report (1805), pp. 22–23

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where London
Who Thomas Charles
Threads Scripture and Canon, Mission and Expansion

In context

GROWS OUT OF

William Carey and the Modern Missionary Movement 2 October 1792 1261

The King James Bible 1611 1151

SCRIPTURE AND CANON

William Carey and the Modern Missionary Movement Before · 2 October 1792 1261

Tischendorf and the Codex Sinaiticus After · 1844–1859 1293

MISSION AND EXPANSION

Orthodox Monks Reach Alaska Before · 24 September 1794 1265

The Taiping Heavenly Kingdom After · 1851–1864 1301

← The Second Great Awakening Earlier · August 1801
→ Christians and the Abolition of the Slave Trade Later · 25 March 1807

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Christians and the Abolition of the Slave Trade

25 March 1807 · Firm date

After twenty years of campaigning by Quakers, Anglicans and a formerly enslaved writer, Parliament makes the British slave trade unlawful. Other Christians had defended the trade from the Bible, and a missionary society held slaves of its own.



In June 1783 the Quakers, gathered for their yearly meeting, petitioned the House of Commons against the slave trade; Thomas Clarkson calls it the first petition for abolition ever presented to Parliament (Clarkson, History of the Abolition ch. 4). John Wesley had written in 1774 that slave-holding could not be consistent with any degree of natural justice (Wesley, Thoughts upon Slavery IV.3), and had called on captains, merchants and planters to give it up (Wesley, Thoughts upon Slavery V.1–5).

Clarkson, a Cambridge graduate in deacon's orders, won a prize in 1785 for a Latin essay on whether it is right to enslave people against their will, and gave

himself to the cause (Clarkson, History of the Abolition ch. 7) (Clarkson, History of the Abolition ch. 8). On 22 May 1787 a committee for abolishing the trade was formed in London; all but three of its members were Quakers, and William Wilberforce, a member of Parliament, had agreed to raise the question in the Commons (Clarkson, History of the Abolition ch. 10). His sons print from his journal for 28 October 1787: "God Almighty has set before me two great objects, the suppression of the slave trade and the reformation of manners" (Life of Wilberforce vol. 1, p. 149).

In March 1789 Olaudah Equiano, who had been a slave, dedicated his autobiography to Parliament in the hope of relieving his "suffering countrymen" (Equiano, Interesting Narrative dedication). He describes the hold of a slave ship and a sale at which brothers were parted, and asks the "nominal Christians" responsible whether they learned this from their God (Equiano, Interesting Narrative ch. 2).

Other Christians defended the trade. In 1788 Raymund Harris, by Clarkson's account a former clergyman and Jesuit (Clarkson, History of the Abolition ch. 22), dedicated to the corporation of Liverpool a pamphlet arguing that the trade agreed with the law of nature, the law of Moses and the Christian law (Harris, Scriptural Researches dedication and preface, p. vii). A missionary society owned slaves. Bishop Beilby Porteus preached before the Society for the Propagation of the Gospel in February 1783 (Porteus, Sermons contents, sermon 17). He spoke of "the slaves employed on their plantations" in Barbados, on lands left to the Society by General Codrington, and urged it to begin the work of conversion with them (Porteus, Sermons sermon 17, pp. 406–407).

Wilberforce brought the question before the Commons on 12 May 1789 (Clarkson, History of the Abolition ch. 24). In April 1791 his motion to stop the import of slaves from Africa was lost by 163 votes to 88 (Clarkson, History of the Abolition ch. 26). On 23 February 1807 the Commons voted by 283 to 16 to proceed with a bill from the Lords, and it received the royal assent on 25 March (Clarkson, History of the Abolition ch. 33). The Act declared the African slave trade "utterly abolished, prohibited, and declared to be unlawful" from 1 May 1807 (Slave Trade Act 1807 s. 1). It ended the British trade, not slavery: a further Act of 1833 declared the slaves in the British colonies free from 1 August

1834, bound them to work on as apprenticed labourers, and granted twenty million pounds to compensate their owners (Slavery Abolition Act 1833 s. 1, 12 and 24). In 1839 Pope Gregory XVI condemned the trade, wrote that numerous Christians still practised it, and forbade any Catholic to defend it as permissible (Gregory XVI, In supremo apostolatus par. 5–6).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The History of the Rise, Progress and Accomplishment of the Abolition of the African Slave-Trade by the British Parliament Thomas Clarkson · 1808; revised edition 1839
ch. 4; ch. 7; ch. 8; ch. 10; ch. 22; ch. 24; ch. 26; ch. 33

Thoughts upon Slavery John Wesley · 1774
IV.3; V.1–5

The Life of William Wilberforce Robert Isaac Wilberforce and Samuel Wilberforce · 1838
vol. 1, p. 149

The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African Olaudah Equiano · 1789
dedication; ch. 2

Scriptural Researches on the Licitness of the Slave-Trade Raymund Harris · 1788
dedication and preface, p. vii

Sermons on Several Subjects Beilby Porteus · 1783 and later editions
contents, sermon 17; sermon 17, pp. 406–407

An Act for the Abolition of the Slave Trade Parliament of the United Kingdom · 25 March 1807
s. 1

An Act for the Abolition of Slavery throughout the British Colonies Parliament of the United Kingdom · 28 August 1833
s. 1, 12 and 24

In Supremo Apostolatus Pope Gregory XVI · 1839
par. 5–6

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where London
Who William Wilberforce, Olaudah Equiano, Thomas Clarkson
Threads Church and State, Reform and Reformation

In context

GROWS OUT OF

George Fox and the Quakers 1652 1183
John Wesley and the Rise of Methodism 24 May 1738 1233

LEADS TO

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310
The Churches and the Civil Rights Movement 16 April 1963 1428

CHURCH AND STATE

The French Revolution and the Church Before · 1790–1801 1257
The Taiping Heavenly Kingdom After · 1851–1864 1301

REFORM AND REFORMATION

Richard Allen and the African Methodist Episcopal Church Before · 1787–1816 1253
The Oxford Movement After · 14 July 1833 1289

← The British and Foreign Bible Society Earlier · 7 March 1804
→ Joseph Smith and the Latter-day Saints Later · 6 April 1830

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Joseph Smith and the Latter-day Saints

6 April 1830 · Firm date

On 6 April 1830, the year the Book of Mormon is printed, Joseph Smith and five others organize a church in western New York. Its leaders declare it to be Christ's church restored. The Catholic Church and some other churches do not accept its baptism.



Joseph Smith says in the history he began in 1838 that in his fifteenth year, at Manchester in the state of New York, there was "an unusual excitement on the subject of religion" among Methodists, Presbyterians and Baptists (Joseph Smith, History, JS–H 1:3–9); see the Second Great Awakening. In the spring of 1820, he writes, he went into the woods to ask God which church to join and saw two Personages in a pillar of light, one of whom called the other his beloved Son; he was told to join none of the sects, "for they were all wrong" (Joseph Smith, History, JS–H 1:14–20). He left other accounts: one written about 1832 says "I saw the Lord", who told him that his sins were forgiven (Joseph Smith, History (c.

1832), p. 3); a sketch printed in 1842 speaks of "two glorious personages" (Joseph Smith, Church History (1842), p. 707).

The same history says that in 1823 a messenger named Moroni told him of a book written on gold plates, that he was given the plates in 1827, and that he translated them (Joseph Smith, History, JS—H 1:27–35, 59–67). The title page of the Book of Mormon, with the imprint Palmyra, 1830, calls it an abridgment of the record of the people of Nephi, written "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God" (Book of Mormon (1830) title page). At the end of the volume three men state that an angel showed them the plates (Book of Mormon (1830) p. [589]), and eight more that Smith showed them plates with "the appearance of gold", which they handled (Book of Mormon (1830) p. [590]).

On 6 April 1830, the history says, Smith and five others met at the house of Peter Whitmer to organize a church, and a revelation given that day at Fayette called Smith "a seer, a translator, a prophet, an apostle of Jesus Christ" (Joseph Smith, History, vol. A-1, p. 37). The church's Articles and Covenants order baptism by immersion "in the name of the Father, and of the Son, and of the Holy Ghost", by one who has authority from Jesus Christ (Doctrine and Covenants 20:72–74). A revelation that the church dates to the same month, given for some who wished to join without rebaptism, says that to be baptized even a hundred times avails nothing (Doctrine and Covenants 22, heading and verses 1–4). In 1842 Smith wrote that the Latter-day Saints believe in God the Eternal Father, in his Son Jesus Christ and in the Holy Ghost, in the Bible as the word of God "as far as it is translated correctly", and in the Book of Mormon as the word of God (Joseph Smith, Church History (1842), p. 709).

Smith and his brother Hyrum were shot by a mob in the jail at Carthage, Illinois, on 27 June 1844 (Doctrine and Covenants 135, heading and verse 1). An epistle of December 1847, signed by Brigham Young as president on behalf of the Twelve Apostles (General Epistle of the Twelve (1847), p. 88), reports that members of that council and 143 pioneers reached the Great Basin in the latter part of July 1847 (General Epistle of the Twelve (1847), p. 82) and chose the site of a city there, to be called Great Salt Lake City (General Epistle of the Twelve (1847), p. 83).

One of the church's revelations calls it "the only true and living church upon the face of the whole earth" (Doctrine and Covenants 1:30), and its First Presidency and Twelve Apostles declared in 2020 that it is "Christ's New Testament Church restored" (Latter-day Saints, Bicentennial Proclamation (2020) paragraph 6). Documents of three other churches do not accept its baptism. Asked in 2001 whether baptism conferred by the Latter-day Saints is valid, the Catholic Congregation for the Doctrine of the Faith answered "Negative", with the approval of John Paul II (Congregation for the Doctrine of the Faith, Response of 5 June 2001 question and response). A leaflet of the ecumenical office of the Presbyterian Church (U.S.A.) calls Mormonism "a new religious tradition distinct from the historic apostolic tradition of the Church" and advises that people who come from it be received on profession of faith and baptized (Presbyterian Church (U.S.A.), Presbyterians and Latter-day Saints opening paragraph and 'Support the search for witness'). A page of the United Methodist Church's website says that the Latter-day Saints baptize with the words Father, Son and Holy Spirit but mean such different things by them that this "is not what we consider Christian baptism" (United Methodist Church, Does the UMC accept the baptism of other denominations? paragraph on baptisms not recognized).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The church's Articles and Covenants give the day of its organization as the sixth day of April 1830 (Doctrine and Covenants 20:1), and Smith's history has the same date (Joseph Smith, History, vol. A-1, p. 37).

The sources differ on the place. Smith's manuscript history puts the meeting in the house of Peter Whitmer and heads the revelation received there "Given at Fayette, Seneca Co N Y" (Joseph Smith, History, vol. A-1, p. 37). His sketch of 1842 says that the church was first organized in the town of Manchester, Ontario County (Joseph Smith, Church History (1842), p. 708). The editors of the Joseph Smith Papers, in their note to that sentence of the 1842 text, say that the earliest sources place the meeting at Fayette and call the Manchester reading inaccurate; they suggest that it may go back to William W. Phelps, one of the editors of the Book of Commandments, who added "given in Manchester" to the revelation of 6 April 1830 (Joseph Smith, Church History (1842), p. 708). The

church's present edition heads that revelation as given at Fayette, in the home of Peter Whitmer (Doctrine and Covenants 21, heading). The timeline follows the manuscript history.

Primary sources

History of Joseph Smith (begun 1838) Joseph Smith · Begun in 1838; the first manuscript volume written 1839–1843
JS—H 1:3–9; JS—H 1:14–20; JS—H 1:27–35, 59–67; vol. A-1, p. 37

History of Joseph Smith (about 1832) Joseph Smith · c. summer 1832
p. 3

Church History (the Wentworth letter) Joseph Smith · 1 March 1842
p. 707; p. 709; p. 708

The Book of Mormon (first edition, 1830) Published by Joseph Smith · 1830
title page; p. [589]; p. [590]

Doctrine and Covenants The Church of Jesus Christ of Latter-day Saints · Sections cited here: 1830–1847
20:72–74; 22, heading and verses 1–4; 135, heading and verse 1; 1:30; 20:1; 21, heading

General Epistle from the Council of the Twelve Apostles (1847) The Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, signed by Brigham Young · 23 December 1847
p. 88; p. 82; p. 83

The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World The First Presidency and Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints · 5 April 2020
paragraph 6

Response to a Dubium on the Validity of Baptism Conferred by the Church of Jesus Christ of Latter-day Saints Congregation for the Doctrine of the Faith · 5 June 2001
question and response

Presbyterians and Latter-day Saints Office of Ecumenical and Interfaith Relations, Presbyterian Church (U.S.A.) · c. 1997–1998
opening paragraph and 'Support the search for witness'

Ask The UMC: Does the UMC Accept the Baptism of Other Denominations? The United Methodist Church · Dated 19 September 2019 on the page; read in October 2026

paragraph on baptisms not recognized

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Fayette, New York, Salt Lake City
Who Joseph Smith, Brigham Young
Threads Revival and Unity

In context

GROWS OUT OF

The Second Great Awakening August 1801 1272

REVIVAL AND UNITY

The Second Great Awakening Before · August 1801 1272

The Oxford Movement After · 14 July 1833 1289

← Christians and the Abolition of the Slave Trade Earlier · 25 March 1807
→ The Oxford Movement Later · 14 July 1833

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Oxford Movement

14 July 1833 · Firm date

John Keble's sermon on national apostasy and the Tracts for the Times call the Church of England back to its claim to be a catholic church with bishops in succession from the apostles. After Tract 90 is censured, Newman becomes a Roman Catholic.



On 14 July 1833 John Keble preached the assize sermon at St Mary's in Oxford (Newman, Apologia ch. 1, p. 35) (Keble, National Apostasy heading). He asked by what signs a nation that had counted itself part of Christ's church might be judged to be turning from God, and whether apostasy was too hard a word for a people that threw off the church's restraint (Keble, National Apostasy introduction and part 1). Churchmen, he said, should answer with intercession and remonstrance and should go on obeying the state (Keble, National Apostasy part 2). R. W. Church, who lived in Oxford through these years, connects the sermon with the government's suppression of ten Irish bishoprics (Church, The Oxford

Movement ch. 6). John Henry Newman wrote that he always kept the day as the start of the movement (Newman, Apologia ch. 1, p. 35).

That September Newman began, on his own initiative, a series of *Tracts for the Times* (Newman, Apologia ch. 2, pp. 40–41) (Church, The Oxford Movement ch. 6). The first asks the clergy on what they will rest their authority if the state casts the church off, and answers that it rests on their "apostolical descent": the bishops who ordained them stand in succession from the apostles (Tracts for the Times Tract 1). Edward Bouverie Pusey, a professor and canon of Christ Church, contributed a tract on fasting dated 21 December 1833, and Newman says that he gave the movement "a position and a name" (Newman, Apologia ch. 2, pp. 60–62).

Tract 90, dated 1841, turned to the Thirty-nine Articles of the Elizabethan Settlement. Newman argued that they were "not uncatholic" and could be signed by those who aimed at being "catholic in heart and doctrine" (Tracts for the Times Tract 90, introduction), and that they should be taken in the most catholic sense they would admit (Tracts for the Times Tract 90, conclusion). Church quotes the resolution of 15 March 1841 in which the heads of the Oxford colleges declared that such interpretations were "evading rather than explaining the sense" of the Articles (Church, The Oxford Movement ch. 14). Newman agreed to stop the Tracts, and he says that for three years one bishop after another spoke against him in their charges (Newman, Apologia ch. 3, pp. 137–140). Pusey's *Life* prints the sentence of 2 June 1843 by which the vice-chancellor suspended him from preaching in the university for two years after a sermon on the Eucharist (Liddon, Life of Pusey vol. 2, ch. 29).

On 8 October 1845 Newman wrote from Littlemore that he meant to ask a Passionist priest that night for admission into "the One Fold of Christ" (Newman, Apologia ch. 4, pp. 234–235). Pusey stayed: his *Life* says that the claim of the catholic church, which called Newman to submit to Rome, kept Pusey steadfast in the Anglican communion, and that the work the three friends had begun had "changed the whole aspect of the English Church" (Liddon, Life of Pusey vol. 4, ch. 5).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Apologia pro Vita Sua John Henry Newman · 1864; revised 1865
ch. 1, p. 35; ch. 2, pp. 40–41; ch. 2, pp. 60–62; ch. 3, pp. 137–140; ch. 4, pp. 234–235

National Apostasy John Keble · 14 July 1833
heading; introduction and part 1; part 2

The Oxford Movement: Twelve Years, 1833–1845 R. W. Church · 1891
ch. 6; ch. 14

Tracts for the Times John Henry Newman, John Keble, Edward Pusey and others · 1833–1841
Tract 1; Tract 90, introduction; Tract 90, conclusion

Life of Edward Bouverie Pusey Henry Parry Liddon · c. 1894
vol. 2, ch. 29; vol. 4, ch. 5

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Oxford
Who John Henry Newman, John Keble, Edward Bouverie Pusey
Threads Revival and Unity, Reform and Reformation

In context

GROWS OUT OF

The Elizabethan Settlement 1559 1091

LEADS TO

The Lambeth Quadrilateral July 1888 1332

REVIVAL AND UNITY

Joseph Smith and the Latter-day Saints Before · 6 April 1830 1284

The Millerites and the Great Disappointment After · 22 October 1844 1297

REFORM AND REFORMATION

Christians and the Abolition of the Slave Trade Before · 25 March 1807 1280

The Fundamentals and the Modernist Controversy After · 1910–1925 1354

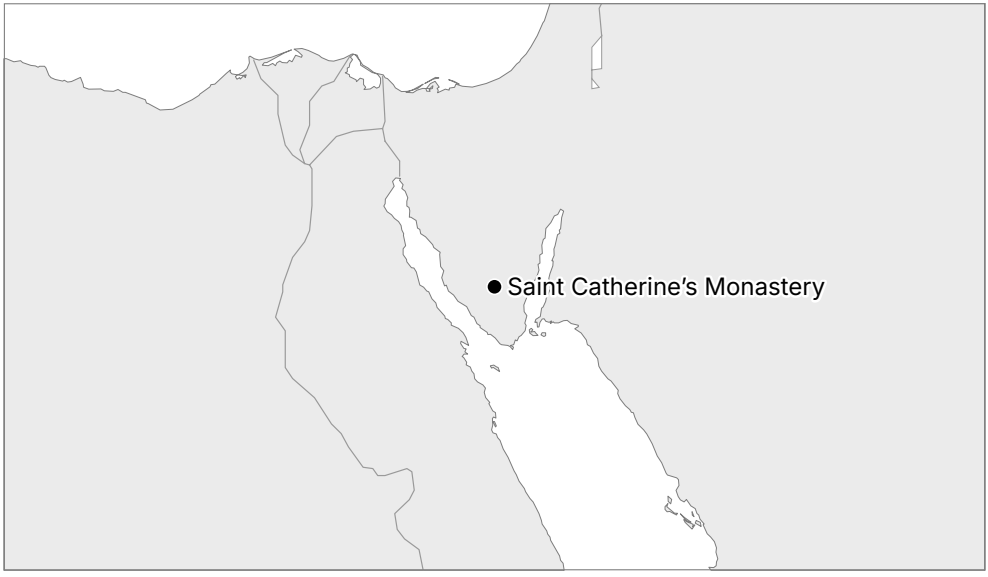
← Joseph Smith and the Latter-day Saints Earlier · 6 April 1830
→ Tischendorf and the Codex Sinaiticus Later · 1844–1859

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Tischendorf and the Codex Sinaiticus

1844–1859 · Firm date

On three visits to St Catherine's Monastery the German scholar Constantin von Tischendorf finds a Greek Bible of the fourth century and takes it away, first in part and then on loan. He and the monastery tell the story differently.



In May 1844 Constantin von Tischendorf, a German scholar searching for early manuscripts of the Bible, visited Saint Catherine's Monastery in Sinai (History of Codex Sinaiticus (agreed text) paragraph on 1844). By his own account, printed in 1866, he saw in the library a basket of old parchments, was told by the librarian that two such heaps had already been burned, and found among them leaves of a Greek Old Testament that seemed to him one of the most ancient he had ever seen (Tischendorf, Narrative of the Discovery pp. 28–29). He says the monks let him take about forty-five leaves, since they were destined for the fire, and refused him the rest (Tischendorf, Narrative of the Discovery pp. 28–29). The history agreed by the four institutions that now hold the manuscript

says that the monks showed him 129 leaves, that he obtained 43, now at Leipzig, and that no record but his own has been identified (History of Codex Sinaiticus (agreed text) paragraph on 1844). The monastery calls the story of the burning a slander against which it has always protested (Sinai Monastery, Codex Sinaiticus par. 2–4).

He came back in 1853 and again in 1859, the last time with funds from Tsar Alexander II (Tischendorf, Narrative of the Discovery pp. 30–35). On 4 February 1859, he writes, the steward took down in his cell a volume wrapped in red cloth, which held the leaves Tischendorf had seen before, more of the Old Testament, the whole New Testament, the Epistle of Barnabas and part of the Shepherd of Hermas (Tischendorf, Narrative of the Discovery pp. 30–35). The manuscript was sent to Cairo for him to copy, and he suggested to the monks that they present it to the tsar (Tischendorf, Narrative of the Discovery pp. 36–37). On 28 September he received it "under the form of a loan", to take to St Petersburg (Tischendorf, Narrative of the Discovery pp. 39–41). According to the agreed history he signed a receipt for 347 leaves and promised to return them as soon as the monastery asked, and the Russian ambassador acknowledged in writing that, until a donation was made, the manuscript belonged to the monastery (History of Codex Sinaiticus (agreed text) paragraph on 1859).

Tischendorf published the text in 1862 and handed the manuscript to the tsar, and in November 1869 the archbishop of Sinai and the community signed an act of donation (History of Codex Sinaiticus (agreed text) paragraphs on 1862–1869). The agreed history says that the evidence conflicts on whether a gift was intended in 1859, and that there is evidence that Russian diplomats tied the donation to their help in a dispute over who was archbishop (History of Codex Sinaiticus (agreed text) paragraphs on 1862–1869). The monastery says that he promised to return the manuscript and that it was kept instead (Sinai Monastery, Codex Sinaiticus par. 2–4).

In 1933 the Soviet government sold the manuscript to the British Museum for £100,000; in January 1934 the archbishop of Sinai claimed that the monastery was the "sole rightful owner"; and in 1975 more leaves came to light at the monastery (History of Codex Sinaiticus (agreed text) paragraphs on 1933–1934 and 1975). The four institutions state that they "have not come to a full accord"

over this history, and record that in 2005 they agreed to conserve and publish all the surviving pages together (History of Codex Sinaiticus (agreed text) opening paragraphs). See Codex Sinaiticus.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

History of Codex Sinaiticus The British Library, Leipzig University Library, the National Library of Russia and St Catherine's Monastery, Sinai
paragraph on 1844; paragraph on 1859; paragraphs on 1862–1869; paragraphs on 1933–1934 and 1975; opening paragraphs

Narrative of the Discovery of the Sinaitic Manuscript Constantin von Tischendorf · 1866
pp. 28–29; pp. 30–35; pp. 36–37; pp. 39–41

Codex Sinaiticus The Holy Monastery of Sinai (Saint Catherine's)
par. 2–4

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Saint Catherine's Monastery
Who Constantin von Tischendorf
Threads Scripture and Canon

In context

GROWS OUT OF

Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619

Erasmus Publishes the Greek New Testament 1516 1003

SCRIPTURE AND CANON

The British and Foreign Bible Society Before · 7 March 1804 1276

The Fundamentals and the Modernist Controversy After · 1910–1925 1354

← The Oxford Movement Earlier · 14 July 1833
→ The Millerites and the Great Disappointment Later · 22 October 1844

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Millerites and the Great Disappointment

22 October 1844 · Firm date

William Miller reckons from the book of Daniel that Christ will return about 1843, and by his own estimate some fifty thousand people come to expect it. On 22 October 1844 the last date set passes. Seventh-day Adventists, who give the date another meaning, organize in 1863.



William Miller tells his own story in the *Apology and Defence* he published in 1845. For about twelve years he had defended the opinions of the Deists (Miller, Apology and Defence, p. 3). After serving as a captain in the United States army from 1813 until the peace, he settled at Low Hampton in the state of New York (Miller, Apology and Defence, p. 4). In 1816 he came to hold the Bible to be a revelation from God (Miller, Apology and Defence, pp. 4–5), and he gave about two years to reading it through with a concordance (Miller, Apology and Defence, p. 6). He concluded that the 2300 days of Daniel's vision (Daniel 8:13–14) stood for years and began in 457 BC, so that they would end "about A. D. 1843" (Miller,

Apology and Defence, pp. 10–11), and that in about twenty-five years the affairs of the present world would be wound up (Miller, Apology and Defence, p. 12).

By his recollection he gave his first public lecture in August 1833, at Dresden, about sixteen miles from his home (Miller, Apology and Defence, p. 18); his biographer says 1831 (see the dating note). In 1836 he wrote out sixteen lectures, which were printed at Troy (Miller, Apology and Defence, p. 20) under the title *Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843* (Miller, Evidence from Scripture and History (1836), title page); its third lecture does the sum: "take 457 from 2300 and it will leave A. D. 1843" (Miller, Evidence from Scripture and History (1836), Lecture III, p. 49). Miller estimated in 1845 that about two hundred ministers had embraced his views and that nearly a thousand Advent congregations had been raised up, with some fifty thousand believers (Miller, Apology and Defence, p. 22). He had never wished, he wrote, to set up an interest separate from the existing denominations (Miller, Apology and Defence, p. 23).

He says that he was never positive about a day. In December 1842 he published his belief that the Lord would come between 21 March 1843 and 21 March 1844; that time passed, and "Our disappointment was great" (Miller, Apology and Defence, p. 24). In 1844 came "the seventh month movement", as he says it was called, which looked to 22 October. Miller held back until two or three weeks before the day and then accepted it. "But that time passed; and I was again disappointed" (Miller, Apology and Defence, p. 25). The following year he wrote that "we were certainly disappointed", that to contend otherwise was dishonest, and that he had no confidence in the new theories that had grown out of the movement, among them that Christ had then come as the Bridegroom or that the door of mercy was closed (Miller, Apology and Defence, p. 28).

Some who had shared the expectation kept the date and gave it another meaning. Ellen White, who had heard Miller lecture at Portland, Maine, when she was thirteen (Ellen G. White, Early Writings, p. 7), relates that in December 1844, while she prayed with four other women, she was shown in a vision the Advent people travelling a narrow path to the holy city, lit from behind by a light that an angel told her was "the midnight cry" (Ellen G. White, Early Writings, pp. 9–10). In a vision she dates to 24 March 1849 she saw, she says, that in 1844 Jesus

had passed into the most holy place of the heavenly sanctuary, where the ark holds the ten commandments, and that God's people were now being tested on the Sabbath (Ellen G. White, Early Writings, pp. 34–35).

In May 1863 delegates from six states met at Battle Creek, Michigan, and organized the General Conference of Seventh-day Adventists (Report of General Conference of Seventh-day Adventists, Review and Herald, 26 May 1863, pp. 204–205). That church teaches today that in 1844, at the end of the prophetic period of 2300 days, Christ entered the second and last phase of his atoning ministry, a work of investigative judgment (Seventh-day Adventist Church, Fundamental Beliefs 24), and that the gift of prophecy was manifested in the ministry of Ellen G. White (Seventh-day Adventist Church, Fundamental Beliefs 18). For earlier revivals see the Second Great Awakening.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The day is given by Miller himself, writing within ten months: the movement looked to 22 October 1844 (Miller, Apology and Defence, p. 25). The earlier dates of his life are his recollections of 1845. He puts his first lecture "as nearly as I can remember" in August 1833 (Miller, Apology and Defence, p. 18). His first biographer, Sylvester Bliss, *Memoirs of William Miller* (1853), p. 98, concluded from Miller's letters that he must have begun to lecture in August 1831, and took the printed year for a slip of the printer or of memory.

Primary sources

Scripture

Daniel 8:13–14

Apology and Defence William Miller · 1 August 1845
p. 3; p. 4; pp. 4–5; p. 6; pp. 10–11; p. 12; p. 18; p. 20; p. 22; p. 23; p. 24; p. 25; p. 28

Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843 William Miller · 1836
title page; Lecture III, p. 49

Early Writings of Mrs. White Ellen G. White · First part published 1851; collected 1882
p. 7; pp. 9–10; pp. 34–35

Report of General Conference of Seventh-day Adventists (1863) General Conference of Seventh-day Adventists · Meeting opened 20 May 1863; printed 26 May 1863
pp. 204–205

28 Fundamental Beliefs General Conference of Seventh-day Adventists · 2020 edition
24; 18

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Low Hampton, Battle Creek
Who William Miller, Ellen White
Threads Revival and Unity

In context

GROWS OUT OF

The Second Great Awakening August 1801 1272

REVIVAL AND UNITY

The Oxford Movement Before · 14 July 1833 1289

William and Catherine Booth Found the Salvation Army After · July 1865 1321

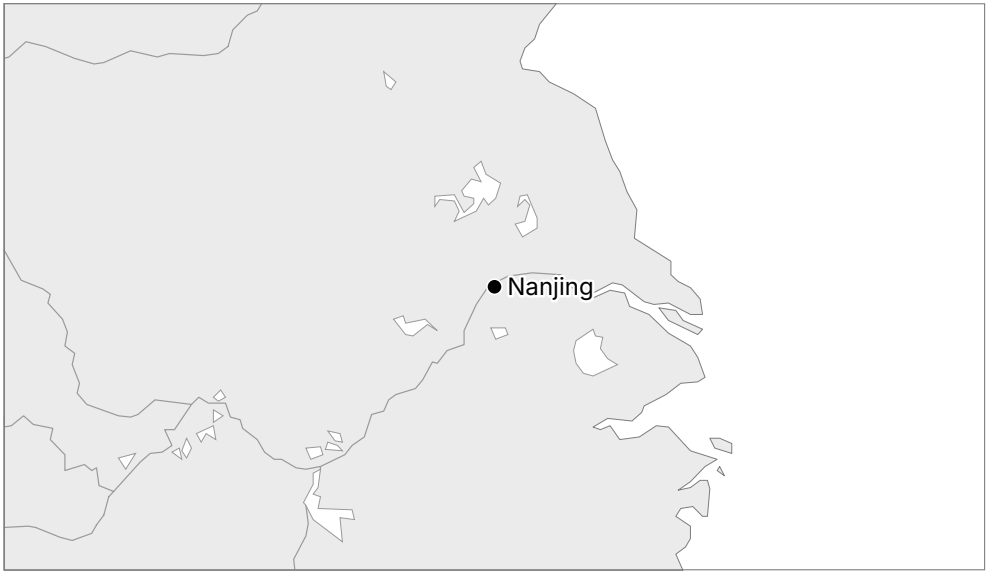
← Tischendorf and the Codex Sinaiticus Earlier · 1844–1859
→ The Taiping Heavenly Kingdom Later · 1851–1864

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Taiping Heavenly Kingdom

1851–1864 · Firm date

Hong Xiuquan, a village teacher who read Christian tracts in the light of his own visions, is proclaimed ruler of a new dynasty in 1851 and holds Nanjing from 1853. The missionary who once taught him later denounces his religion; Qing armies take the city in 1864.



What is known of the early life of Hong Xiuquan comes chiefly from the Basel missionary Theodore Hamberg, who had it in 1852 from Hong's relative Hong Rengan; his booklet is read here as the British naval officer Lindesay Brine quoted and summarised it in 1862 (Brine, Taeping Rebellion p. 63). By that account Hong was born in 1813 in a village some thirty miles from Canton, became the village schoolmaster and failed the examinations at Canton (Brine, Taeping Rebellion pp. 64–67, following Hamberg). In 1837, ill after another failure, he had visions that lasted about forty days. An old man in a black robe told him that the people he had made were worshipping demons, and gave him a sword to exterminate the demons and a seal; a man of middle age, whom he called his

Elder Brother, went with him to fight them (Brine, Taeping Rebellion pp. 67–70, quoting Hamberg). Six years later he read a set of Christian tracts by the Chinese convert Liang Afa that he had been given at Canton, and took them as the key to the visions: the old man was God the Heavenly Father and the Elder Brother was Jesus (Brine, Taeping Rebellion pp. 64–67, following Hamberg) (Brine, Taeping Rebellion pp. 72–73, quoting Hamberg). He and a relative baptised themselves and threw out their idols (Brine, Taeping Rebellion pp. 72–73, quoting Hamberg).

In 1847, Brine says, Hong went to Canton to the American missionary Issachar Roberts. Roberts wrote in 1852 of a pupil who, he thought, had been Hong: the man had studied the Scriptures with him for two months or more, had given him a written account of his vision and had asked for baptism, but left for Guangxi "before we were fully satisfied of his fitness" (Brine, Taeping Rebellion pp. 76–79, with Roberts's letter of 1852).

The texts that the movement printed in 1852 and 1853 give ten "celestial commands", beginning with the worship of the great God and the rejection of "corrupt spirits" and keeping the seventh day for praise (Taiping tracts (trans. Medhurst), Decalogue (Brine, pp. 367–368)). Their Trimetrical Classic says that God sent his Son, who in 1837 was received up into heaven, was given a seal and a sword, and was told to drive out the fiends together with "the elder brother", Jesus (Taiping tracts (trans. Medhurst), Trimetrical Classic (Brine, p. 374)). Hong was proclaimed emperor of a new dynasty of Taiping, "Great Peace", in 1851 (Brine, Taeping Rebellion p. 124). On 19 March 1853 his army took Nanjing (Brine, Taeping Rebellion p. 157), which his proclamations called the heavenly capital (Brine, Taeping Rebellion p. 166).

Hong Rengan, baptised and for some years a catechist of the London Missionary Society at Hong Kong, reached Nanjing in 1859 and was made Kan-wang, the Shield King (Brine, Taeping Rebellion pp. 239–242). Roberts settled there in October 1860 (Brine, Taeping Rebellion p. 295) and left on 20 January 1862. He wrote that he now believed Hong "a crazy man, entirely unfit to rule without any organised government", and that Hong's religion made him "equal with Jesus Christ, who with God the Father, himself, and his own son, constitutes one

Lord over all" (Brine, Taeping Rebellion pp. 296–298, Roberts's letter of January 1862).

The Taiping general Li Xiucheng, writing as a prisoner, says that Hong poisoned himself as the Qing armies closed in and that his young son succeeded him (Li Xiucheng, Deposition p. 70). The Qing commander Zeng Guofan reported that on 19 July 1864 a mine brought down part of the wall and his troops entered the city (Li Xiucheng, Deposition appendix, memorial no. 1 (pp. 74–75)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Brine, writing in 1862, puts the first armed stand of Hong's followers at the close of 1850 (Brine, Taeping Rebellion p. 112) and his proclamation as emperor of the new dynasty at Yung-gnan in 1851 (Brine, Taeping Rebellion p. 124); the capture of Nanjing he dates 19 March 1853 (Brine, Taeping Rebellion p. 157). Zeng Guofan's memorial, dated 26 July 1864 (Li Xiucheng, Deposition appendix, close of memorial no. 1), reports that his troops entered the city on the sixteenth day of the sixth moon, which the translator gives as 19 July (Li Xiucheng, Deposition appendix, memorial no. 1 (pp. 74–75)).

The sources differ on the year of Hong's visions. The Taiping Trimetrical Classic and Hamberg, as Brine reports him, give 1837 (Taiping tracts (trans. Medhurst), Trimetrical Classic (Brine, p. 374)) (Brine, Taeping Rebellion pp. 67–70, quoting Hamberg); Li Xiucheng's deposition, as translated, puts his sickness in 1847 and makes the trance last seven days (Li Xiucheng, Deposition chapter 1, opening).

The sources cited here give no count of the dead. S. Wells Williams, *The Middle Kingdom*, revised edition (1883), vol. 2, p. 624, reports an estimate by foreigners living at Shanghai that fully twenty million people perished in connection with the rebellion between 1851 and 1865. It is an estimate of contemporaries and is given here as theirs.

Primary sources

The Taeping Rebellion in China Lindesay Brine · 1862

p. 63; pp. 64–67, following Hamberg; pp. 67–70, quoting Hamberg; pp. 72–73, quoting Hamberg; pp. 76–79, with Roberts's letter of 1852; p. 124; p. 157; p. 166; pp. 239–242; p. 295; pp. 296–298, Roberts's letter of January 1862; p. 112

Taiping Precepts and Odes Published under Hong Xiuquan · 1852–1853
Decalogue (Brine, pp. 367–368); Trimetrical Classic (Brine, p. 374)

The Autobiography of the Chung-Wang Li Xiucheng · 1864; English translation 1865
p. 70; appendix, memorial no. 1 (pp. 74–75); appendix, close of memorial no. 1; chapter 1, opening

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About this event

Where Nanjing
Who Hong Xiuquan, Hong Rengan, Issachar Roberts
Threads Mission and Expansion, Church and State

In context

GROWS OUT OF

The Chinese Rites Controversy 1704–1742 1212

MISSION AND EXPANSION

The British and Foreign Bible Society Before · 7 March 1804 1276

Samuel Ajayi Crowther, the First African Anglican Bishop After · 29 June 1864 1310

CHURCH AND STATE

Christians and the Abolition of the Slave Trade Before · 25 March 1807 1280

The First Vatican Council After · 1869–1870 1324

← The Millerites and the Great Disappointment Earlier · 22 October 1844
→ The Dogma of the Immaculate Conception Later · 8 December 1854

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Dogma of the Immaculate Conception

8 December 1854 · Firm date

On 8 December 1854 Pius IX defines that Mary was preserved from all stain of original sin from the first instant of her conception, a point long disputed among Latin theologians. Orthodox and Old Catholic statements reject the definition, and Anglicans record difficulty with it.



Whether Mary was conceived free of original sin was long disputed among Latin theologians. Thomas Aquinas taught that she was sanctified in the womb, but only after her soul had been infused: had her soul never incurred the stain of original sin, "this would be derogatory to the dignity of Christ, by reason of His being the universal Saviour of all" (Aquinas, Summa Theologiae III.27.2, answer and reply to objection 2). John Duns Scotus argued from the same ground, the excellence of Christ as redeemer, to the opposite conclusion: the most perfect mediator would mediate most perfectly for his mother, and that means meriting to preserve her from original sin (Duns Scotus, Ordinatio III d.3 q.1, nn. 17–18). God, he said, could have kept her from it altogether, or cleansed her after an

instant or after a time; which he did God knows, but unless the authority of the church or of Scripture stood against it, it seemed probable to attribute to Mary what is more excellent (Duns Scotus, Ordinatio III d.3 q.1, nn. 28 and 34 (pp. 84–85 of the file)).

In 1483 Sixtus IV, noting that the Roman church kept the feast of Mary's conception, condemned as false the assertion of some preachers that those who hold her to have been conceived without original sin commit mortal sin, or that those who keep the office of the feast are heretics (Sixtus IV, Grave nimis Denzinger 735). He also reproved those who charged the contrary opinion with heresy, because the Roman church and the apostolic see had not yet decided (Sixtus IV, Grave nimis Denzinger 735). The Council of Trent, in its decree on original sin of 1546, declared that it did not intend to include "the blessed and immaculate Virgin Mary" and renewed the constitutions of Sixtus (Council of Trent Session 5, decree on original sin, closing paragraph).

In February 1849 Pius IX, writing from Gaeta, asked the bishops how their clergy and people regarded the doctrine and what they themselves thought about defining it (Pius IX, Ubi primum 6 and dating clause). He says that they answered "with one voice" in favour (Pius IX, Ineffabilis Deus 'The Mind of the Bishops'). In the letter *Ineffabilis Deus*, given at St Peter's in Rome on 8 December 1854, he declared, pronounced and defined that the doctrine which holds that Mary, in the first instant of her conception, by a singular grace and privilege of almighty God and in view of the merits of Jesus Christ, the saviour of the human race, was preserved free from all stain of original sin, is revealed by God and therefore to be believed firmly and constantly by all the faithful (Pius IX, Ineffabilis Deus 'The Definition' and dating clause).

The bishop of Tarbes wrote in 1862 that Bernadette Soubirous, a child of fourteen born at Lourdes, had by her own account, taken from her mouth before his commission, seen and heard a being that called itself the Immaculate Conception ("se disant l'Immaculée-Conception") (Bishop Laurence of Tarbes, Mandement of 18 January 1862, p. 399). He judged that Mary had really appeared to her eighteen times in a grotto near the town, beginning on 11 February 1858 (Bishop Laurence of Tarbes, Mandement of 18 January 1862, art. 1, p. 408). The sanctuary at Lourdes gives the words as Bernadette recounted them, *Que soy era*

Immaculada Concepciou, and dates them to 25 March 1858 (Sanctuary of Our Lady of Lourdes, The apparitions, 25 March 1858).

Statements of other churches rejected or questioned the definition. The patriarch of Constantinople and his synod wrote in 1895 that the "Papal Church" had made "an innovation" by laying down a dogma that the ancient church did not know (Patriarchal Encyclical of 1895 sect. 13). The Old Catholic bishops at Utrecht rejected it in 1889 as without foundation in Scripture and in the tradition of the first centuries (Declaration of Utrecht (1889) art. 3). A paper written for the Church of England's General Synod in 2011 says that many Anglicans and other Christians found the definitions of 1854 and 1950 without a proper basis in the New Testament and the early church, and denied the pope's authority to define the faith of the whole church (Church of England, GS 1818 (2011), section 2, The Marian Dogmas). The Anglican–Roman Catholic commission recorded in 1981 that the two dogmas, promulgated by the bishop of Rome apart from a synod, raise a special problem for Anglicans who do not consider their precise definitions sufficiently supported by Scripture (ARCIC, Authority in the Church II (1981), 30); see the council of 1869–1870 and the definition of 1950.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Summa Theologiae Thomas Aquinas · c. 1265–1273
III.27.2, answer and reply to objection 2

Ordinatio John Duns Scotus · Early fourteenth century
III d.3 q.1, nn. 17–18; III d.3 q.1, nn. 28 and 34 (pp. 84–85 of the file)

Grave nimis Pope Sixtus IV · 4 September 1483
Denzinger 735

The Canons and Decrees of the Council of Trent The Council of Trent · 1545–1563
Session 5, decree on original sin, closing paragraph

Ubi primum Pope Pius IX · 2 February 1849
6 and dating clause

Ineffabilis Deus Pope Pius IX · 8 December 1854
'The Mind of the Bishops'; 'The Definition' and dating clause

Mandement Giving Judgment on the Apparition at the Grotto of Lourdes
Bertrand-Sévère Laurence, bishop of Tarbes · 18 January 1862
p. 399; art. 1, p. 408

The Apparitions and Bernadette Soubirous (Sanctuary of Our Lady of Lourdes) Sanctuary of Our Lady of Lourdes · Undated web pages, read in October 2026
The apparitions, 25 March 1858

Patriarchal and Synodical Encyclical of 1895 Patriarch Anthimus VII of Constantinople and his synod · August 1895
sect. 13

Declaration of Utrecht The Old Catholic bishops of the Netherlands, Germany and Switzerland · 24 September 1889
art. 3

Briefing paper on the ARCIC report Mary: Grace and Hope in Christ (GS 1818) Faith and Order Advisory Group of the Church of England · February 2011
section 2, The Marian Dogmas

Authority in the Church II Anglican–Roman Catholic International Commission · 1981
30

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About this event

Where Rome, Lourdes
Who Pius IX, Bernadette Soubirous
Threads Papacy and Church Order, Creeds and Councils

In context

GROWS OUT OF

The Council of Ephesus June AD 431 668
The Council of Trent 1545–1563 1075

LEADS TO

The First Vatican Council 1869–1870 1324

The Dogma of the Assumption of Mary 1 November 1950 1414

PAPACY AND CHURCH ORDER

The Suppression of the Jesuits Before · 21 July 1773 1237

The First Vatican Council After · 1869–1870 1324

CREEDS AND COUNCILS

The Synod of Jerusalem and the Confession of Dositheus Before · 16 March 1672 1196

The First Vatican Council After · 1869–1870 1324

← The Taiping Heavenly Kingdom Earlier · 1851–1864
→ Samuel Ajayi Crowther, the First African Anglican Bishop Later · 29 June 1864

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Samuel Ajayi Crowther, the First African Anglican Bishop

29 June 1864 · Firm date

Samuel Ajayi Crowther, enslaved as a boy and freed at Sierra Leone, is consecrated at Canterbury as bishop for the Niger, to lead a mission planned as purely African. By the mission society's own account, English missionaries sent in 1890 override him; he dies the next year.



Samuel Ajayi Crowther told his own story in a letter of 1837: early in 1821 raiders took his town, and he was parted from his mother and sisters and sold from owner to owner until Portuguese traders bought him at a town on the coast that he calls E'-ko (Crowther, Letter of 1837 pp. 371–382). Two British warships seized the slave ship on the river Lagos on 7 April 1822 and landed him at Sierra Leone, where the Church Missionary Society taught him and where he was baptized in 1825 (Crowther, Letter of 1837 pp. 382–384). The Society's history records that the bishop of London ordained him in 1843 and that in 1846 he

went as a missionary to Abeokuta, in the Yoruba country (Stock, History of the CMS vol. 1, pp. 457–458).

Henry Venn, the Society's secretary, had laid down in 1851 that the aim of a mission was a native church under native pastors, supporting itself, after which the missionary should move on (Memoir of Henry Venn Appendix C, first paper (1851), par. 10, pp. 413–414). When it seemed that Europeans could not live on the Niger, the Society's historian writes, Venn proposed a purely African mission under an African bishop, and persevered though the English missionaries in West Africa doubted the plan (Stock, History of the CMS vol. 2, p. 454).

The queen's licence, as the same history reports it, empowered the archbishop of Canterbury to consecrate Crowther as a bishop of the Church of England in the West African territories beyond the British dominions (Stock, History of the CMS vol. 2, p. 454). It records that Oxford gave him a doctorate, for which his Yoruba grammar, his dictionary and his Yoruba versions of many books of the Bible were submitted, and it quotes Venn's own account of 29 June 1864, when Archbishop Longley consecrated him in Canterbury Cathedral together with bishops for Peterborough and Tasmania (Stock, History of the CMS vol. 2, pp. 455–456). Two years later Crowther gathered his clergy for the first time and reviewed the mission begun in 1857: stations at Onitsha, Gbebe, Lokoja, Idda, Akassa and Bonny, worked by clergy, catechists and Scripture readers (Crowther, Charge of 1866 pp. 5–11).

What follows is the Society's own account, printed in 1899. In 1890, that history relates, the Society sent a party of English missionaries to the Niger, and at a committee meeting at Onitsha that August they and the African members, the bishop among them, could not agree on the policy or the staff of the mission (Stock, History of the CMS vol. 3, pp. 391–393). The stricter party carried the dismissal of certain agents of the mission, and the English secretary suspended others in the Society's name; a committee in London afterwards confirmed some of these acts and reversed others (Stock, History of the CMS vol. 3, pp. 391–393). Its historian, who calls Crowther "the first Negro Bishop", judged eight years later that two leaders of the new party had been "too severe" on their African fellow-workers and impatient with the bishop, though he credited them with the mission's later improvement, and that Crowther's death at Lagos on 31 December

1891 was "certainly hastened by anxiety and disappointment" (Stock, History of the CMS vol. 3, pp. 395–396). The Society then chose an Englishman to succeed him, and the churches at Bonny in the Niger Delta declared their independence of the Society, without leaving the Church of England (Stock, History of the CMS vol. 3, p. 397).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Letter to William Jowett Narrating His Capture Samuel Ajayi Crowther · 22 February 1837
pp. 371–382; pp. 382–384

The History of the Church Missionary Society: Its Environment, Its Men and Its Work Eugene Stock · 1899
vol. 1, pp. 457–458; vol. 2, p. 454; vol. 2, pp. 455–456; vol. 3, pp. 391–393; vol. 3, pp. 395–396; vol. 3, p. 397

Memoir of Henry Venn William Knight · 1882
Appendix C, first paper (1851), par. 10, pp. 413–414

A Charge Delivered on the Banks of the River Niger in West Africa Samuel Ajayi Crowther · 1866
pp. 5–11

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Canterbury, Abeokuta
Who Samuel Ajayi Crowther, Henry Venn
Threads Mission and Expansion

In context

GROWS OUT OF

Christians and the Abolition of the Slave Trade 25 March 1807 1280

William Carey and the Modern Missionary Movement 2 October 1792 1261

MISSION AND EXPANSION

The Taiping Heavenly Kingdom Before · 1851–1864 1301

Hudson Taylor and the China Inland Mission After · 25 June 1865 1314

← The Dogma of the Immaculate Conception Earlier · 8 December 1854
→ Hudson Taylor and the China Inland Mission Later · 25 June 1865

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Hudson Taylor and the China Inland Mission

25 June 1865 · Firm date

Hudson Taylor, a missionary invalided home from China, resolves on Brighton beach to lead a new mission to the inland provinces. The China Inland Mission accepts workers without restriction as to denomination, guarantees no income and makes no personal appeals for money.



James Hudson Taylor first sailed for China in September 1853, sent by the Chinese Evangelisation Society, and landed at Shanghai on 1 March 1854 (Taylor, A Retrospect ch. 8–9). He resigned from the society because it was often in debt, which he believed Scripture forbade, and went on working at Ningpo, depending, as he puts it, on God alone for supplies (Taylor, A Retrospect ch. 15).

Ill health forced him back to England, where, he writes, a map of China hung on his study wall, and he came to the conviction that a special agency was needed to evangelise the inland provinces, though for a long time he shrank from leading it

(Taylor, A Retrospect ch. 18). On Sunday 25 June 1865, staying with a friend at Brighton, he left a congregation of a thousand or more and walked out alone on the sands (Taylor, A Retrospect ch. 18). He says that there he gave himself up for the work and asked for twenty-four fellow workers, two for each of eleven inland provinces that had no missionary and two for Mongolia, and that he wrote the request in the margin of his Bible (Taylor, A Retrospect ch. 18).

That year he wrote *China's Spiritual Need and Claims*, and a later edition recalls that in the first he had asked for twenty-four European and twenty-four native evangelists (Taylor, China's Spiritual Need and Claims prefatory note and p. 49). He writes that the China Inland Mission was organised in 1865, with a friend, W. T. Berger, directing it at home, and that he had resolved never to use personal solicitation or collections for its funds (Taylor, A Retrospect ch. 19). On 26 May 1866 a party of sixteen missionaries, with his four children, sailed in the *Lammermuir* (Taylor, A Retrospect ch. 19).

The mission's history, quoting the letters of the party, records that they anchored off Shanghai on 30 September 1866 (Guinness, Story of the China Inland Mission vol. 1, p. 282) and that on the journey inland all of them put on Chinese dress (Guinness, Story of the China Inland Mission vol. 1, pp. 292–293). At the end of November, it says, they reached Hangzhou, where another missionary lent them a house (Guinness, Story of the China Inland Mission vol. 1, pp. 294–295).

Writing in 1894, Taylor set out how the mission worked: candidates were accepted without restriction as to denomination and were promised no income, the mission would not go into debt, and its expenses were met by gifts sent without personal solicitation (Taylor, A Retrospect ch. 20). By May 1893, he says, it had 552 missionaries and had opened stations in ten of the eleven provinces that had been without Protestant missionaries (Taylor, A Retrospect ch. 20).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

A Retrospect James Hudson Taylor · 1894
ch. 8–9; ch. 15; ch. 18; ch. 19; ch. 20

China's Spiritual Need and Claims James Hudson Taylor · 1865; seventh edition 1887
prefatory note and p. 49

The Story of the China Inland Mission M. Geraldine Guinness · 1893–1894
vol. 1, p. 282; vol. 1, pp. 292–293; vol. 1, pp. 294–295

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Brighton, Hangzhou
Who James Hudson Taylor
Threads Mission and Expansion

In context

GROWS OUT OF

William Carey and the Modern Missionary Movement 2 October 1792 1261

The Chinese Rites Controversy 1704–1742 1212

LEADS TO

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

The Chinese Church under the People's Republic 1950–1954 1409

MISSION AND EXPANSION

Samuel Ajayi Crowther, the First African Anglican Bishop Before · 29 June 1864 1310

The Hidden Christians of Japan Come Forward After · 17 March 1865 1317

← Samuel Ajayi Crowther, the First African Anglican Bishop Earlier · 29 June 1864
→ The Hidden Christians of Japan Come Forward Later · 17 March 1865

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Hidden Christians of Japan Come Forward

17 March 1865 · Firm date

On 17 March 1865 villagers from Urakami tell the French missionary Bernard Petitjean, in his new church at Nagasaki, that their hearts are the same as his. They had kept baptism in secret under the ban. Deported from 1868, the survivors come home in 1873.



The edicts that proscribed Christianity in Japan (see the ban of 1614) were still posted in the 1860s; the French missionary Bernard Petitjean later called them three centuries old (Petitjean, in Marnas, vol. 2, pp. 265–266, circular of 6 May 1873). At Nagasaki he and his colleagues built a church dedicated to the twenty-six martyrs. It was blessed on 19 February 1865, with the commanders of the European warships in the harbour attending, while the Japanese crowd, Francisque Marnas writes, held back (Petitjean, in Marnas, vol. 1, pp. 482–483).

Marnas tells what happened next from two letters of Petitjean. About half past twelve on Friday 17 March 1865, twelve or fifteen men, women and children

stood at the church door. Petitjean let them in and knelt before the altar. Three women of fifty or sixty knelt beside him, and one said in a low voice, her hand on her breast, that the heart of all of them was the same as his. They were from Urakami, she said, where nearly everyone had the same heart, and she asked where the image of Santa Maria was. They told him that they kept the birth of Jesus on the twenty-fifth day of the eleventh month and were now in the season of sorrow, which he understood to be Lent (Petitjean, in Marnas, vol. 1, pp. 487–489).

For the following days Marnas quotes the journal that Petitjean sent to Paris in his letters. It records crowds of visitors and Japanese officers watching the church; he and his colleague kept apart and told the Christians to come in smaller numbers, for fear of exposing them (Petitjean, in Marnas, vol. 1, pp. 492–494). On 23 March a man named Paolo told them that Urakami had never been without Christians and that baptism had always been given there: when a child was born, a neighbour who knew how poured water on its head with the sign of the cross, gave it a name and said prayers (Petitjean, in Marnas, vol. 1, pp. 495–496).

The government answered with deportation. A decree of the emperor's council, sent to Washington in translation in July 1868, says that the Christian religion is strictly prohibited by the law of the empire and that the people of Urakami are to be placed in the charge of the daimyos, urged to renounce "their evil ways" and put to labour (Foreign Relations of the United States, 1868, part 1, document 349, enclosure 4). In January 1870 the Japanese foreign ministers told the American envoy that the Christians still at Urakami would be distributed in the same way, and the consuls at Nagasaki protested (Foreign Relations of the United States, 1870, document 282, enclosures 2 and 3). The Nagasaki authorities reported 2,810 people sent to eighteen places, with 185 more to follow by sea; the eighteen figures as printed add up to 2,631 (Foreign Relations of the United States, 1870, document 284).

Petitjean, by then bishop and vicar apostolic, wrote in May 1873 that the government had ordered the edicts taken down toward the end of February and the prisoners freed toward the end of March. It was not yet religious liberty, he added, nor even official toleration (Petitjean, in Marnas, vol. 2, pp. 265–266, circular of 6 May 1873). The government's notification, as Marnas prints it, orders

the boards of the standing edicts withdrawn because the people know them fully (Petitjean, in Marnas, vol. 2, p. 265, note 1 (the notification as Marnas prints it)). By the count Petitjean drew up at Nagasaki, which Marnas calls incomplete, 3,404 people had been deported from Urakami, 660 had died and 1,981 had come home (Petitjean, in Marnas, vol. 2, p. 270).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Marnas, working from Petitjean's letters of 18 and 22 March 1865, puts the meeting on Friday 17 March 1865, about half past twelve (Petitjean, in Marnas, vol. 1, pp. 487–489). The dates of 1868 and 1870 are those of the documents printed with the American dispatches (Foreign Relations of the United States, 1868, part 1, document 349, enclosure 4) (Foreign Relations of the United States, 1870, document 282, enclosures 2 and 3). For 1873 Petitjean says that the order to remove the edicts was given toward the end of February (Petitjean, in Marnas, vol. 2, pp. 265–266, circular of 6 May 1873), that they had been taken down almost everywhere since the first days of March and that the decree freeing the prisoners appeared on 14 March (Petitjean, in Marnas, vol. 2, pp. 258–259 and 265). Marnas prints the notification of the Supreme Council itself, dated in his text the second day of the second month, which he gives as 22 March 1873 (Petitjean, in Marnas, vol. 2, p. 265, note 1 (the notification as Marnas prints it)); that does not agree with Petitjean's letters, and no exact day is given here.

Primary sources

Letters and Journal of Bernard Petitjean Bernard Petitjean · 1865–1873; printed 1896

vol. 2, pp. 265–266, circular of 6 May 1873; vol. 1, pp. 482–483; vol. 1, pp. 487–489; vol. 1, pp. 492–494; vol. 1, pp. 495–496; vol. 2, p. 265, note 1 (the notification as Marnas prints it); vol. 2, p. 270; vol. 2, pp. 258–259 and 265

Papers Relating to Foreign Affairs of the United States, 1868 and 1870: Japan United States Department of State · 1868–1870

1868, part 1, document 349, enclosure 4; 1870, document 282, enclosures 2 and 3; 1870, document 284

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nagasaki
Who Bernard Petitjean
Threads Persecution and Martyrdom, Mission and Expansion

In context

GROWS OUT OF

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

Francis Xavier in India and Japan 1542–1552 1071

PERSECUTION AND MARTYRDOM

The French Revolution and the Church Before · 1790–1801 1257

The Martyrs of Uganda After · 1885–1886 1328

MISSION AND EXPANSION

Hudson Taylor and the China Inland Mission Before · 25 June 1865 1314

The Martyrs of Uganda After · 1885–1886 1328

← Hudson Taylor and the China Inland Mission Earlier · 25 June 1865
→ William and Catherine Booth Found the Salvation Army Later · July 1865

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

William and Catherine Booth Found the Salvation Army

July 1865 · Firm date

William Booth, a former Methodist minister, begins preaching in a tent in the East End of London in 1865. The mission he and his wife Catherine build takes the name Salvation Army in 1878 and adds to its preaching a scheme of work, food and shelter for the destitute.



William Booth was a minister of the Methodist New Connexion (Railton, Life of William Booth ch. 5). When its Conference refused to release him for work as a travelling evangelist he left it, and, in words quoted by his biographer George Railton, went out with his wife and four children not knowing who would give him a shilling (Railton, Life of William Booth ch. 5). His wife, Catherine Booth, had begun to speak in his services (Railton, Life of William Booth ch. 5). In a pamphlet, *Female Ministry*, she argued that the public ministry of women is not merely unforbidden but "absolutely enjoined by both precept and example in the word of God" (Catherine Booth, Female Ministry pp. 4–5). She appealed to the prophecy of Joel that sons and daughters would prophesy, which Peter applies to

Pentecost, and to Galatians 3:28, which she quotes as "there is neither male nor female" (Catherine Booth, Female Ministry pp. 9–10, 19) (Acts 2:16–18; Galatians 3:28).

In July 1865 Booth began work in the East End of London (Railton, Life of William Booth table of dates). He had been asked to take services in a tent on an old burial ground in Whitechapel when the expected preacher fell ill (Railton, Life of William Booth ch. 7). Railton quotes his recollection of walking home that night and telling his wife that he had found his destiny, and hers of answering that they had trusted the Lord once for their support and could trust him again (Railton, Life of William Booth ch. 7). The work was called first the East London Christian Revival Society, then the East London Christian Mission, and then simply the Christian Mission (Railton, Life of William Booth ch. 8).

A deed enrolled in the Court of Chancery on 7 August 1878 fixed its constitution (Railton, Life of William Booth ch. 9). At the end of that year, in which its stations grew from thirty to eighty, the mission was described as a "Salvation Army" (Railton, Life of William Booth ch. 9), and Booth took the title of General (Railton, Life of William Booth table of dates). Women held command in it: Booth appointed a Swedish woman, Major Ouchterlony, to open the Army's work in her own country (Railton, Life of William Booth ch. 13).

Catherine Booth died on 4 October 1890 (Railton, Life of William Booth ch. 19). That year William published *In Darkest England and the Way Out*, dedicated to her memory, and wrote in its preface that the usual remedies of Christian philanthropy were "lamentably inadequate" (Booth, In Darkest England dedication and preface). He reckoned the destitute at three million, a "submerged tenth" of the population, and asked for them what every London cab horse had: shelter, food and work (Booth, In Darkest England part 1, ch. 2). He proposed three kinds of self-supporting community, a City Colony, a Farm Colony and a Colony Over-Sea, governed on the principles of the Salvation Army (Booth, In Darkest England part 2, ch. 1).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Scripture

Acts 2:16–18; Galatians 3:28

The Authoritative Life of General William Booth, Founder of the Salvation Army George Scott Railton · 1912
ch. 5; table of dates; ch. 7; ch. 8; ch. 9; ch. 13; ch. 19

Female Ministry; or, Woman's Right to Preach the Gospel Catherine Booth · 1859, revised later
pp. 4–5; pp. 9–10, 19

In Darkest England and the Way Out William Booth · 1890
dedication and preface; part 1, ch. 2; part 2, ch. 1

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where London
Who William Booth, Catherine Booth
Threads Revival and Unity

In context

GROWS OUT OF

John Wesley and the Rise of Methodism 24 May 1738 1233

REVIVAL AND UNITY

The Millerites and the Great Disappointment Before · 22 October 1844 1297

The Lambeth Quadrilateral After · July 1888 1332

← The Hidden Christians of Japan Come Forward Earlier · 17 March 1865
→ The First Vatican Council Later · 1869–1870

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The First Vatican Council

1869–1870 · Firm date

A council of Catholic bishops at Rome defines that the pope has full jurisdiction over the whole church and is infallible when he defines a doctrine of faith or morals ex cathedra. A minority of bishops stays away from the final vote, and other churches reject the definition.



In 1854 Pius IX had defined the Immaculate Conception of Mary (Pius IX, Ineffabilis Deus definition), and in 1864 he had condemned eighty propositions, the last being that the Roman pontiff should reconcile himself with progress, liberalism and modern civilization (Pius IX, Syllabus of Errors prop. 80). On 8 December 1869 he opened a council in St Peter's at Rome (Manning, True Story of the Vatican Council p. 87). On 24 April 1870 it approved the constitution *Dei Filius*, which teaches that God can be certainly known by the natural light of reason from created things, and that there can never be any real discrepancy between faith and reason (First Vatican Council, Dei Filius ch. 2 and 4).

Pastor aeternus followed on 18 July. Its third chapter condemns anyone who denies that the pope has "full and supreme power of jurisdiction over the universal Church", in discipline and government as well as in faith and morals, a power "ordinary and immediate" over all churches, pastors and faithful (First Vatican Council, Pastor Aeternus ch. 3). The fourth chapter says that the Holy Spirit was promised to Peter's successors not to make known new doctrine but to guard and expound the faith delivered through the apostles (First Vatican Council, Pastor Aeternus ch. 4). It then defines, in Archbishop Manning's translation of 1871,

> that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church (First Vatican Council, Pastor Aeternus ch. 4).

Manning, who sat in the council and supported the definition, gives the votes: in the last preliminary vote 451 for the text, 88 against and 62 for it conditionally. On 17 July fifty-five bishops declared that they would not attend the public session. The next day 533 voted for the decree and two against, and those two submitted at once (Manning, True Story of the Vatican Council pp. 144–146). On 20 September Rome fell (Holy See, biographical profile of Pius IX).

Others refused the definition. The Old Catholic bishops of the Netherlands, Germany and Switzerland declared in 1889 that the decrees contradicted the faith of the ancient church, while acknowledging the historic primacy of the bishop of Rome as first among equals (Declaration of Utrecht (1889) art. 2). The patriarch of Constantinople and his synod wrote in 1895 that the Orthodox Church knows no one infallible on earth except the Son of God (Patriarchal Encyclical of 1895 sect. 18). The Anglican bishops at Lambeth in 1878 called the act of 1870 "an invasion of the attributes of the Lord Jesus Christ" (Lambeth Conference 1878, Letter p. 35). The Second Vatican Council repeated the teaching in 1964 and set

beside it the teaching office of the bishops in communion with the pope (Second Vatican Council, Lumen Gentium 18, 25).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Ineffabilis Deus Pope Pius IX · 8 December 1854
definition

Syllabus of Errors Pope Pius IX · 8 December 1864
prop. 80

The True Story of the Vatican Council Henry Edward Manning · 1877
p. 87; pp. 144–146

Dei Filius The First Vatican Council · 24 April 1870
ch. 2 and 4

Pastor Aeternus The First Vatican Council · 18 July 1870
ch. 3; ch. 4

Biographical Profiles of the Popes The Holy See · Published online 1997–2019
Pius IX

Declaration of Utrecht The Old Catholic bishops of the Netherlands, Germany and Switzerland · 24 September 1889
art. 2

Patriarchal and Synodical Encyclical of 1895 Patriarch Anthimus VII of Constantinople and his synod · August 1895
sect. 18

Letter from the Bishops, including the Reports Adopted by the Conference The Lambeth Conference of 1878 · July 1878
p. 35

Lumen Gentium The Second Vatican Council · 21 November 1964
18, 25

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Pius IX
Threads Papacy and Church Order, Creeds and Councils, Church and State

In context

GROWS OUT OF

The Council of Trent 1545–1563 1075
Boniface VIII Issues Unam Sanctam 18 November 1302 925
The French Revolution and the Church 1790–1801 1257
The Dogma of the Immaculate Conception 8 December 1854 1305

LEADS TO

Rerum Novarum and Christian Social Teaching 15 May 1891 1336
The Lateran Treaty Creates Vatican City 11 February 1929 1371
The Dogma of the Assumption of Mary 1 November 1950 1414
The Second Vatican Council 1962–1965 1422

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Rerum Novarum and Christian Social Teaching After · 15 May 1891 1336

CREEDS AND COUNCILS

The Dogma of the Immaculate Conception Before · 8 December 1854 1305
The Lambeth Quadrilateral After · July 1888 1332

CHURCH AND STATE

The Taiping Heavenly Kingdom Before · 1851–1864 1301
Rerum Novarum and Christian Social Teaching After · 15 May 1891 1336

← William and Catherine Booth Found the Salvation Army Earlier · July 1865
→ The Martyrs of Uganda Later · 1885–1886

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Martyrs of Uganda

1885–1886 · Firm date

In 1885 and 1886 King Mwanga of Buganda has Christian converts killed, Anglicans and Catholics alike, many of them burned together in 1886, and an Anglican bishop put to death. Both churches honour them as martyrs.



Anglican missionaries from Britain came to the kingdom of Buganda first, and the Catholic White Fathers followed two years later (Paul VI, Homily of 18 October 1964 par. 4). King Mutesa, who had received them, died in October 1884, and his son Mwanga II succeeded him (Mackay of Uganda p. 467).

The first deaths came within months: the Anglican missionary Alexander Mackay wrote that on 30 January 1885 three Christian youths were mutilated and burned alive for no crime but that they were learning from the missionaries (Mackay of Uganda p. 257). His colleague Robert Ashe names them, Seruwanga, Kakumba and the boy Lugalama, and dates Lugalama's death to 31 January (Ashe,

Two Kings of Uganda pp. 143–147). In October the Anglican bishop James Hannington was seized in Busoga on his way to Buganda (Ashe, Two Kings of Uganda pp. 181–195). His diary, as Ashe prints it, ends on 29 October, and Ashe tells that the king's messengers then had him speared to death with his porters (Ashe, Two Kings of Uganda pp. 181–195). Mackay, who does not name him, reports that the head of the king's personal servants told Mwanga that it was wrong to kill the bishop and was burned that day (Mackay of Uganda p. 268). The Catholic bishops of Uganda record that Joseph Mukasa Balikuddembe, the king's major-domo, was killed and burned on 15 November 1885 (Uganda Episcopal Conference, The Uganda Martyrs St Joseph Mukasa Balikuddembe).

In a letter of June 1886 Mackay reported that a violent persecution had broken out a month before: a Christian page had refused "to be made the victim of an unmentionable abomination", and the king had declared that the Christians learned disobedience from the white men and that he would kill them all (Mackay of Uganda pp. 276–277). About a dozen, he wrote, were hacked to pieces on the first day, and over thirty were killed by the bands sent out to seize them (Mackay of Uganda pp. 276–277). Ashe writes that the king killed several of the French priests' leading pupils, that the Anglican missionaries heard daily of the murder of one of their own converts, and that the blacksmith Walukaga and some thirty others were bound and burned on one great pyre (Ashe, Two Kings of Uganda pp. 220–226). The Catholic bishops of Uganda record that Charles Lwanga, head of the pages, was burned at Namugongo on 3 June 1886 (Uganda Episcopal Conference, The Uganda Martyrs St Charles Lwanga).

Paul VI canonized Lwanga, Matthias Mulumba Kalemba and twenty companions on 18 October 1964 (Paul VI, Homily of 18 October 1964 title and par. 7, 9). In his homily he said that Anglicans too had met death for the name of Christ, and that a long list could be drawn up of them (Paul VI, Homily of 18 October 1964 title and par. 7, 9). The Church of England keeps 3 June as the day of the Martyrs of Uganda, whom it dates to 1885–7 (Church of England, Calendar 3 June). Preaching at Namugongo in 2015, Pope Francis said that the deaths of the Anglican martyrs "testify to the ecumenism of blood" (Francis, Homily at Namugongo par. 2).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The deaths told here are dated by letters written in Buganda at the time, by the memoir of a missionary who was there, and by the record of the Catholic bishops of Uganda: 30 and 31 January 1885 (Mackay of Uganda p. 257) (Ashe, Two Kings of Uganda pp. 143–147), October and November 1885 (Ashe, Two Kings of Uganda pp. 181–195) (Uganda Episcopal Conference, The Uganda Martyrs St Joseph Mukasa Balikuddembe), and May and June 1886 (Mackay of Uganda pp. 276–277) (Uganda Episcopal Conference, The Uganda Martyrs St Charles Lwanga). The Church of England's calendar gives the years of its Martyrs of Uganda as 1885–7 (Church of England, Calendar 3 June). None of the documents cited here records a death in 1887; Mackay wrote that in that year Christianity was still proscribed in the country (Mackay of Uganda p. 468). The entry gives no total for the dead of either church, only the figures of the missionaries who were there.

Primary sources

Homily at the Canonization of the Martyrs of Uganda Pope Paul VI · 18 October 1964

par. 4; title and par. 7, 9

A. M. Mackay, Pioneer Missionary of the Church Missionary Society to Uganda Alexander Mackay, edited by his sister · 1890

p. 467; p. 257; p. 268; pp. 276–277; p. 468

Two Kings of Uganda; or, Life by the Shores of Victoria Nyanza Robert P. Ashe · 1889

pp. 143–147; pp. 181–195; pp. 220–226

The Uganda Martyrs Uganda Episcopal Conference

St Joseph Mukasa Balikuddembe; St Charles Lwanga

Common Worship: The Calendar The Church of England

3 June

Homily at the Mass for the Martyrs of Uganda Pope Francis · 28 November 2015

par. 2

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Namugongo
Who Charles Lwanga, Mwanga II, James Hannington
Threads Persecution and Martyrdom, Mission and Expansion

In context

PERSECUTION AND MARTYRDOM

The Hidden Christians of Japan Come Forward Before · 17 March 1865 1317

The Destruction of the Armenian and Assyrian Christians After · 1915–1916 1358

MISSION AND EXPANSION

The Hidden Christians of Japan Come Forward Before · 17 March 1865 1317

The Azusa Street Revival After · 9 April 1906 1342

← The First Vatican Council Earlier · 1869–1870
→ The Lambeth Quadrilateral Later · July 1888

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

The Lambeth Quadrilateral

July 1888 · Firm date

The Anglican bishops meeting at Lambeth in 1888 name four things as a basis for reunion with other churches (the Scriptures, the Apostles' and Nicene Creeds, the two sacraments and the historic episcopate), taking them from a declaration of the American bishops in 1886.



In 1870 William Reed Huntington, rector of All Saints, Worcester, published *The Church-Idea: An Essay towards Unity* (Huntington, The Church-Idea title page). He did not wish to impose the whole Anglican system on America, but he held that the Anglican principle was the country's best hope (Huntington, The Church-Idea pp. 155–156). That principle, he wrote, lies "foursquare": the Holy Scriptures as the Word of God, the primitive creeds as the rule of faith, the two sacraments ordained by Christ himself, and the episcopate as the keystone of governmental unity (Huntington, The Church-Idea pp. 156–157). He called the four "the Quadrilateral" of pure Anglicanism (Huntington, The Church-Idea pp. 156–157).

In 1886 the House of Bishops of the Episcopal Church, meeting at Chicago, issued a declaration to Christians of other communions (House of Bishops, Chicago Declaration (1886) Prayer Book, pp. 876–877). The bishops said that all who have been duly baptized with water in the name of the Trinity are members of the Holy Catholic Church, that their church was ready to forgo its own preferences in things of human ordering, and that it did not seek to absorb other communions (House of Bishops, Chicago Declaration (1886) Prayer Book, pp. 876–877). They then named four things as "essential to the restoration of unity": the Holy Scriptures "as the revealed Word of God", the Nicene Creed "as the sufficient statement of the Christian Faith", the two sacraments of Baptism and the Supper of the Lord, and "the Historic Episcopate, locally adapted in the methods of its administration" to the needs of different peoples (House of Bishops, Chicago Declaration (1886) Prayer Book, pp. 876–877). The church's House of Deputies did not enact the declaration; a note printed with it says that it was referred, as part of a general plan, to a new joint commission on reunion (House of Bishops, Chicago Declaration (1886) Prayer Book, pp. 876–877).

In July 1888 one hundred and forty-five Anglican bishops met at Lambeth Palace in London under the archbishop of Canterbury (Lambeth Conference 1888 encyclical letter, p. 264). Their committee on home reunion took the American articles as its basis and submitted them with some changes (Lambeth Conference 1888 report of the committee on home reunion, pp. 333–336). Resolution 11 of the conference declares that four articles "supply a basis on which approach may be by God's blessing made towards home reunion" (Lambeth Conference 1888 Resolution 11). The first now describes the Scriptures as "containing all things necessary to salvation" and as "the rule and ultimate standard of faith"; the second adds the Apostles' Creed, "as the baptismal symbol", to the Nicene; the third speaks of the two sacraments "ordained by Christ himself"; and the fourth, on the historic episcopate, keeps the American wording (Lambeth Conference 1888 Resolution 11).

The Lambeth Conference of 1920 restated the four points in an appeal to all Christian people (Lambeth Conference 1920, Resolution 9 sect. 6–7). It claimed the episcopate as the means of providing a ministry that every part of the church could acknowledge, and it acknowledged at the same time the spiritual reality

of the ministries of churches that have no bishops (Lambeth Conference 1920, Resolution 9 sect. 6–7).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Church-Idea: An Essay towards Unity William Reed Huntington · 1870
title page; pp. 155–156; pp. 156–157

Declaration of the House of Bishops on Christian Unity The House of Bishops of the Protestant Episcopal Church in the United States · 1886
Prayer Book, pp. 876–877

Resolutions and Reports of the Lambeth Conference of 1888 The Lambeth Conference of 1888 · July 1888
encyclical letter, p. 264; report of the committee on home reunion, pp. 333–336; Resolution 11

An Appeal to All Christian People The Lambeth Conference of 1920 · 1920
sect. 6–7

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where London, Chicago
Who William Reed Huntington
Threads Revival and Unity, Creeds and Councils

In context

GROWS OUT OF

The Oxford Movement 14 July 1833 1289

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The First Woman Is Ordained an Anglican Priest 25 January 1944 1382
The Church of South India Unites Four Traditions 27 September 1947 1397

REVIVAL AND UNITY

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The Azusa Street Revival After · 9 April 1906 1342

CREEDS AND COUNCILS

The First Vatican Council Before · 1869–1870 1324

The Barmen Declaration After · 31 May 1934 1375

← The Martyrs of Uganda Earlier · 1885–1886

→ Rerum Novarum and Christian Social Teaching Later · 15 May 1891

ENLIGHTENMENT, AWAKENINGS AND MISSIONS

Rerum Novarum and Christian Social Teaching

15 May 1891 · Firm date

Pope Leo XIII addresses the condition of industrial workers. His encyclical rejects socialism and class war, defends private property, and teaches that workers are owed a living wage, limits on their hours, the protection of the law and the right to form unions.



Leo XIII dated his encyclical on capital and labour at St Peter's in Rome on 15 May 1891 (Leo XIII, Rerum Novarum 64). It begins from the conflict of the age: the growth of industry, the changed relations of masters and workmen, the enormous fortunes of a few and the poverty of the masses (Leo XIII, Rerum Novarum 1, 3). A remedy, the pope says, must be found quickly for the misery pressing unjustly on the majority of the working class (Leo XIII, Rerum Novarum 1, 3). The old guilds had been abolished and nothing had replaced them, working men had been left isolated and helpless before the greed of unchecked competition, and a small number of very rich men had laid on the labouring poor "a yoke little better than that of slavery itself" (Leo XIII, Rerum Novarum 1, 3).

The letter rejects the socialist remedy: to make all possessions the common property of the community, it says, would hurt the working man first and would rob lawful owners (Leo XIII, Rerum Novarum 4). Private ownership is in accordance with the law of nature, and the law should favour ownership and lead as many people as possible to become owners (Leo XIII, Rerum Novarum 9, 46). It rejects equally the idea that class is naturally hostile to class: capital cannot do without labour, nor labour without capital (Leo XIII, Rerum Novarum 19).

Each side has duties. Workers are to do the work they have freely agreed to and never to use violence (Leo XIII, Rerum Novarum 20). Employers are not to treat their workers as bondsmen, are to respect their dignity as persons, and must not tax them beyond their strength; to defraud anyone of wages that are due is a crime that cries to heaven (Leo XIII, Rerum Novarum 20). Public authority must step in when the general interest or any class is harmed and the harm cannot otherwise be met, and the poor have a claim to its special care (Leo XIII, Rerum Novarum 36–37). Hours of work must not exceed what strength allows, children must not be put into workshops before they are sufficiently grown, and Sunday is to be a day of rest (Leo XIII, Rerum Novarum 41–42). Wages may be freely agreed, yet a dictate of natural justice older than any bargain requires that they be enough to support a frugal and well-behaved wage-earner (Leo XIII, Rerum Novarum 45). The most important of the associations that can help are workingmen's unions, and to form such societies is a natural right, which the state exists to protect (Leo XIII, Rerum Novarum 49, 51).

The year before, the Protestant William Booth had written that the usual remedies of Christian philanthropy were "lamentably inadequate" to the misery of the poor (Booth, In Darkest England preface); see William and Catherine Booth Found the Salvation Army. Forty years later Pius XI called Leo's letter the "Magna Charta" on which Christian activity in the social field ought to be based (Pius XI, Quadragesimo Anno 39).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Rerum Novarum Pope Leo XIII · 15 May 1891
64; 1, 3; 4; 9, 46; 19; 20; 36–37; 41–42; 45; 49, 51

In Darkest England and the Way Out William Booth · 1890
preface

Quadragesimo Anno Pope Pius XI · 15 May 1931
39

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About this event

Where Rome
Who Leo XIII
Threads Church and State, Papacy and Church Order

In context

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The First Vatican Council 1869–1870 1324

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The Destruction of the Armenian and Assyrian Christians After · 1915–1916 1358

PAPACY AND CHURCH ORDER

The First Vatican Council Before · 1869–1870 1324

The Russian Church under the Bolsheviks After · 1917–1918 1363

← The Lambeth Quadrilateral Earlier · July 1888
→ The Azusa Street Revival Later · 9 April 1906
TIMELINE

Modern and Global Christianity

1900 to the present

Pentecostalism, the ecumenical movement and the Second Vatican Council reshape the churches, while persecution, secularisation and growth in Africa, Asia and Latin America shift the faith's centre of gravity.

In 1900 most Christians lived in Europe and North America; today most live elsewhere. The century brought the fiercest persecutions in the churches' history and also the first sustained efforts to heal their divisions, some of them reaching back to the councils of the fifth century.

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The Nag Hammadi Library Is Found c. December 1945 1390
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The World Council of Churches Is Founded 23 August 1948 1401
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The Chinese Church under the People's Republic 1950–1954 1409
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The Assassination of Óscar Romero 24 March 1980 1458
The Churches and Apartheid 1982–1986 1462

Churches and the Fall of Communism 9 October 1989 1467
The Catechism of the Catholic Church 11 October 1992 1471
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Leo XIV, the First Pope from the United States 8 May 2025 1507
The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

MODERN AND GLOBAL CHRISTIANITY

The Azusa Street Revival

9 April 1906 · Firm date

In April 1906 a prayer meeting in Los Angeles led by the Black preacher William Seymour begins to speak in tongues. The mission it opens at 312 Azusa Street meets daily, draws people of many races and sends the Pentecostal message abroad.



William Seymour came to Los Angeles from Houston, Texas, at the call of a group of believers there, who sent his fare (The Apostolic Faith (Los Angeles) vol. 1 no. 4 (December 1906), p. 1). He taught that the baptism with the Holy Ghost was something more than sanctification and was shown, as in Acts 2, by speaking in tongues, and the mission on Santa Fe Street that he had come to take charge of locked its door against him (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1). Frank Bartleman, who met him at a cottage meeting shortly before 26 March, remembered him as “a colored man, very plain, spiritual, and humble”, blind in one eye, and says that white and colored believers were meeting

for prayer in a house on Bonnie Brae Street (Bartleman, How Pentecost Came to Los Angeles p. 43).

On 9 April, the mission's newspaper says, the fire of God fell in the cottage on Bonnie Brae; Seymour himself received the experience three days later (The Apostolic Faith (Los Angeles) vol. 1 no. 4 (December 1906), p. 1). The meetings moved to Azusa Street, into a former Methodist church that had been partly turned into a tenement, with a large unplastered room on the ground floor, and ran from about ten in the morning until late at night (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1). By September the paper counted about 150 people in the city who had received the gift of tongues (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1).

The paper set out the mission's teaching in three steps: justification; sanctification as a second work of grace; and the baptism with the Holy Ghost as "a gift of power upon the sanctified life", with speaking in new tongues as its evidence (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 2). It reported healings, and held that the tongues were the languages of other nations, given for missionary work (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1). "The work began among the colored people," it said, and "Ethiopians, Chinese, Indians, Mexicans, and other nationalities worship together" (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 3). Bartleman wrote that at Azusa the "color line" was washed away in the blood (Bartleman, How Pentecost Came to Los Angeles p. 54).

The paper traced the movement to a Bible school at Topeka, Kansas, led by Charles Parham, where students had spoken in tongues in January 1901 (The Apostolic Faith (Los Angeles) vol. 1 no. 2 (October 1906), p. 1). Its first issue called Parham "God's leader in the Apostolic Faith Movement" and announced his visit (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1). In December it said that he was not the leader of the work at Azusa, and described Seymour as "simply a humble pastor of the flock" (The Apostolic Faith (Los Angeles) vol. 1 no. 4 (December 1906), p. 1).

By January 1907 the paper reported that the news had spread "in two hemispheres" and that some of those baptized with the Holy Ghost were at work in foreign lands (The Apostolic Faith (Los Angeles) vol. 1 no. 5 (January 1907), p.

1). Its first issue had said that the movement was too large to be confined in any denomination or sect (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The mission's own newspaper names the day. Its issue of December 1906 says that the fire of God fell on 9 April in a cottage on Bonnie Brae Street (The Apostolic Faith (Los Angeles) vol. 1 no. 4 (December 1906), p. 1), and the issue of January 1907 repeats that Pentecost first fell in Los Angeles on 9 April (The Apostolic Faith (Los Angeles) vol. 1 no. 5 (January 1907), p. 1). The four issues cited here do not give the day on which the meetings moved to Azusa Street.

Primary sources

The Apostolic Faith (Los Angeles) The Apostolic Faith Mission, 312 Azusa Street · September 1906 – May 1908
vol. 1 no. 4 (December 1906), p. 1; vol. 1 no. 1 (September 1906), p. 1; vol. 1 no. 1 (September 1906), p. 2; vol. 1 no. 1 (September 1906), p. 3; vol. 1 no. 2 (October 1906), p. 1; vol. 1 no. 5 (January 1907), p. 1

How Pentecost Came to Los Angeles Frank Bartleman · 1925
p. 43; p. 54

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Los Angeles
Who William Seymour, Charles Parham
Threads Revival and Unity, Mission and Expansion

In context

GROWS OUT OF

The Second Great Awakening August 1801 1272
John Wesley and the Rise of Methodism 24 May 1738 1233

LEADS TO

The Charismatic Renewal 1960–1967 1418

REVIVAL AND UNITY

The Lambeth Quadrilateral Before · July 1888 1332

The Pyongyang Revival After · 14 January 1907 1346

MISSION AND EXPANSION

The Martyrs of Uganda Before · 1885–1886 1328

The Pyongyang Revival After · 14 January 1907 1346

← Rerum Novarum and Christian Social Teaching Earlier · 15 May 1891
→ The Pyongyang Revival Later · 14 January 1907

MODERN AND GLOBAL CHRISTIANITY

The Pyongyang Revival

14 January 1907 · Firm date

At a winter Bible class in Pyongyang in January 1907, hundreds of Korean Presbyterian men pray aloud together and confess their sins in public through two nights. Those who were there carry the revival to churches across Korea.



The Presbyterian mission at Pyongyang held a general Bible class for men, usually in the first two weeks of January, and most of those who came walked in from the country churches (Blair, The Korea Pentecost p. 43). William Blair, one of the missionaries, writes that after the Russo-Japanese War Japan stayed in Korea, that a wave of national feeling swept the country, and that the missionaries and Korean church leaders preached forbearance (Blair, The Korea Pentecost pp. 39–40). They wanted the church, he says, to repent of hating the Japanese and to turn from the national situation to its own relation with God (Blair, The Korea Pentecost p. 42). Graham Lee, another of them, writes that the missionaries came out of a Bible conference in August 1906 wanting such a blessing, and

that Koreans and missionaries had prayed for it since a visiting preacher told the Korean Christians of manifestations of the Spirit in India (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 33 (Graham Lee)).

The evening meetings in the Central Church began on 6 January 1907, for men only, with the building full each night (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 33 (Graham Lee)). On the Monday of the following week, after a short address, the whole congregation prayed aloud together; those who wished were then allowed to leave, and between five and six hundred stayed (The Korea Mission Field vol. 3 no. 3 (March 1907), pp. 34–35 (Graham Lee)). Man after man stood, confessed his sins, broke down and wept, and the meeting went on until two in the morning (The Korea Mission Field vol. 3 no. 3 (March 1907), pp. 34–35 (Graham Lee)). Blair, who was present, says the prayer sounded like the falling of many waters (Blair, The Korea Pentecost p. 45).

On the Tuesday evening Kil Sun-joo, whom Lee calls "our most gifted Korean preacher", gave the address (The Korea Mission Field vol. 3 no. 3 (March 1907), pp. 34–35 (Graham Lee)). One of the leading men of the church, a Mr. Kim, then confessed that he had hated other members and Blair in particular, and the congregation broke into weeping (The Korea Mission Field vol. 3 no. 3 (March 1907), pp. 34–35 (Graham Lee)). Blair writes that the missionaries feared some would lose their minds, and that every kind of sin was confessed that night (Blair, The Korea Pentecost p. 47). In the days that followed, Lee reports, the same thing happened in the mission's schools and at meetings for women (The Korea Mission Field vol. 3 no. 3 (March 1907), pp. 36–37 (Graham Lee)).

Blair says that the class ended with that meeting, that the men carried the revival home and it spread through the churches of the whole peninsula, and that people went from house to house returning stolen money and goods (Blair, The Korea Pentecost p. 48). Kil went to preach in the churches of Seoul, where the magazine reports the same weeping and confession (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 41).

On 17 September 1907 the Presbytery of Korea was constituted in the Central Church at Pyongyang and ordained seven Korean ministers, Kil among them (The Korea Mission Field vol. 3 no. 11 (November 1907), pp. 162–163). The accounts cited here were all written by missionaries or printed in their magazine.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Graham Lee, writing within weeks, says that the evening meetings began on 6 January, grew until the Saturday, went dead on the Sunday and broke open on the Monday (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 33 (Graham Lee)) (The Korea Mission Field vol. 3 no. 3 (March 1907), pp. 34–35 (Graham Lee)). 6 January 1907 was a Sunday, so the Monday of the following week was 14 January and the Tuesday, when the class closed, was 15 January. The accounts give weekdays and not these two dates. W. B. Hunt, in the same number of the magazine, puts a first outbreak of prayer and confession on 6 January itself (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 37 (W. B. Hunt)).

Primary sources

The Korea Pentecost and Other Experiences on the Mission Field William Newton Blair · 1910

p. 43; pp. 39–40; p. 42; p. 45; p. 47; p. 48

The Korea Mission Field 1907 (volume 3)

vol. 3 no. 3 (March 1907), p. 33 (Graham Lee); vol. 3 no. 3 (March 1907), pp. 34–35 (Graham Lee); vol. 3 no. 3 (March 1907), pp. 36–37 (Graham Lee); vol. 3 no. 3 (March 1907), p. 41; vol. 3 no. 11 (November 1907), pp. 162–163; vol. 3 no. 3 (March 1907), p. 37 (W. B. Hunt)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Pyongyang
Who Kil Sun-joo, William Blair
Threads Revival and Unity, Mission and Expansion

In context

GROWS OUT OF

Korean Scholars Found a Church 1784 1245

REVIVAL AND UNITY

The Azusa Street Revival Before · 9 April 1906 1342

The World Missionary Conference at Edinburgh After · 14–23 June 1910 1350

MISSION AND EXPANSION

The Azusa Street Revival Before · 9 April 1906 1342

The World Missionary Conference at Edinburgh After · 14–23 June 1910 1350

← The Azusa Street Revival Earlier · 9 April 1906
→ The World Missionary Conference at Edinburgh Later · 14–23 June 1910

MODERN AND GLOBAL CHRISTIANITY

The World Missionary Conference at Edinburgh

14–23 June 1910 · Firm date

About 1,200 delegates of missionary societies, most of them from Britain, North America and continental Europe, meet at Edinburgh in June 1910 to consider the evangelisation of the non-Christian world, and appoint a Continuation Committee to carry the work on.



The conference was a meeting of delegates from missionary societies of differing scope and purpose, and its organisers therefore set limits: it would deal only with missionary work among non-Christian peoples, and it would seek no opinion on any question of doctrine or church order on which those taking part differed (World Missionary Conference, 1910, vol. 9, p. 8). British and American societies each sent rather more than 500 delegates and Continental societies over 170 (World Missionary Conference, 1910, vol. 9, pp. 18–19). The record says that they stood for nearly every type of doctrine and polity except the Roman Catholic and Greek churches, and that members of the "young churches of the

East" came from Japan, Korea, China, Assam, Burma, India and Ceylon (World Missionary Conference, 1910, vol. 9, pp. 18–19).

It opened on 14 June 1910 in the Assembly Hall of the United Free Church of Scotland in Edinburgh (World Missionary Conference, 1910, vol. 9, p. 20) (World Missionary Conference, 1910, vol. 9, p. 23). Lord Balfour of Burleigh, in his opening address that evening, spoke of about 1,200 members from 160 churches and organisations (World Missionary Conference, 1910, vol. 9, p. 142). John Mott was chosen to chair the day sessions, at which the reports of eight commissions were debated (World Missionary Conference, 1910, vol. 9, p. 23). The first report, from the commission of which he was chairman (World Missionary Conference, 1910, vol. 9, p. 11), began by saying that the church faced, as in no earlier generation, a world-wide opportunity to make Christ known (World Missionary Conference, 1910, vol. 1, p. 1).

V. S. Azariah of south India told an evening meeting that relations between foreign missionaries and Indian workers were too often not what they should be, and ended: "You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us FRIENDS!" (World Missionary Conference, 1910, vol. 9, pp. 306–315). Cheng Jingyi, speaking for the Chinese church in the debate on unity, said that Chinese Christians hoped to see "a united Christian Church without any denominational distinctions" (World Missionary Conference, 1910, vol. 8, pp. 195–197).

The report on co-operation held that the ideal of missionary work was to plant in every non-Christian nation "one united Church of Christ" (World Missionary Conference, 1910, vol. 8, p. 131). On 21 June the conference voted unanimously to appoint a Continuation Committee, international and interdenominational, to carry on its work on the lines of the conference itself, which did not involve the idea of organic and ecclesiastical union, and to confer about a permanent international missionary committee (World Missionary Conference, 1910, vol. 9, pp. 95–98). Cheng was the member named from China (World Missionary Conference, 1910, vol. 9, pp. 101–102), and the committee elected Mott as its chairman (World Missionary Conference, 1910, vol. 9, p. 135). The conference closed on 23 June (World Missionary Conference, 1910, vol. 9, pp. 106–107).

The World Council of Churches counts the Edinburgh conference among its historical roots (World Council of Churches, History first paragraph); see the World Council of Churches Is Founded.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

World Missionary Conference, 1910: Reports of the Commissions and Records of the Conference 1910
vol. 9, p. 8; vol. 9, pp. 18–19; vol. 9, p. 20; vol. 9, p. 23; vol. 9, p. 142; vol. 9, p. 11; vol. 1, p. 1; vol. 9, pp. 306–315; vol. 8, pp. 195–197; vol. 8, p. 131; vol. 9, pp. 95–98; vol. 9, pp. 101–102; vol. 9, p. 135; vol. 9, pp. 106–107

History of the World Council of Churches World Council of Churches · Web page, current in 2026
first paragraph

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Edinburgh
Who John Mott, V. S. Azariah, Cheng Jingyi
Threads Mission and Expansion, Revival and Unity

In context

GROWS OUT OF

William Carey and the Modern Missionary Movement 2 October 1792 1261
Hudson Taylor and the China Inland Mission 25 June 1865 1314
The Lambeth Quadrilateral July 1888 1332

LEADS TO

The Church of South India Unites Four Traditions 27 September 1947 1397
The World Council of Churches Is Founded 23 August 1948 1401
The Lausanne Congress on World Evangelization 16–25 July 1974 1450

MISSION AND EXPANSION

The Pyongyang Revival Before · 14 January 1907 1346
Simon Kimbangu and the Kimbanguist Church After · 1921 1367

REVIVAL AND UNITY

The Pyongyang Revival Before · 14 January 1907 1346
Simon Kimbangu and the Kimbanguist Church After · 1921 1367

← The Pyongyang Revival Earlier · 14 January 1907
→ The Fundamentals and the Modernist Controversy Later · 1910–1925

MODERN AND GLOBAL CHRISTIANITY

The Fundamentals and the Modernist Controversy

1910–1925 · Firm date

Twelve volumes called The Fundamentals are sent free to Protestant ministers from about 1910. In the 1920s a dispute between Fundamentalists and liberals over the Bible, miracles and modern knowledge divides American churches and reaches a courtroom at Dayton.



From about 1910 a publishing company in Chicago issued twelve volumes of essays under the title *The Fundamentals: A Testimony to the Truth* (The Fundamentals, vol. 1, foreword and contents) (The Fundamentals, vol. 12, pp. 3–4). The foreword to the first says that two Christian laymen bore the cost because they believed the time had come for "a new statement of the fundamentals of Christianity", and that the series would be sent to every pastor, missionary, theological teacher and student and Sunday school superintendent in the English-speaking world whose address could be found (The Fundamentals, vol. 1, foreword and contents). That volume contains essays on the virgin birth, the deity of Christ and the Holy Spirit, and a history of the higher criticism of the Bible (The Funda-

mentals, vol. 1, foreword and contents). R. A. Torrey belonged to the committee that supervised the series and edited its last two volumes; by then, the two laymen state, nearly three million copies had been printed (The Fundamentals, vol. 12, pp. 3–4).

On 21 May 1922 Harry Emerson Fosdick preached at the First Presbyterian Church in New York a sermon entitled "Shall the Fundamentalists Win?" (Fosdick, Shall the Fundamentalists Win? title page). People who called themselves Fundamentalists, he said, meant to drive men and women of liberal opinions out of the evangelical churches (Fosdick, Shall the Fundamentalists Win? pp. 4–5). He named the tests he saw them setting: belief in the virgin birth as historical fact, in Scriptures dictated without error, in an atonement by substitution, and in Christ's return on the clouds to set up a millennium (Fosdick, Shall the Fundamentalists Win? pp. 4–5). He did not ask that these opinions be given up; he asked whether anyone had the right to deny the Christian name to those who differed about them (Fosdick, Shall the Fundamentalists Win? p. 6), and he called for tolerance from liberals as well (Fosdick, Shall the Fundamentalists Win? pp. 11–12).

J. Gresham Machen, who taught New Testament at Princeton Theological Seminary, published *Christianity and Liberalism* in February 1923 (Machen, Christianity and Liberalism title page, its verso and preface). He traced liberal religion in all its forms to naturalism, the denial that God's creative power entered into the origin of Christianity (Machen, Christianity and Liberalism p. 2). Liberalism, he argued, "not only is a different religion from Christianity but belongs in a totally different class of religions" (Machen, Christianity and Liberalism p. 7), and he called a separation of the two parties in the church "the crying need of the hour" (Machen, Christianity and Liberalism p. 160).

Fosdick had said in 1922 that Fundamentalists had tried to put on the statute books of a whole state laws against the teaching of modern biology (Fosdick, Shall the Fundamentalists Win? p. 6). In 1925 Tennessee made it unlawful to teach in its public schools any theory that denies the story of the divine creation of man as taught in the Bible, and John Scopes, a teacher at Dayton, Tennessee, was indicted under the act (Scopes trial transcript p. 309). On the seventh day of the trial Clarence Darrow, for the defence, examined William Jennings Bryan, who

was acting with the prosecution, on his study of the Bible (Scopes trial transcript p. 284) (Scopes trial transcript table of contents). The jury found Scopes guilty and the judge fined him $100 (Scopes trial transcript p. 313).

The word "modernism" was already in use in the Catholic Church: in the encyclical *Pascendi* of 1907 Pius X had condemned under that name a body of opinions held by some Catholic clergy and laity (Pius X, Pascendi 2), called it "the synthesis of all heresies" (Pius X, Pascendi 39), and ordered a council of vigilance in every diocese to watch for it (Pius X, Pascendi 55).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The volumes of *The Fundamentals* carry no date. The statement printed in the twelfth says that the publishing company was organised in the autumn of 1909 and that its first editor had brought out five volumes before he left for London early in the summer of 1911 (The Fundamentals, vol. 12, pp. 3–4); the Internet Archive's record of the New York Public Library copy cited here gives 1910 for the first volume. The twelfth gives notice of a change of address "after May 1, 1915" (The Fundamentals, vol. 12, p. 6). The later dates are firm: Fosdick's sermon was preached on 21 May 1922 (Fosdick, Shall the Fundamentalists Win? title page), Machen's book was published in February 1923 (Machen, Christianity and Liberalism title page, its verso and preface), and the verdict at Dayton was given on the eighth day of the trial (Scopes trial transcript p. 313), which the transcript's table of contents dates Tuesday 21 July 1925 (Scopes trial transcript table of contents).

Primary sources

The Fundamentals: A Testimony to the Truth 1910–1915
vol. 1, foreword and contents; vol. 12, pp. 3–4; vol. 12, p. 6

Shall the Fundamentalists Win? Harry Emerson Fosdick · 21 May 1922
title page; pp. 4–5; p. 6; pp. 11–12

Christianity and Liberalism J. Gresham Machen · 1923
title page, its verso and preface; p. 2; p. 7; p. 160

The World's Most Famous Court Trial: Tennessee Evolution Case July 1925
p. 309; p. 284; table of contents; p. 313

Pascendi Dominici Gregis Pope Pius X · 8 September 1907
2; 39; 55

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Chicago, Dayton, Tennessee
Who R. A. Torrey, Harry Emerson Fosdick, J. Gresham Machen
Threads Scripture and Canon, Reform and Reformation

In context

GROWS OUT OF

Schleiermacher and Modern Theology 1799 1269

LEADS TO

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

SCRIPTURE AND CANON

Tischendorf and the Codex Sinaiticus Before · 1844–1859 1293
The Nag Hammadi Library Is Found After · c. December 1945 1390

REFORM AND REFORMATION

The Oxford Movement Before · 14 July 1833 1289
The First Woman Is Ordained an Anglican Priest After · 25 January 1944 1382

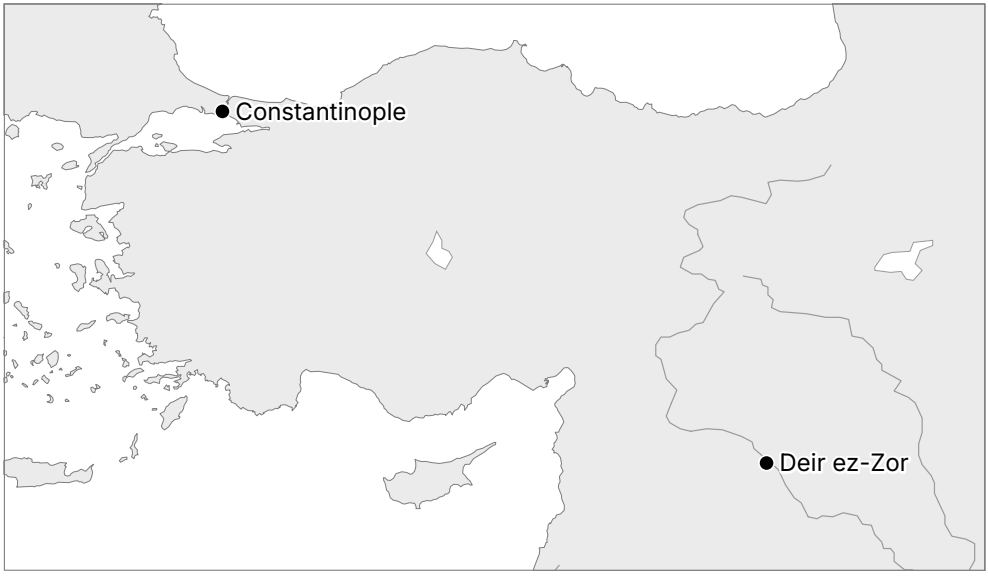
← The World Missionary Conference at Edinburgh Earlier · 14–23 June 1910
→ The Destruction of the Armenian and Assyrian Christians Later · 1915–1916

MODERN AND GLOBAL CHRISTIANITY

The Destruction of the Armenian and Assyrian Christians

1915–1916 · Firm date

From April 1915 the Ottoman government deports Armenians from across the empire toward the Syrian desert, and the American ambassador reports massacre, starvation and the destruction of a people. Assyrian Christians of Urmia and Hakkari are attacked in the same months.



In 1915 the Ottoman Empire was at war with Russia, France and Britain (Foreign Relations of the United States, 1915, Supplement, doc. 1400 (10 July 1915)). On the nights of 24 and 25 April numerous Armenians were arrested in Constantinople, among them doctors, journalists, writers, clergy and members of parliament, and most were sent into the interior (Lepsius, Deutschland und Armenien no. 38, pp. 59–60). The German embassy heard of about 500 arrests (Lepsius, Deutschland und Armenien no. 38, pp. 59–60); the American ambas-

sador, Henry Morgenthau, cabled of more than a hundred (Foreign Relations of the United States, 1915, Supplement, doc. 1395 (27 April 1915)). The Armenian Patriarch, Archbishop Zaven (Lepsius, Deutschland und Armenien no. 34, p. 53), asked the Grand Vizier and the Minister of the Interior for the reason and was told that leading men were being removed from the capital as a precaution against disorder (Lepsius, Deutschland und Armenien no. 38, pp. 59–60).

On 24 May the Allied governments declared that Armenians were being massacred "with the connivance and often assistance of Ottoman authorities", spoke of crimes "against humanity and civilization", and said they would hold the members of the Ottoman government personally responsible (Foreign Relations of the United States, 1915, Supplement, doc. 1398 (28 May 1915)). The Grand Vizier resented this as interference with his government's rights over its own subjects (Foreign Relations of the United States, 1915, Supplement, doc. 1399 (18 June 1915)).

On 10 July Morgenthau reported a "systematic attempt to uproot peaceful Armenian populations" by arrest, torture and deportation "from one end of the Empire to the other", with rape, pillage and murder, directed from Constantinople in the name of military necessity (Foreign Relations of the United States, 1915, Supplement, doc. 1400 (10 July 1915)). He gave the cause as he understood it: Armenian volunteers had joined the Russian army and some had helped the Russians at Van, and vengeance was being taken on people most of whom were innocent (Foreign Relations of the United States, 1915, Supplement, doc. 1400 (10 July 1915)). In August he wrote of people "herded like cattle into the arid and hostile wastes of the interior" (Foreign Relations of the United States, 1915, Supplement, doc. 1406 (11 August 1915)), and in September that the "destruction of Armenian race in Turkey is progressing rapidly" (Foreign Relations of the United States, 1915, Supplement, doc. 1410 (3 September 1915)). The Minister of the Interior had told him that Protestant and Catholic Armenians would be exempted; Morgenthau reckoned them at a tenth of the whole, the rest belonging to the Armenian national ("Gregorian") church (Foreign Relations of the United States, 1915, Supplement, doc. 1408 (18 August 1915)).

A German missionary sister who came through Deir ez-Zor, a town in the Syrian desert, in the summer of 1915 found its inn crowded with deported Armenians,

most of them women and children, who had had no bread for days (Bryce and Toynbee, Treatment of Armenians doc. 145, pp. 566–567). The British collection of testimony published in 1916 also reports on the Christians it calls Nestorians, Syrians or Assyrians: Turkish troops and Kurdish tribesmen held their villages around Urmia in Persia from January to May 1915 (Bryce and Toynbee, Treatment of Armenians section IV, p. 99), and in June attacked Hakkari, where the house of the patriarch Mar Shimun at Qudshanis was plundered and burned and its people fled to Persia (Bryce and Toynbee, Treatment of Armenians doc. 37, p. 169).

In December Pope Benedict XV told the cardinals that utter ruin hung over Armenia (Benedict XV, Allocution of 6 December 1915 paragraph 2), and the Patriarch told the German embassy that Armenians who had come from Anatolia were still being arrested and expelled from the capital (Lepsius, Deutschland und Armenien no. 214, p. 206). Johannes Lepsius, who edited the German documents, writes that a law of 1 August 1916 abolished the Armenian patriarchate of Constantinople and removed its office to Jerusalem (Lepsius, Deutschland und Armenien introduction, p. XLIII).

The International Association of Genocide Scholars holds that this was genocide against Armenians, Assyrians and Greeks (International Association of Genocide Scholars, Resolution (2007)). The United States House of Representatives has used the word, and it stands in the title of a motion laid before the German Bundestag (U.S. House of Representatives, H. Res. 296 (2019) preamble and resolution) (Deutscher Bundestag, Drucksache 18/8613 title and section I). The government of Turkey rejects it: it acknowledges the loss of many Armenian lives, describes the measures as a wartime relocation, and denies that there was a plan to destroy the Armenians (Turkish Ministry of Foreign Affairs, The Events of 1915).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The arrests in Constantinople are dated by the German embassy to the nights of 24–25 and 25–26 April 1915 (Lepsius, Deutschland und Armenien no. 38, pp. 59–60), and Morgenthau reported them on 27 April (Foreign Relations of the United States, 1915, Supplement, doc. 1395 (27 April 1915)). His telegrams

follow the deportations through the summer and autumn of 1915 (Foreign Relations of the United States, 1915, Supplement, doc. 1400 (10 July 1915)) (Foreign Relations of the United States, 1915, Supplement, doc. 1410 (3 September 1915)). The attack on the Assyrians of Hakkari is placed in June 1915 (Bryce and Toynbee, Treatment of Armenians doc. 37, p. 169). The end date is that of the law of 1 August 1916 on the Armenian patriarchate (Lepsius, Deutschland und Armenien introduction, p. XLIII); the documents cited do not say when the deportations ceased. No count of the dead is given here.

Primary sources

Papers Relating to the Foreign Relations of the United States, 1915, Supplement: The World War United States Department of State · Telegrams of 1915, published 1928
doc. 1400 (10 July 1915); doc. 1395 (27 April 1915); doc. 1398 (28 May 1915); doc. 1399 (18 June 1915); doc. 1406 (11 August 1915); doc. 1410 (3 September 1915); doc. 1408 (18 August 1915)

Deutschland und Armenien 1914–1918: Sammlung diplomatischer Aktenstücke Johannes Lepsius (editor) · Documents of 1914–1918, published 1919
no. 38, pp. 59–60; no. 34, p. 53; no. 214, p. 206; introduction, p. XLIII

The Treatment of Armenians in the Ottoman Empire, 1915–16 Viscount Bryce and Arnold J. Toynbee · 1916
doc. 145, pp. 566–567; section IV, p. 99; doc. 37, p. 169

Allocution Nostis profecto Pope Benedict XV · 6 December 1915
paragraph 2

Resolution on the Ottoman Genocides (2007) International Association of Genocide Scholars · 2007
genocidescholars.org

House Resolution 296, 116th Congress United States House of Representatives · 29 October 2019
preamble and resolution

Erinnerung und Gedenken an den Völkermord an den Armeniern und anderen christlichen Minderheiten in den Jahren 1915 und 1916 German Bundestag (motion of the CDU/CSU, SPD and Green parliamentary groups) · 31 May 2016
title and section I

The Events of 1915 and the Turkish-Armenian Controversy over History: An Overview Ministry of Foreign Affairs of the Republic of Türkiye · Web page, current in 2026

mfa.gov.tr

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople, Deir ez-Zor
Who Henry Morgenthau, Zaven I Der Yeghiayan
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

Armenia Adopts Christianity AD 301 (traditional) or c. 314 553

PERSECUTION AND MARTYRDOM

The Martyrs of Uganda Before · 1885–1886 1328

The Russian Church under the Bolsheviks After · 1917–1918 1363

CHURCH AND STATE

Rerum Novarum and Christian Social Teaching Before · 15 May 1891 1336

The Russian Church under the Bolsheviks After · 1917–1918 1363

← The Fundamentals and the Modernist Controversy Earlier · 1910–1925
→ The Russian Church under the Bolsheviks Later · 1917–1918

MODERN AND GLOBAL CHRISTIANITY

The Russian Church under the Bolsheviks

1917–1918 · Firm date

In November 1917 a council of the Russian Orthodox Church restores the patriarchate and Tikhon takes the patriarchal seat. Two months later the Soviet government separates church and state by decree and declares all church property to be the people's.



On 4 (17) November 1917 the Local Council of the Russian Orthodox Church, meeting in Moscow, resolved that the highest authority in the church belongs to a council of bishops, clergy and laity, and that the patriarchate is restored, with the patriarch first among bishops who are his equals and accountable to the council (Local Council of 1917–1918, Determinations, no. 1 (4 November 1917)) (Tikhon, Letter on his accession (18 December 1917)). The Russian church had been without a patriarch for more than two centuries; the Council named candidates, and the lot fell on Tikhon of Moscow (Tikhon, Letter on his accession (18 December 1917)). He took the patriarchal seat in the Dormition Cathedral of the Kremlin on 21 November (4 December), and said in his address

that the patriarchate was being restored amid fire and gunfire, and that churches and the shrines of the Kremlin had been shot at (Tikhon, Address in the Dormition Cathedral (21 November 1917)).

On 19 January (1 February) 1918 Tikhon sent a message to the whole church, in which he wrote of daily reports of innocent people killed without trial, of churches shelled and plundered, of monasteries seized and of church property taken as the people's (Tikhon, Message of 19 January 1918). He forbade those who did the killing to come to the sacraments and pronounced anathema on them, if they still bore the Christian name (Tikhon, Message of 19 January 1918). He called on the faithful to defend the church by the strength of their faith and, if need be, to suffer for it (Tikhon, Message of 19 January 1918).

The next day the Council of People's Commissars, with Vladimir Lenin as chairman, issued its decree on freedom of conscience and on church and religious societies (Decree on the Separation of Church and State (1918) articles 1–13). It separated the church from the state and the school from the church, allowed every citizen to profess any religion or none, abolished religious oaths, gave the registration of births and marriages to the civil authorities, and forbade the teaching of religion in schools of general education while leaving citizens free to teach and learn it privately (Decree on the Separation of Church and State (1918) articles 1–13). Its last articles laid down that no church or religious society may own property or be a legal person, and that all their property is the people's; buildings and objects meant for worship might be given to congregations to use without charge (Decree on the Separation of Church and State (1918) articles 12–13).

In April 1918 the Council adopted measures in answer to what it called the persecution of the church: prayers for those persecuted for the faith, a yearly commemoration, on 25 January or the Sunday after, of the confessors and martyrs who had died, and steps to recover what had been taken from churches and monasteries (Local Council of 1917–1918, Determinations, no. 25 (5/18 April 1918)).

In the famine of 1922 Tikhon allowed parishes to give church valuables not used in worship, and when the government ordered all valuables removed, sacred vessels included, he called the act sacrilege (Tikhon, Message of 15 (28) February

1922). In a secret letter to the Politburo of 19 March 1922 Lenin wrote that the famine was the moment to seize church property and to crush the clergy he called the "Black Hundreds", proposed that those who had resisted at Shuya be tried and shot in large numbers, and advised that Tikhon himself be left untouched for the present (Lenin, Letter of 19 March 1922 whole letter).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The church documents of 1917 and January 1918 are dated in the Julian calendar then in use in Russia, thirteen days behind the Gregorian; the Gregorian date is given here in brackets. The Council's first determination is dated 4 November 1917 (Local Council of 1917–1918, Determinations, no. 1 (4 November 1917)), Tikhon's address 21 November 1917 (Tikhon, Address in the Dormition Cathedral (21 November 1917)) and his message 19 January 1918 (Tikhon, Message of 19 January 1918). The edition cited dates the decree 20 January (2 February) 1918 (Decree on the Separation of Church and State (1918) articles 1–13).

Primary sources

Determinations of the Local Council of the Orthodox Church of Russia, 1917–1918 1917–1918
no. 1 (4 November 1917); no. 25 (5/18 April 1918)

Messages and Addresses of Patriarch Tikhon Tikhon, Patriarch of Moscow · 1917–1922
Letter on his accession (18 December 1917); Address in the Dormition Cathedral (21 November 1917); Message of 19 January 1918; Message of 15 (28) February 1922

Decree on Freedom of Conscience and on Church and Religious Societies
Council of People's Commissars of the Russian Soviet Republic · 20 January (2 February) 1918
articles 1–13; articles 12–13

Letter to Molotov for the Members of the Politburo, 19 March 1922 Vladimir Lenin · 19 March 1922
whole letter

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Moscow
Who Tikhon of Moscow, Vladimir Lenin
Threads Persecution and Martyrdom, Church and State, Papacy and Church Order

In context

GROWS OUT OF

Moscow Becomes a Patriarchate 26 January 1589 1121

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

LEADS TO

John Paul II and the Churches under Communism 1978–1979 1454

PERSECUTION AND MARTYRDOM

The Destruction of the Armenian and Assyrian Christians Before · 1915–1916 1358

Simon Kimbangu and the Kimbanguist Church After · 1921 1367

CHURCH AND STATE

The Destruction of the Armenian and Assyrian Christians Before · 1915–1916 1358

The Lateran Treaty Creates Vatican City After · 11 February 1929 1371

PAPACY AND CHURCH ORDER

Rerum Novarum and Christian Social Teaching Before · 15 May 1891 1336

The Lateran Treaty Creates Vatican City After · 11 February 1929 1371

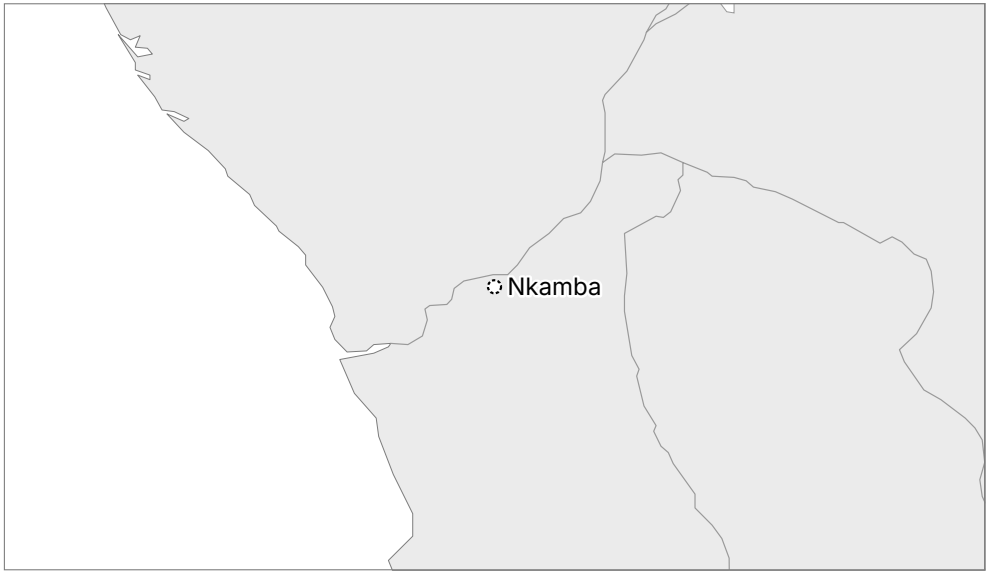
← The Destruction of the Armenian and Assyrian Christians Earlier · 1915–1916
→ Simon Kimbangu and the Kimbanguist Church Later · 1921

MODERN AND GLOBAL CHRISTIANITY

Simon Kimbangu and the Kimbanguist Church

1921 · Firm date

In 1921 Simon Kimbangu, a Baptist of the Lower Congo, begins to preach and to pray over the sick at Nkamba, and crowds come to him. A Belgian military court sentences him to death; reprieved, he dies in prison thirty years later, and a church grows from his followers.



Simon Kimbangu belonged to the Baptist church at Wathen, a station of the English Baptist mission in the Lower Congo (Lerrigo, The Prophet Movement in Congo, pp. 270–272); a Kimbanguist account of 2004 calls him a former catechist of that mission (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, section 1.1). The story of his call, as the American mission secretary P. H. J. Lerrigo heard it in 1921 from a man who had it from Kimbangu, is that a stranger came to him in dreams, gave him a Bible and told him to preach and to heal, and that he refused more than once (Lerrigo, The Prophet Movement in Congo, pp. 270–272). At last he was told that his soul would be required of him if he did not go to a sick child in a nearby village; he went, prayed, laid his hands

on the child and shook violently, and the child recovered (Lerrigo, The Prophet Movement in Congo, pp. 270–272).

Kimbangu settled in his own village of Nkamba, and people came from every direction with their sick, by trail and by rail, so that the medical work of the missions came to a standstill (Lerrigo, The Prophet Movement in Congo, pp. 272–273). Lerrigo, who travelled through the district that August, records cases in which no cure followed and regarded the movement as a delusion (Lerrigo, The Prophet Movement in Congo, pp. 272–273) (Lerrigo, The Prophet Movement in Congo, pp. 276–277). The Kimbanguist account says that Kimbangu preached repentance, the commandments of God and the equality of all peoples, opposed fetishes, sorcery and polygamy, and was the envoy of Jesus Christ and not his equal (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, section 1.1).

Lerrigo reports talk that God was about to drive the whites out of the Congo, says that some of the movement's prophets were said to have told people not to work for them or pay taxes, and writes that the teaching that the Lord would return at once, so that planting was useless, led the government to act (Lerrigo, The Prophet Movement in Congo, p. 275). In the Kimbanguist account Kimbangu told his judge that he had raised no revolt and had only preached the gospel (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, section 1.1). According to Jules Chomé, a Belgian lawyer who wrote a book on the trial in 1959, a court-martial at Thysville consisting of a single officer tried him without a defender (Chomé, Kimbangu (Biographie Belge d'Outre-Mer VI), cols. 576–579). It found that by spreading false reports of healings and resurrections and presenting himself as one sent by God he had alarmed the native population and gravely disturbed public order, and it sentenced him to death, though the prosecutor had asked for penal servitude for life (Chomé, Kimbangu (Biographie Belge d'Outre-Mer VI), cols. 576–579). Lerrigo thought the sentences out of proportion to the facts brought out at the trial, and reports that missionaries petitioned King Albert, who reprieved Kimbangu (Lerrigo, The Prophet Movement in Congo, pp. 276–277). He was held in the prison at Elisabethville until his death thirty years later (Chomé, Kimbangu (Biographie Belge d'Outre-Mer VI), cols. 576–579).

Followers of his were scattered to places of banishment across the colony (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, sections 1.2–1.3). At the end of 1959 the colonial administration allowed the movement to exist as a church, and in the 1960s it was led by Kimbangu's son Joseph Diangienda (Chomé, Kimbangu (Biographie Belge d'Outre-Mer VI), cols. 576–579) (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, sections 1.2–1.3). The church became a member of the World Council of Churches; in June 2021 the council's central committee ended that membership "for theological reasons", which its published summary does not specify (World Council of Churches, Central Committee overview (June 2021) New members and specialized ministries).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The year is fixed by Lerrigo's report, written after a visit in August 1921 (Lerrigo, The Prophet Movement in Congo, pp. 270–272). The days are less secure. A Kimbanguist account published in 2004 gives 6 April 1921 as the day on which Kimbanguism was born, the day on which it says Kimbangu healed a woman named Nkiantondo (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, section 1.1); Lerrigo says the movement began in May (Lerrigo, The Prophet Movement in Congo, pp. 270–272). Chomé puts the arrest on 15 September and the judgment on 3 October 1921 (Chomé, Kimbangu (Biographie Belge d'Outre-Mer VI), cols. 576–579); the Kimbanguist account gives 12 September and 12 October (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, sections 1.2–1.3). For Kimbangu's death Chomé gives 10 October 1951 and the Kimbanguist account 3 October 1951 (Chomé, Kimbangu (Biographie Belge d'Outre-Mer VI), cols. 576–579) (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, sections 1.2–1.3).

Primary sources

The 'Prophet Movement' in Congo P. H. J. Lerrigo · 1922
pp. 270–272; pp. 272–273; pp. 276–277; p. 275

Le Kimbanguisme a quatre-vingt-trois ans Nduku-Fessau Badze · 2004
section 1.1; sections 1.2–1.3

Kimbangu (Simon), in Biographie Belge d'Outre-Mer, vol. VI Jules Chomé · Dated 25 April 1966; published 1968
cols. 576–579

WCC shares overview of June central committee meeting 2021 World Council of Churches · 2021
New members and specialized ministries

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nkamba
Who Simon Kimbangu
Threads Revival and Unity, Mission and Expansion, Persecution and Martyrdom

In context

GROWS OUT OF

The King of Kongo Is Baptised 3 May 1491 992

REVIVAL AND UNITY

The World Missionary Conference at Edinburgh Before · 14–23 June 1910 1350

The Church of South India Unites Four Traditions After · 27 September 1947 1397

MISSION AND EXPANSION

The World Missionary Conference at Edinburgh Before · 14–23 June 1910 1350

The Church of South India Unites Four Traditions After · 27 September 1947 1397

PERSECUTION AND MARTYRDOM

The Russian Church under the Bolsheviks Before · 1917–1918 1363

The Execution of Dietrich Bonhoeffer After · 9 April 1945 1386

← The Russian Church under the Bolsheviks Earlier · 1917–1918
→ The Lateran Treaty Creates Vatican City Later · 11 February 1929

MODERN AND GLOBAL CHRISTIANITY

The Lateran Treaty Creates Vatican City

11 February 1929 · Firm date

On 11 February 1929 the Holy See and Italy sign a treaty and a concordat in the Lateran Palace. Italy recognises the pope's sovereignty over Vatican City, and the Holy See recognises the Kingdom of Italy with Rome as its capital.



The treaty's preamble names the dispute it was made to end: the "Roman question", which arose in 1870 when Rome was annexed to the Kingdom of Italy. To give the Holy See an independence that could be seen, it says, a sovereignty beyond dispute had to be guaranteed, and for that purpose Vatican City was to be constituted (Lateran Pacts (1929), Treaty, preamble). The plenipotentiaries were Cardinal Pietro Gasparri, Secretary of State, for Pius XI, and Benito Mussolini, prime minister and head of the government, for King Victor Emmanuel III (Lateran Pacts (1929), Treaty, preamble). They signed on 11 February 1929 in the Lateran Palace, while the pope was telling the parish priests of Rome what was being done (Pius XI, Address of 11 February 1929).

By the treaty Italy reaffirmed that the Catholic religion is the only religion of the state, recognised the sovereignty of the Holy See in the international field, and recognised its full ownership of and exclusive sovereign jurisdiction over the Vatican, so creating Vatican City, in which the Italian government would not interfere (Lateran Pacts (1929), Treaty, arts. 1–4). The Holy See declared that it would stay outside the temporal rivalries of other states unless the parties appealed together to its mission of peace, and Vatican City was to be neutral and inviolable territory (Lateran Pacts (1929), Treaty, art. 24). The Holy See declared the Roman question settled finally and irrevocably and recognised the Kingdom of Italy under the House of Savoy with Rome as its capital; Italy recognised the State of Vatican City under the sovereignty of the pope (Lateran Pacts (1929), Treaty, arts. 26–27). A financial convention bound Italy to pay 750 million lire and to hand over state bonds with a face value of one thousand million, which the Holy See accepted as the final settlement of its claims arising from 1870 (Lateran Pacts (1929), Financial Convention, arts. 1–2).

The concordat signed with the treaty assured the church the free exercise of spiritual power and of public worship (Lateran Pacts (1929), Concordat, art. 1). The choice of bishops belonged to the Holy See, which would first tell the government the name so that it could raise any political objection, and bishops were to swear loyalty to the Italian state (Lateran Pacts (1929), Concordat, arts. 19–20). The state gave civil effect to marriage celebrated under canon law and called Catholic teaching the foundation and crown of public instruction (Lateran Pacts (1929), Concordat, arts. 34 and 36). It recognised the organisations of Catholic Action so far as they worked outside every political party, and the Holy See renewed its ban on clergy joining any party (Lateran Pacts (1929), Concordat, art. 43).

Pius XI said that he had wanted the concordat from the first to be bound up with the treaty (Pius XI, Address of 11 February 1929). Two days after the signing he said that it had perhaps needed a man such as Providence had caused him to meet, one without the preoccupations of the liberal school, and that he believed he had with the concordat given God back to Italy and Italy to God (Pius XI, Address of 13 February 1929). The treaty came into force when the ratifications were exchanged, which it required within four months (Lateran Pacts (1929), Treaty, arts. 26–27).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Lateran Pacts: Treaty, Financial Convention and Concordat between the Holy See and Italy The Holy See and the Kingdom of Italy · 11 February 1929
Treaty, preamble; Treaty, arts. 1–4; Treaty, art. 24; Treaty, arts. 26–27; Financial Convention, arts. 1–2; Concordat, art. 1; Concordat, arts. 19–20; Concordat, arts. 34 and 36; Concordat, art. 43

Addresses of 11 and 13 February 1929 Pope Pius XI · 11 and 13 February 1929
Address of 11 February 1929; Address of 13 February 1929

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Pius XI, Benito Mussolini, Pietro Gasparri
Threads Church and State, Papacy and Church Order

In context

GROWS OUT OF

The First Vatican Council 1869–1870 1324

The Donation of Pepin and the Papal States AD 754–756 766

LEADS TO

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

CHURCH AND STATE

The Russian Church under the Bolsheviks Before · 1917–1918 1363

The Barmen Declaration After · 31 May 1934 1375

PAPACY AND CHURCH ORDER

The Russian Church under the Bolsheviks Before · 1917–1918 1363

Mit brennender Sorge: Pius XI on the Church in the German Reich After · 14 March 1937 1379

← Simon Kimbangu and the Kimbanguist Church Earlier · 1921
→ The Barmen Declaration Later · 31 May 1934

MODERN AND GLOBAL CHRISTIANITY

The Barmen Declaration

31 May 1934 · Firm date

Meeting at Barmen in May 1934, a synod of Lutheran, Reformed and United Protestants declares against the German Christians that Jesus Christ is the one Word of God the church has to hear, and that the state may not become the total order of human life.



The German Evangelical Church had been constituted in July 1933 as a federation of the confessional churches that came out of the Reformation (Barmen Declaration, preamble). The synod of Lutheran, Reformed and United churches that met at Barmen declared that the basis of that union was being destroyed by the teaching and the actions of the ruling church party, the "German Christians", and of the church government they controlled (Barmen Declaration, preamble). The Evangelical Church in Germany, in the introduction it now publishes with the text, describes the German Christians as a movement that saw no conflict between Christianity and National Socialism (Barmen Declaration, EKD introduction (English)). It names the pastors Hans Asmussen, Karl Koch, Karl Immer

and Martin Niemöller and the theologian Karl Barth among those who brought 139 delegates together in the Gemarke church at Barmen, in the city of Wuppertal, from 29 to 31 May 1934 (Barmen Declaration, EKD introduction (English)).

Each of the declaration's six theses opens with Scripture and closes with the rejection of a false doctrine (Barmen Declaration, theses 1–6). The first says that Jesus Christ, as he is attested in holy Scripture, is the one Word of God which we have to hear, and to trust and obey in life and in death, and rejects the teaching that the church could and must acknowledge, apart from and beside this one Word, other events and powers, figures and truths as God's revelation and as a source of its proclamation (Barmen Declaration, thesis 1). The next three say that no area of life belongs to other lords than Christ, that the church may not leave the form of its message and order to its own pleasure or to prevailing ideological and political convictions, and that its offices are a ministry and give no ground for special leaders with ruling powers (Barmen Declaration, theses 2–4).

The fifth thesis says that the state has by divine appointment the task of providing for justice and peace, by the threat and use of force and according to the measure of human judgment and ability, in a world not yet redeemed (Barmen Declaration, thesis 5). It rejects the teaching that the state, going beyond its special commission, should and could become the single and totalitarian order of human life and so fulfil the church's vocation as well, and equally the teaching that the church, going beyond its own commission, should take on the characteristics, tasks and dignity of the state and become its organ (Barmen Declaration, thesis 5). The sixth says that the church's commission is to deliver the message of the free grace of God to all people, and that it may not put the Word of the Lord at the service of purposes of its own choosing; the synod called the six theses the indispensable theological basis of the German Evangelical Church (Barmen Declaration, thesis 6 and conclusion).

In its appeal the synod said that it did not intend to found a new church or to do away with the Lutheran, Reformed and United confessions, and asked the congregations to test its words by Scripture (Barmen Declaration, appeal to the congregations). The EKD's introductions say that the declaration was adopted on 31 May without amendment and that the Confessing Church gathered around it (Barmen Declaration, EKD introduction (English)) (Barmen Declaration, EKD

introduction (German)). Today, by the EKD's account, its constitution affirms the decisions of the synod; some member churches place the declaration beside the confessions of the Reformation, and most regard it as a guiding testimony of doctrine and faith (Barmen Declaration, EKD introduction (German)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Theological Declaration of Barmen Confessional Synod of the German Evangelical Church · 31 May 1934

preamble; EKD introduction (English); theses 1–6; thesis 1; theses 2–4; thesis 5; thesis 6 and conclusion; appeal to the congregations; EKD introduction (German)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Wuppertal
Who Karl Barth, Martin Niemöller
Threads Creeds and Councils, Church and State

In context

GROWS OUT OF

The Augsburg Confession 25 June 1530 1046

Schleiermacher and Modern Theology 1799 1269

LEADS TO

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

The Execution of Dietrich Bonhoeffer 9 April 1945 1386

The Churches and Apartheid 1982–1986 1462

CREEDS AND COUNCILS

The Lambeth Quadrilateral Before · July 1888 1332

The Dogma of the Assumption of Mary After · 1 November 1950 1414

CHURCH AND STATE

The Lateran Treaty Creates Vatican City Before · 11 February 1929 1371

Mit brennender Sorge: Pius XI on the Church in the German Reich After · 14 March 1937 1379

← The Lateran Treaty Creates Vatican City Earlier · 11 February 1929
→ Mit brennender Sorge: Pius XI on the Church in the German Reich Later · 14 March 1937

MODERN AND GLOBAL CHRISTIANITY

Mit brennender Sorge: Pius XI on the Church in the German Reich

14 March 1937 · Firm date

In an encyclical to the German bishops dated 14 March 1937, Pius XI protests that the concordat of 1933 has been broken and rejects as contrary to faith in God the exalting of race, people or state to the highest value.



On 20 July 1933 Cardinal Eugenio Pacelli, Secretary of State to Pius XI, and the German vice-chancellor Franz von Papen signed a concordat between the Holy See and the German Reich (Reichskonkordat (1933), preamble and signatures). The Reich guaranteed the freedom of profession and public practice of the Catholic religion, the keeping and founding of Catholic confessional schools, and the protection of Catholic organisations serving exclusively religious, purely cultural and charitable purposes; the Holy See undertook to bar clergy from membership of political parties (Reichskonkordat (1933), arts. 1, 23, 31 and 32).

In January 1937 Cardinal Michael von Faulhaber of Munich was in Rome; his diary notes that he was twice with the bishops at Cardinal Pacelli's, and that on Sunday 17 January he was with the pope for an hour in his sickroom (Faulhaber, Diaries, 14–28 January 1937). The encyclical that followed says that representatives of the German episcopate had visited the pope in his sickroom and reported things hard and unpleasant (Pius XI, Mit brennender Sorge 2). The editors of Faulhaber's diaries state that he took a decisive part in the preparatory work for it (Faulhaber, Diaries, editors' biography).

The letter, addressed to the archbishops and bishops of Germany, is dated Passion Sunday, 14 March 1937 (Pius XI, Mit brennender Sorge heading and closing date). The pope writes that he agreed to the concordat in 1933 despite grave misgivings, and that the other party has emptied its terms of meaning and made its violation a normal policy (Pius XI, Mit brennender Sorge 3–5). Whoever exalts race, or the people, or the state, or those who hold power, above their proper worth and makes idols of them, he writes, perverts the order created by God and is far from true faith in God (Pius XI, Mit brennender Sorge 7–8). Only superficial minds could speak of a national God or a national religion (Pius XI, Mit brennender Sorge 11). Whoever wants the history and teaching of the Old Testament banished from church and school blasphemes the name of God (Pius XI, Mit brennender Sorge 16). The believer has a right to profess his faith, parents have the first right to educate their children in it, and laws that deny these rights are against natural law (Pius XI, Mit brennender Sorge 31). The letter does not use the name of Hitler or of his party (Pius XI, Mit brennender Sorge 1–43).

A second encyclical of Pius XI, on atheistic communism, is dated five days later, 19 March; it calls communism intrinsically wrong and says that no one who would save Christian civilisation may collaborate with it (Pius XI, Divini Redemptoris 58 and date).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Concordat between the Holy See and the German Reich The Holy See and the German Reich · 20 July 1933
preamble and signatures; arts. 1, 23, 31 and 32

Diaries of Michael Cardinal von Faulhaber, 1911–1952 Michael von Faulhaber · 1911–1952
14–28 January 1937; editors' biography

Mit brennender Sorge Pope Pius XI · 14 March 1937
2; heading and closing date; 3–5; 7–8; 11; 16; 31; 1–43

Divini Redemptoris Pope Pius XI · 19 March 1937
58 and date

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Pius XI, Pius XII, Michael von Faulhaber
Threads Church and State, Papacy and Church Order

In context

GROWS OUT OF

The Lateran Treaty Creates Vatican City 11 February 1929 1371
The Barmen Declaration 31 May 1934 1375

CHURCH AND STATE

The Barmen Declaration Before · 31 May 1934 1375
The Execution of Dietrich Bonhoeffer After · 9 April 1945 1386

PAPACY AND CHURCH ORDER

The Lateran Treaty Creates Vatican City Before · 11 February 1929 1371
The First Woman Is Ordained an Anglican Priest After · 25 January 1944 1382

← The Barmen Declaration Earlier · 31 May 1934
→ The First Woman Is Ordained an Anglican Priest Later · 25 January 1944

MODERN AND GLOBAL CHRISTIANITY

The First Woman Is Ordained an Anglican Priest

25 January 1944 · Firm date

In unoccupied China the Anglican bishop of Hong Kong ordains the deaconess Li Tim Oi a priest, so that her wartime congregation in Macau may have the sacraments. The Lambeth Conference of 1948 advises against such ordinations; that of 1978 accepts churches that ordain women.



In 1943 the deaconess Florence Li Tim Oi was in charge of an Anglican congregation in Macau, and the war kept her bishop, Ronald Hall of Hong Kong, from reaching her. In June of that year Hall wrote to William Temple, Archbishop of Canterbury, that he had given her permission to celebrate the Lord's Supper for a congregation of 150 and would ordain her priest if he could reach her. He added that he was no advocate of the ordination of women, but would not let prejudice keep the sacraments from his people (Li and Harrison, Much Beloved Daughter ch. 4, pp. 41–42 (Hall to Temple, 4 June 1943)).

In January 1944 she crossed Japanese-held territory to meet him at Xingxing, in unoccupied China. From there, by her own later account, they went the short distance to Zhaoqing, where he ordained her in a small Anglican church; she speaks of herself there as the first woman to become a priest (Li and Harrison, Much Beloved Daughter ch. 4, pp. 43–45). Two days later Hall told Temple that he had ordained a Chinese deaconess "a priest in the Church of God". He had acted, he wrote, outside the canons of the Chinese church, which made no such provision; he did not expect her orders to be recognised for the present, and he would report to the General Synod after the war (Li and Harrison, Much Beloved Daughter ch. 4, p. 48 (Hall to Temple, 27 January 1944)).

The Chinese House of Bishops, meeting at Shanghai in March 1946, voted its regret at Hall's "uncanonical action" and asked him to accept the resignation from her priestly ministry which, it understood, she had already placed in his hands (Li and Harrison, Much Beloved Daughter pp. 58–59 (resolution of the House of Bishops, March 1946)). In April 1948 an Anglican group in England cited the ordination in a memorial to the Lambeth Conference (Anglican Group for the Ordination of Women, Memorial to the Lambeth Conference (1948) II (2), Appeal from China). The Lambeth Conference of that year had before it a proposal from the diocese of South China that for twenty years a deaconess might be ordained priest as an experiment. It answered that this would be against Anglican tradition and order (Lambeth Conference 1948, Resolution 113), reaffirmed that the order of deaconess was the one order of ministry it could recommend for women (Lambeth Conference 1948, Resolution 114), and judged that the time had not come to reconsider the matter (Lambeth Conference 1948, Resolution 115).

Twenty years later the bishops called the theological arguments for and against inconclusive (Lambeth Conference 1968, Resolution 34) and asked every province to study the question (Lambeth Conference 1968, Resolution 35). In 1978 they noted that Hong Kong, Canada, the United States and New Zealand had admitted women to the presbyterate, recognised the right of each member church to decide, and declared their acceptance both of churches that ordain women and of churches that do not (Lambeth Conference 1978, Resolution 21.1, 21.3, 21.6).

John Paul II declared in 1994 that the Church has "no authority whatsoever" to confer priestly ordination on women and that this judgment is to be held definitively (John Paul II, Ordinatio sacerdotalis 4). The Orthodox members of the joint commission with the Anglicans stated in 1978 that women cannot be admitted to the priesthood and that their ordination is an innovation without basis in Holy Tradition (Anglican-Orthodox Dublin Agreed Statement (1984), Appendix 2, Athens Report 1978, III (3)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The day comes from the bishop himself. Writing to the Archbishop of Canterbury on 27 January 1944, Hall says that he ordained her "on St Paul's Day" (Li and Harrison, Much Beloved Daughter ch. 4, p. 48 (Hall to Temple, 27 January 1944)). That is the feast of the Conversion of St Paul, kept on 25 January in the Anglican calendar. The letter is known here from the extracts printed in Li Tim Oi's memoir of 1985, and her own account of the journey and the service was given forty years after the event.

Primary sources

Much Beloved Daughter: The Story of Florence Li Florence Tim Oi Li and Ted Harrison · 1985
ch. 4, pp. 41–42 (Hall to Temple, 4 June 1943); ch. 4, pp. 43–45; ch. 4, p. 48 (Hall to Temple, 27 January 1944); pp. 58–59 (resolution of the House of Bishops, March 1946)

A Memorial Submitted to the Lambeth Conference 1948 on Deaconesses The Anglican Group for the Ordination of Women to the Historic Ministry of the Church · April 1948
II (2), Appeal from China

Resolutions of the Lambeth Conference of 1948 Lambeth Conference · 1948
Resolution 113; Resolution 114; Resolution 115

Resolutions of the Lambeth Conference of 1968 Lambeth Conference · 1968
Resolution 34; Resolution 35

Resolutions of the Lambeth Conference of 1978 Lambeth Conference · 1978
Resolution 21.1, 21.3, 21.6

Ordinatio sacerdotalis John Paul II · 22 May 1994
4

Anglican-Orthodox Dialogue: The Dublin Agreed Statement 1984 Anglican-Orthodox Joint Doctrinal Commission · 1984
Appendix 2, Athens Report 1978, III (3)

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Zhaoqing, Macau
Who Florence Li Tim Oi, Ronald Hall
Threads Papacy and Church Order, Reform and Reformation

In context

GROWS OUT OF

The Lambeth Quadrilateral July 1888 1332

PAPACY AND CHURCH ORDER

Mit brennender Sorge: Pius XI on the Church in the German Reich Before · 14 March 1937 1379

The Dogma of the Assumption of Mary After · 1 November 1950 1414

REFORM AND REFORMATION

The Fundamentals and the Modernist Controversy Before · 1910–1925 1354

The Churches and the Civil Rights Movement After · 16 April 1963 1428

← Mit brennender Sorge: Pius XI on the Church in the German Reich Earlier · 14 March 1937
→ The Execution of Dietrich Bonhoeffer Later · 9 April 1945

MODERN AND GLOBAL CHRISTIANITY

The Execution of Dietrich Bonhoeffer

9 April 1945 · Firm date

The pastor and theologian Dietrich Bonhoeffer, held for two years for his part in the German resistance, is condemned by an SS court-martial at Flossenbürg concentration camp and hanged the next morning. His letters from prison are published in 1951.



In 1937 Dietrich Bonhoeffer published *Nachfolge*, known in English as *The Cost of Discipleship*. Its first chapter calls "cheap grace" the deadly enemy of the church: a grace that justifies the sin and not the sinner, so that everything can stay as it was. Grace, he wrote, is costly because it calls a person to follow Jesus Christ (Bonhoeffer, Nachfolge, ch. 1, Die teure Gnade (DBW 4, pp. 29–40, extracts)). In prison he remembered Finkenwalde, one of the places in Pomerania where the Confessing Church kept its seminary for preachers (Bonhoeffer, Widerstand und Ergebung, letter of 28 November 1943, p. 83, with the editor's note). On that church see the Barmen Declaration.

He was arrested on 5 April 1943 and spent the next eighteen months in the military section of Tegel prison in Berlin, as Eberhard Bethge, his friend and the editor of his letters, records (Bonhoeffer, Widerstand und Ergebung, editor's foreword, pp. 7–8). A German court later found that he was held as a member of the resistance circle in military intelligence (Bundesgerichtshof, judgment of 19 June 1956 (1 StR 50/56), Gründe A.I). From Tegel he wrote to Bethge on 30 April 1944 that the question which never left him was who Christ really is for us today, and that a time without religion was coming (Bonhoeffer, Widerstand und Ergebung, letter of 30 April 1944, pp. 131–132). On 21 July 1944 he wrote that he still stood by *Nachfolge* but now saw its dangers, and that a person learns to believe only by living fully in this world and taking seriously the suffering of God in it (Bonhoeffer, Widerstand und Ergebung, letter of 21 July 1944, pp. 182–183).

After files of the conspirators were found at Zossen in September 1944 the Gestapo moved him to its own prison in Berlin, and from there, as his family later learned, to Buchenwald and Schönberg (Bonhoeffer, Widerstand und Ergebung, editor's foreword, pp. 7–8). On Sunday 8 April 1945 he led a service for his fellow prisoners at Schönberg and was then called away. The English prisoner Payne Best, who was among them, reported that Bonhoeffer gave him a greeting for the Bishop of Chichester, with the words that this was the end, but for him the beginning of life (Bonhoeffer, Widerstand und Ergebung, appendix Die letzten Tage, pp. 219–220).

The court found that he cannot have reached Flossenbürg concentration camp before the late afternoon of that day (Bundesgerichtshof, judgment of 19 June 1956 (1 StR 50/56), Gründe A.I). There an SS judge, sitting with the camp commandant and one other, tried him and four others: Admiral Canaris, General Oster, the army judge Sack and Captain Gehre (Bundesgerichtshof, judgment of 19 June 1956 (1 StR 50/56), Gründe A.I) (Bonhoeffer, Widerstand und Ergebung, appendix Die letzten Tage, pp. 219–220). The appendix to the letters names a sixth man, Strünk, among those heard (Bonhoeffer, Widerstand und Ergebung, appendix Die letzten Tage, pp. 219–220). No defence counsel was appointed and no clerk was present to keep a record. All five were sentenced to death, and on the morning of 9 April they were hanged, naked, before any confirmation of the sentences had been obtained (Bundesgerichtshof, judgment

of 19 June 1956 (1 StR 50/56), Gründe A.I). The court held that the law required such confirmation in every case (Bundesgerichtshof, judgment of 19 June 1956 (1 StR 50/56), Gründe C.II.1 b).

Six months later the council of the Evangelical Church in Germany, meeting at Stuttgart, declared itself bound to the German people in a "solidarity of guilt" and accused itself of not having confessed more courageously or prayed more faithfully (Stuttgart Declaration of Guilt). The church's own account says that the document was addressed to the Bishop of Chichester, George Bell, whom it calls Bonhoeffer's friend (Stuttgart Declaration of Guilt introduction by the Evangelical Church in Germany). Bethge's edition of the letters from prison followed in 1951 (Bonhoeffer, Widerstand und Ergebung, editor's foreword, pp. 7–8).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The West German courts that tried the SS prosecutor after the war found that the five prisoners were hanged at Flossenbürg on 9 April 1945 between six and seven in the morning (Bundesgerichtshof, judgment of 19 June 1956 (1 StR 50/56), Gründe A.I). The editor of the prison letters, in his foreword dated August 1951, gives the same day (Bonhoeffer, Widerstand und Ergebung, editor's foreword, pp. 7–8).

A description of Bonhoeffer's last minutes, kneeling in prayer and dying within seconds, is often quoted. It comes from a statement written in 1955 by the camp doctor, H. Fischer-Hüllstrung. Ferdinand Schlingensiepen, *Dietrich Bonhoeffer 1906–1945: Martyr, Thinker, Man of Resistance* (2010), calls the doctor's report "unfortunately a lie" and sets against it the testimony of a Danish prisoner of the camp. The appendix to the prison letters repeats one detail of it, that the doctor saw Bonhoeffer kneeling in prayer (Bonhoeffer, Widerstand und Ergebung, appendix Die letzten Tage, pp. 219–220). It is not used here.

Primary sources

Nachfolge (The Cost of Discipleship) Dietrich Bonhoeffer · 1937
ch. 1, Die teure Gnade (DBW 4, pp. 29–40, extracts)

Letters and Papers from Prison (Widerstand und Ergebung) Dietrich Bonhoeffer · 1943–1945; first published 1951
letter of 28 November 1943, p. 83, with the editor's note; editor's foreword, pp. 7–8; letter of 30 April 1944, pp. 131–132; letter of 21 July 1944, pp. 182–183; appendix Die letzten Tage, pp. 219–220

Judgment of the Federal Court of Justice in the case against Huppenkothen and Thorbeck, 19 June 1956 (1 StR 50/56) Bundesgerichtshof (Federal Court of Justice of Germany) · 19 June 1956
Gründe A.I; Gründe C.II.1 b

The Stuttgart Declaration of Guilt Council of the Evangelical Church in Germany · 18–19 October 1945
ekd.de; introduction by the Evangelical Church in Germany

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About this event

Where Flossenbürg
Who Dietrich Bonhoeffer
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

The Barmen Declaration 31 May 1934 1375

PERSECUTION AND MARTYRDOM

Simon Kimbangu and the Kimbanguist Church Before · 1921 1367

The Chinese Church under the People's Republic After · 1950–1954 1409

CHURCH AND STATE

Mit brennender Sorge: Pius XI on the Church in the German Reich Before · 14 March 1937 1379

The Chinese Church under the People's Republic After · 1950–1954 1409

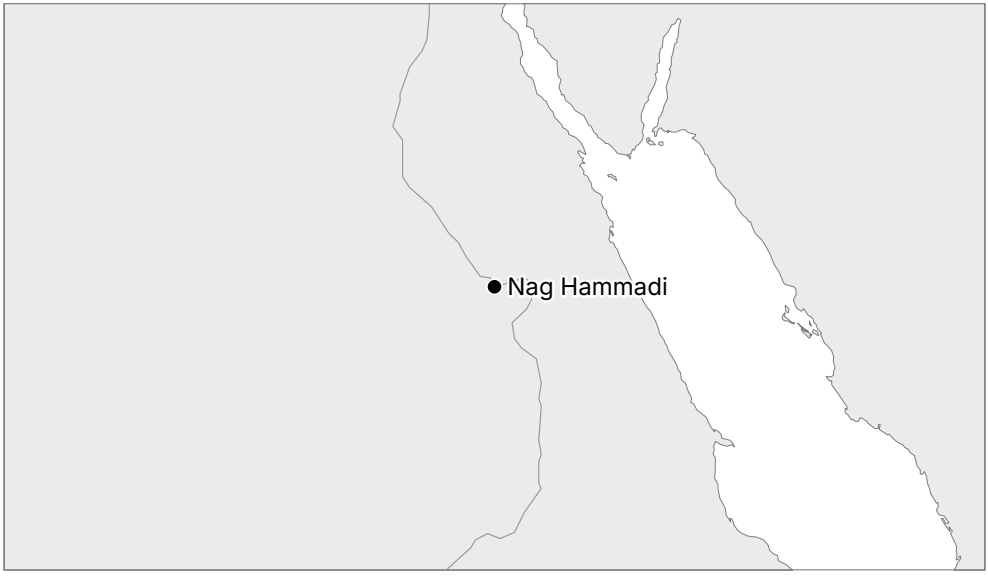
← The First Woman Is Ordained an Anglican Priest Earlier · 25 January 1944
→ The Nag Hammadi Library Is Found Later · c. December 1945

MODERN AND GLOBAL CHRISTIANITY

The Nag Hammadi Library Is Found

c. December 1945 · Estimated date

Papyrus books in Coptic, holding over fifty religious texts including the Gospel of Thomas, come to light near Nag Hammadi in Upper Egypt. The first reaches the Coptic Museum in 1946; the story of the find was gathered from villagers thirty years later.



In October 1946 the Coptic Museum in Cairo bought a papyrus book from a man of the district of Nag Hammadi (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 88–90). A year later its director, Togo Mina, showed it to the French scholar Jean Doresse, who recognised a collection of Gnostic writings in Coptic, among them a Secret Book of John (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 87–88). Doresse and Henri-Charles Puech judged the handwriting to be no later than the second half of the fourth century (Puech and Doresse, Nouveaux écrits gnostiques (1948), p. 88). In their report, printed in 1948, they knew of at least five volumes from the same find, which they placed

at the foot of a hill near Nag Hammadi (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 88–90).

How the books were found was already uncertain. The report repeats what was being said: that peasants had chanced on a tomb with a jar full of bound manuscripts, that two had been burned and the rest sold cheaply to dealers. Its authors ask how far the story of the tomb can be trusted (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 88–90). The account usually told today comes from James M. Robinson, who interviewed villagers some thirty years later. In it Muhammad Ali, of the al-Samman clan, and his brother were digging for fertiliser under the cliff of Jabal al-Tarif in December when they came on a jar, and Muhammad Ali broke it open and carried the books home (Robinson, The Nag Hammadi Library in English, Introduction, section 3, The Discovery). The archive of Robinson's project keeps photographs, dated 1975, of the man and of the cliff (Nag Hammadi Codices Claremont archive, photograph of Muhammad Ali (1975), description) (Nag Hammadi Codices Claremont archive, photograph of Jabal al-Tarif (1975), description).

The codices hold over fifty texts and are kept in the Coptic Museum (Nag Hammadi Codices Claremont archive, description of the collection). Codex II contains the Gospel according to Thomas, whose title stands at its end (Nag Hammadi Codices Codex II, pp. 50–51, photographed by Jean Doresse; description). It begins: "These are the hidden sayings that the living Jesus spoke and Didymos Judas Thomas wrote down" (Gospel of Thomas prologue). Some of its sayings resemble those of the New Testament: asked when the kingdom will come, Jesus answers that it is already spread out over the earth and people do not see it (Gospel of Thomas saying 113), which may be compared with (Luke 17:20–21). Another volume held a work called the Gospel of Truth, and Puech and Doresse asked at once whether this was the book of that name which Irenaeus, about 180, says the followers of Valentinus had written (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 88–90) (Irenaeus, Against Heresies 3.11.9).

Until then, the report observes, such groups were known mainly from the polemical notices of their opponents and from three Coptic manuscripts made known in the nineteenth century; writings that came from the groups themselves were almost wholly lacking (Puech and Doresse, Nouveaux écrits gnostiques (1948),

p. 93). In his Easter letter of 367 Athanasius had warned the churches of Egypt against books "called apocryphal", which he said heretics wrote and passed off as ancient (Athanasius, Festal Letter 39.2, 39.7). Whether that letter had anything to do with the burial of these books is disputed; see the dating note. See also Irenaeus Sets Out the Rule of Faith and Athanasius Lists the Twenty-seven Books of the New Testament.

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The earliest date given by a report of the time is that of the purchase: the Coptic Museum bought its first codex in October 1946 (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 88–90). The scholars who announced the find in 1948 thought it had "perhaps" been made early in 1946 (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 88–90).

December 1945 is the date given by James M. Robinson, who questioned villagers in the 1970s and tied the find to the season when they dug fertiliser and to a murder in the finder's family in May 1945 (Robinson, The Nag Hammadi Library in English, Introduction, section 3, The Discovery). His account is the source of the usual story, and it is late testimony. Mark Goodacre, "How Reliable is the Story of the Nag Hammadi Discovery?", *Journal for the Study of the New Testament* 35 (2013), pp. 303–322, shows that Robinson's successive versions conflict and prefers the earlier account published by Jean Doresse in 1958. Nicola Denzey Lewis and Justine Ariel Blount, "Rethinking the Origins of the Nag Hammadi Codices", *Journal of Biblical Literature* 133 (2014), pp. 399–419, doubt the story as a whole and suggest that the books were grave goods of private owners. They also dispute Robinson's proposal that monks buried the books after Athanasius's letter of 367.

Primary sources

Scripture

Luke 17:20–21

Nouveaux écrits gnostiques découverts en Égypte Henri-Charles Puech and Jean Doresse · 1948

pp. 88–90; pp. 87–88; p. 88; p. 93

The Nag Hammadi Library in English: Introduction James M. Robinson · 1977
Introduction, section 3, The Discovery

The Nag Hammadi Codices 4th century AD
Claremont archive, photograph of Muhammad Ali (1975), description; Claremont archive, photograph of Jabal al-Tarif (1975), description; Claremont archive, description of the collection; Codex II, pp. 50–51, photographed by Jean Doresse; description

The Gospel according to Thomas (Nag Hammadi Codex II, 2) Coptic copy of the 4th or 5th century
prologue; saying 113

Against Heresies Irenaeus of Lyons · c. AD 180
3.11.9

Festal Letters, with the Festal Index Athanasius of Alexandria · AD 329–373
39.2, 39.7

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About this event

Where Nag Hammadi
Threads Scripture and Canon

In context

GROWS OUT OF

Irenaeus Sets Out the Rule of Faith c. AD 180 515

Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619

SCRIPTURE AND CANON

The Fundamentals and the Modernist Controversy Before · 1910–1925 1354

The Dead Sea Scrolls Are Discovered After · 1947 1394

← The Execution of Dietrich Bonhoeffer Earlier · 9 April 1945
→ The Dead Sea Scrolls Are Discovered Later · 1947

MODERN AND GLOBAL CHRISTIANITY

The Dead Sea Scrolls Are Discovered

1947 · Estimated date

Bedouin bring seven ancient scrolls from a cave near Qumran to dealers in Bethlehem. A Syrian Orthodox archbishop and a Hebrew University professor buy them, and scholars find Hebrew manuscripts about a thousand years older than any biblical text then known.



The Israel Antiquities Authority tells the discovery "as the story goes". A shepherd of the Ta'amireh Bedouin, looking for a stray animal among the cliffs near Qumran, threw a stone into a cave and heard pottery break. Inside were large clay jars, and in a few of them old scrolls, some wrapped in linen. The Authority's caption to a photograph of two goatherds says that they "claimed" to have found the first scrolls (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication).

The Bedouin took their finds to a dealer in Bethlehem, who sent them back for more. Seven scrolls came out of the cave. Four were sold on to Archbishop Athanasius Yeshue Samuel, head of the Syrian Orthodox Monastery of St Mark

in Jerusalem. The other three went to a second dealer, and there Eleazar Sukenik, professor at the Hebrew University, saw them, having first been shown a fragment through the wire at the edge of a British military zone in Jerusalem. He wrote in his diary that his hands shook as he unwrapped one of them, and that he felt he was looking at a Hebrew scroll which had not been read for more than two thousand years (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication).

In 1948 John C. Trever, of the American Schools of Oriental Research in Jerusalem, photographed three of the archbishop's scrolls: a complete book of Isaiah, the Community Rule and a commentary on Habakkuk. Sukenik acquired his three and published selections from them: the War Scroll, the Thanksgiving Scroll and a second copy of Isaiah. Samuel took his four to the United States, and on 1 June 1954 offered them for sale in the Wall Street Journal as biblical manuscripts "dating back to at least 200 BC". Sukenik's son Yigael Yadin bought them through an American intermediary for the State of Israel, and since 1965 the seven have been kept together in the Shrine of the Book (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication).

The first cave was excavated by archaeologists in 1949. By 1956 written remains had come from eleven caves, five found by Bedouin and six by archaeologists (Dead Sea Scrolls Leon Levy Digital Library, Discovery Sites). They are the remains of more than 900 manuscripts, most of them in fragments (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication).

The scrolls were copied between the third century BC and the first century AD. About 230 of them are books now in the Hebrew Bible, and the Authority describes them as more than a thousand years older than the biblical manuscripts known before, and in many cases close to the traditional Hebrew text (Dead Sea Scrolls Leon Levy Digital Library, Introduction). The others include the writings of the community described in the Community of the Dead Sea Scrolls. The Isaiah scroll that Trever photographed is described in the Great Isaiah Scroll (1QIsa[a]).

How this is dated

Estimated date. A scholarly estimate from primary evidence, with a margin of years.

The Israel Antiquities Authority, which holds most of the scrolls, dates the first find to 1947 (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication) (Dead Sea Scrolls Leon Levy Digital Library, Discovery Sites). It introduces the tale of the shepherd and the stray animal with the words “as the story goes”, and says of the two goatherds photographed by John Trever only that they “claimed” to have found the first scrolls: the account rests on what the Bedouin said afterwards, and gives no month or day. The first dated steps the Authority reports are those of the scholars: the photographing and first publication of the scrolls in 1948 (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication).

Primary sources

The Dead Sea Scrolls from the Qumran Caves 3rd century BC – 1st century AD
Leon Levy Digital Library, Discovery and Publication; Leon Levy Digital Library, Discovery Sites; Leon Levy Digital Library, Introduction

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About this event

Where Qumran
Who Eleazar Sukenik, Athanasius Yeshue Samuel
Threads Scripture and Canon

In context

GROWS OUT OF

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258

SCRIPTURE AND CANON

The Nag Hammadi Library Is Found Before · c. December 1945 1390

The Second Vatican Council After · 1962–1965 1422

← The Nag Hammadi Library Is Found Earlier · c. December 1945
→ The Church of South India Unites Four Traditions Later · 27 September 1947

MODERN AND GLOBAL CHRISTIANITY

The Church of South India Unites Four Traditions

27 September 1947 · Firm date

Anglican dioceses, the Methodist Church and the South India United Church, itself a union of Presbyterians and Congregationalists, become one church with bishops in a service at Madras. Anglican bishops elsewhere are divided about its ministry.



On 1 and 2 May 1919 thirty-three ministers of the Anglican church and of the South India United Church met at Tranquebar, in a conference of Tamil pastors presided over by V. S. Azariah, the Anglican bishop of Dornakal. Their statement called the divisions of the Indian churches something "imposed upon us from without", which they had not created and did not wish to keep. It proposed one church on the common ground of the historic episcopate and the spiritual equality of all its members, with the Scriptures, the Apostles' and Nicene Creeds and the two sacraments as its basis (Tranquebar Statement (1919), pp. 37–39). The South India United Church was itself a union, formed in 1908 from congre-

gations of Congregational, Scottish Presbyterian and Dutch Reformed missions (Tranquebar Statement (1919), p. 37, compiler's note 3).

A joint committee of the two churches began work in 1920. The Wesleyan Methodists joined it, and in March 1929 it agreed a scheme of union (Proposed Scheme of Union (1929), Foreword, pp. v–vii). Under the scheme the united church would accept the historic episcopate "in a constitutional form", with no theory of episcopacy required of anyone (Proposed Scheme of Union (1929), Basis of Union, The Episcopate in the United Church). The uniting churches declared it their intention that in time every minister would be episcopally ordained; but for thirty years ministers of the parent churches might still be received on assenting to the basis of union, and after that the united church would consider the matter again (Proposed Scheme of Union (1929), The Relations of the United Church, (6)).

The union was inaugurated in St George's Cathedral, Madras, now Chennai, on 27 September 1947, before some three thousand people (A Church Is Born, Inaugurating the Church). A representative of each of the three churches read the resolution of its governing body and laid a signed copy of the Basis of Union and Constitution on the communion table. The presiding bishop, C. K. Jacob, then declared that four Anglican dioceses, the councils of the South India United Church and the Methodist Church in South India "are become one Church of South India", and that their ministers who had assented to the basis of union were ministers of the new church (Church of South India, Order of Service for the Inauguration (1947), reading of the resolutions and Declaration of Union). Nine new bishops were then consecrated, each presented by two presbyters of the church to which he had belonged (Church of South India, Order of Service for the Inauguration (1947), Form of Consecrating the First New Bishops, presentation). One of them was Lesslie Newbigin, until then a missionary of the Church of Scotland, who became bishop in Madura and Ramnad (Newbigin, The Reunion of the Church, title page).

The Lambeth Conference of 1948 gave thanks for the union and looked forward to full communion with the new church (Lambeth Conference 1948, Resolution 52). On its ministry the bishops could not agree. A majority held that those consecrated or ordained in the Church of South India should be acknowledged as

true bishops, presbyters and deacons; a substantial minority held that no definite judgment could yet be passed (Lambeth Conference 1948, Resolution 54 (e)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The commentary of the film made of the service gives the day and the place: St George's Cathedral, Madras, 27 September 1947 (A Church Is Born, Inaugurating the Church). The printed order of service carries neither. Lesslie Newbigin, writing in November 1947, names the same day (Newbigin, The Reunion of the Church, Foreword, pp. 7–8).

Primary sources

Statement on Church Union Drawn Up at Tranquebar, 1–2 May 1919 Thirty-three ministers of the Anglican and South India United Churches · 1–2 May 1919
pp. 37–39; p. 37, compiler's note 3

Proposed Scheme of Union Joint Committee of the Church of India, Burma and Ceylon, the South India United Church and the South India Provincial Synod of the Wesleyan Methodist Church · 1929
Foreword, pp. v–vii; Basis of Union, The Episcopate in the United Church; The Relations of the United Church, (6)

A Church Is Born: film and commentary on the inauguration of the Church of South India India Committee of the Foreign Missions Conference of North America · c. 1947–1948
Inaugurating the Church

The Order of Service for the Inauguration of Church Union in South India Church of South India · 1947
reading of the resolutions and Declaration of Union; Form of Consecrating the First New Bishops, presentation

The Reunion of the Church: A Defence of the South India Scheme Lesslie Newbigin · 1948
title page; Foreword, pp. 7–8

Resolutions of the Lambeth Conference of 1948 Lambeth Conference · 1948
Resolution 52; Resolution 54 (e)

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About this event

Where Chennai
Who V. S. Azariah, Lesslie Newbigin
Threads Revival and Unity, Mission and Expansion

In context

GROWS OUT OF

The World Missionary Conference at Edinburgh 14–23 June 1910 1350
The Lambeth Quadrilateral July 1888 1332
The Tranquebar Mission 9 July 1706 1217

REVIVAL AND UNITY

Simon Kimbangu and the Kimbanguist Church Before · 1921 1367
The World Council of Churches Is Founded After · 23 August 1948 1401

MISSION AND EXPANSION

Simon Kimbangu and the Kimbanguist Church Before · 1921 1367
Billy Graham and Postwar Evangelicalism After · 25 September 1949 1405

← The Dead Sea Scrolls Are Discovered Earlier · 1947
→ The World Council of Churches Is Founded Later · 23 August 1948

MODERN AND GLOBAL CHRISTIANITY

The World Council of Churches Is Founded

23 August 1948 · Firm date

Delegates of 147 churches from 44 countries, meeting in Amsterdam, constitute the World Council of Churches as a fellowship of churches that accept Jesus Christ as God and Saviour. The Roman Catholic Church takes no part.



In January 1920 the Ecumenical Patriarchate wrote to "the Churches of Christ everywhere" that differences of doctrine need not prevent the churches from drawing closer. Pointing to the League of Nations, it proposed a league, or fellowship, of churches (Ecumenical Patriarchate, Encyclical of 1920). The World Council's own report traces its ancestry to the missionary conference at Edinburgh in 1910, on which see the World Missionary Conference at Edinburgh, and names two further movements that flowed into it, Life and Work and Faith and Order (World Council of Churches, First Assembly: Official Report, pp. 12–13). A conference at Utrecht in 1938 drafted a provisional constitution and set

up a provisional committee to carry on the work (World Council of Churches, First Assembly: Official Report, p. 14).

The first assembly met in Amsterdam. On Monday 23 August 1948, in the Concertgebouw, with Geoffrey Fisher, Archbishop of Canterbury, in the chair, Pastor Marc Boegner moved that the assembly be declared constituted and the formation of the World Council of Churches completed. The motion was adopted with no vote against, and the archbishop declared the council formed (World Council of Churches, First Assembly: Official Report, pp. 27–28). The report counts 147 churches from 44 countries, represented by 351 delegates (World Council of Churches, First Assembly: Official Report, p. 267, Summary of Statistics).

The constitution defines the council as "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour" (World Council of Churches, First Assembly: Official Report, p. 197, Constitution, I). Willem Visser 't Hooft, its general secretary, told the assembly that it was a council of churches and not the council of the one undivided Church: an emergency solution and a stage on the road (World Council of Churches, First Assembly: Official Report, pp. 28–29). The assembly's message to the churches says, "We intend to stay together" (World Council of Churches, First Assembly: Official Report, p. 9, The Message of the Assembly).

The Roman Catholic Church was not invited to send delegates, and in June 1948 the Holy Office refused permission for any Catholic to attend as an observer. The Church of Russia was absent too, and the general secretary asked that the door be kept open for it and for other Orthodox churches not yet represented (World Council of Churches, First Assembly: Official Report, pp. 30–31). Pius XI had laid down in 1928 that the Apostolic See could not take part in such assemblies, because the union of Christians could be promoted only by the return of the separated to the one true Church (Pius XI, Mortalium animos 8, 10).

In 1950 the council's central committee, meeting at Toronto, said what membership did and did not imply. The council "is not and must never become a superchurch", and a member church does not thereby treat its own conception of the Church as merely relative (World Council of Churches, Toronto Statement (1950), III.1, III.4). Nor does membership oblige a church to regard the other

members as churches in the true and full sense of the word (World Council of Churches, Toronto Statement (1950), IV.4).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The council's official report dates the constituting session to the morning of Monday 23 August 1948 (World Council of Churches, First Assembly: Official Report, pp. 27–28). The assembly sat from 22 August to 4 September (World Council of Churches, First Assembly: Official Report, pp. 12–13), and the constitution with its Basis was adopted in final form on 30 August (World Council of Churches, First Assembly: Official Report, p. 197, Constitution, I).

Primary sources

Unto the Churches of Christ Everywhere: Encyclical of the Ecumenical Patriarchate, 1920 Ecumenical Patriarchate of Constantinople · January 1920
oikoumene.org

The First Assembly of the World Council of Churches, Amsterdam 1948: The Official Report World Council of Churches · Assembly of 22 August – 4 September 1948; report published 1949
pp. 12–13; p. 14; pp. 27–28; p. 267, Summary of Statistics; p. 197, Constitution, I; pp. 28–29; p. 9, The Message of the Assembly; pp. 30–31

Mortalium animos Pius XI · 6 January 1928
8, 10

The Church, the Churches and the World Council of Churches (the Toronto Statement) Central Committee of the World Council of Churches · July 1950
III.1, III.4; IV.4

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About this event

Where Amsterdam
Who Willem Visser 't Hooft, Geoffrey Fisher
Threads Revival and Unity

In context

GROWS OUT OF

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

LEADS TO

The Second Vatican Council 1962–1965 1422

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

REVIVAL AND UNITY

The Church of South India Unites Four Traditions Before · 27 September 1947 1397

Billy Graham and Postwar Evangelicalism After · 25 September 1949 1405

← The Church of South India Unites Four Traditions Earlier · 27 September 1947
→ Billy Graham and Postwar Evangelicalism Later · 25 September 1949

MODERN AND GLOBAL CHRISTIANITY

Billy Graham and Postwar Evangelicalism

25 September 1949 · Firm date

An eight-week tent campaign in Los Angeles in the autumn of 1949 makes the evangelist Billy Graham known across the United States. In 1956 he and the theologian Carl Henry launch the magazine Christianity Today as a voice for evangelical Christianity.



In 1947 Carl Henry published a short book with the title *The Uneasy Conscience of Modern Fundamentalism*. Its first chapter is headed "The Evaporation of Fundamentalist Humanitarianism" (Henry, The Uneasy Conscience of Modern Fundamentalism, ch. 1, pp. 15–16). Henry charged that in fundamentalist hands the gospel, once a "world-changing message", had been narrowed to a "world-resisting" one (Henry, The Uneasy Conscience of Modern Fundamentalism, ch. 2, p. 30). On the movement he was criticising see the Fundamentals and the Modernist Controversy.

In August 1949 the evangelist Billy Graham was at a conference centre in the mountains outside Los Angeles. By his own account, written seven years later, he had been troubled by doubts about the Bible. He knelt before an open Bible and told God that he accepted it by faith as his word, reserving judgment on what he could not understand. Within six weeks the campaign in Los Angeles began. There, he wrote, he stopped trying to prove that the Bible was true and found himself saying over and over, "The Bible says" (Graham, Biblical Authority in Evangelism (1956) A word of confession; Preaching from the Bible).

The campaign opened on 25 September 1949 in a tent at the corner of Washington and Hill streets. It was sponsored by a committee of local businessmen, Christ for Greater Los Angeles, which had held such campaigns since 1944. It was to have ended on 16 October. From about 24 October the Hearst newspapers gave it prominent coverage; the Billy Graham Center Archives record the story that William Randolph Hearst told his editors to "puff Graham" as something he "is supposed to have" said. Articles in *Time* and *Life* followed in November (Billy Graham Center Archives, Into the Big Tent, Select chronology). When the meetings closed on 20 November there had been seventy-two services. The Archives estimate that 350,000 people attended, and count 3,000 who made a first decision to accept Christ (Billy Graham Center Archives, Into the Big Tent, Statistics). Graham himself connected the response with the authority of the Bible in his preaching: a crusade planned for three weeks, he wrote, lengthened into eight (Graham, Biblical Authority in Evangelism (1956) A word of confession; Preaching from the Bible).

The Wheaton College archives, which hold the correspondence, trace the magazine *Christianity Today* to discussions in 1954 between Graham and his father-in-law, L. Nelson Bell; Henry was its first editor (Wheaton College Archives, Finding 'A Clear Voice' (2021)). Its opening editorial, on 15 October 1956, said that evangelical Christianity needed "a clear voice", that theological liberalism had failed, and that the magazine would apply the biblical revelation to the social crisis of the day, which "Fundamentalism has often failed to do" (Christianity Today, Why 'Christianity Today'? (1956)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The date is the opening night of the Los Angeles campaign, Sunday 25 September 1949, as given in the chronology that the Billy Graham Center Archives compiled from the campaign's records (Billy Graham Center Archives, Into the Big Tent, Select chronology). The campaign closed on 20 November (Billy Graham Center Archives, Into the Big Tent, Statistics).

Primary sources

The Uneasy Conscience of Modern Fundamentalism Carl F. H. Henry · 1947
ch. 1, pp. 15–16; ch. 2, p. 30

Biblical Authority in Evangelism Billy Graham · 15 October 1956
A word of confession; Preaching from the Bible

Into the Big Tent: Billy Graham and the 1949 Los Angeles Campaign Billy Graham Center Archives, Wheaton College · Online exhibit, 2009
Select chronology; Statistics

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fromthevault.wheaton.edu

Why 'Christianity Today'? The editors of Christianity Today · 15 October 1956
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Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Los Angeles
Who Billy Graham, Carl Henry
Threads Revival and Unity, Mission and Expansion

In context

GROWS OUT OF

The Second Great Awakening August 1801 1272

The Fundamentals and the Modernist Controversy 1910–1925 1354

LEADS TO

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

REVIVAL AND UNITY

The World Council of Churches Is Founded Before · 23 August 1948 1401

The Charismatic Renewal After · 1960–1967 1418

MISSION AND EXPANSION

The Church of South India Unites Four Traditions Before · 27 September 1947 1397

The Lausanne Congress on World Evangelization After · 16–25 July 1974 1450

← The World Council of Churches Is Founded Earlier · 23 August 1948
→ The Chinese Church under the People's Republic Later · 1950–1954

MODERN AND GLOBAL CHRISTIANITY

The Chinese Church under the People's Republic

1950–1954 · Firm date

Protestant leaders in the new People's Republic sign a manifesto pledging loyalty to the state and an end to foreign ties, and the Three-Self Patriotic Movement is organised. Some pastors refuse to join, and Rome rejects a self-governing Catholic church.



In May 1950 Wu Yaozong, a Protestant who worked for the national committee of the YMCA (Jones, Documents of the Three-Self Movement, Biographical Index, Wu Yao-tsung), came to Beijing with other church leaders and met the premier, Zhou Enlai, four times (Communist Party of China, account of the Three-Self patriotic movement). According to the Communist Party's own account, Zhou told them that religious bodies must build churches that were self-governing, self-supporting and self-propagating, and must rid themselves of imperialist control (Communist Party of China, account of the Three-Self patriotic movement).

In July Wu and others, forty in all, issued the statement known as the Christian Manifesto (Communist Party of China, account of the Three-Self patriotic movement). It called on Christians to give thoroughgoing support to the government's Common Programme and, under the government's leadership, to oppose imperialism, feudalism and bureaucratic capitalism. The churches were to make their members see that imperialism had made use of Christianity, to purge imperialist influences from within, and to be vigilant against American imperialism in particular (Christian Manifesto (1950), The Task in General and Fundamental Aims (1), pp. 19–20). The Party's account says that 370,000 people had signed by the end of 1952, three fifths of China's Protestants. It also says that the government struggled resolutely against what it calls the hostile forces undermining the movement, so that the leadership of the churches began to pass to patriotic believers. A national conference in Beijing in 1954 set up the committee of the Three-Self Patriotic Movement and elected Wu its chairman (Communist Party of China, account of the Three-Self patriotic movement).

Not all would join. Wang Mingdao, pastor of the independent Christian Tabernacle in Beijing, opposed the movement openly, and in June 1955 he published the pamphlet "We, Because of Faith"; so the American editors who translated it in 1963 report, adding that he was arrested on 8 August of that year (Jones, Documents of the Three-Self Movement, editors' introduction to Wang Ming-tao, We, Because of Faith). His objection was doctrinal. The movement's leaders, he wrote, were modernists who denied the great doctrines of the Bible, and so unbelievers; he and those with him would not unite with them in any way or join any of their organisations (Wang Mingdao, We, Because of Faith (1955), pp. 99–114; the closing declaration is on pp. 113–114). The same editors wrote that the movement's committee meeting of March 1956 could go ahead with more confidence after the suppression of Wang and of the dissenting leaders of the "Little Flock", especially those centred on its Nanyang Road meeting house in Shanghai; they name Watchman Nee as the founder of that indigenous church (Jones, Documents of the Three-Self Movement, editors' introduction, on the committee meeting of March 1956; Biographical Index, Ni To-sheng).

For Catholics the question was communion with Rome. Pius XII wrote to the Chinese church in 1954 that it could not be ruled with "autonomy of government", that those who held to the "Three Autonomies" could not be considered

Catholics, and that the movement's promoters meant to set up a national church (Pius XII, Ad Sinarum gentem 10–11, 21–22). In 1958 he condemned the "patriotic" association formed among Chinese Catholics (Pius XII, Ad Apostolorum principis 10–11) and declared that bishops elected in China and consecrated without the mandate of the Apostolic See, and those who consecrated them, incurred excommunication (Pius XII, Ad Apostolorum principis 36–38, 47–48). The Party's account, for its part, says that most dioceses had been headed by foreigners, that most were vacant once the foreign missionaries had gone, and that Chinese Catholics therefore chose and consecrated their own bishops (Communist Party of China, account of the Three-Self patriotic movement).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The dates are those the Chinese Communist Party itself gives: the meetings with Zhou Enlai in May 1950, the manifesto in July 1950, and the national conference of 12 July to 6 August 1954 that set up the Three-Self Patriotic Movement's committee (Communist Party of China, account of the Three-Self patriotic movement). The entry runs on to Wang Mingdao's pamphlet of June 1955 (Jones, Documents of the Three-Self Movement, editors' introduction to Wang Ming-tao, We, Because of Faith) and to the papal letters of 1954 and 1958.

No count of arrests or deaths is given here, because no document open to the reader supports one. The one arrest named, that of Wang Mingdao, rests on the word of the American editors of 1963 (Jones, Documents of the Three-Self Movement, editors' introduction to Wang Ming-tao, We, Because of Faith). For his arrest and imprisonment see Thomas Alan Harvey, *Acquainted with Grief: Wang Mingdao's Stand for the Persecuted Church in China* (2002); for the period as a whole, Daniel H. Bays, *A New History of Christianity in China* (2012).

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Biographical Index, Wu Yao-tsung; editors' introduction to Wang Ming-tao, We, Because of Faith; editors' introduction, on the committee meeting of March 1956; Biographical Index, Ni To-sheng

天主教、基督教开展“三自”爱国运动 (The Catholic and Protestant churches launch the “Three-Self” patriotic movement) United Front Work Department of the Central Committee of the Communist Party of China · Web page, undated; read in 2026
cpc.people.com.cn

The Christian Manifesto: Direction of Endeavor for Chinese Christianity in the Construction of New China Wu Yaozong and other Chinese Protestant leaders, forty in all · July 1950
The Task in General and Fundamental Aims (1), pp. 19–20

We, Because of Faith Wang Mingdao · June 1955
pp. 99–114; the closing declaration is on pp. 113–114

Ad Sinarum gentem Pius XII · 7 October 1954
10–11, 21–22

Ad Apostolorum principis Pius XII · 29 June 1958
10–11; 36–38, 47–48

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About this event

Where Beijing, Shanghai
Who Wu Yaozong, Wang Mingdao
Threads Church and State, Persecution and Martyrdom

In context

GROWS OUT OF

Hudson Taylor and the China Inland Mission 25 June 1865 1314
The Chinese Rites Controversy 1704–1742 1212

CHURCH AND STATE

The Execution of Dietrich Bonhoeffer Before · 9 April 1945 1386
The Churches and the Civil Rights Movement After · 16 April 1963 1428

PERSECUTION AND MARTYRDOM

The Execution of Dietrich Bonhoeffer Before · 9 April 1945 1386
The Assassination of Óscar Romero After · 24 March 1980 1458

← Billy Graham and Postwar Evangelicalism Earlier · 25 September 1949
→ The Dogma of the Assumption of Mary Later · 1 November 1950

MODERN AND GLOBAL CHRISTIANITY

The Dogma of the Assumption of Mary

1 November 1950 · Firm date

Pope Pius XII defines as dogma that the Virgin Mary, at the end of her earthly life, was taken up body and soul into heavenly glory. The Orthodox keep the feast of her Dormition; many Anglicans object that the definition lacks a basis in Scripture.



On 1 November 1950 Pius XII issued at Rome the apostolic constitution *Munificentissimus Deus* (Pius XII, Munificentissimus Deus 48). Its forty-fourth paragraph is the definition. By the authority of Jesus Christ, of the apostles Peter and Paul and by his own authority, the pope pronounces, declares and defines it to be a divinely revealed dogma that the Immaculate Mother of God, the ever Virgin Mary, when the course of her earthly life was completed, was assumed "body and soul" into heavenly glory (Pius XII, Munificentissimus Deus 44). Whoever wilfully denies or doubts this, the next paragraph says, has fallen away completely from the divine and Catholic faith (Pius XII, Munificentissimus Deus 45).

The constitution explains how the pope came to it. On 1 May 1946 he had asked all the bishops whether the bodily Assumption could be defined as a dogma of faith and whether they, with their clergy and people, desired it. The answer to both questions was almost unanimously yes, and the pope took this agreement of bishops and faithful as in itself a certain sign that the doctrine is revealed (Pius XII, Munificentissimus Deus 11–12). He joined it to the dogma of the Immaculate Conception, defined by Pius IX (see Ineffabilis Deus): because Mary was free of sin from her conception, she was not left to the corruption of the grave (Pius XII, Munificentissimus Deus 4–5).

The document appeals to the old liturgical books of the feast and to the preaching of John of Damascus (Pius XII, Munificentissimus Deus 17, 21). It says that these proofs rest finally on Scripture, which shows the mother most closely joined to her Son, the new Eve who shares the new Adam's victory over sin and death (Pius XII, Munificentissimus Deus 38–40).

The Orthodox keep a feast of the Dormition, the falling asleep of the Mother of God. The handbook of the Orthodox Church in America says that it is celebrated on 15 August and commemorates her death, resurrection and glorification; that there are no biblical or historical sources for the feast; and that the Tradition of the Church is that she died as all people die and, having truly died, was raised up by her Son (Orthodox Church in America, The Orthodox Faith, vol. II, The Church Year, Dormition of the Theotokos). No Orthodox statement on the definition of 1950 is cited here.

Anglican and Roman Catholic theologians agreed in 1981 on much that the dogma is meant to affirm, and recorded that it remains a difficulty for those Anglicans who do not find the definition sufficiently supported by Scripture (ARCIC, Authority in the Church II (1981), 30). A paper written for the Church of England's General Synod in 2011 puts the objection of many Anglicans and other Christians in two points: the definitions lack a proper basis in the New Testament and the early Church, and the pope has no authority to define the faith of the whole Church. It notes that the constitution rests on the papal infallibility defined in 1870 (Church of England, GS 1818 (2011), section 2, The Marian Dogmas), on which see the First Vatican Council.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The constitution is dated at Rome on 1 November 1950, the feast of All Saints, in the jubilee year and the twelfth year of Pius XII's pontificate (Pius XII, Munificentissimus Deus 48).

Primary sources

Munificentissimus Deus Pius XII · 1 November 1950
48; 44; 45; 11–12; 4–5; 17, 21; 38–40

The Orthodox Faith Thomas Hopko, for the Orthodox Church in America
vol. II, The Church Year, Dormition of the Theotokos

Authority in the Church II Anglican–Roman Catholic International Commission · 1981
30

Briefing paper on the ARCIC report Mary: Grace and Hope in Christ (GS 1818) Faith and Order Advisory Group of the Church of England · February 2011
section 2, The Marian Dogmas

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About this event

Where Rome
Who Pius XII
Threads Papacy and Church Order, Creeds and Councils

In context

GROWS OUT OF

The First Vatican Council 1869–1870 1324
The Council of Ephesus June AD 431 668
The Dogma of the Immaculate Conception 8 December 1854 1305

PAPACY AND CHURCH ORDER

The First Woman Is Ordained an Anglican Priest Before · 25 January 1944 1382
The Second Vatican Council After · 1962–1965 1422

CREEDS AND COUNCILS

The Barmen Declaration Before · 31 May 1934 1375

The Second Vatican Council After · 1962–1965 1422

← The Chinese Church under the People's Republic Earlier · 1950–1954
→ The Charismatic Renewal Later · 1960–1967

MODERN AND GLOBAL CHRISTIANITY

The Charismatic Renewal

1960–1967 · Firm date

Speaking in tongues and other gifts associated with Pentecostalism appear in the older churches. An Episcopal rector in California tells his parish of his experience in 1960, and Catholics date their charismatic renewal from a retreat of students near Pittsburgh in 1967.



On Passion Sunday, 3 April 1960, Dennis Bennett, rector of St Mark's Episcopal Church in Van Nuys, California, told his congregation that he had received the "baptism in the Holy Spirit" and had spoken in unknown tongues (An Episcopal Dictionary of the Church, Bennett, Dennis Joseph). He wrote ten years later that on that day he did what he should have done five months earlier (Bennett, Nine O'Clock in the Morning, his account of Passion Sunday, 3 April 1960). He and some parishioners had had the experience in 1959; the sermon aroused opposition, and he resigned and went that year to St Luke's Church in Seattle (An Episcopal Dictionary of the Church, Bennett, Dennis Joseph). The Episcopal Church's dictionary describes the charismatic renewal as the impact

on the mainline churches of Pentecostalism, which claims to experience again the gifts of Pentecost, especially tongues (An Episcopal Dictionary of the Church, Charismatic Renewal, or Neo-Pentecostalism). On that movement's beginnings see the Azusa Street Revival.

David du Plessis, a Pentecostal who had organised the Pentecostal World Conferences of 1949 and 1952, tells in his own book how he met John Mackay of Princeton in 1951 and how the secretary of the World Council of Churches asked him to go to its assembly at Evanston in 1954 (Du Plessis, The Spirit Bade Me Go, biographical note; account of Princeton (1951) and Evanston (1954)).

Among Catholics the Second Vatican Council had taught in 1964 that the Spirit distributes special graces among the faithful of every rank, and that these charisms, the simpler as well as the more outstanding, are to be received with thanksgiving, though those who preside in the Church are to judge them (Second Vatican Council, Lumen Gentium 12). In January 1967 four Catholics from Duquesne University in Pittsburgh went to a prayer meeting of Christians of several churches and, by the account of a student whose study group two of the professors led, two of the men received the baptism in the Holy Spirit there (Mansfield, testimony on the Duquesne Weekend). On 17 February about twenty-five students left for a retreat at a house outside the city (Mansfield, testimony on the Duquesne Weekend). Patti Gallagher, one of them, later described how on the Saturday night she and another student were overcome in the chapel by a sense of the presence of God (Mansfield, testimony on the Duquesne Weekend). A document drawn up for Catholics in the movement in 1974 dates the beginning of the Catholic Charismatic Renewal to the experience of a group of professors and students in the United States in 1967 (Malines Document 1 (1974), ch. I, 1).

That document was the work of theologians and lay leaders gathered at Malines by Cardinal Leo Jozef Suenens (Malines Document 1 (1974), Introduction). It marks a difference from the Pentecostal churches. Classical Pentecostals, it says, teach two stages, conversion and then baptism in the Holy Spirit; for Catholics what is particular to the renewal is that the power of the Spirit, already given in Christian initiation, comes to be consciously and personally experienced (Malines Document 1 (1974), ch. III, 2). On 19 May 1975 Paul VI received

the movement's international congress in Rome. He asked how such a spiritual renewal could fail to be a "chance" for the Church and the world, and recalled Paul's rule not to quench the Spirit but to test everything (Paul VI, address of 19 May 1975).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The span runs from Dennis Bennett's sermon of 3 April 1960 (An Episcopal Dictionary of the Church, Bennett, Dennis Joseph) to the retreat of Duquesne University students that began on 17 February 1967 (Mansfield, testimony on the Duquesne Weekend). Neither was the first such experience in its church: the Episcopal Church's own dictionary names Episcopalians who spoke of a Pentecostal experience from 1953 (An Episcopal Dictionary of the Church, Charismatic Renewal, or Neo-Pentecostalism). The dictionary nevertheless calls Bennett the "father" of the renewal in the Episcopal Church (An Episcopal Dictionary of the Church, Bennett, Dennis Joseph), and the Malines document reckons the Catholic renewal from 1967 (Malines Document 1 (1974), ch. I, 1).

Primary sources

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Bennett, Dennis Joseph; Charismatic Renewal, or Neo-Pentecostalism

Nine O'Clock in the Morning Dennis J. Bennett · 1970
his account of Passion Sunday, 3 April 1960

The Spirit Bade Me Go: The Astounding Move of God in the Denominational Churches David J. du Plessis · 1963
biographical note; account of Princeton (1951) and Evanston (1954)

Lumen Gentium The Second Vatican Council · 21 November 1964
12

From Patti Mansfield, Participant of the Duquesne Weekend Patti Gallagher Mansfield
thearkandthedoveworldwide.org

Le Renouveau charismatique: orientations théologiques et pastorales (Malines Document 1) An international team of theologians and lay leaders convened by Cardinal L. J. Suenens · Malines, 21–26 May 1974
ch. I, 1; Introduction; ch. III, 2

Address to the Third International Congress of the Catholic Charismatic Renewal Paul VI · 19 May 1975
vatican.va

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About this event

Where Van Nuys, Pittsburgh
Who Dennis Bennett, David du Plessis, Leo Jozef Suenens
Threads Revival and Unity

In context

GROWS OUT OF

The Azusa Street Revival 9 April 1906 1342
The New Prophecy of Montanus c. AD 157–172 508

REVIVAL AND UNITY

Billy Graham and Postwar Evangelicalism Before · 25 September 1949 1405
The Second Vatican Council After · 1962–1965 1422

← The Dogma of the Assumption of Mary Earlier · 1 November 1950
→ The Second Vatican Council Later · 1962–1965

MODERN AND GLOBAL CHRISTIANITY

The Second Vatican Council

1962–1965 · Firm date

From 1962 to 1965 the Catholic bishops of the world meet in St Peter's. Called by John XXIII and concluded by Paul VI, the council issues texts on the liturgy, the church, revelation, religious freedom, other Christians and the Jewish people.



John XXIII summoned the council on Christmas Day 1961, to meet in St Peter's in Rome the following year (John XXIII, Humanae Salutis 18 and dating clause), and it opened on 11 October 1962 (Paul VI, In Spiritu Sancto (8 December 1965)). It was, he said in his opening address, to hand on Catholic doctrine whole and undistorted, in the way the times required: the deposit of faith is one thing, the manner of stating it another, the meaning staying the same (John XXIII, Gaudet Mater Ecclesia 6).

John died on 3 June 1963 (Holy See, biographical profile of John XXIII). Paul VI, elected on 21 June (Holy See, biographical profile of Paul VI), carried the council

through four sessions in all and closed it on 8 December 1965 (Paul VI, In Spiritu Sancto (8 December 1965)).

On worship, *Sacrosanctum Concilium* wants all the faithful led to conscious and active participation in the liturgy (Second Vatican Council, Sacrosanctum Concilium 14) and undertakes a general restoration of it (Second Vatican Council, Sacrosanctum Concilium 21). Latin is kept in the Latin rites, and the mother tongue may be used more widely, as the bishops of each territory decide with Rome's confirmation (Second Vatican Council, Sacrosanctum Concilium 36). On the church, *Lumen Gentium* says that the one church of Christ "subsists in" the Catholic Church, though many elements of sanctification and truth are found outside its visible structure (Second Vatican Council, Lumen Gentium 8). The bishops form a college which, together with the pope and never without him, holds supreme power over the whole church, while the pope's primacy stays intact (Second Vatican Council, Lumen Gentium 22). All the faithful are called to holiness (Second Vatican Council, Lumen Gentium 40). On revelation, *Dei Verbum* says that tradition and Scripture form one deposit of the word of God, and that the church does not draw its certainty about all that is revealed from Scripture alone (Second Vatican Council, Dei Verbum 9–10). It urges all the faithful to read Scripture often (Second Vatican Council, Dei Verbum 25).

Dignitatis Humanae declares that the human person has a right to religious freedom, meaning immunity from coercion, founded on the dignity of the person (Second Vatican Council, Dignitatis Humanae 2). It adds that this leaves untouched the traditional Catholic teaching on the moral duty of individuals and societies toward the true religion and the one church of Christ (Second Vatican Council, Dignitatis Humanae 1). *Unitatis Redintegratio* names the restoration of unity among all Christians as a principal concern of the council (Second Vatican Council, Unitatis Redintegratio 1). It says that people on both sides were often to blame for the divisions, and that those in other communities who believe in Christ and are truly baptized are in communion with the Catholic Church, though imperfectly (Second Vatican Council, Unitatis Redintegratio 3). *Nostra Aetate* says that, although the Jewish authorities and those who followed their lead pressed for the death of Christ, what happened in his passion cannot be charged against all Jews then living, without distinction, nor against the Jews of today. Although the church is the new people of God, the Jews are not to be pre-

sented as rejected or accursed by God, as if this followed from Scripture, and the church decries hatred, persecution and displays of antisemitism directed against Jews at any time and by anyone (Second Vatican Council, Nostra Aetate 4).

Catholics have disputed how to receive the council. Archbishop Marcel Lefebvre declared in 1974 that he refused to follow the "neo-Modernist and neo-Protestant tendencies" he saw in the council and in the reforms that issued from it (Lefebvre, Declaration of 21 November 1974, paragraphs 1–2). In 2005 Benedict XVI said that its implementation had been difficult in large parts of the church because two readings had quarrelled, one taking the council as a break with the earlier church, the other as reform in continuity, and he argued for the second (Benedict XVI, Address to the Roman Curia (22 December 2005), on the council). Among other Christians, the Archbishop of Canterbury, Michael Ramsey, joined Paul VI in March 1966 in announcing a serious dialogue between their communions, in a declaration that does not name the council (Paul VI and Michael Ramsey, Common Declaration (1966), paragraph 5 and the whole text). The international Lutheran–Catholic dialogue commission said in a report of 2013 that the council made it possible for the Catholic Church to enter the ecumenical movement (From Conflict to Communion (2013) 90). The Ecumenical Patriarch Bartholomew I said in Rome in 2012 that its openness to ecumenical encounter had led to the lifting of the excommunications of 1054, and that the door must stay open for its deeper reception (Bartholomew I, Greeting at St Peter's (11 October 2012), paragraphs beginning 'Over the last five decades' and 'Our journey').

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Humanae Salutis John XXIII · 25 December 1961
18 and dating clause

In Spiritu Sancto Paul VI · 8 December 1965
(8 December 1965)

Gaudet Mater Ecclesia John XXIII · 11 October 1962
6

Biographical Profiles of the Popes The Holy See · Published online 1997–2019
John XXIII; Paul VI

Sacrosanctum Concilium The Second Vatican Council · 4 December 1963
14; 21; 36

Lumen Gentium The Second Vatican Council · 21 November 1964
8; 22; 40

Dei Verbum The Second Vatican Council · 18 November 1965
9–10; 25

Dignitatis Humanae The Second Vatican Council · 7 December 1965
2; 1

Unitatis Redintegratio The Second Vatican Council · 21 November 1964
1; 3

Nostra Aetate The Second Vatican Council · 28 October 1965
4

Declaration of 21 November 1974 Marcel Lefebvre · 21 November 1974
paragraphs 1–2

Address to the Roman Curia Offering Christmas Greetings Benedict XVI · 22 December 2005
on the council

Common Declaration of Pope Paul VI and the Archbishop of Canterbury
Paul VI and Michael Ramsey, Archbishop of Canterbury · 24 March 1966
paragraph 5 and the whole text

From Conflict to Communion: Lutheran–Catholic Common Commemoration of the Reformation in 2017 Lutheran–Roman Catholic Commission on Unity · 2013
90

Greeting on the Fiftieth Anniversary of the Opening of the Second Vatican Council Bartholomew I, Ecumenical Patriarch · 11 October 2012
paragraphs beginning 'Over the last five decades' and 'Our journey'

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Where Rome

Who John XXIII, Paul VI
Threads Creeds and Councils, Papacy and Church Order, Revival and Unity, Temple and Worship, Scripture and Canon

In context

GROWS OUT OF

The First Vatican Council 1869–1870 1324
The Council of Trent 1545–1563 1075
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LEADS TO

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432
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John Paul II and the Churches under Communism 1978–1979 1454
The Catechism of the Catholic Church 11 October 1992 1471
Lutherans and Catholics Agree on Justification 31 October 1999 1474
Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

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The Dogma of the Assumption of Mary Before · 1 November 1950 1414
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PAPACY AND CHURCH ORDER

The Dogma of the Assumption of Mary Before · 1 November 1950 1414
Humanae Vitae After · 25 July 1968 1441

REVIVAL AND UNITY

The Charismatic Renewal Before · 1960–1967 1418
Rome and Constantinople Lift the Anathemas of 1054 After · 7 December 1965 1432

TEMPLE AND WORSHIP

Nikon's Reforms and the Old Believer Schism Before · 1652–1667 1187

SCRIPTURE AND CANON

The Dead Sea Scrolls Are Discovered Before · 1947

1394

← The Charismatic Renewal Earlier · 1960–1967
→ The Churches and the Civil Rights Movement Later · 16 April 1963

MODERN AND GLOBAL CHRISTIANITY

The Churches and the Civil Rights Movement

16 April 1963 · Firm date

Jailed in Birmingham, Alabama, for leading a march against segregation, the minister Martin Luther King Jr answers eight white clergymen who had called the protests untimely. His letter defends breaking unjust laws openly and reproaches the white churches.



In the spring of 1963 the Southern Christian Leadership Conference, whose president was the minister Martin Luther King Jr, came to Birmingham, Alabama at the invitation of its local affiliate, the Alabama Christian Movement for Human Rights (King, Letter from Birmingham Jail p. 1). The president of that body was the Reverend Fred Shuttlesworth (Walker v. City of Birmingham, 388 U.S. 307 (1967), Douglas, dissenting, paragraph 60). On 10 April a state court forbade the leaders of the campaign to hold marches without a city permit (Walker v. City of Birmingham, 388 U.S. 307 (1967), opinion of the Court, paragraphs 1–5). On Good Friday, 12 April, King, Ralph Abernathy and Shuttlesworth led about fifty people out of a church toward city hall. The police stopped them after a few

blocks and jailed the three leaders (Walker v. City of Birmingham, 388 U.S. 307 (1967), Brennan, dissenting, paragraph 77).

A statement dated the same day came from eight white religious leaders of Alabama: Episcopal, Methodist and Catholic bishops, a Presbyterian moderator, a Baptist pastor and a rabbi (Statement by Alabama Clergymen (12 April 1963), signatures). They called the demonstrations "unwise and untimely" and led in part by outsiders, praised the police for their calm, and urged the Black community to withdraw its support. Rights that were denied, they wrote, should be pressed in the courts and in negotiation, not in the streets (Statement by Alabama Clergymen (12 April 1963), paragraphs 1–7).

King's reply, dated 16 April from the city jail, is addressed to his "fellow clergymen". He was in Birmingham, he wrote, because he had been invited and because injustice was there, as the prophets and the apostle Paul had carried their message beyond their home towns (King, Letter from Birmingham Jail p. 1). For years he had heard the word "Wait", and it had almost always meant "Never" (King, Letter from Birmingham Jail p. 3). He distinguished just laws from unjust ones, appealing to Augustine of Hippo and Thomas Aquinas (King, Letter from Birmingham Jail pp. 3–4). Whoever breaks an unjust law, he said, must do it openly, lovingly and ready to accept the penalty, as Shadrach, Meshach and Abednego and the early Christians had done (King, Letter from Birmingham Jail p. 4) (Daniel 3:16–18).

He then made two confessions. He was gravely disappointed with the white moderate, who preferred order to justice (King, Letter from Birmingham Jail p. 5), and with the white church and its leadership. He had expected the white ministers, priests and rabbis of the South to be allies; some had been opponents, and too many had kept silent. He granted exceptions, among them the Reverend Earl Stallings, who had welcomed Black worshippers to his service the previous Sunday (King, Letter from Birmingham Jail p. 7) and who was one of the eight signers (Statement by Alabama Clergymen (12 April 1963), signatures). The early church, he wrote, had changed the society around it; if the church of his day did not recover that spirit it would be dismissed as an "irrelevant social club" (King, Letter from Birmingham Jail p. 8). He credited the Black church with making nonviolence part of the struggle (King, Letter from Birmingham Jail p. 6).

Clergy thus stood on both sides of the exchange. The printed programme of the March on Washington on 28 August 1963, which lists King among the speakers at the Lincoln Memorial, gives the invocation to Patrick O'Boyle, archbishop of Washington, remarks to an officer of the National Council of Churches, and a prayer and remarks to two rabbis (March on Washington, Lincoln Memorial Program (28 August 1963), items 2, 4, 10, 15, 16). In 1967 the Supreme Court upheld the sentences of five days in jail imposed on the ministers for defying the injunction (Walker v. City of Birmingham, 388 U.S. 307 (1967), opinion of the Court, paragraph 9 and judgment), King among them (Walker v. City of Birmingham, 388 U.S. 307 (1967), Brennan, dissenting, paragraph 77). In 1969 it reversed Shuttlesworth's separate conviction for the Good Friday march (Shuttlesworth v. City of Birmingham, 394 U.S. 147 (1969), paragraphs 2–7 and judgment).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Scripture

Daniel 3:16–18

Letter from Birmingham Jail Martin Luther King Jr · 16 April 1963
p. 1; p. 3; pp. 3–4; p. 4; p. 5; p. 7; p. 8; p. 6

Walker v. City of Birmingham, 388 U.S. 307 Supreme Court of the United States · 12 June 1967
Douglas, dissenting, paragraph 60; opinion of the Court, paragraphs 1–5; Brennan, dissenting, paragraph 77; opinion of the Court, paragraph 9 and judgment

Statement by Alabama Clergymen Eight Alabama clergymen · 12 April 1963
signatures; paragraphs 1–7

Official Program for the March on Washington 28 August 1963
items 2, 4, 10, 15, 16

Shuttlesworth v. City of Birmingham, 394 U.S. 147 Supreme Court of the United States · 10 March 1969
paragraphs 2–7 and judgment

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Birmingham, Alabama
Who Martin Luther King Jr, Fred Shuttlesworth
Threads Church and State, Reform and Reformation

In context

GROWS OUT OF

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253

Christians and the Abolition of the Slave Trade 25 March 1807 1280

LEADS TO

The Churches and Apartheid 1982–1986 1462

CHURCH AND STATE

The Chinese Church under the People's Republic Before · 1950–1954 1409

Medellín and Liberation Theology After · 24 August 1968 1436

REFORM AND REFORMATION

The First Woman Is Ordained an Anglican Priest Before · 25 January 1944 1382

Medellín and Liberation Theology After · 24 August 1968 1436

← The Second Vatican Council Earlier · 1962–1965
→ Rome and Constantinople Lift the Anathemas of 1054 Later · 7 December 1965

MODERN AND GLOBAL CHRISTIANITY

Rome and Constantinople Lift the Anathemas of 1054

7 December 1965 · Firm date

On 7 December 1965 Pope Paul VI and Patriarch Athenagoras I declare together that they regret the excommunications exchanged in 1054 and remove them from the memory of the church. The act does not restore communion between the two churches.



In 1054 the legates of the Roman see, led by Cardinal Humbert of Silva Candida, pronounced a sentence of excommunication against Patriarch Michael Cerularius and two others, and the patriarch and the synod of Constantinople pronounced a like sentence against the legates (Joint Catholic–Orthodox Declaration (1965) 2); see the Schism of 1054.

In January 1964 Pope Paul VI and the Ecumenical Patriarch Athenagoras I met in Jerusalem (Paul VI and Athenagoras I, Joint Communiqué (6 January 1964), paragraphs 1–2). Their communiqué called the meeting a fraternal gesture after many centuries of silence and prayed that it would be the sign and prelude of

things to come (Paul VI and Athenagoras I, Joint Communiqué (6 January 1964), paragraphs 1–2). The declaration of 1965 begins by recalling that meeting and the resolve each man took there to leave nothing undone that charity might inspire (Joint Catholic–Orthodox Declaration (1965) 1).

The declaration was read on 7 December 1965, at the same time at a public session of the Second Vatican Council in Rome and at a ceremony in Istanbul (Joint Catholic–Orthodox Declaration (1965) introductory note). The council closed the next day (Paul VI, In Spiritu Sancto (8 December 1965)). The text says that the censures of 1054 were aimed at the persons concerned and not at the churches, and were not meant to break communion between the sees of Rome and Constantinople (Joint Catholic–Orthodox Declaration (1965) 3). The pope and the patriarch with his synod then declare three things. They regret the offensive words, the unfounded reproaches and the reprehensible gestures on both sides. They regret the sentences of excommunication and remove them both from memory and from the midst of the church, committing them to oblivion. And they deplore the events before and after which, under various influences, among them a lack of understanding and mutual trust, led in the end to the effective rupture of communion (Joint Catholic–Orthodox Declaration (1965) 4).

Paul VI made the same act in his own name in a brief issued that day. Before the bishops of the council he regretted the words and deeds of 1054 that could not be approved, and removed the sentence of excommunication from the memory of the church. He noted that this was being done in Rome and in Constantinople on the same day, the feast of Ambrose, whom East and West both honour (Paul VI, Ambulate in Dilectione (7 December 1965)).

The declaration states its own limit. The gesture, it says, is not enough to end the differences, old and more recent, between the Roman Catholic Church and the Orthodox Church; it is an invitation to a dialogue that may lead back to the full communion of faith and sacramental life of the first thousand years (Joint Catholic–Orthodox Declaration (1965) 5). When the patriarch visited Rome in October 1967, he and the pope declared that obstacles remained to be overcome before full communion could be re-established, and spoke of their churches as sister churches (Paul VI and Athenagoras I, Common Declaration (28 October

1967), paragraphs 1–2). Sixty years after the act the Ecumenical Patriarch Bartholomew I said the same of it: the act points to the restoration of full communion and does not constitute it (Bartholomew I, Address on the Lifting of the Anathemas (7 December 2025), paragraph 2). A joint international commission for theological dialogue between the two churches was established by John Paul II and Patriarch Dimitrios (Bartholomew I, Greeting at St Peter's (11 October 2012), paragraph beginning 'For the Orthodox Church').

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Joint Catholic–Orthodox Declaration of 7 December 1965 Pope Paul VI and Ecumenical Patriarch Athenagoras I · 7 December 1965
2; 1; introductory note; 3; 4; 5

Joint Communiqué of Pope Paul VI and Patriarch Athenagoras Paul VI and Ecumenical Patriarch Athenagoras I · 6 January 1964
paragraphs 1–2

In Spiritu Sancto Paul VI · 8 December 1965
(8 December 1965)

Ambulate in Dilectione Paul VI · 7 December 1965
(7 December 1965)

Common Declaration of Pope Paul VI and the Ecumenical Patriarch Athenagoras I Paul VI and Ecumenical Patriarch Athenagoras I · 28 October 1967
paragraphs 1–2

Address on the Sixtieth Anniversary of the Mutual Lifting of the Anathemas of 1054 Bartholomew I, Ecumenical Patriarch · 7 December 2025
paragraph 2

Greeting on the Fiftieth Anniversary of the Opening of the Second Vatican Council Bartholomew I, Ecumenical Patriarch · 11 October 2012
paragraph beginning 'For the Orthodox Church'

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About this event

Where Rome, Constantinople, Jerusalem
Who Paul VI, Athenagoras I
Threads East and West, Revival and Unity

In context

GROWS OUT OF

The Schism of 1054 16 July 1054 832
The Council of Florence Proclaims Reunion 6 July 1439 974
The Second Vatican Council 1962–1965 1422

LEADS TO

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

EAST AND WEST

The Synod of Jerusalem and the Confession of Dositheus Before · 16 March 1672 1196
Ancient Christological Divisions Are Addressed After · 1973–1994 1445

REVIVAL AND UNITY

The Second Vatican Council Before · 1962–1965 1422
Ancient Christological Divisions Are Addressed After · 1973–1994 1445

← The Churches and the Civil Rights Movement Earlier · 16 April 1963
→ Medellín and Liberation Theology Later · 24 August 1968

MODERN AND GLOBAL CHRISTIANITY

Medellín and Liberation Theology

24 August 1968 · Firm date

In 1968 the Catholic bishops of Latin America apply the Second Vatican Council to a continent of mass poverty and speak of liberation. Gustavo Gutiérrez builds a theology on that word, and Rome answers with a warning in 1984 and a positive statement in 1986.



On 24 August 1968 Paul VI, on what he called the first personal visit of a pope to Latin America, opened the second general conference of the continent's bishops in Bogotá (Paul VI, Homily at Bogotá (24 August 1968), opening paragraphs). He told them that the church could not stand with structures that hid and favoured grave and oppressive inequalities. He also said that neither hatred nor violence was the strength of Christian charity, and he ruled out atheistic Marxism, systematic rebellion and bloodshed as paths to social renewal (Paul VI, Homily at Bogotá (24 August 1968), third part, on social questions).

The conference's conclusions, sixteen documents named for Medellín, set out to read the transformation of Latin America in the light of the Second Vatican Council. The introduction speaks of a continent longing for liberation from every servitude and compares its hope to Israel's deliverance from Egypt (Medellín Documents (1968), Introduction 4–8). The document on justice calls the misery of whole groups an injustice that cries to heaven. It says that God sent his Son to free all people from the slaveries to which sin subjects them, among them hunger, misery and oppression, and that what is distinctive in the Christian message is not directly its call to change structures but its insistence on conversion, which then demands that change (Medellín Documents (1968), Justice 1–3). The document on peace says that in many places Latin America lives in a situation of injustice that can be called institutionalised violence, and also, in words it marks as a quotation, that violence is neither Christian nor evangelical (Medellín Documents (1968), Peace 15–16). The document on the poverty of the church distinguishes poverty as want, which is an evil, from spiritual poverty and from poverty freely taken up in solidarity, and asks that the church's efforts give effective preference to the poorest (Medellín Documents (1968), Poverty of the Church 4, 9).

The theologian Gustavo Gutiérrez of Lima, who had been closely involved in the conference (University of Notre Dame Archives, Gutiérrez Collection (GGT), biographical note), took up the word in an article of 1970, "Notes for a Theology of Liberation", which cites the Medellín documents repeatedly. Theology, he wrote, is critical reflection on the church's presence and action in the world; it comes second, after commitment (Gutiérrez, Notes for a Theology of Liberation, pp. 244–245). "Liberation" was a better word than "development" for peoples who were poor because they were dependent and oppressed. It had three levels: the political liberation of oppressed peoples and classes, humanity's liberation through history, and liberation from sin (Gutiérrez, Notes for a Theology of Liberation, pp. 247–248). To do nothing for the oppressed, he argued, was to act against them (Gutiérrez, Notes for a Theology of Liberation, p. 254). The poor of his day were the oppressed and marginal, and the church could preach spiritual poverty only by making itself poor in protest against poverty (Gutiérrez, Notes for a Theology of Liberation, pp. 260–261).

In 1984 the Congregation for the Doctrine of the Faith under Cardinal Joseph Ratzinger, with the approval of John Paul II, issued an instruction on the subject (Congregation for the Doctrine of the Faith, Libertatis Nuntius conclusion and signature). It called "theology of liberation" a valid expression (Congregation for the Doctrine of the Faith, Libertatis Nuntius III, 4) and said its purpose was limited: to warn against certain forms of that theology which used concepts borrowed from Marxist thought without enough criticism. This, it said, was no disavowal of those who respond to the preferential option for the poor (Congregation for the Doctrine of the Faith, Libertatis Nuntius Introduction). Its objections were that such theologies took class struggle as the law of history, merged the history of salvation with secular history, and confused the poor of Scripture with Marx's proletariat. It speaks of "theologians of liberation" in general and names none (Congregation for the Doctrine of the Faith, Libertatis Nuntius IX, 1–3, 10).

A second instruction followed in 1986, to be read together with the first (Congregation for the Doctrine of the Faith, Libertatis Conscientia 2). It affirms the church's love of preference for the poor (Congregation for the Doctrine of the Faith, Libertatis Conscientia 68), rejects class struggle as a theory and what it calls the myth of revolution (Congregation for the Doctrine of the Faith, Libertatis Conscientia 77–79), and says that a theology of freedom and liberation is needed (Congregation for the Doctrine of the Faith, Libertatis Conscientia 98).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The date given is that of the opening of the bishops' conference by Paul VI in Bogotá, 24 August 1968 (Paul VI, Homily at Bogotá (24 August 1968), opening paragraphs). The conference's conclusions are known by the name of Medellín. The article of Gutiérrez cited here appeared in 1970, and the two Roman instructions are dated 6 August 1984 and 22 March 1986.

Primary sources

Homily at the Opening of the Second General Assembly of the Bishops of Latin America Paul VI · 24 August 1968
opening paragraphs; third part, on social questions

Final Documents of Medellín Second General Conference of the Latin American Bishops · 1968
Introduction 4–8; Justice 1–3; Peace 15–16; Poverty of the Church 4, 9

Gustavo Gutiérrez Merino, O.P., Collection: Finding Aid University of Notre Dame Archives · Finding aid, published after October 2024
biographical note

Notes for a Theology of Liberation Gustavo Gutiérrez · 1970
pp. 244–245; pp. 247–248; p. 254; pp. 260–261

Libertatis Nuntius: Instruction on Certain Aspects of the "Theology of Liberation" Congregation for the Doctrine of the Faith · 6 August 1984
conclusion and signature; III, 4; Introduction; IX, 1–3, 10

Libertatis Conscientia: Instruction on Christian Freedom and Liberation Congregation for the Doctrine of the Faith · 22 March 1986
2; 68; 77–79; 98

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Medellín
Who Paul VI, Gustavo Gutiérrez, Benedict XVI
Threads Church and State, Reform and Reformation

In context

GROWS OUT OF

The Second Vatican Council 1962–1965 1422
Rerum Novarum and Christian Social Teaching 15 May 1891 1336
Rome Declares the Peoples of the Americas Free 2 June 1537 1063

LEADS TO

The Assassination of Óscar Romero 24 March 1980 1458

CHURCH AND STATE

The Churches and the Civil Rights Movement Before · 16 April 1963 1428
John Paul II and the Churches under Communism After · 1978–1979 1454

REFORM AND REFORMATION

The Churches and the Civil Rights Movement Before · 16 April 1963 1428

The Churches and Apartheid After · 1982–1986 1462

← Rome and Constantinople Lift the Anathemas of 1054 Earlier · 7 December 1965

→ Humanae Vitae Later · 25 July 1968

MODERN AND GLOBAL CHRISTIANITY

Humanae Vitae

25 July 1968 · Firm date

In an encyclical of 25 July 1968 Paul VI teaches that every marital act must keep its relation to procreation and excludes any act meant to prevent it. The Lambeth Conference disagrees; Canada's Catholic bishops say some Catholics find parts of it hard or impossible to accept.



In 1930 the Anglican bishops at Lambeth resolved, by 193 votes to 67, that where there is a clearly felt moral obligation to limit or avoid parenthood, and a morally sound reason for avoiding complete abstinence, other methods may be used (Lambeth Conference 1930, Resolution 15). On 31 December of that year Pius XI wrote that some, departing from "the uninterrupted Christian tradition", had recently judged it possible to declare another doctrine; he proclaimed anew that any use of marriage in which the act is deliberately frustrated in its natural power to generate life is an offence against the law of God and of nature (Pius XI, Casti connubii 56 and dating clause).

The Second Vatican Council taught in 1965 that the parents themselves, and no one else, should ultimately make the judgment, before God, about having children, with a conscience conformed to the divine law and submissive to the church's teaching office (Second Vatican Council, Gaudium et Spes 50). It added that Catholics may not use methods of birth control found blameworthy by that teaching authority, and noted that certain questions had been handed to a papal commission, so that the council did not intend to propose concrete solutions at once (Second Vatican Council, Gaudium et Spes 51 and note 14). Paul VI says that he confirmed and enlarged the commission, set up by John XXIII in March 1963, but could not treat its conclusions as definitive, because it was not in complete agreement and because some of its criteria departed from the moral doctrine constantly taught by the church (Paul VI, Humanae vitae 5–6).

His reply is dated from St Peter's in Rome on 25 July 1968 (Paul VI, Humanae vitae 18 and dating clause). Married love, it says, calls for responsible parenthood, exercised both by those who decide to have more children and by those who for serious reasons decide to have no more, for a set or an indefinite time (Paul VI, Humanae vitae 10). But "each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life", because the unitive and the procreative significance of the act are joined by God and may not be separated (Paul VI, Humanae vitae 11–12). Excluded therefore are direct abortion, direct sterilization, and any action before, during or after intercourse that is specifically intended to prevent procreation (Paul VI, Humanae vitae 14). Where there are well-grounded reasons for spacing births, couples may confine intercourse to the infertile times (Paul VI, Humanae vitae 16). The pope expected that perhaps "not everyone will easily accept this particular teaching" (Paul VI, Humanae vitae 18 and dating clause).

The Lambeth Conference of 1968 recorded its appreciation of the pope's concern for marriage and found itself "unable to agree" that all methods of conception control other than abstinence or the use of infertile periods are contrary to the order established by God; it reaffirmed three resolutions of 1958 (Lambeth Conference 1968, Resolution 22). One of them says that the responsibility for deciding the number and frequency of children has been laid by God on the consciences of parents (Lambeth Conference 1958, Resolution 115).

The Catholic bishops of Canada, on 27 September 1968, declared themselves in accord with the pope's teaching on the dignity of married life (Canadian bishops, Statement on Humanae Vitae (1968), heading and paragraph 2). They acknowledged that a certain number of Catholics found it "either extremely difficult or even impossible to make their own all elements of this doctrine" and said that these should not be considered shut off from the body of the faithful (Canadian bishops, Statement on Humanae Vitae (1968), paragraph 17). Others, who accepted the teaching but found themselves in what seemed to them a clear conflict of duties and had tried sincerely but without success to follow the directives, could be assured, they wrote, that "whoever honestly chooses that course which seems right to him does so in good conscience" (Canadian bishops, Statement on Humanae Vitae (1968), paragraph 26). The bishops of the United States, on 15 November, called the encyclical an authoritative statement that does not judge the consciences of individuals, and set norms for theological dissent, which begin from a presumption in favour of the teaching office (United States bishops, Human Life in Our Day (1968), 'The encyclical and its content', 'The encyclical and conscience' and 'Norms of licit theological dissent'). The Catechism of 1992 repeats the encyclical's distinction between periodic continence and every action meant to render procreation impossible (Catechism of the Catholic Church 2370).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Resolutions of the Lambeth Conference of 1930 Lambeth Conference · 1930
Resolution 15

Casti connubii Pope Pius XI · 31 December 1930
56 and dating clause

Gaudium et Spes The Second Vatican Council · 7 December 1965
50; 51 and note 14

Humanae vitae Pope Paul VI · 25 July 1968
5–6; 18 and dating clause; 10; 11–12; 14; 16

Resolutions of the Lambeth Conference of 1968 Lambeth Conference · 1968
Resolution 22

Resolutions of the Lambeth Conference of 1958 Lambeth Conference · 1958
Resolution 115

Canadian Bishops' Statement on the Encyclical Humanae Vitae (the Winnipeg Statement) The Catholic bishops of Canada · 27 September 1968
heading and paragraph 2; paragraph 17; paragraph 26

Human Life in Our Day The Catholic bishops of the United States · 15 November 1968
'The encyclical and its content', 'The encyclical and conscience' and 'Norms of licit theological dissent'

Catechism of the Catholic Church 1992
2370

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About this event

Where Rome
Who Paul VI
Threads Papacy and Church Order

In context

GROWS OUT OF

The Second Vatican Council 1962–1965 1422

PAPACY AND CHURCH ORDER

The Second Vatican Council Before · 1962–1965 1422

John Paul II and the Churches under Communism After · 1978–1979 1454

← Medellín and Liberation Theology Earlier · 24 August 1968
→ Ancient Christological Divisions Are Addressed Later · 1973–1994

MODERN AND GLOBAL CHRISTIANITY

Ancient Christological Divisions Are Addressed

1973–1994 · Firm date

Between 1973 and 1994 Rome signs common statements of faith in Christ with the Coptic pope and with the patriarch of the Assyrian Church of the East, and Eastern and Oriental Orthodox delegates agree two statements of their own. None of them restores communion.



The Council of Chalcedon in 451 confessed Christ “in two natures, unconfusedly, immutably, indivisibly, inseparably” (Definition of Chalcedon definition of faith). The churches now called Oriental Orthodox, among them the Coptic, Syrian, Armenian and Ethiopian churches (Catholic–Oriental Orthodox Commission, Report (2016) paragraph 2), accept the first three ecumenical councils, which do not include Chalcedon (Orthodox–Oriental Orthodox Agreed Statement (1990) 7–8). The Assyrian Church of the East professes the councils of Nicaea and Constantinople (Assyrian Church of the East, Profession of Faith final paragraph). See the Council of Chalcedon, the Council of Ephesus and the Church of the East Organises at Seleucia-Ctesiphon.

On 10 May 1973, at the Vatican, Paul VI and Shenouda III, Pope of Alexandria and Patriarch of the See of St Mark, signed a common declaration (Paul VI and Shenouda III, Common Declaration (1973), heading, paragraph 1 and dating clause). In conformity with the first three ecumenical councils, it confesses that Jesus Christ is perfect God with respect to his divinity and perfect man with respect to his humanity, and that divinity and humanity are united in him without mingling, commixtion, confusion, alteration, division or separation. It speaks neither of one nature nor of two (Paul VI and Shenouda III, Common Declaration (1973), paragraph 3). It goes on to say that theological differences have existed since 451 and cannot be ignored, sets up a joint commission to study them, and describes the two churches as still searching for perfect communion (Paul VI and Shenouda III, Common Declaration (1973), paragraphs 7–9).

The Eastern Orthodox, who receive Chalcedon, held their own dialogue with the Oriental Orthodox. A joint commission meeting in Egypt in 1989 said that both families found common ground in the formula of Cyril of Alexandria and held the four adverbs in common, and that those who speak of two natures and those who speak of one united nature do not deny what the other affirms (Orthodox–Oriental Orthodox Agreed Statement (1989), paragraphs 1–2 and 10). Its second statement, in 1990, allowed each family its own terms and recorded that both accept the first three councils, while the Oriental Orthodox treat the Orthodox reading of the later ones as the Orthodox churches' own interpretation (Orthodox–Oriental Orthodox Agreed Statement (1990) 7–8). It recommended that the churches lift the old anathemas, and submitted this to them for consideration and action (Orthodox–Oriental Orthodox Agreed Statement (1990) 10 and recommendations).

On 11 November 1994 John Paul II and Mar Dinkha IV, Catholicos-Patriarch of the Assyrian Church of the East, signed a Common Christological Declaration at St Peter's in Rome (Common Christological Declaration (1994) heading, opening paragraphs and dating clause). It confesses Christ as true God and true man, his divinity and humanity united in one person without confusion or change, division or separation, with the difference of the natures preserved. The Assyrian church prays to Mary as Mother of Christ our God and Saviour, and the Catholic tradition calls her Mother of God and also Mother of Christ; each side recognises the other's expression as legitimate (Common Christological Declaration (1994)

first part, paragraphs 1–3). The old controversies, it says, led to anathemas on persons and formulas, and the divisions were due in large part to misunderstandings (Common Christological Declaration (1994) first part, paragraph 4).

The declaration is explicit about its limit. The two churches can recognise each other as sister churches, but because unanimity on the faith, the sacraments and the constitution of the church has not been reached, they cannot yet celebrate the Eucharist together; a mixed committee is set up to continue the work (Common Christological Declaration (1994) second part). Eighteen years later Benedict XVI, writing to Mar Dinkha, still named the re-establishment of full communion as the goal of that dialogue (Benedict XVI, Message to Mar Dinkha IV (27 May 2012), paragraph 2).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Definition of Chalcedon The Council of Chalcedon · AD 451
definition of faith

Report of the Thirteenth Meeting of the International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches · 6 February 2016
paragraph 2

Second Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches
Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches · 28 September 1990
7–8; 10 and recommendations

Profession of Faith of the Assyrian Church of the East Assyrian Church of the East · Text as published online; page copyright 2012–2022
final paragraph

Common Declaration of Pope Paul VI and Pope Shenouda III Paul VI and Shenouda III · 10 May 1973
heading, paragraph 1 and dating clause; paragraph 3; paragraphs 7–9

First Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches · 20–24 June 1989
paragraphs 1–2 and 10

Common Christological Declaration between the Catholic Church and the Assyrian Church of the East Pope John Paul II and Mar Dinkha IV · 11 November 1994
heading, opening paragraphs and dating clause; first part, paragraphs 1–3; first part, paragraph 4; second part

Message to Mar Dinkha IV, Catholicos-Patriarch of the Assyrian Church of the East Benedict XVI · 27 May 2012
paragraph 2

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About this event

Where Rome
Who Paul VI, Shenouda III, John Paul II, Dinkha IV
Threads Creeds and Councils, East and West, Revival and Unity

In context

GROWS OUT OF

The Council of Chalcedon October AD 451 681
The Council of Ephesus June AD 431 668
The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656
The Second Council of Ephesus August AD 449 676

LEADS TO

The Twenty-One Martyrs of Libya 15 February 2015 1488

CREEDS AND COUNCILS

The Second Vatican Council Before · 1962–1965 1422
The Churches and Apartheid After · 1982–1986 1462

EAST AND WEST

Rome and Constantinople Lift the Anathemas of 1054 Before · 7 December 1965 1432

The Holy and Great Council of the Orthodox Church After · June 2016 1493

REVIVAL AND UNITY

Rome and Constantinople Lift the Anathemas of 1054 Before · 7 December 1965 1432

The Lausanne Congress on World Evangelization After · 16–25 July 1974 1450

← Humanae Vitae Earlier · 25 July 1968
→ The Lausanne Congress on World Evangelization Later · 16–25 July 1974

MODERN AND GLOBAL CHRISTIANITY

The Lausanne Congress on World Evangelization

16–25 July 1974 · Firm date

In July 1974 some 2,700 evangelical Christians from more than 150 nations meet at Lausanne. Their covenant, drafted under John Stott, commits them to world evangelization and affirms that evangelism and social responsibility are both Christian duties.



The International Congress on World Evangelization met at Lausanne in Switzerland from 16 to 25 July 1974 (Stott, The Lausanne Covenant: An Exposition and Commentary, Introduction, A). John Stott, who took part, counts 2,700 participants from more than 150 nations, half of them from what he calls the Third World (Stott, The Lausanne Covenant: An Exposition and Commentary, Introduction, A). The American evangelist Billy Graham, in the opening address, set the meeting in the line of the missionary conference at Edinburgh in 1910 and of a meeting in Berlin eight years before (Graham, Why Lausanne?, pp. 22, 24–25); see the World Missionary Conference at Edinburgh. He hoped the congress would frame a biblical declaration on evangelism and state how evangelism

is related to social responsibility (Graham, Why Lausanne?, p. 34). He warned against identifying the Gospel with any one political programme or culture, and called this his own danger (Graham, Why Lausanne?, p. 30).

A speaker from Latin America pressed the same point. René Padilla, a student worker based in Buenos Aires (Padilla, Evangelism and the World, p. 116), attacked what he called "culture Christianity", the identification of the Gospel with a culture, and in his own day with the "American Way of Life", which made the Gospel a product offered at the lowest possible cost (Padilla, Evangelism and the World, pp. 125–126). Repentance, he argued, has a social dimension. He rejected both a salvation confined to this life, naming the Latin American theology of liberation, and a salvation of the soul that withdraws from society (Padilla, Evangelism and the World, pp. 128–129); compare Medellín and Liberation Theology.

The congress issued the Lausanne Covenant. John Stott, rector of All Souls Church, Langham Place, in London, chaired the drafting committee; a third draft was put to all the participants, who sent in many hundreds of comments, and the committee revised the text in their light (Stott, The Lausanne Covenant: An Exposition and Commentary, editorial note and Preface). The covenant speaks for members of the church of Jesus Christ from more than 150 nations and ends with a solemn covenant to pray, plan and work together for the evangelization of the whole world (Lausanne Covenant Introduction and Conclusion). It affirms the Old and New Testaments as the only written word of God, "without error in all that it affirms" (Lausanne Covenant 2). It defines evangelism as the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him (Lausanne Covenant 4). On social responsibility it expresses penitence for having sometimes treated evangelism and social concern as mutually exclusive. Social action is not evangelism, it says, and political liberation is not salvation, yet evangelism and socio-political involvement are both part of Christian duty (Lausanne Covenant 5). It counts more than 2,700 million people as not yet evangelized and says that those who live in affluence accept a duty to develop a simple style of life (Lausanne Covenant 9).

Two further congresses built on the covenant. At Manila in July 1989 more than 3,000 people from about 170 countries issued a manifesto (Manila Manifesto

Introduction), which calls evangelism primary and good news and good works inseparable (Manila Manifesto A, 4 (The Gospel and Social Responsibility)). At Cape Town in October 2010, 4,200 evangelical leaders from 198 countries reaffirmed both documents and noted that at least two thirds of the world's Christians now lived in the global south and east (Cape Town Commitment Foreword and Preamble).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Lausanne Covenant: An Exposition and Commentary John Stott · Preface dated September 1974
Introduction, A; editorial note and Preface

Why Lausanne? Billy Graham · July 1974
pp. 22, 24–25; p. 34; p. 30

Evangelism and the World René Padilla · July 1974
p. 116; pp. 125–126; pp. 128–129

The Lausanne Covenant International Congress on World Evangelization, Lausanne · July 1974
Introduction and Conclusion; 2; 4; 5; 9

The Manila Manifesto Second International Congress on World Evangelization, Manila · July 1989
Introduction; A, 4 (The Gospel and Social Responsibility)

The Cape Town Commitment Third Lausanne Congress on World Evangelization, Cape Town · October 2010
Foreword and Preamble

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Lausanne
Who Billy Graham, John Stott, René Padilla
Threads Mission and Expansion, Revival and Unity

In context

GROWS OUT OF

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

MISSION AND EXPANSION

Billy Graham and Postwar Evangelicalism Before · 25 September 1949 1405

REVIVAL AND UNITY

Ancient Christological Divisions Are Addressed Before · 1973–1994 1445

Lutherans and Catholics Agree on Justification After · 31 October 1999 1474

← Ancient Christological Divisions Are Addressed Earlier · 1973–1994
→ John Paul II and the Churches under Communism Later · 1978–1979

MODERN AND GLOBAL CHRISTIANITY

John Paul II and the Churches under Communism

1978–1979 · Firm date

In October 1978 the cardinals elect the archbishop of Kraków as pope. He tells the world not to be afraid and to open the frontiers of states to Christ, and in June 1979 he preaches in Warsaw that Christ cannot be kept out of human history.



On 16 October 1978 the cardinals elected Karol Wojtyła, archbishop of Kraków, as pope, and on 22 October he began his ministry as John Paul II (Holy See, biographical profile of John Paul II). In his homily that day in St Peter's Square in Rome he called himself a bishop who was not a Roman, a son of Poland (John Paul II, Inaugural Homily (22 October 1978) 3). He told his hearers not to be afraid and to open wide the doors for Christ: to open to his saving power the boundaries of states and economic and political systems (John Paul II, Inaugural Homily (22 October 1978) 5).

His letter to the people of Poland is dated the next day. The church there, he wrote, had acquired a special significance for the whole church because of the system of relations in which it lived (John Paul II, Letter to the People of Poland (23 October 1978), paragraph 3). He told the cardinal primate that there would be no Polish pope on Peter's chair but for the primate's faith, which had not retreated before prison and suffering (John Paul II, Letter to the People of Poland (23 October 1978), paragraph 5). The primate was Stefan Wyszyński, archbishop of Gniezno and Warsaw, who under the communist government had been arrested on 24 September 1953 and held in isolation until 28 October 1956 (Dicastery for the Causes of Saints, profile of Stefan Wyszyński).

His encyclical *Redemptor Hominis*, dated 4 March 1979, in the first year of his pontificate (John Paul II, Redemptor Hominis 22, dating clause), spoke of an atheism organised as a political system (John Paul II, Redemptor Hominis 11). Appealing to the declaration on religious freedom of the Second Vatican Council, it called the curtailment of religious freedom an attack on human dignity. It was hard to accept, he wrote, a position that gave only atheism the right of citizenship in public life while believers were barely tolerated or treated as second-class citizens (John Paul II, Redemptor Hominis 17).

On 2 June 1979 he celebrated Mass in Victory Square in Warsaw, the first stop of a pilgrimage for the ninth centenary of the death of St Stanislaus of Kraków. Paul VI, he said, had wished to come to Poland for the millennium of its baptism and had not been able to (John Paul II, Homily at Victory Square (2 June 1979) 1–2). The homily argues that man cannot be fully understood without Christ, that Christ cannot be kept out of human history anywhere on the globe, and that the history of Poland cannot be understood without him (John Paul II, Homily at Victory Square (2 June 1979) 3a–3b). Before the tomb of the Unknown Soldier he remembered Poland's dead and those who died in the Warsaw ghetto, and ended with a prayer that the Spirit descend and renew the face of the earth and of that land (John Paul II, Homily at Victory Square (2 June 1979) 4).

The homily names neither communism nor the government (John Paul II, Homily at Victory Square (2 June 1979) whole text); its claim is that a nation's history cannot be told with Christ left out (John Paul II, Homily at Victory Square

(2 June 1979) 3a–3b). For the churches of eastern Europe in 1989 see Churches and the Fall of Communism.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Biographical Profiles of the Popes The Holy See · Published online 1997–2019
John Paul II

Homily for the Inauguration of His Pontificate John Paul II · 22 October 1978
3; 5

Letter to the People of Poland John Paul II · 23 October 1978
paragraph 3; paragraph 5

Profiles of Saints and Blesseds Dicastery for the Causes of Saints · Published online with the decrees of 2015–2021
Stefan Wyszyński

Redemptor Hominis John Paul II · 4 March 1979
22, dating clause; 11; 17

Homily at Victory Square, Warsaw John Paul II · 2 June 1979
1–2; 3a–3b; 4; whole text

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome, Warsaw
Who John Paul II, Stefan Wyszyński
Threads Papacy and Church Order, Church and State

In context

GROWS OUT OF

The Russian Church under the Bolsheviks 1917–1918 1363

The Second Vatican Council 1962–1965 1422

LEADS TO

Churches and the Fall of Communism 9 October 1989 1467

PAPACY AND CHURCH ORDER

Humanae Vitae Before · 25 July 1968 1441

The Catechism of the Catholic Church After · 11 October 1992 1471

CHURCH AND STATE

Medellín and Liberation Theology Before · 24 August 1968 1436

The Assassination of Óscar Romero After · 24 March 1980 1458

← The Lausanne Congress on World Evangelization Earlier · 16–25 July 1974
→ The Assassination of Óscar Romero Later · 24 March 1980

MODERN AND GLOBAL CHRISTIANITY

The Assassination of Óscar Romero

24 March 1980 · Firm date

On 24 March 1980 the archbishop of San Salvador is shot dead while celebrating Mass, the day after he had called on soldiers to stop the repression. A UN truth commission later finds that former Major Roberto D'Aubuisson gave the order.



Óscar Romero was named archbishop of San Salvador on 3 February 1977. On 12 March, a few days after his installation, his friend the Jesuit Rutilio Grande was murdered, and two days later Romero broke off public relations with the military authorities, having understood that the president did not intend to clear up the killing (Dicastery for the Causes of Saints, profile of Óscar Romero). The United Nations truth commission describes him as a well-known critic of violence and injustice whose sermons, which reported the human rights violations recorded by the legal aid office of the archdiocese, made right-wing civilian and military circles regard him as a dangerous enemy. In February 1980 he received death threats, and on 10 March, the day after he had celebrated a memorial Mass,

a case holding a bomb that had failed to go off was found near the high altar (UN Truth Commission for El Salvador, From Madness to Hope (S/25500), pp. 127–128).

On 17 February 1980 he read out in his homily a letter he had written to President Carter. As a Christian and a defender of human rights, he wrote, the president should forbid military aid to the Salvadoran government, which would sharpen the repression, and should not intervene in the country's affairs (Romero, Homily of 17 February 1980, p. 14).

On Sunday 23 March he preached in the presence of an ecumenical delegation from the United States, which included a representative of the National Council of Churches (Romero, Homily of 23 March 1980, p. 1). At the end he addressed the men of the army, the National Guard and the police. They were killing their own brothers and sisters, he said; against any order to kill stood the commandment of God, and no soldier was obliged to obey an order against the law of God. In the name of God and of the suffering people he begged them, besought them and ordered them to stop the repression (Romero, Homily of 23 March 1980, p. 20) (Exodus 20:13).

The next day, Monday, he said a memorial Mass in the chapel of the Divina Providencia hospital. He preached on the grain of wheat that dies and on a passage of the Second Vatican Council about the hope of a new earth (Romero, Homily of 24 March 1980, pp. 1–2) (Second Vatican Council, Gaudium et Spes 39) (John 12:24–25). He had just finished the homily when, as the transcript records, a shot rang out (Romero, Homily of 24 March 1980, pp. 1–2). A gunman had fired a single bullet from a car outside the main entrance of the chapel (UN Truth Commission for El Salvador, From Madness to Hope (S/25500), pp. 127, 131).

The truth commission set up under the peace agreements reported in 1993 that there was full evidence that former Major Roberto D'Aubuisson gave the order to assassinate the archbishop and instructed members of his security service, acting as a death squad, to organise it. It also found full evidence that the Supreme Court, by preventing the extradition of one of those involved, had ensured impunity for the planners (UN Truth Commission for El Salvador, From Madness to Hope (S/25500), pp. 1 and 131), and it called the official investigation inefficient and plagued by political motives (UN Truth Commission for El Salvador, From

Madness to Hope (S/25500), p. 128). The Catholic Church recognised Romero as a martyr killed in hatred of the faith and beatified him in 2015 (Dicastery for the Causes of Saints, profile of Óscar Romero). He was canonised on 14 October 2018 (Dicastery for the Causes of Saints, profile of Óscar Romero), on the same day as Paul VI (Holy See, biographical profile of Paul VI).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Scripture

Exodus 20:13; John 12:24–25

Profiles of Saints and Blesseds Dicastery for the Causes of Saints · Published online with the decrees of 2015–2021
Óscar Romero

From Madness to Hope: The 12-Year War in El Salvador Commission on the Truth for El Salvador · 15 March 1993
pp. 127–128; pp. 127, 131; pp. 1 and 131; p. 128

Homilies of Archbishop Óscar Romero Óscar Romero · 1977–1980
17 February 1980, p. 14; 23 March 1980, p. 1; 23 March 1980, p. 20; 24 March 1980, pp. 1–2

Gaudium et Spes The Second Vatican Council · 7 December 1965
39

Biographical Profiles of the Popes The Holy See · Published online 1997–2019
Paul VI

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where San Salvador
Who Óscar Romero
Threads Persecution and Martyrdom, Church and State

In context

GROWS OUT OF

Medellín and Liberation Theology 24 August 1968 1436

PERSECUTION AND MARTYRDOM

The Chinese Church under the People's Republic Before · 1950–1954 1409

The Twenty-One Martyrs of Libya After · 15 February 2015 1488

CHURCH AND STATE

John Paul II and the Churches under Communism Before · 1978–1979 1454

The Churches and Apartheid After · 1982–1986 1462

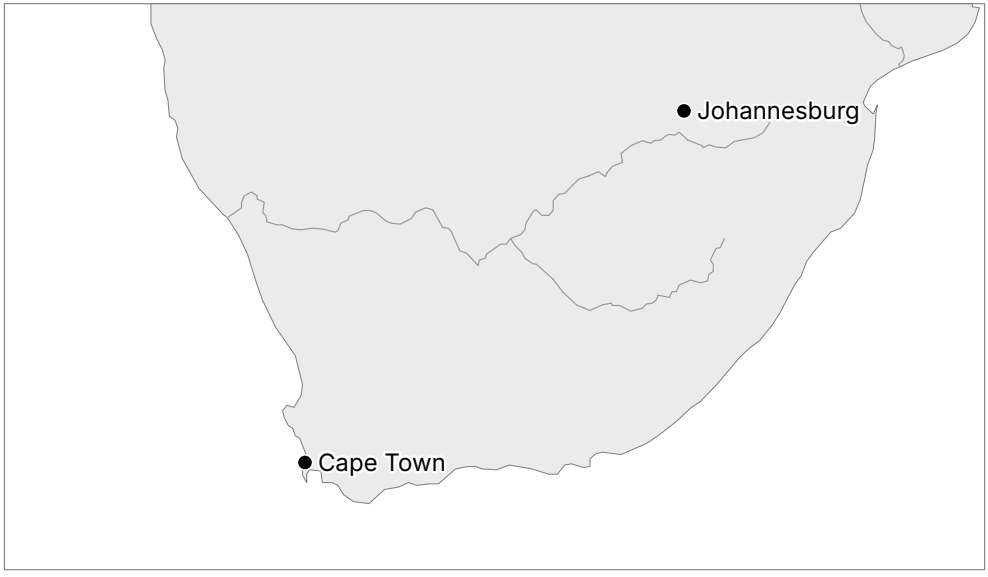
← John Paul II and the Churches under Communism Earlier · 1978–1979
→ The Churches and Apartheid Later · 1982–1986

MODERN AND GLOBAL CHRISTIANITY

The Churches and Apartheid

1982–1986 · Firm date

Between 1982 and 1986 the Reformed world alliance calls the theological defence of apartheid a heresy, the Dutch Reformed Mission Church adopts the Belhar Confession, and the Kairos Document appears. The Dutch Reformed Church, which had sanctioned apartheid, later confesses it.



In 1960 delegates of the South African member churches of the World Council of Churches met its representatives at the Cottesloe Consultation (Cottesloe Declaration (1960), Part I). Their statement records “widely divergent convictions” on apartheid, from the judgment that it is unacceptable in principle to the conviction that “a policy of differentiation can be defended from the Christian point of view” (Cottesloe Declaration (1960), Part I). They agreed all the same that no one who believes in Jesus Christ may be excluded from any church on the grounds of colour or race, that there are no Scriptural grounds for prohibiting mixed

marriages, and that a policy which permanently denies people a share in the government of their country cannot be justified (Cottesloe Declaration (1960), Part II, 6, 10 and 15). The archive of the Dutch Reformed Church notes that the Dutch Reformed churches then decided to resign from the World Council (Cottesloe Declaration (1960), introductory note). South Africa's Truth and Reconciliation Commission reports that the statement brought the marginalisation of some of that church's own delegates, among them Beyers Naudé, who went on to found the Christian Institute (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 87 and note 37), and that the state banned the Institute and its leadership in 1977 (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, paras. 65 and 67).

As the United Church of Canada recorded two years later, the World Alliance of Reformed Churches, meeting at Ottawa in August 1982, suspended the two Dutch Reformed churches from the privileges of membership and declared "that apartheid…is a sin, and that moral and theological justification of it is a travesty of the gospel, and in its persistent disobedience to the word of God, a theological heresy" (United Church of Canada, Apartheid as Heresy (1984), preamble and first resolve). The commission credits Allan Boesak, then president of the Alliance, with promoting the resolution (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 89). In the same year the Dutch Reformed Mission Church drafted a confession, which its synod adopted in 1986 (Belhar Confession, introduction and closing note). The Belhar Confession rejects any doctrine that "sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color" (Belhar Confession, article 3). The church, it says, must stand where the Lord stands, "against injustice and with the wronged", and must confess these things even if authorities and laws forbid it (Belhar Confession, articles 4–5).

Desmond Tutu received the Nobel Peace Prize in 1984; the Nobel Foundation's record describes him as bishop of Johannesburg and former secretary general of the South African Council of Churches (Nobel Prize, Desmond Tutu, facts). In his lecture he spoke of more than three million people uprooted from their homes and of shelters demolished daily at a squatter camp near Cape Town: "There is no peace because there is no justice" (Tutu, Nobel Lecture (1984), paragraphs 2, 4 and 13).

In 1985 a group of theologians who had first met in Soweto in July issued the Kairos Document, dated from Johannesburg on 25 September (Kairos Document (1985), preface). It called the theological justification of the status quo "State Theology" and judged it "not only heretical" but blasphemous (Kairos Document (1985), chapters 1–2). It also criticised the "Church Theology" of the English-speaking churches for making reconciliation an absolute principle where one side is an armed oppressor (Kairos Document (1985), chapter 3). An editorial note in the copy cited counts 156 signatories from over twenty denominations (Kairos Document (1985), editorial note after the conclusion); the commission reports that some churches rejected its analysis and that not all Christian leaders opposed to apartheid signed it (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 90).

The commission found that the Dutch Reformed Church had given apartheid theological and biblical sanction, which began to be officially questioned only in 1986, and that the church confessed before it to having "misled" its members by presenting "apartheid as a biblical instruction" (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 31). In November 1990 a national conference of church leaders at Rustenburg agreed in rejecting apartheid as a sin and confessed: "Some of us actively misused the Bible to justify apartheid" (Rustenburg Declaration (1990), preamble and 2.5.1). By the account of the Dutch Reformed Church's archive, that church publicly confessed its support of apartheid there, and Tutu accepted the confession in a spirit of forgiveness (Rustenburg Declaration (1990), introductory note). The commission adds that two churches which in 1986 made the rejection of apartheid a matter of confession claimed in essence that the church in South Africa stood to apartheid as the German church had stood to Nazism (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 92); see the Barmen Declaration and the letter from Birmingham jail.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Cottesloe Declaration Cottesloe Consultation of the World Council of Churches and its South African member churches · 1960
Part I; Part II, 6, 10 and 15; introductory note

Truth and Reconciliation Commission of South Africa Report Truth and Reconciliation Commission of South Africa · Presented 29 October 1998
vol. 4, ch. 3, para. 87 and note 37; vol. 4, ch. 3, paras. 65 and 67; vol. 4, ch. 3, para. 89; vol. 4, ch. 3, para. 90; vol. 4, ch. 3, para. 31; vol. 4, ch. 3, para. 92

Apartheid as Heresy (resolution of the 30th General Council) The United Church of Canada · 16 August 1984
preamble and first resolve

The Belhar Confession Dutch Reformed Mission Church in South Africa · Drafted 1982, adopted 1986
introduction and closing note; article 3; articles 4–5

Desmond Tutu: Facts The Nobel Foundation · Laureate record for the Nobel Peace Prize 1984, as published online
facts

Nobel Lecture, 11 December 1984 Desmond Tutu · 11 December 1984
paragraphs 2, 4 and 13

The Kairos Document (Challenge to the Church: A Theological Comment on the Political Crisis in South Africa) The Kairos theologians · Preface dated 25 September 1985
preface; chapters 1–2; chapter 3; editorial note after the conclusion

The Rustenburg Declaration National Conference of Church Leaders in South Africa · November 1990
preamble and 2.5.1; introductory note

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Johannesburg, Cape Town
Who Desmond Tutu, Beyers Naudé, Allan Boesak
Threads Church and State, Reform and Reformation, Creeds and Councils

In context

GROWS OUT OF

The Barmen Declaration 31 May 1934 1375

The Churches and the Civil Rights Movement 16 April 1963 1428

CHURCH AND STATE

The Assassination of Óscar Romero Before · 24 March 1980 1458

Churches and the Fall of Communism After · 9 October 1989 1467

REFORM AND REFORMATION

Medellín and Liberation Theology Before · 24 August 1968 1436

Lutherans and Catholics Agree on Justification After · 31 October 1999 1474

CREEDS AND COUNCILS

Ancient Christological Divisions Are Addressed Before · 1973–1994 1445

The Catechism of the Catholic Church After · 11 October 1992 1471

← The Assassination of Óscar Romero Earlier · 24 March 1980
→ Churches and the Fall of Communism Later · 9 October 1989

MODERN AND GLOBAL CHRISTIANITY

Churches and the Fall of Communism

9 October 1989 · Firm date

On 9 October 1989, after peace prayers in four Leipzig churches, tens of thousands march round the city and the East German state does not use force. A bishop, church groups and party officials had all appealed for calm that day.



Peace prayers had been held in the Nikolaikirche in Leipzig every Monday since 20 September 1982, by the account of its pastor, Christian Führer (Führer, Recollections of 9 October 1989 (2009), answer 1). The theologian Richard Schröder, looking back in 2014, says that seven people came to the first, and that Führer and the superintendent never cancelled or moved one in eight years of pressure from the state (Schröder, Schwerter und Pflugscharen (2014), paragraphs on the first prayers of 1982). He also says that the prayers were no idyll. The political groups that used them saw the church as a protected space and a stage, and in 1988 the superintendent shut those groups out of shaping the prayers (Schröder, Schwerter und Pflugscharen (2014), closing paragraphs).

In 1989 the police blocked the approaches to the church, and on 7 October, Führer recalled, hundreds were arrested in front of it (Führer, Recollections of 9 October 1989 (2009), answer 1). He had asked the other city churches to hold prayers as well, so that as many people as possible would hear the message of nonviolence (Führer, Recollections of 9 October 1989 (2009), answer 2).

For Monday 9 October there is the report that the Leipzig head of the state security service sent to Berlin. Prayers were held from 17:00 to 18:00 in four churches in the centre, the Nikolaikirche, the Thomaskirche, the Michaeliskirche and the Reformed church, with more than 5,000 people inside and thousands more outside (Stasi report on Leipzig, 9 October 1989, Bl. 100). Führer later put the number in the churches at about 8,000 (Führer, Recollections of 9 October 1989 (2009), answer 2). The regional bishop, Johannes Hempel, had told the district authorities that he would come in person to call for calm and nonviolence and for dialogue between state and citizens, and he spoke in all four churches (Stasi report on Leipzig, 9 October 1989, Bl. 101–102). Three appeals are annexed to the report. One, signed by three church-based groups, asked the demonstrators to refrain from all violence and the security forces not to answer peaceableness with violence (Stasi report on Leipzig, 9 October 1989, Bl. 102 and 104 (annex 2)). Another, in the name of members and supporters of the New Forum, called for dialogue in place of violence (Stasi report on Leipzig, 9 October 1989, Bl. 102 and 106 (annex 3)). The third came from six Leipzig citizens, the conductor Kurt Masur, a pastor, a cabaret artist and three secretaries of the ruling party's district leadership. They promised to work for dialogue and asked for calm, and their appeal was broadcast on the Leipzig radio and the city's loudspeakers (Stasi report on Leipzig, 9 October 1989, Bl. 102 and 105 (annex 1)).

From 18:35 to 20:30, the report goes on, an unauthorised demonstration of 50,000 to 60,000 people moved from the forecourt of the Nikolaikirche round the city ring (Stasi report on Leipzig, 9 October 1989, Bl. 100). Among the chants it lists are "We are the people" (Stasi report on Leipzig, 9 October 1989, Bl. 100) and "No violence" (Stasi report on Leipzig, 9 October 1989, Bl. 101). There were no attacks on the security forces, and the measures prepared to prevent and break up a demonstration were not applied, because of the overall situation and by a central decision (Stasi report on Leipzig, 9 October 1989, Bl. 101).

A chronology of 1989 that the European Parliament published twenty years later records that Erich Honecker resigned on 18 October and that the Berlin Wall was breached on 9 November (European Parliament, 1989: The Year of Revolutions (2009), entries for 9 October to 9 November). In Romania, according to the same chronology, protests broke out at Timișoara on 16 December in response to the government's attempt to evict the pastor László Tőkés, and spread to Bucharest (European Parliament, 1989: The Year of Revolutions (2009), entry for 16 December).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Pfarrer Christian Führer erinnert sich an den 9. Oktober 1989 Christian Führer · Published 7 February 2009
answer 1; answer 2

Schwerter und Pflugscharen Richard Schröder · 5 October 2014
paragraphs on the first prayers of 1982; closing paragraphs

Information on an Unauthorised Demonstration in the City Centre of Leipzig on 9 October 1989 Ministry for State Security of the GDR, Leipzig district administration (Manfred Hummitzsch) · 9 October 1989
Bl. 100; Bl. 101–102; Bl. 102 and 104 (annex 2); Bl. 102 and 106 (annex 3); Bl. 102 and 105 (annex 1); Bl. 101

1989: The Year of Revolutions – A Look Back 20 Years On European Parliament, Press Service · 26 August 2009
entries for 9 October to 9 November; entry for 16 December

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About this event

Where Leipzig
Who Christian Führer, László Tőkés
Threads Church and State

In context

GROWS OUT OF

John Paul II and the Churches under Communism 1978–1979 1454

CHURCH AND STATE

The Churches and Apartheid Before · 1982–1986 1462

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
After · 6 January 2019

← The Churches and Apartheid Earlier · 1982–1986
→ The Catechism of the Catholic Church Later · 11 October 1992

MODERN AND GLOBAL CHRISTIANITY

The Catechism of the Catholic Church

11 October 1992 · Firm date

On 11 October 1992 John Paul II orders the publication of a catechism for the whole Catholic Church, asked for by the bishops' synod of 1985 and drafted over six years under Cardinal Ratzinger. It sets out Catholic teaching in four parts.



In 1985 John Paul II called an extraordinary synod of bishops for the twentieth anniversary of the close of the Second Vatican Council. The synod asked for a catechism or compendium of all Catholic doctrine on faith and morals, to serve as a point of reference for the catechisms written in different regions, and the pope made the request his own (John Paul II, Fidei Depositum I).

In 1986 he gave the task to a commission of twelve cardinals and bishops chaired by Cardinal Joseph Ratzinger, with an editorial committee of seven diocesan bishops to write the text. It went through nine drafts and was sent for comment to the Catholic bishops of the world (John Paul II, Fidei Depositum

II). The secretary of the drafting work from 1987 to 1992 was the Dominican theologian Christoph Schönborn (Holy See Press Office, Biographical Notes on the Cardinals: Schönborn).

The pope approved the text on 25 June 1992 and ordered its publication by the constitution *Fidei Depositum*, dated 11 October 1992, thirty years to the day after the council opened (John Paul II, Fidei Depositum IV–V). He declared it a valid instrument of the church's communion and a sure norm for teaching the faith. It was not meant, he wrote, to replace local catechisms approved by the bishops, but to help in writing new ones; it was meant also to support ecumenical efforts and was offered to anyone who wanted to know what the Catholic Church believes (John Paul II, Fidei Depositum IV–V).

The book has four parts, in the order which, the pope says, the catechism of Pius V had already followed: the creed, the liturgy and sacraments, the Christian life explained from the Ten Commandments, and prayer (John Paul II, Fidei Depositum III) (Catechism of the Catholic Church 13). Its prologue places it in a line that runs from the catechetical works of the church fathers, through the Council of Trent, which it says lies at the origin of the Roman Catechism, to the renewal of catechesis after the Second Vatican Council (Catechism of the Catholic Church 8–10). It describes its aim as an organic synthesis of the essential contents of Catholic doctrine in the light of that council and of the whole tradition, intended first for the bishops as teachers of the faith (Catechism of the Catholic Church 11–12). By design it leaves the adaptation of teaching to different cultures and ages to local catechisms and to teachers (Catechism of the Catholic Church 24).

The text published in 1992 was in French. In 1997 the pope promulgated a Latin edition as the definitive text (John Paul II, Laetamur Magnopere, paragraphs 1–6). It had been prepared by a second commission under Ratzinger, which worked through changes suggested from around the world, and the pope said that it faithfully repeated the doctrinal content of the first (John Paul II, Laetamur Magnopere, paragraphs 1–6).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Fidei Depositum John Paul II · 11 October 1992
I; II; IV–V; III

Biographical Notes on the Cardinals Holy See Press Office · Kept up to date; read in October 2026
Schönborn

Catechism of the Catholic Church 1992
13; 8–10; 11–12; 24

Laetamur Magnopere John Paul II · 15 August 1997
paragraphs 1–6

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who John Paul II, Benedict XVI, Christoph Schönborn
Threads Creeds and Councils, Papacy and Church Order

In context

GROWS OUT OF

The Second Vatican Council 1962–1965 1422

The Council of Trent 1545–1563 1075

CREEDS AND COUNCILS

The Churches and Apartheid Before · 1982–1986 1462

Lutherans and Catholics Agree on Justification After · 31 October 1999 1474

PAPACY AND CHURCH ORDER

John Paul II and the Churches under Communism Before · 1978–1979 1454

The Clergy Sexual Abuse Crisis After · 6 January 2002 1479

← Churches and the Fall of Communism Earlier · 9 October 1989
→ Lutherans and Catholics Agree on Justification Later · 31 October 1999

MODERN AND GLOBAL CHRISTIANITY

Lutherans and Catholics Agree on Justification

31 October 1999 · Firm date

At Augsburg the Lutheran World Federation and the Catholic Church confirm a joint declaration: they share a consensus in basic truths of the doctrine of justification, and the condemnations of the sixteenth century do not apply to the teaching it sets out. Differences remain.



The Augsburg Confession of 1530 taught that people cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith (Augsburg Confession Article IV). The Council of Trent, in its session of January 1547, condemned anyone who said that the sinner is justified by faith alone in the sense that nothing else is required to cooperate in obtaining the grace of justification and that he need not be prepared and disposed by the movement of his own will (Council of Trent Session 6, canon 9). The Joint Declaration opens by saying that the condemnations on both sides were still in force and still divided the churches (Joint Declaration on the Doctrine of Justification 1).

The declaration sums up the dialogue held since the Second Vatican Council (Joint Declaration on the Doctrine of Justification 4, 13). At its centre is a common confession: people are accepted by God "by grace alone", in faith in Christ's saving work and not because of any merit of their own, and receive the Holy Spirit, who renews their hearts and equips and calls them to good works (Joint Declaration on the Doctrine of Justification 15). It claims "a consensus in basic truths" of the doctrine, calls the remaining differences of language, theological elaboration and emphasis acceptable, and concludes that the teaching of each church as presented in the declaration does not fall under the other's sixteenth-century condemnations (Joint Declaration on the Doctrine of Justification 40–41). It says that it does not cover all that either church teaches about justification (Joint Declaration on the Doctrine of Justification 5), and it lists questions still to be clarified, among them the church, authority, ministry and the sacraments (Joint Declaration on the Doctrine of Justification 43).

The Lutheran World Federation reported in June 1998 that 89 of its 124 member and associate churches had replied, 80 with a yes and five with a no; the hardest points were the doctrine as criterion, sin in the justified, and good works (LWF Council, Action on the Joint Declaration (1998) A.3–4). Its Council voted to affirm the agreements (LWF Council, Action on the Joint Declaration (1998) B.2) on 16 June 1998, and the Catholic response followed on 25 June (Official Common Statement (1999) 2). That response accepted the consensus in basic truths but held that some positions still diverged (Response of the Catholic Church to the Joint Declaration (1998) Declaration). It called the Lutheran formula "at the same time righteous and sinner", as the declaration explains it, not acceptable to Catholics (Response of the Catholic Church to the Joint Declaration (1998) Clarifications 1), and judged that some differences were matters of substance (Response of the Catholic Church to the Joint Declaration (1998) Clarifications 5).

An Annex answered these questions (Official Common Statement (1999) 2). It says that Lutherans and Catholics can together understand the Christian as at once righteous and sinner to the extent it sets out, despite their different approaches (Official Common Statement (1999) Annex 2A). With it, Cardinal Edward Cassidy and Bishop Walter Kasper for the Catholic Church, and Bishop Christian Krause and seven other officers for the federation, signed a statement

confirming the declaration "in its entirety"; it adds that further dialogue is needed to reach full church communion (Official Common Statement (1999) 3 and signatures). The signing took place at Augsburg on 31 October 1999, and in Rome that day John Paul II called it a "milestone" (John Paul II, Angelus, 31 October 1999 1).

Other communions later associated themselves with it or affirmed it. The World Methodist Council declared at Seoul in 2006 that the declaration's common understanding corresponds to Methodist doctrine (World Methodist Council, Statement of Association (2006) heading and 2). The Anglican Consultative Council in 2016 welcomed and affirmed its "substance" (Anglican Consultative Council, Resolution 16.17). The World Communion of Reformed Churches affirmed its common statements in 2017 (World Communion of Reformed Churches, Association with the Joint Declaration (2017) 1–2; date from the communion's own page, linked in the source record).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

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Article IV

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Session 6, canon 9

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1; 4, 13; 15; 40–41; 5; 43

Action of the Council of the Lutheran World Federation on the Joint Declaration on the Doctrine of Justification Council of the Lutheran World Federation · 16 June 1998
A.3–4; B.2

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2; Annex 2A; 3 and signatures

Response of the Catholic Church to the Joint Declaration on the Doctrine of Justification Congregation for the Doctrine of the Faith and Pontifical Council for Promoting Christian Unity · 25 June 1998
Declaration; Clarifications 1; Clarifications 5

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1

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heading and 2

Resolution 16.17: Joint Declaration on the Doctrine of Justification Anglican Consultative Council · April 2016
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1–2; date from the communion's own page, linked in the source record

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Augsburg
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Threads Revival and Unity, Reform and Reformation, Creeds and Councils

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The Augsburg Confession 25 June 1530 1046
Luther's Ninety-five Theses 31 October 1517 1007
The Second Vatican Council 1962–1965 1422

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Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

REVIVAL AND UNITY

The Lausanne Congress on World Evangelization Before · 16–25 July 1974 1450

The Twenty-One Martyrs of Libya After · 15 February 2015 1488

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The Churches and Apartheid Before · 1982–1986 1462

The Clergy Sexual Abuse Crisis After · 6 January 2002 1479

CREEDS AND COUNCILS

The Catechism of the Catholic Church Before · 11 October 1992 1471

The Holy and Great Council of the Orthodox Church After · June 2016 1493

← The Catechism of the Catholic Church Earlier · 11 October 1992

→ The Clergy Sexual Abuse Crisis Later · 6 January 2002

MODERN AND GLOBAL CHRISTIANITY

The Clergy Sexual Abuse Crisis

6 January 2002 · Firm date

From January 2002, reports from Boston and then official inquiries in the United States, Ireland and Australia document the sexual abuse of children by Catholic clergy and its concealment by church authorities. Popes change church law. Reports on other churches follow.



On 6 January 2002 the Boston Globe reported that the archdiocese of Boston had moved a priest, John Geoghan, from parish to parish while aware of his record of abusing children, and that Cardinal Bernard Law had approved one such transfer in 1984 (Boston Globe, 6 January 2002). The attorney general of Massachusetts began an investigation that month (Massachusetts Attorney General, Report on the Archdiocese of Boston (2003) covering letter, p. 1). His report of July 2003 counted, in the archdiocese's own records, at least 789 victims who had complained to it of abuse going back to 1940, and, from those and other documents, allegations against at least 237 priests and thirteen other archdiocesan workers (Massachusetts Attorney General, Report on the

Archdiocese of Boston (2003) pp. 11–13). It found no basis for criminal charges against the archdiocese or its senior managers (Massachusetts Attorney General, Report on the Archdiocese of Boston (2003) p. 22), and attributed the abuse to "an institutional acceptance of abuse" and a failure of leadership (Massachusetts Attorney General, Report on the Archdiocese of Boston (2003) covering letter, p. 2, and Finding No. 3, p. 25). Law resigned in December 2002 (Massachusetts Attorney General, Report on the Archdiocese of Boston (2003) p. 30).

The bishops of the United States, through a lay review board, commissioned a national study from John Jay College (John Jay Report (2004) Executive Summary, pp. 3–4). From church records it counted allegations, for the years 1950 to 2002, against 4,392 priests, about 4 per cent of those in ministry, made by 10,667 people (John Jay Report (2004) Executive Summary, pp. 3–4).

An Irish state commission on residential institutions run by religious congregations concluded in 2009 that sexual abuse was "endemic in boys' institutions", that cases were managed so as to limit public disclosure, and that offenders were transferred to other places where, in many instances, they were free to abuse again (Commission to Inquire into Child Abuse, Report (2009) vol. IV, ch. 6, paras 6.18–6.22). By the end of May 2017 an Australian royal commission had heard 6,875 survivors in private sessions, of whom 4,029 spoke of abuse in religious institutions (Australian Royal Commission, Final Report (2017), vol. 16 summary, 'Private sessions information'): 2,489 in Catholic institutions (Australian Royal Commission, Final Report (2017), vol. 16 summary, 'Catholic Church') and 594 in Anglican ones (Australian Royal Commission, Final Report (2017), vol. 16 summary, 'Anglican Church'). It calculated that, allowing for length of ministry, 7 per cent of the Catholic priests it surveyed who ministered between 1950 and 2010 were alleged perpetrators (Australian Royal Commission, Final Report (2017), vol. 16 summary, 'Catholic Church'). A Pennsylvania grand jury in 2018 found credible allegations against over three hundred priests in six dioceses and more than a thousand identifiable victims, and described a common practice of concealment (Pennsylvania Grand Jury Report (2018) pp. 1–3).

In April 2001 John Paul II had reserved cases of clerics abusing minors to the Congregation for the Doctrine of the Faith in Rome, whose prefect was Cardinal Joseph Ratzinger; as Benedict XVI he approved revised norms in 2010

(Congregation for the Doctrine of the Faith, Historical Introduction to the Norms (2010)). That year he wrote to Irish victims that he was "truly sorry" (Benedict XVI, Letter to the Catholics of Ireland 6), and told the Irish bishops that some of them and their predecessors had failed, at times grievously, to apply canon law to the crime of child abuse (Benedict XVI, Letter to the Catholics of Ireland 11). Francis wrote in 2018 that the church "did not act in a timely manner" (Francis, Letter to the People of God (2018) 1). In 2019 he obliged clerics and religious to report abuse to church authorities, and set a procedure for investigating bishops, including for acts or omissions intended to obstruct investigations (Francis, Vos estis lux mundi arts. 1 §1, 3 §1, 6).

Outside the Catholic Church, an independent report of 2022 found that, for almost two decades, people who reported abuse to the Southern Baptist Convention's Executive Committee met resistance from some within it, and that a few senior leaders were focused on avoiding liability (Guidepost Solutions, Report on the Southern Baptist Convention Executive Committee (2022) Executive Summary, pp. 3–4).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

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summary, 'Private sessions information'; summary, 'Catholic Church'; summary, 'Anglican Church'

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pp. 1–3

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vatican.va

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6; 11

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1

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arts. 1 §1, 3 §1, 6

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About this event

Where Boston, Rome
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Threads Papacy and Church Order, Reform and Reformation

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Benedict XVI Resigns and Francis Is Elected After · 11 February 2013 1484

REFORM AND REFORMATION

Lutherans and Catholics Agree on Justification Before · 31 October 1999 1474

Catholics and Lutherans Mark 500 Years of the Reformation Together 1498
After · 31 October 2016

← Lutherans and Catholics Agree on Justification Earlier · 31 October 1999
→ Benedict XVI Resigns and Francis Is Elected Later · 11 February 2013

MODERN AND GLOBAL CHRISTIANITY

Benedict XVI Resigns and Francis Is Elected

11 February 2013 · Firm date

Benedict XVI tells the cardinals that his strength is no longer equal to the office and renounces it from 28 February 2013. On 13 March the conclave elects Jorge Mario Bergoglio of Buenos Aires, a Jesuit, who takes the name Francis.



On the morning of 11 February 2013 Benedict XVI met the cardinals at the Vatican, in Rome, in a consistory called to decide on three canonizations, and after their vote read a declaration in Latin (Deed for the Pious Transit of Benedict XVI (2023)). He said that he had examined his conscience repeatedly before God, that strength of mind and body were needed to govern the barque of Peter and proclaim the gospel, and that in the last few months his own had declined so far that he had to recognise his incapacity to fulfil the ministry adequately (Benedict XVI, Declaratio (11 February 2013)). “With full freedom” he renounced the ministry of bishop of Rome, so that the see would be vacant from 20:00 on 28

February and a conclave would have to be called (Benedict XVI, Declaratio (11 February 2013)).

At his last general audience, on 27 February, he said that he had taken the step aware of its gravity "and even its novelty" (Benedict XVI, General Audience, 27 February 2013). He was not returning to private life, he said, but would remain in the service of prayer (Benedict XVI, General Audience, 27 February 2013). This wiki tells of an earlier resignation, that of Gregory XII in 1415, in its entry on the Western Schism. Benedict lived his last years in a monastery in the Vatican and died on 31 December 2022 (Deed for the Pious Transit of Benedict XVI (2023)).

On 13 March the cardinals in conclave elected Jorge Mario Bergoglio, archbishop of Buenos Aires and a Jesuit, aged 76 (Holy See, Biography of Pope Francis). He took the name Francis after Francis of Assisi, and the Holy See's biography calls him the first pope to come from the Americas (Holy See, Biography of Pope Francis). From the loggia of St Peter's that evening he told the crowd that the cardinals had gone "to the ends of the earth" to find Rome a bishop, prayed with them for "our Bishop Emeritus, Benedict XVI", and asked them to pray for him before he gave his blessing (Francis, First Greeting (13 March 2013)).

Francis set out his programme that November in the exhortation *Evangelii gaudium* (Holy See, Biography of Pope Francis). He wrote of a "missionary option" that would direct the church's customs and structures to evangelization rather than to its own preservation (Francis, Evangelii gaudium 27). He said that he must think about "a conversion of the papacy", recalled the hopes of the Second Vatican Council for bishops' conferences, and held that excessive centralization complicates the church's life (Francis, Evangelii gaudium 32). He preferred, he wrote, a church "bruised, hurting and dirty" from being out on the streets to one confined and clinging to its own security (Francis, Evangelii gaudium 49).

The Holy See's biography of Francis says that Francis met his predecessor periodically until two days before Benedict's death (Holy See, Biography of Pope Francis).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

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press.vatican.va

Declaratio of 11 February 2013 Pope Benedict XVI · Dated 10 February 2013; read on 11 February 2013
vatican.va

General Audience of 27 February 2013 Pope Benedict XVI · 27 February 2013
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Biography of Pope Francis The Holy See · 2013; revised after his death in 2025
vatican.va

First Greeting and Blessing Urbi et Orbi of Pope Francis Pope Francis · 13 March 2013
vatican.va

Evangelii gaudium Pope Francis · 24 November 2013
27; 32; 49

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Where Rome
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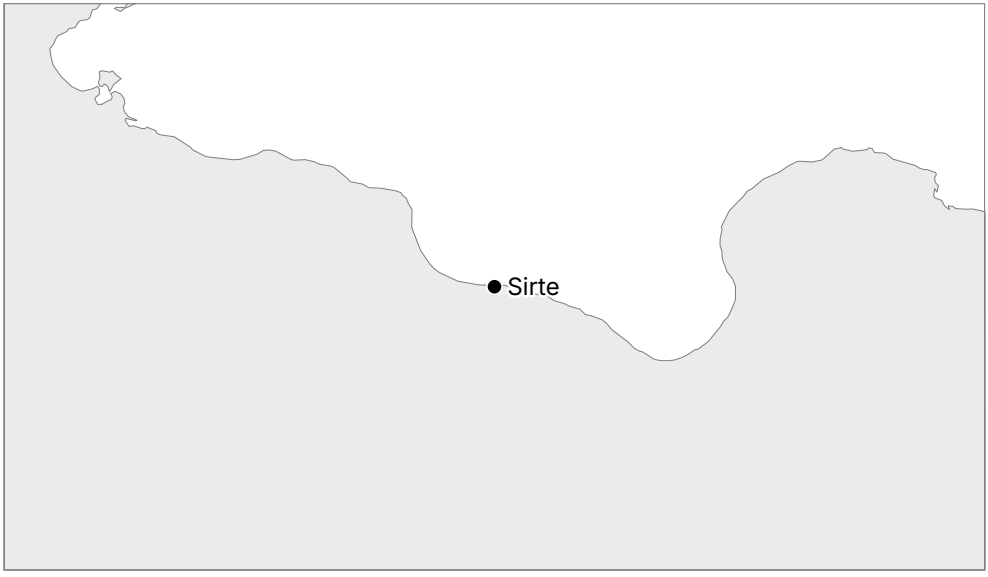
← The Clergy Sexual Abuse Crisis Earlier · 6 January 2002
→ The Twenty-One Martyrs of Libya Later · 15 February 2015

MODERN AND GLOBAL CHRISTIANITY

The Twenty-One Martyrs of Libya

15 February 2015 · Firm date

In February 2015 twenty-one Christian workers, twenty Egyptian Copts and one man from Ghana, are beheaded on the coast of Libya. The Coptic Orthodox Church enters them in its Synaxarium within a week, and in 2023 Pope Francis announces their inclusion in the Roman Martyrology.



The Vatican's Dicastery for Promoting Christian Unity gives this account. On 15 February 2015 twenty-one young men were put to death on the coast of Libya for their Christian faith. Twenty were Egyptian Copts and one came from Ghana. They were workers who had been kidnapped in the city of Sirte in December 2014 and January 2015 by militiamen claiming to belong to the "Islamic State", and they were beheaded on a beach in the western part of the city (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, pp. 3–4). The man from Ghana, the note says, was not a

Coptic Christian; asked to deny Christ, he answered, "Their God is my God" (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, pp. 3–4). The Dicastery prints the twenty-one names, ending with his: Matthew Ayariga (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, p. 4).

On 16 February Francis, at the end of an address to the Moderator and representatives of the Church of Scotland, turned to his native tongue to speak of what he had read that day, the execution of "those twenty-one or twenty-two Coptic Christians". They were killed, he said, simply for being Christians, and it made no difference whether such victims were Catholics, Orthodox, Copts or Protestants: "Their blood confesses Christ." He called this an "ecumenism of blood" (Francis, Address to the Church of Scotland (16 February 2015), last paragraph but one).

A notice of the Coptic Orthodox Diocese of Los Angeles, dated 21 February, reports that Tawadros II, Pope of Alexandria, announced that day the inclusion of "the 21 Coptic New Martyrs of Libya" in the Synaxarium of the Coptic Orthodox Church, to be commemorated each year on 8 Amshir, which corresponds to 15 February (Coptic Orthodox Diocese of Los Angeles, The New Martyrs of Libya added to the Coptic Synaxarium (21 February 2015)). The Dicastery's note adds that the Holy Synod of that church confirmed the entry of their names and in 2017 made 8 Amshir a yearly day of contemporary martyrs (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, pp. 3–4). Neither report is the Coptic church's own act: the pope's announcement is known here through a diocese's notice, the synod's decision through the Dicastery's booklet. By the same note, the remains were found in a mass grave on the Libyan coast in 2017; those of the twenty Egyptians were returned to the Coptic church in May 2018, and those of Matthew Ayariga were brought to Egypt in September 2020 (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, pp. 3–4). They rest in a church built for them in the village of Al-Our, near Samalut, from which thirteen of the men came (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, pp. 3–4).

On 11 May 2023 Tawadros was in Rome for the fiftieth anniversary of the meeting of Paul VI and Shenouda III (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, pp. 3–4) (Francis, Address to Tawadros II (11 May 2023), heading and opening paragraphs), for which see the common declaration of 1973. Francis thanked him for the gift of a relic of the martyrs and announced that, "with Your Holiness' consent, these 21 martyrs will be included in the Roman Martyrology as a sign of the spiritual communion uniting our two Churches" (Francis, Address to Tawadros II (11 May 2023), paragraph beginning 'In this journey of friendship'). The first commemoration in the Catholic Church was kept on 15 February 2024 with an ecumenical prayer in St Peter's Basilica, in which the vicar general of a Coptic Orthodox diocese took part (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), notice of the first commemoration (16 February 2024)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

The Dicastery for Promoting Christian Unity (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, pp. 3–4) and Pope Francis (Francis, Address to Tawadros II (11 May 2023), paragraph beginning 'In this journey of friendship') both give 15 February 2015 as the day of the deaths, and it is the day on which the two churches commemorate them (Coptic Orthodox Diocese of Los Angeles, The New Martyrs of Libya added to the Coptic Synaxarium (21 February 2015)) (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), notice of the first commemoration (16 February 2024)). Francis spoke of having read of the killings on 16 February (Francis, Address to the Church of Scotland (16 February 2015), last paragraph but one). That twenty of the men were Egyptian Copts and one came from Ghana is the Dicastery's statement of 2024; the Coptic notice of 2015 and both addresses of Francis speak of them all as Coptic martyrs.

Primary sources

Memorial of the 21 Coptic Martyrs of Libya: Ecumenical Prayer, St Peter's Basilica, 15 February 2024 Dicastery for Promoting Christian Unity · 15 February 2024
hagiographical note, pp. 3–4; hagiographical note, p. 4; notice of the first commemoration (16 February 2024)

Address to the Moderator and Representatives of the Church of Scotland
Pope Francis · 16 February 2015
last paragraph but one

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Address to His Holiness Tawadros II on the Fiftieth Anniversary of the Meeting of Paul VI and Shenouda III Pope Francis · 11 May 2023
heading and opening paragraphs; paragraph beginning 'In this journey of friendship'

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Where Sirte
Who Tawadros II, Francis
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→ The Holy and Great Council of the Orthodox Church Later · June 2016

MODERN AND GLOBAL CHRISTIANITY

The Holy and Great Council of the Orthodox Church

June 2016 · Firm date

After decades of preparation a council of the Orthodox churches meets on Crete under the Ecumenical Patriarch Bartholomew. Ten of the fourteen autocephalous churches take part; Antioch, Bulgaria, Georgia and Russia stay away, having asked for it to be postponed.



The Orthodox churches had been preparing a general council since a conference at Rhodes in 1961, under a rule that every text must be agreed unanimously (Holy and Great Council, Towards the Council). In January 2016 their primates decided to hold it in June at the Orthodox Academy of Crete, and took off the agenda the questions on which they had not agreed, among them how autocephaly is proclaimed (Holy and Great Council, Towards the Council).

In the first half of June four churches announced that they would not take part (Holy Synod of the Russian Orthodox Church, Statement of June 2016). The Bulgarian synod asked on 1 June for a postponement, objecting among other

things that topics it thought important were missing from the agenda and that texts could not be edited during the council, and resolved not to attend otherwise (Holy Synod of the Bulgarian Orthodox Church, Decision of 1 June 2016). The synod of Antioch said that it would not take part while its communion with the Patriarchate of Jerusalem remained broken in a dispute over jurisdiction (Holy Synod of Antioch, Statement of 6 June 2016 considerations 8–9 and decisions 1–3). The Georgian synod asked for postponement until unity was reached and resolved that its delegation could not attend; its objections included the drafts on marriage and on relations with other Christians (Holy Synod of the Georgian Orthodox Church, Minutes of 10 June 2016). Patriarch Kirill of Moscow had met Pope Francis at Havana that February (Joint Declaration of Francis and Kirill (Havana, 2016) 1). His church's synod held that the absence of even one recognised autocephalous church was an insurmountable obstacle, supported postponement, and resolved that its delegation could not take part in a council held without the consent of several churches (Holy Synod of the Russian Orthodox Church, Statement of June 2016).

The council opened on Pentecost Sunday, 19 June, with a liturgy at Heraklion (Holy and Great Council, Towards the Council News Bulletin Number 1). Bartholomew I of Constantinople signed its encyclical as chairman, followed by the primates of Alexandria, Jerusalem, Serbia, Romania, Cyprus, Greece, Poland, Albania, and the Czech Lands and Slovakia (Holy and Great Council, Encyclical signatures). It issued six documents, on fasting, relations with other Christians, autonomy, the diaspora, marriage and the church's mission, with an encyclical and a message (Holy and Great Council, Official Documents).

The encyclical says that the Orthodox Church comprises fourteen autocephalous churches and that autocephaly must not operate at the expense of unity (Holy and Great Council, Encyclical I.5). Among later councils "of universal authority" it names that of 1484, convened, it says, to refute the unionist Council of Florence (Holy and Great Council, Encyclical I.3). The document on other Christians states that the Orthodox Church is the one, holy, catholic and apostolic church, whose unity cannot be disturbed, and that she nonetheless "accepts the historical name" of other churches and confessions not in communion with her (Holy and Great Council, Relations of the Orthodox Church with the Rest of the

Christian World 1, 6). Dialogue with them, the encyclical adds, has never meant compromise in matters of faith (Holy and Great Council, Encyclical VII.20).

The council's message calls the proclamation of Orthodox unity its first priority and records a proposal that such a council meet every seven or ten years (Holy and Great Council, Message preamble and 1). The Russian synod had judged that the ground for convening it, the consent of all the primates, was absent (Holy Synod of the Russian Orthodox Church, Statement of June 2016). The question of autocephaly had been left off the agenda (Holy and Great Council, Towards the Council); it returned within three years over Ukraine.

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

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Decision of the Holy Synod of 1 June 2016 on the Pan-Orthodox Council Holy Synod of the Bulgarian Orthodox Church · 1 June 2016
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considerations 8–9 and decisions 1–3

Minutes of the Session of the Holy Synod on the Holy and Great Council, 10 June 2016 Holy Synod of the Georgian Orthodox Church · 10 June 2016
web.archive.org

Joint Declaration of Pope Francis and Patriarch Kirill of Moscow and All Russia Pope Francis and Patriarch Kirill · 12 February 2016
1

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signatures; I.5; I.3; VII.20

Official Documents of the Holy and Great Council of the Orthodox Church The Holy and Great Council of the Orthodox Church · June 2016
holycouncil.org

Relations of the Orthodox Church with the Rest of the Christian World The Holy and Great Council of the Orthodox Church · June 2016
1, 6

Message of the Holy and Great Council of the Orthodox Church The Holy and Great Council of the Orthodox Church · June 2016
preamble and 1

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Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502

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The Churches Mark 1,700 Years since Nicaea After · 28 November 2025 1510

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Ancient Christological Divisions Are Addressed Before · 1973–1994 1445

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502

After · 6 January 2019

← The Twenty-One Martyrs of Libya Earlier · 15 February 2015
→ Catholics and Lutherans Mark 500 Years of the Reformation Together Later · 31 October 2016

MODERN AND GLOBAL CHRISTIANITY

Catholics and Lutherans Mark 500 Years of the Reformation Together

31 October 2016 · Firm date

Pope Francis and the leaders of the Lutheran World Federation open the five-hundredth anniversary year of the Reformation with a common prayer in Lund Cathedral, and sign a statement of thanks, repentance and commitment to common witness.



Martin Luther sent his Ninety-five Theses to the archbishop of Mainz on 31 October 1517 (From Conflict to Communion (2013) 40); see Luther's Ninety-five Theses. So says *From Conflict to Communion*, the report that the international Lutheran–Catholic dialogue commission published in 2013 to prepare for the five-hundredth anniversary (From Conflict to Communion (2013) 1–3). It observed that 2017 would be the first centenary of the Reformation to fall in the ecumenical age (From Conflict to Communion (2013) 7). The point, it said, was "not to tell a different history, but to tell that history differently" (From Conflict

to Communion (2013) 16). It spoke of a dawning awareness that the struggle of the sixteenth century is over, and proposed five imperatives, the first being always to begin from the perspective of unity (From Conflict to Communion (2013) 238–239).

On 31 October 2016 the anniversary year was opened (Joint Statement at Lund (2016) 'With thankful hearts') with a common prayer in the cathedral of Lund in Sweden (Lutheran World Federation, report of the Lund commemoration (1 November 2016)), the city where the Lutheran World Federation held its first assembly in 1947 (Lutheran World Federation, History of the LWF). Francis and Cardinal Kurt Koch took part for the Catholic Church, and for the federation its president, Bishop Munib Younan of the Evangelical Lutheran Church in Jordan and the Holy Land, and its general secretary, Martin Junge (Lutheran World Federation, report of the Lund commemoration (1 November 2016)). The federation called it the first joint Catholic–Lutheran commemoration of the Reformation at the global level (Lutheran World Federation, report of the Lund commemoration (1 November 2016)).

In his sermon Francis acknowledged "with gratitude" that the Reformation had helped give Scripture a more central place in the church's life (Francis, Homily at Lund (31 October 2016)). Luther's question, how to find "a propitious God", was in his words the decisive question for our lives, and Luther's "by grace alone" a reminder that God always takes the initiative (Francis, Homily at Lund (31 October 2016)).

During the service Francis and Younan signed a joint statement (Lutheran World Federation, report of the Lund commemoration (1 November 2016)). It says that through fifty years of dialogue and through shared service Catholics and Lutherans have learned that what unites them is greater than what divides them (Joint Statement at Lund (2016) 'With thankful hearts'). It gives thanks for the spiritual and theological gifts received through the Reformation, and confesses and laments that Lutherans and Catholics have wounded the visible unity of the church (Joint Statement at Lund (2016) 'Moving from conflict to communion'). It commits both to growth in communion rooted in baptism and to removing the remaining obstacles to full unity, and it speaks of the pain of those who share

their whole lives but cannot share the Eucharist (Joint Statement at Lund (2016) 'Our commitment to common witness').

The federation's report calls the Joint Declaration of 1999 a key milestone on the way to Lund (Lutheran World Federation, report of the Lund commemoration (1 November 2016)); see Lutherans and Catholics Agree on Justification. Differences remained: at the press conference that followed, Koch named the church, the Eucharist and ministry as the three open questions of the dialogue (Lutheran World Federation, report of the Lund commemoration (1 November 2016) second report, 3 November 2016).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

From Conflict to Communion: Lutheran–Catholic Common Commemoration of the Reformation in 2017 Lutheran–Roman Catholic Commission on Unity · 2013
40; 1–3; 7; 16; 238–239

Joint Statement on the Occasion of the Joint Catholic–Lutheran Commemoration of the Reformation Pope Francis and Bishop Munib Younan, President of the Lutheran World Federation · 31 October 2016
'With thankful hearts'; 'Moving from conflict to communion'; 'Our commitment to common witness'

Lutherans and Catholics gather in Lund for joint service to overcome past divisions The Lutheran World Federation · 1 November 2016
lutheranworld.org; second report, 3 November 2016

History of the LWF The Lutheran World Federation
lutheranworld.org

Homily at the Common Ecumenical Prayer in the Lutheran Cathedral of Lund Pope Francis · 31 October 2016
vatican.va

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Lund
Who Francis, Munib Younan
Threads Revival and Unity, Reform and Reformation

In context

GROWS OUT OF

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Luther's Ninety-five Theses 31 October 1517 1007

REVIVAL AND UNITY

The Twenty-One Martyrs of Libya Before · 15 February 2015 1488

The Churches Mark 1,700 Years since Nicaea After · 28 November 2025 1510

REFORM AND REFORMATION

The Clergy Sexual Abuse Crisis Before · 6 January 2002 1479

← The Holy and Great Council of the Orthodox Church Earlier · June 2016
→ Constantinople Grants Autocephaly to the Orthodox Church of Ukraine Later · 6 January 2019

MODERN AND GLOBAL CHRISTIANITY

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine

6 January 2019 · Firm date

The Ecumenical Patriarch Bartholomew hands Metropolitan Epiphanius a tomos declaring the Orthodox Church in Ukraine autocephalous. The Moscow Patriarchate, which counts Ukraine as its own canonical territory, has already broken communion with Constantinople over the decision.



In 2016 Pope Francis and Patriarch Kirill of Moscow wrote of a schism among the Orthodox of Ukraine and hoped that it might be overcome "through existing canonical norms" (Joint Declaration of Francis and Kirill (Havana, 2016) 27). The question of how autocephaly is proclaimed had been left off the agenda of the council held on Crete that year (Holy and Great Council, Towards the Council); see the Holy and Great Council of the Orthodox Church.

On 11 October 2018 the synod of the Ecumenical Patriarchate, under Bartholomew I, announced five decisions (Ecumenical Patriarchate, Communiqué of 11 October 2018 decisions 1–5). It would proceed to grant autocephaly to the church of Ukraine and re-establish the Ecumenical Patriarch's stavropegion in Kyiv (Ecumenical Patriarchate, Communiqué of 11 October 2018 decisions 1–5). It accepted the appeals of Filaret Denisenko, Makariy Maletych and their followers, who, it said, had found themselves in schism not for dogmatic reasons, and restored them to their rank and their faithful to communion (Ecumenical Patriarchate, Communiqué of 11 October 2018 decisions 1–5). It revoked the force of the synodal letter of 1686 that had given the patriarch of Moscow the right "through oikonomia", that is by dispensation, to ordain the metropolitan of Kyiv (Ecumenical Patriarchate, Communiqué of 11 October 2018 decisions 1–5). And it appealed to all sides to avoid the seizure of churches and every act of violence (Ecumenical Patriarchate, Communiqué of 11 October 2018 decisions 1–5).

Four days later the synod of the Russian Orthodox Church called these decisions unlawful and unilateral (Holy Synod of the Russian Orthodox Church, Statement of 15 October 2018 opening paragraphs). Filaret, it recalled, had been deposed by the Russian church's bishops in 1992 and anathematised in 1997 (Holy Synod of the Russian Orthodox Church, Statement of 15 October 2018 on Filaret Denisenko). The act of 1686, it held, made the metropolis of Kyiv part of the Moscow Patriarchate and could not be reviewed (Holy Synod of the Russian Orthodox Church, Statement of 15 October 2018 on the act of 1686). It declared that it could not continue in eucharistic communion with the Patriarchate of Constantinople until those decisions were withdrawn (Holy Synod of the Russian Orthodox Church, Statement of 15 October 2018 closing paragraphs).

On 15 December 2018 a council in Kyiv, which Constantinople called the unifying council, founded the new church and elected Epiphanius of Kyiv, metropolitan of Pereyaslav and Bila Tserkva, as its primate (Ecumenical Patriarchate, Communiqué of 15 December 2018). On 6 January 2019, at the liturgy in the patriarchal cathedral at the Phanar in Constantinople, Bartholomew handed him the tomos (Orthodox Church of Ukraine, Biography of Metropolitan Epiphanius).

The tomos declares the Orthodox Church within the borders of the state of Ukraine autocephalous, under a primate titled Metropolitan of Kyiv and all Ukraine (Tomos of Autocephaly of the Orthodox Church in Ukraine (2019) paragraph 2). It limits the church's jurisdiction to Ukrainian territory, keeps a right of appeal to the Ecumenical Patriarch, says that the new church "knows as its head" the Ecumenical Throne, as the other patriarchs and primates do, and requires it to consult Constantinople on major questions (Tomos of Autocephaly of the Orthodox Church in Ukraine (2019) paragraphs 3–6). It invokes the prayers of Prince Vladimir and Queen Olga (Tomos of Autocephaly of the Orthodox Church in Ukraine (2019) paragraph 7); see the Baptism of Rus'.

Other Orthodox churches took different positions, of which two are given here as examples. The bishops of the Church of Greece recognised in October 2019 the Ecumenical Patriarchate's canonical right to grant autocephaly, and left recognition of the new church to their archbishop (Church of Greece, Statement of 12 October 2019). The Serbian bishops had declared in May 2019 that they did not recognise it, and that in Ukraine they were in communion only with the Ukrainian Orthodox Church led by Metropolitan Onufriy (Serbian Orthodox Church, Communiqué of the Assembly of Bishops (May 2019) paragraph on Ukraine). That church held a council in May 2022 which condemned the war, disagreed with Patriarch Kirill's position on it, amended its statute to attest "full independence and autonomy", and said that Constantinople's actions in Ukraine had only deepened misunderstandings (Ukrainian Orthodox Church, Resolutions of the Council of 27 May 2022 1, 3, 4, 9).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Joint Declaration of Pope Francis and Patriarch Kirill of Moscow and All Russia Pope Francis and Patriarch Kirill · 12 February 2016
27

Towards the Council Archbishop Job of Telmessos · 2016
holycouncil.org

Communiqué of the Holy and Sacred Synod of the Ecumenical Patriarchate, 11 October 2018 Chief Secretariat of the Holy and Sacred Synod of the Ecumenical Patriarchate · 11 October 2018
decisions 1–5

Statement by the Holy Synod of the Russian Orthodox Church concerning the encroachment of the Patriarchate of Constantinople on the canonical territory of the Russian Church Holy Synod of the Russian Orthodox Church · 15 October 2018
opening paragraphs; on Filaret Denisenko; on the act of 1686; closing paragraphs

Communiqué on the Completion of the Unifying Council in Kyiv, 15 December 2018 Chief Secretariat of the Holy and Sacred Synod of the Ecumenical Patriarchate · 15 December 2018
ec-patr.org

Biography of Metropolitan Epiphanius of Kyiv and All Ukraine Orthodox Church of Ukraine
pomisna.info

Patriarchal and Synodal Tomos for the Bestowal of the Ecclesiastical Status of Autocephaly to the Orthodox Church in Ukraine Ecumenical Patriarch Bartholomew and the Holy Synod of the Ecumenical Patriarchate · 6 January 2019
paragraph 2; paragraphs 3–6; paragraph 7

The Church of Greece on the Question of the Autocephaly of the Church of Ukraine Holy Synod of the Hierarchy of the Church of Greece · 12 October 2019
web.archive.org

Communiqué of the Holy Assembly of Bishops of the Serbian Orthodox Church, May 2019 Holy Assembly of Bishops of the Serbian Orthodox Church · May 2019
paragraph on Ukraine

Resolutions of the Council of the Ukrainian Orthodox Church of 27 May 2022 Council of the Ukrainian Orthodox Church · 27 May 2022
1, 3, 4, 9

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Constantinople, Kyiv

Who Bartholomew I, Epiphanius of Kyiv, Kirill of Moscow
Threads East and West, Church and State, Papacy and Church Order

In context

GROWS OUT OF

The Baptism of Rus' AD 988/989 821
Moscow Becomes a Patriarchate 26 January 1589 1121
The Holy and Great Council of the Orthodox Church June 2016 1493

EAST AND WEST

The Holy and Great Council of the Orthodox Church Before · June 2016 1493
The Churches Mark 1,700 Years since Nicaea After · 28 November 2025 1510

CHURCH AND STATE

Churches and the Fall of Communism Before · 9 October 1989 1467

PAPACY AND CHURCH ORDER

Benedict XVI Resigns and Francis Is Elected Before · 11 February 2013 1484
Leo XIV, the First Pope from the United States After · 8 May 2025 1507

← Catholics and Lutherans Mark 500 Years of the Reformation Together Earlier · 31 October 2016
→ Leo XIV, the First Pope from the United States Later · 8 May 2025

MODERN AND GLOBAL CHRISTIANITY

Leo XIV, the First Pope from the United States

8 May 2025 · Firm date

After the death of Pope Francis on Easter Monday 2025 the cardinals elect Robert Francis Prevost, an Augustinian friar born in Chicago who had been a missionary and bishop in Peru. He takes the name Leo XIV.



Francis gave his blessing from the loggia of St Peter's on Easter Sunday, 20 April 2025, and died in the Vatican the next morning (Holy See, Biography of Pope Francis closing paragraphs). The conclave began on 7 May, and on 8 May the cardinals elected Cardinal Robert Francis Prevost, who chose the name Leo XIV (Holy See, Biography of Pope Leo XIV 'Election to the Apostolic See'). The Holy See's biography calls him the 267th successor of Peter, the first pope from the United States of America and the first Augustinian pope (Holy See, Biography of Pope Leo XIV 'Election to the Apostolic See').

Prevost was born in Chicago on 14 September 1955, entered the Order of Saint Augustine in 1977 and was ordained a priest in 1982 (Holy See, Biography

of Pope Leo XIV opening section). He went to the order's mission in Peru in 1985, worked there, with one short break, until 1999, and was prior general of the Augustinians from 2001 to 2013 (Holy See, Biography of Pope Leo XIV 'Missionary Ministry in Peru' and 'Episcopal Ministry'). Francis sent him back to Peru in 2014 to the diocese of Chiclayo, of which he became bishop the next year, when he also took Peruvian citizenship (Holy See, Biography of Pope Leo XIV 'Missionary Ministry in Peru' and 'Episcopal Ministry'). In 2023 Francis called him to Rome as prefect of the Dicastery for Bishops and made him a cardinal (Holy See, Biography of Pope Leo XIV 'Service in the Roman Curia').

His first words from the loggia were "Peace be with you all!" (Leo XIV, First Blessing (8 May 2025)). He spoke of a peace "unarmed and disarming", thanked Francis, and called himself "an Augustinian, a son of Saint Augustine" (Leo XIV, First Blessing (8 May 2025)). He greeted his former diocese of Chiclayo in Spanish, and said that the church wants to be a synodal church that seeks peace and is close to those who suffer (Leo XIV, First Blessing (8 May 2025)).

Two days later he told the cardinals that he wished to continue on the path the church has followed since the Second Vatican Council, as Francis had set it out in *Evangelii gaudium* (Leo XIV, Address to the College of Cardinals (10 May 2025)). He had chosen his name, he said, mainly because Leo XIII addressed the social question in the first great industrial revolution, and the church now faces another, with developments in artificial intelligence that pose new challenges for human dignity, justice and labour (Leo XIV, Address to the College of Cardinals (10 May 2025)).

At the Mass that opened his pontificate on 18 May he called love and unity the two dimensions of the mission Jesus entrusted to Peter (Leo XIV, Homily at the Beginning of the Pontificate (18 May 2025)). Peter, he said, must shepherd the flock without yielding to the temptation to be an autocrat, and he wished the church's first great desire to be for unity, on a path walked also with "our sister Christian churches" (Leo XIV, Homily at the Beginning of the Pontificate (18 May 2025)).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

Biography of Pope Francis The Holy See · 2013; revised after his death in 2025
closing paragraphs

Biography of the Holy Father Leo XIV The Holy See · 2025
'Election to the Apostolic See'; opening section; 'Missionary Ministry in Peru' and 'Episcopal Ministry'; 'Service in the Roman Curia'

First Blessing Urbi et Orbi of Pope Leo XIV Pope Leo XIV · 8 May 2025
vatican.va

Address of Pope Leo XIV to the College of Cardinals Pope Leo XIV · 10 May 2025
vatican.va

Homily at the Mass for the Beginning of the Pontificate Pope Leo XIV · 18 May 2025
vatican.va

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Rome
Who Leo XIV, Francis
Threads Papacy and Church Order

In context

GROWS OUT OF

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

PAPACY AND CHURCH ORDER

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
Before · 6 January 2019

← Constantinople Grants Autocephaly to the Orthodox Church of Ukraine Earlier · 6 January 2019
→ The Churches Mark 1,700 Years since Nicaea Later · 28 November 2025

MODERN AND GLOBAL CHRISTIANITY

The Churches Mark 1,700 Years since Nicaea

28 November 2025 · Firm date

Pope Leo XIV, the Ecumenical Patriarch Bartholomew and leaders of other churches pray together at İznik, the ancient Nicaea, and profess the creed. The next day pope and patriarch sign a declaration naming the faith of Nicaea as what binds Christians together.



The bishops gathered at Nicaea in 325 confessed the Son of God as "of one substance" with the Father (Creed of Nicaea (325)); see the First Council of Nicaea.

For the 1,700th anniversary, in 2025, the World Council of Churches made a world conference on Faith and Order, its sixth, the centrepiece of its commemoration (World Council of Churches, Sixth World Conference on Faith and Order (2025) event page). It met from 24 to 28 October at the monastery of St Bishoy at Wadi El Natrun in Egypt, on the theme "Where now for visible unity?" (World Council of Churches, Sixth World Conference on Faith and Order (2025) event page). Its message thanks the Coptic Orthodox Church for its hospitality and says

that the Nicene creed reminds the churches of a shared gift and call to full, visible unity (World Council of Churches, Sixth World Conference on Faith and Order (2025) Message).

On 23 November Leo XIV issued the apostolic letter *In unitate fidei* as he prepared to travel to Türkiye (Leo XIV, In unitate fidei 1). It calls the creed, with baptism, the foundation of ecumenical dialogue, and describes an ecumenism that neither returns to the state before the divisions nor accepts the present one, but looks to the future (Leo XIV, In unitate fidei 12). It quotes the creed's article on the Holy Spirit as proceeding "from the Father", and notes that the words "and the Son" were inserted into the Latin creed in 1014 and remain a subject of Orthodox–Catholic dialogue (Leo XIV, In unitate fidei 8 and note 10).

On 28 November a prayer service was held at İznik, the ancient Nicaea, near the excavated remains of the basilica of St Neophytos (Leo XIV, Address at İznik (28 November 2025) programme of the journey, 28–29 November). Leo, the Ecumenical Patriarch Bartholomew I, heads of other churches and representatives of the Christian world communions took part (Leo XIV, Address at İznik (28 November 2025) booklet for the service, pp. 3, 7–8) (Leo XIV, Address at İznik (28 November 2025)). Leo said that faith in Christ "consubstantial with the Father" is a bond already uniting all Christians, and thanked Bartholomew for deciding to commemorate the council in the place where it was held (Leo XIV, Address at İznik (28 November 2025)). The booklet for the service has Bartholomew introduce the profession of faith and all say it together, with the Spirit "who proceeds from the Father" (Leo XIV, Address at İznik (28 November 2025) booklet for the service, pp. 3, 7–8).

The next day, at the Phanar in Constantinople, pope and patriarch signed a joint declaration (Joint Declaration of Leo XIV and Bartholomew I (2025) bulletin and paragraphs 1–2). It names the faith expressed in the creed of Nicaea as what binds Christians together, while acknowledging obstacles that prevent the restoration of full communion among them (Joint Declaration of Leo XIV and Bartholomew I (2025) bulletin and paragraphs 1–2). It notes that in 2025 all Christians kept Easter on the same day and states a shared desire to go on seeking a way to do so every year (Joint Declaration of Leo XIV and Bartholomew I (2025) paragraph 3). It recalls the declaration of 1965 that set aside the excommunications of 1054

(see Rome and Constantinople Lift the Anathemas of 1054) and supports the official theological dialogue between the two churches (Joint Declaration of Leo XIV and Bartholomew I (2025) paragraphs 4–5).

How this is dated

Firm date. Fixed by contemporary documentation and not seriously disputed.

Primary sources

The Creed of Nicaea The Council of Nicaea · AD 325
ccel.org

Call to All Christians: Message of the Sixth World Conference on Faith and Order Sixth World Conference on Faith and Order, World Council of Churches · 24–28 October 2025
event page; Message

In unitate fidei Pope Leo XIV · 23 November 2025
1; 12; 8 and note 10

Address at the Ecumenical Prayer Service near the Archaeological Excavations of the Ancient Basilica of Saint Neophytos Pope Leo XIV · 28 November 2025
programme of the journey, 28–29 November; booklet for the service, pp. 3, 7–8; vatican.va

Joint Declaration of Pope Leo XIV and Ecumenical Patriarch Bartholomew I Pope Leo XIV and Ecumenical Patriarch Bartholomew I · 29 November 2025
bulletin and paragraphs 1–2; paragraph 3; paragraphs 4–5

Every citation on this page was independently checked against its source on 3 October 2026.

About this event

Where Nicaea, Constantinople
Who Leo XIV, Bartholomew I
Threads Creeds and Councils, Revival and Unity, East and West

In context

GROWS OUT OF

The First Council of Nicaea May AD 325 584

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

The World Council of Churches Is Founded 23 August 1948 1401

CREEDS AND COUNCILS

The Holy and Great Council of the Orthodox Church Before · June 2016 1493

REVIVAL AND UNITY

Catholics and Lutherans Mark 500 Years of the Reformation Together 1498
Before · 31 October 2016

EAST AND WEST

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
Before · 6 January 2019

← Leo XIV, the First Pope from the United States Earlier · 8 May 2025

Threads

Storylines that run across the eras. Follow one from its beginning to the present to see how events centuries apart belong together.

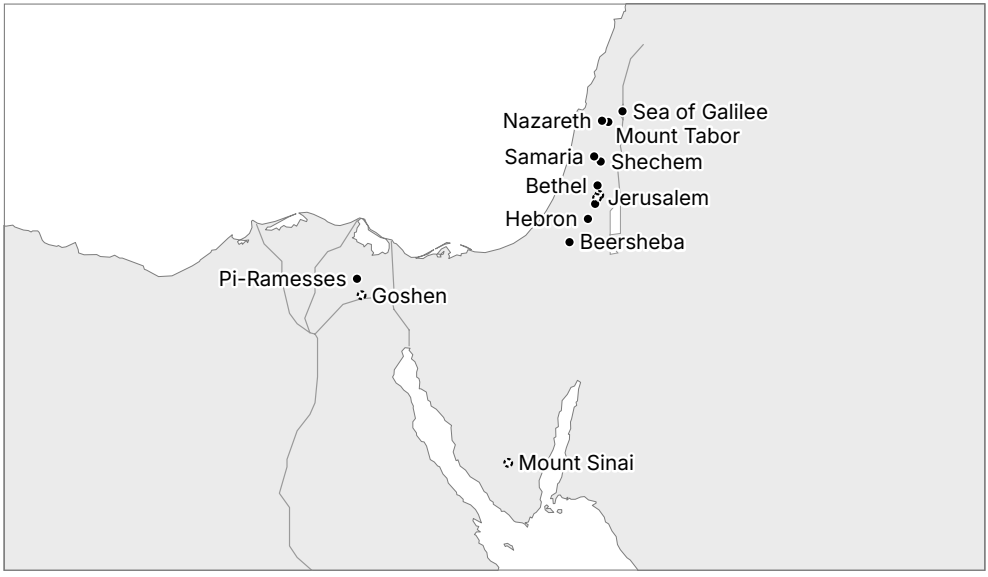
Covenant and Promise 1515
Temple and Worship 1517
Kingship and Messiah 1520
Prophets and Prophecy 1523
Scripture and Canon 1525
Mission and Expansion 1528
Persecution and Martyrdom 1532
Church and State 1535
Creeds and Councils 1540
Papacy and Church Order 1543
Monasticism and Religious Life 1546
East and West 1548
Reform and Reformation 1551
Revival and Unity 1554

THREADS

Covenant and Promise

The binding promises between God and his people, from Noah and Abraham through Sinai and David to the new covenant proclaimed at the Last Supper.

Covenant is the Bible's own word for the relationship between God and his people. Each covenant builds on the last: a promise to all creation after the flood, a family chosen in Abraham, a nation formed at Sinai, a royal line promised to David, and a new covenant foretold by Jeremiah. The New Testament presents the death and resurrection of Jesus as that new covenant, which is why Christians call the two parts of their Bible the Old and New Testaments, that is, covenants.



Beyond this map: Mountains of Ararat, Haran, Ur, Babylon, Antioch

THE THREAD FROM START TO FINISH

The Flood and the Covenant with Noah Undated 15

The Call of Abraham c. 2091 BC 24

Melchizedek Blesses Abram c. 2085 BC 28

God's Covenant with Abraham c. 2080–2067 BC 32

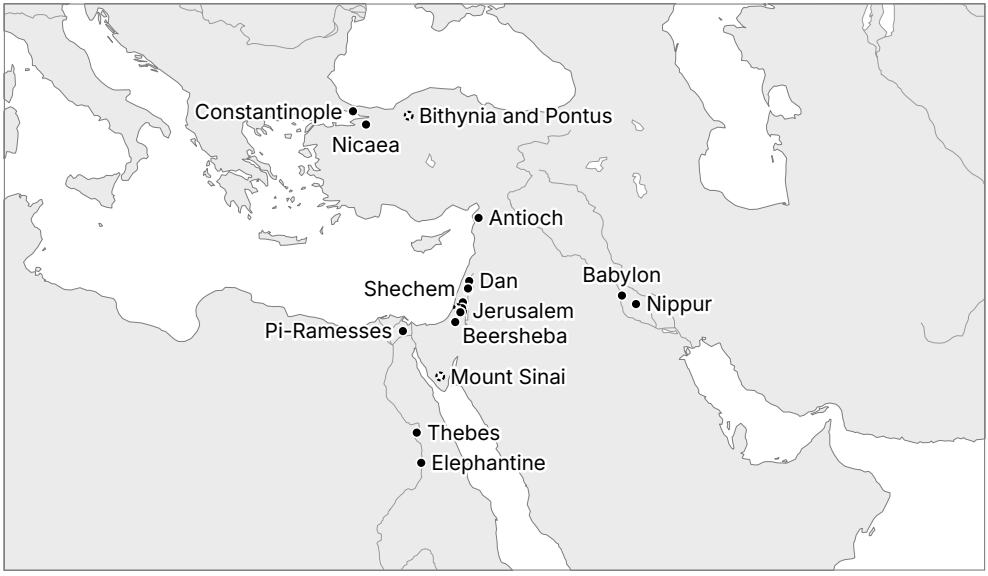
The Binding of Isaac c. 2050 BC 35
Jacob Becomes Israel c. 1929–1909 BC 39
Joseph and the Descent into Egypt c. 1898–1876 BC 42
The Call of Moses c. 1447 or c. 1261 BC 48
The Exodus from Egypt c. 1446 or c. 1260 BC 52
The Covenant at Sinai c. 1446 or c. 1260 BC 56
The Farewell and Death of Moses c. 1406 or c. 1220 BC 67
Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75
The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84
God's Covenant with David c. 1000 BC 110
Amos and Hosea Prophesy to Israel c. 755 BC 157
The Fall of Samaria 722/721 BC 164
The Call of Jeremiah 627 BC 172
Josiah's Reform and the Book of the Law 622 BC 176
The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200
Ezra Brings the Law to Jerusalem 458 BC 222
Malachi and the Close of the Prophets c. 435 BC 230
The Birth of Jesus c. 6–4 BC 286
The Sermon on the Mount c. AD 28–29 315
The Last Supper AD 30 or 33 346
The Crucifixion AD 30 or 33 359
The Burial and Resurrection AD 30 or 33 364
The Council of Jerusalem c. AD 49 407

THREADS

Temple and Worship

Where and how God is worshipped: tabernacle, temple and synagogue, then the Lord's Supper, church buildings, icons and the liturgies of East and West.

This thread follows the place of worship from the tent in the wilderness to Solomon's temple, its destruction and rebuilding, and its final loss in AD 70. It then follows Christian worship: the breaking of bread described by Paul and Justin, the great churches built from the fourth century, the disputes over icons, and the reforms of worship in the sixteenth and twentieth centuries.



Beyond this map: Rome, Lalibela, Marburg, London, Moscow

THE THREAD FROM START TO FINISH

Melchizedek Blesses Abram c. 2085 BC 28

The Binding of Isaac c. 2050 BC 35

The Exodus from Egypt c. 1446 or c. 1260 BC 52

The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60

Samuel and the Loss of the Ark c. 1070 BC 91
David Takes Jerusalem and Brings the Ark c. 1003 BC 106
Solomon Builds the Temple c. 966–959 BC 118
The Kingdom Divides c. 930 BC 124
Shishak Invades Judah c. 925 BC 128
Josiah's Reform and the Book of the Law 622 BC 176
The First Deportation to Babylon 16 March 597 BC 193
Ezekiel's Visions among the Exiles 593–571 BC 196
The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200
The Edict of Cyrus and the First Return 538 BC 211
The Second Temple Is Completed March 515 BC 214
The Judean Temple at Elephantine 410–407 BC 234
Antiochus IV Desecrates the Temple 167 BC 248
The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253
Pompey Takes Jerusalem 63 BC 268
Herod Rebuilds the Temple 20/19 BC 280
The Feeding of the Five Thousand c. AD 29 or 32 323
Jesus Drives the Traders from the Temple AD 30 or 33 342
The Last Supper AD 30 or 33 346
The Crucifixion AD 30 or 33 359
Pentecost AD 30 or 33 378
The Jewish Revolt and the Destruction of the Temple AD 66–70 462
The Didache, an Early Church Manual c. AD 50–120 470
Pliny Asks Trajan How to Treat Christians c. AD 112 488
The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492
Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500
The Church of the Holy Sepulchre Is Dedicated AD 335 602
Justinian Builds Hagia Sophia 27 December AD 537 708

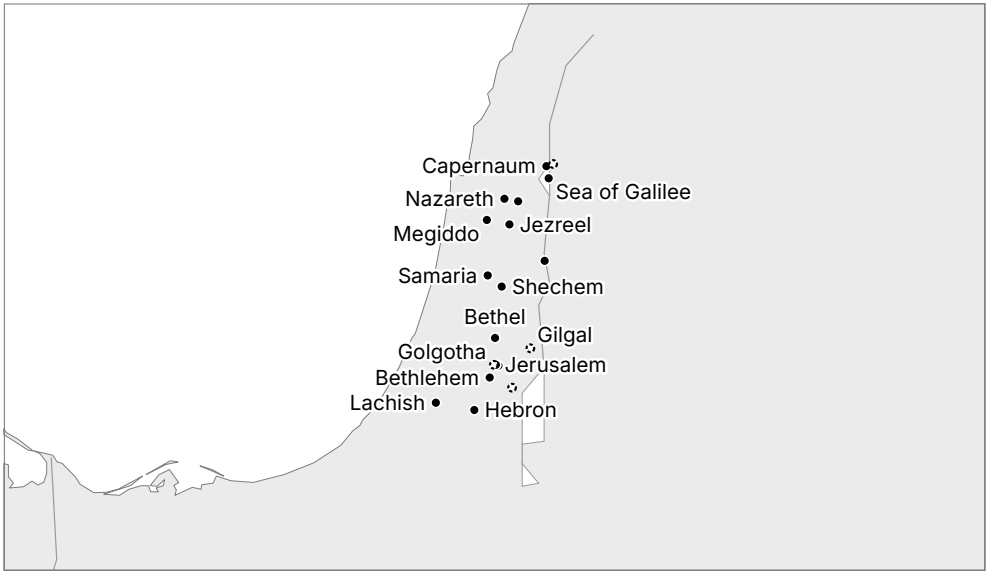
The Iconoclast Controversy Begins AD 726–730 759
The Second Council of Nicaea Restores Icons AD 787 770
The Triumph of Orthodoxy 11 March AD 843 786
The Rock-Hewn Churches of Lalibela c. 1200 878
Luther and Zwingli Meet at Marburg 1 October 1529 1042
The Book of Common Prayer 1549–1552 1080
Nikon's Reforms and the Old Believer Schism 1652–1667 1187
The Second Vatican Council 1962–1965 1422

THREADS

Kingship and Messiah

Israel's kings, the promise of a lasting throne for David, the loss of the monarchy, and the hope for an anointed deliverer that the New Testament applies to Jesus.

Messiah means anointed one, the title of Israel's kings. After Babylon ended the monarchy, the promise made to David became a hope for a future king. The Gospels tell the story of Jesus as the fulfilment of that hope, in a form that few expected: a king who is crucified.



Beyond this map: Dan, Kalhu, Babylon, Rome, Caesarea Philippi

THE THREAD FROM START TO FINISH

Melchizedek Blesses Abram c. 2085 BC 28

Ruth and Boaz c. 1100 BC 88

Saul Becomes Israel's First King c. 1050 BC 95

David and Goliath c. 1025 BC 99

David Becomes King c. 1010–1003 BC 102

David Takes Jerusalem and Brings the Ark c. 1003 BC 106
God's Covenant with David c. 1000 BC 110
David, Bathsheba and Nathan c. 995 BC 114
Solomon Builds the Temple c. 966–959 BC 118
The Kingdom Divides c. 930 BC 124
Jehu's Revolt and Tribute to Assyria 841 BC 142
The House of David Inscription from Tel Dan c. 840 BC 150
The Call of Isaiah c. 740 BC 160
The Fall of Samaria 722/721 BC 164
Hezekiah Withstands Sennacherib 701 BC 168
Josiah Falls at Megiddo 609 BC 180
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Peter's Confession at Caesarea Philippi c. AD 29 or 32 327
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Jesus Enters Jerusalem AD 30 or 33 338
The Trials before the Council and Pilate AD 30 or 33 354
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THREADS

Prophets and Prophecy

Those who spoke in God's name to kings and people, from Moses, Elijah and Isaiah to John the Baptist, and later movements that claimed the same gift.

The prophets of Israel called rulers and people back to the covenant and announced judgment and restoration. Their books make up a large part of the Old Testament, and the New Testament quotes them on almost every page. The thread continues with John the Baptist, the Revelation to John, and later movements in the church that claimed new prophecy.



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The Transfiguration c. AD 29 or 32 331
Jesus Drives the Traders from the Temple AD 30 or 33 342
John's Revelation on Patmos c. AD 95 474
The New Prophecy of Montanus c. AD 157–172 508

THREADS

Scripture and Canon

How the Bible was written, collected, copied and translated: from the law read by Ezra to the Septuagint, the Vulgate, the printing press and the Dead Sea Scrolls.

The Bible is a library formed over more than a thousand years. This thread traces which books were received as Scripture and when, the great translations that carried them into Greek, Latin, Gothic, Slavonic, German and English, and the discoveries of ancient manuscripts that show how the text was handed down. It also marks where the churches differ on the limits of the Old Testament.



Beyond this map: Babylon, Tranquebar, Serampore, Chicago, Dayton, Tennessee

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Tyndale's English New Testament 1526 1034
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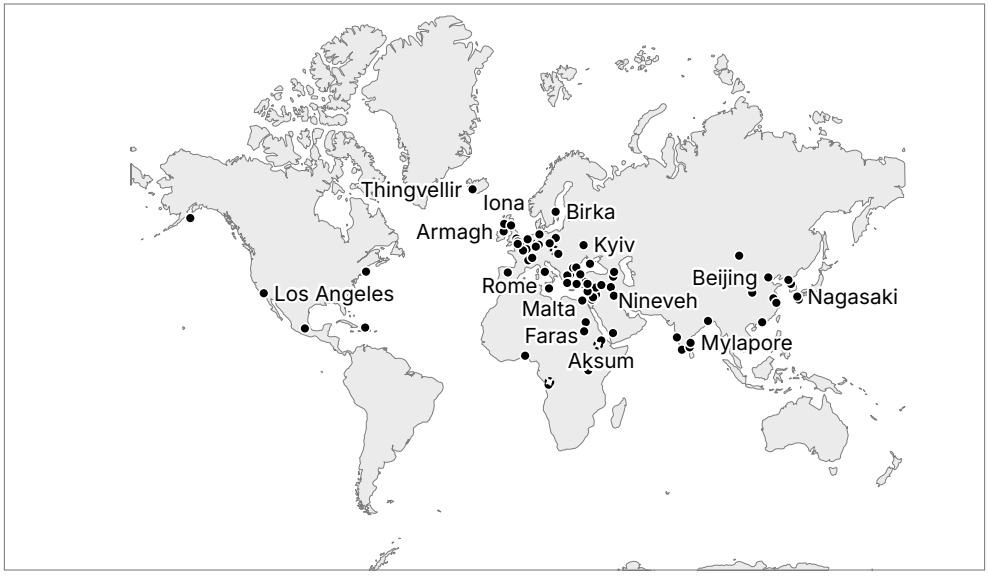
The Fundamentals and the Modernist Controversy 1910–1925 1354
The Nag Hammadi Library Is Found c. December 1945 1390
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THREADS

Mission and Expansion

How a movement that began in Galilee reached every continent: Paul's journeys, the conversion of kingdoms, monks and friars, and the modern missionary movement.

From the commission given by the risen Jesus, the faith moved along trade routes east to Persia, India and China as early as it moved west to Rome. This thread follows that spread, the methods used and argued over, and the growth of churches led by the peoples who received the message.



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Ulfilas Translates the Bible for the Goths c. AD 341 606
The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656
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The Church of South India Unites Four Traditions 27 September 1947 1397
Billy Graham and Postwar Evangelicalism 25 September 1949 1405
The Lausanne Congress on World Evangelization 16–25 July 1974 1450

THREADS

Persecution and Martyrdom

Christians who suffered for their faith, under Rome and under modern states, and the times when Christians themselves persecuted others.

Martyr means witness. The memory of those who died rather than deny their faith shaped the early church, and the experience has been repeated in every century, on the largest scale in the twentieth. This thread also records the occasions when churches and Christian rulers used force against dissenters, heretics and one another.



Beyond this map: Najran, Nagasaki, Seoul, Beijing, Namugongo, Nkamba, Shanghai, San Salvador

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The Chinese Church under the People's Republic 1950–1954 1409
The Assassination of Óscar Romero 24 March 1980 1458
The Twenty-One Martyrs of Libya 15 February 2015 1488

THREADS

Church and State

The changing relation between the churches and political power: illegal sect, imperial religion, medieval contests of pope and emperor, established churches, toleration and religious freedom.

Jesus was executed by a Roman governor, and for three centuries his followers had no legal standing. After Constantine the question was reversed: how far should rulers direct the church, or the church the rulers? This thread follows the answers given, from the Christian empire to the investiture contest, the wars of religion and the modern separation of church and state.



Beyond this map: Aksum, Thingvellir, Mbanza Kongo, La Isabela, Moscow, Nagasaki, Plymouth, Massachusetts, Gorgora, Saint Petersburg, Richmond, Philadelphia, Nanjing, Beijing, Shanghai, Birmingham, Alabama, Medellín, San Salvador, Johannesburg, Cape Town

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King Ezana of Aksum Becomes Christian c. AD 330–356 598
The Councils of Rimini and Seleucia AD 359–360 610
Julian Tries to Restore the Old Religion AD 361–363 615
The Edict of Thessalonica 27 February AD 380 628
Ambrose Calls an Emperor to Penance AD 390 644
John Chrysostom, Preacher and Exile AD 398–407 652

The Sack of Rome and Augustine's City of God August AD 410 660
The End of the Western Roman Empire AD 476 686
The Henotikon and the Acacian Schism AD 482–519 690
The Baptism of Clovis c. AD 496–508 695
Justinian Builds Hagia Sophia 27 December AD 537 708
Jerusalem Surrenders to the Caliph Umar AD 637/638 743
The Iconoclast Controversy Begins AD 726–730 759
The Donation of Pepin and the Papal States AD 754–756 766
Charlemagne Is Crowned Emperor 25 December AD 800 778
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The Peace of Augsburg 25 September 1555 1084
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John Paul II and the Churches under Communism 1978–1979 1454
The Assassination of Óscar Romero 24 March 1980 1458
The Churches and Apartheid 1982–1986 1462
Churches and the Fall of Communism 9 October 1989 1467
Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502

THREADS

Creeds and Councils

How Christians have defined what they believe: the councils from Jerusalem and Nicaea onward, the creeds and confessions they produced, and the teachers who shaped them.

When disputes arose, the churches met in council. The first seven ecumenical councils, received by both East and West, defined the doctrines of the Trinity and of the person of Christ. Later councils and confessions belong to particular traditions. This thread sets them side by side and notes which churches accept which.



Beyond this map: Jerusalem, Antioch, Caesarea Maritima, Seleucia-Ctesiphon, Edessa, Edinburgh, Bethlehem, Chicago, Johannesburg, Cape Town

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The Council of Jerusalem c. AD 49 407

Irenaeus Sets Out the Rule of Faith c. AD 180 515

Tertullian Writes Christian Theology in Latin c. AD 197–220 524

Origen and the School of Alexandria c. AD 203–254 536

Cyprian on the Unity of the Church AD 251–258 544
The Donatist Schism and the Council of Arles AD 314 576
The First Council of Nicaea May AD 325 584
The Councils of Rimini and Seleucia AD 359–360 610
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The First Council of Constantinople May AD 381 632
African Councils List the Books of Scripture AD 393–397 648
The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656
Augustine and Pelagius Dispute over Grace AD 411–418 664
The Council of Ephesus June AD 431 668
The Second Council of Ephesus August AD 449 676
The Council of Chalcedon October AD 451 681
The Henotikon and the Acacian Schism AD 482–519 690
Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712
The Second Council of Constantinople AD 553 721
The Visigoths Turn Catholic at Toledo 8 May AD 589 728
The Synod of Whitby AD 664 747
The Third Council of Constantinople AD 680–681 751
The Second Council of Nicaea Restores Icons AD 787 770
The Triumph of Orthodoxy 11 March AD 843 786
The Council of Constantinople Restores Photius November AD 879 – March 880 802
Anselm: Faith Seeking Understanding c. 1078–1098 845
The Schools Become Universities c. 1150–1215 862
The Third Lateran Council March 1179 874
The Fourth Lateran Council November 1215 895
Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912
The Second Council of Lyon May 1274 916

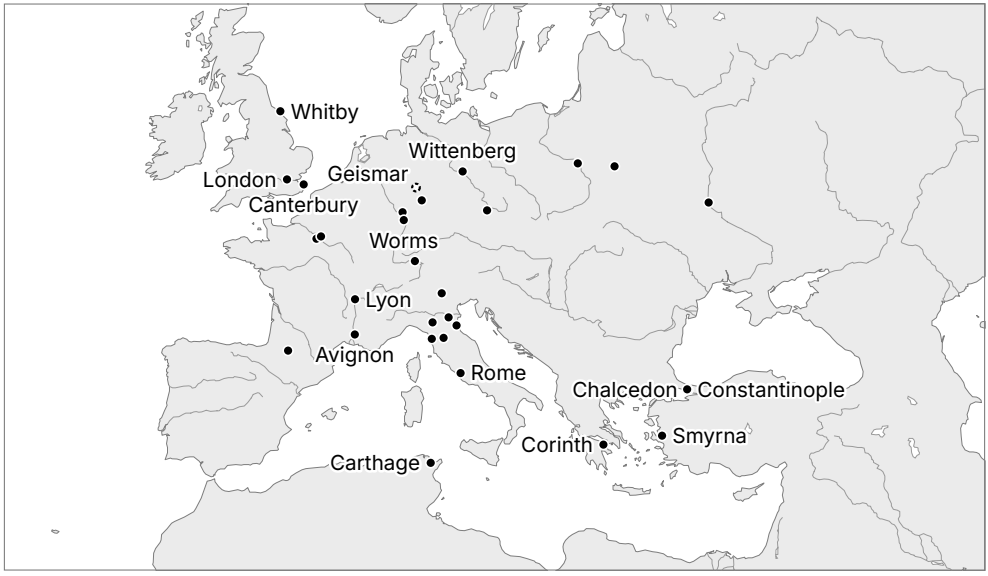
Gregory Palamas and the Hesychast Councils 1341–1351 937
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Lutherans and Catholics Agree on Justification 31 October 1999 1474
The Holy and Great Council of the Orthodox Church June 2016 1493
The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

THREADS

Papacy and Church Order

How the church has been governed: apostles, bishops and elders, the rise of the bishop of Rome, the patriarchates, and the differing orders of the churches today.

All Christians agree that the church needs ministry and oversight; they differ on its form. This thread follows the emergence of bishops, the claims made for the see of Rome and the responses to them in East and West, the patriarchates of the Orthodox world, and the forms of government adopted by the churches of the Reformation.



Beyond this map: Sea of Galilee, Caesarea Philippi, Antioch, Edessa, Moscow, Udayamperur, Kochi, Beijing, Saint Petersburg, Zhaoqing, Macau, Boston

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Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484
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Leo XIV, the First Pope from the United States 8 May 2025 1507

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Monasticism and Religious Life

Men and women who left ordinary life for prayer and service: the desert hermits, Benedict's Rule, Athos, the friars, the Jesuits, and the renewal movements that followed.

Monasticism began in the Egyptian desert at the end of the third century and became one of the most durable institutions of both Eastern and Western Christianity. Monasteries were centres of prayer, learning and mission, and repeated reforms of the church began inside them.



THE THREAD FROM START TO FINISH

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258
Antony Withdraws to the Desert c. AD 270–285 549
Pachomius Founds Communal Monasticism c. AD 320 580
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
Benedict Writes His Rule c. AD 530–550 704
Columba Founds Iona AD 563 725

The Founding of Cluny 11 September AD 910 807
The Great Lavra and the Monastic Republic of Athos AD 963–972 814
The Cistercians and Bernard of Clairvaux 1098–1115 854
Francis of Assisi and the Friars Minor c. 1209 886
Dominic Founds the Order of Preachers 22 December 1216 899
Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933
Gregory Palamas and the Hesychast Councils 1341–1351 937
The Devotio Moderna and the Imitation of Christ 1384–1441 954
The Society of Jesus Is Founded 27 September 1540 1067
Teresa of Ávila Reforms Carmel 24 August 1562 1100
The Suppression of the Jesuits 21 July 1773 1237
The Philokalia Is Published 1782 1241

THREADS

East and West

The drifting apart of Greek and Latin Christianity and of the churches beyond the empire, from Chalcedon to the schism of 1054, the crusades, failed reunions and modern dialogue.

Differences of language, politics and theology separated the churches over many centuries. The Church of the East and the Oriental Orthodox churches parted from the imperial church in the fifth century; Rome and Constantinople broke communion in the eleventh. This thread follows the causes, the attempts at reunion, and the steps taken toward one another since 1965.



Beyond this map: Toledo, Clermont, Lyon, Paris, Beijing, Moscow, Udayamperur, Kochi, Gorgora

THE THREAD FROM START TO FINISH

Constantine Dedicates Constantinople 11 May AD 330 594
The First Council of Constantinople May AD 381 632
The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656
The Council of Ephesus June AD 431 668

The Second Council of Ephesus August AD 449 676
The Council of Chalcedon October AD 451 681
The Henotikon and the Acacian Schism AD 482–519 690
Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712
The Second Council of Constantinople AD 553 721
The Visigoths Turn Catholic at Toledo 8 May AD 589 728
The Iconoclast Controversy Begins AD 726–730 759
Charlemagne Is Crowned Emperor 25 December AD 800 778
Cyril and Methodius among the Slavs AD 863–885 790
The Photian Schism AD 863–867 794
The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798
The Council of Constantinople Restores Photius November AD 879 – March 880 802
The Baptism of Rus' AD 988/989 821
The Schism of 1054 16 July 1054 832
The First Crusade 1095–1099 849
The Fourth Crusade Sacks Constantinople April 1204 882
The Second Council of Lyon May 1274 916
Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921
Gregory Palamas and the Hesychast Councils 1341–1351 937
The Council of Florence Proclaims Reunion 6 July 1439 974
The Fall of Constantinople 29 May 1453 979
Moscow Becomes a Patriarchate 26 January 1589 1121
The Union of Brest October 1596 1125
The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137
Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167
The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196
Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Ancient Christological Divisions Are Addressed 1973–1994 1445

The Holy and Great Council of the Orthodox Church June 2016 1493

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502

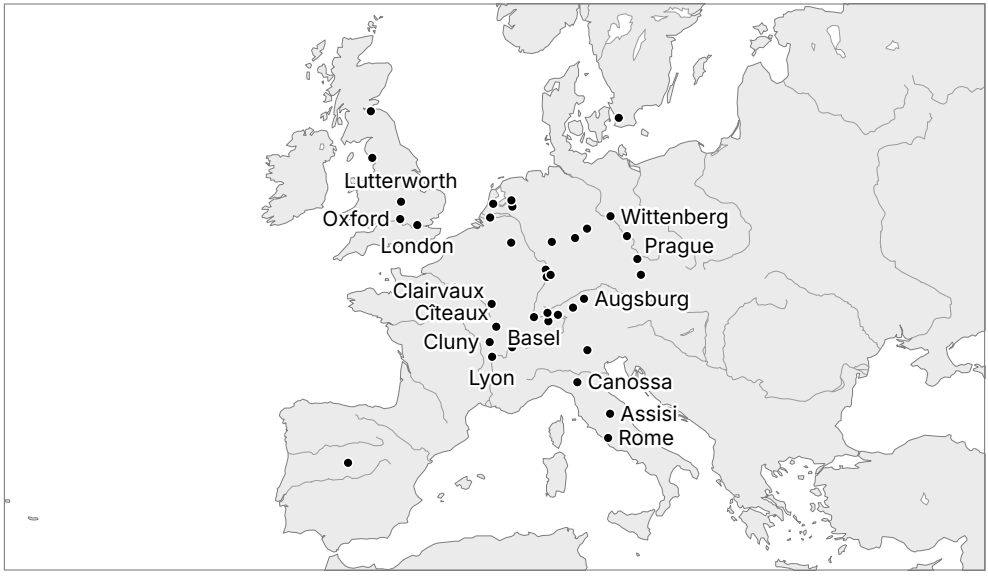
The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

THREADS

Reform and Reformation

Movements to correct and renew the church: Cluny and the friars, Wycliffe and Hus, the Protestant and Catholic reformations, and later campaigns for change.

The call to return to the gospel is as old as the church. This thread follows it from the monastic reforms of the Middle Ages through the divisions of the sixteenth century, when reform could no longer be contained in one church, and on to the movements for social and institutional change in modern times.



Beyond this map: Moscow, Philadelphia, Chicago, Dayton, Tennessee, Zhaoqing, Macau, Birmingham, Alabama, Medellín, Johannesburg, Cape Town, Boston

THE THREAD FROM START TO FINISH

Charlemagne's Reform of Church and Learning AD 789 774
The Founding of Cluny 11 September AD 910 807
The Investiture Controversy and Canossa 1075–1077 840
The Cistercians and Bernard of Clairvaux 1098–1115 854
Waldo and the Poor of Lyon c. 1173 870

Francis of Assisi and the Friars Minor c. 1209 886
Wycliffe and the First English Bible c. 1382 950
The Devotio Moderna and the Imitation of Christ 1384–1441 954
The Council of Constance and the Burning of Jan Hus 1414–1418 959
The Hussites and the Compacts of Basel 1419–1436 964
Erasmus Publishes the Greek New Testament 1516 1003
Luther's Ninety-five Theses 31 October 1517 1007
Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012
Luther Translates the Bible into German 1522–1534 1017
Zwingli and the Reformation in Zurich 29 January 1523 1021
The German Peasants' War 1524–1525 1025
The First Anabaptists 21 January 1525 1029
The Protestation at Speyer 19 April 1529 1038
Luther and Zwingli Meet at Marburg 1 October 1529 1042
The Augsburg Confession 25 June 1530 1046
England Breaks with Rome 1534 1055
Calvin's Institutes and the Reform of Geneva 1536–1541 1059
The Society of Jesus Is Founded 27 September 1540 1067
The Council of Trent 1545–1563 1075
The Book of Common Prayer 1549–1552 1080
The Elizabethan Settlement 1559 1091
The Scottish Reformation August 1560 1096
Teresa of Ávila Reforms Carmel 24 August 1562 1100
The Heidelberg Catechism 19 January 1563 1104
The Book of Concord 25 June 1580 1117
The First Baptist Congregations 1609 1146
The Synod of Dort 1618–1619 1159
The Westminster Confession 1643–1649 1176

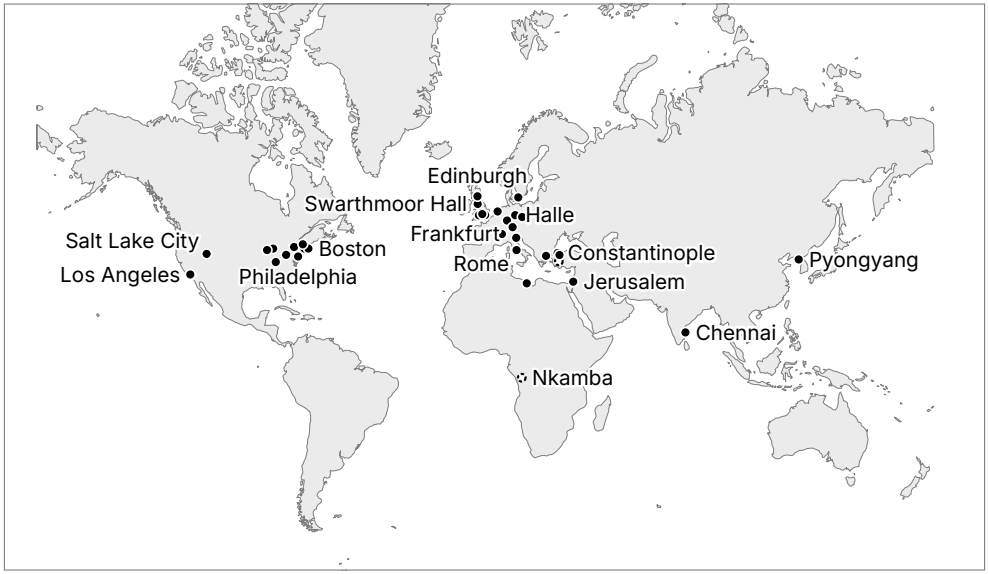
George Fox and the Quakers 1652 1183
Nikon's Reforms and the Old Believer Schism 1652–1667 1187
Richard Allen and the African Methodist Episcopal Church 1787–1816 1253
Christians and the Abolition of the Slave Trade 25 March 1807 1280
The Oxford Movement 14 July 1833 1289
The Fundamentals and the Modernist Controversy 1910–1925 1354
The First Woman Is Ordained an Anglican Priest 25 January 1944 1382
The Churches and the Civil Rights Movement 16 April 1963 1428
Medellín and Liberation Theology 24 August 1968 1436
The Churches and Apartheid 1982–1986 1462
Lutherans and Catholics Agree on Justification 31 October 1999 1474
The Clergy Sexual Abuse Crisis 6 January 2002 1479
Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

THREADS

Revival and Unity

Movements of spiritual renewal, from Pietism and Methodism to Pentecostalism, and the modern search to heal the divisions among the churches.

Since the seventeenth century, waves of renewal have crossed confessional lines and created new churches. In the twentieth century a second movement ran alongside them: the effort to recover visible unity, through councils of churches, formal dialogues and agreed statements on questions that had divided Christians for centuries.



THE THREAD FROM START TO FINISH

The New Prophecy of Montanus c. AD 157–172 508

George Fox and the Quakers 1652 1183

Spener's Pia Desideria and the Rise of Pietism 1675 1200

The Moravians at Herrnhut 13 August 1727 1225

The Great Awakening 1734–1743 1229

John Wesley and the Rise of Methodism 24 May 1738 1233

The Philokalia Is Published 1782 1241
Richard Allen and the African Methodist Episcopal Church 1787–1816 1253
The Second Great Awakening August 1801 1272
Joseph Smith and the Latter-day Saints 6 April 1830 1284
The Oxford Movement 14 July 1833 1289
The Millerites and the Great Disappointment 22 October 1844 1297
William and Catherine Booth Found the Salvation Army July 1865 1321
The Lambeth Quadrilateral July 1888 1332
The Azusa Street Revival 9 April 1906 1342
The Pyongyang Revival 14 January 1907 1346
The World Missionary Conference at Edinburgh 14–23 June 1910 1350
Simon Kimbangu and the Kimbanguist Church 1921 1367
The Church of South India Unites Four Traditions 27 September 1947 1397
The World Council of Churches Is Founded 23 August 1948 1401
Billy Graham and Postwar Evangelicalism 25 September 1949 1405
The Charismatic Renewal 1960–1967 1418
The Second Vatican Council 1962–1965 1422
Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432
Ancient Christological Divisions Are Addressed 1973–1994 1445
The Lausanne Congress on World Evangelization 16–25 July 1974 1450
Lutherans and Catholics Agree on Justification 31 October 1999 1474
The Twenty-One Martyrs of Libya 15 February 2015 1488
Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498
The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

People

631 people who appear in the timeline. Each page gathers the events a person took part in.

Aaron to Archelaus 1557
Arethas of Najran to Blaise Pascal 1586
Blandina to Clement XI 1616
Clement XIV to Edward VI 1644
Eleazar ben Yair to Frederick the Wise 1673
Friedrich Schleiermacher to Hazael 1703
Heinrich Plütschau to Irenaeus 1732
Irene of Athens to John Hyrcanus 1763
John Keble to Julian the Missionary 1794
Justin Martyr to Martin V 1824
Marutha of Maypherkat to Necho II 1852
Nehemiah to Peter the Great 1881
Peter Waldo to Romulus Augustulus 1911
Ronald Hall to Tawadros II 1940
Teresa of Ávila to Vladimir Lenin 1969
Vladimir the Great to Zerubbabel 1999

PEOPLE

Aaron to Archelaus

Aaron

Brother of Moses, first high priest of Israel

The elder brother of Moses and his spokesman before Pharaoh. He made the golden calf at Sinai and was afterwards ordained as Israel's first high priest; the later priesthood traced its descent from him.

Aaron was three years older than his brother Moses (Exodus 7:7) and was appointed to speak for him to the people and to Pharaoh (Exodus 4:14–16) (Exodus 7:1–2). At Sinai, while Moses was on the mountain, he made the golden calf at the people's demand (Exodus 32:1–6). He and his sons were nevertheless set apart as priests and ordained when the tabernacle was finished (Exodus 28:1) (Leviticus 8:1–13). He died on Mount Hor in the fortieth year after the exodus, aged 123, and his son Eleazar succeeded him (Numbers 20:22–29) (Numbers 33:38–39).

The priesthood was given to Aaron and his sons "by a perpetual statute" (Exodus 29:9), and Israel's later priests were reckoned as his descendants. Luke describes the mother of John the Baptist as one "of the daughters of Aaron" (Luke 1:5). The letter to the Hebrews takes Aaron as the model of a priest called by God (Hebrews 5:1–4) and argues that Christ's priesthood is of a different order from his (Hebrews 7:11).

IN THE TIMELINE

The Call of Moses c. 1447 or c. 1261 BC 48

The Exodus from Egypt c. 1446 or c. 1260 BC 52

The Covenant at Sinai c. 1446 or c. 1260 BC 56

The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60

Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63

Abgar VIII

King of Edessa at the time of the flood of AD 201 · Also: Abgar the Great

King of Edessa under the emperor Septimius Severus. The city's archive record of the flood of 201, made in his reign, mentions a church of the Christians there. Whether he became a Christian himself is uncertain.

The Chronicle of Edessa calls him Abgar the king, son of Maano, and sets him in the reign of Severus; modern lists of the kings of Edessa number him either VIII or IX. The chronicle tells how he watched the river rise from a tower by torchlight, ordered the sluices opened too late to save the western wall, and afterwards forbade building beside the river, posted watchmen and remitted the city's taxes for five years; four years later he built a new palace (Chronicle of Edessa 8–9).

A dialogue from the school of Bardaisan, who lived in his city, says that when King Abgar "became a believer" he punished those who castrated themselves in honour of the goddess Tharatha by cutting off a hand (Book of the Laws of the Countries). Jerome's Chronicle, on the authority of Julius Africanus, records "a holy man" Abgar reigning at Edessa (Jerome, Chronicle under the reign of Macrinus, AD 218). Neither text says which king of that name it means, and the flood record itself, though it mentions the Christians' church, says nothing of the king's religion.

IN THE TIMELINE

Christianity Takes Root in Edessa c. AD 201 528

Abraham

Patriarch, ancestor of Israel · c. 2166 BC – c. 1991 BC · Also: Abram

In Genesis, the ancestor of Israel, called by God to leave Mesopotamia for Canaan and promised land, descendants and blessing for all nations. The New Testament calls him the father of all who believe.

Genesis introduces him as Abram, son of Terah, from Ur (Genesis 11:27–31). At seventy-five he leaves Haran for Canaan at God's command (The Call of Abraham) (Genesis 12:1–5). God makes a covenant with him, renames him Abraham and gives circumcision as its sign (God's Covenant with Abraham) (Genesis 17:1–11). Ishmael is born to him by Hagar and Isaac by Sarah (Genesis 16:15–16) (Genesis 21:1–5), and he is tested in the Binding of Isaac. He dies at 175 and is buried by his two sons in the cave of Machpelah at Hebron (Genesis 25:7–10).

Later Scripture calls him the friend of God (Isaiah 41:8) (James 2:23). Matthew's genealogy of Jesus begins with him (Matthew 1:1–2), and Paul calls him the father of all who believe, circumcised or not (Romans 4:11–12). The dates of his birth and death are worked out from the Bible's own figures and have no outside anchor; see the dating note at the Call of Abraham.

IN THE TIMELINE

The Call of Abraham c. 2091 BC 24
Melchizedek Blesses Abram c. 2085 BC 28
God's Covenant with Abraham c. 2080–2067 BC 32
The Binding of Isaac c. 2050 BC 35

Absalom Jones

Rector of St Thomas's African Episcopal Church, Philadelphia

Black Methodist of Philadelphia who was pulled from his knees at prayer in St George's Church, left with Richard Allen, and became the ordained pastor of St Thomas's, the African Episcopal Church.

Richard Allen names Jones as one of the three men who joined him in planning a place of worship for the Black people of Philadelphia (Allen, Life, Experience, and Gospel Labours, p. 12). It was Jones whom a trustee of St George's Church pulled from his knees during prayer, and who answered, "wait until prayer is over, and I will get up and trouble you no more" (Allen, Life, Experience, and Gospel Labours, p. 13). When the congregation that left voted on its denomination, he and Allen alone voted for the Methodists (Allen, Life, Experience, and Gospel Labours, p. 16); the majority joined the Church of England, and Bishop White ordained one of their number as pastor (AME Church, Doctrines and Discipline (1817), p. 4). In 1808 Jones published a sermon as rector of St Thomas's, the African Episcopal Church (Jones, Thanksgiving Sermon (1808), title page).

With Allen he directed the work of Black nurses and grave-diggers in the yellow fever of 1793 and put his name with Allen's to the published account of it (Allen, Life, Experience, and Gospel Labours, pp. 29–30). His sermon of 1 January 1808 gives thanks for the end of the legal slave trade to the United States and for "the privileges, we enjoy, of worshiping God, agreeably to our consciences, in churches

of our own", and asks that the day be kept each year as a thanksgiving (Jones, Thanksgiving Sermon (1808), pp. 15–16, 19). See Richard Allen and the African Methodist Episcopal Church.

IN THE TIMELINE

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253

Acacius of Constantinople

Bishop of Constantinople, condemned by Rome in 484

Bishop of Constantinople who resisted the usurper Basiliscus in defence of Chalcedon and later advised the emperor Zeno on the Henotikon. Pope Felix declared him deposed in 484 for holding communion with Peter Mongus of Alexandria; the schism bears his name.

When the usurper Basiliscus issued a circular against the Council of Chalcedon, Acacius roused the monks and people of Constantinople against him, and Basiliscus withdrew it (Evagrius, Ecclesiastical History 3.7). Under the restored emperor Zeno he advised on the Henotikon (Evagrius, Ecclesiastical History 3.13). The Syriac chronicle of Zachariah, which opposed Chalcedon, says that he gave up his earlier support of the council and attached himself to the principles of the Henotikon (Zachariah, Chronicle 5.11). Evagrius shows him still concerned for the council: when he heard that Peter Mongus of Alexandria had anathematised Chalcedon he sent to inquire, and Peter wrote to assure him that he had not (Evagrius, Ecclesiastical History 3.16–17).

Pope Felix judged otherwise. His sentence of 28 July 484 charges Acacius with supporting Peter, whom he had himself reported to Rome as condemned, and with corrupting the Roman envoys, and declares him removed from the priesthood and from communion (Felix III, Letters 6 (Thiel, pp. 243–247)). Acacius did not accept it (Evagrius, Ecclesiastical History 3.18). Evagrius records his death and the succession of Fravitas to his see (Evagrius, Ecclesiastical History 3.23). The profession by which communion with Rome was restored in 519 anathematises him by name (Formula of Hormisdas Collectio Avellana 159.5 (CSEL 35, p. 609)). See the Henotikon and the Acacian Schism.

IN THE TIMELINE

The Henotikon and the Acacian Schism AD 482–519 690

Adam

The first man in Genesis

In Genesis, the first human being, formed from the dust and placed in the garden of Eden. Paul sets him beside Christ: through Adam came sin and death, through Christ righteousness and life.

Genesis tells that God formed the man from the dust of the ground and put him in the garden of Eden (Genesis 2:7–8). His name is also the Hebrew word for humankind, and Genesis uses it of male and female together (Genesis 5:1–2). In the Fall he and his wife eat from the forbidden tree and are sent out of the garden (Genesis 3:6) (Genesis 3:23–24). He is the father of Cain, Abel and Seth (Genesis 4:1–2) (Genesis 4:25), and Genesis gives his age at death as 930 years (Genesis 5:5).

Luke's genealogy of Jesus runs back to Adam (Luke 3:38). Paul calls Adam a foreshadowing of the one who was to come (Romans 5:14) and calls Christ "the last Adam" (1 Corinthians 15:45).

IN THE TIMELINE

The Creation Undated 9

The Fall Undated 12

Aethelberht of Kent

King of Kent, died 616 · died 24 February AD 616 · Also: Ethelbert, Æthelberht, Aethelbert

The king of Kent who received the Roman mission of 597, was baptised and gave the missionaries a seat at Canterbury. Bede calls him the first English king to become a Christian.

Bede describes Aethelberht as a powerful king whose authority reached to the Humber. He already knew of Christianity through his wife Bertha, a Frankish princess who had come to Kent with her own bishop. When Augustine of Canterbury landed he met the missionaries in the open air, told them that he could not at once abandon the beliefs of his people, and gave them food, a house in

Canterbury and freedom to preach (Bede, Ecclesiastical History 1.25). He was later baptised, and Bede says that he forced no one to follow him, having learned that the service of Christ must be voluntary (Bede, Ecclesiastical History 1.26). Gregory I wrote to him comparing him to Constantine (Bede, Ecclesiastical History 1.32).

Bede records his death on 24 February 616, twenty-one years after he received the faith, and adds that he issued written laws in English, the first of which protected the property of the church (Bede, Ecclesiastical History 2.5).

IN THE TIMELINE

Gregory the Great and the Mission to the English AD 590–604 733

Afonso I of Kongo

King of Kongo · Also: Dom Afonso, Mvemba a Nzinga

Son of the first baptised king of Kongo. He won the throne in battle against a brother, ruled as a Christian king, and wrote to the kings of Portugal for priests and teachers and against the enslavement of his people.

According to Rui de Pina, in the weeks before the queen of Kongo was baptised in June 1491 the prince, the king's son, was away in his own lands and the king was waiting for him; Pina does not give the prince's name (Rui de Pina, Chronicle of John II chapter 63). The proclamation that Afonso issued in 1512 as "king of Manicongo" tells his own story: he embraced Christian teaching as a youth, was exiled by his father for it, and on his father's death came to the capital with thirty-six men and defeated the brother who had taken the kingdom. The enemy, it says, saw a white cross in the air and the apostle James with armed horsemen, and the arms that the king of Portugal sent him recalled the vision (Afonso I, Letters no. IX (1512), pp. 6–9).

His letter of 6 July 1526 to John III of Portugal, written "from our city of Congo", asks for priests, schoolmasters, and wine and flour for the mass, and protests that merchants are seizing free people, nobles and his own relatives among them, and that the country is being depopulated (Afonso I, Letters no. XXVII (6 July 1526), pp. 53–54). See the King of Kongo Is Baptised.

IN THE TIMELINE

The King of Kongo Is Baptised 3 May 1491 992

Afonso Mendes

Catholic patriarch of Ethiopia · Also: Alfonso Mendez, Afonsu

Catholic patriarch sent to Ethiopia in the reign of Susenyos. In 1626 Emperor Susenyos swore obedience to the pope before him. After the old faith was restored in 1632 he was sent out of the country with the other Jesuits.

The Ethiopian chronicle notes his coming in one line, under the nineteenth year of Susenyos: the arrival of "Afonsu the patriarch" (Ethiopian Chronicle (trans. Basset) p. 124). The Jesuit historian Tellez describes what followed. On 11 February 1626 the emperor knelt before Mendes and swore obedience to the pope, and it was proclaimed that no Ethiopian priest or monk should say mass until he had been to the patriarch, because their ordinations were held doubtful (Tellez, Travels of the Jesuits in Ethiopia p. 233). When the emperor let his people return to their former religion in 1632, Mendes reproached him to his face (Tellez, Travels of the Jesuits in Ethiopia p. 242).

After the emperor's death Mendes and the Jesuits were sent to Fremona, which they reached in April 1633 (Tellez, Travels of the Jesuits in Ethiopia p. 246), and in 1634 they were handed to the Turks on the coast (Tellez, Travels of the Jesuits in Ethiopia pp. 254–255). The chronicle says only that the Frank Afonsu returned to his country (Ethiopian Chronicle (trans. Basset) p. 285). The preface to the English Tellez says that Mendes lived ten years in Ethiopia and wrote a history of it, which Tellez used (Tellez, Travels of the Jesuits in Ethiopia preface). See Susenyos, the Jesuits and the Ethiopian Church.

IN THE TIMELINE

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

Agatho

Bishop of Rome, 678–681 · died AD 681 · Also: Pope Agatho

Pope, Sicilian by birth, who answered the emperor's call for a council with a long letter teaching two wills in Christ and sent the legates who led the Roman side at Constantinople in 680–681. He died before it ended.

The *Liber Pontificalis* says that Agatho was a Sicilian, that he held the see for two years and six months, and that he was buried at St Peter's on 10 January. It records that he received the emperor's request for delegates, which had been addressed to his predecessor, and sent three bishops with priests, a deacon and monks to Constantinople (Liber Pontificalis Agatho (ed. Duchesne, vol. 1, pp. 350–355)).

The letter he gave them teaches two natural wills and two natural operations in Christ and says that the Roman church has never strayed from the apostolic tradition (Council of Constantinople (680–681), letter of Agatho). The Third Council of Constantinople adopted it, and its bishops told the emperor that Peter had spoken through Agatho (Council of Constantinople (680–681), address to the emperor). Bede records that Agatho also sent John, the chief cantor of St Peter's, to England with Benedict Biscop, both to teach the Roman chant and to report on the faith of the English church (Bede, Ecclesiastical History 4.18).

IN THE TIMELINE

The Third Council of Constantinople AD 680–681 751

Ahab

King of Israel, c. 874–853 BC · died c. 853 BC

Son of Omri and king of Israel at Samaria for twenty-two years. Kings condemns him for the worship of Baal and the murder of Naboth. An Assyrian stela names him among the kings who fought Shalmaneser III at Qarqar in 853 BC.

Ahab succeeded his father Omri and reigned twenty-two years in Samaria. He married Jezebel of Sidon and built a temple of Baal in his capital, for which Kings judges him worse than all the kings before him (1 Kings 16:29–33). The prophet Elijah opposed him through a long drought (1 Kings 17:1; 18:17–18); see Elijah on Mount Carmel. When Jezebel had Naboth killed so that Ahab could take his

vineyard, Elijah announced the end of his house; Ahab humbled himself and the sentence was put off to his son's time (1 Kings 21).

Kings also shows him as a soldier. He twice defeated Ben-hadad of Aram and then made a treaty with him (1 Kings 20:1–34), and he died of an arrow wound fighting Aram at Ramoth-gilead (1 Kings 22:29–37). The stela of Shalmaneser III from Kurkh lists "Ahab the Israelite" with 2,000 chariots and 10,000 soldiers among the allies who met the Assyrians at Qarqar in 853 BC (Kurkh Monolith ii 91–92), a battle Kings does not mention; see Ahab at the Battle of Qarqar. That inscription fixes the one firm date in his reign. The year of his death is reckoned from it and from the reigns of his two sons (1 Kings 22:51; 2 Kings 3:1).

IN THE TIMELINE

Elijah on Mount Carmel c. 860 BC 132

Ahab at the Battle of Qarqar 853 BC 135

Ahaz

King of Judah, later eighth century BC · Also: Achaz

King of Judah during the attack by Syria and Israel. He declined Isaiah's call to trust God, became a vassal of Assyria and changed the temple's altar. An inscription of Tiglath-pileser III lists him among those who paid tribute.

Ahaz son of Jotham became king at twenty and reigned sixteen years. Kings says that he did not do what was right and that he made his son pass through the fire (2 Kings 16:1–4). When Rezin of Damascus and Pekah of Israel besieged Jerusalem, Isaiah urged him to stand firm and offered him a sign, which he declined (Isaiah 7:1–12). He appealed instead to Tiglath-pileser of Assyria, sending the treasure of the temple and the palace (2 Kings 16:5–9). An Assyrian tablet lists him, under the fuller name Jehoahaz, among the western kings who paid tribute (Tiglath-pileser III, Summary Inscription 7 rev. 11′).

After meeting the Assyrian king at Damascus he had a copy of the altar he saw there built in the temple and moved the bronze altar aside (2 Kings 16:10–16). Chronicles adds that Assyria's help brought him no relief (2 Chronicles 28:16–21). His son Hezekiah succeeded him (2 Kings 16:20).

IN THE TIMELINE

The Call of Isaiah c. 740 BC 160

Alaric

King of the Goths · Also: Alaric I

Gothic king and a Christian, who had fought for Theodosius before turning against the empire. His army took and plundered Rome in August 410; Christian writers stress that he spared those who sheltered in the churches.

Alaric had fought as an ally of Theodosius I against the usurper Eugenius and held Roman rank before he turned on the empire and marched west (Socrates, Church History 7.10). Orosius calls him an enemy but a Christian king (Orosius, History against the Pagans 7.37.17); Sozomen sets him with the Arian party among the Goths (Sozomen, Church History 9.9).

In 410 his army entered Rome. He let his men plunder, but according to Orosius he ordered that those who took refuge in the basilicas of the apostles Peter and Paul were not to be harmed (Orosius, History against the Pagans 7.39); Sozomen says that he made the church of Peter a place of asylum (Sozomen, Church History 9.9). The Goths left on the third day (Orosius, History against the Pagans 7.39). Alaric was dead by the time Orosius wrote, a few years later, and his kinsman Athaulf had succeeded him (Orosius, History against the Pagans 7.40.2, 7.43.2). See the Sack of Rome and Augustine's City of God.

IN THE TIMELINE

The Sack of Rome and Augustine's City of God August AD 410 660

Albert of Brandenburg

Archbishop of Mainz and Magdeburg; elector · Also: Albrecht of Mainz, Albert of Mainz

Archbishop of Mainz and Magdeburg and commissary for the St Peter's indulgence in his provinces. Luther sent him the ninety-five theses on 31 October 1517.

The instruction issued in his name gives Albert's titles: archbishop of Magdeburg and of Mainz, primate and arch-chancellor of the empire in Germany, prince-elector, administrator of Halberstadt and margrave of Brandenburg. It names him as the pope's commissary for the indulgence granted for the building of St Peter's (Instructio summaria preamble (Kidd no. 6, pp. 13–14)).

Martin Luther wrote to him on 31 October 1517, asked him to withdraw the instruction and enclosed his theses (Luther, Letters, to Albert of Mainz, 31 October 1517). In 1545 Luther claimed that Albert had received half the money from the indulgence and the pope the other half, which he said he had not known at the time, and he laid the blame for the whole dispute on Albert (Luther, Preface to the Latin Writings (1545) on the years 1517 and 1519). See Luther's Ninety-five Theses.

IN THE TIMELINE

Luther's Ninety-five Theses 31 October 1517 1007

Albert the Great

Dominican master at Cologne, teacher of Thomas Aquinas · Also: Albertus Magnus, Albert of Cologne, Albert the German

Dominican master of theology under whom Thomas Aquinas studied at Cologne. He recommended Thomas for Paris and, as an old man, travelled there to defend his pupil's writings after his death.

William of Tocco says that when Thomas Aquinas was sent to Cologne, the order's school there flourished under brother Albert, a master in theology who was held to be without equal in every branch of learning. Albert heard the young man answer in a disputation, is reported to have foretold his fame, and later wrote to the master of the order to have him made bachelor at Paris (William of Tocco, Life of Thomas Aquinas chs. 12–14).

Bartholomew of Capua testified in 1319 to what he had heard from a Dominican who was with Albert in his old age. Albert wept when he learned of Thomas's death. When word came that Thomas's writings were under attack at Paris, he insisted, against the advice of his brethren, on travelling there, spoke in the Dominican school in their defence, and went back to Cologne (Canonization

process of Thomas Aquinas (Naples, 1319), 82). See Thomas Aquinas Writes the Summa Theologiae.

IN THE TIMELINE

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

Alcuin

Scholar and deacon from York; teacher at Charlemagne's court and at St Martin's, Tours · Also: Albinus, Flaccus, Alcuin of York

Northumbrian deacon and teacher who joined Charlemagne's court, taught the king and his circle, worked on the correction of the Latin Bible, and later taught at St Martin's at Tours.

Einhard calls him "Albin of Britain, surnamed Alcuin", a deacon of Saxon, that is English, descent, the greatest scholar of his day, and the king's teacher in rhetoric, dialectic and astronomy (Einhard, Life of Charlemagne 25). At the synod of Frankfurt in 794 Charlemagne asked the bishops to receive him into their fellowship and prayers as a man learned in the teaching of the church (Synod of Frankfurt (794), chapter 56).

His own letters show him at Tours, in "the house of St Martin", teaching Scripture, the liberal arts, grammar and the stars, and asking to send pupils to York for the books he had used there under his master (Alcuin, Letters 78 (pp. 345–346)). In 800 he wrote that the king had set him to correct the text of the Old and New Testament (Alcuin, Letters 136 (p. 529)). See Charlemagne's Reform of Church and Learning.

IN THE TIMELINE

Charlemagne's Reform of Church and Learning AD 789 774

Aleixo de Menezes

Archbishop of Goa · Also: Alexis de Menezes, Aleixo de Meneses

Archbishop of Goa and primate of the Indies. In 1599 he went in person to the Thomas Christians of Malabar and held the Synod of Diamper, which bound them to obedience to Rome.

The acts of the synod he called style him "Dom Frey Aleixo de Menezes", archbishop metropolitan of Goa and primate of the Indies. In his summons he says that Pope Clement VIII had charged him with the vacant bishopric of the Thomas Christians, that his orders were not obeyed there, and that he therefore left his own church and went to Malabar himself to bring them to obedience to Rome and to purge their books (Synod of Diamper, Publication and Calling (pp. 89–93)). At the synod he was the first to swear the profession of faith, kneeling at the altar (Synod of Diamper, Action II, decree 2 (p. 106)), and at its close he signed the decrees on his throne, after which the clergy and the lay representatives signed them at a table set in the church (Synod of Diamper, conclusion (pp. 422–423)).

The Carmelite Giuseppe Sebastiani, writing some sixty years later, says that Menezes belonged to the order of St Augustine and calls him the "new apostle" of those peoples (Sebastiani, Prima speditione book 1, ch. 1 (p. 2)). The churches descended from the Thomas Christians judge his synod very differently; see the Synod of Diamper and the Coonan Cross Oath.

IN THE TIMELINE

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

Alexander III

Pope at the time of the Becket dispute and the Third Lateran Council

Pope who spent part of his reign in exile in France during a schism backed by the emperor Frederick I. Thomas Becket appealed to him against Henry II, and at his Lateran council he met Waldo of Lyon.

Roger of Hoveden records that in 1162 Pope Alexander came into France, driven from his see by the emperor Frederick, and that the kings of France and England received him as the true pope; the next year he held a council at Tours and excommunicated his rival (Roger of Hoveden, Chronicle 1162–1163). In 1170, at the complaint of Thomas Becket, he punished the bishops who had crowned the king's son (Roger of Hoveden, Chronicle 1170), and in 1172 his legates took the oath of Henry II of England at Avranches (Roger of Hoveden, Chronicle 1172).

In March 1179 he held a general council at the Lateran, whose last canon condemns the Cathars and their protectors (Third Lateran Council, introduction and canon 27). Walter Map saw followers of Peter Waldo petition him there for leave to preach (Walter Map, De nugis curialium 1.31), and the Chronicle of Laon says that he embraced Waldo, approved his vow of poverty and restricted his preaching (Chronicle of Laon 1178 (MGH SS 26, p. 449)).

IN THE TIMELINE

Waldo and the Poor of Lyon c. 1173 870

The Third Lateran Council March 1179 874

Alexander of Alexandria

Bishop of Alexandria · died AD 328

The bishop of Alexandria who excommunicated Arius and attended the Council of Nicaea. He died soon afterwards and was succeeded by his deacon Athanasius.

Alexander became bishop of Alexandria after Achillas, in the peace that followed the persecution. When the presbyter Arius opposed his teaching, he excommunicated him and wrote to bishops everywhere to explain why; Socrates preserves the letter (Socrates, Church History 1.5–6). He attended the First Council of Nicaea, whose bishops commended him to his church as one who had laboured for peace at a great age (Council of Nicaea (325) synodal letter), and whose sixth canon confirmed the authority of his see over Egypt, Libya and Pentapolis (Council of Nicaea (325) canon 6). He died in 328, after sending out that year's Easter letter, and Athanasius succeeded him (Athanasius, Festal Letter Festal Index 1).

IN THE TIMELINE

The First Council of Nicaea May AD 325 584

Alexander the Great

King of Macedon, 336–323 BC · 356 BC – 323 BC · Also: Alexander III of Macedon

King of Macedon who overthrew the Persian empire and carried Greek rule and the Greek language from Egypt to India. His conquest of 332 BC put Judea under Greek kings, and he founded Alexandria.

Alexander was the son of Philip of Macedon (1 Maccabees 1:1). Arrian, following Aristobulus, says that he died in the archon-year that corresponds to 323 BC, aged thirty-two years and eight months, after a reign of twelve years and eight months (Arrian, Anabasis 7.28). In that time he defeated Darius III of Persia, took Tyre (Arrian, Anabasis 2.24) and Gaza (Arrian, Anabasis 2.27), and founded Alexandria in Egypt (Arrian, Anabasis 3.1).

1 Maccabees begins its history with him and says that his officers ruled after him, took crowns and "multiplied evils in the earth" (1 Maccabees 1:1–9). Daniel's visions speak of a king of Greece whose kingdom is broken and divided to the four winds (Daniel 8:21–22) (Daniel 11:3–4). Josephus, more than four centuries later, tells of his visit to Jerusalem and his respect for the high priest (Josephus, Antiquities 11.325–339); see Alexander the Great Conquers the Near East.

IN THE TIMELINE

Alexander the Great Conquers the Near East 332 BC 240

Alexander VI

Pope · Also: Rodrigo Borgia

The pope who in 1493, his first year, issued the bull Inter caetera granting the lands found by Columbus to the crown of Castile and charging it with the conversion of their peoples.

Inter caetera is dated at St Peter's on 4 May 1493, in the first year of Alexander's pontificate. In it he speaks as holder of "the vicarship of Jesus Christ" and, by that authority, gives the kings of Castile and León the islands and mainlands found and to be found beyond a line in the Atlantic, on condition that no Christian prince already possessed them, and orders them to send men to teach the inhabitants the Catholic faith (Alexander VI, Inter Caetera (4 May 1493)).

The Holy See said in 2023 that such bulls were written in a particular historical period and linked to political questions, and that they were never regarded as

expressions of the Catholic faith (Holy See, Joint Statement on the Doctrine of Discovery (2023) §§5–6). See Christianity Crosses the Atlantic.

IN THE TIMELINE

Christianity Crosses the Atlantic 1493 996

Alexios I Komnenos

Byzantine emperor at the time of the First Crusade · Also: Alexius I Comnenus, Alexius Comnenus

Emperor at Constantinople when the First Crusade passed through. His envoys asked the pope for help in 1095; he supplied the crusading armies and bound their leaders by oath, and a Latin chronicler accused him of abandoning them.

A legation from the emperor of Constantinople came to the synod of Piacenza in 1095 and asked the pope and all Christians for help against the pagans, who held the country up to the walls of the city (Bernold of Constance, Chronicle 1095 (p. 462)).

Anna Komnene, who names herself his daughter (Anna Komnene, Alexiad preface), tells the sequel from his side. He dreaded the arrival of the Frankish armies, sent officers to receive them courteously, supply them and watch them (Anna Komnene, Alexiad 10.5), and required their leaders to swear that they would hand over to him any towns they took that had belonged to the empire (Anna Komnene, Alexiad 10.9–10). The Latin chronicler Bernold tells it otherwise: the "king of Constantinople", he writes under 1098, withdrew his help from the crusaders and closed the road to pilgrims (Bernold of Constance, Chronicle 1098 (p. 466)).

IN THE TIMELINE

The First Crusade 1095–1099 849

Alexis of Russia

Tsar of Russia · Also: Alexei Mikhailovich, Aleksey Mikhaylovich

The tsar under whom Patriarch Nikon revised the Russian rites and the council of 1666–1667 imposed the revision. Avvakum, who was exiled in his reign, writes of him with affection.

The council's decree of 1667 says that the service books were corrected and printed by command of Tsar Alexei Mikhailovich (Moscow Council of 1667, decree of May 1667 (Materialy 2, pp. 214–215)). Paul of Aleppo saw him stand bareheaded through a sermon of Nikon and ask the patriarch to bury, not burn, the icons he had condemned (Paul of Aleppo, Travels of Macarius vol. 2, p. 50).

Avvakum says that the tsar asked Nikon not to unfrock him (Avvakum, Life p. 58), sent courtiers to urge him to be reconciled with the patriarchs, and at the last asked to be remembered in his prayers (Avvakum, Life pp. 124–125). See Nikon's Reforms and the Old Believer Schism.

IN THE TIMELINE

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

Allan Boesak

President of the World Alliance of Reformed Churches in 1982

South African churchman. The Truth and Reconciliation Commission's report describes him as president of the World Alliance of Reformed Churches in 1982 and credits him with promoting its resolution declaring apartheid a heresy.

The report of South Africa's Truth and Reconciliation Commission describes Dr Allan Boesak as president of the World Alliance of Reformed Churches at the time of its meeting of 1982, and says that his influence in promoting the resolution that declared apartheid a heresy, adopted by the Alliance and afterwards by the World Council of Churches and many of its member churches, was of far-reaching significance (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 89). It lists him among those opponents of apartheid who rose to positions of leadership in their churches (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 64).

For the wording of the Alliance's declaration, as a member church quoted it, see the Churches and Apartheid (United Church of Canada, Apartheid as Heresy (1984), preamble and first resolve). This entry states only what those documents say.

IN THE TIMELINE

The Churches and Apartheid 1982–1986 1462

Alopen

Monk of the Church of the East in China, arrived 635 · Also: Aluoben, Olopun

Monk of the Church of the East. The Xi'an Stele says he came to the Tang capital in 635 with sacred books; an edict of 638 licensed his teaching.

Alopen is known by the Chinese form of his name, Aluoben. The Xi'an Stele of 781 says that he came from Da Qin to Chang'an in 635 with sacred books, was received by the emperor Taizong, and saw his books translated in the imperial library (Xi'an Stele, Chinese text, on the year 635). The edict of 638 preserved in the Tang court's records calls him a Persian monk and orders a monastery built for his teaching (Tang Huiyao 49, Da Qin monasteries).

The stele adds that the next emperor, Gaozong, confirmed the honours paid to him and gave him a title as guardian of the teaching for the realm (Xi'an Stele, Chinese text, reign of Gaozong). Neither text records his birth, his death or his life before China.

IN THE TIMELINE

The Church of the East Reaches China AD 635 739

Ambrose

Bishop of Milan · Also: Ambrose of Milan, Ambrosius

Bishop of Milan whose preaching drew Augustine to the church and who baptised him. After the massacre at Thessalonica he wrote to the emperor Theodosius that he must repent before he could attend the eucharist.

Jerome's Chronicle records that Ambrose was made bishop of Milan after the death of the previous bishop, Auxentius (Jerome, Chronicle entry on the death of Auxentius). The letter of the eastern bishops in 382 names him next after Damasus among the bishops of the West (Theodoret, Church History 5.9). Augustine of Hippo went to hear him preach, was received by him "like a father", and was baptised by him (Augustine, Confessions 5.13.23) (Possidius, Life of Augustine 1); he also tells how the people of Milan kept watch in the church with their bishop when the empress Justina, who favoured the Arians, moved against him (Augustine, Confessions 9.7.15). See the Conversion of Augustine.

After the massacre at Thessalonica Ambrose wrote privately to Theodosius I, urging him to repent and declining to offer the eucharist in his presence until he did (Ambrose, Letter 51) (see Ambrose Calls an Emperor to Penance). Jerome, writing in 392–393, notes that Ambrose was still alive and still writing, and for that reason withholds his judgment of him (Jerome, On Illustrious Men 124).

IN THE TIMELINE

The Conversion of Augustine AD 386 640

Ambrose Calls an Emperor to Penance AD 390 644

Amos

Prophet to Israel, c. 760 BC

A herdsman and tender of sycamore figs from Tekoa in Judah who prophesied in the northern kingdom under Jeroboam II. He denounced the oppression of the poor and worship without justice, and announced Israel's exile.

Amos came from Tekoa in Judah, where he kept flocks and tended sycamore figs, and he insisted that he was not a prophet by profession (Amos 1:1) (Amos 7:14–15). He preached in the northern kingdom in the days of Jeroboam II, and the priest of Bethel ordered him out (Amos 7:10–13).

His book charges Israel with selling the poor and rejects its festivals and offerings (Amos 2:6–8) (Amos 5:21–24). It reports five visions of judgment (Amos 7:1–9) (Amos 8:1–3) (Amos 9:1–4) and closes with a promise that the fallen tent of David will

be raised again (Amos 9:11–15), which James quotes in Acts (Acts 15:13–18). See Amos and Hosea Prophesy to Israel.

IN THE TIMELINE

Amos and Hosea Prophesy to Israel c. 755 BC 157

Ananias of Damascus

Disciple at Damascus in the story of Paul's conversion

A disciple at Damascus who, according to Acts, was sent in a vision to the blinded Saul and laid hands on him, after which Saul was baptised. Acts mentions him only in the accounts of Paul's conversion.

Acts calls Ananias a disciple living at Damascus, and in Paul's later speech "a devout man according to the law", well spoken of by all the Jews of the city (Acts 9:10) (Acts 22:12). It says that the Lord told him in a vision to go to Saul in the street called Straight. Ananias objected that this man had done great harm to the believers in Jerusalem, and was told that Saul was a chosen instrument to carry the Lord's name before Gentiles, kings and the people of Israel. He went, laid his hands on Saul, and Saul regained his sight and was baptised (Acts 9:10–19) (Acts 22:12–16). See the Conversion of Paul.

Paul does not mention him in his letters. He is not the Ananias who died after lying to the apostles, nor the high priest of that name before whom Paul was tried (Acts 5:1) (Acts 23:2).

IN THE TIMELINE

The Conversion of Paul c. AD 31–36 388

Ananus ben Ananus

High priest in Jerusalem, AD 62 · Also: Ananus the Younger, Ananus son of Ananus

Sadducean high priest who had James, the brother of Jesus, condemned and stoned in AD 62 and was deposed after three months. He later led the opposition to the Zealots in Jerusalem during the revolt and was killed by the Idumaeans.

Ananus was one of the five sons of the elder Ananus, all of whom, Josephus says, held the high priesthood as their father had. King Herod Agrippa II appointed him in the interval after the death of the governor Festus. Josephus calls him bold and insolent and a Sadducee. He convened a council, had James the Just and others condemned as breakers of the law and stoned, and was removed from office after three months when the new governor and the king learned of it (Josephus, Antiquities 20.197–203).

Josephus wrote of him twice, and differently. In the *Jewish War* Ananus is the senior high priest who rallies the people of Jerusalem against the Zealots in the temple (Josephus, Jewish War 4.151–161). When the Idumaeans entered the city they killed him and threw out his body unburied. Josephus there praises him as a just man and a lover of peace, and says that the fall of the city began with his death (Josephus, Jewish War 4.314–325).

IN THE TIMELINE

The Death of James, the Brother of the Lord AD 62

Andrew

Apostle, brother of Peter

A fisherman from Bethsaida, the brother of Simon Peter and one of the first disciples Jesus called. In John's Gospel he had been a disciple of John the Baptist and brought his brother to Jesus.

Andrew and his brother Simon Peter were fishermen on the Sea of Galilee, and Jesus called them together (Mark 1:16–18). John's Gospel tells it differently: Andrew was a disciple of John the Baptist, followed Jesus after hearing the Baptist speak of him, and then brought Simon, saying, "We have found the Messiah" (John 1:35–42). The same Gospel says that the brothers came from Bethsaida (John 1:44). He is named among the first four in every list of the Twelve (Mark 3:18) (Acts 1:13); see Jesus Appoints the Twelve.

He appears again pointing out the boy with five loaves and two fish (John 6:8–9), bringing some Greeks who wished to see Jesus (John 12:20–22), and with Peter, James and John questioning Jesus privately on the Mount of Olives (Mark 13:3). The New Testament says nothing of his later life. Eusebius, in the early fourth

century, passes on from Origen a tradition that Scythia fell to him as his field of work (Eusebius, Church History 3.1.1–3).

IN THE TIMELINE

Jesus Begins His Ministry in Galilee c. AD 28–29 307

Jesus Appoints the Twelve c. AD 28–29 311

The Feeding of the Five Thousand c. AD 29 or 32 323

Anjiro

Japanese convert; companion of Francis Xavier · Also: Anger, Paul of the Holy Faith

The Japanese whom Francis Xavier met at Malacca and who, as Paul of the Holy Faith, brought him to his home town of Kagoshima in 1549.

Francis Xavier writes that a Japanese named Anger came to him at Malacca with a Portuguese merchant, seeking a remedy for a troubled conscience; he spoke some Portuguese, wrote down the articles of the Creed as he heard them explained, and told Xavier what the Japanese would ask of a preacher (Xavier, Letters, letter 55, Cochin, 21 January 1548). A year later Xavier reports three Japanese students at the college of Santa Fe in Goa, and says of the one he calls Paul that he had learned to read, write and speak Portuguese in eight months and was making the Spiritual Exercises (Xavier, Letters, letter 63, to Ignatius, Cochin, 14 January 1549). Xavier's English editor, H. J. Coleridge, identifies Anger with this Paul.

In 1549 Xavier landed at Kagoshima, which he calls the native place of Paul of the Holy Faith. Paul's relations received them kindly; he went to see the lord of the place, and he wrote out in Japanese an account of the chief points of the Christian religion (Xavier, Letters, letter 79, Kagoshima, 5 November 1549, vol. 2, pp. 232, 250–251). See Francis Xavier in India and Japan.

IN THE TIMELINE

Francis Xavier in India and Japan 1542–1552 1071

Anselm of Canterbury

Monk and abbot of Bec, archbishop of Canterbury 1093–1109 · died 1109 · Also: Anselm of Bec

Monk, prior and abbot of Bec in Normandy and from 1093 archbishop of Canterbury. His Proslogion and Cur Deus Homo set out to understand by reasoning what faith believes about God and about the incarnation.

Eadmer, who knew him, says that Anselm became a monk at Bec in his twenty-seventh year, was made prior three years later when Lanfranc left for Caen, and was elected abbot by the whole community when the founder, Herluin, died (Eadmer, Life of Anselm 1.6–7 (Rule, p. 320)) (Eadmer, Life of Anselm 1.26 (Rule, pp. 344–345)). At Bec he wrote the Monologion and the Proslogion (Anselm, Proslogion preface) (Eadmer, Life of Anselm 1.19 (Rule, pp. 333–334)).

In 1093 King William II, lying gravely ill, gave him the archbishopric of Canterbury (Anglo-Saxon Chronicle 1093). He went abroad in 1097 (Anglo-Saxon Chronicle 1097), finished Cur Deus Homo in exile (Anselm, Cur Deus Homo preface), returned in 1100 at the invitation of Henry I (Anglo-Saxon Chronicle 1100), left again for Rome in 1103 (Anglo-Saxon Chronicle 1103), and died in 1109 (Anglo-Saxon Chronicle 1109).

IN THE TIMELINE

Anselm: Faith Seeking Understanding c. 1078–1098 845

Ansgar

Missionary to the Danes and Swedes; first archbishop of Hamburg-Bremen · c. AD 801 – 3 February AD 865 · Also: Anskar, Anschar

Monk of Corbie sent by Louis the Pious to the Danes and then to the Swedes at Birka. He became the first archbishop of Hamburg, later joined with Bremen, and is known almost entirely from the Life written by his successor Rimbert.

Ansgar was trained at Corbie and sent to teach at its daughter house of Corvey in Saxony. From there he was chosen to go home with the baptized Danish king Harald, and afterwards to answer a Swedish request for priests (Rimbert, Life of Anskar 6–7; 9–10). Louis the Pious made him archbishop of a new see at Hamburg, and Pope Gregory IV named him legate for the northern peoples; after

Hamburg was burned by raiders he was given the see of Bremen as well (Rimbert, Life of Anskar 12–13; 16; 22–23). See Ansgar's Mission to Scandinavia.

Rimbert says that his last illness began in the sixty-fourth year of his life, the thirty-fourth of his episcopate, and that he died on the day after the feast of the Purification (Rimbert, Life of Anskar 40–41). Rimbert names no year; 865 is the year given by the translator of the Life, and the year of birth is reckoned from it.

IN THE TIMELINE

Ansgar's Mission to Scandinavia AD 829–831 782

Antiochus IV

Seleucid king, 175–164 BC · died 164 BC · Also: Antiochus Epiphanes, Antiochus IV Epiphanes

Seleucid king who plundered the temple in Jerusalem, outlawed the Jewish law and had a pagan altar set up in the sanctuary, which provoked the Maccabean revolt. He died on campaign in Persia.

Antiochus was a son of Antiochus III and had lived at Rome as a hostage before he became king in the 137th year of the Seleucid era, 175 BC (1 Maccabees 1:10). He was surnamed Epiphanes, "the Manifest". Polybius, who lived at the same time, says that his behaviour earned him the nickname Epimanes, "the madman", and also that he outdid earlier kings in his gifts to Greek cities and temples (Polybius, Histories 26.1). In 168 BC a Roman envoy forced him to abandon his conquest of Egypt (Polybius, Histories 29.27).

His measures against Jerusalem and the Jewish law are told in Antiochus IV Desecrates the Temple. 1 Maccabees says that he died in Persia in the 149th year, after failing to plunder a temple in Elymais, and that on his deathbed he blamed his end on what he had done at Jerusalem (1 Maccabees 6:1–16). Polybius also has him die in Persia, at Tabae, after an attempt on a sanctuary of Artemis in Elymais (Polybius, Histories 31.9). 2 Maccabees gives a different account, in which he is struck down by disease on the road as he hurries to take vengeance on the Jews (2 Maccabees 9:1–12, 28).

IN THE TIMELINE

Antiochus IV Desecrates the Temple 167 BC 248

Antoninus Pius

Roman emperor, AD 138–161 · AD 86 – AD 161 · Also: Titus Aelius Hadrianus Antoninus

Roman emperor from 138 to 161, adopted by Hadrian as his successor. Justin Martyr addressed his First Apology to him, and Melito of Sardis later said that he had written to Greek cities forbidding new measures against Christians.

Antoninus was born on 19 September in the year of Domitian's twelfth consulship, AD 86 (Historia Augusta, Antoninus Pius 1.8). He succeeded Hadrian in 138 and died after twenty-two full years of rule, when Marcus Aurelius and Lucius Verus followed him (Eusebius, Church History 4.14.10). Hadrian, near death and without a son, adopted him on condition that he in turn adopt the young Marcus Aurelius and Lucius Verus (Cassius Dio, Roman History 69.20–21) (Historia Augusta, Antoninus Pius 4.5).

Justin Martyr addressed his *First Apology* to him and to those two adopted sons (Justin, First Apology 1). Melito, bishop of Sardis, writing to Marcus Aurelius, says that Antoninus wrote to Larissa, Thessalonica, Athens and "all the Greeks" forbidding new measures against Christians (Eusebius, Church History 4.26.10). Eusebius quotes as his a letter to the assembly of Asia which orders that accusers of Christians be punished, though the copy he gives is headed with the name of Marcus Aurelius; another copy, under Antoninus's own name, is attached to Justin's *Apology* (Eusebius, Church History 4.12–13) (Justin, First Apology appendix). A. C. McGiffert, the translator of Eusebius used here, calls it "undoubtedly spurious" in his note (Eusebius, Church History 4.13, translator's note). Polycarp is commonly held to have died in his reign: see the Martyrdom of Polycarp.

IN THE TIMELINE

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

Antonio de Montesinos

Dominican preacher in Hispaniola · Also: Antón Montesino, Anton Montesino

The Dominican friar who, as Las Casas tells it, preached at Santo Domingo in Advent 1511 against the Spanish settlers' treatment of the Indians.

Bartolomé de Las Casas, who calls him fray Antón Montesino, describes him as the chief preacher among the Dominicans of Hispaniola after their vicar, sharp in rebuking vice and forceful in the pulpit. The friars agreed on a sermon about the treatment of the Indians, all signed it, and the vicar, Pedro de Córdoba, ordered Montesino to preach it on the fourth Sunday of Advent. By Las Casas's account he asked the settlers by what right they held the Indians in servitude and whether these were not men with rational souls, and the governor and royal officials afterwards demanded that he retract (Las Casas, History of the Indies 3.3–4). Las Casas's book places these events in 1511 (Las Casas, History of the Indies 3.1). See Rome Declares the Peoples of the Americas Free.

IN THE TIMELINE

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

Antony the Great

Hermit in the Egyptian desert · c. AD 251 – AD 356 · Also: Anthony the Great, Antony of Egypt

Egyptian Christian who gave away his property as a young man and lived as a solitary, at last on a mountain near the Red Sea. The Life written by Athanasius made him the model of the monk.

What is told here of Antony comes from the *Life* that Athanasius wrote soon after his death. It says that he was an Egyptian of a well-to-do Christian family, that he could not bear schooling, and that at about eighteen or twenty, after his parents died, he heard the Gospel read in church and gave his land and goods away (Athanasius, Life of Antony 1–3). He lived for nearly twenty years shut in a deserted fort across the river, by tradition at Pispir, and came out to find himself the teacher of others (Athanasius, Life of Antony 12–14). During the persecution under Maximinus he went to Alexandria to serve the confessors (Athanasius, Life of Antony 46). He then withdrew to the "inner mountain", three days' journey

into the desert, which tradition identifies with Mount Colzim (Athanasius, Life of Antony 49–51).

Athanasius says that he died there at the age of a hundred and five (Athanasius, Life of Antony 89–92). Jerome's Chronicle puts his death in 356 (Jerome, Chronicle AD 356), which gives a birth about 251.

IN THE TIMELINE

Antony Withdraws to the Desert c. AD 270–285 549

Apollos

Jewish Christian teacher from Alexandria

An eloquent Jew from Alexandria who taught at Ephesus and Corinth in the 50s. Paul names him as a fellow worker, and one of the parties at Corinth used his name.

Acts introduces Apollos as a Jew born in Alexandria, eloquent and strong in the Scriptures, who came to Ephesus teaching about Jesus although he knew only the baptism of John. Priscilla and Aquila heard him in the synagogue and explained the way to him more accurately. He then crossed to Achaia with a letter of introduction and argued in public that Jesus was the Christ (Acts 18:24–28). He was at Corinth when Paul arrived in Ephesus (Acts 19:1).

At Corinth some believers began to say "I follow Apollos" against others who claimed Paul or Cephas (1 Corinthians 1:12). Paul answered that the two of them were servants and fellow workers in one task: "I planted. Apollos watered. But God gave the increase" (1 Corinthians 3:5–9). When he wrote, Apollos was with him or near him and had declined, for the present, to return to Corinth (1 Corinthians 16:12). The letter to Titus asks that he be helped on a journey (Titus 3:13). The New Testament does not mention him again.

IN THE TIMELINE

Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433

Aquila

Tentmaker; fellow worker of Paul

A Jew from Pontus who left Rome with his wife Priscilla when Claudius expelled the Jews. The couple worked with Paul at Corinth and Ephesus, taught Apollos, and later hosted a church in their house at Rome.

Aquila was a Jew born in Pontus who had been living in Italy. Acts says that he and his wife Priscilla came to Corinth when Claudius ordered the Jews to leave Rome, and Paul lodged and worked with them, since all three were tentmakers (Acts 18:1–3); see Claudius Expels Jews from Rome. They sailed with Paul to Ephesus and stayed there, and when the Alexandrian preacher Apollos arrived they "explained to him the way of God more accurately" (Acts 18:18–19, 24–26).

Paul sends greetings from them and from "the assembly that is in their house" when he writes from Ephesus, and greets them and the church in their house when he writes to Rome, adding that they had risked their necks for his life (1 Corinthians 16:19) (Romans 16:3–5). They are greeted once more in 2 Timothy (2 Timothy 4:19). In the New Testament Aquila is never named without his wife.

IN THE TIMELINE

Claudius Expels Jews from Rome c. AD 49 411

Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433

Archelaus

Ethnarch of Judea, Samaria and Idumea, 4 BC – AD 6 · Also: Herod Archelaus

Son of Herod the Great. Augustus made him ethnarch of Judea, Samaria and Idumea in 4 BC and banished him to Gaul in AD 6. Matthew says that Joseph avoided Judea because Archelaus ruled there.

Archelaus was the son whom Herod the Great named in his last will as heir to the throne (Josephus, Antiquities 17.188–195). Before he could sail to Rome to have the will confirmed, a protest in the temple at Passover ended with his troops killing about three thousand people (Josephus, Antiquities 17.200–218). Augustus gave him half of his father's kingdom, with the lesser title of ethnarch and the promise of the crown if he governed well (Josephus, Antiquities 17.317–320); see the Death of Herod and the Division of His Kingdom. Matthew reports

that Joseph, returning from Egypt, was afraid to settle in Judea when he heard that Archelaus reigned there (Matthew 2:22).

Josephus says that he deposed high priests, rebuilt the palace at Jericho, and married his brother's widow against Jewish law. In the tenth year of his rule the leading men of Judea and Samaria accused him of cruelty before the emperor, who banished him to Vienne in Gaul (Josephus, Antiquities 17.339–344). Cassius Dio dates the sentence to AD 6 (Cassius Dio, Roman History 55.25.1, 55.27.6). His territory then passed under a Roman governor; see Judea Comes under Direct Roman Rule.

IN THE TIMELINE

The Death of Herod and the Division of His Kingdom 4 BC 291

Judea Comes under Direct Roman Rule AD 6 295

PEOPLE

Arethas of Najran to Blaise Pascal

Arethas of Najran

Chief of the Christians of Najran, martyr · Also: Harith son of Khanab, Saint Arethas

The aged head of the Christian community of Najran in south Arabia, called Harith in the Syriac sources and Arethas in Greek. They report that he refused to deny Christ before the Himyarite king and was beheaded with his companions.

The letter of Simeon of Beth Arsham calls him Harith son of Khanab, a venerable old man and the chief of the leading men of Najran. As Simeon heard it from a messenger sent to the town, Harith told the king that he had warned his companions not to trust the king's oath, that he had lived long, had children and grandchildren and had won renown in war, and that he would not deny Christ to become a Jew. He asked his companions whether any of them feared the sword, left part of his estate to the church that would be rebuilt, made the sign over them and was the first to be beheaded (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)).

The *Book of the Himyarites* gives the day as Sunday, 25 November, and lists him first among the "freeborn men" of Najran who died, with the names that those who buried them could remember (Book of the Himyarites chapter 19 (Moberg, pp. cxv–cxvi)). The Greek account of the persecution bears his name, the *Martyrdom of Arethas* (Book of the Himyarites introduction, pp. xxiv–xxvi). For the year, 523 or 518, see the Martyrs of Najran (Book of the Himyarites introduction, p. lviii).

IN THE TIMELINE

The Martyrs of Najran AD 523 (or 518) 699

Aristobulus II

Hasmonean king and high priest, 67–63 BC · died 49 BC

Younger son of Alexander Jannaeus and Alexandra. He took the kingship from his brother Hyrcanus, resisted Pompey, and was carried to Rome as a prisoner when Jerusalem fell in 63 BC.

Josephus, the main narrative source, calls Aristobulus active and bold, where his elder brother Hyrcanus II preferred a quiet life (Josephus, Antiquities 13.407). After their mother's death he defeated Hyrcanus near Jericho and became king and high priest (Josephus, Antiquities 14.4–7). He reigned three years and three months (Josephus, Antiquities 20.243–244).

When Pompey marched on Jerusalem, Aristobulus offered to surrender the city, could not make his soldiers comply, and was arrested. After the temple mount fell he was taken to Rome with his children (Josephus, Antiquities 14.54–57, 79). Julius Caesar released him at the start of the civil war and meant to send him to Syria with two legions, but Pompey's supporters poisoned him first (Josephus, Antiquities 14.123–124). That was in 49 BC. His son Antigonus was the last Hasmonean king; see Herod the Great Becomes King of Judea.

IN THE TIMELINE

Pompey Takes Jerusalem 63 BC

Arius

Presbyter of Alexandria whose teaching was condemned at Nicaea

An Alexandrian presbyter who taught that the Son of God had a beginning and was not eternal as the Father is. The Council of Nicaea condemned his teaching in 325, and the dispute that bears his name lasted for most of the century.

Arius was a presbyter at Alexandria under Bishop Alexander of Alexandria. Socrates says that he took the bishop's teaching on the unity of the Trinity for a revival of Sabellius, and argued against it that a begotten Son must have had a beginning (Socrates, Church History 1.5). Little of his own writing survives. In a letter to Eusebius of Nicomedia he complains that he is persecuted for saying that the Son has a beginning while God has none (Theodoret, Church History 1.4), and Athanasius quotes lines from his *Thalia*, a statement of his views in

verse (Athanasius, On the Councils 15). Almost everything else is reported by his opponents.

The First Council of Nicaea condemned his teaching (Council of Nicaea (325) synodal letter) and Constantine exiled him (Socrates, Church History 1.8). He was later recalled. Socrates, and Athanasius in a letter based on an eyewitness, relate that he died suddenly at Constantinople on the day before he was to be received back into communion; both tell it as a judgement on him (Socrates, Church History 1.37–38) (Theodoret, Church History 1.13).

IN THE TIMELINE

The First Council of Nicaea May AD 325

Arnaud Amalric

Abbot of Cîteaux and papal legate · Also: Arnaud Amaury, Arnold Amalric, Arnaldus Amalrici

Abbot of Cîteaux and papal legate who led the crusading army to Béziers in 1209 and reported its sack to Innocent III. A Cistercian writer a decade or more later reports as hearsay his answer, to kill them, since the Lord knows who are his.

William of Tudela says that it was the abbot of Cîteaux who brought the great host before Béziers on the feast of the Magdalene in 1209 (William of Tudela, Song of the Albigensian Crusade laisse 18 (Meyer, vol. 2, p. 24)). The report on what followed went to the pope in the name of "brother Arnaud, called abbot of Cîteaux", and his fellow legate Milo. It says that the city was stormed by camp servants without orders, that nearly twenty thousand people were put to the sword without regard to rank, sex or age, and that divine vengeance had raged wonderfully against the place (Arnaud Amalric and Milo, Report to Innocent III (1209) cols 137–141).

Caesarius of Heisterbach, a monk of the same order writing between about 1219 and 1223, names "Arnold, abbot of Cîteaux, afterwards archbishop of Narbonne" as the preacher and head of the crusade. In his telling the soldiers ask the abbot how to tell the good from the bad, and the abbot, fearing that heretics would feign to be Catholics, "is said to have said" (*fertur dixisse*): Kill them, for the Lord

knows who are his (*Caedite eos. Novit enim Dominus qui sunt eius*) (Caesarius of Heisterbach, Dialogue on Miracles 5.21 (Strange, vol. 1, pp. 301–302)). The legates' own letter has no such exchange. See the Albigensian Crusade.

IN THE TIMELINE

The Albigensian Crusade 1209–1229 890

Artaxerxes I

King of Persia, reigned 465–424 BC

Son of Xerxes I and king of Persia for some forty years. Nehemiah was his cupbearer and governed Judah under him from 445 BC, and the usual dating puts Ezra's mission in his seventh year.

In the book of Ezra a king Artaxerxes receives a complaint from officials in Samaria that Jerusalem is being refortified, and orders the work stopped (Ezra 4:7–23). An Artaxerxes sends Ezra to Jerusalem in his seventh year (Ezra 7:7, 11–13), and in his twentieth year an Artaxerxes sends his cupbearer Nehemiah to rebuild the city (Nehemiah 2:1–8). A papyrus of 407 BC, which names the next generation of Nehemiah's opponents and a later high priest, shows that Nehemiah's king was the first of the three Persian kings called Artaxerxes (Elephantine petition to Bagohi verso 1, 12–13). Whether Ezra's king was the same man is debated; see Ezra Brings the Law to Jerusalem.

Business tablets from Nippur are dated by the years of his reign (Murashû archive BE 9, no. 4, lines 3–4). Josephus calls Nehemiah's king Xerxes (Josephus, Antiquities 11.159) and gives the name Artaxerxes, son of Xerxes, to the king of the book of Esther (Josephus, Antiquities 11.184).

IN THE TIMELINE

Ezra Brings the Law to Jerusalem 458 BC 222

Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226

Athanasius

Bishop of Alexandria, 328–373 · died 2 May AD 373 · Also: Athanasius of Alexandria, Athanasius the Great

Bishop of Alexandria for forty-five years and a leading defender of the creed of Nicaea, driven from his see more than once. He wrote the Life of Antony, and his Easter letter of 367 lists exactly the twenty-seven books of the New Testament.

Athanasius went to the First Council of Nicaea as a deacon of Alexander of Alexandria and, Socrates says, powerfully opposed the supporters of Arius there (Socrates, Church History 1.8). He became bishop of Alexandria in 328 (Athanasius, Festal Letter Festal Index 1). He defended the creed of Nicaea and its word *homoousios*, as in his *Defence of the Nicene Definition* (Athanasius, Defence of the Nicene Definition 19–20). Constantine banished him to Gaul (Socrates, Church History 1.35), and under Constantius II he was twice forced to flee his church, in 339 and in 356 (Athanasius, Festal Letter Festal Index 11, 28).

He wrote a *Life* of the hermit Antony (Life of Antony). The letter he sent to his churches for Easter 367 lists the books of Scripture, and its New Testament has twenty-seven books, those of the later canon (Athanasius, Festal Letter 39.5); see Athanasius Lists the Twenty-seven Books of the New Testament. He died on 2 May 373 (Athanasius, Festal Letter Festal Index 45).

IN THE TIMELINE

The First Council of Nicaea May AD 325 584

King Ezana of Aksum Becomes Christian c. AD 330–356 598

The Councils of Rimini and Seleucia AD 359–360 610

Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619

Athanasius the Athonite

Monk; founder of the Great Lavra on Mount Athos · Also: Athanasios of Athos

Monk from Mount Kyminas who settled on Athos and, at the urging and expense of Nikephoros Phokas, built the Great Lavra. He wrote its rule and defended it against the complaints of the other Athonite monks.

Athanasius tells his own story in the rule he wrote for his monastery. He had hoped to live alone, he says, and thought only of his own salvation; the general

Nikephoros II Phokas, his friend from Kyminas, pressed him to build a house where the general might end his days as a monk, and when Nikephoros became emperor instead Athanasius went to the capital to reproach him (Athanasius, Typikon 3–8).

Some years later the leader of the Athonite monks complained of him to the emperor John Tzimiskes. The inquiry cleared both sides, and Athanasius signed the resulting charter as superior of the Great Lavra (Tragos (Typikon of John Tzimiskes) preface; signatures). See the Great Lavra and the Monastic Republic of Athos.

IN THE TIMELINE

The Great Lavra and the Monastic Republic of Athos AD 963–972 814

Athanasius Yeshue Samuel

Syrian Orthodox archbishop in Jerusalem · Also: Mar Athanasius Samuel, Archbishop Samuel

Head of the Syrian Orthodox Monastery of St Mark in Jerusalem, who bought four of the first seven Dead Sea Scrolls, took them to the United States and sold them in 1954. John C. Trever photographed three of them in 1948.

Samuel was head of the Syrian Orthodox Monastery of St Mark in Jerusalem when a Bethlehem dealer sold him four of the scrolls brought in by the Bedouin. In 1948 John C. Trever of the American Schools of Oriental Research photographed three of them; the fourth could not yet be opened. Samuel took the scrolls to the United States, where he kept them at a Syrian church in New Jersey, and in June 1954 advertised them in the Wall Street Journal. They were bought for the State of Israel by Yigael Yadin, son of Eleazar Sukenik (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication). See the Dead Sea Scrolls Are Discovered.

IN THE TIMELINE

The Dead Sea Scrolls Are Discovered 1947 1394

Athenagoras I

Ecumenical Patriarch of Constantinople · Also: Patriarch Athenagoras, Athenagoras of Constantinople

Ecumenical Patriarch of Constantinople who met Pope Paul VI in Jerusalem in 1964 and, with his synod, joined him in 1965 in removing the excommunications of 1054 from the memory of the church.

Athenagoras I was Ecumenical Patriarch of Constantinople when he met Pope Paul VI in Jerusalem in January 1964, acting, as their communiqué says, with the agreement of his synod (Paul VI and Athenagoras I, Joint Communiqué (6 January 1964), paragraphs 1–2). On 7 December 1965 he and his synod declared with the pope that they regretted the excommunications of 1054 and removed them from memory and from the midst of the church (Joint Catholic–Orthodox Declaration (1965) 4), while saying that this did not end the differences between the Orthodox and Roman Catholic churches (Joint Catholic–Orthodox Declaration (1965) 5); see Rome and Constantinople Lift the Anathemas of 1054.

In October 1967 he visited the pope in Rome. Their declaration on that occasion speaks of the two churches as sister churches and of obstacles still to be overcome before full communion (Paul VI and Athenagoras I, Common Declaration (28 October 1967), paragraphs 1–2).

IN THE TIMELINE

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

August Hermann Francke

Pastor at Glaucha and professor at Halle · Also: August Hermann Franck

A pastor at Glaucha outside Halle who from 1695 founded a charity school and an orphan house supported by gifts. Money for the Tranquebar mission was sent through him.

Francke describes himself as minister at Glaucha, a suburb of Halle. He tells how a gift left in the poor-box of his parsonage became the fund for a charity school at Easter 1695 (Francke, Footsteps of Divine Providence ch. 1, sections 5–8, pp. 12–16), and how in July 1698 the foundation of an orphan house was

laid before he had the means to build it (Francke, Footsteps of Divine Providence ch. 1, section 28, pp. 30–31). The English editor of the Tranquebar letters calls him "Professor Franck at Hall" and says that gifts for the mission in India were sent to him to be forwarded (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, section 47, p. xxxvi). See Spener's Pia Desideria and the Rise of Pietism and the Tranquebar Mission.

IN THE TIMELINE

Spener's Pia Desideria and the Rise of Pietism 1675

1200

Augustine of Canterbury

Monk of Rome, first archbishop of Canterbury · Also: Austin, Augustine of Kent

The monk whom Gregory the Great sent from Rome in 596 to preach to the English. He was received by King Aethelberht of Kent, became the first bishop at Canterbury and died there within a few years of Gregory.

Gregory calls Augustine "a monk of my monastery" and says that he was made a bishop, with Gregory's leave, on his way to the English (Gregory the Great, Letters 8.30); Bede says that he was consecrated at Arles (Bede, Ecclesiastical History 1.27). Bede tells how the party tried to turn back, how Gregory made Augustine their abbot and sent them on, and how they landed in Kent with Frankish interpreters, nearly forty in number (Bede, Ecclesiastical History 1.23, 1.25).

Once established he sent Gregory a list of practical questions about bishops, liturgy, marriage and ritual purity, and Bede copies the pope's answers (Bede, Ecclesiastical History 1.27). He restored a church at Canterbury that was said to have been built by Roman Christians, dedicated it to the Saviour and made it his seat, and began a monastery of Saints Peter and Paul outside the walls (Bede, Ecclesiastical History 1.33). In 604 he consecrated bishops for London and Rochester (Bede, Ecclesiastical History 2.3). Bede does not give the year of his death; his epitaph dates it to 26 May in the reign of King Aethelberht of Kent (Bede, Ecclesiastical History 2.3).

IN THE TIMELINE

Gregory the Great and the Mission to the English AD 590–604 733

Augustine of Hippo

Bishop of Hippo Regius, theologian · AD 354 – AD 430 · Also: Aurelius Augustinus

African teacher of rhetoric, converted at Milan in 386 and for almost forty years presbyter and bishop at Hippo Regius. His Confessions, his City of God and his writings on grace shaped the theology of the Latin West.

Augustine was born at Thagaste in Roman Africa and taught rhetoric at Carthage, Rome and Milan (Possidius, Life of Augustine 1). For nine years he followed the Manichaeans (Augustine, Confessions 4.1.1). His conversion in a garden at Milan is told in his own *Confessions* (Augustine, Confessions 8.12.28–30), and his friend Possidius says that he was baptised by Ambrose at Easter (Possidius, Life of Augustine 1); see the Conversion of Augustine. His mother was Monica. Back in Africa he was made presbyter and then bishop of Hippo Regius (Possidius, Life of Augustine 4, 8).

As bishop he signed the decisions of the African councils that listed the books of Scripture (Council of Carthage (397) Breviarium Hipponense, subscriptions) (see African Councils List the Books of Scripture), began the *City of God* after the sack of Rome (Augustine, Retractations 2.43), and for some ten years wrote against the teaching of Pelagius (Possidius, Life of Augustine 18) (see Augustine and Pelagius Dispute over Grace). He died on 28 August 430, aged seventy-six, in the third month of the Vandal siege of Hippo (Possidius, Life of Augustine 29, 31) (Prosper, Chronicle 1304 (AD 430)). The year of his birth, 354, is reckoned back from that age.

IN THE TIMELINE

The Conversion of Augustine AD 386 640
African Councils List the Books of Scripture AD 393–397 648
The Sack of Rome and Augustine's City of God August AD 410 660
Augustine and Pelagius Dispute over Grace AD 411–418 664

Augustus

Roman emperor, 27 BC – AD 14 · 23 September 63 BC – 19 August AD 14 · Also: Octavian, Caesar Augustus, Gaius Octavius

Adopted heir of Julius Caesar and first Roman emperor. He ended the civil wars, took the name Augustus in 27 BC and ruled until AD 14. Luke dates the birth of Jesus by his decree.

Suetonius records that he was born on the ninth day before the Kalends of October in the consulship of Cicero and Antonius, which is 23 September 63 BC (Suetonius, Augustus 5). He took the name Gaius Caesar under the will of his great-uncle Julius Caesar, and the name Augustus by vote of the senate (Suetonius, Augustus 7.2). In his own account of his career he says that in his sixth and seventh consulships he returned the state to the senate and people and was named Augustus for it (Augustus, Res Gestae 34). See Augustus Becomes Rome's First Emperor.

As Octavian he and Mark Antony backed Herod the Great before the senate, which made Herod king (Josephus, Antiquities 14.381–385). Luke names him as the Caesar whose decree of enrolment brought Joseph and Mary to Bethlehem (Luke 2:1–5). He died on the fourteenth day before the Kalends of September in the consulship of Sextus Pompeius and Sextus Appuleius, which is 19 August AD 14, thirty-five days before his seventy-sixth birthday (Suetonius, Augustus 100.1).

IN THE TIMELINE

Augustus Becomes Rome's First Emperor 27 BC 276
The Death of Herod and the Division of His Kingdom 4 BC 291
Judea Comes under Direct Roman Rule AD 6 295

Aurelius of Carthage

Bishop of Carthage

Bishop of Carthage and leading bishop of Roman Africa in Augustine's time. He presided over the councils of 397 and 419 that listed the books

of Scripture and over the trial of Caelestius and the council of 418 against the teaching of Pelagius.

Aurelius presided over the council held at Carthage on 28 August 397, which confirmed the decisions taken at Hippo four years earlier, among them the list of the canonical Scriptures; his signature stands first, before that of Augustine of Hippo (Council of Carthage (397) Breviarium Hipponense, preface and subscriptions). See African Councils List the Books of Scripture.

He questioned Caelestius, the disciple of Pelagius, at his trial in Carthage (Augustine, On the Grace of Christ and on Original Sin 2.3–4), and presided over the council of 1 May 418 that issued canons against Pelagian teaching (Council of Carthage (418) heading) and over the council of May 419 that gathered the canons of the African church into one collection (Council of Carthage (397) African Code, opening). Augustine addressed to him his examination of the synod in Palestine that had acquitted Pelagius (Augustine, On the Proceedings of Pelagius 23). See Augustine and Pelagius Dispute over Grace.

IN THE TIMELINE

African Councils List the Books of Scripture AD 393–397 648

Augustine and Pelagius Dispute over Grace AD 411–418 664

Avvakum

Russian archpriest and opponent of Nikon's reforms · Also: Avvakum Petrov

A Russian archpriest who refused Patriarch Nikon's changes to the rites, was exiled to Siberia, was heard by the patriarchs at the Moscow council and was banished to Pustozersk. His autobiography states the Old Believers' case.

Avvakum writes that he was born in the village of Grigorovo, in the country of Nizhny Novgorod, the son of a priest named Peter (Avvakum, Life p. 42). When Nikon ordered the three-finger sign of the cross he gathered passages from the Fathers against it (Avvakum, Life pp. 53–54), and he was sent to Siberia with his wife and children (Avvakum, Life pp. 58–59).

Brought back and set before the patriarchs in Moscow, he defended the two-finger sign as the tradition of the Russian saints, would not be reconciled, and was banished to Pustozersk, from where he wrote to the tsar (Avvakum, Life pp. 120–125). See Nikon's Reforms and the Old Believer Schism.

IN THE TIMELINE

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

Bardaisan

Christian teacher and writer of Edessa · born AD 154 · Also: Bardesanes, Bardesan

Syriac-speaking Christian thinker of Edessa, born in 154. He wrote against the followers of Marcion and argued for human freedom against astral fate. Eusebius judged that he never wholly left the teaching of Valentinus.

The Chronicle of Edessa gives his birthday as 11 Tammuz in year 465 of the Seleucid era, which is 11 July AD 154 (Chronicle of Edessa 6). Eusebius describes him as a most able man and a skilled disputant in Syriac, who wrote dialogues against the followers of Marcion and others, among them a dialogue *On Fate*, and whose many pupils turned his works into Greek. He adds that Bardaisan had once followed Valentinus and never wholly freed himself from that teaching (Eusebius, Church History 4.30).

In the dialogue from his school cited here, he argues that neither nature nor the stars take away human freedom, and points to the Christians, who keep the same way of life in every country under every sky (Book of the Laws of the Countries).

IN THE TIMELINE

Christianity Takes Root in Edessa c. AD 201 528

Barlaam of Calabria

Monk and philosopher · Also: Barlaam the Calabrian

A monk from Calabria, learned in philosophy, who attacked the prayer and the claims of the hesychast monks. The council of Constantinople

in 1341 found against him, and that of 1351 placed him under anathema.

The tome of 1341 says that Barlaam came from Calabria and trusted in his knowledge of secular philosophy, that he sought out hesychast monks as if to learn from them, then accused them in writing of claiming to share in God's essence, attacked their prayer and breathing exercises, and denounced Gregory Palamas by name to the patriarch. The council found his charges blasphemous and ordered him to repent or be excommunicated (Synodal Tome of 1341 §§2–5, 47, 51).

In the sources cited here his teaching is reported only by his opponents. Palamas quotes him as holding that only the divine essence is uncreated and that everything else is of a created nature (Palamas, Triads 3.2.5 and following). The council of 1351 says that he did not repent in his lifetime and anathematises him with Akindynos (Synodal Tome of 1351 §§2, 51). See Gregory Palamas and the Hesychast Councils.

IN THE TIMELINE

Gregory Palamas and the Hesychast Councils 1341–1351 937

Barnabas

Missionary; companion of Paul · Also: Joseph Barnabas

A Levite from Cyprus and an early member of the Jerusalem church. He introduced Paul to the apostles, taught in the church at Antioch with him, and shared his first missionary journey before the two parted over John Mark.

His name was Joseph, or Joses; the apostles called him Barnabas, which Acts translates "Son of Encouragement". He was a Levite from Cyprus who sold a field and gave the money to the apostles (Acts 4:36–37). He vouched for the newly converted Saul in Jerusalem, was sent by the Jerusalem church to Antioch, and fetched Saul from Tarsus to work with him there (Acts 9:27) (Acts 11:22–26). The two carried famine relief to Judea and were then sent out together on the first missionary journey, where Acts calls them both apostles (Acts 11:30) (Acts 14:14).

Acts has Barnabas go up with Paul to the Council of Jerusalem (Acts 15:2). Paul, telling of a visit to Jerusalem with Barnabas, names him with himself as receiving "the right hand of fellowship" for the mission to the Gentiles (Galatians 2:1, 9). Paul also records that at Antioch Barnabas followed Peter in withdrawing from meals with Gentiles (Galatians 2:13). Acts says that the two separated over whether to take John Mark on a second journey, and that Barnabas sailed with Mark to Cyprus (Acts 15:36–39); the letter to the Colossians calls a Mark the cousin of Barnabas (Colossians 4:10). Paul also names him as one who, like himself, worked for his own living (1 Corinthians 9:6).

IN THE TIMELINE

The Conversion of Paul c. AD 31–36 388

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

Paul's First Missionary Journey c. AD 46–48 403

The Council of Jerusalem c. AD 49 407

Paul Opposes Peter at Antioch c. AD 49 415

Bartholomäus Ziegenbalg

Lutheran missionary at Tranquebar · Also: Bartholomaus Ziegenbalg, Bartholomew Ziegenbalgh

A German Lutheran educated at Berlin and Halle who landed at Tranquebar in South India in July 1706. He learned Tamil, preached and catechized in it, and translated the New Testament into it.

The English editor of his letters says that Ziegenbalg was born at Pulsnitz in Misnia and educated at Berlin and at the university of Halle (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, sections 42–43). He signed the letter that reports the arrival at Tranquebar on 9 July 1706 (Ziegenbalg, Propagation of the Gospel in the East, Part I, pp. 17–18). He writes that within eight months he could read, write and speak Tamil and that he took the Tamil work while his colleague Heinrich Plütschau took the Portuguese (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 9, pp. 66–68).

In October 1707 he sent home the four Gospels in Tamil, checked, he says, against the original (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 10, pp. 75–78). A letter from the mission of September 1714 speaks of the New Testament as translated and reports the Gospels and Acts printed in Tamil (Ziegenbalg, Propagation of the Gospel in the East, Part III, letter 15, pp. 116–120). See the Tranquebar Mission.

IN THE TIMELINE

The Tranquebar Mission 9 July 1706 1217

Bartholomew I

Archbishop of Constantinople and Ecumenical Patriarch from 1991 · born 1940 · Also: Patriarch Bartholomew, Dimitrios Archontonis

Ecumenical Patriarch since 1991. He convoked and chaired the council of Orthodox churches on Crete in 2016, granted autocephaly to the Orthodox Church of Ukraine in 2019, and prayed with Pope Leo XIV at Nicaea in 2025.

Dimitrios Archontonis was born on the island of Imbros on 29 February 1940 (Ecumenical Patriarchate, Biography of Patriarch Bartholomew). He was ordained a deacon in 1961 and a priest in 1969, became metropolitan of Philadelphia in 1973 and of Chalcedon in 1990, and was elected Ecumenical Patriarch on 22 October 1991 (Ecumenical Patriarchate, Biography of Patriarch Bartholomew).

The encyclical of the Holy and Great Council of the Orthodox Church names him as the one who convoked the council and carries his signature as chairman (Holy and Great Council, Encyclical preamble and signatures). The tomos of 6 January 2019, issued in his name as archbishop of Constantinople and Ecumenical Patriarch, declared the Orthodox Church in Ukraine autocephalous (Tomos of Autocephaly of the Orthodox Church in Ukraine (2019) opening, paragraph 2 and signatures); the synod of the Russian Orthodox Church had declared communion with his patriarchate impossible in October 2018 (Holy Synod of the Russian Orthodox Church, Statement of 15 October 2018 closing paragraphs). See Constantinople Grants Autocephaly to the Orthodox Church of Ukraine.

On 28 November 2025 he and Pope Leo XIV prayed together at İznik, where, the pope said, Bartholomew had decided the anniversary of Nicaea should be kept (Leo XIV, Address at İznik (28 November 2025)). The two signed a joint declaration at the Phanar the next day (Joint Declaration of Leo XIV and Bartholomew I (2025) bulletin); see the Churches Mark 1,700 Years since Nicaea.

IN THE TIMELINE

The Holy and Great Council of the Orthodox Church June 2016 1493

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Bartolomé de Las Casas

Dominican friar; bishop of Chiapa · Also: Bartolome de Las Casas

The Spanish Dominican who pleaded at court and in print against the conquest and enslavement of the peoples of the Americas. His Short Account of the Destruction of the Indies was printed in 1552.

At the end of his *Short Account* Las Casas names himself a friar of St Dominic who goes about the court of Spain trying, as he puts it, to drive hell out of the Indies. He says that he finished the work at Valencia on 8 December 1542, while the killing and oppression were at their height (Las Casas, Short Account pp. 411–412), and he added in 1546 that the settlers had resisted the laws the emperor made to stop them (Las Casas, Short Account pp. 413–414).

The title page of the tract he printed in 1552 calls him the former bishop of Chiapa in New Spain and records his dispute at Valladolid with Juan Ginés de Sepúlveda, in which he maintained that the conquests had been tyrannical and unjust (Las Casas, Disputation with Sepúlveda title page). His *History of the Indies* preserves the account of the sermon of Antonio de Montesinos (Las Casas, History of the Indies 3.3–4). See Rome Declares the Peoples of the Americas Free.

IN THE TIMELINE

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

Barton Stone

Minister at Cane Ridge, Kentucky; leader of the Christian movement · 1772 – 1844 · Also: Barton W. Stone, Barton Warren Stone

Presbyterian minister at Cane Ridge, Kentucky, and eyewitness of the revival of 1801. He left the Synod of Kentucky, signed the Last Will and Testament of the Springfield Presbytery in 1804, and took no name but Christian.

Stone writes that he was born near Port Tobacco in Maryland on 24 December 1772 (Stone, Biography, p. 1). He settled at the end of 1796 as preacher to the congregations of Cane Ridge and Concord in Bourbon County, Kentucky, and was ordained by the Presbyterians although he would not accept their Confession of Faith without qualification (Stone, Biography, p. 25). He describes the great meeting at Cane Ridge in August 1801 as one who took part in it (Stone, Biography, pp. 37–38).

After the Synod of Kentucky moved against him and his colleagues they formed the Springfield Presbytery, renounced all creeds but the Bible, and soon dropped their own name for that of Christians (Stone, Biography, pp. 48–50). Stone was one of the six who signed the Presbytery's *Last Will and Testament* on 28 June 1804 (Stone, Biography, pp. 51–53). A notice printed with his autobiography records his death at Hannibal, Missouri, on 9 November 1844 (Stone, Biography, p. 101). See the Second Great Awakening.

IN THE TIMELINE

The Second Great Awakening August 1801

Basil I

Byzantine emperor · Also: Basil the Macedonian

Emperor under whom two councils at Constantinople gave opposite judgements on Photius. The council of 869–870 condemned the patriarch; ten years later Basil presided at the session that confirmed him and signed its definition on the creed.

Basil and the restored patriarch Ignatius of Constantinople asked Rome for the council that met at Constantinople in 869–870 and condemned Photius; the emperor and his sons signed its acts (Council of Constantinople (869–870), introduction). Ten years later it was to Basil and his sons that Pope John VIII addressed the letter recognizing Photius as patriarch (John VIII, Letters, 207 (August 879), pp. 167–176).

At the council of 879–880 Basil stayed away from the earlier sessions. He told the bishops, when they came to him in the palace on 3 March 880, that he had done so in order that no one could say they had agreed out of fear of him (Council of Constantinople (879–880), session 6, Mansi 17, cols 511–514). He then signed the council's definition, confirming the seventh council, the promotion of Photius and the annulment of all that had been written or said against him (Council of Constantinople (879–880), session 6, the emperor's subscription, Mansi 17, col. 518). In August 880 the pope thanked him for warships sent to defend the lands of Saint Peter and for letting the Roman see have the Bulgarian diocese (John VIII, Letters, 259 (13 August 880), pp. 228–229).

IN THE TIMELINE

The Council of Constantinople Restores Photius November AD 879 – March 880 802

Basil II

Byzantine emperor · Also: Basil the Bulgar-Slayer

Byzantine emperor who, facing the revolt of Bardas Phokas, made an alliance with Vladimir of Kyiv, gave him his sister Anna in marriage on condition of baptism, and sent bishops to the Rus'.

Yahya of Antioch says that Basil's treasury was empty and the rebel's army at the gates of the capital when he turned to the king of the Rus', until then an enemy. The marriage alliance and the baptism were its terms, and the Rus' troops helped to defeat the rebel at Chrysopolis and Abydos (Yahya of Antioch, History, pp. 423–426). Psellus, writing later, remembers the picked foreign troops who arrived in time (Psellus, Chronographia 1.13).

The Primary Chronicle names Basil and his brother and co-emperor Constantine as the emperors who would not give their sister to a pagan and who sent her to Vladimir the Great with priests once he agreed to be baptized (Primary Chronicle, year 988). See the Baptism of Rus'.

IN THE TIMELINE

The Baptism of Rus' AD 988/989 821

Basil of Caesarea

Bishop of Caesarea in Cappadocia, c. 370–379 · died AD 379 · Also: Basil the Great, Saint Basil

Bishop of Caesarea in Cappadocia, organiser of monastic communities and of works of charity, and the theologian who distinguished one essence from three hypostases in God and defended the worship of the Holy Spirit with the Father and the Son.

Basil studied rhetoric at Athens with Gregory of Nazianzus (Socrates, Church History 4.26). His brother says that their sister Macrina turned him from a public career to the ascetic life (Gregory of Nyssa, Life of Macrina pp. 27–28 (PG 46.965–966)); Basil himself says that he read the Gospel, sold his goods and went to see the monks of Egypt, Palestine, Syria and Mesopotamia (Basil, Letter 223.2). He founded monasteries in the region of Pontus and resisted the emperor Valens over the creed (Socrates, Church History 4.26).

He was bishop of Caesarea in Cappadocia for eight years (Gregory of Nyssa, Life of Macrina pp. 39–41 (PG 46.973–976)); the translator of the Life places his death at the beginning of 379. In his letters he set out the distinction between the one essence and the three hypostases (Basil, Letter 236.6), and in *On the Holy Spirit* he defended giving the Spirit the same glory as the Father and the Son (Basil, On the Holy Spirit 1.3; 18.45–47). Jerome lists his works against Eunomius, on the Spirit, on the six days of creation and on the ascetic life, and says that he died under the emperor Gratian (Jerome, On Illustrious Men 116). See the Cappadocians and the Doctrine of the Trinity.

IN THE TIMELINE

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

Bathsheba

Wife of Uriah, then of David; mother of Solomon · Also: Bath-shua

Wife of Uriah the Hittite, taken by David while her husband was at war, and afterwards David's wife and the mother of Solomon. In Kings she helps to secure the throne for her son.

Samuel introduces Bathsheba as the daughter of Eliam and the wife of Uriah the Hittite. David saw her from his roof, sent for her and lay with her, and after Uriah's death made her his wife. Their first child died, and she then bore Solomon (2 Samuel 11:2–5, 26–27) (2 Samuel 12:15–24). Chronicles calls her Bath-shua, daughter of Ammiel, and lists four sons born to her in Jerusalem (1 Chronicles 3:5).

When David was old and his son Adonijah claimed the throne, she went to the king at the prompting of Nathan and obtained his oath that Solomon should reign (1 Kings 1:11–31). Under Solomon she sat at the king's right hand as the king's mother, and carried to him Adonijah's request for Abishag, which cost Adonijah his life (1 Kings 2:13–25). Matthew's genealogy of Jesus refers to her without her name, as the woman who had been Uriah's wife (Matthew 1:6).

IN THE TIMELINE

David, Bathsheba and Nathan c. 995 BC 114

Bede

Monk of Wearmouth and Jarrow; historian and commentator on Scripture · c. AD 673 – 25 May AD 735 · Also: The Venerable Bede, Beda

Northumbrian monk who spent his life at Wearmouth and Jarrow studying and teaching Scripture. His Ecclesiastical History of the English People, finished in 731, is a principal source for the early English church.

Bede says that he was born on the lands of the monastery of Wearmouth and Jarrow, was given to Abbot Benedict Biscop at seven and brought up by him and by Abbot Ceolfrid, became a deacon at nineteen and a priest at thirty, and lived there all his life, studying Scripture and "learning, or teaching, or writing". He was in his fifty-ninth year when he finished the History in 731, which puts his birth

in 672 or 673. The list of his works that follows is mostly biblical commentary (Bede, Ecclesiastical History 5.24).

His pupil Cuthbert records that he died on the eve of the Ascension, a Wednesday, still dictating a translation of John's Gospel into English, and that Ascension Day fell on 26 May (Cuthbert, Letter on the Death of Bede pp. xl–xliii). That fits the year 735. See Bede Completes His Ecclesiastical History.

IN THE TIMELINE

Bede Completes His Ecclesiastical History AD 731 763

Belshazzar

Crown prince of Babylon, son of Nabonidus · Also: Bel-shar-usur

Eldest son of Nabonidus, who governed in Babylonia during his father's long absence. In the book of Daniel he is the king at whose feast a hand writes on the wall on the night Babylon falls.

Babylonian texts know Belshazzar as the eldest son of Nabonidus, who prays for him in a building inscription from Ur (Nabonidus Cylinder from Ur col. ii, closing prayer). While his father lived at Tayma, the chronicle places "the prince" with the officers and the army in Babylonia (Nabonidus Chronicle ii.5–25), and a poem hostile to Nabonidus says that the king entrusted the army and the kingship to his first-born (Verse Account of Nabonidus ii.5–6). These texts call him the king's son. None of them gives him the title of king.

The book of Daniel calls him king and speaks of Nebuchadnezzar as his father. At his feast the vessels of the Jerusalem temple are brought out, a hand writes on the wall, and he is killed the same night (Daniel 5:1–30). Daniel also dates two visions by the years of his reign (Daniel 7:1) (Daniel 8:1). The cuneiform sources do not say how he died.

IN THE TIMELINE

Daniel at the Babylonian Court c. 605–536 BC 189

Cyrus Takes Babylon 12 October 539 BC 208

Benedict of Nursia

Abbot of Monte Cassino and author of a rule for monks · Also: Saint Benedict, Benedictus

An Italian monk of the sixth century who founded the monastery of Monte Cassino and wrote the rule that became standard in the West. His life is known almost wholly from the Dialogues of Gregory the Great, written about 593.

Gregory the Great says that Benedict was born in the district of Nursia, studied at Rome and left to live as a hermit in a cave at Subiaco (Gregory the Great, Dialogues 2, prologue and 1). After founding several small monasteries there he moved to the hill above Cassino, destroyed a shrine of Apollo and built the monastery of Monte Cassino (Gregory the Great, Dialogues 2.8). Gregory reports a visit from the Gothic king Totila, to whom Benedict foretold a reign of nine years (Gregory the Great, Dialogues 2.15), which places Benedict at Cassino in the 540s. He wrote a rule for his monks and died standing at prayer in the oratory (Gregory the Great, Dialogues 2.36–37).

The Rule itself says nothing about its author. It describes the monastery as "a school of the Lord's service" (Rule of Benedict prologue). Gregory gives no dates for Benedict's birth or death.

IN THE TIMELINE

Benedict Writes His Rule c. AD 530–550 704

Benedict XVI

Pope, 2005–2013; prefect of the Congregation for the Doctrine of the Faith, 1981–2005 · 16 April 1927 – 31 December 2022 · Also: Pope Benedict XVI, Joseph Ratzinger, Joseph Aloisius Ratzinger, Cardinal Ratzinger

German theologian, archbishop of Munich and for more than twenty years prefect of the Congregation for the Doctrine of the Faith. Elected pope in 2005, he renounced the office in February 2013 and lived in retirement in the Vatican until his death.

Joseph Ratzinger was born at Marktl am Inn in Bavaria on 16 April 1927 and ordained a priest in 1951 (Deed for the Pious Transit of Benedict XVI (2023)).

He taught theology at Bonn, Münster, Tübingen and Regensburg, and attended the Second Vatican Council as an expert adviser to Cardinal Frings (Deed for the Pious Transit of Benedict XVI (2023)). Paul VI made him archbishop of Munich and Freising and a cardinal in 1977, and John Paul II made him prefect of the Congregation for the Doctrine of the Faith in 1981 (Deed for the Pious Transit of Benedict XVI (2023)). The cardinals elected him pope on 19 April 2005 (Deed for the Pious Transit of Benedict XVI (2023)).

As prefect he signed the instructions of 1984 and 1986 on liberation theology (Congregation for the Doctrine of the Faith, Libertatis Nuntius conclusion and signature) (Congregation for the Doctrine of the Faith, Libertatis Conscientia conclusion and signature); see Medellín and Liberation Theology. He chaired the commission that prepared the Catechism of the Catholic Church (John Paul II, Fidei Depositum II) and the one that prepared its Latin edition (John Paul II, Laetamur Magnopere, paragraph 4); see the Catechism of the Catholic Church. As pope he argued that the council should be read as reform in continuity and not as a break (Benedict XVI, Address to the Roman Curia (22 December 2005), on the council).

He also signed the letter of 2001 that told the bishops of the new law reserving cases of the sexual abuse of minors by clerics to his congregation, and as pope he approved its revision in 2010 (Congregation for the Doctrine of the Faith, Historical Introduction to the Norms (2010)). That year he wrote to the Catholics of Ireland, telling victims that he was “truly sorry” and the bishops that some of them and their predecessors had failed, at times grievously, to apply canon law to the crime of child abuse (Benedict XVI, Letter to the Catholics of Ireland 6, 11); see the Clergy Sexual Abuse Crisis.

On 11 February 2013 he declared that he renounced the ministry of bishop of Rome from 28 February (Benedict XVI, Declaratio (11 February 2013)); see Benedict XVI Resigns and Francis Is Elected. He lived his last years in the Mater Ecclesiae monastery in the Vatican and died on 31 December 2022 (Deed for the Pious Transit of Benedict XVI (2023)).

IN THE TIMELINE

Medellín and Liberation Theology 24 August 1968 1436

The Catechism of the Catholic Church 11 October 1992 1471

The Clergy Sexual Abuse Crisis 6 January 2002 1479
Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

Benito Mussolini

Prime minister and head of the government of Italy

Head of the Italian government who signed the Lateran Treaty and concordat with the Holy See on 11 February 1929 as plenipotentiary of King Victor Emmanuel III.

The Lateran Treaty names "Cavaliere Benito Mussolini, Prime Minister and Head of the Government" as the plenipotentiary of the King of Italy, and his signature stands under the treaty beside that of Cardinal Pietro Gasparri (Lateran Pacts (1929), Treaty, preamble and signatures). Two days after the signing Pius XI, without naming him, spoke of the man whom Providence had caused him to meet, one free of the preoccupations of the liberal school (Pius XI, Address of 13 February 1929). See the Lateran Treaty Creates Vatican City.

IN THE TIMELINE

The Lateran Treaty Creates Vatican City 11 February 1929 1371

Bernadette Soubirous

Visionary of Lourdes · 7 January 1844 – 16 April 1879 · Also: Saint Bernadette, Marie-Bernarde Soubirous, Sister Marie-Bernard

A girl of Lourdes who at fourteen reported eighteen apparitions in the grotto of Massabielle in 1858. The bishop of Tarbes judged in 1862 that Mary had really appeared to her. She died a religious at Nevers in 1879.

The bishop of Tarbes describes her in 1862 as a child of fourteen, born at Lourdes of a poor family, and says that by her own account she saw and heard a being that called itself the Immaculate Conception (Bishop Laurence of Tarbes, Mandement of 18 January 1862, p. 399). He judged that Mary had really appeared to her eighteen times in the grotto of Massabielle, from 11 February 1858 (Bishop Laurence of Tarbes, Mandement of 18 January 1862, art. 1, p. 408). The

sanctuary at Lourdes dates the saying to 25 March 1858 (Sanctuary of Our Lady of Lourdes, The apparitions, 25 March 1858).

The sanctuary gives her birth as 7 January 1844 and says that she was admitted in 1860 to the hospice managed by the Sisters of Nevers, lived afterwards as Sister Marie-Bernard in their mother house at Nevers, and died there on 16 April 1879; she was canonized on 8 December 1933 (Sanctuary of Our Lady of Lourdes, Bernadette Soubirous). See the Dogma of the Immaculate Conception.

IN THE TIMELINE

The Dogma of the Immaculate Conception 8 December 1854 1305

Bernard Law

Cardinal; archbishop of Boston, 1984–2002 · 1931 – 2017 · Also: Bernard Francis Law

Archbishop of Boston, 1984–2002. The Massachusetts attorney general's report of 2003 found that he had known for many years of the abuse of children by priests of the archdiocese, and found no basis for criminal charges against the archdiocese or its senior managers.

Bernard Francis Law was born at Torreón in Mexico on 4 November 1931, the son of a United States Air Force officer, and was ordained a priest for the diocese of Natchez-Jackson in Mississippi in 1961 (Holy See Press Office, Biographical Notes on the Cardinals: Law). He became bishop of Springfield-Cape Girardeau in 1973, was appointed archbishop of Boston by John Paul II in January 1984, and was made a cardinal in 1985 (Holy See Press Office, Biographical Notes on the Cardinals: Law).

The Massachusetts attorney general's report of 2003 found "overwhelming evidence" that Law and his senior managers had known for many years that substantial numbers of children in the archdiocese had been abused by its priests (Massachusetts Attorney General, Report on the Archdiocese of Boston (2003) p. 25). The same report found no basis for criminal charges against the archdiocese or its senior managers (Massachusetts Attorney General, Report on the Archdiocese of Boston (2003) p. 22). Law resigned in December 2002 (Massachusetts Attorney General, Report on the Archdiocese of Boston (2003) p. 30); see the Clergy Sexual Abuse Crisis. From 2004 to 2011 he was archpriest of the basilica

of St Mary Major in Rome, and he died on 20 December 2017 (Holy See Press Office, Biographical Notes on the Cardinals: Law).

IN THE TIMELINE

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Bernard of Clairvaux

Cistercian monk, first abbot of Clairvaux · c. 1090 – 20 August 1153

Monk who entered Cîteaux in 1113 with some thirty companions and became the first abbot of Clairvaux. At his death in 1153 he was called the father of more than a hundred and sixty monasteries.

William of Saint-Thierry says that Bernard entered Cîteaux in 1113, aged about twenty-two or twenty-three, with more than thirty companions, under Abbot Stephen Harding (Vita Prima of Bernard 1.4.19 (PL 185, col. 237)). Stephen then sent him as abbot to found Clairvaux (Vita Prima of Bernard 1.5.25 (PL 185, col. 241)). His treatise *On Loving God* begins from the answer that the reason for loving God is God himself (Bernard, On Loving God 1).

Geoffrey of Auxerre records that he died on 20 August 1153, aged about sixty-three, the father of more than a hundred and sixty monasteries (Vita Prima of Bernard 5.2.15–18 (PL 185, col. 360–362)). The two ages together put his birth about 1090.

IN THE TIMELINE

The Cistercians and Bernard of Clairvaux 1098–1115 854

Bernard Petitjean

French missionary at Nagasaki, later vicar apostolic of Japan · born 1829 · Also: Bernard Thaddée Petitjean

French missionary of the Paris Foreign Missions. In March 1865 Christians of Urakami who had kept their faith in secret made themselves known to him in his church at Nagasaki. As vicar apostolic he reported the end of their exile in 1873.

Francisque Marnas, the historian of the mission, says that Petitjean was born at Blanzy in the French department of Saône-et-Loire on 14 June 1829 (Petitjean, in Marnas, vol. 1, p. 420). On 17 March 1865 a group of villagers from Urakami came to the church he served at Nagasaki, and a woman among them told him that their hearts were the same as his; Marnas tells the scene from Petitjean's letters of 18 and 22 March (Petitjean, in Marnas, vol. 1, pp. 487–489). The journal that Petitjean kept in the days after records his questions to them and his care not to expose them to the officers who watched the church (Petitjean, in Marnas, vol. 1, pp. 492–496).

In 1873 he signs himself bishop of Myriophite and vicar apostolic of Japan. His circular of 6 May that year reports that the edicts against Christianity had been taken down and the exiles of Urakami released, and adds that this was not yet religious liberty (Petitjean, in Marnas, vol. 2, pp. 265–266, circular of 6 May 1873). See the Hidden Christians of Japan Come Forward.

IN THE TIMELINE

The Hidden Christians of Japan Come Forward 17 March 1865 1317

Berno of Cluny

First abbot of Cluny

The abbot to whom Duke William entrusted the new monastery of Cluny for life, with the provision that after his death the monks should elect his successor freely.

The foundation charter places the monks and all their property under "the abbot Berno", who is to preside over them as long as he lives, according to his knowledge and ability (Foundation Charter of Cluny). The next document in the abbey's collection of charters shows him at work as abbot of Cluny, exchanging fields in the district of Mâcon with a local couple (Foundation Charter of Cluny Bruel, no. 113). These two charters say nothing of his earlier life. See the Founding of Cluny.

IN THE TIMELINE

The Founding of Cluny 11 September AD 910 807

Bessarion

Metropolitan of Nicaea · Also: Bessarion of Nicaea

Greek metropolitan of Nicaea, named by the historian Doukas as one of the two most learned bishops of the Greek delegation at the Council of Florence, where he stood with those who accepted the union.

Doukas lists Bessarion of Nicaea and Isidore of Russia as the most learned of the Greek bishops who argued their church's case at Florence, and says that all the Greeks except Mark of Ephesus subscribed to the definition of union (Doukas, History 31.3–4 (Bekker pp. 213–214)). This wiki has not yet cited a primary source for his later life in Italy. See the Council of Florence Proclaims Reunion.

IN THE TIMELINE

The Council of Florence Proclaims Reunion 6 July 1439 974

Beyers Naudé

Dutch Reformed minister, founder of the Christian Institute · Also: Beyers Naude

A representative of the Dutch Reformed Church at the Cottesloe Consultation of 1960 who was marginalised in his church after it. He went on to found the Christian Institute, which the South African state banned in 1977.

South Africa's Truth and Reconciliation Commission reports that the Cottesloe statement of 1960 led to the marginalisation of some of the Dutch Reformed Church's own representatives, Beyers Naudé among them, and that he went on to establish the Christian Institute, at first to press for change in that church (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 87 and note 37). It names him among those members of faith communities who opposed apartheid as individuals, often despite the institutions to which they belonged (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, para. 64).

The commission records that the Institute was declared an "affected" organisation in 1975, which cut it off from funds from abroad, and was banned two years later together with its executive leadership, and that the churches which had

supported it in words gave it little material help (Truth and Reconciliation Commission, Report, vol. 4, ch. 3, paras. 65 and 67). See the Churches and Apartheid.

IN THE TIMELINE

The Churches and Apartheid 1982–1986 1462

Billy Graham

American evangelist · Also: William Franklin Graham

Evangelist whose tent campaign in Los Angeles in 1949 brought him national attention. He preached to mass meetings on the authority of "The Bible says" and helped to found the magazine Christianity Today in 1956.

Graham led the Christ for Greater Los Angeles campaign from 25 September to 20 November 1949, which drew the attention of the national press (Billy Graham Center Archives, Into the Big Tent, Select chronology). He wrote in 1956 that six weeks before it he had settled his doubts about the Bible by accepting it in faith as the word of God, and that from then on his preaching rested on the words "The Bible says" (Graham, Biblical Authority in Evangelism (1956) A word of confession; Preaching from the Bible). The Wheaton College archives trace the founding of *Christianity Today* to his discussions with L. Nelson Bell in 1954 (Wheaton College Archives, Finding 'A Clear Voice' (2021)). See Billy Graham and Postwar Evangelicalism.

IN THE TIMELINE

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

Blaise Pascal

French writer, author of the Provincial Letters · 1623 – 1662

French writer, born at Clermont in 1623. In the Provincial Letters of 1656 and 1657 he defended those accused of Jansenism and attacked the moral teaching of the Jesuits. He died in 1662.

His sister Gilberte Périer, who wrote his life, says that he was born at Clermont on 19 June 1623 and died on 19 August 1662, aged thirty-nine years and two months (Périer, Life of Pascal opening and closing paragraphs).

The first of his *Provincial Letters* is dated from Paris on 23 January 1656. It reports the proceedings of the Sorbonne against Antoine Arnauld, who had written that he could not find the condemned propositions in the book of Cornelius Jansen, and it treats that as a question of fact that does not touch the faith (Pascal, Provincial Letters 1). In the seventeenth letter he says of himself, "I am not of Port-Royal", and argues that those accused condemn the five propositions and differ from their accusers only on a matter of fact (Pascal, Provincial Letters 17). See Jansenism and the Bull Unigenitus.

IN THE TIMELINE

Jansenism and the Bull Unigenitus 1653–1713 1191

PEOPLE

Blandina to Clement XI

Blandina

Slave and martyr at Lyon · died AD 177

A Christian slave tortured and killed in the amphitheatre at Lyon in 177. The letter of her church makes her the central figure of the persecution and says that in her the others saw the crucified Christ.

All that is known of Blandina comes from the letter of the churches of Vienne and Lyon that Eusebius preserves. Her mistress, who was arrested with her, feared that she was too frail to hold out. The letter says that her torturers gave up exhausted, and that she kept repeating, "I am a Christian, and there is nothing vile done by us" (Eusebius, Church History 5.1.17–19). Hung on a stake in the arena, she looked to her companions like one crucified, and the beasts left her alone (Eusebius, Church History 5.1.41–42).

She was kept to the last day of the games, encouraged Ponticus, a boy of about fifteen, as he died, and was then scourged, burned, wrapped in a net and thrown to a bull. The letter calls her a "noble mother" who sent her children ahead of her to the King (Eusebius, Church History 5.1.53–56). See the Martyrs of Lyon and Vienne.

IN THE TIMELINE

The Martyrs of Lyon and Vienne AD 177 512

Boaz

Landowner of Bethlehem; great-grandfather of David

A wealthy man of Bethlehem and a relative of Naomi's husband. He protected Ruth when she gleaned in his field, redeemed the family's land and married her. Their son Obed was David's grandfather.

Boaz was "a mighty man of wealth" of the family of Elimelech at Bethlehem (Ruth 2:1). He let Ruth glean among his sheaves and ordered his men not to trouble her (Ruth 2:8–9, 15–16). Asked to act as near kinsman, he first offered the right to a closer relative before the elders at the gate. When that man declined, Boaz bought

the land of Elimelech and married Ruth, "to raise up the name of the dead on his inheritance" (Ruth 3:9–13) (Ruth 4:1–10).

The genealogy that ends the book makes him the son of Salmon and the father of Obed, who was the father of Jesse, the father of David (Ruth 4:21–22). Matthew repeats the line and adds that his mother was Rahab (Matthew 1:5). Luke also lists him among the ancestors of Jesus (Luke 3:32).

IN THE TIMELINE

Ruth and Boaz c. 1100 BC 88

Bonaventure

Friar and cardinal bishop of Albano · died 1274 · Also: Saint Bonaventure, Bonaventura

Friar and cardinal bishop of Albano who preached at the Second Council of Lyon when the Greek envoys were received, and died there on 15 July 1274. The council's record praises his learning, eloquence and holiness.

The record of the council of 1274 lists "brother Bonaventure of Albano" among the cardinal bishops seated at the pope's right (Second Council of Lyon, Brief Record (Brevis nota) cols 61–62). While the council waited for the Greeks he preached to the assembled prelates on the verse of Baruch that bids Jerusalem arise and look toward the east (Baruch 5:5), and he preached again at the mass of the feast of Peter and Paul, when the creed was sung in Latin and in Greek (Second Council of Lyon, Brief Record (Brevis nota) cols 64–65).

He died at the hour of matins on Sunday 15 July 1274. The record calls him a man of eminent learning and eloquence, outstanding in holiness, kind, approachable and merciful, beloved of God and men. He was buried the same day in the house of the Friars Minor at Lyon, with the pope and the whole council present; Peter, cardinal bishop of Ostia, preached on David's lament for Jonathan (2 Samuel 1:26), and the pope ordered every priest in the world to sing a mass for his soul (Second Council of Lyon, Brief Record (Brevis nota) cols 67–68). See the Second Council of Lyon.

IN THE TIMELINE

The Second Council of Lyon May 1274 916

Boniface

Missionary bishop in Germany; archbishop of Mainz · died 5 June AD 754 · Also: Winfrid, Wynfrith, Bonifatius

English monk, born Winfrid, sent by Pope Gregory II in 719 to preach in Germany. He became bishop in 722 and later archbishop, founded bishoprics and the abbey of Fulda, reformed the Frankish church and was killed in Frisia on 5 June 754.

Winfrid grew up in English monasteries and taught at Nursling before he left for the continent (Willibald, Life of Boniface 2 (pp. 33–34)). The commission he received from Pope Gregory II on 15 May 719 addresses him as Boniface, the name by which he is known (Boniface, Letters Tangl 12). His oath as bishop, sworn at Rome in 722, bound him to the Catholic faith and its unity and to loyalty to Peter and the pope (Boniface, Letters Tangl 16).

He worked for more than thirty years in Hesse, Thuringia, Bavaria and the Frankish kingdom, presided as archbishop at the reforming synods held under Carloman, and held the see of Mainz (Willibald, Life of Boniface 8 (pp. 74–78)). He founded the monastery of Fulda and asked to be buried there (Boniface, Letters Tangl 86). He was killed with his companions in Frisia on 5 June; Willibald gives the year as 755, the tradition of Fulda as 754 (Willibald, Life of Boniface 8 (pp. 82–91)). See Boniface, Apostle to the Germans.

IN THE TIMELINE

Boniface, Apostle to the Germans AD 719–754 755

Boniface VIII

Pope, 1294–1303 · died 12 October 1303 · Also: Benedetto Caetani, Benedetto Gaetani

Benedetto Caetani of Anagni, canon lawyer and cardinal, pope from 1294. He issued Clericis laicos and Unam sanctam in his conflict with Philip IV of France, was seized at Anagni in September 1303 and died a month later.

The Florentine chronicler Giovanni Villani, who lived through his pontificate, says that Cardinal Benedetto Caetani of Anagni was elected in 1294 after Celestine V laid down the papacy, a resignation Villani says the cardinal had himself advised (Giovanni Villani, Chronicle 8.5–6). Villani calls him learned in Scripture and in canon law, great-hearted, proud and cruel to his enemies, and credits him with the Sixth Book of the Decretals (Giovanni Villani, Chronicle 8.64).

His bull Boniface VIII Issues Unam Sanctam of 1302 states that it is necessary for salvation for every human creature to be subject to the Roman pontiff (Boniface VIII, Unam sanctam pp. 435–437). In September 1303 men in the pay of Philip IV of France seized him in his palace at Anagni. He was freed by the townspeople after three days, returned to Rome and died there on 12 October 1303 (Giovanni Villani, Chronicle 8.63).

IN THE TIMELINE

Boniface VIII Issues Unam Sanctam 18 November 1302 925

Boris Godunov

Brother-in-law and minister of Tsar Fyodor; later tsar of Russia

Brother-in-law and leading boyar of Tsar Fyodor Ivanovich, later tsar himself. He conducted the negotiations with Patriarch Jeremias II that led to the creation of the patriarchate of Moscow in 1589.

The records of the tsar's foreign office call Godunov the tsar's "near boyar", master of the horse and brother-in-law, and show him handling the whole negotiation with Jeremias II of Constantinople. He received the patriarch after his first audience in July 1588, carried the tsar's proposal that Jeremias stay in Russia as patriarch at Vladimir, went back to him many times when he refused, and on 13 January 1589 brought the request that he install a patriarch chosen by the Russian council (Russian ambassadorial records, in Muravyov, Relations with the East, July 1588 – 13 January 1589). The same records show the council of Constantinople and its envoy addressing letters to him as well as to the tsar, and Godunov writing to Jeremias in his own name (Russian ambassadorial records, in Muravyov, Relations with the East, 1589–1591). See Moscow Becomes a Patriarchate.

IN THE TIMELINE

Moscow Becomes a Patriarchate 26 January 1589 1121

Boris I

Ruler of the Bulgars · Also: Boris-Michael, Bogoris, Michael of Bulgaria

Ruler of the Bulgars who accepted baptism from Constantinople in the 860s and took the name Michael. He put down a revolt of his nobles, asked Pope Nicholas I for bishops, and was later pressed by Pope John VIII to leave the Greek clergy and return to Rome.

A Byzantine history compiled in the tenth century calls him Bogoris and says that he was baptized by a bishop sent from Constantinople and named Michael after the emperor (Theophanes Continuatus 4.13–14, pp. 162–163). Photius wrote to him as to a spiritual son and compared what he had done to the deeds of Constantine the Great (Photius, Letter to Michael of Bulgaria 1, 22, 24). The Annals of St Bertin, a Frankish chronicle of his own time, tell how his nobles rose against him after the baptism and how he put fifty-two of them to death (Annals of St Bertin, year 866, pp. 85–86).

He then sent an embassy to Rome. The answer of Pope Nicholas I repeats his report that the rebel leaders were killed with their children, and takes up his question whether the Bulgars might have a patriarch (Nicholas I, Responses to the Bulgars 17, 72). In 878 Pope John VIII wrote to him as Michael, king of the Bulgars, urging him not to follow the Greeks and to return to Saint Peter (John VIII, Letters, 66 (16 April 878), pp. 58–59). See the Baptism of Boris and the Conversion of Bulgaria.

IN THE TIMELINE

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

Brigham Young

President of the Twelve Apostles of the Latter-day Saints

President of the Latter-day Saints' Twelve Apostles in the years after Joseph Smith's death. He signed the epistle of December 1847 that re-

ports the pioneer company's journey to the Great Basin and the choice of a site for Great Salt Lake City.

A text in the Doctrine and Covenants, headed by the church as given through Brigham Young at Winter Quarters on the Missouri in January 1847, orders the Latter-day Saints to be organized into companies for the journey west, under the direction of the Twelve Apostles (Doctrine and Covenants 136, heading and verses 1–3).

The general epistle of 23 December 1847 is signed by Young as president, on behalf of the Twelve (General Epistle of the Twelve (1847), p. 88). It reports that members of the council and 143 pioneers left Winter Quarters on 14 April 1847 and reached the Great Basin in the latter part of July (General Epistle of the Twelve (1847), p. 82), and that they chose the site of a city there, to be called Great Salt Lake City (General Epistle of the Twelve (1847), p. 83). See Joseph Smith and the Latter-day Saints and Salt Lake City.

IN THE TIMELINE

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Caecilian

Bishop of Carthage · Also: Caecilianus

Archdeacon and then bishop of Carthage after the Great Persecution. His opponents held his consecration void and set up a rival bishop. Councils at Rome and Arles and the emperor Constantine upheld him, and the Donatist schism followed.

Caecilian was archdeacon of Carthage under Bishop Mensurius and, according to Optatus, had made an enemy of an influential woman named Lucilla by rebuking her for kissing a martyr's bone before communion. After the persecution he was elected bishop and consecrated by Felix of Aptunga. His opponents, with bishops from Numidia, charged that Felix had handed over the Scriptures and consecrated Majorinus against him (Optatus, Against the Donatists 1.16–19).

Constantine treated Caecilian as the lawful bishop from the start and wrote to him about a grant of money for his clergy (Eusebius, Church History 10.6).

The bishops who heard the case at Rome in 313 found nothing proved against him (Optatus, Against the Donatists 1.24), and Constantine then ordered him to Arles for a second hearing (Optatus, Against the Donatists Appendix 3), where the council again rejected his accusers (Council of Arles (314) letter to Silvester). Augustine reports that the emperor finally heard both parties himself at Milan and declared Caecilian innocent (Augustine, Letter 43.20). See the Donatist Schism and the Council of Arles.

IN THE TIMELINE

The Donatist Schism and the Council of Arles AD 314 576

Caiaphas

High priest in Jerusalem, c. AD 18–36 · Also: Joseph Caiaphas

Joseph Caiaphas, high priest throughout the governorship of Pontius Pilate. The Gospels name him as the high priest before whom Jesus was questioned. Josephus records his appointment and removal, and an ossuary bearing the name was found in 1990.

Josephus says that the Roman governor Valerius Gratus, after appointing and removing several high priests within a few years, gave the office to Joseph Caiaphas, and that Gratus was then succeeded by Pontius Pilate (Josephus, Antiquities 18.33–35). Caiaphas held the office until Vitellius, the governor of Syria, deposed "Joseph, who was also called Caiaphas" about the time Pilate was recalled (Josephus, Antiquities 18.95). The years usually given are about AD 18 to 36. Neither passage connects him with Jesus.

In the New Testament he is the son-in-law of Annas, a former high priest who is still named beside him (John 18:13; Luke 3:2; Acts 4:6). John reports his advice to the council that it was better for one man to die for the people than for the whole nation to perish (John 11:49–53). Matthew names him as the high priest in whose house the plot against Jesus was laid and before whom Jesus was questioned (Matthew 26:3–4, 57); see the Trials before the Council and Pilate. He appears once more in Acts, when Peter and John are examined by the council (Acts 4:5–7).

A decorated ossuary inscribed “Joseph son of Caiaphas”, found in a family tomb in Jerusalem, may be his. Many scholars accept the identification and some question it; the inscription gives no title (Caiaphas ossuary).

IN THE TIMELINE

The Trials before the Council and Pilate AD 30 or 33 354

Caleb

Scout of the tribe of Judah · Also: Caleb son of Jephunneh

One of the twelve men sent to scout Canaan. He and Joshua alone urged Israel to go in, and alone of their generation lived to enter the land, where Caleb received Hebron.

Caleb son of Jephunneh represented the tribe of Judah among the twelve scouts (Numbers 13:6); he is also called a Kenizzite (Numbers 32:12). When the others said that Canaan could not be taken, he urged the people to go up at once (Numbers 13:30). For this he and Joshua were exempted from the sentence that the whole generation would die in the wilderness, and he was promised the land he had walked on (Numbers 14:24) (Numbers 14:30).

Forty-five years later, at the age of eighty-five, he came to Joshua at Gilgal, reminded him of the promise made at Kadesh-barnea and was given Hebron (Joshua 14:6–14). He drove out the three sons of Anak from it and gave his daughter Achsah in marriage to Othniel, who took the town of Debir (Joshua 15:13–19).

IN THE TIMELINE

Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63

Callixtus II

Pope at the time of the Concordat of Worms · Also: Calixtus II

Pope who made peace with the emperor Henry V in the Concordat of Worms in 1122 and held the First Lateran Council the following year.

Callixtus acted at Worms through legates. Ekkehard of Aura says that he sent the bishop of Ostia, with full powers, and two cardinals to Germany to reconcile kingdom and priesthood, and calls him a kinsman of the emperor (Ekkehard of

Aura, Chronicle 1122 (pp. 259–260)). The privilege issued in his name grants Henry V (emperor) a place at the election of German bishops and abbots and the right to confer their regalia by the sceptre (Concordat of Worms privilege of the pope). The canons of his Lateran council of 1123 forbid simony, the consecration of bishops not canonically elected, and lay disposal of church property (First Lateran Council, canons 1, 3, 8).

IN THE TIMELINE

The Concordat of Worms 23 September 1122 858

Callixtus III

Pope from 1455 · Also: Calixtus III, Alfonso de Borja, Alfonso Borgia

Pope who in June 1455, in the first year of his pontificate, granted the petition of Joan of Arc's family and appointed three French prelates to judge whether her condemnation was null. They annulled it in July 1456.

His rescript on the case of Joan of Arc is dated at Rome on 11 June 1455, in his first year as pope. It sets out the family's complaint and commits the cause to the archbishop of Reims and the bishops of Paris and Coutances, who are to take an inquisitor with them, hear both sides and decide what is just (Callixtus III, rescript of 11 June 1455, Quicherat, vol. 2, pp. 95–98). The editor of the trial records notes that he was Alfonso Borgia, formerly archbishop of Valencia, elected in April 1455 (Callixtus III, rescript of 11 June 1455, Quicherat, vol. 2, pp. 95–98).

The judges gave their sentence as "specially delegated by our most Holy Lord the Pope" (Nullification Trial, sentence of 7 July 1456 (Murray, pp. 321–327)). See the Trial of Joan of Arc.

IN THE TIMELINE

The Trial of Joan of Arc 30 May 1431 969

Carl Henry

American evangelical theologian and editor · Also: Carl F. H. Henry, Carl Ferdinand Howard Henry

Theologian whose book The Uneasy Conscience of Modern Fundamentalism (1947) charged fundamentalism with neglecting the social bearing of the gospel. He was the first editor of Christianity Today.

In *The Uneasy Conscience of Modern Fundamentalism* Henry argued that the gospel, once a "world-changing message", had been narrowed by fundamentalism to a "world-resisting" one (Henry, The Uneasy Conscience of Modern Fundamentalism, ch. 2, p. 30). He was the first editor of *Christianity Today* (Wheaton College Archives, Finding 'A Clear Voice' (2021)), whose first issue, dated 15 October 1956, opened with an editorial saying that the magazine would apply the biblical revelation to the social crisis of the day (Christianity Today, Why 'Christianity Today'? (1956)). See Billy Graham and Postwar Evangelicalism.

IN THE TIMELINE

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

Caspar Olevianus

Reformed theologian, named by tradition as co-author of the Heidelberg Catechism · Also: Kaspar Olevian

Reformed theologian whom an old tradition names, with Zacharias Ursinus, as co-author of the Heidelberg Catechism. The Christian Reformed Church's edition of the catechism describes his part in it as smaller than that of Ursinus.

Olevianus is not named in the elector's preface to the Heidelberg Catechism, which speaks of the theological faculty, the superintendents and the leading ministers as those who helped to prepare it (Frederick III, Preface to the Heidelberg Catechism in Richards, pp. 193–195). The introduction printed with the catechism by the Christian Reformed Church says that an old tradition credits him and Zacharias Ursinus as coauthors, that the work was in fact that of a team, and that his role was the lesser one (Heidelberg Catechism introduction to the edition of the Christian Reformed Church). See the Heidelberg Catechism.

IN THE TIMELINE

The Heidelberg Catechism 19 January 1563 1104

Catherine Booth

Preacher and writer, wife of William Booth · 1829 – 1890 · Also: Catherine Mumford

Wife of William Booth, who preached in her own right and defended the right of women to preach in the pamphlet Female Ministry. She shared his decision in 1865 to begin the mission that became the Salvation Army.

Catherine Mumford was born on 17 January 1829 (Railton, Life of William Booth ch. 4, caption to her portrait) and married William Booth on 16 June 1855 (Railton, Life of William Booth table of dates). His biographer, an officer who knew them both, says that she first prayed aloud in church at Gateshead, defended in the press an American woman preacher whom a pastor in a neighbouring city had opposed, and then began to speak in the services herself, with her husband's support (Railton, Life of William Booth ch. 5). In *Female Ministry* she argued that the public ministry of women is not merely unforbidden but "absolutely enjoined by both precept and example in the word of God" (Catherine Booth, Female Ministry pp. 4–5).

When her husband came home from the tent in Whitechapel and proposed to stay among the poor of East London, she recalled, in words the same biographer quotes, answering that they had trusted God once for their support and could do so again (Railton, Life of William Booth ch. 7). She died on 4 October 1890 (Railton, Life of William Booth ch. 19). See William and Catherine Booth Found the Salvation Army.

IN THE TIMELINE

William and Catherine Booth Found the Salvation Army July 1865 1321

Catherine de' Medici

Queen mother of France · Also: Catherine de Médicis, Caterina de' Medici

Mother of King Charles IX of France and regent in his minority. Her daughter's memoirs, the historian De Thou and English reports of the time all give her a leading part in the decision that led to the massacre of St Bartholomew's Day in 1572.

Catherine was the mother of Charles IX of France and had governed as regent during his minority. Her daughter Marguerite, who records this, also describes her arranging Marguerite's marriage to the Protestant king of Navarre (Marguerite de Valois, Memoirs letter 4).

Marguerite, who says that she herself was told nothing at the time, reports that the king was told his mother and his brother Anjou had shared in the attempt on Gaspard de Coligny, that Catherine feared the Huguenots would kill the king and herself in revenge, and that the king then followed her counsel, the killing being resolved on in her apartments (Marguerite de Valois, Memoirs letter 4) (Marguerite de Valois, Memoirs letter 5). De Thou writes that the plan to kill the Protestants was approved by the queen (De Thou, History of His Own Time extract in Robinson, Readings, vol. 2, pp. 180–183). An English report of September 1572 names her first among its "inventors" (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 584). See the St Bartholomew's Day Massacre.

IN THE TIMELINE

The St Bartholomew's Day Massacre 24 August 1572 1113

Catherine of Siena

Dominican tertiary and letter-writer · 1347 – April 1380 · Also: Caterina Benincasa, Saint Catherine of Siena

A dyer's daughter of Siena and Dominican tertiary, whose letters to popes, cardinals and rulers pressed for peace in Italy, reform of the clergy and the return of the papacy from Avignon to Rome.

The chronology that Vida Scudder prefixed to her translation of the letters gives the outline of Catherine's life: born at Siena on 25 March 1347, the youngest child of the dyer Jacopo Benincasa; clothed in the Dominican habit as a tertiary living at home in 1363 or 1364; sent by the Florentines to Avignon in 1376; died in April 1380, on the 30th by Scudder's table (Catherine of Siena, Letters editor's table of Catherine's life).

Her letters are her own voice. To Gregory XI she wrote that he should be "manly" and "not timorous", come to the seat of Peter, and reform the church by giving it good priests (Catherine of Siena, Letters To Gregory XI ("Be manly")). See

the Popes at Avignon; her part in the dispute that followed is told in the Great Western Schism.

IN THE TIMELINE

The Popes at Avignon 1309–1377 929

Charlemagne

King of the Franks from 768; emperor, 800–814 · died 28 January AD 814 · Also: Charles the Great, Karl der Grosse, Carolus Magnus

Frankish king who conquered the Lombard kingdom and Saxony, ordered a reform of clergy, worship and schools, and was crowned emperor by Pope Leo III at Rome on Christmas Day 800.

Charles was a son of Pepin the Short. Einhard says that on Pepin's death he and his brother Carloman were made kings together and that he ruled alone after Carloman's death (Einhard, Life of Charlemagne 3). At the request of Pope Hadrian I he overthrew the Lombard kingdom in Italy (Einhard, Life of Charlemagne 6). In the General Admonition of 789 he styled himself the defender and helper of the church and set out a programme for its correction (Charlemagne's Reform of Church and Learning) (Admonitio generalis preface (pp. 53–54)).

Einhard describes his devotion to the church of St Peter at Rome, which he visited four times, and the basilica he built at Aachen (Einhard, Life of Charlemagne 26–27). On his last visit to Rome he received the titles of emperor and Augustus (Charlemagne Is Crowned Emperor) (Einhard, Life of Charlemagne 28). He died at Aachen on 28 January 814, in the seventy-second year of his age and the forty-seventh of his reign according to Einhard, and was buried in his own church the same day (Einhard, Life of Charlemagne 30–31).

IN THE TIMELINE

Charlemagne's Reform of Church and Learning AD 789 774

Charlemagne Is Crowned Emperor 25 December AD 800 778

Charles Finney

American evangelist and pastor · Also: Charles G. Finney, Charles Grandison Finney

American evangelist whose Lectures on Revivals of Religion, published in 1835, taught that a revival is not a miracle but the result of the right use of means, and defended measures such as the anxious seat.

In the preface to his *Lectures on Revivals of Religion* Finney describes himself as a pastor who no longer has the health to labour as an evangelist and who has been given "some experience in revivals of religion" (Finney, Lectures on Revivals of Religion, preface). The lectures hold that a revival is the result of the right use of the means God has appointed (Finney, Lectures on Revivals of Religion, Lecture I) and defend the measures used in his meetings, among them protracted meetings and the anxious seat (Finney, Lectures on Revivals of Religion, Lecture XIV). See the Second Great Awakening.

IN THE TIMELINE

The Second Great Awakening August 1801 1272

Charles IX of France

King of France at the time of the massacre of 1572

King of France in whose name the Huguenots of Paris were killed on St Bartholomew's Day 1572. His sister says he consented with great reluctance; an English report of the following weeks says that he ordered the killing carried on at Rouen.

Charles was the son of Catherine de' Medici and had come to the throne as a minor (Marguerite de Valois, Memoirs letter 4). When Gaspard de Coligny was shot on 22 August 1572, an English correspondent in Paris wrote that the king took it "very grievously", offered the admiral his own guards and had the gates of the city kept (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 538).

His sister Marguerite says that he esteemed Coligny and other Huguenot captains, wished to punish the duke of Guise for the attack, and gave his consent to the massacre only when persuaded that his own life and the safety of the kingdom depended on it (Marguerite de Valois, Memoirs letter 4) (Marguerite de Valois, Memoirs letter 5). De Thou reports that the killers were told they acted by the king's command (De Thou, History of His Own Time extract in Robinson,

Readings, vol. 2, pp. 180–183). An English report of September says that when the governor of Rouen asked whether the Protestants there were to be killed too, the king swore that it was his mind, though he would give no written order, and that he rode to Montfaucon to see the admiral's body on the gibbet (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 584). See the St Bartholomew's Day Massacre.

IN THE TIMELINE

The St Bartholomew's Day Massacre 24 August 1572 1113

Charles Lwanga

Head of the royal pages of Buganda, Catholic martyr · c. 1861 – 1886 · Also: Karoli Lwanga

Head of the pages at the court of Buganda and a leader of the Catholic converts there. He was burned to death at Namugongo in June 1886 and canonized with twenty-one companions in 1964.

The Catholic bishops of Uganda record that Lwanga was born about 1861 in Buddu, that he was head of the king's pages, and that on Thursday 3 June 1886 he was separated from the other prisoners at Namugongo and burned in a slow fire (Uganda Episcopal Conference, The Uganda Martyrs St Charles Lwanga). John Paul II, preaching at Namugongo in 1993, called it the place of "the great fire which consumed Saint Charles Lwanga and his companions" (John Paul II, Homily at Namugongo 2). Pope Francis said there in 2015 that Lwanga and Joseph Mukasa, having been taught the faith by others, wanted to pass it on, at a time when their own lives and those of the younger boys in their care were in danger (Francis, Homily at Namugongo par. 4).

Benedict XV beatified Lwanga and twenty-one others on 6 June 1920, and Paul VI canonized them on 18 October 1964 (Paul VI, Homily of 18 October 1964 title and par. 2). See the Martyrs of Uganda.

IN THE TIMELINE

The Martyrs of Uganda 1885–1886 1328

Charles Maillard de Tournon

Patriarch of Antioch, papal visitor to China, cardinal · Also: Carlo Tommaso Maillard de Tournon, Cardinal de Tournon

The patriarch of Antioch whom Clement XI sent to China as commissary and apostolic visitor. He published Rome's ruling against the Chinese rites there in a mandate of 1707.

Benedict XIV names him as Charles Thomas de Tournon, patriarch of Antioch, commissary and apostolic visitor in the kingdom of China, to whom Clement XI sent the Holy Office's answers of 1704 so that he might see them observed. A decree of the Holy Office of 25 September 1710, which Benedict quotes, calls him cardinal and upholds the mandate on the rites that he had issued in China in 1707 (Benedict XIV, Ex quo singulari §§ 6 and 8, pp. 189–190). See the Chinese Rites Controversy.

IN THE TIMELINE

The Chinese Rites Controversy 1704–1742 1212

Charles Parham

Preacher and leader of the Apostolic Faith movement that began at Topeka · Also: Charles F. Parham, Charles Fox Parham

A preacher from Kansas at whose Bible school in Topeka students spoke in tongues in January 1901. The Azusa Street mission at first called him its leader and within months said that he was not.

The Los Angeles paper tells Parham's story as its readers knew it. He opened a Bible school at Topeka, Kansas, to train missionaries, with the Bible as its only textbook. Around New Year 1901 the students studied what the Bible gives as the evidence of the baptism with the Holy Ghost; a student, Agnes Ozman, spoke in tongues when hands were laid on her, and on 3 January twelve more did so (The Apostolic Faith (Los Angeles) vol. 1 no. 2 (October 1906), p. 1).

In September 1906 the paper called him "God's leader in the Apostolic Faith Movement" and reported a letter in which he said that he expected to come to Los Angeles (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1). In December it said that he was not the leader of the work at Azusa Street

(The Apostolic Faith (Los Angeles) vol. 1 no. 4 (December 1906), p. 1). See the Azusa Street Revival.

IN THE TIMELINE

The Azusa Street Revival 9 April 1906 1342

Charles V

Holy Roman Emperor

Emperor before whom Luther refused to recant at Worms in 1521. He outlawed Luther by the Edict of Worms, and in his name the diet of Speyer of 1529 revoked the latitude granted in 1526.

The Edict of Worms styles Charles elected Roman emperor, king of Germany, Spain, the Two Sicilies, Jerusalem and Hungary, archduke of Austria and duke of Burgundy (Edict of Worms preamble and § 26 (Kidd no. 45, p. 87)). The day after Martin Luther refused to retract at Worms, Charles declared that he would stake his dominions, his friends, his body and his soul on the defence of the faith his ancestors had held, and would hear Luther no more (Charles V, Declaration of 19 April 1521 Kidd no. 43, pp. 85–86). The edict issued in his name put Luther under the ban of the empire (Edict of Worms preamble and § 26 (Kidd no. 45, p. 87)).

In 1529 the proposition laid before the diet of Speyer in his name annulled the article of 1526 that had left each estate to answer to God and the emperor for its conduct (Diet of Speyer (1529) proposition, § 7 (Kidd no. 104, p. 241)). The Lutheran estates addressed their confession to him at Augsburg in 1530 (Augsburg Confession preface). See Luther Is Excommunicated and Outlawed at Worms, the Protestation at Speyer and the Augsburg Confession.

IN THE TIMELINE

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012
The Protestation at Speyer 19 April 1529 1038
The Augsburg Confession 25 June 1530 1046
The Council of Trent 1545–1563 1075
The Peace of Augsburg 25 September 1555 1084

Charles Wesley

Brother and fellow worker of John Wesley

The brother of John Wesley, who sailed with him to Georgia in 1735 and, by John's account, found peace of soul on Whitsunday 1738, three days before him. He signed the General Rules of the Methodist societies with John in 1743.

John Wesley's Journal names "my brother, Charles Wesley" among those who took boat with him for Georgia in October 1735, and says that on the voyage Charles wrote sermons (Wesley, Journal, 14–21 October 1735). In May 1738 John found him ill in London and at first strongly averse to what he called "the new faith"; on Whitsunday he heard that Charles "had found rest to his soul" (Wesley, Journal, 1–21 May 1738). When John was asked to go to Bristol in March 1739, Charles could scarcely bear the mention of it, John writes, until a text of Scripture changed his mind (Wesley, Journal, 28 March 1739).

The General Rules of the United Societies are signed "John Wesley, Charles Wesley" and dated 1 May 1743 (Wesley, General Rules signature, p. 9). See John Wesley and the Rise of Methodism.

IN THE TIMELINE

John Wesley and the Rise of Methodism 24 May 1738 1233

Cheng Jingyi

Chinese delegate at the Edinburgh conference of 1910 · Also: Cheng Ching-yi, Ch'eng Ching-yi

A Chinese delegate of the London Missionary Society at Edinburgh in 1910, who told the conference that Chinese Christians hoped for one church without denominations. He was the member for China on its Continuation Committee.

The conference record spells his name Cheng Ching-yi and lists him under the London Missionary Society (World Missionary Conference, 1910, vol. 9, p. 95). In the debate on co-operation and unity on 21 June 1910 he said that he spoke for the Chinese church and from the Chinese standpoint: federation

among the missions had already borne fruit, denominational differences had never interested the Chinese mind, and Chinese Christians hoped soon to see a united church. He asked that the Continuation Committee consult Chinese pastors and leaders about it (World Missionary Conference, 1910, vol. 8, pp. 195–197). The conference named him the member for China on that committee (World Missionary Conference, 1910, vol. 9, p. 102). See the World Missionary Conference at Edinburgh.

IN THE TIMELINE

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

Christian Führer

Pastor of the Nikolaikirche, Leipzig · Also: Christian Fuhrer, Christian Fuehrer

Protestant pastor of the Nikolaikirche in Leipzig, where peace prayers were held every Monday from 1982. In October 1989 the prayers were the starting point of the demonstrations that the East German state did not put down.

Christian Führer was pastor of the Nikolaikirche in Leipzig. By his own account he had earlier served at Lastau and Colditz (Führer, Recollections of 9 October 1989 (2009), answer 3), established the yearly peace decade at the Nikolaikirche from 1981, and saw peace prayers held there every Monday from 20 September 1982 (Führer, Recollections of 9 October 1989 (2009), answer 1). Richard Schröder says that the parish council, which Führer chaired, opened the church to the prayers after many critical questions, and that Führer and the superintendent never cancelled one under pressure from the state (Schröder, Schwerter und Pflugscharen (2014), paragraphs on the first prayers of 1982).

On 2 October 1989 he asked the other churches of the city to hold peace prayers too (Führer, Recollections of 9 October 1989 (2009), answer 2). A week later the state security service counted more than 5,000 people at prayers in four churches, and 50,000 to 60,000 in the demonstration that set out from the Nikolaikirche (Stasi report on Leipzig, 9 October 1989, Bl. 100). See Churches and the Fall of Communism.

IN THE TIMELINE

Churches and the Fall of Communism 9 October 1989 1467

Christian Krause

Lutheran bishop of Brunswick; president of the Lutheran World Federation, 1997–2003 · 1940 – 2024

German Lutheran bishop. As president of the Lutheran World Federation he signed the confirmation of the Joint Declaration on the Doctrine of Justification at Augsburg on 31 October 1999.

Christian Krause was born on 6 January 1940 at Dallgow-Döberitz in Brandenburg and was ordained a pastor of the Evangelical Lutheran Church of Hanover in 1969 (Lutheran World Federation, notice on the death of Christian Krause (29 November 2024)). He was bishop of the Evangelical Lutheran Church in Brunswick from 1994 to 2002, and president of the Lutheran World Federation from its assembly at Hong Kong in 1997 until its assembly at Winnipeg in 2003 (Lutheran World Federation, notice on the death of Christian Krause (29 November 2024)).

His is the first of the federation's signatures on the statement that confirmed the Joint Declaration (Official Common Statement (1999) signatures); see Lutherans and Catholics Agree on Justification. He died at Wolfenbüttel on 28 November 2024 (Lutheran World Federation, notice on the death of Christian Krause (29 November 2024)).

IN THE TIMELINE

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Christoph Schönborn

Dominican theologian; archbishop of Vienna from 1995 · born 22 January 1945 · Also: Christoph Schonborn, Cardinal Schönborn

Dominican theologian, born in 1945 in what is now the Czech Republic, who was secretary of the commission that drafted the Catechism of the Catholic Church from 1987 to 1992. He became archbishop of Vienna in 1995 and a cardinal in 1998.

Christoph Schönborn was born on 22 January 1945 at Skalsko, in what is now the Czech Republic. He was ordained for the Dominicans in 1970, took a doctorate in theology in Paris in 1974, and taught dogmatic theology and the theology of the Christian East at the University of Fribourg in Switzerland. From 1987 to 1992 he was secretary of the commission responsible for drafting the Catechism of the Catholic Church (Holy See Press Office, Biographical Notes on the Cardinals: Schönborn), a work that John Paul II describes as carried out by a commission of cardinals and bishops with an editorial committee (John Paul II, Fidei Depositum II). See the Catechism of the Catholic Church.

He was ordained bishop in 1991 as auxiliary of Vienna, became archbishop of Vienna on 14 September 1995 and was made a cardinal on 21 February 1998. The press office of the Holy See now lists him as archbishop emeritus (Holy See Press Office, Biographical Notes on the Cardinals: Schönborn).

IN THE TIMELINE

The Catechism of the Catholic Church 11 October 1992 1471

Christopher Columbus

Admiral in the service of Castile · Also: Cristóbal Colón, Cristoforo Colombo

The navigator whose voyage of 1492 for the Spanish crown reached the Caribbean. His letter of 1493 described the islanders' religion to readers in Europe, and on his second voyage he founded the settlement where a church was built and sent the friar Pané to live among them.

In the letter announcing his first voyage Columbus told the Spanish court that the islanders had no idolatry and would easily be made Christians, and he ended by calling on Christendom to give thanks for the conversion of so many peoples; he also proposed to ship slaves (Columbus, Letter to Santángel pp. 266–271). The bull Inter caetera names him as the man the sovereigns had sent and repeats what their envoys reported of his discoveries (Alexander VI, Inter Caetera (4 May 1493)).

On the second voyage he chose the site of the settlement on Hispaniola where a church was built and mass said in January 1494 (Peter Martyr, De Orbe Novo decade 1, book 2). The friar Ramón Pané says that it was at the admiral's

command that he went to live with the cacique Guarionex and wrote his account of the islanders' beliefs (Pané, Antiquities of the Indians pp. 11, 28). See Christianity Crosses the Atlantic.

IN THE TIMELINE

Christianity Crosses the Atlantic 1493 996

Clare of Assisi

Founder of the Poor Ladies of San Damiano · died August 1253 · Also: Chiara d'Assisi, Saint Clare

A noblewoman of Assisi who left her family to follow Francis's way of poverty and led the community of women at San Damiano for forty-two years. She was canonized in 1255.

Thomas of Celano, in his life of Francis of Assisi, calls Clare a native of Assisi, noble by family, whom Francis turned to the religious life, and the foundation of the order of "Poor Ladies" that began at the church of San Damiano (Thomas of Celano, First Life of Francis 18–20). The Life written after her death tells that on the night after Palm Sunday she left her home, was received by the friars at the Portiuncula and had her hair cut off there (Life of Saint Clare pp. 13–15). She then lived at San Damiano for forty-two years (Life of Saint Clare pp. 17–18).

The Life places her death on the day after the feast of Saint Lawrence, which is 11 August (Life of Saint Clare p. 71), and her canonization by Pope Alexander IV at Anagni in 1255, two years later (Life of Saint Clare pp. 90–91). See Francis of Assisi and the Friars Minor.

IN THE TIMELINE

Francis of Assisi and the Friars Minor c. 1209 886

Claudius

Roman emperor, AD 41–54 · 1 August 10 BC – 13 October AD 54 · Also: Tiberius Claudius Caesar Augustus Germanicus

Roman emperor from AD 41 to 54. He made Herod Agrippa king of Judea, expelled Jews from Rome after disturbances that Suetonius links

to “Chrestus”, and wrote the letter at Delphi that helps to date Paul’s stay in Corinth.

Claudius was born at Lugdunum, the modern Lyon, on 1 August in the consulship of Iullus Antonius and Fabius Africanus, which is 10 BC (Suetonius, Claudius 2.1). The soldiers of the guard hailed him as emperor in his fiftieth year, on the day the emperor Gaius was murdered in AD 41, and he accepted the next day (Suetonius, Claudius 10). He died on 13 October AD 54, in the sixty-fourth year of his age and the fourteenth of his reign (Suetonius, Claudius 45), and was succeeded by Nero (Tacitus, Annals 12.69).

He appears in this history at four points. On his accession he gave Judea and Samaria to Herod Agrippa I (Josephus, Antiquities 19.274–275). The famine that Acts mentions fell in his reign (Acts 11:28). He ordered Jews to leave Rome, an order that brought Aquila and Priscilla to Corinth (Suetonius, Claudius 25.4) (Acts 18:2); see Claudius Expels Jews from Rome. And a letter of his, cut in stone at Delphi, mentions Gallio in words partly restored as “my friend and proconsul” and so helps to date Paul’s stay at Corinth (Gallio inscription (FD III 4, 286) lines 1–6).

IN THE TIMELINE

Claudius Expels Jews from Rome c. AD 49 411

Clement of Alexandria

Christian teacher and writer at Alexandria · Also: Titus Flavius Clemens

Teacher of Christian converts at Alexandria around the year 200, pupil of Pantaenus and, according to Eusebius, teacher of the young Origen. His books draw freely on Greek philosophy and literature.

Clement says in his own *Stromata* that he sought out teachers in Greece, Italy and the East and found rest with the last of them, in Egypt; Eusebius identifies this teacher as Pantaenus (Eusebius, Church History 5.11). Eusebius reports that Clement succeeded Pantaenus in charge of catechetical instruction at Alexandria and that Origen as a boy was among his pupils (Eusebius, Church History 6.6). He lists Clement’s works: the *Stromata* in eight books, the *Exhortation to the Greeks*,

the *Instructor*, the homily *What Rich Man is Saved?* and others, and notes how often he quotes Greek authors (Eusebius, Church History 6.13).

He appears again in letters of Alexander, who became bishop of Jerusalem, as Eusebius quotes them. He sent a letter to Antioch by the hand of "Clement, the blessed presbyter" and, writing afterwards to Origen, speaks of Clement as his master and as one who had gone before (Eusebius, Church History 6.11.6, 6.14.8–9). The passages cited here do not give the years of his birth or death.

IN THE TIMELINE

Origen and the School of Alexandria c. AD 203–254 536

Clement of Rome

By early tradition bishop of Rome, late first century · died c. AD 100 · Also: Clement I

The man under whose name the letter of the Roman church to Corinth has been known since the second century. Early writers place him among the first successors of the apostles at Rome but differ on his place in the list; little else about him is certain.

The letter that bears Clement's name does not mention him. It is written in the name of the church of Rome (1 Clement 1). Dionysius of Corinth, about AD 170, calls it the letter written "through Clement" (Eusebius, Church History 4.23.11). Irenaeus, about 180, says that Clement held the episcopate at Rome in the third place after the apostles, following Linus and Anacletus, that he had seen the apostles and conversed with them, and that the letter to Corinth was sent in his time (Irenaeus, Against Heresies 3.3.3).

Other early statements differ in detail. Tertullian, about 200, reports the Roman church's claim that Clement was ordained by Peter (Tertullian, Prescription against Heretics 32), and Jerome notes that most Latin writers of his day counted Clement second after Peter and not fourth (Jerome, On Illustrious Men 15). Eusebius identifies him with the Clement whom Paul names as a fellow worker (Philippians 4:3), dates his episcopate from the twelfth year of Domitian (Eusebius, Church History 3.15), and puts his death in the third year of Trajan, about AD 100 (Eusebius, Church History 3.34). None of these writers says how he died.

Several other writings were later put out under his name. Jerome already distinguishes the genuine letter from a second one that earlier writers rejected (Jerome, On Illustrious Men 15). See the Roman Church Writes to Corinth (1 Clement).

IN THE TIMELINE

The Roman Church Writes to Corinth (1 Clement) c. AD 96 478

Clement V

Pope, 1305–1314 · died 20 April 1314 · Also: Bertrand de Got

Archbishop of Bordeaux, elected pope in 1305 after a long conclave at Perugia. His court settled at Avignon. In 1306 he declared that Unam sanctam did not prejudice the king of France.

Giovanni Villani, a Florentine contemporary, says that the cardinals at Perugia, after more than nine months of deadlock, elected the archbishop of Bordeaux in 1305, and repeats a story of a secret bargain between him and Philip IV of France (Giovanni Villani, Chronicle 8.80). Villani calls him Raymond de Got. From Lyon, in February 1306, Clement declared that the bull Boniface VIII Issues Unam Sanctam was to bring no prejudice on the king or kingdom of France (Clement V, Meruit).

Villani places his court at Avignon by 1308 and again in 1310 (Giovanni Villani, Chronicle 8.102, 9.8). He dates Clement's death to 20 April 1314, at Roquemaure on the Rhône, on the way to Bordeaux, and gives him a bad character: greedy for money and a seller of benefices (Giovanni Villani, Chronicle 9.59). See the Popes at Avignon.

IN THE TIMELINE

The Popes at Avignon 1309–1377 929

Clement VI

Pope at Avignon during the Black Death

Pope whose court at Avignon lived through the plague of 1348. He granted absolution to the dying, declared the charge that Jews had

caused the plague false and forbade attacks on them, and in 1349 condemned the flagellants. Earlier he had proclaimed the jubilee of 1350.

Clement dated his letters of 1348 and 1349 from Avignon, in the seventh and eighth years of his pontificate (Clement VI, bulls of 4 July and 26 September 1348 (Raynaldus, 1348, §33)) (Clement VI, Inter sollicitudines, Raynaldus, 1349, §§20–22). A Life quoted by the annalist Raynaldus says that during the plague he appointed physicians to visit the poor of the city and bought a field for a cemetery (Raynaldus, Annales ecclesiastici, 1348, §32 (vol. 25, p. 454), quoting a Life of Clement VI). A Paris chronicler records that he gave the dying, in many towns, absolution from guilt and penalty through their confessors (Jean de Venette, Chronicle, 1348 (Géraud, vol. 2, p. 213)), and the English chronicler Knighton that a count of the dead at Avignon was made before him and that he wrote to the kings urging peace, since these things had come upon men for their sins (Knighton, Chronicle vol. 2, pp. 59–60).

Twice in 1348 he forbade violence against the Jews, the second time arguing that they could not have caused a plague from which they themselves were dying (Clement VI, bulls of 4 July and 26 September 1348 (Raynaldus, 1348, §33)). In October 1349 he ordered the bishops to put down the flagellant companies (Clement VI, Inter sollicitudines, Raynaldus, 1349, §§20–22). His bull of 1343 announcing the jubilee sets out the doctrine of the treasury of merits (Clement VI, Unigenitus). See the Black Death.

IN THE TIMELINE

The Black Death 1347–1351

Clement VII (Avignon)

Pope of the Avignon line, elected in 1378 · Also: Robert of Geneva

Robert of Geneva, set up as pope in 1378 by the cardinals who had abandoned Urban VI. His line sat at Avignon and was ended by the Council of Constance.

The English chronicler Knighton records under 1378 that some of the cardinals left Urban VI, went to Avignon and raised Robert of Geneva to the papacy under the name Clement, and that a great schism followed, with kings and kingdoms

on either side (Knighton, Chronicle vol. 2, p. 129). Catherine of Siena, who held to Urban, called him an antipope (Catherine of Siena, Letters To Three Italian Cardinals).

At the time of the Council of Constance the claimant of this line was Peter de Luna, called Benedict XIII, whom the council deposed in 1417 (Council of Constance, session 12) (Council of Constance, session 37). See the Great Western Schism.

IN THE TIMELINE

The Great Western Schism 1378–1417 946

Clement VIII

Pope at the time of the Union of Brest · Also: Ippolito Aldobrandini

Pope who in December 1595 received the envoys of the metropolitan of Kiev and his bishops into communion with Rome and announced the union in the bull Magnus Dominus.

Clement dates the bull *Magnus Dominus* to the fourth year of his pontificate. In it he describes how the bishops Hypatius and Cyril came to Rome from the metropolitan of Kiev, made their profession of faith and obedience before him and the cardinals, and were received; he permits the Ruthenians their eastern rites, so long as these do not conflict with the Catholic faith or exclude communion with Rome (Clement VIII, Magnus Dominus in Theiner, vol. 3, pp. 240–245).

His later letters follow the union's fortunes. In January 1597 he rejoiced that the synod of Brest had ratified it and regretted that some Ruthenian bishops had not (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 198 (18 January 1597), pp. 269–270). In June 1597 he annulled the excommunication pronounced from Constantinople against those who had joined Rome (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 199 (5 June 1597), pp. 270–271). In January 1605 he urged Konstanty Ostrogski to come over himself (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 229 (15 January 1605), pp. 286–287). See the Union of Brest.

IN THE TIMELINE

The Union of Brest October 1596 1125

Clement XI

Pope

The pope who on 20 November 1704 confirmed the Holy Office's ruling against the Chinese rites and repeated it in the constitution Ex illa die of 1715.

Benedict XIV's review of the controversy says that the examination of the Chinese rites begun under Innocent XII was cut short by that pope's death, and that Clement XI, who succeeded him, approved the Holy Office's answers forbidding the rites and had them sent to his visitor in China, Charles Maillard de Tournon (Benedict XIV, Ex quo singulari §§ 6 and 8, pp. 189–190). His constitution *Ex illa die*, which Benedict reproduces, repeats the prohibitions (Benedict XIV, Ex quo singulari pp. 191–192, the text of Ex illa die). See the Chinese Rites Controversy.

IN THE TIMELINE

Jansenism and the Bull Unigenitus 1653–1713 1191

The Chinese Rites Controversy 1704–1742 1212

PEOPLE

Clement XIV to Edward VI

Clement XIV

Pope who suppressed the Jesuits in 1773

Pope who in July 1773 abolished the Society of Jesus by the brief Dominus ac Redemptor, after the Catholic kings who had expelled the Jesuits asked for its suppression.

Clement XIV issued the brief *Dominus ac Redemptor* at Rome on 21 July 1773, in the fifth year of his pontificate (Clement XIV, Dominus ac Redemptor, closing line, 'Given at Rome'). In it he says that the kings of France, Spain, Portugal and the Two Sicilies had asked his predecessor Clement XIII to suppress the Society of Jesus, and that their petitions came to him as soon as he was elected (Clement XIV, Dominus ac Redemptor, para. beginning 'Our aforementioned dearest sons'). He writes that he took time to inquire and to pray before deciding (Clement XIV, Dominus ac Redemptor, para. beginning 'In order to form the safest plan'), and that he abolished the Society by his apostolic power for the sake of the peace of the Church (Clement XIV, Dominus ac Redemptor, para. beginning 'We have used many'). See the Suppression of the Jesuits.

IN THE TIMELINE

The Suppression of the Jesuits 21 July 1773 1237

Clotilde

Queen of the Franks, wife of Clovis · Also: Clotilda, Chrodechildis, Chrotechildis

A Burgundian princess and Catholic Christian who married Clovis, king of the Franks. Gregory of Tours credits her with urging the king towards baptism over many years.

According to Gregory of Tours, Clotilde was a daughter of Chilperic, a Burgundian prince killed by his brother, King Gundobad. Envoys whom Clovis sent to Burgundy noticed her, and the king asked for her in marriage. She had their sons baptised and argued with her husband against his gods (Gregory of Tours,

Histories 2.28–29). When he had made his vow in battle she was the one who called in Bishop Remigius to instruct him (Gregory of Tours, Histories 2.30–31).

After the king's death she went to live at Tours, where she served at the church of Saint Martin and seldom visited Paris (Gregory of Tours, Histories 2.43). Her part in the conversion is told here from Gregory, who wrote in the city where she had spent her widowhood; the contemporary letter of Avitus to Clovis does not mention her.

IN THE TIMELINE

The Baptism of Clovis c. AD 496–508 695

Clovis

King of the Franks, c. 481–511 · Also: Clovis I, Chlodovech, Chlodwig

The Frankish king who brought most of Gaul under his rule and was baptised a Catholic by Remigius of Reims. Gregory of Tours, writing some eighty years later, is the main source for his reign.

Clovis succeeded his father Childeric as a king of the Franks and, in the fifth year of his reign, defeated Syagrius, who ruled at Soissons (Gregory of Tours, Histories 2.27). Gregory of Tours tells how he married the Catholic Clotilde, vowed in battle against the Alamanni to accept her God, and was baptised by Remigius with more than three thousand of his men (Gregory of Tours, Histories 2.30–31). A letter of congratulation from Bishop Avitus of Vienne survives from the time and says the baptism took place at Christmas (Avitus, Letter 46); the year is debated (The Baptism of Clovis).

He went on to defeat and kill the Visigothic king Alaric at Vouillé, and at Tours he received from the emperor Anastasius an appointment as consul and put on the purple tunic and a diadem (Gregory of Tours, Histories 2.37–38). Gregory says that he died at Paris in the fifth year after Vouillé, aged forty-five, having reigned thirty years, and was buried in the church of the Holy Apostles which he and Clotilde had built (Gregory of Tours, Histories 2.43).

IN THE TIMELINE

The Baptism of Clovis c. AD 496–508 695

Colman of Lindisfarne

Bishop of the Northumbrians at Lindisfarne, 661–664 · Also: Colman

Irish monk of Iona and third of the Irish bishops of Northumbria. He defended the Irish Easter at Whitby in 664, lost, and withdrew with his followers to Iona and then to the west of Ireland.

Colman was sent from Iona to succeed Finan as bishop of the Northumbrians, with his seat on Lindisfarne (Bede, Ecclesiastical History 3.25) (Bede, Ecclesiastical History 4.4). Bede counts three years for his episcopate, ending in 664 (Bede, Ecclesiastical History 3.26). At the Synod of Whitby he argued that the Irish Easter came down from the apostle John and from Columba (Bede, Ecclesiastical History 3.25).

After the king decided against him he left Northumbria with those who would not accept the Roman Easter and tonsure, taking some of the bones of Aidan. Bede, who thought him wrong on Easter, praises his frugality and says the king loved him for his good sense (Bede, Ecclesiastical History 3.26). He settled his monks on the island of Inishbofin off the west of Ireland and later founded a separate house at Mayo for the English among them (Bede, Ecclesiastical History 4.4).

IN THE TIMELINE

The Synod of Whitby AD 664 747

Columba

Irish abbot, founder of the monastery of Iona · c. AD 521 – AD 597 · Also: Colum Cille, Columcille, Columba of Iona

An Irish priest and abbot who left Ireland about 563 and founded the island monastery of Iona, from which he worked among the Picts and the Irish of western Britain. His Life was written a century later by Adomnán, ninth abbot of Iona.

Bede calls Columba a priest and abbot, “marked as a monk by habit and manner of life”, who had founded the monastery of Durrow in Ireland before he crossed to Britain to preach to the northern Picts (Bede, Ecclesiastical History 3.4). The

Annals of Ulster enter his voyage to Iona under 563, in his forty-second year, which puts his birth about 521 (Annals of Ulster 563, 595). Adomnán says that he sailed about two years after the battle of Cúl Dreimne (Adomnán, Life of Columba 1.7).

He remained abbot of Iona until his death. Adomnán gives him thirty-four years in Britain and describes his last day in detail: he was copying a psalter, stopped at the foot of a page, and died in the church at midnight as Sunday began (Adomnán, Life of Columba 3.23–24). The annals give the day as 9 June (Annals of Ulster 563, 595); the year usually given is 597 (Columba Founds Iona). Bede adds that he was never a bishop, and that for this reason the abbots of Iona, who were priests, had authority even over bishops (Bede, Ecclesiastical History 3.4).

IN THE TIMELINE

Columba Founds Iona AD 563

Conrad Grebel

Leader of the first Anabaptists at Zurich · Also: Konrad Grebel

Zurich man of noble family who broke with Zwingli over infant baptism. The Hutterite chronicle says that he gave the first adult baptism, to George Blaurock; the council's records place it early in 1525.

Grebel's name stands first under the letter that he and his friends sent from Zurich to Thomas Müntzer in September 1524. It rejects infant baptism and the use of the sword in defence of the gospel, and in it Grebel says that he means to write against infant baptism himself (Grebel, Letter to Müntzer 5 September 1524). On 21 January 1525 the council ordered him and Felix Manz to stop disputing and to accept its decision (Zurich council records mandate of 21 January 1525 (Egli no. 624; Kidd no. 211, pp. 453–454)).

The chronicle of the Hutterian Brethren calls him a man of noble family, learned in Latin, Greek and Hebrew, and says that when George Blaurock asked him for baptism he gave it, there being no ordained minister to do so (Hutterite Chronicle pp. 34–35). See the First Anabaptists.

IN THE TIMELINE

The First Anabaptists 21 January 1525 1029

Constantin von Tischendorf

German biblical scholar and editor of the New Testament · Also: Constantine Tischendorf

Leipzig scholar who travelled in search of early biblical manuscripts. On three visits to St Catherine's Monastery between 1844 and 1859 he found and removed the Codex Sinaiticus, which he published in 1862.

Tischendorf writes that he sailed for Egypt in April 1844 hoping to find biblical manuscripts from the early centuries of Christianity, and that at Saint Catherine's Monastery he found leaves of a very old Greek Old Testament, which he deposited at Leipzig and named the Codex Frederick Augustus after the king of Saxony, his patron (Tischendorf, Narrative of the Discovery pp. 27–29). He returned in 1853, and again in 1859 with funds from the Russian emperor, having just brought out the seventh edition of his New Testament (Tischendorf, Narrative of the Discovery pp. 30–32).

After the third visit he carried the manuscript to St Petersburg and published it in facsimile in four volumes, which he presented to the emperor in 1862 (Tischendorf, Narrative of the Discovery pp. 40–41). How he came by it is told differently by him and by the monastery; the history agreed by the institutions that now hold the manuscript sets out what the documents show (History of Codex Sinaiticus (agreed text) paragraphs on 1844 and 1859). See Tischendorf and the Codex Sinaiticus.

IN THE TIMELINE

Tischendorf and the Codex Sinaiticus 1844–1859 1293

Constantine

Roman emperor, AD 306–337 · died 22 May AD 337 · Also: Constantine the Great, Constantine I

Emperor proclaimed by his father's army at York in 306. After defeating Maxentius at the Milvian Bridge in 312 he favoured the Christian

church, became sole ruler, summoned the Council of Nicaea, founded Constantinople, and was baptised shortly before his death.

Constantine was the son of the emperor Constantius and of Helena, and was brought up at Naissus. He was kept as a hostage at the court of Diocletian and Galerius, rejoined his father in Gaul, and was hailed as Caesar by the troops when Constantius died at York (Origo Constantini 1.1–2.4). In 312 he marched on Rome and defeated Maxentius at the Milvian Bridge, after a dream in which, Lactantius says, he was told to mark his soldiers' shields with the sign of Christ (Lactantius, Deaths of the Persecutors 44). The next year he and Licinius agreed at Milan that Christians and all others should be free to follow their own religion (Lactantius, Deaths of the Persecutors 48).

He defeated Licinius and became sole emperor, and renamed Byzantium Constantinople (Origo Constantini 5.23–6.30). He called the bishops together at Nicaea (Eusebius, Life of Constantine 3.6). Eusebius reports that he was baptised only in his last illness, in the suburbs of Nicomedia, and died at Pentecost (Eusebius, Life of Constantine 4.61–64). The historian Socrates, a century later, gives the day, 22 May 337, and a reign of thirty-one years (Socrates, Church History 1.39–40).

IN THE TIMELINE

Constantine's Victory at the Milvian Bridge 28 October AD 312 565
The Edict of Milan AD 313 572
The Donatist Schism and the Council of Arles AD 314 576
The First Council of Nicaea May AD 325 584
Constantine Dedicates Constantinople 11 May AD 330 594
The Church of the Holy Sepulchre Is Dedicated AD 335 602

Constantine IV

Roman emperor at Constantinople, 668–685 · died AD 685

Emperor who ended his dynasty's support for the doctrine of one will in Christ. He called the council that met in his palace in 680–681, presided over it, and confirmed its definition of two wills.

Constantine succeeded his father Constans II, who was murdered in Sicily, and ruled at first with his two brothers (Theophanes, Chronicle AM 6160 (pp. 351–352)). He wrote to Rome asking for delegates to a meeting on the unity of the churches, received the legates of Pope Agatho in the palace in November 680, and sat in state at the council's sessions (Liber Pontificalis Agatho (ed. Duchesne, vol. 1, pp. 350–354)).

Theophanes, who calls him "most Christian", says that he gathered 289 bishops for the Third Council of Constantinople, and that he died after a reign of seventeen years (Theophanes, Chronicle AM 6171–6177 (pp. 359–361)).

IN THE TIMELINE

The Third Council of Constantinople AD 680–681 751

Constantine XI Palaiologos

Last Byzantine emperor · died 29 May 1453 · Also: Constantine XI Palaeologus, Constantine Dragases

The last emperor at Constantinople. He accepted the union with Rome in the hope of Western help and was killed when the Ottomans took the city on 29 May 1453.

Doukas says that Constantine sent to Rome asking for aid and for the union of Florence to be confirmed, and adds his own opinion that the emperor only pretended to accept it (Doukas, History 36.1–2 (Bekker pp. 252–253)). His friend Sphrantzes records that he had the defenders of the city counted before the siege and kept the low figure secret (Sphrantzes, Chronicle 35.7–10).

He was killed on 29 May 1453. Sphrantzes, who was elsewhere in the city, gives no details, but says that the emperor had lived forty-nine years, three months and twenty days and had reigned four years, four months and twenty-four days, the eighth emperor of his house (Sphrantzes, Chronicle 35.7–10). Doukas and Kritoboulos both have him die in the fighting at the walls (Doukas, History 39.13 (Bekker pp. 286–287)) (Kritoboulos, History 1.235). See the Fall of Constantinople.

IN THE TIMELINE

The Fall of Constantinople 29 May 1453 979

Constantius II

Roman emperor, 337–361 · died AD 361 · Also: Flavius Julius Constantius

Son of Constantine and emperor for twenty-five years after him. He summoned the councils of Rimini and Seleucia in 359 and backed the creed they ended with, which set the Nicene wording aside. He was baptised shortly before his death.

Constantius was a son of Constantine. Socrates gives him a reign of thirty-eight years, thirteen as his father's colleague and twenty-five after his father's death, and says that he was baptised by Euzoius and died at Mopsucrene, on the border of Cappadocia and Cilicia, on 3 November in the consulship of Taurus and Florentius, which is 361 (Socrates, Church History 2.47). Ammianus, as his text stands, puts the death at the same place on 5 October (Ammianus Marcellinus 21.15.2–3).

He took a direct part in the disputes over the creed. A statement of faith was drawn up in his presence at Sirmium in May 359 (Athanasius, On the Councils 8), and he summoned the bishops of West and East to the councils of Ariminum and Seleucia in order, Socrates says, to bring them all to agree (Socrates, Church History 2.37). Athanasius calls him a heretic and says that bishops who would not sign the final creed were banished by him (Athanasius, On the Councils 1) (Athanasius, On the Councils 30). A letter of his to the rulers of Aksum orders that the same doctrine be professed in their churches as among the Romans and that their bishop Frumentius be sent to Egypt to be examined (Athanasius, Defence before Constantius 31); see King Ezana of Aksum Becomes Christian. Ammianus, who was not a Christian, judged that he had confused the plain and simple religion of the Christians with superstition, stirred up disputes where he should have settled them, and worn out the public post with bishops hurrying to synods (Ammianus Marcellinus 21.16.18).

IN THE TIMELINE

The Councils of Rimini and Seleucia AD 359–360 610

Cornelius

Roman centurion at Caesarea · Also: Cornelius the Centurion

A centurion of the Italian cohort at Caesarea, a Gentile who worshipped the God of Israel. Acts presents his baptism at Peter's word as the moment when the Jerusalem church accepted Gentiles without circumcision.

Cornelius was a centurion of the Italian cohort stationed at Caesarea Maritima. Acts describes him as devout and God-fearing with all his household, generous to the needy and well spoken of by the Jewish people (Acts 10:1–2, 22). Directed by an angel in a vision, he sent for Peter, who came from Joppa, preached in his house, and had him and those with him baptised after the Holy Spirit had come on them (Acts 10:3–48). See the Baptism of the Gentile Cornelius.

Peter defended what he had done before the church in Jerusalem and appealed to it again at the Council of Jerusalem (Acts 11:1–18) (Acts 15:7–9). Acts says nothing further about Cornelius.

IN THE TIMELINE

The Baptism of the Gentile Cornelius c. AD 40 392

Cornelius Jansen

Bishop of Ypres · died 1638 · Also: Jansenius, Cornelius Jansenius, Cornelis Jansen

Bishop of Ypres and author of the Augustinus, printed two years after his death in 1638. Rome condemned five propositions as his teaching; his defenders, called Jansenists, denied that he had taught them.

The title page of his book names him Cornelius Jansen, bishop of Ypres, and gives Louvain and the year 1640 as the place and date of printing (Jansen, Augustinus, vol. 1, title page). His will, printed in the same volume, is dated 6 May 1638 and is said in its heading to have been dictated scarcely half an hour before he died. In it he leaves his writings on Augustine to be published as faithfully as possible and declares himself an obedient son of the Roman See and of the church in which he had always lived (Jansen, Augustinus, vol. 1, will of 6 May 1638).

In 1656 Pope Alexander VII defined that five propositions condemned three years earlier had been taken from his *Augustinus* and condemned in the sense he intended (Alexander VII, Ad sanctam beati Petri sedem, Denzinger no. 1098).

Blaise Pascal answered for his defenders that they condemned the propositions but could not admit that Jansen had taught them (Pascal, Provincial Letters 17). See Jansenism and the Bull Unigenitus.

IN THE TIMELINE

Jansenism and the Bull Unigenitus 1653–1713 1191

Cyprian

Bishop of Carthage, martyred AD 258 · died 14 September AD 258 · Also: Cyprian of Carthage, Thascius Cyprianus

Teacher of rhetoric who became a Christian and soon afterwards bishop of Carthage. He led the African church through the Decian persecution and its aftermath, wrote on the unity of the church, clashed with Rome over baptism, and was beheaded in 258.

Jerome says that Cyprian was a well-known teacher of rhetoric before the presbyter Caecilius persuaded him to become a Christian (Jerome, On Illustrious Men 67). His deacon Pontius adds that he was chosen bishop of Carthage by popular demand while still a recent convert (Pontius, Life of Cyprian 4–5). When the persecution of Decius began and the crowd called for him, he withdrew from the city and directed his church by letter, a decision he had to defend to the clergy of Rome (Cyprian, Letters 14.1 [20.1]).

After his return he dealt with the Christians who had sacrificed, opposed the rival bishop Novatian, and held, against Stephen I of Rome, that baptism given by heretics was no baptism; see the Decian Persecution and Cyprian on the Unity of the Church. Under the emperor Valerian he was exiled to Curubis on 30 August 257, brought back, tried before the proconsul and beheaded on 14 September 258 (Proconsular Acts of Cyprian pp. xxv–xxviii).

IN THE TIMELINE

The Decian Persecution AD 250 540

Cyprian on the Unity of the Church AD 251–258 544

Cyril

Missionary to the Slavs; maker of the Slavonic alphabet · c. AD 827 – 14 February AD 869 · Also: Constantine the Philosopher, Constantine-Cyril

Scholar of Thessalonica, known in his lifetime as Constantine the Philosopher, sent with his brother Methodius to Moravia. He devised letters for Slavonic, translated the liturgy, and died a monk at Rome under the name Cyril.

His Life says that the emperor Michael III chose him to answer the request of Rastislav for a teacher, that he composed letters for the Slavonic language before he set out, and that in Moravia he translated the services of the church and defended worship in Slavonic against Latin clergy (Life of Constantine 14–15). A decade after his death Pope John VIII, permitting the Slavonic liturgy, praised the Slavonic letters as the invention of Constantine the Philosopher (John VIII, Letters, 255 (June 880)).

At Rome he was received by Pope Hadrian II, fell ill, took the monastic habit and the name Cyril, and died fifty days later, on 14 February 869, aged forty-two (Life of Constantine 17–18). See Cyril and Methodius among the Slavs.

IN THE TIMELINE

Cyril and Methodius among the Slavs AD 863–885 790

Cyril Lucaris

Patriarch of Alexandria, then of Constantinople · Also: Cyril Lucar, Kyrillos Loukaris

A Cretan who was patriarch of Alexandria and then of Constantinople. A confession with Reformed teaching was printed under his name; the Synod of Jerusalem of 1672 denied that he wrote it and condemned its doctrine.

The Synod of Jerusalem calls him “Cyril Lucar of Crete” and says that he became pope of Alexandria and was then translated to the throne of Constantinople (Synod of Jerusalem, Acts preamble, pp. 16–17) (Synod of Jerusalem, Acts ch. 1, pp. 18–20). The confession that bears his name is dated at Constantinople in January 1631 (Confession of Cyril Lucaris heading and close).

Who wrote that confession was disputed. The synod of 1672 says that Cyril denied the chapters on oath many times, that no undisputed work of his contains their teaching, and that a synod at Constantinople nevertheless anathematised him by name because he never wrote against them (Synod of Jerusalem, Acts preamble, pp. 16–17) (Synod of Jerusalem, Acts ch. 1, pp. 18–20) (Synod of Jerusalem, Acts pp. 106–108). The same synod judges him harshly on other grounds: it says that he gained the throne of Constantinople four times, three of them unlawfully and with the help of the Dutch ambassador, and that he was put to death, and it refuses to count him a saint (Synod of Jerusalem, Acts p. 77). See the Synod of Jerusalem and the Confession of Dositheus.

IN THE TIMELINE

The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196

Cyril of Alexandria

Bishop of Alexandria from 412

Bishop of Alexandria who opposed Nestorius and led the Council of Ephesus in 431. He taught that the Word of God made human flesh his own, so that Christ is one and Mary is rightly called Mother of God.

Cyril was the nephew of Theophilus, bishop of Alexandria, and succeeded him in October 412 after a contested election. Socrates remarks that from his time the bishops of Alexandria reached beyond their priestly office into the government of the city (Socrates, Church History 7.7).

When Nestorius rejected the title *Theotokos* for Mary, Cyril wrote to him that the Word of God had personally united flesh to himself, that there is therefore one Christ and one Son, and that the fathers were right to call the Virgin Mother of God (Council of Ephesus (431) Cyril, second letter to Nestorius). He opened the council at Ephesus in 431 before the bishops of Syria arrived, and it deposed Nestorius (Socrates, Church History 7.34) (Council of Ephesus (431) decree against Nestorius). In 433 he made peace with John of Antioch on a statement that speaks of a union of two natures in the one Christ (Council of Ephesus (431) Cyril to John of Antioch (433)). The Council of Chalcedon named him, with Celestine of Rome, as leader of the council of Ephesus and received his synodical

letters to Nestorius and to the eastern bishops (Definition of Chalcedon). See the Council of Ephesus.

IN THE TIMELINE

The Council of Ephesus June AD 431 668

Cyrus the Great

King of Persia, reigned c. 559–530 BC · died 530 BC · Also: Cyrus II

Founder of the Persian empire. He took Babylon in 539 BC and allowed the Judean exiles to return and rebuild the temple in Jerusalem.

Cyrus, king of Anshan in Persia, overthrew Astyages, king of the Medes (Herodotus, Histories 1.127–130), and Croesus of Lydia (Herodotus, Histories 1.84–86), and in 539 BC took Babylon, which his army entered without a battle (Nabonidus Chronicle ii.1–4, 15; iii.12–18). In his own inscription he says that he restored gods and peoples to their homes (Cyrus Cylinder lines 30–34). Herodotus says that he fell in battle against the Massagetae after a reign of twenty-nine years (Herodotus, Histories 1.214).

The Bible remembers him for the decree that ended the exile (Ezra 1:1–4). Isaiah 45 calls him the Lord's anointed (Isaiah 45:1).

IN THE TIMELINE

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204

Cyrus Takes Babylon 12 October 539 BC 208

The Edict of Cyrus and the First Return 538 BC 211

Damasus I

Bishop of Rome, died 384 · c. AD 305 – AD 384

Bishop of Rome in the 370s and early 380s. The edict of Theodosius in 380 named his faith as the standard of orthodoxy, the eastern bishops wrote to him in 382, and he set Jerome to revise the Latin Gospels.

Jerome's Chronicle records that Damasus was ordained bishop of Rome and that a rival, Ursinus, was set up soon afterwards, with bloodshed between their

supporters (Jerome, Chronicle entry on Damasus and Ursinus). The edict of 380 defines the Catholic faith as that which "the pontiff Damasus" and Peter of Alexandria follow (Theodosian Code 16.1.2) (see the Edict of Thessalonica), and the bishops who met at Constantinople in 382 addressed their statement of faith to him and the other bishops gathered at Rome (Theodoret, Church History 5.9).

Jerome served him as secretary and at his request revised the Latin Gospels against the Greek (Jerome, Letter 123.10) (Jerome, Preface to the Four Gospels) (see Jerome Translates the Latin Vulgate). Jerome adds that he wrote verse and died in the reign of Theodosius at almost eighty (Jerome, On Illustrious Men 103). Prosper's chronicle enters his successor Siricius under the year 384 (Prosper, Chronicle 1182 (AD 384)).

IN THE TIMELINE

Jerome Translates the Latin Vulgate c. 382–405 636

Daniel

Judean exile and seer at the court of Babylon · Also: Belteshazzar

A Judean taken to Babylon as a youth who, according to the book that bears his name, interpreted dreams for its kings, survived the lions' den and saw visions of the kingdoms to come.

The book of Daniel presents him as one of the young nobles of Judah brought to Babylon under Nebuchadnezzar II, trained for the court and renamed Belteshazzar (Daniel 1:3–7). He interprets the dreams of Nebuchadnezzar and the writing on the wall for Belshazzar, and is thrown to the lions for praying to his God (Daniel 2:26–28) (Daniel 5:13–17) (Daniel 6:10–23). The book says that he was still active in the third year of Cyrus (Daniel 10:1).

Later writers hold him up as an example. 1 Maccabees recalls his rescue from the lions (1 Maccabees 2:60), and in Matthew Jesus calls him "Daniel the prophet" (Matthew 24:15). When the book was written, and how far it records history, are debated; see Daniel at the Babylonian Court.

IN THE TIMELINE

Daniel at the Babylonian Court c. 605–536 BC 189

Darius I

King of Persia, reigned 522–486 BC · died 486 BC · Also: Darius the Great

The Persian king who seized the throne in 522 BC and organised the empire. He confirmed Cyrus's decree for the Jerusalem temple, which was completed in his sixth year.

Darius, son of Hystaspes, was not a son of Cyrus the Great. By his own account he killed a usurper in the autumn of 522 BC, took the kingship and spent the next year putting down revolts (Behistun Inscription i.1–15; iv.52). Herodotus says that he reigned thirty-six years and died while preparing campaigns against Egypt and Athens, leaving the throne to his son Xerxes (Herodotus, Histories 7.4–5).

The prophets Haggai and Zechariah date their messages by his years (Haggai 1:1) (Zechariah 1:1). According to Ezra, when his governor questioned the rebuilding of the temple in Jerusalem, Darius had the archives searched, found Cyrus's decree and ordered the work to be finished at royal expense (Ezra 6:1–12). The book of Daniel also has a "Darius the Mede", who receives the kingdom of Babylon and is named before Cyrus (Daniel 5:31; 6:28). No source independent of Daniel knows such a king.

IN THE TIMELINE

The Second Temple Is Completed March 515 BC 214

David

King of Israel, c. 1010–970 BC · c. 1040 BC – c. 970 BC

Shepherd from Bethlehem who became king of Israel after Saul and made Jerusalem his capital. The promise of a lasting throne for his house is the root of the hope for a Messiah, and the New Testament calls Jesus the son of David.

David was the youngest son of Jesse of Bethlehem, anointed by Samuel while Saul was still king (1 Samuel 16:11–13). He won fame by killing Goliath, fled when Saul sought his life, and for a time lived under the protection of the Philistine king of Gath (1 Samuel 17:49–51) (1 Samuel 19:1–2) (1 Samuel 27:1–7). After Saul's

death he was made king of Judah at Hebron and then of all Israel. He began to reign at thirty and reigned forty years, thirty-three of them in Jerusalem, which he captured and to which he brought the ark (2 Samuel 5:3–7) (2 Samuel 6:12–15).

Through Nathan he received the promise that his house and his throne would stand for ever (2 Samuel 7:12–16). The same prophet rebuked him for taking Bathsheba and causing the death of her husband Uriah (2 Samuel 11:2–5, 14–17) (2 Samuel 12:7–10). His last words call him "the sweet psalmist of Israel" (2 Samuel 23:1). He had Solomon anointed as his successor, and was buried in Jerusalem (1 Kings 1:32–35) (1 Kings 2:10–12). In the Gospels "son of David" is a title of the Messiah, and Matthew's first line gives it to Jesus (Matthew 1:1) (Mark 12:35–37). Outside the Bible the earliest widely accepted mention of his name is the phrase "House of David" on a stele of the ninth century BC (The House of David Inscription from Tel Dan). His dates are reckoned from the Bible's regnal figures; see David Becomes King.

IN THE TIMELINE

David and Goliath c. 1025 BC 99
David Becomes King c. 1010–1003 BC 102
David Takes Jerusalem and Brings the Ark c. 1003 BC 106
God's Covenant with David c. 1000 BC 110
David, Bathsheba and Nathan c. 995 BC 114

David du Plessis

Pentecostal minister and ecumenist · Also: David J. du Plessis, David Du Plessis

Pentecostal minister who organised the Pentecostal World Conferences of 1949 and 1952. By his own account he was drawn into the ecumenical movement from 1951 and was invited to the World Council of Churches' assembly of 1954.

Du Plessis served as secretary and organiser of the Pentecostal World Conferences held in Paris in 1949 and in London in 1952. By his own account he met John Mackay at Princeton early in 1951 and under his guidance became interested in the ecumenical movement, and in 1954 the secretary of the World

Council of Churches asked him to go to its assembly at Evanston (Du Plessis, The Spirit Bade Me Go, biographical note; account of Princeton (1951) and Evanston (1954)). See the Charismatic Renewal.

IN THE TIMELINE

The Charismatic Renewal 1960–1967 1418

Deborah

Prophetess and judge of Israel

A prophetess who judged Israel in the hill country of Ephraim. She summoned Barak to fight the Canaanite commander Sisera at Mount Tabor, and the victory song in Judges 5 bears her name.

Judges introduces Deborah as a prophetess, the wife of Lappidoth, who sat under a palm tree between Ramah and Bethel, where the Israelites came to her for judgment (Judges 4:4–5). She summoned Barak in the Lord's name to gather the men of Naphtali and Zebulun on Mount Tabor. She went with him at his request, and told him that the honour of the day would go to a woman (Judges 4:6–10). It was she who gave the word to attack Sisera's chariots (Judges 4:14–16).

The song of Judges 5, which she and Barak sing, calls her "a mother in Israel" (Judges 5:1, 7). After the victory, the book says, the land had rest for forty years (Judges 5:31). Her story is told in the Age of the Judges.

IN THE TIMELINE

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

Decius

Roman emperor, AD 249–251 · died AD 251 · Also: Trajan Decius

Emperor who required the inhabitants of the empire to sacrifice to the gods and obtain a certificate of having done so. Christians who refused were imprisoned, tortured or killed. He died in battle after less than two years.

Decius succeeded the emperor Philip. Eusebius says that he began to persecute the churches out of hatred for Philip, which is a Christian writer's guess at his

motive (Eusebius, Church History 6.39.1). None of the writers cited here quotes his order. What it required is seen in the certificates issued in Egypt in the first year of his reign, which name him with his full titles and record that the holder has sacrificed, poured a libation and tasted the offerings in the presence of officials (P.Mich. inv. 262).

He reigned not quite two years and was succeeded by Gallus (Eusebius, Church History 7.1). The Roman list of bishops names Decius as consul for 251 and Gallus as consul for 252 (Chronograph of 354 part 13 (Liberian Catalogue), Cornelius). Lactantius, who counts him among the persecutors punished by God, says that he was surrounded and killed with much of his army on campaign against the Carpi, and that his body lay unburied (Lactantius, Deaths of the Persecutors 4).

IN THE TIMELINE

The Decian Persecution AD 250

Dennis Bennett

Episcopal priest and leader of the charismatic renewal · 1917 – 1991 · Also: Dennis J. Bennett, Dennis Joseph Bennett

Episcopal rector of St Mark's, Van Nuys, who told his congregation on 3 April 1960 that he had spoken in tongues, resigned, and went on to lead the charismatic renewal in the Episcopal Church from Seattle.

The Episcopal Church's dictionary gives his dates as 28 October 1917 to 1 November 1991 and calls him the "father of charismatic renewal in the Episcopal Church". Born in London, he was ordained a Congregational minister in 1949 and an Episcopal priest in 1952, and became rector of St Mark's Church in Van Nuys, California. On 3 April 1960 he told his congregation in a sermon that he had received the "baptism in the Holy Spirit" and spoken in unknown tongues. The opposition this aroused led him to resign, and in the same year he became vicar of St Luke's Church, Seattle (An Episcopal Dictionary of the Church, Bennett, Dennis Joseph). His own account is in *Nine O'Clock in the Morning* (Bennett, Nine O'Clock in the Morning, his account of Passion Sunday, 3 April 1960). See the Charismatic Renewal.

IN THE TIMELINE

The Charismatic Renewal 1960–1967 1418

Desmond Tutu

Anglican bishop in South Africa, Nobel Peace laureate · 7 October 1931 – 26 December 2021

South African Anglican priest and bishop, general secretary of the South African Council of Churches from 1978 and Nobel Peace laureate in 1984. He later chaired the Truth and Reconciliation Commission.

The Nobel Foundation's record gives his birth at Klerksdorp on 7 October 1931 and his death at Cape Town on 26 December 2021, and describes him at the time of the prize of 1984 as bishop of Johannesburg and former secretary general of the South African Council of Churches (Nobel Prize, Desmond Tutu, facts). The biographical note published with the prize says that he was ordained priest in 1960, became dean of St Mary's Cathedral in Johannesburg in 1975, was bishop of Lesotho from 1976 to 1978, and became general secretary of the Council of Churches in 1978 (Nobel Prize, Desmond Tutu, biographical note).

In his Nobel lecture he described the removal of more than three million people from their homes and said that there could be no peace in southern Africa without justice (Tutu, Nobel Lecture (1984), paragraphs 4 and 13). The archive of the Dutch Reformed Church records that at Rustenburg in 1990 he accepted that church's confession of its support for apartheid in a spirit of forgiveness (Rustenburg Declaration (1990), introductory note). The report of the Truth and Reconciliation Commission, presented in 1998, names him as its chairperson and gives him the title of archbishop (Truth and Reconciliation Commission, Report, vol. 4, second page). See the Churches and Apartheid.

IN THE TIMELINE

The Churches and Apartheid 1982–1986 1462

Dhu Nuwas

King of Himyar in south Arabia · Also: Yusuf As'ar Yath'ar, Masruq, Dunaas

The Jewish king of Himyar who made war on the Christians of south Arabia and on the Abyssinians in his country. An officer's inscription calls him Yusuf As'ar Yath'ar, a Syriac work Masruq, Arabic tradition Dhu Nuwas. Procopius says that the Aksumites killed the Himyarite king.

The name by which this king is usually known comes from Arabic tradition (Ja 1028 commentary of N. Nebes on line 1). The inscription of one of his commanders calls him Yusuf As'ar Yath'ar, king of all the tribes, and says that he burned the church and killed the Abyssinians at Zafar, made war on Najran and guarded the coast against an Abyssinian landing; it ends by invoking the Lord of the Jews (Ja 1028 lines 1–12). The Syriac *Book of the Himyarites* calls him Masruq, and the Greek *Martyrdom of Arethas* Dunaas (Book of the Himyarites index of chapters 8–27 (Moberg, pp. cii–ciii)) (Book of the Himyarites introduction, pp. xli–xlii).

In the letter of Simeon of Beth Arsham the king himself, writing to a Saracen ruler, is made to say that he seized the throne when the king set up by the Ethiopians died, and that he resolved to kill all Christians who would not become Jews (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)). That is a Christian bishop's report of a letter he heard read. Procopius says that the king of the Ethiopians defeated the Himyarites and killed their king (Procopius, Wars 1.20.1), and a Himyarite inscription speaks of the Abyssinians killing the king of Himyar without naming him (CIH 621 lines 8–10). See the Martyrs of Najran.

IN THE TIMELINE

The Martyrs of Najran AD 523 (or 518) 699

Dietrich Bonhoeffer

German theologian

A German theologian whose letters and papers from prison were published in 1951, after his death, by Eberhard Bethge.

Among the papers of Bonhoeffer that Eberhard Bethge published in 1951 is a short reflection on folly. Folly, he wrote, is a more dangerous enemy of the good than malice, because evil can be protested against and exposed while against folly

there is no defence. He held it to be a human and not an intellectual defect, and observed that every strong display of power, political or religious, strikes a large part of mankind with folly (Bonhoeffer, Von der Dummheit, pp. 17–18).

His arrest and death are told in the Execution of Dietrich Bonhoeffer. The documents cited for the Barmen Declaration do not name him among those who called the synod.

IN THE TIMELINE

The Execution of Dietrich Bonhoeffer 9 April 1945 1386

Dinkha IV

Catholicos-Patriarch of the Assyrian Church of the East · Also: Mar Dinkha IV

Catholicos-Patriarch of the Assyrian Church of the East. In 1994 he signed with Pope John Paul II in Rome a common declaration of faith about Christ, which recognised the two as sister churches without restoring communion between them.

Mar Dinkha IV was Catholicos-Patriarch of the Assyrian Church of the East when he and John Paul II signed the Common Christological Declaration at St Peter's in Rome on 11 November 1994 (Common Christological Declaration (1994) heading, opening paragraphs and dating clause). The declaration recognised the two churches as sister churches, said that they could not yet celebrate the Eucharist together, and set up a mixed committee for theological dialogue (Common Christological Declaration (1994) second part). See Ancient Christological Divisions Are Addressed.

In 2012 Benedict XVI congratulated him on fifty years as a bishop, recalled the declaration and a further visit to Rome in 2007, and spoke of the re-establishment of full communion as the goal of the dialogue (Benedict XVI, Message to Mar Dinkha IV (27 May 2012), paragraph 2).

IN THE TIMELINE

Ancient Christological Divisions Are Addressed 1973–1994 1445

Diocletian

Roman emperor, AD 284–305 · Also: Diocles

Emperor who shared the rule of the empire with three colleagues and in 303, after nearly twenty years of peace with the church, issued the edicts that began the Great Persecution. He abdicated in 305.

Diocletian shared the empire with three colleagues, an arrangement that Lactantius blames for multiplying armies and taxes (Lactantius, Deaths of the Persecutors 7). For most of his reign the churches were left in peace: Eusebius says that Christians governed provinces and served in the palace, and that large new churches were built in every city (Eusebius, Church History 8.1.1–6).

Lactantius, who lived at his court city of Nicomedia, presents him as a cautious ruler pushed into persecution by his junior colleague Galerius and by an oracle of Apollo, and says that he wished it to be carried through without bloodshed (Lactantius, Deaths of the Persecutors 10–11). The first edict was issued in the nineteenth year of his reign (Eusebius, Church History 8.2.4). After celebrating his twentieth year at Rome he fell gravely ill, and at a ceremony outside Nicomedia he laid down the purple and took back his old name of Diocles (Lactantius, Deaths of the Persecutors 17–19). Lactantius says that he lived to see his portraits taken down and died worn out by grief, unable to eat or rest (Lactantius, Deaths of the Persecutors 42).

IN THE TIMELINE

The Great Persecution under Diocletian AD 303–311 557

Dioscorus of Alexandria

Bishop of Alexandria, deposed in 451 · Also: Dioscorus I, Dioscoros

Successor of Cyril as bishop of Alexandria. He presided at the council of Ephesus in 449 and was deposed at Chalcedon in 451. Those who rejected Chalcedon honoured him as a confessor of the faith of Cyril.

Dioscorus followed Cyril as bishop of Alexandria and presided over the council of Ephesus in 449, which restored Eutyches and deposed Flavian of Constantinople (Evagrius, Ecclesiastical History 1.10). At the Council of Chalcedon he

was made to sit as an accused. He told the council that he accepted the phrase "of two" natures but not "two" (Council of Chalcedon session 1). He refused three summonses to a later session and was deposed, in the words of the sentence, for disregarding the canons, for disobedience to the council and for other offences (Council of Chalcedon session 3, sentence on Dioscorus). He was exiled to Gangra in Paphlagonia (Evagrius, Ecclesiastical History 2.5).

The two sides remembered him differently. The council's supporters held him responsible for the death of Flavian after the council of 449 (Evagrius, Ecclesiastical History 2.2). Zachariah, who wrote from the other side, says that his faith was that of Athanasius and Cyril, that Anatolius of Constantinople himself admitted he was not deposed for the faith, that he went into exile as a confessor, and that the clergy and monks of Egypt who would not accept his successor went on proclaiming his name (Zachariah, Chronicle 3.1–2).

IN THE TIMELINE

The Second Council of Ephesus August AD 449 676

The Council of Chalcedon October AD 451 681

Dobrawa

Bohemian princess, wife of Mieszko I · Also: Dubrovka, Doubravka, Dobrava

Bohemian princess and wife of Mieszko I of Poland. Thietmar of Merseburg and the Polish court chronicle both say that it was through her that the duke became a Christian, though they tell the story differently.

Thietmar of Merseburg says that she was the sister of Boleslav the elder of Bohemia, that her name means "good", and that she lived up to it. Married to the pagan Mieszko I, she broke her Lenten fast at his request so as to win his ear, and by her persistence brought him to baptism. She then bore him a son, whom she named Boleslav after her brother (Thietmar, Chronicle 4.55–56, pp. 194–196).

In the Polish court chronicle of the early twelfth century she refuses to marry Mieszko until he promises to give up his seven wives and become a Christian (Gallus Anonymus, Deeds of the Princes of the Poles 1.5–6, p. 428). The annals

of the Kraków chapter enter her coming to Mieszko under 965 (Annals of the Kraków Chapter, year 965, p. 585). See the Baptism of Mieszko I of Poland.

IN THE TIMELINE

The Baptism of Mieszko I of Poland AD 966 817

Dominic

Founder of the Order of Preachers · died 1221 · Also: Dominic de Guzmán, Domingo de Guzmán, Saint Dominic

A canon of Osma in Spain who preached for nearly a decade against heresy in southern France and founded the Order of Preachers, confirmed by Honorius III in 1216. He died at Bologna in 1221.

Jordan of Saxony, his successor, says that Dominic came from the village of Caleruega in the diocese of Osma and became subprior of the cathedral chapter there (Jordan of Saxony, Libellus 5, 14). After the death of his bishop he stayed on in the region of Toulouse, preaching, for nearly ten years (Jordan of Saxony, Libellus 31, 37). Honorius III addressed him in 1216 as prior of the community at Saint Romanus in Toulouse (Honorius III, Religiosam vitam (22 December 1216)).

He fell ill at Bologna in 1221, a year in which the order's general chapter met there, and died in that city. The bishop of Ostia, later Gregory IX, who had known him well, conducted his funeral (Jordan of Saxony, Libellus 88, 92–96). See Dominic Founds the Order of Preachers.

IN THE TIMELINE

Dominic Founds the Order of Preachers 22 December 1216 899

Domitian

Roman emperor, AD 81–96 · AD 51 – AD 96

Younger son of Vespasian and the last Flavian emperor. Christian writers from the end of the second century remembered him as a persecutor after Nero, and Irenaeus dates the Revelation to the end of his reign.

Domitian was born in October of AD 51, the younger son of Vespasian (Suetonius, Domitian 1), and succeeded his brother Titus in 81. The arch that commemorates Titus's triumph over Judaea was built in his reign (Arch of Titus). Suetonius says that he exacted the tax on the Jews with great harshness and that he had himself styled "Our Master and our God" (Suetonius, Domitian 12) (Suetonius, Domitian 13).

Near the end of his reign he executed his cousin, the consul Flavius Clemens (Suetonius, Domitian 15). Cassius Dio, as preserved in a later abridgement, gives the charge as "atheism", brought also against others who had drifted into Jewish ways, and says that Clemens's wife Flavia Domitilla was banished (Cassius Dio, Roman History 67.14). Whether these were Christians is not said by either writer.

Christian memory made him a persecutor. Tertullian, about AD 197, says that Domitian tried what Nero had done but soon stopped and recalled those he had banished (Tertullian, Apology 5). Eusebius, in the early fourth century, calls him the second emperor to persecute the church (Eusebius, Church History 3.17). He reports that a Flavia Domitilla, whom he calls a niece of Clemens, was exiled for her witness to Christ, and gives it as something said that John was banished to Patmos in this reign (Eusebius, Church History 3.18). He also preserves a story from Hegesippus that Domitian questioned the grandsons of Jude, a brother of Jesus, and dismissed them as harmless (Eusebius, Church History 3.20). Irenaeus says that the Revelation was seen towards the end of his reign (Irenaeus, Against Heresies 5.30.3).

He was murdered in September 96 (Suetonius, Domitian 17). His successor Nerva recalled the exiles (Cassius Dio, Roman History 68.1).

IN THE TIMELINE

John's Revelation on Patmos c. AD 95 474

Donatus of Carthage

Bishop of Carthage for the party that rejected Caecilian · Also: Donatus Magnus, Donatus the Great

Leader of the African Christians who refused communion with Caecilian of Carthage and with the churches that recognised him. The Do-

natist church is named after him. What is known of him comes from his opponents.

The party that set up Majorinus as bishop of Carthage against Caecilian came to be called the party of Donatus (Augustine, Letter 88.1). Optatus names Donatus as the leader of the accusers at the hearing in Rome in 313, where the bishops condemned him for rebaptising and for laying hands in penance on bishops who had lapsed (Optatus, Against the Donatists 1.24), and says that he afterwards returned to Carthage (Optatus, Against the Donatists 1.26).

Optatus, who calls him "Donatus of Carthage", reports that when the emperor Constans sent officials with alms for the African churches, Donatus turned them away with the words "What has the Emperor to do with the Church?" (Optatus, Against the Donatists 3.3). Jerome, writing in 392–393, says that he persuaded almost all Africa, and Numidia above all, and left many writings, including one on the Holy Spirit (Jerome, On Illustrious Men 93). Every one of these reports comes from a writer of the other communion. See the Donatist Schism and the Council of Arles.

IN THE TIMELINE

The Donatist Schism and the Council of Arles AD 314 576

Dositheus II

Patriarch of Jerusalem · Also: Dositheos of Jerusalem, Dositheus Notaras

The patriarch of Jerusalem who presided over the Synod of Jerusalem in 1672. The confession issued in his name answers, decree by decree, the Reformed confession attributed to Cyril Lucaris.

The acts of 1672 are headed as those of the synod held "under Dositheus, Patriarch of Jerusalem", and the preamble explains that the bishops had met for the dedication of the church of the Nativity at Bethlehem (Synod of Jerusalem, Acts heading, p. 3, and preamble, pp. 6–7). The confession opens in his name, "Dositheus, by the mercy of God, Patriarch of Jerusalem", and he signs first, declaring it to be the faith of the Eastern church (Confession of Dositheus heading, p. 110, and subscription, p. 174). See the Synod of Jerusalem and the Confession of Dositheus.

IN THE TIMELINE

The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196

Edmund Campion

Jesuit priest, executed at Tyburn in 1581 · c. 1540 – 1581

English Jesuit. He returned to England in 1580, asked for a public disputation with the Protestants, and was hanged at Tyburn on 1 December 1581, convicted of treason. The Catholic Church canonised him as a martyr in 1970.

William Allen's account says that Campion was born in London, studied at St John's College in Oxford and was ordained deacon in the English church. Regretting that step, he went to the seminary at Douai and then to Rome, entered the Society of Jesus, spent eight years in Bohemia and was ordained priest at Prague. Allen says that he lived about forty-two years, which is the basis of the birth year given here (Allen, Briefe Historie pp. 5–7).

He landed at Dover in June 1580 (Allen, Briefe Historie p. 8). In a paper addressed to the Privy Council he said that he had come to preach and to minister the sacraments, not to meddle with the state, and asked to dispute with the Protestant divines (Campion, Challenge to the Privy Council articles 1–6). He was arrested on 17 July 1581 (Allen, Briefe Historie p. 10), convicted in November of plotting against the queen (Allen, Briefe Historie pp. 16–19), and executed at Tyburn on 1 December 1581 (Allen, Briefe Historie p. 1). The government's tract *The Execution of Justice* says that he "suffered for his Treasons" (Cecil, Execution of Justice p. 19); Allen says that he died "for the Catholike Faith and religion" (Allen, Briefe Historie p. 1). Pope Paul VI canonised him in 1970 (Paul VI, homily of 25 October 1970 heading and the section 'Possano tutti ottenere la salvezza'). See Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I.

IN THE TIMELINE

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

Edward Bouverie Pusey

Regius Professor of Hebrew at Oxford and a leader of the Oxford Movement · 1800 – 1882 · Also: E. B. Pusey

Professor of Hebrew and canon of Christ Church, Oxford, who joined the writers of the Tracts for the Times, was suspended from university preaching in 1843, and stayed in the Church of England when Newman left it.

Pusey was born at Pusey House in Berkshire on 22 August 1800 (Liddon, Life of Pusey vol. 1, ch. 1). John Henry Newman says that Pusey's tract on fasting appeared in the series with the date 21 December 1833, that he was fully part of the movement from 1835 and 1836, when he published his tract on baptism and started the Library of the Fathers, and that as a professor and canon of Christ Church he gave the movement "a position and a name" (Newman, Apologia ch. 2, pp. 60–62).

On 14 May 1843 he preached before the university on the Eucharist (Liddon, Life of Pusey vol. 2, ch. 29). The vice-chancellor, with six doctors of divinity, found that he had taught things contrary to the doctrine of the Church of England and on 2 June suspended him from preaching within the university for two years (Liddon, Life of Pusey vol. 2, ch. 29). His *Life* says that the claims of the catholic church, which led Newman to Rome, kept Pusey steadfast in the Anglican communion (Liddon, Life of Pusey vol. 4, ch. 5). He died on 16 September 1882 (Liddon, Life of Pusey vol. 4, ch. 18). See the Oxford Movement.

IN THE TIMELINE

The Oxford Movement 14 July 1833 1289

Edward VI

King of England, 1547–1553 · 1537 – 1553

The son of Henry VIII, king of England from 1547 until his death at fifteen in 1553. In his reign Parliament authorised the English Book of Common Prayer in 1549 and a revised book in 1552.

A London chronicler records the birth of a son to Henry VIII and his queen at Hampton Court in 1537, on the eve of St Edward's day (Wriothesley, Chronicle vol. 1, p. 66), and his proclamation as King Edward VI on 31 January 1547, three days after his father's death (Wriothesley, Chronicle vol. 1, pp. 178–179). The first Act of Uniformity speaks of the king acting with the advice of his uncle the lord protector and his council (Statutes of the Realm, 2 & 3 Edw. VI c. 1). That Act authorised the first Book of Common Prayer and a second Act the revised book of 1552 (Statutes of the Realm, 5 & 6 Edw. VI c. 1); see the Book of Common Prayer. The same chronicler records that Edward died on Thursday 6 July 1553 (Wriothesley, Chronicle vol. 2, p. 85).

IN THE TIMELINE

The Book of Common Prayer 1549–1552 1080

PEOPLE

Eleazar ben Yair to Frederick the Wise

Eleazar ben Yair

Leader of the Sicarii at Masada · Also: Eleazar son of Jair, Eleazar ben Jair

Commander of the rebels who held Masada during the Jewish revolt. Josephus makes him a kinsman of Menahem and a descendant of Judas the Galilean, and gives him the speeches that persuade the defenders to die by their own hands.

Eleazar is known from Josephus. He was a kinsman of Menahem, a rebel leader in Jerusalem. When Menahem's party was attacked in the temple and Menahem was killed, Eleazar was among the few who escaped to Masada, where, in Josephus's words, he "acted the part of a tyrant" afterwards (Josephus, Jewish War 2.442–448). Josephus calls him the commander of the Sicarii who held the fortress and a descendant of the Judas who had urged the Jews not to submit to the Roman census (Josephus, Jewish War 7.252–253).

When the Romans under Flavius Silva had burned the defenders' last wall, Josephus says, Eleazar would neither flee nor let others flee, and in two speeches persuaded his men to kill their families and themselves (Josephus, Jewish War 7.320–388). Whether the speeches or the manner of the end can be taken as history is disputed; see the dating note on the fall of Masada.

IN THE TIMELINE

The Fall of Masada AD 73 or 74 466

Eleazar Sukenik

Professor at the Hebrew University of Jerusalem · Also: Eliezer Lipa Sukenik, E. L. Sukenik

Professor at the Hebrew University who examined three of the first seven Dead Sea Scrolls in Bethlehem, recognised their age, acquired them and published selections from them. His son Yigael Yadin bought the other four in 1954.

Sukenik heard of the scrolls through an Armenian dealer, went to Bethlehem to see the three held by a dealer there, and recognised them as ancient Hebrew manuscripts. His diary records that his hands shook as he unwrapped one. He acquired the three, the War Scroll, the Thanksgiving Scroll and a second copy of Isaiah, and published selections from them. In 1954 his son Yigael Yadin bought the four scrolls of Athanasius Yeshue Samuel for the State of Israel (Dead Sea Scrolls Leon Levy Digital Library, Discovery and Publication). See the Dead Sea Scrolls Are Discovered.

IN THE TIMELINE

The Dead Sea Scrolls Are Discovered 1947 1394

Eli

Priest at Shiloh

Priest of the sanctuary at Shiloh, who brought up the boy Samuel. The books of Samuel say that his sons abused their office, that his house was condemned, and that he died on hearing that the Philistines had taken the ark.

Eli was priest at Shiloh when Hannah prayed there for a son, and the child Samuel was left in his care (1 Samuel 1:9–17, 24–28). His sons Hophni and Phinehas took the worshippers' sacrifices by force and slept with the women who served at the tent. Eli rebuked them, and they did not listen (1 Samuel 2:12–17, 22–25). A man of God, and then the boy Samuel, told him that his house would be cut off because he had not restrained them (1 Samuel 2:27–36) (1 Samuel 3:11–18).

He died at ninety-eight, falling from his seat when he heard that his sons were dead and the ark captured. The text adds that he had judged Israel for forty years (1 Samuel 4:15–18). Kings sees the sentence on his house carried out when Solomon removed Abiathar from the priesthood (1 Kings 2:26–27).

IN THE TIMELINE

Samuel and the Loss of the Ark c. 1070 BC 91

Elijah

Prophet in Israel, ninth century BC · Also: Elias, Elijah the Tishbite

Prophet from Gilead who opposed the worship of Baal under Ahab and Jezebel. Kings says he was taken up to heaven in a whirlwind. Malachi promises his return, and the Gospels link that promise to John the Baptist.

Elijah the Tishbite appears without introduction in the reign of Ahab, announcing a drought (1 Kings 17:1). Kings tells of his stay with the widow of Zarephath, the contest with the prophets of Baal on Mount Carmel, and his flight to Horeb (1 Kings 17:8–19:18); see Elijah on Mount Carmel. He condemned Ahab and Jezebel for the judicial murder of Naboth (1 Kings 21:17–24) and foretold the death of Ahab's son Ahaziah (2 Kings 1:2–4, 17). At the Jordan, the account says, he was carried up to heaven in a whirlwind, leaving Elisha as his successor (2 Kings 2:1–14); see Elisha Succeeds Elijah.

Malachi closes with the promise that Elijah will be sent before the day of the Lord (Malachi 4:5–6). In the Gospels Jesus says of John the Baptist that he is the Elijah who was to come (Matthew 11:13–14; 17:10–13), though John himself, when asked, says he is not Elijah (John 1:21). Elijah appears with Moses at the transfiguration (Matthew 17:1–3), and James holds up his prayer as an example (James 5:17–18).

IN THE TIMELINE

Elijah on Mount Carmel c. 860 BC 132

Elisha Succeeds Elijah c. 850 BC 139

Elisha

Prophet in Israel, ninth century BC · Also: Eliseus

Disciple and successor of Elijah. Kings tells of his miracles, among them the healing of Naaman the Syrian, and of his part in the rise of Hazael of Damascus and Jehu of Israel.

Elisha son of Shaphat, of Abel-meholah, was called from the plough by Elijah and served him (1 Kings 19:16, 19–21). He saw his master taken up at the Jordan River and returned with his cloak as the recognised prophet in his place (2 Kings 2:9–15); see Elisha Succeeds Elijah.

Kings gathers a series of stories about him: he promised water and victory to the kings marching against Moab (2 Kings 3:11–20), restored the son of a woman of Shunem to life (2 Kings 4:32–37), and sent Naaman to wash in the Jordan (2 Kings 5:9–14), a healing that Jesus recalls in the synagogue at Nazareth (Luke 4:27). He told Hazael that he would be king of Aram (2 Kings 8:7–15) and sent a prophet to anoint Jehu (2 Kings 9:1–3); see Jehu's Revolt and Tribute to Assyria. He died in the reign of Joash, Jehu's grandson, who wept over him as "the chariots of Israel and its horsemen" (2 Kings 13:14–20).

IN THE TIMELINE

Elisha Succeeds Elijah c. 850 BC 139

Jehu's Revolt and Tribute to Assyria 841 BC 142

Moab's Revolt and the Mesha Stele c. 840 BC 146

Elizabeth I

Queen of England from 1558 · Also: Elizabeth Tudor

Queen of England from 1558, sister and successor of Mary I. Her first Parliament made her supreme governor of the English church and restored the Prayer Book. Pope Pius V excommunicated her in 1570.

Elizabeth was proclaimed queen in London on 17 November 1558, hours after the death of her sister Mary I of England (Machyn, Diary 17 November 1558). The statutes of her first Parliament ended the pope's jurisdiction in England, required an oath that she was "the only supreme governor" of the realm in spiritual as in temporal things (Act of Supremacy, 1559, in Gee and Hardy, p. 449), and restored the English Prayer Book (Act of Uniformity, 1559, in Gee and Hardy, pp. 458–459). The Articles of Religion issued under her explain that this government does not include the ministry of the word or of the sacraments (Thirty-Nine Articles article XXXVII).

In 1570 Pope Pius V called her "the pretended queen" of England, declared her a heretic and released her subjects from their allegiance (Pius V, Regnans in excelsis 1–5). The laws that followed treated Catholic priests in England as traitors (Act against Jesuits and Seminarists, 1585, in Gee and Hardy, pp. 485–487). See the Elizabethan Settlement.

IN THE TIMELINE

The Elizabethan Settlement 1559 1091

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

Ellen White

Adventist writer, received by Seventh-day Adventists as a prophet · born 26 November 1827 · Also: Ellen G. White, Ellen Gould Harmon

Born in Maine in 1827, she heard William Miller lecture as a girl and shared the disappointment of 1844. She related visions from December of that year onwards, and the Seventh-day Adventist Church holds that the gift of prophecy was manifested in her ministry.

A publishers' footnote in her *Early Writings* gives her birth as 26 November 1827 at Gorham, Maine (Ellen G. White, Early Writings, p. 7). She says that she was converted at eleven, was baptized and joined the Methodist church at twelve, and at thirteen heard William Miller lecture at Portland (Ellen G. White, Early Writings, p. 7). She relates that in December 1844, at prayer with four other women, she was shown in a vision the Advent people on a path to the holy city (Ellen G. White, Early Writings, pp. 9–10). A vision she dates to March 1849 concerns the heavenly sanctuary and the Sabbath (Ellen G. White, Early Writings, pp. 34–35).

The Seventh-day Adventist Church teaches that the gift of prophecy was manifested in her ministry, that her writings speak with prophetic authority, and that they make clear that the Bible is the standard by which all teaching must be tested (Seventh-day Adventist Church, Fundamental Beliefs 18). See the Millerites and the Great Disappointment.

IN THE TIMELINE

The Millerites and the Great Disappointment 22 October 1844 1297

Enrico Dandolo

Doge of Venice during the Fourth Crusade · died 1205 · Also: Henry Dandolo

Doge of Venice who contracted to carry the Fourth Crusade, took the cross himself though old and blind, and led the Venetians in the capture of Zara and of Constantinople, where he died in 1205.

Dandolo was doge of Venice when the French crusaders came to hire a fleet, and he set the terms: a fixed price for transport and, for fifty Venetian galleys, half of whatever was conquered (Villehardouin, Conquest of Constantinople pp. 6–7). When the army could not pay, he proposed the attack on Zara, and then took the cross himself in St Mark's. Villehardouin, who was there, calls him an old man who "saw naught", having lost his sight through a wound in the head (Villehardouin, Conquest of Constantinople pp. 16–17).

He sailed with the fleet to Constantinople. The twelve electors who chose Baldwin of Flanders as emperor after the city fell met in the palace where he was lodged (Villehardouin, Conquest of Constantinople pp. 67–68). He died there in 1205, before Pentecost, and was buried in Hagia Sophia (Villehardouin, Conquest of Constantinople p. 102). See the Fourth Crusade Sacks Constantinople.

IN THE TIMELINE

The Fourth Crusade Sacks Constantinople April 1204 882

Epiphanius of Kyiv

Metropolitan of Kyiv and All Ukraine, primate of the Orthodox Church of Ukraine from 2018 · born 1979 · Also: Epifaniy, Metropolitan Epiphanius, Serhii Dumenko

First primate of the Orthodox Church of Ukraine. Elected at the council held in Kyiv on 15 December 2018, he received the tomos of autocephaly from the Ecumenical Patriarch Bartholomew on 6 January 2019.

Serhii Petrovych Dumenko was born on 3 February 1979 in the village of Volkove in the Odesa region of Ukraine (Orthodox Church of Ukraine, Biography of Metropolitan Epiphanius). He took monastic vows with the name Epiphanius in 2007 and was ordained a bishop in 2009 in the Ukrainian Orthodox Church of the Kyiv Patriarchate, by its patriarch Filaret (Orthodox Church of Ukraine, Biography of Metropolitan Epiphanius).

On 15 December 2018 the council held in Kyiv elected him, then metropolitan of Pereyaslav and Bila Tserkva, primate of the new Orthodox Church of Ukraine (Ecumenical Patriarchate, Communiqué of 15 December 2018). The tomos of 6 January 2019 gives the primate the title Metropolitan of Kyiv and all Ukraine and names Epiphanius as the one to whom it was handed (Tomos of Autocephaly of the Orthodox Church in Ukraine (2019) paragraphs 2 and 8); see Constantinople Grants Autocephaly to the Orthodox Church of Ukraine. The Serbian bishops' communiqué of May 2019, which does not recognise the new church, refers to him only by his secular surname (Serbian Orthodox Church, Communiqué of the Assembly of Bishops (May 2019) paragraph on Ukraine).

IN THE TIMELINE

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Erasmus

Scholar and editor of the Greek New Testament · Also: Desiderius Erasmus, Erasmus of Rotterdam

Scholar from Rotterdam who in 1516 published the New Testament in Greek with a Latin version he had revised and notes, and who wished Scripture translated into every language.

The title page of the New Testament printed at Basel in 1516 names Erasmus of Rotterdam as the scholar who revised and corrected it (Erasmus, Novum Instrumentum (1516) title page). In the dedication to Pope Leo X he calls himself the least of theologians (Erasmus, Novum Instrumentum (1516) dedication to Leo X). He told the pope later that year that he meant to emend the common Latin text from old manuscripts and the fathers, not to tear it up (Erasmus, Letters to Leo X, 9 August 1516 (Nichols no. 434, vol. 2, p. 316, where the translation prints 8 August)).

In the preface called the *Paraclesis* he wished the Gospels and the letters of Paul translated into all languages and known to the ploughman and the weaver (Erasmus, Paraclesis English version of 1529). See Erasmus Publishes the Greek New Testament.

IN THE TIMELINE

Erasmus Publishes the Greek New Testament 1516 1003

Esau

Son of Isaac, ancestor of the Edomites · born c. 2006 BC · Also: Edom

Isaac's elder son and Jacob's twin, a hunter, who sells his birthright and loses his father's blessing. He is later reconciled with Jacob and settles in Seir. Genesis names him as the ancestor of Edom.

Esau is the firstborn of the twin sons of Isaac and Rebekah, "a skillful hunter, a man of the field", and his father's favourite (Genesis 25:25–28). He sells his birthright to Jacob for bread and lentil stew (Genesis 25:29–34), and weeps aloud when he finds that Jacob has taken his blessing (Genesis 27:30–38). When Jacob comes home twenty years later, Esau meets him with four hundred men, runs to him and embraces him (Genesis 33:1–4). The brothers bury Isaac together (Genesis 35:29). Esau settles in the hill country of Seir, and Genesis calls him Edom, the father of the Edomites (Genesis 36:6–9). His death is not recorded.

Malachi sets the two brothers against each other as two nations, "I loved Jacob; but Esau I hated" (Malachi 1:2–3), and Paul quotes the words when he writes about God's choice (Romans 9:10–13). Hebrews warns its readers not to be like Esau, "who sold his birthright for one meal" (Hebrews 12:16–17).

IN THE TIMELINE

Jacob Becomes Israel c. 1929–1909 BC 39

Esther

Jewish queen of Persia in the book of Esther · Also: Hadassah

The Jewish orphan who, in the book that bears her name, becomes queen of Persia and risks her life to save her people from destruction. The feast of Purim recalls the story.

Esther, whose Hebrew name was Hadassah, was the daughter of Abihail and was brought up by her cousin Mordecai after her parents died (Esther 2:7, 15). The book says that King Ahasuerus made her queen in his seventh year (Esther 2:16–

17). When a decree went out to kill the Jews of the empire she went to the king unsummoned, at the risk of her life, exposed its author Haman, and obtained a second decree that let the Jews defend themselves (Esther 4:15–5:2) (Esther 7:3–6) (Esther 8:3–11). With Mordecai she established the feast of Purim (Esther 9:29–32).

No source independent of the book mentions her. On the question of its historical basis see Esther and the Origin of Purim.

IN THE TIMELINE

Esther and the Origin of Purim 483–473 BC 218

Eudoxia

Roman empress, wife of Arcadius · died AD 404 · Also: Aelia Eudoxia

Wife of the eastern emperor Arcadius. The church historians make her resentment of John Chrysostom's preaching a cause of his two banishments. She died in October 404, a few months after his final exile.

Eudoxia was the wife of the emperor Arcadius, who ruled the East from Constantinople after the death of Theodosius I (Socrates, Church History 6.1). Socrates says that she took a sermon of John Chrysostom against the vices of women as aimed at herself, complained to the emperor, and so brought about the synod that deposed him (Socrates, Church History 6.15). Sozomen tells the same story but adds that he could not establish whether the sermon was meant for her (Sozomen, Church History 8.16). Among the charges the synod sent to the emperor was that John had called the empress Jezebel (Palladius, Dialogue 8).

When John afterwards denounced the games held around her silver statue near the church, she again moved against him, and he was exiled for the second time in June 404 (Socrates, Church History 6.18). She died that autumn, four days after a hailstorm on 30 September which John's supporters took as a sign of divine anger (Socrates, Church History 6.19). Theodoret relates that her son, the emperor Theodosius II, later prayed over John's coffin for the pardon of his parents (Theodoret, Church History 5.36). See John Chrysostom, Preacher and Exile.

IN THE TIMELINE

John Chrysostom, Preacher and Exile AD 398–407 652

Eugene IV

Pope during the Council of Ferrara and Florence · Also: Eugenius IV

The pope who moved his council from Basel to Ferrara and then to Florence, brought the Byzantine emperor and Greek bishops to it, and issued the bull of union Laetentur caeli in 1439.

Eugene was at odds with the council sitting at Basel, which he declared transferred to Ferrara; his legate opened the sessions there in January 1438, and in February he laid church penalties on those who stayed at Basel (Council of Florence, Ferrara, sessions 1–4 (1438)). He paid for the voyage of the emperor and the Greek delegation, according to Doukas (Doukas, History 31.1 (Bekker p. 212)).

The bull of union of 6 July 1439 is issued in his name and defines, among other things, that the Roman pontiff holds the primacy over the whole world (Council of Florence, Florence, session 6 (Laetentur caeli)). See the Council of Florence Proclaims Reunion.

IN THE TIMELINE

The Council of Florence Proclaims Reunion 6 July 1439 974

Eusebius of Caesarea

Bishop of Caesarea in Palestine and historian of the church · Also: Eusebius Pamphili

Bishop of Caesarea, author of the first history of the church and of a Life of Constantine. He took part in the Council of Nicaea, where he had at first sided with Arius's supporters, and signed its creed.

Eusebius was bishop of Caesarea in Palestine. His *Church History* (Church History) is a principal source for the first three centuries of Christianity, and his *Life of Constantine* (Life of Constantine) for the emperor's dealings with the church.

Before the First Council of Nicaea Arius counted him among the bishops on his side (Theodoret, Church History 1.4). Eusebius attended the council and

describes its opening (Eusebius, Life of Constantine 3.6–14). Afterwards he wrote to his own church to explain why he had signed a creed containing the word *homoousios*, after questioning what it meant (Socrates, Church History 1.8); Athanasius later cited the letter against those who rejected the creed (Athanasius, Defence of the Nicene Definition 3). He died a few years after Constantine and was succeeded by his pupil Acacius (Socrates, Church History 2.4).

IN THE TIMELINE

The First Council of Nicaea May AD 325 584

Eutyches

Archimandrite at Constantinople

Head of a monastery at Constantinople who confessed one nature in Christ after the union. Condemned by Flavian's synod, restored at Ephesus in 449 and condemned again at Chalcedon; the churches that rejected Chalcedon also disowned the teaching ascribed to him.

Eutyches was a presbyter and archimandrite (the head of a monastery) at Constantinople, visited by many and with friends among the soldiers of the palace (Zachariah, Chronicle 2.2). Before a synod under Flavian of Constantinople he said, as Evagrius quotes him, that the Lord was from two natures before their union but that he confessed only one nature after it; Evagrius adds that he denied that the Lord's body was of the same substance as ours (Evagrius, Ecclesiastical History 1.9). The synod deposed him. Leo I called his statement absurd but wrote that he might be restored if he recanted (Leo, Letters 28.6 (the Tome)) (Leo, Letters 29).

The council of Ephesus in 449 received him back, according to the Syriac chronicle because he presented a recantation and confessed the true faith (Zachariah, Chronicle 2.3). The Definition of Chalcedon received Leo's Tome as written "for the removal of the false doctrines of Eutyches" (Definition of Chalcedon). The opponents of Chalcedon did not defend him either. The same Syriac chronicle says that, wishing to affirm one nature, he rejected the truth of the body taken from the Virgin and taught "an inaccurate dogma" (Zachariah, Chronicle 2.2), and in 1990 the joint commission of the Eastern Orthodox and Oriental Ortho-

dox churches agreed in condemning the Eutychian heresy (Orthodox–Oriental Orthodox Agreed Statement (1990) 1, 7).

IN THE TIMELINE

The Second Council of Ephesus August AD 449 676

Eve

The first woman in Genesis

In Genesis, the first woman, made as a partner for the man. She and her husband eat from the forbidden tree and are sent out of Eden. Her name is explained as mother of all the living.

Genesis tells that God made the woman from the man's rib, because no partner was found for him among the animals (Genesis 2:18–23). In the Fall the serpent speaks to her; she eats from the forbidden tree and gives the fruit to her husband (Genesis 3:1–6). Afterwards the man names her Eve, "because she would be the mother of all the living" (Genesis 3:20). She is the mother of Cain, Abel and Seth (Genesis 4:1–2) (Genesis 4:25). Genesis does not record her death.

The New Testament names her twice, in letters that bear Paul's name: as one deceived by the serpent (2 Corinthians 11:3), and in an argument from the order in which the man and the woman were made (1 Timothy 2:13–14). From the second century Christian writers set her beside Mary. Irenaeus writes that the knot of Eve's disobedience was untied by Mary's obedience (Irenaeus, Against Heresies 3.22.4).

IN THE TIMELINE

The Creation Undated 9

The Fall Undated 12

Ezana

King of Aksum, mid-fourth century · Also: Aezanes, Aeizanas

King of Aksum in the Ethiopian highlands. His inscriptions show him both as son of the god Ares and as invoking the Father, Son and Holy

Spirit. The emperor Constantius II wrote to him about the bishop Frumentius.

Ezana is known from his own inscriptions at Aksum. One, in Greek and Ge'ez, gives his titles as king of the Aksumites, the Himyarites and other peoples and calls him son of the unconquered god Ares; it mentions his brothers Saiazana and Adephas (Inscription of Ezana, RIÉ 270 Greek text, lines 1–9). Another, in Greek, records a war against the Noba (Inscription of Ezana, RIÉ 271 Greek text, lines 22–26) and opens by invoking the Father, the Son and the Holy Spirit (Inscription of Ezana, RIÉ 271 opening lines, in the translation quoted by A. M. Butts (2025), p. 9). The Greek text of the first carries no date.

A datable notice of him comes from the Roman side. About 356 the emperor Constantius II wrote to "Aezanes and Sazanes", rulers of Aksum, requiring them to send their bishop Frumentius to Egypt (Athanasius, Defence before Constantius 31). See King Ezana of Aksum Becomes Christian.

IN THE TIMELINE

King Ezana of Aksum Becomes Christian c. AD 330–356 598

Ezekiel

Priest and prophet among the exiles in Babylonia

A priest deported with Jehoiachin in 597 BC. His visions by the river Chebar speak of the glory of God leaving the temple, of dry bones restored to life and of a new temple.

Ezekiel was a priest, the son of Buzi, and was taken to Babylonia in the first deportation. His call came in the fifth year of that exile, by the river Chebar (Ezekiel 1:1–3). His book dates its oracles year by year from the deportation; the latest falls in the twenty-seventh year (Ezekiel 29:17).

He announced the fall of Jerusalem before it happened (Ezekiel 4:1–3) and the restoration of Israel afterwards, in the visions of the valley of dry bones (Ezekiel 37:1–14) and of a rebuilt temple (Ezekiel 40:1–4).

IN THE TIMELINE

The First Deportation to Babylon 16 March 597 BC 193

Ezekiel's Visions among the Exiles 593–571 BC 196

Ezra

Priest and scribe of the law · Also: Esdras

A priest and scribe who came from Babylon to Jerusalem under a Persian royal commission, opposed marriages with foreign wives, and read the law of Moses to the people. A later Jewish book pictures him dictating the Scriptures by inspiration.

Ezra's genealogy traces him to Aaron, and the book that bears his name calls him "a skilled scribe in the law of Moses" who had set his heart to study the law, to do it and to teach it (Ezra 7:1–6, 10). He came to Jerusalem in the seventh year of an Artaxerxes with the king's written authority (Ezra 7:7, 11–14). Part of the account is told in his own voice (Ezra 7:27–28). He led the community to dissolve marriages with foreign women (Ezra 10:10–12) and read the law aloud to the assembled people (Nehemiah 8:1–8).

Whether he came before or after Nehemiah is debated; see Ezra Brings the Law to Jerusalem. A Jewish work written long afterwards under his name shows him dictating ninety-four books in forty days, some to be published and some kept for the wise (2 Esdras 14:44–46).

IN THE TIMELINE

Ezra Brings the Law to Jerusalem 458 BC 222

Fabian

Bishop of Rome, AD 236–250 · died January AD 250 · Also: Fabianus

Bishop of Rome for fourteen years, who died in the Decian persecution in January 250. He was commemorated at Rome in the cemetery of Callistus.

Eusebius, writing some seventy years later, tells the story that Fabian was a stranger from the country whom no one had thought of as bishop until a dove settled on his head in the assembly (Eusebius, Church History 6.29). The list of Roman bishops compiled in the fourth century gives him fourteen years in office,

from the consulship of 236 to that of 250, and says that he divided the districts of the city among the deacons and had much building done in the cemeteries (Chronograph of 354 part 13 (Liberian Catalogue), Fabius and Cornelius).

He died under Decius (Eusebius, Church History 6.39.1). The Roman calendar of martyrs commemorates him on 20 January in the cemetery of Callistus; the list of bishops gives the 21st (Chronograph of 354 part 12, 20 January) (Chronograph of 354 part 13 (Liberian Catalogue), Fabius and Cornelius). Cyprian, on receiving the Roman clergy's report, wrote to congratulate them on their bishop's "glorious end" (Cyprian, Letters 3.1 [9.1]). The same list dates his successor Cornelius from the consuls of 251 (Chronograph of 354 part 13 (Liberian Catalogue), Fabius and Cornelius).

IN THE TIMELINE

The Decian Persecution AD 250

Fasilides

Emperor of Ethiopia from 1632 · Also: Fasiladas, Fasil, Alam Sagad, Basilides

Son and successor of Susenyos. The Ethiopian chronicle makes him the one who urged his father to return to the faith of Alexandria; as emperor he restored it and sent the Jesuits out of Ethiopia.

When Susenyos swore obedience to the pope in 1626, the Jesuit historian Tellez says, the nobles also took an oath to "Prince Faciladas" as heir to the crown (Tellez, Travels of the Jesuits in Ethiopia p. 233). The Ethiopian chronicle tells that in his father's twenty-fifth year he came to him and said that the land was troubled by the belief of the Franks, which was not in the books of their fathers, and asked him to pray as the faith of Alexandria taught (Ethiopian Chronicle (trans. Basset) p. 125). His father's proclamation restoring that faith named him to reign, and he succeeded when Susenyos died (Ethiopian Chronicle (trans. Basset) p. 126). The chronicle gives his throne name as Alam Sagad and says that in his first year a new patriarch arrived and the Frank Afonsu, Afonso Mendes, returned to his country (Ethiopian Chronicle (trans. Basset) p. 285).

The Jesuit writers judge him as an enemy. Lobo says that he had embraced the Catholic religion "rather through complaisance than conviction" and showed his

hatred of the missionaries while his father still lived (Lobo, Voyage to Abyssinia part 2, chapter 12). Tellez calls him a persecutor of Catholics "like another Dioclesian" (Tellez, Travels of the Jesuits in Ethiopia p. 244) and tells how, on his orders, the patriarch and the Jesuits were handed to the Turks on the coast in 1634 (Tellez, Travels of the Jesuits in Ethiopia pp. 254–255). See Susenyos, the Jesuits and the Ethiopian Church.

IN THE TIMELINE

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

Felicity

Martyr in Roman Africa, c. AD 203 · died c. AD 203 · Also: Felicitas

A catechumen, described as the fellow-servant of Revocatus, who was arrested while pregnant, gave birth in prison and died in the arena with Perpetua.

The *Passion* names her among the young catechumens arrested together and calls her the fellow-servant of Revocatus, which suggests that both were slaves (Passion of Perpetua and Felicity 1.1). She was eight months pregnant. Because the law did not allow a pregnant woman to be executed, she feared that she would be held back and die later among criminals. Her companions prayed, and she went into labour three days before the games. When a guard taunted her for crying out, she answered that now she suffered alone, but in the arena another would be in her to suffer for her. She bore a daughter, whom a Christian woman brought up as her own (Passion of Perpetua and Felicity 5.2).

She entered the arena with Perpetua, was thrown down by the same animal, and was killed with the sword with the rest (Passion of Perpetua and Felicity 6.1–4).

IN THE TIMELINE

The Martyrdom of Perpetua and Felicity 7 March AD 203 532

Felix

Roman governor of Judaea, c. AD 52–59 · Also: Antonius Felix

A freedman of the imperial household who governed Judaea under Claudius and Nero. He put down bandits and prophets with great severity and kept Paul in custody at Caesarea for two years.

Felix was a freedman whom Claudius favoured and placed over Judaea (Suetonius, Claudius 28). Josephus calls him the brother of Pallas and puts his appointment late in Claudius's reign (Josephus, Antiquities 20.137–138); Tacitus has him already governing Samaria while Cumanus held Galilee (Tacitus, Annals 12.54). He persuaded Drusilla, a sister of Herod Agrippa II, to leave her husband and marry him (Josephus, Antiquities 20.139–143).

Josephus describes his years in office as a time of growing disorder: Felix crucified bandits in great numbers, sent soldiers against prophets who led crowds into the wilderness, and scattered the following of an Egyptian on the Mount of Olives (Josephus, Jewish War 2.253–263). Josephus also says that he arranged the murder of the high priest Jonathan (Josephus, Antiquities 20.162–164). Tacitus judged that he used a king's power in the spirit of a slave (Tacitus, Histories 5.9).

In Acts he receives Paul as a prisoner at Caesarea Maritima, hears him more than once, hopes for a bribe and leaves him in custody when Festus replaces him (Acts 23:33–24:27). After his recall the Jews of Caesarea accused him at Rome, and Josephus says that only the influence of Pallas saved him (Josephus, Antiquities 20.182).

IN THE TIMELINE

Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437

Felix Manz

Leader of the first Anabaptists at Zurich · died 5 January 1527 · Also: Felix Mantz

One of the first Anabaptists at Zurich. He went on baptising after the council forbade it and was drowned by sentence of the city's court on 5 January 1527.

Manz signed the letter of September 1524 with Conrad Grebel (Grebel, Letter to Müntzer signatures). A witness told the council of Zurich in February 1525

that Manz had baptised two men in a house at Zollikon (Zurich council records hearing of early February 1525 (Egli no. 636; Kidd no. 212, p. 454)).

The sentence of 5 January 1527 calls him a chief beginner of rebaptism. It says that he had been shown from Scripture that infant baptism is right, had been released on oath, and had then baptised a woman; that he taught that no Christian may be a magistrate or punish with the sword; and that he and his followers had separated from the Christian community and set up a sect. He was to be bound, taken out in a boat and thrown into the water, and his property went to the city (Zurich council records sentence of 5 January 1527 (Egli no. 1109, pp. 529–530)). The *Martyrs Mirror* preserves an exhortation attributed to him and places his death in 1526 (Martyrs Mirror p. 415). See the First Anabaptists.

IN THE TIMELINE

The First Anabaptists 21 January 1525

Feofan Prokopovich

Bishop of Pskov, later archbishop of Novgorod · Also: Theophanes Prokopovich, Theophan Prokopovich

Russian bishop who signed the Spiritual Regulation of 1721 as bishop of Pskov and became a vice-president of the Synod it created. A historian of the Synod, writing in 1838, names him as the author of the Regulation.

Among the bishops who signed the Spiritual Regulation is Theophanes, bishop of "Pleskow", that is, of Pskov. Its English translator, Thomas Consett, adds in a note of 1729 that this was Theophanes Procopovich, "a learned Prelate", moved to Novgorod in 1725 and by then the chief archbishop of the country (Spiritual Regulation, signatures, with Consett's note (p. 114)).

The Regulation itself names no author. A. N. Muravyov, an official of the Synod who wrote a history of the Russian church in 1838, says that its composition was committed to Theophanes, bishop of Pskov (Muravyov, History of the Church of Russia, p. 283), and that he was one of the two vice-presidents of the Synod at its opening (Muravyov, History of the Church of Russia, p. 284). See Peter the Great Replaces the Patriarch with the Holy Synod.

IN THE TIMELINE

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

Ferdinand I

King of the Romans; later emperor

The brother of Charles V, king of Bohemia and Hungary and king of the Romans. He presided over the diet of 1555 in the emperor's name and issued the Peace of Augsburg; the Council of Trent acclaimed him as emperor in 1563.

The preface of the Augsburg Confession recalls that Ferdinand, king of Bohemia and Hungary, represented the emperor at the diet of Speyer the year before (Augsburg Confession Preface 17–18). In the recess of the diet of 1555 he styles himself king of the Romans and explains that he has taken on the diet's business in place of his brother Charles V, whom illness kept away (Peace of Augsburg title and §§ 3–5). By the powers the emperor had given him he settled the point on which the estates could not agree, what should become of the sees and benefices of clergy who left the old religion (Peace of Augsburg § 18), and dated the recess at Augsburg on 25 September 1555 (Peace of Augsburg closing clause). See the Peace of Augsburg.

When the Council of Trent closed in December 1563 the fathers acclaimed "the most serene Emperor Ferdinand" (Council of Trent Session 25, acclamations).

IN THE TIMELINE

The Peace of Augsburg 25 September 1555 1084

Ferdinand II

Holy Roman Emperor and King of Bohemia · Also: Ferdinand II of Habsburg

Emperor named in the peace of 1648 as the first party to the war on the imperial side. His Edict of Restitution of 1629 ordered Protestants to give back the church lands they had taken since 1552; the peace of 1648, made after his death, set that edict aside.

The Edict of Restitution is issued in his name as elected Roman emperor, at Vienna on 6 March 1629, in what it calls the tenth year of his reign over the Empire and the twelfth over Bohemia (Edict of Restitution (1629) opening and dating clause; order to the commissioners). In it he sets out the Catholic reading of the Religious Peace of 1555 and sends commissioners to recover the bishoprics, monasteries and church property lost since the Treaty of Passau (Edict of Restitution (1629) opening and dating clause; order to the commissioners).

The treaty of Osnabrück names him as the emperor against whom King Gustavus Adolphus of Sweden went to war, and says that the war went on under his successor Ferdinand III after both men had died (Treaty of Osnabrück preamble). The same treaty fixed 1 January 1624 as the date for the possession of church property and forbade anyone to invoke the edict of 1629 against the peace (Treaty of Osnabrück art. 5, §2; art. 17, §3). See the Thirty Years' War and the Peace of Westphalia.

IN THE TIMELINE

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Ferdinand II of Aragon

King of Aragon and, with Isabella, of Castile · born March 1452 · Also: Fernando II, Ferdinand the Catholic, Fernando el Católico, Ferdinand V of Castile

King of Aragon and husband of Isabella of Castile. With her he obtained the bull of 1478 and signed the edict of 1492 that expelled the Jews. When Sixtus IV in 1482 ordered safeguards for those accused in his Aragonese lands, he answered that he would not let them take effect.

Andrés Bernáldez, a priest of his own time, says that he was born in Aragon in March 1452, the son of King Juan of Navarre and Aragon, and that he married Isabella I of Castile at Valladolid in 1469, when he was king of Sicily and prince of Aragon (Bernáldez, History of the Catholic Monarchs, chs. 8–9 (vol. 1, pp. 29–31)).

The bull of 1 November 1478 is addressed to him and Isabella as king and queen of Castile and León and lets them choose, remove and replace inquisitors (Sixtus IV, Exigit sincerae devotionis, Fita, pp. 449–452). They used it on 27

September 1480, when they commissioned two Dominicans and reserved the right to remove them (Sixtus IV, Exigit sincerae devotionis, royal commission of 27 September 1480 (Fita, pp. 448–453)).

On 18 April 1482 Sixtus IV ordered that in Aragon, Valencia, Mallorca and Catalonia the accused be told who had testified against them and be free to appeal to Rome (Sixtus IV, Letters of 1482, bull of 18 April 1482 (Lea, vol. 1, pp. 587–590)). Ferdinand answered from Córdoba on 13 May, signing as king of Castile and of Aragon. He gave the report of these concessions no credit, he wrote, and if they had been granted he did not intend ever to let them take effect; inquisitors in his kingdoms and lands were to be appointed according to his pleasure and will, and he would never allow others to hold the office against it (Ferdinand, Letter to Sixtus IV, Lea, vol. 1, pp. 590–592).

Bernáldez describes how the king of Granada gave him the keys of the city on 2 January 1492 (Bernáldez, History of the Catholic Monarchs, ch. 102 (vol. 1, pp. 300–303)). On 31 March, in that city, he and the queen signed the edict that ordered every Jew to leave their kingdoms (Edict of Expulsion (1492), Amador de los Ríos, vol. 3, pp. 603–607). See the Spanish Inquisition and the Expulsion of the Jews.

IN THE TIMELINE

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Festus

Roman governor of Judaea, c. AD 59–62 · Also: Porcius Festus

The governor who succeeded Felix under Nero. He heard Paul's case at Caesarea, granted his appeal to the emperor and sent him to Rome, and died in office about AD 62.

Nero sent Porcius Festus to Judaea as the successor of Felix (Josephus, Antiquities 20.182) (Acts 24:27). Within days of arriving he took up the case of Paul. He proposed a hearing in Jerusalem, and when Paul appealed to Caesar he allowed the appeal; he then laid the matter before Herod Agrippa II, saying that he did not know what charge to write to the emperor (Acts 25).

Josephus contrasts him favourably with his successor Albinus (Josephus, Jewish War 2.271–272). He says that Festus moved against the bandits and the *sicarii*, sent troops against a man who had led a crowd into the wilderness, and let a dispute over a wall in the temple go to Nero for decision (Josephus, Jewish War 2.271–272) (Josephus, Antiquities 20.185–194). He died in office. The death of James the Just took place in the interval before his successor Albinus arrived (Josephus, Antiquities 20.197–200). Josephus gives no years for his term; the dates used here are discussed under Paul's Arrest and Imprisonment at Caesarea.

IN THE TIMELINE

Paul's Arrest and Imprisonment at Caesarea c. AD 57–59

Flavian of Constantinople

Bishop of Constantinople, deposed in 449 · Also: Flavianus

Bishop of Constantinople whose synod condemned Eutyches. The council of Ephesus in 449 deposed him; he appealed to Leo of Rome and was dead by 451, when the Council of Chalcedon declared his faith orthodox and his deposition unjust.

It was in Flavian's time as bishop that a synod at Constantinople deposed Eutyches (Evagrius, Ecclesiastical History 1.8–9). Leo I addressed to him the letter on the two natures of Christ known as the Tome, which speaks of Flavian's own examination of Eutyches (Leo, Letters 28 (the Tome)). At the council of Ephesus in 449 he was himself deposed. His own account, written to Leo, says that he was given no hearing, that he appealed to the Roman see, and that soldiers prevented him from taking refuge at the altar (Flavian, Appeal to Leo). Leo's letters of October 449 say that Flavian had given the Roman delegates a written appeal and that he remained in communion with Rome (Leo, Letters 44.3) (Leo, Letters 45.2). The emperor's edict, on the other side, says that Flavian had tried to revive the error of Nestorius (Second Council of Ephesus, Syriac acts p. 366).

He was dead before the Council of Chalcedon met. Evagrius reports that Eusebius of Dorylaeum told the emperor Marcian that Flavian had been brought to a miserable end, thrust and trampled by Dioscorus himself (Evagrius, Ecclesiastical History 2.2); this is an accusation by Flavian's fellow defendant. At Chalcedon

in 451 the bishops spoke of him as “of blessed memory” and declared his faith orthodox (Council of Chalcedon session 1), and the imperial officials presiding ruled that he had been unjustly deposed (Evagrius, Ecclesiastical History 2.18). A Syriac chronicle gives him six years as bishop (Zachariah, Chronicle 2.4).

IN THE TIMELINE

The Second Council of Ephesus August AD 449 676

Flavius Silva

Roman governor of Judaea who took Masada · Also: Lucius Flavius Silva Nonius Bassus

Roman governor of Judaea who besieged and took Masada, which Josephus calls the last stronghold of the Jewish revolt. Inscriptions he set up at Urbs Salvia in Italy record his career, including his consulship.

Josephus says that Flavius Silva succeeded Bassus as governor of Judaea and gathered his forces against Masada (Josephus, Jewish War 7.252). He walled the rock round, built a ramp against its western side, broke the wall with a ram and burned the defenders’ second wall (Josephus, Jewish War 7.275–279, 304–319). After the fortress fell he left a garrison in it and went back to Caesarea (Josephus, Jewish War 7.407); see the fall of Masada.

Two copies of an inscription from Urbs Salvia in Italy give the career of a Silva Nonius Bassus who is taken to be the same man. The surviving text calls him consul and pontifex, has the words “of the province of Judaea”, and says that he was enrolled among the patricians, commanded the legion XXI Rapax and was patron of the colony. His first names and the title of his post in Judaea are restored by the editors (Urbs Salvia inscriptions of Flavius Silva AE 1969/70, 183a–b).

IN THE TIMELINE

The Fall of Masada AD 73 or 74 466

Florence Li Tim Oi

Anglican priest, ordained 1944 · 1907 – 1992 · Also: Li Tim-Oi, Lei Tim Oi, Florence Tim Oi Li

Chinese Anglican deaconess in charge of the wartime congregation at Macau. Bishop Ronald Hall ordained her a priest at Zhaoqing in January 1944; in 1946 the Chinese bishops asked him to accept her resignation from her priestly ministry.

Li Tim Oi was the deaconess in charge of the Anglican congregation at Macau in 1943, when the war kept her bishop from reaching her (Li and Harrison, Much Beloved Daughter ch. 4, pp. 41–42 (Hall to Temple, 4 June 1943)). In January 1944 she travelled to unoccupied China, where Bishop Ronald Hall ordained her a priest at Zhaoqing (Li and Harrison, Much Beloved Daughter ch. 4, pp. 43–45). In 1946 the Chinese House of Bishops asked Hall to accept her resignation from her priestly ministry, which she had already offered (Li and Harrison, Much Beloved Daughter pp. 58–59 (resolution of the House of Bishops, March 1946)). See the First Woman Is Ordained an Anglican Priest.

The Anglican Communion Office's text of the Lambeth resolution on her case carries her name as a subject heading, with the years 1907 and 1992 (Lambeth Conference 1948, Resolution 113, subject headings). Her own account of her life, given in Toronto in 1984, is in Much Beloved Daughter: The Story of Florence Li.

IN THE TIMELINE

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

Francis

Pope, 2013–2025 · 1936 – 2025 · Also: Pope Francis, Jorge Mario Bergoglio

Jorge Mario Bergoglio of Buenos Aires, a Jesuit, elected pope on 13 March 2013 after the resignation of Benedict XVI. The Holy See's biography calls him the first pope to come from the Americas. He died on 21 April 2025.

Jorge Mario Bergoglio was born in Buenos Aires on 17 December 1936, the son of immigrants from Piedmont (Holy See, Biography of Pope Francis). He entered the Society of Jesus in 1958, was ordained a priest in 1969, and became archbishop of Buenos Aires in 1998 and a cardinal in 2001 (Holy See, Biography of Pope Francis). The conclave elected him pope on 13 March 2013, and he took

the name Francis after Francis of Assisi; the Holy See's biography calls him the first pope to come from the Americas (Holy See, Biography of Pope Francis). On the evening of his election he asked the crowd to pray for him before he blessed them (Francis, First Greeting (13 March 2013)); see Benedict XVI Resigns and Francis Is Elected.

In *Evangelii gaudium* he asked for a church turned towards mission and spoke of a "conversion of the papacy" (Francis, Evangelii gaudium 27, 32). In 2016 he met Patriarch Kirill of Moscow at Havana (Joint Declaration of Francis and Kirill (Havana, 2016) 1) and signed a joint statement with the Lutheran World Federation's president at Lund (Lutheran World Federation, report of the Lund commemoration (1 November 2016)); see Catholics and Lutherans Mark 500 Years of the Reformation Together. In 2019 he made it a duty for clerics and religious to report sexual abuse and set a procedure for investigating bishops (Francis, Vos estis lux mundi arts. 1, 3, 6); see the Clergy Sexual Abuse Crisis.

He died in the Vatican on Easter Monday, 21 April 2025 (Holy See, Biography of Pope Francis). See Leo XIV, the First Pope from the United States for the election of his successor, Leo XIV.

IN THE TIMELINE

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

The Twenty-One Martyrs of Libya 15 February 2015 1488

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

Leo XIV, the First Pope from the United States 8 May 2025 1507

Francis of Assisi

Founder of the Friars Minor · died October 1226 · Also: Francesco d'Assisi, Saint Francis

A young cloth merchant of Assisi who gave up his property to live by the Gospel in poverty, founded the Order of Friars Minor and wrote its Rule. He died in 1226 and was canonized in 1228.

Francis traded in cloth at Assisi before his conversion (Thomas of Celano, First Life of Francis 8). In his Testament he traces the change in his life to the time he spent among lepers, and says that he worked with his hands and wished all his brothers to work, begging alms only when they were not paid (Francis of Assisi, Testament). Thomas of Celano reports that in the thirteenth year after his conversion he went to Syria while Christians and Saracens were at war and presented himself to the sultan, who received him with honour (Thomas of Celano, First Life of Francis 57).

Celano dates his death at the Portiuncula, in his native city, to Sunday 4 October 1226 (Thomas of Celano, First Life of Francis 88). The Testament names the bishop of Ostia as protector of the brotherhood (Francis of Assisi, Testament); that bishop, by then Pope Gregory IX, declared Francis a saint at Assisi on 16 July 1228 (Thomas of Celano, First Life of Francis 126). See Francis of Assisi and the Friars Minor.

IN THE TIMELINE

Francis of Assisi and the Friars Minor c. 1209 886

Francis Xavier

Jesuit missionary in India and Japan · died 1552 · Also: Francisco Javier

One of the first companions of Ignatius of Loyola. He reached Goa in 1542, taught and baptized in southern India, and in 1549 carried the Christian message to Japan.

Xavier is one of the ten priests named in the bull that approved the Society of Jesus (Paul III, Regimini militantis Ecclesiae § 1). Ignatius of Loyola says that he won him at Paris by giving him the Spiritual Exercises (Ignatius, Autobiography p. 122). His own letters record that he left Lisbon on 7 April 1541 and reached India on 6 May 1542 (Xavier, Letters, letter 10, Goa, 18 September 1542), and that he landed at Kagoshima in Japan on 15 August 1549 (Xavier, Letters, letter 79, Kagoshima, 5 November 1549, vol. 2, p. 232); see Francis Xavier in India and Japan.

His last letters are dated 13 November 1552 from the island of San Chan, where he was waiting to enter China (Xavier, Letters, letter 124, San Chan, 13

November 1552). He died there soon afterwards. H. J. Coleridge, *The Life and Letters of St. Francis Xavier* (1872), vol. 2, pp. 571–572, who names the Chinese youth Antonio among those who attended him, gives the day as 2 December 1552; Pope Francis, in his general audience of 17 May 2023, gives 3 December.

IN THE TIMELINE

The Society of Jesus Is Founded 27 September 1540 1067

Francis Xavier in India and Japan 1542–1552 1071

Franciscus Gomarus

Reformed professor of theology · Also: Francis Gomarus, François Gomaer

Reformed professor of theology who opposed Arminius on predestination and sat at the Synod of Dort as a delegate, signing its Canons as professor at Groningen.

Jacobus Arminius tells how the two of them held a conference at The Hague by order of the States of Holland, and how Gomarus then told the States that the difference between them was so great that he would not dare to appear before his Maker with the opinions Arminius held, and that the provinces and churches would be set against one another unless something were done (Arminius, Declaration of Sentiments, opening address). That is his opponent's report of his words.

At the Synod of Dort he signed the Canons among the Dutch professors of theology, as professor in the university of Groningen (Canons of Dort subscriptions). The teaching he put his name to is that election is God's unchangeable purpose and does not rest on foreseen faith (Canons of Dort 1.7, 1.9). See the Synod of Dort.

IN THE TIMELINE

The Synod of Dort 1618–1619 1159

Fred Shuttlesworth

Minister and civil rights leader in Birmingham, Alabama · Also: Fred L. Shuttlesworth, Fred Lee Shuttlesworth

Minister in Birmingham, Alabama, and president of the Alabama Christian Movement for Human Rights, the local body that invited Martin Luther King Jr to the city in 1963. He led the Good Friday march with King and was jailed with him.

The Reverend Fred L. Shuttlesworth was president of the Alabama Christian Movement for Human Rights (Walker v. City of Birmingham, 388 U.S. 307 (1967), Douglas, dissenting, paragraph 60), the Birmingham, Alabama affiliate of the Southern Christian Leadership Conference, which asked Martin Luther King Jr and his staff to come to the city (King, Letter from Birmingham Jail p. 1). King's letter from the jail recalls that Shuttlesworth and the movement's leaders had agreed, after talks the previous September, to suspend demonstrations when the city's merchants promised to take down their racial signs, and that the promise was broken (King, Letter from Birmingham Jail p. 2).

In April 1963 he sent a member of the movement to city hall to ask about a permit to demonstrate, and then asked for one himself by telegram. Commissioner Eugene Connor refused the first request and answered the second by insisting that no picketing begin (Walker v. City of Birmingham, 388 U.S. 307 (1967), Brennan, dissenting, paragraphs 71–73). On Good Friday, 12 April, he led the march with King and Ralph Abernathy and was jailed with them (Walker v. City of Birmingham, 388 U.S. 307 (1967), Brennan, dissenting, paragraph 77). For that march he was sentenced to 90 days at hard labour for parading without a permit, a conviction the Supreme Court of the United States reversed in 1969 (Shuttlesworth v. City of Birmingham, 394 U.S. 147 (1969), paragraphs 2–7 and judgment). See the Churches and the Civil Rights Movement.

IN THE TIMELINE

The Churches and the Civil Rights Movement 16 April 1963 1428

Frederick III of the Palatinate

Elector Palatine, 1559–1576 · Also: Frederick the Pious, Friedrich III von der Pfalz

Elector Palatine from 1559 to 1576. He ordered a single catechism for the churches and schools of his territory and published it at Heidelberg in January 1563 with a preface in his own name.

Frederick ruled the Palatinate from 1559 to 1576 (Heidelberg Catechism introduction to the edition of the Christian Reformed Church). In the preface to the catechism he styles himself elector Palatine on the Rhine and says that he holds it the chief duty of his government to see the young trained in "the pure and consistent doctrine of the holy Gospel". Finding no settled catechism in use, he had one prepared with the advice of the theological faculty at Heidelberg and of the leading ministers, and he commanded all pastors and schoolmasters to use it (Frederick III, Preface to the Heidelberg Catechism in Richards, pp. 183–199).

The addition of question 80, against the mass, to the second and third printings was made, according to the note in the third, by his command (Heidelberg Catechism question 80, Schaff's note). See the Heidelberg Catechism.

IN THE TIMELINE

The Heidelberg Catechism 19 January 1563 1104

Frederick the Wise

Elector of Saxony · died 1525 · Also: Frederick III of Saxony

Elector of Saxony and Luther's prince. He obtained a hearing for Luther in Germany, and Luther hid for a year at his wish after the diet of Worms. He died in May 1525, during the Peasants' War.

Martin Luther recalled that in 1518 Duke Frederick of Saxony, prince-elector, took up his cause with the pope's legate, asked that he be heard in Germany instead of Rome, and paid for his journey to Augsburg. Luther credited the spread of his teaching to Frederick's protection (Luther, Preface to the Latin Writings (1545) on the years 1518–1519). From the diet of Worms Frederick wrote to his brother John of Saxony that he would gladly help Martin as far as he was in the right, and that anyone who showed him goodwill was called a heretic (Luther, Letters, Elector Frederick to Duke John, 24 April 1521 (Luther's Correspondence 1, no. 458)).

Luther afterwards told Frederick that he had stayed in hiding for a year in obedience to him (Luther, Letters, to Elector Frederick, 5 March 1522); see Luther Is Excommunicated and Outlawed at Worms. Reporting his death in May 1525, Luther wrote that the elector had received the sacrament in both kinds,

had known little of the peasants' rising, and had urged his brother to try every peaceful means before it came to a battle (Luther, Letters, to John Rühel, 23 May 1525).

IN THE TIMELINE

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

PEOPLE

Friedrich Schleiermacher to Hazael

Friedrich Schleiermacher

Reformed preacher and theologian in Berlin · born 1768

German Reformed preacher and theologian, born at Breslau in 1768. His Speeches on Religion of 1799 and his dogmatics, The Christian Faith, ground religion in feeling and Christian doctrine in the description of it.

Schleiermacher's own account of his life begins with his birth at Breslau on 21 November 1768, the son of a Reformed army chaplain (Schleiermacher, Life in Letters, vol. 1, p. 1 (autobiography)). The editors of his letters record that in 1796 he was appointed chaplain to the Charité in Berlin, that he went to Stolpe as court preacher in 1802, and that in 1804 he became professor and university preacher at Halle (Schleiermacher, Life in Letters, vol. 1, p. 133). He finished the *Speeches on Religion* on 15 April 1799 (Schleiermacher, Life in Letters, vol. 1, p. 207 (letter of 14–15 April 1799)). They define true religion as "sense and taste for the Infinite" (Schleiermacher, On Religion, Second Speech), and his later dogmatics defines piety as the consciousness of absolute dependence (Schleiermacher, The Christian Faith, §§3–4 (second edition)). See Schleiermacher and Modern Theology.

IN THE TIMELINE

Schleiermacher and Modern Theology 1799 1269

Frumentius

Bishop of Aksum

Bishop of Aksum, ordained by Athanasius of Alexandria. Rufinus tells how he came from Tyre as a boy to a royal court in a land he calls India, helped to govern it during a regency, and returned there as bishop.

Rufinus, who had the story from Frumentius's companion Aedesius, says that the two were boys travelling with a philosopher of Tyre when their ship was attacked at a port on the way home from "India". They were taken to the king, and

Frumentius was put in charge of the royal accounts and records. After the king's death he helped the queen to govern, and used his position to gather the Christians among the foreign merchants and give them places to worship (Rufinus, Church History 10.9 (book 1, chapter 9 in Migne)). When the heir came of age Frumentius went to Alexandria, where Athanasius ordained him bishop and sent him back (Rufinus, Church History 10.9–10 (book 1, chapter 9 in Migne)).

Rufinus does not say which kingdom this was. Athanasius does: he calls Frumentius "Bishop of Auxumis" and quotes a letter in which the emperor Constantius II, about 356, demands that the rulers of Aksum send him to Egypt to be examined (Athanasius, Defence before Constantius 29, 31). See King Ezana of Aksum Becomes Christian.

IN THE TIMELINE

King Ezana of Aksum Becomes Christian c. AD 330–356 598

Galerius

Roman emperor: Caesar from 293, Augustus AD 305–311 · died AD 311 · Also: Galerius Maximianus

Diocletian's junior colleague and successor in the East. Christian writers name him as the driving force behind the Great Persecution. Dying of a wasting disease in 311, he issued the edict that ended it.

Lactantius says that Galerius, urged on by his mother, pressed Diocletian through a whole winter to act against the Christians, wanted those who refused to sacrifice burnt alive, and had the palace at Nicomedia set on fire so that the Christians could be blamed (Lactantius, Deaths of the Persecutors 11, 14). Eusebius also calls him the author of the persecution (Eusebius, Church History 8.16–17 and appendix). Both are Christian writers hostile to him, and the sources cited here include no account from his own side.

Lactantius relates that in the eighteenth year of his reign he fell ill with an ulcer that spread through his lower body, and that after a year of suffering he issued an edict allowing the Christians to exist again and asking for their prayers; it was posted at Nicomedia on 30 April 311, and he died a few days later (Lactantius, Deaths of the Persecutors 33–35). The anonymous *Origo Constantini* places his

last illness and death at Serdica (Origo Constantini 3.8). His twentieth anniversary would have fallen on 1 March 312 (Lactantius, Deaths of the Persecutors 33–35).

IN THE TIMELINE

The Great Persecution under Diocletian AD 303–311 557

Galerius Grants Toleration 30 April AD 311 561

Galileo Galilei

Mathematician and natural philosopher · 1564 – 1642

Florentine mathematician who defended the motion of the earth. Warned by the Holy Office in 1616, he was tried in 1633 after publishing his Dialogue, made to abjure, and confined to his house at Arcetri until his death.

The register of baptisms at Pisa records his baptism on 19 February 1564 (Galileo trial documents, Opere 19, pp. 23–25). In his letter to the Grand Duchess Christina he argued that the Bible, rightly understood, cannot contradict what observation and demonstration establish about nature (Galileo, Letter to the Grand Duchess Christina, opening argument on Scripture and nature). In February 1616 he was warned by Cardinal Robert Bellarmine and ordered by the commissary of the Holy Office to give up the opinion that the earth moves (Galileo trial documents, minutes of 25 and 26 February 1616 (Opere 19, pp. 321–322)).

The sentence of 22 June 1633 calls him a Florentine, seventy years old, declares him vehemently suspected of heresy for his *Dialogue* and condemns him to imprisonment; he abjured the same day (Galileo trial documents, sentence and abjuration of 22 June 1633 (Opere 19, pp. 402–407)). The pope at once changed the prison to a palace in Rome, then to Siena, and in December to his own country house (Galileo trial documents, decrees of 23 June, 30 June and 1 December 1633 (Opere 19, pp. 284–286)). Notes collected by Vincenzio Galilei and printed in the same volume say that he died at his villa at Arcetri on 8 January 1642 (Galileo trial documents, Opere 19, p. 596). See the Trial of Galileo.

IN THE TIMELINE

The Trial of Galileo 22 June 1633 1172

Gallio

Proconsul of Achaia, c. AD 51–52 · Also: Lucius Junius Gallio, Junius Gallio

Roman senator, brother of the philosopher Seneca, and proconsul of Achaia. Acts says that he refused to hear a charge against Paul at Corinth. An inscription at Delphi that mentions him gives a fixed point for dating Paul's life.

Acts says that when Gallio was proconsul of Achaia the Jews of Corinth brought Paul before his tribunal, accusing him of persuading people to worship God contrary to the law. Gallio ruled that the matter was a dispute about their own law and not a crime, and dismissed it before Paul could speak (Acts 18:12–17).

A letter of the emperor Claudius cut in stone at Delphi, of which fragments survive, mentions a Gallio whose name the editors complete as Junius Gallio, "my friend and proconsul"; parts of the words for "friend" and "proconsul" are restored. The editors date the letter to AD 52 (Gallio inscription (FD III 4, 286) lines 5–6). That date puts his year of office at 51–52, or possibly 52–53; see Paul Carries the Gospel into Europe for the reckoning. The philosopher Seneca mentions that Gallio began to run a fever in Achaia and took ship at once (Seneca, Moral Letters 104.1). Tacitus, who calls Seneca his brother, shows him in the senate in AD 65, after Seneca's death, pleading for his own life (Tacitus, Annals 15.73).

IN THE TIMELINE

Paul Carries the Gospel into Europe c. AD 49–52 419

Gaspard de Coligny

Admiral of France and Huguenot leader · died 1572 · Also: Admiral Coligny

Admiral of France and a leader of the French Protestants. He was shot and wounded in Paris on 22 August 1572 and killed in his lodging at

the start of the St Bartholomew's Day massacre; the Parlement of Paris afterwards condemned his memory for treason.

Coligny, called simply "the Admiral" in the sources, stood high with Charles IX of France in the summer of 1572. Marguerite de Valois says that the king esteemed him for his bravery and that he had won influence by proposing a campaign in Flanders; she also reports what was held against him: that he had caused the old duke of Guise to be killed, and that he had deprived the queen mother of a trusted servant by assassination (Marguerite de Valois, Memoirs letter 4).

On 22 August 1572 he was shot from a window in Paris as he returned from court, losing a finger and taking two wounds in the arm (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 538). At the start of the massacre armed men broke into his lodging. De Thou, drawing on the report of one of them, says that Coligny sent his companions away, told the man who came at him to respect his white hairs, and was run through; his body was thrown from the window, mutilated and hung on the public gibbet (De Thou, History of His Own Time extract in Robinson, Readings, vol. 2, pp. 180–183). In October the Parlement of Paris declared him guilty of treason and of a conspiracy against the king and ordered his arms broken and his house razed (Calendar of State Papers Foreign, Elizabeth, vol. 10, no. 622). See the St Bartholomew's Day Massacre.

IN THE TIMELINE

The St Bartholomew's Day Massacre 24 August 1572 1113

Gebre Meskel Lalibela

King of Ethiopia, venerated as a saint · Also: Lalibala, Gabra Masqal, Saint Lalibela

Ethiopian king of the years around 1200, also called Gebre Meskel. The Ethiopian Orthodox Tewahedo Church venerates him as a saint and ascribes to him the rock-hewn churches of the town that bears his name.

The Synaxarium of the Ethiopian church calls him Lalibala, surnamed Gabra Masqal, king of Ethiopia. It tells that his elder brother, the king, had him beaten out of jealousy, that an angel kept him from harm, that he inherited the kingdom, gave much to the poor, built ten churches as an angel showed him in a dream, and left the throne to his brother's son (Ethiopian Synaxarium 12 Sanê (Budge, pp.

995–996)). His Life adds the vision of the churches in heaven and the building of their likeness on earth with the help of angels (Life of Lalibela Perruchon, pp. 86–89) (Life of Lalibela Perruchon, pp. 121–125).

Jules Perruchon, who edited the Life, reports a near-contemporary notice in the Arabic History of the Patriarchs of Alexandria, where a metropolitan ordained in 1210 finds reigning in Ethiopia a king whose name Ignazio Guidi read as Lalibala (Life of Lalibela Perruchon's introduction, p. xvi, note). In the 1520s Francisco Álvares was told at Lalibela that the name means "miracle", that bees had covered the king at his birth without harming him, and that he was a saint whose tomb drew pilgrims (Álvares, Prester John of the Indies 53 (pp. 122–131)).

IN THE TIMELINE

The Rock-Hewn Churches of Lalibela c. 1200 878

Geert Groote

Deacon and preacher of Deventer · c. 1340 – 20 August 1384 · Also: Gerard Groote, Gerhard Groot, Gerardus Magnus, Gerard the Great

A wealthy master of arts from Deventer who gave up his benefices, preached repentance through the diocese of Utrecht and gathered followers who lived in common. He died in a time of plague in 1384; his disciples founded the house at Deventer and the monastery of Windesheim.

Thomas à Kempis, who wrote his Life, calls him Gerard "the Great" and tells of a rich citizen of Deventer, master of arts at Paris at eighteen and holder of a canonry at Aix, who was turned from a worldly life by a Carthusian prior (Thomas à Kempis, Life of Gerard Groote, chs. 1–5 (Arthur, pp. 5–11)). The chronicle of Thomas's monastery names his parents, Werner Groote, a magistrate of the city, and Heylwige, and says that he resigned his benefices, left his house to a community of poor women and took deacon's orders in order to preach (Chronicle of Mount St Agnes, part 2, ch. 3 (Arthur, pp. 160–161)).

He preached in the towns of the diocese of Utrecht and in Holland until he was forbidden by an edict, which he obeyed (Thomas à Kempis, Life of Gerard Groote, ch. 9 (Arthur, pp. 20–21)) (Thomas à Kempis, Life of Gerard Groote, ch.

15 (Arthur, pp. 43–46)). He set those who wished to live together to earn their bread by their own work, and he wanted a monastery of canons regular for some of them (Thomas à Kempis, Life of Gerard Groote, ch. 15 (Arthur, pp. 43–46)). He died at Deventer on the feast of Saint Bernard, 20 August, in 1384, in his forty-fourth year, and was buried in the church of Saint Mary there (Thomas à Kempis, Life of Gerard Groote, ch. 16 (Arthur, pp. 46–49)) (Chronicle of Mount St Agnes, part 2, ch. 3 (Arthur, pp. 160–161)). See the Devotio Moderna and the Imitation of Christ.

IN THE TIMELINE

The Devotio Moderna and the Imitation of Christ 1384–1441 954

Gelasius I

Bishop of Rome, 492–496 · Also: Pope Gelasius I

Pope who wrote to the emperor Anastasius in 494 that the world is ruled by two powers, the authority of priests and the power of kings. The letter was much quoted in later debates about church and ruler.

Gelasius is remembered for his letter of 494 to the emperor Anastasius. It distinguishes the "sacred authority of the priests" from the "royal power", gives the priests the heavier responsibility because they answer to God for kings too, and tells the emperor that in matters of religion he is to obey and not to command (Gelasius, Letter to Anastasius). The setting is described under the End of the Western Roman Empire.

The *Liber Pontificalis*, compiled a generation or so after his death, says that he was an African by origin, held the see for four years and eight months, expelled Manicheans found in Rome and burned their books, cared for the clergy and the poor, and saved the city from famine (Liber Pontificalis 51 (Gelasius)). Eugippius mentions that the body of Severinus of Noricum was laid to rest near Naples with his authorisation (Eugippius, Life of Severinus 46).

IN THE TIMELINE

The End of the Western Roman Empire AD 476 686

The Henotikon and the Acacian Schism AD 482–519 690

Gennadius Scholarius

Monk, patriarch of Constantinople under Mehmed II · Also: George Scholarios, Gennadios II, Gennadios Scholarios

A lay judge who attended the Council of Florence as George Scholarios, then as the monk Gennadius led the opposition to the union in Constantinople. After the conquest Mehmed II made him patriarch.

Doukas lists George Scholarios, the general judge (in Greek *katholikos krites*), among the laymen who represented the Greek side at Florence (Doukas, History 31.3 (Bekker p. 214)). By 1452 he was a monk named Gennadius in the monastery of the Pantokrator at Constantinople. When the union was about to be celebrated in Hagia Sophia he shut himself in his cell and posted on the door a written warning against it, and the opponents of the union took him as their teacher (Doukas, History 36.3–4 (Bekker pp. 253–254)). Doukas, a supporter of the union, says that he wrote daily against the unionists and against the works of Thomas Aquinas (Doukas, History 37.10 (Bekker p. 264)).

Kritoboulos relates that Mehmed II, who had heard of his learning, had him sought out after the conquest, found him at Adrianople, admired his conversation and appointed him patriarch (Kritoboulos, History 2.2). See the Fall of Constantinople.

IN THE TIMELINE

The Fall of Constantinople 29 May 1453 979

Geoffrey Fisher

Archbishop of Canterbury · Also: Geoffrey Francis Fisher

Archbishop of Canterbury who chaired the session at Amsterdam on 23 August 1948 at which the World Council of Churches was constituted, and was nominated one of its first six presidents.

Fisher attended the first assembly of the World Council of Churches as a delegate of the Church of England (World Council of Churches, First Assembly: Official Report, p. 243, list of delegates, Church of England). He was in the chair on the morning of 23 August 1948 and, when the resolution had been adopted, declared

the formation of the council completed (World Council of Churches, First Assembly: Official Report, pp. 27–28). The assembly's nominations committee named him one of six presidents of the council (World Council of Churches, First Assembly: Official Report, p. 217, nominations of Presidents). See the World Council of Churches Is Founded.

IN THE TIMELINE

The World Council of Churches Is Founded 23 August 1948 1401

George Blaurock

Priest from Chur; one of the first Anabaptists · died 1529 · Also: Georg Blaurock, Jörg Blaurock, George of the House of Jacob

Priest from Chur who, according to the Hutterite chronicle, received the first adult baptism at Zurich; the council's records place it early in 1525. He was whipped and banished from Zurich in 1527 and burned in Tyrol about 1529.

The chronicle of the Hutterian Brethren calls him George of the house of Jacob, a priest from Chur, and says that he got the name Blaurock from the blue coat he wore. It tells that he came to Zurich and talked first with Huldrych Zwingli, was told of men more zealous than Zwingli, sought out Conrad Grebel and Felix Manz, asked Grebel to baptise him, and then baptised the others (Hutterite Chronicle pp. 34–35). A witness told the council in February 1525 that at a gathering in his house at Zollikon Blaurock had shared bread and wine with those who believed (Zurich council records hearing of early February 1525 (Egli no. 636; Kidd no. 212, p. 454)).

On 5 January 1527 the Zurich court had him whipped through the city and banished on oath, on pain of drowning if he returned (Zurich council records sentence of 5 January 1527 (Egli no. 1110, pp. 530–531)). The *Martyrs Mirror* reports under the year 1529 that he was seized in Tyrol and burned not far from Klausen, charged with leaving the priesthood, rejecting infant baptism, the mass and confession, and teaching that the mother of Christ is not to be invoked (Martyrs Mirror p. 430). See the First Anabaptists.

IN THE TIMELINE

The First Anabaptists 21 January 1525 1029

George Fox

Founder of the Society of Friends (Quakers) · 1624 – 1691

An English weaver's son who preached that Christ teaches his people directly. The meetings he gathered became the Society of Friends, called Quakers. His Journal records his journeys and imprisonments.

Fox writes that he was born in July 1624 at Drayton-in-the-Clay in Leicestershire, where his father was a weaver, and that he was put to work with a shoemaker who also dealt in wool and sold cattle (Fox, Journal ch. 1). He left home in 1643 (Fox, Journal ch. 1). In 1650 he was imprisoned at Derby as a blasphemer, and there, he says, a justice first called his followers Quakers (Fox, Journal ch. 4).

The close of the Journal, added by its editors, tells how he preached at the Gracechurch Street meeting in London on a Sunday, felt the cold strike to his heart as he came out, and died two days later (Fox, Journal 1852 edition, vol. 2, p. 353). The title page gives the day as the thirteenth of the eleventh month, 1690, which is 13 January 1691 by modern reckoning (Fox, Journal 1852 edition, vol. 2, title page). See George Fox and the Quakers.

IN THE TIMELINE

George Fox and the Quakers 1652 1183

George of the Cross

Archdeacon of the Thomas Christians · Also: Archdeacon George, Giorgio della Croce

Archdeacon of the Thomas Christians of Malabar at the time of the Synod of Diamper in 1599. The acts record that he made the profession of faith on his knees before the archbishop of Goa.

The summons to the Synod of Diamper is addressed first to "George, Archdeacon of the Christians of St. Thomas", and orders him to attend on pain of excommunication (Synod of Diamper, Publication and Calling (pp. 89 and 93)). The acts record that after Aleixo de Menezes had sworn the profession of faith, "the

Reverend George, Archdeacon" knelt before him and made the same profession aloud in the Malabar tongue, and the clergy after him (Synod of Diamper, Action II (p. 116)). In the passages cited the acts call him only George.

The Carmelite Giuseppe Sebastiani, writing some sixty years later, explains the office. The archdeacon, he says, held the first dignity after the metropolitan; the office passed by old privilege within one family; and its holder was in effect the head and prince of the Christians of St Thomas, who had no other dignitary of their own nation. The archdeacon after the union with Rome he names Giorgio della Croce, George of the Cross, "virtuous and prudent", who held the office for forty years under the first two archbishops and was succeeded by his nephew Thomas, later Thoma I (Sebastiani, Prima speditione book 1, ch. 1 (pp. 2–3)). See the Synod of Diamper and the Coonan Cross Oath.

IN THE TIMELINE

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

George Whitefield

Itinerant preacher in Britain and the American colonies

A preacher who addressed large crowds in the open air in England and the American colonies. He drew John Wesley into field preaching at Bristol in 1739, toured New England in 1740, and in 1741 told Wesley that they preached two different gospels.

John Wesley records that Whitefield was preaching in the fields at Bristol in the spring of 1739 and pressed him to come (Wesley, Journal, 15 March – 2 April 1739). Whitefield's own journal follows him through New England in the autumn of 1740, where he reckoned his last congregation on Boston Common at nearly thirty thousand (Whitefield, Journal seventh journal, p. 43). Charles Chauncy of Boston wrote that itinerant preaching in those parts began with him, and questioned his warrant for it (Chauncy, Seasonable Thoughts Part I, p. 36).

In March 1741, Wesley writes, Whitefield told him that the two of them preached two different gospels and that he would preach against him publicly (Wesley, Journal, 28 March 1741). See the Great Awakening and John Wesley and the Rise of Methodism.

IN THE TIMELINE

The Great Awakening 1734–1743 1229

Germanus I

Patriarch of Constantinople, 715–730 · Also: Germanus of Constantinople, Germanos

Patriarch who refused to sign the emperor Leo III's measure against images, saying that the faith could not be changed without an ecumenical council, and resigned in January 730.

Theophanes says that Germanus had been patriarch for fourteen years and five months when, on 7 January 730, the emperor Leo III called him before a council of state and pressed him to subscribe against the icons. He refused, laid down his episcopal stole and retired to his family's house at Platanion; his assistant Anastasius took his place (Theophanes, Chronicle AM 6221 (pp. 407–409)). The Roman *Liber Pontificalis* records the same change and says that Pope Gregory II would not recognise Anastasius (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, p. 409)).

John of Damascus, writing soon afterwards, speaks of him as punished and in exile (John of Damascus, On the Divine Images 2 (p. 70)). The council of 754 anathematized him as a "worshipper of wood" (Council of Hieria (754), acclamations). See the Iconoclast Controversy Begins.

IN THE TIMELINE

The Iconoclast Controversy Begins AD 726–730 759

Gideon

Judge of Israel · Also: Jerubbaal

A man of Manasseh who, according to Judges, routed the Midianites with three hundred men and refused to found a dynasty. He is also called Jerubbaal, from his attack on his father's altar of Baal.

Gideon, son of Joash the Abiezrite, of the tribe of Manasseh, was called by an angel at Ophrah in years when Midianite raiders stripped the land at every harvest (Judges 6:1–6, 11–16). After he pulled down the local altar of Baal he was

given the name Jerubbaal, "Let Baal contend against him" (Judges 6:25–32). He twice asked for a sign with a fleece of wool (Judges 6:36–40), and then attacked the Midianite camp by night with three hundred men (Judges 7:7, 16–22).

He refused an offer of hereditary rule with the words "Yahweh shall rule over you" (Judges 8:22–23). But the gold ephod he set up at Ophrah "became a snare" to him and his family (Judges 8:27). Judges gives the land forty years of rest in his days (Judges 8:28). Isaiah recalls "the day of Midian" (Isaiah 9:4), and Hebrews names him among those who acted through faith (Hebrews 11:32). His story is told in the Age of the Judges.

IN THE TIMELINE

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

Godfrey of Bouillon

Duke of Lorraine, first Latin ruler of Jerusalem

Duke from Lorraine and one of the leaders of the First Crusade. His men were among the first over the wall of Jerusalem in July 1099, and eight days later the leaders chose him to rule the city.

Anna Komnene describes Godfrey as rich and proud of his lineage, says that he had sold his land to make the journey, and tells how he took the oath demanded by Alexios I Komnenos only after a fight outside Constantinople (Anna Komnene, Alexiad 10.5) (Anna Komnene, Alexiad 10.9).

At Jerusalem the Gesta Francorum puts him and his brother Eustace in the siege tower from which the wall was first crossed (Gesta Francorum 10 (the fall of Jerusalem)). Eight days after the capture the leaders chose him as head of the city (Gesta Francorum 10 (after the capture)). Raymond of Aguilers, who calls him the duke of Lorraine and names him among the first to enter the city (Raymond of Aguilers, History the Frankish victory), says that the princes first urged Count Raymond of Saint-Gilles to accept the kingdom, and that he answered that he shrank from the name of king in that city (Raymond of Aguilers, History the choice of a ruler). The letter sent to the pope that September calls Godfrey, "by the grace of God", defender of the Holy Sepulchre (Letter of the crusade leaders to the pope (1099)).

IN THE TIMELINE

The First Crusade 1095–1099 849

Goliath

Philistine champion from Gath

The Philistine champion from Gath whom the young David killed with a sling and a stone in the valley of Elah, according to 1 Samuel 17.

Goliath of Gath came out from the Philistine camp at the Valley of Elah and challenged Israel to send a man to fight him. The Hebrew text gives his height as six cubits and a span and describes his bronze helmet, his coat of mail and his iron-headed spear (1 Samuel 17:4–10). The Greek Septuagint and Josephus give four cubits and a span (Septuagint 1 Samuel (1 Kingdoms) 17:4) (Josephus, Antiquities 6.171). David struck him down with a sling stone and cut off his head with Goliath's own sword (1 Samuel 17:49–51). The sword was later kept at the sanctuary of Nob, where David took it again (1 Samuel 21:1, 8–9).

A notice of David's wars with the Philistines says, in the Hebrew text, that Elhanan of Bethlehem killed "Goliath the Gittite", whose spear shaft was like a weaver's beam (2 Samuel 21:19). Chronicles says that Elhanan killed Lahmi, Goliath's brother (1 Chronicles 20:5), and some translations, the World English Bible among them, read "brother" in Samuel as well. The question is taken up under David and Goliath.

IN THE TIMELINE

David and Goliath c. 1025 BC 99

Gratian

Roman emperor in the West, died 383 · c. AD 359 – AD 383

Western Roman emperor who in 379 chose Theodosius as his colleague for the East. His name stands first on the edict of 380 that made the Nicene faith law. He was killed near Lyon in 383 by an officer of the usurper Maximus.

Socrates says that Gratian, once in possession of the empire, condemned the policy of his uncle Valens towards the Nicene Christians, recalled the bishops whom Valens had exiled and allowed every Christian group except the Eunomians, Photinians and Manichaeans to meet freely. Then, with the barbarians pressing on the frontiers, he proclaimed Theodosius I emperor at Sirmium in January 379 and divided the war with him (Socrates, Church History 5.2). His name stands first in the heading of the edict issued at Thessalonica in February 380 (Theodosian Code 16.1.2) (see the Edict of Thessalonica).

In 383 Maximus rebelled in Britain and attacked him. Gratian was caught near Lyon by one of Maximus's generals and killed, in the twenty-fourth year of his age and the fifteenth of his reign (Socrates, Church History 5.11).

IN THE TIMELINE

The Edict of Thessalonica 27 February AD 380 628

Gratian (canonist)

Compiler of the Decretum · Also: Gratian of Bologna, Magister Gratianus

The name under which the twelfth-century collection of church law, the Concordia discordantium canonum or Decretum, has come down. The book sets conflicting canons side by side and reconciles them.

This entry rests on the book alone. Its title is *Concordia discordantium canonum*, "a harmony of discordant canons" (Gratian, Decretum title), and the passages in which the compiler speaks in his own voice are headed with the name Gratian. The first of them says that the human race is ruled by two things, natural law and custom, and defines natural law by the rule of the Gospel: do to others what you would have done to you (Gratian, Decretum D. 1, opening) (Matthew 7:12).

IN THE TIMELINE

The Schools Become Universities c. 1150–1215 862

Gregory I

Bishop of Rome, 590–604 · died March AD 604 · Also: Gregory the Great, Pope Gregory I, Gregory Dialogos

A Roman aristocrat turned monk who became pope in 590. He left fourteen books of letters, the Pastoral Rule, the Dialogues and a commentary on Job, and he sent the mission that began the conversion of the English.

Gregory of Tours, a contemporary, says that Gregory belonged to one of the leading senatorial families of Rome, founded seven monasteries from his own wealth, and was a deacon when the people chose him as bishop during the plague of 590 (Gregory of Tours, Histories 10.1). Bede adds that he had been the pope's representative at Constantinople, that he governed for thirteen and a half years and was buried at Saint Peter's on 12 March, and he lists his writings (Bede, Ecclesiastical History 2.1).

On taking office he declared that he received the four councils as he did the four Gospels, and venerated the fifth (Gregory the Great, Letters 1.25). He refused the title "Universal Pope" (Gregory the Great, Letters 8.30). His *Dialogues* are the main early source for Benedict of Nursia (Gregory the Great, Dialogues 2, prologue). His government of the church and the mission to Kent are told under Gregory the Great and the Mission to the English.

IN THE TIMELINE

Gregory the Great and the Mission to the English AD 590–604 733

Gregory II

Bishop of Rome, 715–731 · died AD 731 · Also: Pope Gregory II

Roman-born pope who sent Boniface to preach in Germany and consecrated him bishop, and who refused the emperor Leo III's orders against images while holding Italy back from open revolt.

The *Liber Pontificalis* says that Gregory was a Roman, the son of Marcellus, brought up from boyhood in the papal household, and that he held the see for more than fifteen years. It records that through Bishop Boniface he preached the word of salvation in Germany (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, pp. 396–397)), and that he was buried at St Peter's on 11 February in the fourteenth indiction, which is 731 (Liber Pontificalis Gregory II (ed. Duchesne,

vol. 1, p. 410)). His letter of 15 May 719 gave Boniface his commission, and in 722 he consecrated him bishop and received his oath (Boniface, Letters Tangl 12) (Boniface, Letters Tangl 16).

The same Life, written at Rome close to the events, says that the emperor Leo III tried to impose a tax on the Italian provinces, which Gregory resisted, and then sent orders that no image of any saint, martyr or angel should be kept, offering the pope his favour if he complied and deposition if he did not. Gregory rejected the order and wrote everywhere to warn Christians against it. When the armies of Italy wanted to elect an emperor of their own, he restrained them (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, pp. 403–405, 409)). See the Iconoclast Controversy Begins.

IN THE TIMELINE

Boniface, Apostle to the Germans AD 719–754 755

Gregory IX

Pope from 1227 · Also: Hugolino of Ostia, Ugolino dei Conti di Segni

Cardinal bishop of Ostia and protector of the Franciscans, elected pope in 1227. He canonized Francis of Assisi, issued the statutes of 1231 against heretics, commissioned Dominican friars as inquisitors and published the Decretals in 1234.

As Hugolino, cardinal bishop of Ostia, he signed the privilege of 1216 for Dominic's community at Toulouse (Honorius III, Religiosam vitam (22 December 1216)). Thomas of Celano says that the women of San Damiano received their way of life from him while he was bishop of Ostia (Thomas of Celano, First Life of Francis 20), and Jordan of Saxony that he conducted the funeral of Dominic at Bologna (Jordan of Saxony, Libellus 96). Roger of Wendover records that he succeeded Honorius III, who died on 18 March 1227 (Roger of Wendover, Flowers of History p. 486). As pope he canonized Francis of Assisi at Assisi in July 1228 (Thomas of Celano, First Life of Francis 126).

In 1231 he issued statutes against heretics and commissioned Dominican friars to inquire after them (Gregory IX, Excommunicamus (1231)) (Gregory IX, Ille humani generis (22 November 1231)). He had the decretals of earlier popes and

his own gathered into a single book of law and ordered that it alone be used in the courts and schools (Decretals of Gregory IX Rex pacificus). See the Papal Inquisition Is Established.

IN THE TIMELINE

The Papal Inquisition Is Established 1231 903

Gregory of Nazianzus

Bishop and theologian; bishop of Constantinople in 381 · died c. AD 390 · Also: Gregory the Theologian, Gregory Nazianzen

A Cappadocian bishop and orator, friend of Basil of Caesarea. His Theological Orations at Constantinople stated the full deity of the Son and the Holy Spirit. He was briefly bishop of Constantinople and resigned the see about the time of the council of 381.

Gregory was the son of the bishop of Nazianzus in Cappadocia and a fellow student of Basil of Caesarea at Athens (Socrates, Church History 4.26). He went to Constantinople to minister to the Nicene believers there, holding his assemblies, Socrates says, in a small oratory later rebuilt as the church of the Anastasia. He was made bishop of the city, met with objections to his appointment, and resigned; Socrates tells this before his account of the council of 381 (Socrates, Church History 5.6–7).

In the fifth of his Theological Orations he says outright that the Holy Spirit is God and of one substance with the Father (Gregory of Nazianzus, Orations 31.10), and in his funeral oration for Basil he explains that his friend had left it to him to say so openly (Gregory of Nazianzus, Orations 43.68–69). Jerome, who calls Gregory his teacher in the Scriptures, says that he retired to the country to live as a monk and died about three years before Jerome wrote in 392–393 (Jerome, On Illustrious Men 117). See the Cappadocians and the Doctrine of the Trinity.

IN THE TIMELINE

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

The First Council of Constantinople May AD 381 632

Gregory of Nyssa

Bishop of Nyssa in Cappadocia and theologian

Younger brother of Basil of Caesarea and of Macrina, bishop of the small Cappadocian town of Nyssa. He defended the doctrine of the Trinity against the charge of teaching three gods, and an imperial law of 381 named him as a standard of orthodox communion.

Gregory was a younger brother of Basil of Caesarea and Macrina. He says in his memoir of his sister that for a long time he could not visit her because the leaders of the opposing party kept driving him out of his own country (Gregory of Nyssa, Life of Macrina p. 41 (PG 46.976)). In the short work *On Not Three Gods* he argues that Father, Son and Spirit are one God because their action is one, the persons being distinguished only as cause and caused (Gregory of Nyssa, On Not Three Gods).

The law of 381 by which Theodosius handed the churches to the Nicene bishops names him, with the bishops of Caesarea and Melitene, as one of those with whom bishops of the region of Pontus must be in communion (Theodosian Code 16.1.3), and Socrates records the same arrangement among the decisions of the council of Constantinople in that year (Socrates, Church History 5.8). Jerome heard him read from his work against Eunomius and says that he was still writing in 392–393 (Jerome, On Illustrious Men 128). See the Cappadocians and the Doctrine of the Trinity.

IN THE TIMELINE

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

Gregory Palamas

Monk of Mount Athos, metropolitan of Thessalonica

Athonite monk and later metropolitan of Thessalonica. His defence of hesychast prayer, and of the distinction between God's essence and his uncreated energies, was upheld by councils at Constantinople in 1341 and 1351.

Palamas was a priest-monk when Barlaam of Calabria denounced him and the hesychast monks to the patriarch (Synodal Tome of 1341 §§3, 51). The monks of Mount Athos call him their brother and endorse his treatise in defence of those who practise stillness (Hagioretic Tome closing declaration (PG 150, cols 1235–1236)). In that work, the Triads, he argues that God's essence cannot be shared but that his uncreated energies can, and that God is wholly present in them (Palamas, Triads 3.2.5 and following).

By 1351 he was metropolitan of Thessalonica. He spoke for himself at the council of that year, signed its tome, and was declared in it a defender of the church and of the faith (Synodal Tome of 1351 §§5–6, 51 and signatures). The encyclical of the Orthodox council held on Crete in 2016 names the councils held in his time among those of universal authority (Holy and Great Council, Encyclical I.3). See Gregory Palamas and the Hesychast Councils.

IN THE TIMELINE

Gregory Palamas and the Hesychast Councils 1341–1351 937

Gregory the Illuminator

Bishop and missionary of Armenia · Also: Grigor Lusavorich, Gregory the Enlightener

The missionary and bishop to whom the Armenian church traces its origin. According to Agathangelos, writing in the fifth century, he converted King Tiridates after thirteen years in a pit and was consecrated at Caesarea in Cappadocia.

What is told here of Gregory comes from the *History* that goes under the name of Agathangelos, written well over a century after his time, in the abridged English version linked. In that account he is the son of Anak, the Parthian noble who murdered the Armenian king Chosroes. Carried as an infant to Roman territory, he was brought up a Christian at Caesarea in Cappadocia and entered the service of the dead king's son Tiridates III without revealing who he was (Agathangelos, History 1.5–10). When he refused to honour the goddess Anahit he was tortured and, once his parentage was known, thrown into a pit, where he remained for thirteen years (Agathangelos, History 1.15–26).

He was brought out when the king fell into madness, and his prayers restored him (Agathangelos, History 2.17–19, 3.18). Tiridates then sent him to Caesarea, where Bishop Leontius and his fellow bishops consecrated him (Agathangelos, History 3.22–24). He baptised the royal camp in the Euphrates, and at the king's request made his son Aristaces a bishop to carry on his work (Agathangelos, History 4.6, 4.12–13). The abridgement gives no dates.

IN THE TIMELINE

Armenia Adopts Christianity AD 301 (traditional) or c. 314 553

Gregory VII

Pope, 1073–1085 · died 25 May 1085 · Also: Hildebrand

Hildebrand, pope from 1073. He claimed for the papacy the power to depose kings, forbade the investiture of bishops by laymen, twice excommunicated Henry IV, and died at Salerno.

Gregory said of himself that he had taken holy orders unwillingly, had gone beyond the mountains with his master Gregory, had come back to Rome with Pope Leo, and had been set on the papal throne against his will (Gregory VII, Register 7.14a). Henry IV (emperor), breaking with him in 1076, addressed him by his own name, Hildebrand, and charged him with having gained the office by money and force (Henry IV, Letters, to Hildebrand (1076)).

His register holds the list of papal prerogatives known as the Dictatus papae (Gregory VII, Register 2.55a), the decree of 1078 against investiture by laymen (Gregory VII, Register 6.5b, c. 3) and his own account of the absolution of Henry at Canossa (Gregory VII, Register 4.12). Bernold of Constance, an admirer, records that he died at Salerno on 25 May 1085, after twelve years and one month as pope, and was buried there in the church of St Matthew (Bernold of Constance, Chronicle 1085 (p. 444)).

IN THE TIMELINE

The Investiture Controversy and Canossa 1075–1077 840

Gregory X

Pope, 1271–1276

Pope who called the Second Council of Lyon for the sake of the Holy Land, union with the Greeks and reform. He received the submission of the Byzantine emperor's envoys there and issued the decree that shuts the cardinals in conclave to elect a pope.

The introduction printed with the council's decrees gives his election as 1 September 1271, after a vacancy of almost three years, and his death as 10 January 1276 (Second Council of Lyon, introduction). His conclave law begins by recalling how much the Roman church loses in a long vacancy, and orders the cardinals to be enclosed and their food reduced until they elect (Second Council of Lyon, constitution 2 (Ubi periculum)).

The record of the council shows him presiding at Lyon: preaching at the first session on the Holy Land, the Greeks and reform (Second Council of Lyon, Brief Record (Brevis nota) cols 61–63), and intoning the Te Deum in tears when the envoys of Michael VIII Palaiologos had sworn to the Roman faith (Second Council of Lyon, Brief Record (Brevis nota) cols 65–66). In his closing address he told the bishops that prelates were bringing the whole world to ruin, and that if they did not correct themselves he would deal with them severely (Second Council of Lyon, Brief Record (Brevis nota) cols 67–68). See the Second Council of Lyon.

IN THE TIMELINE

The Second Council of Lyon May 1274 916

Gregory XI

Pope at Avignon and Rome, died 1378 · died March 1378

The pope who brought the papal court back from Avignon. Urged on by Catherine of Siena, he entered Rome in January 1377 and died in March 1378.

Catherine of Siena wrote to Gregory repeatedly while he was at Avignon, begging him to come to Rome, to resist the counsel of those who held him back and to give the church good pastors (Catherine of Siena, Letters To Gregory XI ("Be manly")). The editor of her letters, Vida Scudder, records that he announced his intention

of returning in 1372, declared war on Florence in 1376, reached Rome on 17 January 1377 and died in March 1378 (Catherine of Siena, Letters editor's table of public events, 1372–1378). See the Popes at Avignon and, for what followed his death, the Great Western Schism.

IN THE TIMELINE

The Popes at Avignon 1309–1377 929

Guillaume Farel

Reformer of Geneva · Also: William Farel

The preacher who, by Calvin's account, had with Pierre Viret driven "Popery" from Geneva and who pressed Calvin to stay in the city. The two were banished together in 1538.

John Calvin writes that "Popery" had lately been driven from Geneva by the exertions of Farel and of Pierre Viret, and that Farel, burning with zeal for the Gospel, kept him in the city by declaring that God would curse his retirement and his studies if he refused to help (Calvin, Preface to the Psalms preface). The council register for April 1538 records that Farel and Calvin preached after being forbidden and were ordered to leave the city within three days, and it notes that both accepted the order when it was brought to them, Calvin answering that they served a greater master than men (Geneva registers, Council, 21–23 April 1538). See Calvin's Institutes and the Reform of Geneva.

IN THE TIMELINE

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

Gustavo Gutiérrez

Peruvian priest and theologian · 8 June 1928 – 22 October 2024 · Also: Gustavo Gutierrez, Gustavo Gutiérrez Merino

Peruvian priest and theologian from Lima, who set out a theology of liberation in an article of 1970 and a book of 1971. He was closely involved in the bishops' conference of 1968 that produced the Medellín documents.

Gustavo Gutiérrez was born in Lima on 8 June 1928 and ordained priest in 1959. He taught at the Pontifical Catholic University of Peru and later at the University of Notre Dame, was closely involved in the conference of Latin American bishops of 1968, and founded the Instituto Bartolomé de las Casas in Lima in 1974. He joined the Dominican order in 2001 and died in Lima on 22 October 2024. The archive that holds his papers describes him as widely recognised as the father of liberation theology (University of Notre Dame Archives, Gutiérrez Collection (GGT), biographical note).

In an article of 1970 he defined theology as critical reflection on the church's presence and action in the world, coming after commitment and not before it (Gutiérrez, Notes for a Theology of Liberation, pp. 244–245). He preferred the word "liberation" to "development" and gave it three levels of meaning: the political liberation of oppressed peoples and classes, the liberation of humanity in the course of history, and liberation from sin (Gutiérrez, Notes for a Theology of Liberation, pp. 247–248). His book on the subject appeared in 1971 (University of Notre Dame Archives, Gutiérrez Collection (GGT), biographical note). See Medellín and Liberation Theology.

IN THE TIMELINE

Medellín and Liberation Theology 24 August 1968 1436

Gustavus Adolphus

King of Sweden · died 1632 · Also: Gustav II Adolf, Gustavus II Adolphus

King of Sweden who led his army into the war in Germany against the emperor Ferdinand II and was killed at the battle of Lützen in November 1632. A broadsheet printed by his own side presented him as dying for God's word and German liberty.

The treaty of Osnabrück names him, as king of the Swedes, Goths and Vandals, as the first opponent of the emperor Ferdinand II in the war that it ends, and records that the war continued under his successor Queen Christina after his death (Treaty of Osnabrück preamble).

A broadsheet printed by his own side after the battle of Lützen, fought on 6 November 1632 by the old calendar, tells how he rode in too far among the enemy

with his cavalry, was mortally wounded and was found afterwards with five shots in his body (Lützen broadsheet (1632) title and narrative of the battle). It puts into his mouth the words that, if he fell, he would die for the honour of God, for God's word and for German liberty (Lützen broadsheet (1632) title and narrative of the battle). See the Thirty Years' War and the Peace of Westphalia.

IN THE TIMELINE

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Hadrian

Roman emperor, AD 117–138 · AD 76 – AD 138 · Also: Publius Aelius Hadrianus

Roman emperor from 117 to 138. Under him Jerusalem became the Roman colony Aelia Capitolina and the Bar Kokhba revolt was put down. A rescript of his ordered that Christians be tried only on a proper accusation.

Hadrian was born on 24 January in the year when Vespasian was consul for the seventh time, AD 76, and was brought up as a ward of Trajan, whom he succeeded (Historia Augusta, Hadrian 1.3–4). He ruled for almost twenty-one years and died at sixty-two (Cassius Dio, Roman History 69.23). Cassius Dio says that he founded Aelia Capitolina on the site of Jerusalem, that this brought on a Jewish revolt, and that his generals crushed it (Cassius Dio, Roman History 69.12–14). See the Bar Kokhba Revolt and Aelia Capitolina.

Justin Martyr appends to his *Apology* a letter of Hadrian to a provincial governor, whom Eusebius names as Minucius Fundanus, proconsul of Asia. It rules that Christians are to be punished only if an accuser proves in court that they have broken the law, and that false accusers are themselves to be punished (Justin, First Apology 68) (Eusebius, Church History 4.8–9). Eusebius also says that Quadratus and Aristides addressed defences of the faith to him (Eusebius, Church History 4.3).

IN THE TIMELINE

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

Hadrian I

Bishop of Rome, 772–795 · died AD 795 · Also: Pope Hadrian I, Adrian I

Roman noble and pope for nearly twenty-four years. He called Charlemagne into Italy against the Lombards, sent legates and a letter to the council of 787, and had its acts translated into Latin.

The *Liber Pontificalis* describes Hadrian as a Roman of noble family from the Via Lata quarter, who held the see for twenty-three years and ten months (Liber Pontificalis Hadrian I (ed. Duchesne, vol. 1, p. 486)) and was buried at St Peter's on 26 December in the fourth indiction, which is 795 (Liber Pontificalis Hadrian I (ed. Duchesne, vol. 1, p. 514)). Einhard says that it was at his entreaty that Charlemagne made war on the Lombards and ended their kingdom (Einhard, Life of Charlemagne 6). In 774 Charlemagne renewed in St Peter's the promise of territory that his father had made to Stephen II (Liber Pontificalis Hadrian I (Duchesne 1, p. 498; English in Thatcher and McNeal, no. 46)).

His letter to the rulers at Constantinople, urging the restoration of images and setting out the authority of the Roman see, was read at the Second Council of Nicaea Restores Icons (Council of Nicaea (787), session 2, letter of Hadrian). His biographer says that the council decided in accordance with that letter and that Hadrian had the Greek acts put into Latin and kept in the papal library (Liber Pontificalis Hadrian I (ed. Duchesne, vol. 1, pp. 511–512)).

IN THE TIMELINE

The Second Council of Nicaea Restores Icons AD 787 770

Hadrian II

Pope, 867–872 · Also: Adrian II

Pope who received Constantine and Methodius at Rome and, according to the Slavonic Lives, approved the liturgy in Slavonic. His legates presided at the council of Constantinople that condemned Photius.

The Life of Constantine says that Hadrian came out of Rome with the citizens to meet the brothers, who brought relics of St Clement, that he laid the Slavonic books in the church of St Mary and had the liturgy sung over them, and that he

ordered Constantine buried with the honours due to a pope (Life of Constantine 17–18). The Life of Methodius gives, in Slavonic, a letter in his name allowing the Slavonic liturgy; it is not preserved in Latin and has been judged spurious by some editors (Life of Methodius 8). His successor John VIII confirms that it was Hadrian who ordained Methodius and sent him to the Slavs (John VIII, Letters, 200 (879)).

His legates led the council of 869–870, which upheld the sentences of Nicholas I and his own against Photius (Council of Constantinople (869–870), definition; canon 2). See Cyril and Methodius among the Slavs and the Photian Schism.

IN THE TIMELINE

Cyril and Methodius among the Slavs AD 863–885 790

Haggai

Prophet in Jerusalem, 520 BC

The prophet who, in the second year of Darius, called the returned exiles to stop putting off the rebuilding of the temple. His four short oracles are dated to the day.

Haggai's book contains four messages, all dated within four months of the second year of Darius I, 520 BC (Haggai 1:1) (Haggai 2:1, 10, 20). He told the governor Zerubbabel, the high priest Jeshua the High Priest and the people that their hardships came from leaving the house of God in ruins, and the work began again within weeks (Haggai 1:2–15). Ezra names him with Zechariah as the prophets through whose preaching the temple was finished (Ezra 5:1–2; 6:14).

His last oracle calls Zerubbabel the Lord's chosen signet ring (Haggai 2:20–23). The letter to the Hebrews quotes his promise that God will once more shake heaven and earth (Haggai 2:6) (Hebrews 12:26). Nothing is recorded of his life.

IN THE TIMELINE

The Second Temple Is Completed March 515 BC 214

Harry Emerson Fosdick

American preacher, New York

The preacher whose sermon “Shall the Fundamentalists Win?”, given at the First Presbyterian Church in New York on 21 May 1922, made the liberal case for tolerance within the evangelical churches.

Fosdick preached “Shall the Fundamentalists Win?” at the First Presbyterian Church, New York, on 21 May 1922; the printed text was taken from a stenographic report (Fosdick, Shall the Fundamentalists Win? title page). He said that the Baptist and Presbyterian churches were the two most affected by the Fundamentalist movement, and that many Christians were trying to hold the new knowledge of science and history together with their faith (Fosdick, Shall the Fundamentalists Win? pp. 4–5). He spoke, he said, “from the viewpoint of liberal opinions”, and warned liberals too against intolerance (Fosdick, Shall the Fundamentalists Win? pp. 11–12). See the Fundamentals and the Modernist Controversy.

IN THE TIMELINE

The Fundamentals and the Modernist Controversy 1910–1925 1354

Hazael

King of Aram-Damascus, from c. 842 BC

King of Damascus who seized the throne about 842 BC, fought Shalmaneser III of Assyria and took much of Israel’s territory. He is the probable author of the Tel Dan Stele.

In Kings, Hazael is an officer of Ben-hadad of Damascus. Elisha tells him, weeping, that he will be king and will do great harm to Israel; the next day the king is dead and Hazael reigns (2 Kings 8:7–15). An inscription of Shalmaneser III puts it more bluntly: Hadad-ezer died and Hazael, “son of a nobody”, took the throne (Shalmaneser III, Annals RIAo 40, i 25–ii 6). The Assyrian annals still name Hadad-ezer as king of Damascus in 848 BC (Black Obelisk lines 87–89) and name Hazael in 841 BC, when Shalmaneser defeated him and shut him up in Damascus without claiming to have taken the city (Shalmaneser III, Annals RIAo 12, lines 21–30).

Hazael fought Joram of Israel at Ramoth-gilead (2 Kings 8:28–29), took Israel’s land east of the Jordan in the time of Jehu (2 Kings 10:32–33), and later marched

as far as Gath and was bought off from attacking Jerusalem with the temple treasure (2 Kings 12:17–18). Kings says he oppressed Israel throughout the reign of Jehu's son and was succeeded by his own son Ben-hadad (2 Kings 13:22–24); Amos remembers his house in an oracle against Damascus (Amos 1:3–4). The victory stele found at Dan, whose author's name is lost, is usually assigned to him (Tel Dan Stele lines 2–9); see the House of David Inscription from Tel Dan.

IN THE TIMELINE

The House of David Inscription from Tel Dan c. 840 BC 150

PEOPLE

Heinrich Plütschau to Irenaeus

Heinrich Plütschau

Lutheran missionary at Tranquebar · Also: Heinrich Plutschau, Henry Plutscho

A German Lutheran from Mecklenburg who sailed to Tranquebar with Bartholomäus Ziegenbalg in 1706 and took charge of preaching and catechizing in Portuguese.

The English editor of the Tranquebar letters says that Plütschau was born at Wesenberg in Mecklenburg and, like Bartholomäus Ziegenbalg, was educated at Berlin and at Halle (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, sections 42–43). Ziegenbalg calls him his "dear Brother and Fellow-Labourer" (Ziegenbalg, Propagation of the Gospel in the East, Part I, p. 18) and reports that the two divided the work, Plütschau catechizing for two hours a day in Portuguese (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 9, pp. 67–68). A letter from the mission of December 1713 thanks its English friends for their kindness to him during a stay in England (Ziegenbalg, Propagation of the Gospel in the East, Part III, close of the letter of 11 December 1713). See the Tranquebar Mission.

IN THE TIMELINE

The Tranquebar Mission 9 July 1706 1217

Helena

Mother of Constantine · Also: Flavia Julia Helena, Helena Augusta

The mother of the emperor Constantine, honoured by him with the title Augusta. In old age she travelled to Palestine and founded churches at Bethlehem and on the Mount of Olives. From the end of the fourth century she is said to have found the cross of Christ.

Helena was of humble birth. She was the first wife of Constantius, who put her away to marry the daughter of the emperor Maximian, and she was the mother of Constantine (Origo Constantini 1.1–2.2). Eusebius says that her son brought her to the Christian faith, gave her the title Augusta, put her portrait on the gold

coinage and let her draw on the imperial treasury (Eusebius, Life of Constantine 3.46–47). Late in life she toured the eastern provinces, gave freely to the poor and to churches, and founded two churches in Palestine, at the cave of the nativity in Bethlehem and on the Mount of Olives (Eusebius, Life of Constantine 3.42–45). She died at about eighty with her son beside her (Eusebius, Life of Constantine 3.46–47).

In his account of her journey Eusebius does not connect her with the tomb of Christ or with the cross. That story is told by Ambrose in 395, who also repeats a report that she had been an innkeeper (Ambrose, On the Death of Theodosius 42–47), and soon afterwards by Rufinus (Rufinus, Church History 10.7–8 (book 1, chapters 7–8 in Migne)). See the Church of the Holy Sepulchre Is Dedicated.

IN THE TIMELINE

The Church of the Holy Sepulchre Is Dedicated AD 335 602

Henry II of England

King of England · Also: Henry Plantagenet, Henry FitzEmpress

King of England and son of the empress Matilda. He tried to bring the clergy under the royal courts by the Constitutions of Clarendon, drove Thomas Becket into exile, and after the archbishop's murder did penance at his tomb.

The royal clerk Roger of Hoveden calls him throughout "king Henry, son of the empress Matilda". In 1162, which Hoveden counts as the eighth year of his reign, he made his chancellor Thomas Becket archbishop of Canterbury, and the next year the two quarrelled over the trial of clergy accused of crimes (Roger of Hoveden, Chronicle 1162–1163). The Constitutions of Clarendon of 1164 present his claims as the customs of his grandfather, King Henry I (Constitutions of Clarendon preamble).

After the murder he swore at Avranches, before two cardinal legates, that he had neither commanded nor wished the archbishop's death, while admitting the fear that his own anger had moved the killers; he promised to allow appeals to Rome (Roger of Hoveden, Chronicle 1172). In July 1174, in the midst of a rebellion, he

walked barefoot to the tomb at Canterbury and submitted to be scourged by the bishops, priests and monks (Roger of Hoveden, Chronicle 1174).

IN THE TIMELINE

The Murder of Thomas Becket 29 December 1170 866

Henry IV (emperor)

King of the Germans, emperor from 1084 · died 1106 · Also: Henry IV of Germany

King of the Germans and son of an emperor of the same name. Excommunicated by Gregory VII in 1076, he did penance at Canossa in January 1077, was excommunicated again in 1080, and was crowned emperor in Rome in 1084 by a pope of his own party.

The papal sentence against him names him "Henry the king, son of Henry the emperor" (Gregory VII, Register 3.10a). In his letter of 1076 to Gregory VII he set out the royal position: he held his kingdom from God and not from the pope, and an anointed king could be judged by God alone unless he strayed from the faith (Henry IV, Letters, to Hildebrand (1076)).

Gregory declared him deposed and excommunicate in 1076 (Gregory VII, Register 3.10a), absolved him at Canossa in January 1077 (Gregory VII, Register 4.12) and excommunicated him again in 1080 (Gregory VII, Register 7.14a). Bernold of Constance, who writes as his enemy, records that in 1084 Henry entered the Lateran palace in Rome and was crowned at Easter by Guibert of Ravenna, whom excommunicated bishops had ordained pope (Bernold of Constance, Chronicle 1084 (p. 440)). Ekkehard of Aura records his death under the year 1106 and says that his own party called him the fourth emperor of his name, while those loyal to the popes called him a heresiarch (Ekkehard of Aura, Chronicle 1106 (p. 239)).

IN THE TIMELINE

The Investiture Controversy and Canossa 1075–1077 840

Henry IV of France

King of France and Navarre · Also: Henry of Navarre, Henri IV

King of France and Navarre who in April 1598 issued the Edict of Nantes, the law that gave the Reformed a defined place in a Catholic kingdom after the civil wars over religion.

The Edict of Nantes opens in his name as king of France and Navarre and is dated in the ninth year of his reign (Edict of Nantes preamble and dating clause). In its preamble he says that he had first to end the civil war by force and could only then turn to the grievances of his Catholic and Reformed subjects (Edict of Nantes preamble and dating clause). The edict restored Catholic worship across the kingdom and allowed the Reformed to live anywhere in it without being forced to act against their conscience (Edict of Nantes art. 3, 6). See the Edict of Nantes.

His grandson Louis XIV, revoking the edict in 1685, called him "Henry the Great" and said that his plans for the reunion of the Reformed with the Catholic church had been cut short by his sudden death (Edict of Fontainebleau preamble).

IN THE TIMELINE

The Edict of Nantes April 1598 1133

Henry Morgenthau

United States ambassador to the Ottoman Empire, 1913–1916 · Also: Henry Morgenthau Sr.

The American ambassador at Constantinople during the deportation of the Armenians in 1915. His telegrams to Washington record what the embassy, its consuls and American missionaries learned, and his efforts to have the measures stopped.

Morgenthau was United States ambassador to the Ottoman Empire from 1913 to 1916 (U.S. House of Representatives, H. Res. 296 (2019) preamble). In the spring of 1915 he and the Italian ambassador made representations to the Ottoman government about the treatment of the Armenians, and he urged the Austrian ambassador to act (Foreign Relations of the United States, 1915, Supplement, doc. 1397 (2 May 1915)). In July he told Washington that he had pleaded with the Grand Vizier and the Ministers of the Interior and of War without effect

outside the capital, that he had warned the German ambassador that Germany would share the odium, and that the authorities had told him he had no right to interfere in their internal affairs (Foreign Relations of the United States, 1915, Supplement, doc. 1400 (10 July 1915)).

In August he asked the State Department to consider a formal protest, an appeal to the German emperor and a demand that Americans be allowed to bring relief (Foreign Relations of the United States, 1915, Supplement, doc. 1406 (11 August 1915)). In September he proposed a committee in the United States to raise funds for the survivors (Foreign Relations of the United States, 1915, Supplement, doc. 1410 (3 September 1915)). See the Destruction of the Armenian and Assyrian Christians.

IN THE TIMELINE

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Henry V (emperor)

King of the Germans, emperor from 1111 · Also: Henry V of Germany

Son and successor of the emperor Henry IV. In 1111 he held Pope Paschal II under guard and obtained from him the right of investiture; in 1122 he gave it up to Callixtus II in the Concordat of Worms.

Ekkehard of Aura, recording under 1106 the death of the emperor whom his own party called Henry the fourth, says that the dead man's supporters then submitted to the king and that he was later laid to rest at Speyer in the presence of his son (Ekkehard of Aura, Chronicle 1106 (p. 239)). That son came to Rome in February 1111 to be crowned emperor. Ekkehard of Aura reports that he accepted the pope's offer to exchange investiture for the return of the crown's lands, on condition that the church and the princes agreed, and that when the princes rose in protest the pope was held under guard until the coronation should take place (Ekkehard of Aura, Chronicle 1111 (p. 244)). In April Paschal II granted him investiture with staff and ring and addressed him as emperor (Paschal II, privileges for Henry V (1111) privilege of 12 April).

In 1122 at Worms he renounced that investiture, speaking in his charter of the losses of the Roman church "in the time of my father" and in his own (Concordat

of Worms edict of the emperor). Ekkehard says that he was then received back into communion and that everyone went home rejoicing (Ekkehard of Aura, Chronicle 1122 (pp. 259–260)).

IN THE TIMELINE

The Concordat of Worms 23 September 1122 858

Henry Venn

Honorary secretary of the Church Missionary Society · 1796 – 1873

Anglican clergyman and honorary secretary of the Church Missionary Society. He held that a mission should end in a self-supporting native church under native pastors, and he proposed Samuel Crowther as bishop.

Venn was born at Clapham on 10 February 1796, the son of its rector (Memoir of Henry Venn p. 1). As honorary secretary of the Church Missionary Society he issued in 1851 a minute on the ordination of native teachers (Memoir of Henry Venn Appendix C, first paper (1851), par. 10, pp. 413–414). Its tenth paragraph says that the ultimate object of a mission is "the settlement of a native Church, under native pastors, upon a self-supporting system", and that the "euthanasia of a mission" comes when the missionary can hand all pastoral work to them and move on to "the regions beyond" (Memoir of Henry Venn Appendix C, first paper (1851), par. 10, pp. 413–414).

The Society's historian records that when it seemed that Europeans could not live on the Niger, Venn's plan was a purely African mission under an African bishop, and that he persevered against the doubts of the English missionaries in West Africa (Stock, History of the CMS vol. 2, p. 454). See Samuel Ajayi Crowther, the First African Anglican Bishop. He died on 13 January 1873 (Memoir of Henry Venn p. 373).

IN THE TIMELINE

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Henry VIII

King of England · 1491 – 1547

The king of England under whom Parliament ended appeals to Rome and, in 1534, declared the king supreme head of the Church of England.

A London chronicle records Henry's birth at Greenwich in June 1491, the second son of Henry VII (Wriothesley, Chronicle vol. 1, p. 2). In 1533 Archbishop Thomas Cranmer gave sentence against his marriage to Katherine of Aragon and crowned Anne Boleyn, whom Henry had already married (Cranmer, Letters, letter 14, to Nicholas Hawkyns, 17 June 1533). The Act of Supremacy of 1534 declared him and his successors "the only supreme head in earth of the Church of England" (Statutes of the Realm, 26 Hen. VIII c. 1); see England Breaks with Rome.

The lord mayor of London was told on 31 January 1547 that the king had died on the Friday before, 28 January, and his son was proclaimed as Edward VI (Wriothesley, Chronicle vol. 1, p. 178).

IN THE TIMELINE

England Breaks with Rome 1534 1055

Herman of Alaska

Monk of Valaam, missionary on Kodiak and Spruce Island · c. 1757 – 1837 · Also: German of Alaska, Herman of Valaam

Monk of Valaam who came to Kodiak with the mission of 1794 and stayed in Alaska until his death in 1837, living for many years on Spruce Island, where Aleuts came to him for counsel and protection.

Herman was one of the monks of Valaam who reached Kodiak in 1794 (Valaam Monastery, History of the Kodiak Mission (1894), p. 66). His superior wrote in 1795 that he had him working in the bakery (Valaam Monastery, History of the Kodiak Mission (1894), p. 68 (letter of Ioasaph, May 1795)), and Herman's own letter of that year to Abbot Nazarius describes the baptisms on Kodiak and his joy at the zeal of the priest-monks (Valaam Monastery, History of the Kodiak Mission (1894), pp. 70–71 (letter of Herman, May 1795)). By 1818 he lived on Spruce Island, where, according to the Russian official Yanovsky, he grew his

own food and Aleuts came to him for advice and with their grievances (Valaam Monastery, History of the Kodiak Mission (1894), pp. 107–110).

The Valaam history says that he died on 13 December 1837, by the Julian calendar, in the eighty-first year of his life (Valaam Monastery, History of the Kodiak Mission (1894), p. 115); the year of his birth is reckoned from that. Archbishop Innocent of Alaska wrote in 1867 that he had once asked Herman's help in a contrary wind off Spruce Island and had later prayed at his grave (Valaam Monastery, History of the Kodiak Mission (1894), pp. 169–170 (letter of Archbishop Innocent, 1 March 1867)). See Orthodox Monks Reach Alaska.

IN THE TIMELINE

Orthodox Monks Reach Alaska 24 September 1794 1265

Herod Agrippa I

King of Judea, AD 41–44 · c. 10 BC – AD 44 · Also: Agrippa I, Agrippa the Great

Grandson of Herod the Great, who ruled all Judea as king from AD 41. Acts says that he killed the apostle James and imprisoned Peter. He died suddenly at Caesarea in AD 44, a death told by both Acts and Josephus.

Agrippa was a grandson of Herod the Great (Josephus, Antiquities 19.274–275). He was brought up at Rome in the circle of the imperial family, where he ran through his money (Josephus, Antiquities 18.143–146). When Gaius became emperor in AD 37 he was made king of the former tetrarchy of Philip, and he was later given the territory of Herod Antipas as well (Josephus, Antiquities 18.237) (Josephus, Antiquities 18.252). In AD 41 Claudius added Judea and Samaria, so that he ruled all that his grandfather had held (Josephus, Antiquities 19.274–275). Josephus praises his generosity and says that he lived by choice in Jerusalem and observed the law scrupulously (Josephus, Antiquities 19.328–331).

Acts, which calls him "King Herod", says that he put James Son of Zebedee to death and imprisoned Peter (Acts 12:1–4). He died at Caesarea Maritima after being hailed as a god on a public occasion, in the fifty-fourth year of his age and the seventh of his reign (Acts 12:20–23) (Josephus, Antiquities 19.343–351). From those figures his birth falls in 11 or 10 BC. See Herod Agrippa Kills James

and Dies at Caesarea. He was the father of Herod Agrippa II, the "King Agrippa" before whom Paul later spoke (Josephus, Antiquities 19.360) (Acts 25:13).

IN THE TIMELINE

Herod Agrippa Kills James and Dies at Caesarea AD 44 399

Herod Agrippa II

Herodian king under Roman rule · born c. AD 27 · Also: Agrippa II

Son of Herod Agrippa I and great-grandson of Herod the Great. He ruled territories north-east of Galilee under Rome, appointed the high priests in Jerusalem, heard Paul at Caesarea and sided with Rome in the Jewish revolt.

Agrippa was in his seventeenth year and living at the court of Claudius in Rome when his father, Herod Agrippa I, died. Claudius judged him too young to succeed and sent a Roman governor to Judaea instead (Josephus, Antiquities 19.354–363). He was later given the former tetrarchy of Philip with neighbouring districts, and Nero added Tiberias and other towns (Josephus, Antiquities 20.138) (Josephus, Antiquities 20.159). Judaea itself stayed under Roman governors, but Josephus says that Claudius had entrusted Agrippa with the care of the temple, and he appointed and removed its high priests (Josephus, Antiquities 20.222–223).

Acts calls him King Agrippa. He came to Caesarea Maritima with Bernice, who was his sister (Josephus, Antiquities 19.354–363), to greet the new governor Festus, heard the defence of Paul, and said that the prisoner could have been freed if he had not appealed to Caesar (Acts 25:13–26:32). Paul addressed him as a man expert in Jewish customs and controversies (Acts 26:2–3).

When revolt threatened in AD 66 he urged the people of Jerusalem to submit and was driven from the city (Josephus, Jewish War 2.405–407). Tacitus lists him among the allied princes who accompanied the army of Titus against Jerusalem (Tacitus, Histories 5.1). Josephus later sent him his history of the war and quotes two of the king's letters approving it (Josephus, Life 362–367).

IN THE TIMELINE

Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437

Herod Antipas

Tetrarch of Galilee and Perea from 4 BC until the emperor Gaius deposed him · Also: Antipas, Herod the tetrarch

Son of Herod the Great and ruler of Galilee and Perea throughout the ministry of Jesus. He imprisoned John the Baptist and put him to death. The Gospels call him Herod.

Antipas received Galilee and Perea, with the title of tetrarch, when Augustus divided the kingdom of his father Herod the Great (Josephus, Antiquities 17.318). He fortified Sepphoris and built a new city on the Sea of Galilee, which he named Tiberias after the emperor Tiberius (Josephus, Antiquities 18.27, 36–38). Luke names him as tetrarch of Galilee when John the Baptist began to preach (Luke 3:1).

He agreed to divorce his wife, a Nabataean princess, in order to marry Herodias, the wife of one of his half-brothers; the princess fled to her father, King Aretas, who later destroyed his army (Josephus, Antiquities 18.109–115). He imprisoned John the Baptist and had him executed (Mark 6:14–29) (Josephus, Antiquities 18.116–119); see the Execution of John the Baptist. In Luke, Jesus calls him "that fox", and Pilate sends Jesus to him during the trial because Jesus was a Galilean (Luke 13:31–32) (Luke 23:6–12).

Josephus relates that Herodias urged him to ask the emperor Gaius for the title of king. Her brother Agrippa accused him of storing arms for seventy thousand men, and Gaius deposed him and banished him to Gaul, where Herodias chose to follow him (Josephus, Antiquities 18.240–255). In his earlier work Josephus gives the place of exile as Spain (Josephus, Jewish War 2.181–183).

IN THE TIMELINE

The Death of Herod and the Division of His Kingdom 4 BC 291
John the Baptist Preaches at the Jordan c. AD 28–29 299
The Execution of John the Baptist c. AD 28–32 319
The Trials before the Council and Pilate AD 30 or 33 354

Herod the Great

King of Judea, 37–4 BC · c. 73 BC – 4 BC · Also: Herod I, King Herod

Son of the Idumean Antipater, made king of the Jews by the Roman senate in 40 BC. He took Jerusalem in 37 BC, ended the Hasmonean dynasty and rebuilt the temple. Matthew sets the birth of Jesus and the killing of the children of Bethlehem in his reign.

Herod was the son of Antipater, an Idumean who rose to power beside the high priest Hyrcanus II (Josephus, Antiquities 14.8–9). The Roman senate named him king at the urging of Mark Antony and Octavian (Josephus, Antiquities 14.381–389), and three years later he took Jerusalem with Roman troops and had the last Hasmonean king put to death (Josephus, Antiquities 14.487–491). He married Mariamne, a granddaughter of the Hasmonean king Aristobulus II (Josephus, Jewish War 1.344–345), and later had the aged Hyrcanus executed (Josephus, Antiquities 15.173–178). Tacitus says that Antony gave him his throne and that Augustus enlarged his power (Tacitus, Histories 5.9). See Herod the Great Becomes King of Judea.

Josephus calls his rebuilding of the temple "a very great work" (Josephus, Antiquities 15.380–390); see Herod Rebuilds the Temple. Josephus, almost the only source for his reign, says that he was about seventy in his last illness (Josephus, Antiquities 17.148) and that he died thirty-four years after the death of Antigonus and thirty-seven after the Romans declared him king. He calls him a man "of great barbarity towards all men equally" (Josephus, Antiquities 17.191). For the date see the Death of Herod and the Division of His Kingdom.

Matthew places the birth of Jesus "in the days of King Herod" and says that Herod, hearing of a child born to be king, had the boys of Bethlehem under two years old killed (Matthew 2:1–16). Matthew is the only Gospel that tells of it.

IN THE TIMELINE

Herod the Great Becomes King of Judea 40–37 BC 272

Herod Rebuilds the Temple 20/19 BC 280

The Birth of Jesus c. 6–4 BC 286

The Death of Herod and the Division of His Kingdom 4 BC 291

Herodias

Wife of Herod Antipas

Granddaughter of Herod the Great who left her first husband to marry his half-brother Herod Antipas. The Gospels say that John the Baptist condemned the marriage and that she brought about his death.

Herodias was a daughter of Aristobulus, one of the sons of Herod the Great, and a sister of the later king Herod Agrippa I. Josephus says that she was first married to a son of Herod the Great, also named Herod, and had by him a daughter, Salome. She then left him to marry his half-brother Herod Antipas, which Josephus calls a breach of the ancestral laws (Josephus, Antiquities 18.109–110, 136–137). Mark names her first husband Philip (Mark 6:17); the "Philip" that stands in brackets in the linked translation of Josephus was added by the translator.

In Mark and Matthew, John the Baptist tells Antipas that the marriage is unlawful. Herodias holds a grudge against him, and when her daughter's dancing wins a promise from the tetrarch she tells the girl to ask for John's head (Mark 6:17–28) (Matthew 14:3–11); see the Execution of John the Baptist. Josephus's account of John's death does not mention her (Josephus, Antiquities 18.116–119). He relates that she later pressed Antipas to seek the title of king from the emperor Gaius, and that when Antipas was banished instead she refused the emperor's offer to spare her and went into exile with her husband (Josephus, Antiquities 18.240–255).

IN THE TIMELINE

The Execution of John the Baptist c. AD 28–32 319

Hezekiah

King of Judah during Sennacherib's invasion of 701 BC · Also: Ezekias

King of Judah who removed the high places, rebelled against Assyria and kept Jerusalem when Sennacherib invaded in 701 BC. Sennacherib's annals name him and list his tribute. Kings counts him among Judah's most faithful kings.

Hezekiah son of Ahaz became king at twenty-five and reigned twenty-nine years (2 Kings 18:1–2). He removed the high places and destroyed the bronze serpent that Moses had made, and Kings says that no king of Judah trusted the Lord as he did (2 Kings 18:3–6). Chronicles describes his reopening of the temple and a Passover to which he invited the northern tribes (2 Chronicles 29:3) (2 Chronicles 30:1–5). He rebelled against Assyria and brought water into Jerusalem by a conduit (2 Kings 18:7) (2 Kings 20:20). When Sennacherib invaded he paid tribute but kept the city (2 Kings 18:13–16) (2 Kings 19:35–36); Sennacherib's annals name him and list the tribute (Sennacherib, Annals (Taylor Prism) iii 18–49). For the difficulty of dating his reign see Hezekiah Withstands Sennacherib.

Kings also tells of his illness and recovery, and of the envoys from Babylon to whom he showed his treasures, after which Isaiah foretold that all of it would be carried to Babylon (2 Kings 20:1–19). A collection of proverbs is credited to his scribes (Proverbs 25:1), and he stands in Matthew's genealogy of Jesus (Matthew 1:9–10).

IN THE TIMELINE

Hezekiah Withstands Sennacherib 701 BC 168

Hilary of Poitiers

Bishop of Poitiers in Gaul · Also: Hilarius

Bishop of Poitiers in Gaul, banished to Phrygia for opposing the party that rejected Nicaea. From exile he explained the eastern creeds to the western bishops, attended the council of Seleucia in 359, and after his return had the decisions of Ariminum condemned in Gaul.

Jerome records that Hilary, bishop of Poitiers in Aquitania, was banished to Phrygia by a synod at Béziers, that he wrote twelve books against the Arians and a book *On Councils* for the bishops of Gaul, and that he died at Poitiers in the reign of Valentinian and Valens (Jerome, On Illustrious Men 100). Hilary himself blames his exile on Saturninus, who, he says, had misled the emperor (Hilary, On the Councils 2). He wrote *On Councils* when he heard that synods were to meet, so that the western bishops should know what their eastern colleagues had decided (Hilary, On the Councils 8). In it he says that although he had long been baptised

and had been a bishop for some time, he had never heard the Nicene creed until he was going into exile (Hilary, On the Councils 91).

Sulpicius Severus says that in the fourth year of his exile Hilary was brought with the eastern bishops to Seleucia and received into communion there (Sulpicius Severus, Chronicle 2.42). He followed the delegates to Constantinople, petitioned Constantius II three times in writing for a hearing against his opponents, and was sent back to Gaul as a troubler of the East. There, in councils of the Gallic bishops, he had the decisions of Ariminum condemned; he died in the sixth year after his return (Sulpicius Severus, Chronicle 2.45). See the Councils of Rimini and Seleucia.

IN THE TIMELINE

The Councils of Rimini and Seleucia AD 359–360 610

Hilda of Whitby

Abbess of Whitby · c. AD 614 – AD 680 · Also: Hild, Hilda

Northumbrian noblewoman, kin to King Edwin, who became a nun at thirty-three, ruled the monastery of Hartlepool and then founded Whitby, where the synod of 664 met. Bede says that kings sought her advice.

Hilda was a great-niece of King Edwin of Northumbria and was baptized with him by Paulinus. Bede says that she lived thirty-three years in the world and thirty-three as a nun, and died on 17 November 680 at the age of sixty-six. Bishop Aidan called her back from East Anglia to Northumbria, where she became abbess of Heruteu (Hartlepool) and then founded the monastery of Streanaeshalch, identified with Whitby (Bede, Ecclesiastical History 4.23) (Bede, Ecclesiastical History 3.24).

In her house no one was rich or poor and all things were held in common. Kings and princes sought her advice, and Bede names five men trained there who became bishops (Bede, Ecclesiastical History 4.23). At the synod held there in 664 she and her community stood with the Irish party (Bede, Ecclesiastical History 3.25).

IN THE TIMELINE

The Synod of Whitby AD 664 747

Hilkiah

High priest in Jerusalem under Josiah

High priest in the reign of Josiah. He found the book of the law during repairs to the temple and led the delegation that consulted the prophetess Huldah.

Hilkiah was high priest when Josiah ordered the temple repaired. He told the king's secretary Shaphan that he had found the book of the law in the house of the Lord, and handed it to him (2 Kings 22:4–8). He led the delegation that the king sent to the prophetess Huldah (2 Kings 22:12–14), and he was ordered to clear the temple of the vessels made for Baal and Asherah (2 Kings 23:4). The genealogies make him an ancestor of Jehozadak, who went into exile, and of Ezra (1 Chronicles 6:13–15) (Ezra 7:1–2).

The father of Jeremiah was also a priest named Hilkiah, from Anathoth (Jeremiah 1:1). The texts do not connect the two. See Josiah's Reform and the Book of the Law.

IN THE TIMELINE

Josiah's Reform and the Book of the Law 622 BC 176

Hiram of Tyre

King of Tyre · Also: Hiram, Hirom, Huram

King of the Phoenician city of Tyre and ally of David and Solomon. He supplied cedar, craftsmen and gold for the palace and the temple in Jerusalem. Josephus quotes earlier writers on the history of Tyre for his reign.

Hiram ruled Tyre, on the Phoenician coast. He sent cedar, carpenters and masons to build a house for David in Jerusalem (2 Samuel 5:11). When Solomon succeeded, Hiram made a treaty with him and supplied cedar and cypress for the temple in return for wheat and oil (1 Kings 5:1–12). After twenty years of building, Solomon

gave him twenty towns in Galilee, which did not please him (1 Kings 9:10–13). Hiram's sailors also went with Solomon's on voyages from Ezion-geber to Ophir (1 Kings 9:26–28). Chronicles spells his name Huram (2 Chronicles 2:3). He is not the bronze-worker named Hiram, also from Tyre, who cast the temple's pillars (1 Kings 7:13–15).

Josephus, near the end of the first century AD, quotes two earlier writers on the history of Tyre, Dius and Menander of Ephesus. According to them Hirom was the son of Abibalus, lived fifty-three years and reigned thirty-four, built temples at Tyre, and received problems from Solomon to solve (Josephus, Against Apion 1.112–120). Josephus puts the start of the temple in Hirom's twelfth year in one work and in his eleventh in another (Josephus, Against Apion 1.126) (Josephus, Antiquities 8.62). These reports reach us only through Josephus, who wrote about a thousand years after the events.

IN THE TIMELINE

Solomon Builds the Temple c. 966–959 BC 118

Hong Rengan

Taiping minister, the Shield King · Also: Hung Jin, Hung Jen-kan, Kan-wang, Shield King

Relative and early convert of Hong Xiuquan. He told the missionary Hamberg the story of Hong's visions in 1852, worked as a catechist for the London Missionary Society at Hong Kong, and in 1859 joined Hong at Nanjing, where he was made the Shield King.

Lindesay Brine, writing in 1862, calls him Hung-jin. He says that the narrative of Hong Xiuquan's early life published by the missionary Theodore Hamberg was the translation of a paper that Hung-jin gave to Hamberg, with the substance of their conversations in 1852 (Brine, Taeping Rebellion p. 63), and, following Hamberg, he names him as one of the two converts Hong made on returning home in 1843 (Brine, Taeping Rebellion p. 73).

By Brine's account he tried and failed to reach Hong in Guangxi after the rising began, came to Hong Kong in April 1852, was baptised, and from 1855 to 1858 served the London Missionary Society there as catechist and preacher. He reached Nanjing in the spring of 1859, and a few days later Hong gave him

the rank of Kan-wang, the Shield King. Brine adds that missionaries hoped he would correct the errors of Taiping religion and that the hopes were disappointed (Brine, Taeping Rebellion pp. 239–242). Issachar Roberts accused him of killing Roberts's servant with his own hand in January 1862; Brine, who prints the letter, reports a statement that the servant was under sentence of death for an earlier offence (Brine, Taeping Rebellion pp. 297–299). See the Taiping Heavenly Kingdom.

IN THE TIMELINE

The Taiping Heavenly Kingdom 1851–1864 1301

Hong Xiuquan

Founder of the Taiping Heavenly Kingdom · 1813 – 1864 · Also: Hung Siu-tsuen, Hung Hsiu-ch'üan, Tien-wang, Heavenly King

Village teacher from near Canton who took Christian tracts as the key to visions he had had in 1837, called Jesus his elder brother, and led the Taiping rising. He ruled at Nanjing from 1853 as Heavenly King and died there in 1864.

The missionary Theodore Hamberg, who had his account from Hong Rengan, says that Hong was born in 1813 in a village about thirty miles from Canton, taught in the village school and failed the examinations at Canton (Brine, Taeping Rebellion pp. 64–67). In 1837, during an illness, he had visions in which an old man gave him a sword against the demons and a man of middle age, whom he called his elder brother, helped him to fight them (Brine, Taeping Rebellion pp. 67–70, quoting Hamberg). In 1843 he read Christian tracts that he had been given years before and understood the two figures as God the Father and Jesus (Brine, Taeping Rebellion pp. 72–73, quoting Hamberg). The Taiping Trimetrical Classic tells the same story in the movement's own words: God sent his Son, who in 1837 was received into heaven (Taiping tracts (trans. Medhurst), Trimetrical Classic (Brine, p. 374)).

He was proclaimed emperor of a new dynasty of Taiping in 1851 (Brine, Taeping Rebellion p. 124), and after his army took Nanjing in March 1853 he lived shut up in his palace there (Brine, Taeping Rebellion pp. 157 and 166). The mission-

ary Issachar Roberts, who had taught him and later lived fifteen months at his court, wrote in 1862 that Hong made himself "equal with Jesus Christ" (Brine, Taeping Rebellion pp. 296–297, Roberts's letter of January 1862). His general Li Xiucheng states that he poisoned himself shortly before the city fell in 1864 (Li Xiucheng, Deposition p. 70). See the Taiping Heavenly Kingdom.

IN THE TIMELINE

The Taiping Heavenly Kingdom 1851–1864 1301

Honorius III

Pope, 1216–1227 · died 18 March 1227 · Also: Cencio Savelli

Successor of Innocent III. He confirmed Dominic's community at Toulouse in December 1216 and the Rule of the Friars Minor in November 1223.

Roger of Wendover says that Innocent III was succeeded by Honorius, "formerly called Cencio", who held the see for ten years, seven months and nineteen days (Roger of Wendover, Flowers of History p. 398). In the first year of his pontificate he issued the privilege that confirmed the community of Dominic at Toulouse under the Rule of Augustine (Honorius III, Religiosam vitam (22 December 1216)), and a month later addressed its members as preachers (Honorius III, Gratiarum omnium largitori (21 January 1217)). In his eighth year he confirmed the Rule of the brothers of Francis of Assisi, in which Francis promises obedience to "the Lord Pope Honorius" (Rule of the Friars Minor (1223) bull of confirmation).

Wendover dates his death to 18 March 1227 and names Gregory, bishop of Ostia, as his successor (Roger of Wendover, Flowers of History p. 486). See Dominic Founds the Order of Preachers and Francis of Assisi and the Friars Minor.

IN THE TIMELINE

Francis of Assisi and the Friars Minor c. 1209 886

Dominic Founds the Order of Preachers 22 December 1216 899

Hormisdas

Bishop of Rome, 514–523 · died AD 523 · Also: Pope Hormisdas

Pope under whom the Acacian schism ended. After two fruitless embassies to the emperor Anastasius, his legates obtained in 519 the signature of the patriarch of Constantinople to a profession of faith that accepted Chalcedon and condemned Acacius.

The *Liber Pontificalis* calls Hormisdas a Campanian from the town of Frisino (Frosinone), bishop for nine years and seventeen days from the consulship of Senator, which is 514 (Liber Pontificalis 54 (Hormisdas), Loomis p. 124). It says that he twice sent bishops to the emperor Anastasius with a written profession by which the Greeks might return to communion, that the emperor refused it and sent the second embassy away under guard, and that he wrote to the pope that he meant to give commands and not to take them (Liber Pontificalis 54 (Hormisdas), Loomis pp. 125–127).

When Justin succeeded Anastasius and asked for legates, Hormisdas sent Germanus, bishop of Capua, with others, carrying the same profession. The Roman account says that the clergy of Constantinople at first refused to agree unless they were told why Acacius had been condemned, that the deacon Dioscorus explained it before the emperor, and that Justin then ordered every bishop in his realm to sign (Liber Pontificalis 54 (Hormisdas), Loomis pp. 127–129). The copy signed by John of Constantinople on 28 March 519 survives (Formula of Hormisdas Collectio Avellana 159 (CSEL 35, pp. 607–610)). Hormisdas was buried at St Peter's on 6 August in the consulship of Maximus, which is 523 (Liber Pontificalis 54 (Hormisdas), Loomis p. 131). See the Henotikon and the Acacian Schism.

IN THE TIMELINE

The Henotikon and the Acacian Schism AD 482–519 690

Hosea

Prophet in Israel, mid eighth century BC · Also: Osee

Prophet of the northern kingdom in its last decades. He read his marriage to an unfaithful wife as a picture of the covenant between the Lord and Israel, and set beside the coming judgment a love that would not give Israel up.

Hosea son of Beeri prophesied, according to the heading of his book, from the days of Jeroboam II of Israel into those of Hezekiah of Judah (Hosea 1:1). The first three chapters tell of his marriage to Gomer, the naming of their children and the buying of an adulterous woman, all as signs of the Lord's dealings with Israel (Hosea 1:2–9) (Hosea 3). The rest of the book charges Israel with faithlessness, bloodshed and idols (Hosea 4:1–3) (Hosea 8:4–7), and yet holds out healing and return (Hosea 11:8–9) (Hosea 14:1–4).

The New Testament quotes him several times, among them "I desire mercy, and not sacrifice" (Hosea 6:6) (Matthew 9:13) and "Out of Egypt I called my son" (Hosea 11:1) (Matthew 2:15). See Amos and Hosea Prophesy to Israel.

IN THE TIMELINE

Amos and Hosea Prophesy to Israel c. 755 BC 157

Hoshea of Israel

Last king of Israel, reigned nine years to c. 722 BC · Also: Hoshea son of Elah

The last king of the northern kingdom. He seized the throne by killing Pekah, became a vassal of Assyria, withheld tribute and looked to Egypt, and was imprisoned before Samaria fell.

Hoshea son of Elah conspired against Pekah, killed him and reigned nine years in Samaria (2 Kings 15:30) (2 Kings 17:1). Kings says that he did evil, though not like the kings before him (2 Kings 17:2). He paid tribute to Shalmaneser V, then withheld it and sent envoys to the king of Egypt. The Assyrian king put him in prison and besieged his capital (2 Kings 17:3–5). Kings does not say what became of him. See the Fall of Samaria.

IN THE TIMELINE

The Fall of Samaria 722/721 BC 164

Hosius of Cordoba

Bishop of Cordoba in Spain, adviser to Constantine · Also: Ossius, Hosius of Cordova

A Spanish bishop who advised Constantine on church affairs, carried his letter to Alexandria at the start of the Arian dispute and was among

the leading bishops at Nicaea. In old age he was forced to sign a creed of the other party.

Hosius was bishop of Cordoba. A letter of Constantine to Caecilian of Carthage about a grant of money, written at the start of the Donatist dispute, refers to a schedule sent by one Hosius, whom the translator's note identifies with the bishop of Cordoba (Eusebius, Church History 10.6.2). Constantine sent him to Alexandria with the letter urging Alexander of Alexandria and Arius to make peace (Socrates, Church History 1.7). At the First Council of Nicaea Socrates names him first among those present (Socrates, Church History 1.13), and Eusebius, without naming him, mentions a bishop of wide fame who came from Spain (Eusebius, Life of Constantine 3.7).

Under Constantius II he was exiled and then brought to a council at Sirmium, where, Socrates says, the old man was beaten until he signed its statement of faith (Socrates, Church History 2.31).

IN THE TIMELINE

The First Council of Nicaea May AD 325

Hugh Latimer

Bishop of Worcester and preacher; burned 1555 · died 1555

English preacher, bishop of Worcester under Henry VIII and court preacher under Edward VI. He was burned for heresy at Oxford with Nicholas Ridley on 16 October 1555.

What follows is John Foxe's account, written by an admirer. Henry VIII made Latimer bishop of Worcester. When the Six Articles came in he resigned the see, and he was later held in the Tower until Edward VI became king. Under Edward he preached again, often before the king and the court (Foxe, Acts and Monuments vol. 7, pp. 461–463).

Under Mary I of England he was burned as a heretic at Oxford on 16 October 1555, chained to the same stake as Nicholas Ridley. Foxe gives him the words to Ridley about lighting a candle in England that would never be put out, and says

that he died quickly (Foxe, Acts and Monuments vol. 7, pp. 547–550). See the Burning of Protestants under Mary I.

IN THE TIMELINE

The Burning of Protestants under Mary I 1555–1558 1087

Huldah

Prophetess in Jerusalem in the reign of Josiah

Prophetess in Jerusalem whom King Josiah's officials consulted when the book of the law was found. She confirmed its warning of judgment on Judah and told the king he would not live to see it.

Huldah was the wife of Shallum, keeper of the wardrobe, and lived in the second quarter of Jerusalem (2 Kings 22:14). When the book of the law was found, Josiah sent the high priest Hilkiah and four officials to inquire of the Lord, and they went to her. She answered in the Lord's name that the disaster written in the book would come on the city because its people had turned to other gods, and that the king, who had humbled himself, would be gathered to his grave before it came (2 Kings 22:15–20). Chronicles gives the same account (2 Chronicles 34:22–28). See Josiah's Reform and the Book of the Law.

IN THE TIMELINE

Josiah's Reform and the Book of the Law 622 BC 176

Huldrych Zwingli

Preacher at the Great Minster in Zurich; reformer · died 1531 · Also: Ulrich Zwingli, Huldreich Zwingli

Preacher at Zurich whose sixty-seven articles of 1523 opened the Reformation there. He broke with the Anabaptists, disagreed with Luther on the Lord's Supper at Marburg, and was killed in battle in 1531.

His friend Oswald Myconius writes that Zwingli was born in the village of Wildhaus in the Toggenburg, about 1487; the editor of the translation corrects the date to 1 January 1484 (Myconius, Life of Zwingli section II (Latin Works 1, p. 2)). Zwingli said of his own preaching at Zurich that he began with the

whole Gospel of Matthew and had not then heard of those whose follower he was later said to be (Zwingli, Archeteles Latin Works 1, pp. 238–239). In 1523 the city council ruled that he should go on preaching as before (Acts of the First Zurich Disputation decree of 29 January 1523 (Selected Works, pp. 92–94)); see Zwingli and the Reformation in Zurich and, for those who broke with him, the First Anabaptists.

In 1529 he debated the Lord's Supper with Martin Luther and judged that Luther had been beaten (Zwingli, Letters, to Vadian, 20 October 1529); see Luther and Zwingli Meet at Marburg. Myconius relates that in the second of the wars named after the monastery of Kappel Zwingli went out with the troops of Zurich as chaplain, on horseback and armed, and was killed in the fighting. The editor of the translation gives 11 October 1531 as the day (Myconius, Life of Zwingli sections XI–XII (Latin Works 1, pp. 21–22)).

IN THE TIMELINE

Zwingli and the Reformation in Zurich 29 January 1523 1021

Luther and Zwingli Meet at Marburg 1 October 1529 1042

Humbert of Silva Candida

Cardinal bishop of Silva Candida; papal legate · Also: Cardinal Humbert

Cardinal who led the Roman legation to Constantinople in 1054 and laid the bull of excommunication against the patriarch Michael Cerularius on the altar of Hagia Sophia.

The legates' report names him first of the three sent by Pope Leo IX, as cardinal bishop of Silva Candida, and the bull opens with his name (Humbert, Brief Account 1–3) (Bull of excommunication (1054)). The report describes how, at the legates' insistence, a Greek monk publicly withdrew his tract against Latin customs and the emperor had it burnt, and how the legates, refused a meeting by the patriarch, excommunicated him and left (Humbert, Brief Account 1–3).

The synod of Constantinople gives the other view: the legates behaved insolently, refused to appear before the patriarch and his synod, and were not sent by the pope at all (Synodal edict (1054) account of the legates, pp. 160–161 and 165). See the Schism of 1054.

IN THE TIMELINE

The Schism of 1054 16 July 1054 832

Hyrcanus II

Hasmonean high priest, 76–67 and 63–40 BC · died 30 BC · Also: John Hyrcanus II

Elder son of the Hasmonean king Alexander Jannaeus and queen Alexandra. His quarrel with his brother Aristobulus brought Pompey to Jerusalem. He was high priest under Roman protection until the Parthians deposed him, and Herod later had him executed.

Hyrcanus was the elder son of the Hasmonean king Alexander Jannaeus (Josephus, Antiquities 13.407–408). Josephus, the main source for his life, sums it up at his death. He was made high priest when his mother Alexandra began her nine-year reign. On her death he was king for three months, until his brother Aristobulus II defeated him (Josephus, Antiquities 15.179–182). He agreed to retire, but the Idumean Antipater, father of Herod the Great, persuaded him to fight for his position with Arab help (Josephus, Antiquities 14.4–18). Pompey restored him as high priest and head of the nation, without a crown (Josephus, Antiquities 20.244), and a decree of Julius Caesar quoted by Josephus confirms him as high priest and ethnarch of the Jews (Josephus, Antiquities 14.190–195).

In 40 BC the Parthians invaded and set up his nephew Antigonus, who cut off his ears so that he could never again be high priest (Josephus, Antiquities 14.365–366). He later returned from Parthian captivity to Herod's court (Josephus, Antiquities 15.179–182). After the battle of Actium, which is dated to 31 BC, Herod had him put to death when he was over eighty, on a charge of treason that Josephus reports in two versions, Herod's own and that of other historians who held that the charge was invented (Josephus, Antiquities 15.161–164, 173–178). Josephus describes him as mild and unfit to rule, a man who let others govern for him (Josephus, Antiquities 15.179–182). See Pompey Takes Jerusalem.

IN THE TIMELINE

Pompey Takes Jerusalem 63 BC 268

Ignatius of Antioch

Bishop of Antioch, martyr · died c. AD 110 · Also: Theophorus

Bishop of Antioch in Syria, taken as a prisoner to Rome to die in the arena. The seven letters he wrote on the way are the main evidence for his life and an early witness to a church led by a bishop with presbyters and deacons.

Ignatius opens each letter as "Ignatius, who is also called Theophorus" and speaks of himself as "the bishop of Syria" (Ignatius, To the Romans, greeting) (Ignatius, To the Romans 2). Eusebius, two centuries later, lists him as the second bishop of Antioch after Evodius (Eusebius, Church History 3.21–22). He calls himself the last of the Christians of Syria and "one born out of due time", using Paul's words about himself (Ignatius, To the Romans 9) (1 Corinthians 15:8–9).

His letters all come from one journey: see Ignatius of Antioch Writes on the Road to Martyrdom. Eusebius reports as tradition that he was killed by wild beasts at Rome (Eusebius, Church History 3.36) and places him in the reign of Trajan (Eusebius, Church History 3.21–22); the date of his death shown here rests on that later tradition.

IN THE TIMELINE

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

Ignatius of Constantinople

Patriarch of Constantinople · Also: Ignatios

Patriarch of Constantinople displaced in favour of Photius and restored by the emperor Basil I. Rome upheld him throughout; the Orthodox Church honours both him and Photius.

Ignatius is known here mainly through others. Pope Nicholas I treated him as the lawful patriarch, wrongly driven out while still alive and afterwards deposed by a council of Photius's supporters, and threatened Photius with anathema if he hindered Ignatius from governing his church (Nicholas I, Letters, 91, chapter 1 (13 November 866), pp. 519–520). The council of 869–870 records that the emperor recalled him to his see and confirmed him in it (Council of Constantinople (869–

870), definition). The Synodikon of Orthodoxy names him and Photius together (Synodikon of Orthodoxy, acclamations). See the Photian Schism.

IN THE TIMELINE

The Photian Schism AD 863–867 794

Ignatius of Loyola

Founder of the Society of Jesus · Also: Ignatius Loyola

The soldier who, after being wounded at Pamplona, turned to a life of prayer and study, wrote the Spiritual Exercises, and with nine companions founded the Society of Jesus, approved by Paul III in 1540.

Ignatius told his own story to a fellow Jesuit between 1553 and 1555 (Ignatius, Autobiography preface of the writer, pp. 9–14). Until his twenty-sixth year, he said, he was given to the vanities of the world and to soldiering; wounded in the defence of Pamplona, he read a life of Christ and lives of the saints during his recovery and began to love spiritual things (Ignatius, Autobiography pp. 19–24). At Paris he won Peter Faber and Francis Xavier by giving them the Exercises, and with his companions resolved to go to Jerusalem or, failing that, to put themselves at the pope's disposal (Ignatius, Autobiography pp. 122, 126).

His *Spiritual Exercises* open with the principle that man is created to praise, reverence and serve God and by this means to save his soul (Ignatius, Spiritual Exercises Principle and Foundation). The bull of Paul III that approved the Society of Jesus Is Founded names him first of the ten companions and describes them as priests and masters of arts of the University of Paris (Paul III, Regimini militantis Ecclesiae § 1).

IN THE TIMELINE

The Society of Jesus Is Founded 27 September 1540 1067

Innocent III

Pope, 1198–1216 · died 16 July 1216 · Also: Lotario dei Conti di Segni

Pope in whose name the Fourth Crusade was preached and who condemned its sack of Constantinople. He approved the way of life of Fran-

cis of Assisi, heard Dominic's request for an order of preachers and presided over the Fourth Lateran Council.

Innocent appears in several of the turning points of the early thirteenth century. The Fourth Crusade attacked the Christian city of Zara against a prohibition given in his name, and he afterwards absolved the barons (Villehardouin, Conquest of Constantinople pp. 20–21, 26); when it had sacked Constantinople, he wrote to his legate that the crusaders' swords were dripping with Christian blood (Innocent III, Letters, to the legate Peter, 12 July 1205). Thomas of Celano, who calls him learned and zealous for justice, tells how he blessed Francis of Assisi and his first brothers and sent them to preach repentance (Thomas of Celano, First Life of Francis 32–33). Jordan of Saxony says that he told Dominic to go home and choose an approved rule (Jordan of Saxony, Libellus 40–41).

Roger of Wendover records that in November 1215, in the eighteenth year of his pontificate, he presided over the general council at the Lateran (Roger of Wendover, Flowers of History pp. 343–344), and that he died on 16 July after a pontificate of eighteen years, five months and four days (Roger of Wendover, Flowers of History p. 398); that reckoning puts his death in 1216 and his accession early in 1198. See the Fourth Crusade Sacks Constantinople, Francis of Assisi and the Friars Minor, the Fourth Lateran Council and Dominic Founds the Order of Preachers.

IN THE TIMELINE

The Fourth Crusade Sacks Constantinople April 1204 882
Francis of Assisi and the Friars Minor c. 1209 886
The Albigensian Crusade 1209–1229 890
The Fourth Lateran Council November 1215 895
Dominic Founds the Order of Preachers 22 December 1216 899

Innocent IV

Pope in the middle of the thirteenth century

Pope who wrote from Lyon in March 1245 to the ruler of the Mongols, setting out the Christian faith and protesting at their invasions, and who

received the khan's demand for submission in reply. His bull Ad extirpanda bound the cities of northern Italy to act against heretics.

Two letters of Innocent to "the king and people of the Tartars" are dated at Lyon on 5 and 13 March in the second year of his pontificate, 1245. In the first he writes as the successor of the vicar to whom Christ gave the keys of the kingdom of heaven, responsible for the salvation of all peoples, and sends Franciscans to teach the faith (Innocent IV, Dei patris immensa (no. 102, pp. 72–73)). In the second he urges the Mongols to stop their attacks, warns them of the anger of God, and asks what they intend (Innocent IV, Cum non solum (no. 105, pp. 74–75)). The reply of the khan Güyük told him to come in person with the kings and submit (Güyük Khan, letter to Innocent IV, Persian text, in Pelliot's translation, pp. 18–23).

His bull *Ad extirpanda* ordered the city governments of northern Italy to hand arrested heretics to the bishop or the inquisitors and to force them, short of loss of limb or danger of death, to confess and to name others (Innocent IV, Ad extirpanda 24–26). See Franciscan Envoys to the Mongols and the Church of Khanbaliq and the Papal Inquisition Is Established.

IN THE TIMELINE

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

Innocent of Alaska

Priest on Unalaska and Sitka, bishop of Kamchatka and the Aleutians, metropolitan of Moscow · 1797 – 1879 · Also: Innocent Veniaminov, John Veniaminov, Innocent of Moscow

Siberian priest who served the Aleuts from 1824, gave their language an alphabet and translated Matthew into it. As Bishop Innocent he led the Orthodox church in Alaska and eastern Siberia from 1840 and became metropolitan of Moscow in 1868.

The act by which the Russian Orthodox Church declared him a saint gives the outline of his life; its nineteenth-century dates are those of the Julian calendar then used in Russia. He was born John Popov-Veniaminov on 26 August 1797 in a village of Irkutsk province (Russian Orthodox Church, Act on the canonization of Innocent (1977), para. beginning 'Saint Innocent (secular name)'). As a

married priest he reached Unalaska on 29 July 1824, learned the local dialects, devised an alphabet for Aleut and translated the Gospel of Matthew (Russian Orthodox Church, Act on the canonization of Innocent (1977), paras. beginning 'On May 7, 1823' and 'His travels over the islands'). After his wife's death he took monastic vows on 29 November 1840 with the name Innocent, and on 15 December was consecrated bishop of Kamchatka, the Kurile and Aleutian Islands, with his see at Sitka (Russian Orthodox Church, Act on the canonization of Innocent (1977), paras. beginning 'On November 29, 1840' and 'At the same time, the Holy Synod'). He was appointed metropolitan of Moscow on 5 January 1868 (Russian Orthodox Church, Act on the canonization of Innocent (1977), para. beginning 'On November 19, 1867') and died on 31 March 1879 (Russian Orthodox Church, Act on the canonization of Innocent (1977), para. beginning 'Feeling that his end was approaching'). He was numbered among the saints on 6 October 1977, at the request of the Orthodox Church in America (Russian Orthodox Church, Act on the canonization of Innocent (1977), para. beginning 'On October 6, 1977').

His *Indication of the Way into the Kingdom of Heaven* teaches that the one way is the way Christ himself walked (Veniaminov, Indication of the Way into the Kingdom of Heaven, introduction). In a letter of 1867 he tells how he invoked Herman of Alaska at sea off Spruce Island in 1842 (Valaam Monastery, History of the Kodiak Mission (1894), pp. 169–170 (letter of Archbishop Innocent, 1 March 1867)). See Orthodox Monks Reach Alaska.

IN THE TIMELINE

Orthodox Monks Reach Alaska 24 September 1794 1265

Innocent X

Pope from 1644 · Also: Giovanni Battista Pamphilj

Pope at the end of the Thirty Years' War. In the brief Zelo domus Dei of 26 November 1648 he declared void every article of the Peace of Westphalia that harmed the Catholic religion or the rights of the church.

His brief against the peace is dated 26 November 1648, in the fifth year of his pontificate; in it he says that his nuncio had already protested publicly against

the treaties, lists the concessions made to the Protestants, and declares all articles prejudicial to the Catholic religion, the Apostolic See and the churches null and void for ever (Innocent X, Zelo domus Dei whole text). The treaty of Osnabrück had provided that no protest by anyone, clerical or lay, inside or outside the Empire, should have any force against it (Treaty of Osnabrück art. 5, §1; art. 17, §3). See the Thirty Years' War and the Peace of Westphalia.

IN THE TIMELINE

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Jansenism and the Bull Unigenitus 1653–1713 1191

Irenaeus

Bishop of Lyon, theologian · Also: Irenaeus of Lyon, Irenaeus of Lyons

A Christian from Asia Minor who heard Polycarp in his youth and became bishop of Lyon after the persecution of 177. His five books Against Heresies set the faith of the churches, the four Gospels and the succession of bishops against Gnostic teaching.

Irenaeus says that in his early youth he saw Polycarp, and in a letter that Eusebius quotes he recalls the place where the old bishop sat and taught "in lower Asia" (Irenaeus, Against Heresies 3.3.4) (Eusebius, Church History 5.20.5–7). By 177 he was a presbyter at Lyon. The imprisoned Christians of that city sent him to Rome with a letter commending him to bishop Eleutherus (Eusebius, Church History 5.4.1–2), and after the death of Pothinus he became bishop (Eusebius, Church History 5.5.8).

He wrote *Against Heresies* while Eleutherius was bishop of Rome (Irenaeus, Against Heresies 3.3.3). When Victor of Rome, about 190, moved to break communion with the churches of Asia over the date of Easter, Irenaeus wrote to dissuade him, reminding him that Polycarp and Anicetus had differed on the same point and remained at peace; Eusebius remarks that he lived up to his name, which means "peaceful" (Eusebius, Church History 5.24.11–18). See Irenaeus Sets Out the Rule of Faith and the Martyrs of Lyon and Vienne.

IN THE TIMELINE

The Martyrs of Lyon and Vienne AD 177 512

Irenaeus Sets Out the Rule of Faith c. AD 180 515

PEOPLE

Irene of Athens to John Hyrcanus

Irene of Athens

Roman empress at Constantinople; co-ruler from 780, sole ruler from 797 · Also: Irene, Eirene

Empress from Athens who reigned with her son Constantine VI from 780, chose Tarasius as patriarch and called the council of 787 that restored the veneration of images. In 797 her son was blinded, by her will according to Theophanes, and she ruled alone.

Theophanes records that Irene came from Athens in November 769 to be married to the emperor Leo IV (Theophanes, Chronicle AM 6261 (p. 444)), and that on 8 September 780 she and her son Constantine, a widow and an orphan child as he puts it, took up the rule of the empire (Theophanes, Chronicle AM 6273 (p. 454)). She put forward Tarasius as patriarch, asked Pope Hadrian I for legates, removed from the capital the regiments that broke up the first meeting, and saw the Second Council of Nicaea Restores Icons through; she and her son signed its definition in the palace (Theophanes, Chronicle AM 6277–6280 (pp. 458–463)).

In August 797 her son was blinded, by her will and that of her advisers according to Theophanes, and she reigned alone (Theophanes, Chronicle AM 6289 (p. 472)). It was during her sole reign that Charlemagne was crowned emperor at Rome, and Theophanes says that envoys from Charles and Pope Leo came to propose a marriage between them that would unite East and West (Theophanes, Chronicle AM 6293–6294 (p. 475)). Theophanes, a defender of images, repeatedly calls her “most pious”.

IN THE TIMELINE

The Second Council of Nicaea Restores Icons AD 787 770

Isaac

Patriarch, son of Abraham · c. 2066 BC – c. 1886 BC

The son promised to Abraham and Sarah in their old age, through whom the covenant passes. He is laid on the altar on Moriah and spared, marries Rebekah, and is the father of Esau and Jacob.

Isaac is born when Abraham is a hundred years old and is circumcised on the eighth day (Genesis 21:1–5). Genesis has God say beforehand that the covenant would be established with him and not with his elder half-brother Ishmael (Genesis 17:19–21). In the Binding of Isaac he is bound on the altar and a ram is offered in his place (Genesis 22:9–13). At forty he marries Rebekah, who is brought from his father's relatives in Mesopotamia (Genesis 24:67) (Genesis 25:20), and at sixty he becomes the father of the twins Esau and Jacob (Genesis 25:24–26). The promise made to Abraham is repeated to him at Gerar and at Beersheba (Genesis 26:2–5) (Genesis 26:23–25). Old and blind, he gives the blessing of the firstborn to Jacob, who comes to him disguised as Esau (Genesis 27:1–29). He dies at 180 at Hebron and is buried by his two sons (Genesis 35:27–29).

Paul calls Christians "children of promise" as Isaac was (Galatians 4:28), and quotes the words "your offspring will be accounted as from Isaac" to show that descent alone does not make a child of the promise (Romans 9:6–9). His dates are worked out from the Bible's own figures; see the dating note at the Call of Abraham.

IN THE TIMELINE

The Binding of Isaac c. 2050 BC 35

Isaac of Seleucia

Bishop of Seleucia-Ctesiphon, catholicos of the Church of the East · Also: Mar Isaac, Isaac of Seleucia-Ctesiphon

Bishop of the Persian royal capital under whom the bishops of the Persian empire met in synod in 410. The synod recognised him and his successors as catholicos, head of all the bishops of the East.

The acts of the synod of 410 call Isaac bishop of Seleucia and Ctesiphon, catholicos and archbishop of all the East, and say that it was in his time that peace came to the churches of the Persian empire (Synodicon Orientale pp. 254–255). Together with Marutha of Maypherkat he had the letter of the bishops of the Roman East translated from Greek into Persian and read to the king, Yazdegerd

I (Synodicon Orientale p. 256). When the canons of Nicaea were read to the assembled bishops he was the first to declare his acceptance and to promise his signature (Synodicon Orientale pp. 259–260).

The king's officials told the synod that Isaac had been confirmed by the king as head of the Christians of the East, and that those whom he and Marutha appointed were to be obeyed (Synodicon Orientale p. 261). The twelfth canon of the synod binds all bishops to obey whoever holds his see (Synodicon Orientale canon 12, p. 266). See the Church of the East Organises at Seleucia-Ctesiphon.

IN THE TIMELINE

The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656

Isabella I of Castile

Queen of Castile and León · died November 1504 · Also: Isabel I, Isabel la Católica, Isabella the Catholic

Queen of Castile and wife of Ferdinand of Aragon. With him she obtained the bull of 1478 for inquisitors of their own choosing, commissioned two Dominicans as inquisitors in 1480 and signed the edict of 1492 that expelled the Jews. She died at Medina del Campo in November 1504.

Andrés Bernáldez, a priest of her own time, calls her the daughter of King Juan II of Castile and records her marriage at Valladolid in 1469 to Ferdinand II of Aragon, when she was princess of Castile and León and he king of Sicily and prince of Aragon (Bernáldez, History of the Catholic Monarchs, ch. 9 (vol. 1, pp. 30–31)).

The bull of 1 November 1478 answers a petition made in the names of both and is addressed to them as king and queen of Castile and León (Sixtus IV, Exigit sincerae devotionis, Fita, pp. 449–452). The commission of 27 September 1480 that named two Dominicans as inquisitors runs in both names and is signed "I the King, I the Queen" (Sixtus IV, Exigit sincerae devotionis, royal commission of 27 September 1480 (Fita, pp. 448–453)). When Sixtus IV wrote in January 1482 of the complaints from Seville, he wrote to both (Sixtus IV, Letters of 1482, brief of 29 January 1482 (Fita, pp. 459–461)). The Seville Instructions of 1484

call Tomás de Torquemada the confessor of the king and queen and inquisitor general in their name (Instructions of Seville (1484), preamble (fol. 2r)). The edict of 31 March 1492, which ordered the Jews to leave, carries both signatures again (Edict of Expulsion (1492), Amador de los Ríos, vol. 3, pp. 603–607).

Bernáldez writes that she died at Medina del Campo in November 1504 and was carried to Granada for burial. Among her merits he counts that through her the heresy of the judaizers, as he calls it, was burned and destroyed (Bernáldez, History of the Catholic Monarchs, ch. 201 (vol. 2, pp. 266–267)). See the Spanish Inquisition and the Expulsion of the Jews.

IN THE TIMELINE

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Isaiah

Prophet in Jerusalem, c. 740–700 BC · Also: Esaias

Prophet of Judah under Uzziah, Jotham, Ahaz and Hezekiah. He called Jerusalem's kings to trust God when Assyria threatened, and the New Testament quotes his book for the birth, ministry and suffering of Jesus.

Isaiah son of Amoz prophesied in Jerusalem under four kings of Judah, from Uzziah to Hezekiah (Isaiah 1:1). He dates the vision in which he was sent to the year Uzziah died (Isaiah 6:1–8). He confronted Ahaz during the attack by Syria and Israel (Isaiah 7:1–17), went naked and barefoot as a sign in the year the Assyrians took Ashdod (Isaiah 20:1–2), and told Hezekiah that Sennacherib would not enter the city (Isaiah 37:21–35). Chronicles names him as a writer of the acts of Uzziah and of Hezekiah (2 Chronicles 26:22) (2 Chronicles 32:32).

The later chapters of the book speak to the exiles in Babylon and name Cyrus (Isaiah 44:28–45:1); see the Prophecy of Comfort and the Suffering Servant. In Luke, Jesus reads from the scroll of Isaiah in the synagogue at Nazareth (Luke 4:16–21), and in Acts Philip explains a passage of Isaiah to an Ethiopian official as speaking of Jesus (Acts 8:27–35).

IN THE TIMELINE

The Call of Isaiah c. 740 BC 160

Hezekiah Withstands Sennacherib 701 BC 168

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204

Issachar Roberts

American Baptist missionary in China · Also: Issachar J. Roberts, I. J. Roberts

American Baptist missionary at Canton with whom Hong Xiuquan studied the Bible for two months in 1847. He lived at the Taiping court in Nanjing from 1860 to 1862 and left declaring that Hong's religion was of no use for the spread of Christianity.

Lindesay Brine says that the Rev. Issachar J. Roberts, of one of the American missions, came to China in 1837 and worked chiefly at Canton. Roberts himself wrote in 1852 that a Chinese who seemed to have been Hong Xiuquan had studied the Scriptures with him for two months or more, had presented a written account of his vision and had asked to be baptised, but had gone to Guangxi "before we were fully satisfied of his fitness" (Brine, Taeping Rebellion pp. 76–79, with Roberts's letter of 1852).

Brine relates that Hong wrote to him after taking Nanjing, that Roberts settled in the city about the end of October 1860, and that he was given yellow robes and a crown of rank (Brine, Taeping Rebellion p. 295). In the letter in which he explains his departure Roberts says that he had been the religious teacher of Hong in 1847 and a friend of the movement, but that after fifteen months among the Taiping he was wholly opposed to them. Hong's toleration and his many chapels, he writes, were "a farce, of no avail in the spread of Christianity", and he left on 20 January 1862 after the Kan-wang, Hong Rengan, had killed his servant before his eyes (Brine, Taeping Rebellion pp. 296–298, Roberts's letter of January 1862). See the Taiping Heavenly Kingdom.

IN THE TIMELINE

The Taiping Heavenly Kingdom 1851–1864 1301

J. Gresham Machen

New Testament scholar, Princeton Theological Seminary · Also: John Gresham Machen, J Gresham Machen

A New Testament scholar at Princeton Theological Seminary who argued in Christianity and Liberalism (1923) that liberal theology was a different religion from Christianity and that the two parties in the church should separate.

The title page of *Christianity and Liberalism* describes Machen as assistant professor of New Testament literature and exegesis in Princeton Theological Seminary, and the preface says the book grew from an address he gave to the ruling elders of Chester Presbytery in November 1921 (Machen, Christianity and Liberalism title page and preface). He set out to show that liberalism was a religion of a different kind from Christianity (Machen, Christianity and Liberalism p. 7). He wrote that he did not presume to say whether any individual liberal was a Christian, but that liberalism was not Christianity and the two ought not to be taught within one organisation (Machen, Christianity and Liberalism p. 160). See the Fundamentals and the Modernist Controversy.

IN THE TIMELINE

The Fundamentals and the Modernist Controversy 1910–1925 1354

Jacob

Patriarch, father of the twelve tribes · c. 2006 BC – c. 1859 BC · Also: Israel

Son of Isaac and twin brother of Esau, renamed Israel after wrestling through the night at the Jabbok. His twelve sons are the ancestors of the tribes of Israel. He ends his life in Egypt with Joseph.

Jacob is the younger twin of Esau, born holding his brother's heel (Genesis 25:24–26). He gains Esau's birthright and his father's blessing (Genesis 25:29–34) (Genesis 27:27–29), flees to Haran, and on the way receives the promise of Abraham at Bethel (Genesis 28:10–15). By Leah, Rachel and their servants Zilpah and Bilhah he has twelve sons (Genesis 35:22–26). On his way home he is renamed Israel (Jacob Becomes Israel) (Genesis 32:28). In old age he goes down to Egypt, where his son Joseph is governor, and is 130 when he stands before Pharaoh (Joseph and the Descent into Egypt) (Genesis 46:5–7) (Genesis 47:9). Before he dies at 147 he blesses his sons and says that the sceptre will not depart from Judah (Genesis

47:28) (Genesis 49:8–10). He is buried in the cave of Machpelah at Hebron (Genesis 50:13).

The prophets use both his names for the whole people (Isaiah 41:8), and Matthew and Luke trace the descent of Jesus through him (Matthew 1:2) (Luke 3:34). His dates are worked out from the Bible's own figures; see the dating note at the Call of Abraham.

IN THE TIMELINE

Jacob Becomes Israel c. 1929–1909 BC 39

Joseph and the Descent into Egypt c. 1898–1876 BC 42

Jacob Baradaeus

Bishop of Edessa for the opponents of Chalcedon, c. 542–578 · died c. AD 578 · Also: James Baradaeus, Jacob Burd'ana

Monk from Tella consecrated bishop at Constantinople in 542–543 at the instance of the empress Theodora. By the account of John of Ephesus he spent the rest of his life travelling on foot through the East, ordaining clergy and bishops for those who rejected Chalcedon.

The account of Jacob given here comes from John of Ephesus, who was consecrated by him and writes as his admirer. John says that he came from Tella, was trained in the monastery of Fsiltha, and lived for about fifteen years as a recluse at Constantinople under the protection of the empress Theodora; the nickname Burd'ana, his editor notes, comes from the ragged cloak he wore (John of Ephesus, Lives of the Eastern Saints 49 (Patrologia Orientalis 18, pp. 690–697)). In the sixteenth year of Justinian he was made bishop for Edessa, at Theodora's order and at the request of Harith, king of the Saracens. With other bishops he then ordained, by John's count, twenty-seven bishops and two patriarchs of Antioch (John of Ephesus, Lives of the Eastern Saints 50 (Patrologia Orientalis 19, pp. 153–158)), and John credits him with the ordination of a hundred thousand clergy between the Persian frontier and Alexandria (John of Ephesus, Lives of the Eastern Saints 49 (Patrologia Orientalis 18, pp. 690–697)).

In his *Ecclesiastical History* John shows another side: an old man of great zeal and simplicity who was managed by those around him, and whose break with the pa-

triarch Paul split his church (John of Ephesus, Ecclesiastical History 3.4.15). He died at the monastery of Cassian on the border of Egypt, on his way to Alexandria (John of Ephesus, Ecclesiastical History 3.4.33); a note in one manuscript of a later *Life*, which John's editor prints as spurious, puts his death in the year 889 of the Greeks, which is 577–578, and the heading of that *Life* in another manuscript says that the "Jacobites" were named after him (John of Ephesus, Lives of the Eastern Saints notes in manuscripts of the later, spurious Life, quoted by Brooks (Patrologia Orientalis 19, pp. 228–229)). See Jacob Baradaeus and the Syriac Orthodox Church.

IN THE TIMELINE

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

Jacobus Arminius

Dutch Reformed pastor and professor of theology at Leiden · Also: James Arminius, Jacob Harmenszoon

Pastor at Amsterdam and then professor at Leiden, who rejected the doctrine of predestination taught in the Dutch Reformed churches and held that God elects those he foreknows will believe. His followers, the Remonstrants, were judged at the Synod of Dort.

His children, dedicating his disputations to the magistrates of Leiden after his death, call him a native of Oudewater and say that he had served the church of Amsterdam as pastor for fifteen years before he was called to the university (Arminius, Public Disputations, dedication).

In his declaration to the States of Holland he said that he disapproved of the teaching on predestination current in the churches and in the university, and gave his own: God decreed to save those who repent and believe, and chose particular persons on the ground of his foreknowledge of who would believe and persevere through grace (Arminius, Declaration of Sentiments, On Predestination, 5). The nineteenth-century editor of his works, quoting the funeral oration of Petrus Bertius, puts his death on 19 October 1609 (Arminius, Declaration of Sentiments, editor's life of Arminius (1853 edition, p. 15)). The Synod of Dort

named him and his followers as the source of the troubles in the Dutch churches (Canons of Dort preface). See the Synod of Dort.

IN THE TIMELINE

The Synod of Dort 1618–1619 1159

Jakob Andreae

Lutheran theologian, signatory of the Formula of Concord · Also: Jacob Andreae, Jacobus Andreae

Lutheran theologian whose name stands first among the six who signed the Formula of Concord at Bergen in 1577. The Formula became the last of the confessions gathered in the Book of Concord of 1580.

The manuscripts of the Epitome of the Formula of Concord close with the place and date, Bergen, 29 May 1577, and six signatures, of which "Iacobus Andreae D." is the first; the same names stand under the longer Solid Declaration (Formula of Concord, Epitome, closing note in the Triglot edition, p. 842). The preface to the Book of Concord, which names no theologian, describes how the Formula came about: the conference that the elector of Saxony called to Torgau in 1576 and the revision of its draft in the light of the criticisms sent in by the Lutheran princes (Book of Concord, preface 12–13). See the Book of Concord.

IN THE TIMELINE

The Book of Concord 25 June 1580 1117

James Hannington

Anglican bishop of Eastern Equatorial Africa · 1847 – 1885

English missionary consecrated in 1884 as the first Anglican bishop of Eastern Equatorial Africa. He was seized on his way to Buganda and speared to death in Busoga on the orders of King Mwanga in October 1885.

Hannington wrote that he was born on 3 September 1847 (Dawson, Life of Hannington p. 6). He was consecrated bishop at Lambeth on 24 June 1884 (Dawson, Life of Hannington p. 310). On his way to Buganda he was stopped at

Luba's in Busoga and held prisoner (Ashe, Two Kings of Uganda pp. 181–195). His diary, which later reached the missionaries, ends on 29 October 1885, the eighth day of his imprisonment (Ashe, Two Kings of Uganda pp. 181–195). The missionary Robert Ashe tells that Mwanga II's messengers then led him out, that he was speared to death and his porters killed, and that one wounded porter survived to tell what had happened (Ashe, Two Kings of Uganda pp. 181–195). Alexander Mackay wrote that Mwanga ordered the execution "in a fit of fear and madness" (Mackay of Uganda p. 468).

The Church of England commemorates him on 29 October as a martyr in Uganda (Church of England, Calendar 29 October). See the Martyrs of Uganda.

IN THE TIMELINE

The Martyrs of Uganda 1885–1886

James Hudson Taylor

Missionary to China and founder of the China Inland Mission · born 1832 · Also: Hudson Taylor, J. Hudson Taylor

English missionary who first went to China in 1853 and in 1865 founded the China Inland Mission, which sent workers to the inland provinces without restriction as to denomination, without a guaranteed income and without personal appeals for money.

The history of his mission gives his birth as 21 May 1832, the son of James Taylor of Barnsley in Yorkshire (Guinness, Story of the China Inland Mission vol. 1, p. 49). He dates his conversion to an afternoon when he was about fifteen and picked up a gospel tract in his father's library (Taylor, A Retrospect ch. 1). He sailed from Liverpool on 19 September 1853 under the Chinese Evangelisation Society and landed at Shanghai on 1 March 1854 (Taylor, A Retrospect ch. 8–9). He later resigned from that society because it was often in debt, which he held to be against Scripture, and went on working at Ningpo without a salary (Taylor, A Retrospect ch. 15).

Illness sent him back to England, where he worked on a revision of the New Testament in the Ningpo dialect and came to think that a new agency was needed for inland China (Taylor, A Retrospect ch. 18). In 1865 he organised the

China Inland Mission, and on 26 May 1866 he sailed with its first party in the *Lammermuir* (Taylor, A Retrospect ch. 19–20). See Hudson Taylor and the China Inland Mission.

IN THE TIMELINE

Hudson Taylor and the China Inland Mission 25 June 1865 1314

James Madison

Virginia legislator, author of the Memorial and Remonstrance

Virginian statesman who wrote the Memorial and Remonstrance of 1785 against a bill to support teachers of religion and sat in the assembly that passed the Act for Establishing Religious Freedom in January 1786.

Madison drafted the *Memorial and Remonstrance* of 1785, a petition against a bill to provide for teachers of the Christian religion (Madison, Memorial and Remonstrance opening address). It holds that religion must be left to the conviction and conscience of every man (Madison, Memorial and Remonstrance 1) and that the assembly has no authority to pass such a bill (Madison, Memorial and Remonstrance 15). He sat through the session of the Virginia assembly that ended on 21 January 1786 and reported to Thomas Jefferson the next day that the bill for religious freedom had become law with its enacting clauses unaltered, adding that he hoped it had put an end in Virginia to "the ambitious hope of making laws for the human mind" (Madison to Jefferson, 22 January 1786, para. beginning 'Our Assembly last night'). See Religious Freedom in the United States.

IN THE TIMELINE

Religious Freedom in the United States 1786–1791 1249

James Son of Zebedee

Apostle, brother of John · died AD 41–44 · Also: James the Greater, James the son of Zebedee

A Galilean fisherman, brother of John and one of the three disciples closest to Jesus. Herod Agrippa I had him killed with the sword, the only

death of one of the Twelve told in the New Testament apart from that of Judas.

James and his brother John were fishing partners of Simon Peter. Jesus called them from their boat, and they left their father Zebedee to follow him (Mark 1:19–20) (Luke 5:10). Mark says that Jesus named the two Boanerges, "Sons of Thunder" (Mark 3:17). With Peter, Mark says, they were present at the raising of Jairus's daughter, at the transfiguration, and in Gethsemane (Mark 5:37; 9:2; 14:33). Luke tells that the brothers wanted to call down fire on a Samaritan village that refused Jesus (Luke 9:51–56), and Mark that they asked for the seats at his right and left in his glory; Jesus answered that they would drink the cup that he drank (Mark 10:35–40).

Acts reports that "King Herod", that is Herod Agrippa I, killed James with the sword and then, at Passover, arrested Peter (Acts 12:1–3). Josephus says that Agrippa ruled Judea for three years under Claudius before he died, which places the execution between AD 41 and 44 (Josephus, Antiquities 19.343, 350–351). He is to be distinguished from James the son of Alphaeus, another of the Twelve, and from James the Just, the brother of the Lord.

IN THE TIMELINE

Jesus Begins His Ministry in Galilee c. AD 28–29 307

Jesus Appoints the Twelve c. AD 28–29 311

The Transfiguration c. AD 29 or 32 331

Herod Agrippa Kills James and Dies at Caesarea AD 44 399

James the Just

Leader of the Jerusalem church · died AD 62 · Also: James the brother of the Lord, James of Jerusalem

The "brother of the Lord" who led the church in Jerusalem from the 40s until his death. In Acts he gives the deciding judgement at the council of Jerusalem. Josephus reports that he was stoned by order of the high priest Ananus, in AD 62.

Mark and Matthew name James first among the brothers of Jesus (Mark 6:3) (Matthew 13:55). Paul lists him among those to whom the risen Christ appeared, met him on his first visit to Jerusalem after his conversion, calls him "the Lord's brother", and names him with Cephas and John as those "reputed to be pillars" (1 Corinthians 15:7) (Galatians 1:19) (Galatians 2:9). In Acts he is the leading figure of the Jerusalem church from the time of Peter's escape from prison: he gives the judgement at the Council of Jerusalem and receives Paul on his last visit (Acts 12:17) (Acts 15:13–21) (Acts 21:18). The New Testament letter of James opens in the name of "James, a servant of God and of the Lord Jesus Christ", without saying which James is meant (James 1:1).

Josephus says that the high priest Ananus had "the brother of Jesus, who was called Christ, whose name was James" condemned and stoned, in the interval between two Roman governors (Josephus, Antiquities 20.200); on the year, AD 62, see the Death of James, the Brother of the Lord. Hegesippus, a Christian writer of the second century quoted by Eusebius, says that everyone called him "the Just" (Eusebius, Church History 2.23.4–7). Early Christians explained the word "brother" in three ways: Helvidius, as Jerome reports him, took the brothers of Jesus to be younger children of Mary and Joseph, and Jerome argued that they were cousins (Jerome, Against Helvidius 13–17); a second-century narrative makes Joseph an old man who already had children (Protoevangelium of James 9).

He is not James Son of Zebedee, one of the Twelve, whom Herod Agrippa put to death (Acts 12:2).

IN THE TIMELINE

The Council of Jerusalem c. AD 49 407

Paul Opposes Peter at Antioch c. AD 49 415

The Death of James, the Brother of the Lord AD 62 445

James VI and I

King of Scotland and of England · Also: James I of England, James VI of Scotland, King James

King of Scotland who succeeded Elizabeth I on the English throne. At the Hampton Court conference of 1604 he ordered the new translation of the Bible that was published in 1611 and bears his name.

The translators of 1611 dedicate their work to James as king of Great Britain, France and Ireland, and speak of him as having succeeded Queen Elizabeth and as the one who set the translation in motion (King James Bible (1611), Epistle Dedicatory). William Barlow reports his words at Hampton Court in January 1604: he wanted one uniform translation, made by the universities, reviewed by the bishops and ratified by himself, and without the notes of the Geneva Bible, some of which he thought seditious (Barlow, Sum and Substance of the Conference, second day (Cardwell, pp. 187–188)). See the King James Bible.

The settlers who signed the agreement at Cape Cod in November 1620 styled themselves his loyal subjects and dated it in the eighteenth year of his reign in England and the fifty-fourth in Scotland (Mayflower Compact opening words and dating clause); see the Pilgrims Land at Plymouth. Thomas Helwys told him in print that as an earthly king he had no power over his subjects' consciences (Helwys, Mystery of Iniquity, p. 69). The Dutch synod that met at Dordrecht in 1618 says that it obtained theologians from Great Britain by his favour (Canons of Dort preface); see the Synod of Dort.

IN THE TIMELINE

The King James Bible 1611

Jan Hus

Czech priest and preacher, master at Prague · died 6 July 1415 · Also: John Hus, John Huss, Jan of Husinec

Priest and university master of Prague who went to the Council of Constance under King Sigismund's safe-conduct to answer for his teaching. The council condemned him as a heretic, and he was burned on 6 July 1415.

The safe-conduct that Sigismund issued for him in October 1414 calls Hus a master of arts and bachelor of theology from the kingdom of Bohemia, travelling to the general council (Peter of Mladoňovice, Relatio pp. 237–238). At Constance

he was imprisoned, examined and pressed to recant. He refused, writing on 1 July 1415 that he could not abjure articles he had never taught, and that he would gladly abjure before the whole world any falsehood or error he had spoken (Hus, Letters Final Declaration, pp. 275–276).

The council's sentence treats him as a disciple of John Wycliffe, condemns thirty articles from his books, and hands him to the secular power (Council of Constance, session 15). He was burned the same day; his companion Peter of Mladoňovice wrote the account of his death (Peter of Mladoňovice, Relatio pp. 320–323). In 1999 John Paul II expressed deep regret for it (John Paul II, Address on John Hus (1999)). See the Council of Constance and the Burning of Jan Hus.

IN THE TIMELINE

The Council of Constance and the Burning of Jan Hus 1414–1418 959

The Hussites and the Compacts of Basel 1419–1436 964

Jan Žižka

Captain of the Taborites · died 11 October 1424 · Also: Jan Zizka, John Zizka, Johannes Zizka

One-eyed soldier, once of the king's household, chosen in 1420 as one of four captains of the Taborites. He held the hill of Vítkov outside Prague against the crusaders in July 1420 and led Hussite field armies until his death in 1424.

Lawrence of Březová introduces him among the four captains chosen by the Taborites in the spring of 1420 as John Žižka the one-eyed, formerly of the king's household and a foremost zealot for the law of Christ (Lawrence of Březová, Chronicle, year 1420 (Höfler, p. 356)). When Sigismund meant to fortify the hill of Vítkov and so cut off the food supply of Prague, Žižka built two wooden bulwarks there with a ditch and a wall of earth and stone. On 14 July 1420 the king's troops stormed it; Žižka himself was nearly struck down, Lawrence says, before the attackers were driven off. The next day he had the works enlarged, and some came to call the hill by his name (Lawrence of Březová, Chronicle, year 1420 (Höfler, pp. 375–379)).

A Prague chronicle records his battles against the Praguers and the lords in 1423 and 1424, his peace with Prague in September 1424, and his death at the siege of the castle of Přibyslav on the Wednesday before Saint Gall, 11 October 1424. He was buried at Hradec Králové, and his field army was afterwards called the Orphans (Chronicle of the Old College of Prague, year 1424 (Höfler, pp. 87–88)). See the Hussites and the Compacts of Basel.

IN THE TIMELINE

The Hussites and the Compacts of Basel 1419–1436 964

Jedaniah

Leader of the Judean community at Elephantine, late fifth century BC · Also: Yedaniah, Yedoniah

Leader of the Judean community on the island of Elephantine in Egypt. The so-called Passover letter of 419/418 BC is addressed to him, and in 407 BC he and his fellow priests petitioned the governor of Judah to support the rebuilding of their temple.

Jedaniah is known from the Aramaic papyri found on Elephantine. A letter of the fifth year of Darius II, from one Hananiah, is addressed to Jedaniah and his colleagues, "the Jewish garrison" (Elephantine Passover letter recto 1, verso 4). In 407 BC the petition to Bagohi, governor of Judah, is sent in the name of Jedaniah and his colleagues, the priests at Elephantine, and of all the Jews of the place (Elephantine petition to Bagohi recto 1–4, verso 5–13).

A Jedaniah son of Gemariah stands first among five men who offer a payment if the temple is rebuilt and only incense and meal-offering are offered in it (Elephantine offer of payment lines 1–14). Cowley, who edited the papyri in 1923, took him for the same man (note on no. 33, line 1). See the temple at Elephantine.

IN THE TIMELINE

The Judean Temple at Elephantine 410–407 BC 234

Jehoiachin

King of Judah, 597 BC · born c. 615 BC · Also: Jeconiah, Coniah

King of Judah for three months. He surrendered Jerusalem to Nebuchadnezzar in 597 BC and lived out his life as a captive in Babylon, where ration tablets name him.

Jehoiachin came to the throne at eighteen, was besieged in Jerusalem by the Babylonian army, and gave himself up after a reign of three months (2 Kings 24:8–12). He was taken to Babylon with his family and court (2 Kings 24:15). Babylonian ration lists record oil issued to the king of Judah and his retinue (Ration tablet from Babylon VAT 16378), and Kings ends with his release from prison in the thirty-seventh year of his exile (2 Kings 25:27–30).

The exiles continued to count years by his captivity (Ezekiel 1:2), and the line of David was traced through him: Zerubbabel, who led the return, was his grandson (1 Chronicles 3:17–19), and Matthew's genealogy of Jesus passes through him (Matthew 1:11–12).

IN THE TIMELINE

The First Deportation to Babylon 16 March 597 BC

Jehoiakim

King of Judah, 609–598 BC · died 598 BC · Also: Eliakim

Son of Josiah, made king of Judah by Pharaoh Necho. After Egypt's defeat at Carchemish he became Nebuchadnezzar's vassal and then rebelled. He burned Jeremiah's scroll, and died shortly before Jerusalem surrendered in 597 BC.

Eliakim son of Josiah was made king by Pharaoh Necho II, who changed his name to Jehoiakim. He was twenty-five, reigned eleven years, and taxed the land to pay Egypt's tribute (2 Kings 23:34–36). After the Egyptian defeat at Carchemish he served Nebuchadnezzar II for three years and then rebelled (2 Kings 24:1).

Jeremiah condemned him for building his palace with unpaid labour and for shedding innocent blood (Jeremiah 22:13–19). He had the prophet Uriah fetched back from Egypt and killed (Jeremiah 26:20–23), and when Jeremiah's scroll was read to him he cut it up and burned it piece by piece (Jeremiah 36:20–26). Kings says only that he slept with his fathers (2 Kings 24:6). Chronicles says that

Nebuchadnezzar bound him in fetters to take him to Babylon (2 Chronicles 36:6). His son Jehoiachin followed him and gave up the city three months later; see the First Deportation to Babylon.

IN THE TIMELINE

Josiah Falls at Megiddo 609 BC 180

Babylon Defeats Egypt at Carchemish 605 BC 184

Jehu

King of Israel, 841–c. 814 BC · died c. 814 BC

Army commander who overthrew the house of Ahab at Elisha's prompting and reigned twenty-eight years in Samaria. Assyrian inscriptions record his tribute to Shalmaneser III in 841 BC, and the Black Obelisk pictures it.

Jehu son of Jehoshaphat, son of Nimshi, was a commander of the army of Israel at Ramoth-gilead when a prophet sent by Elisha anointed him king (2 Kings 9:1–13). He killed King Joram, had Ahaziah of Judah shot, ordered the death of Jezebel, wiped out the family of Ahab and destroyed the temple of Baal in Samaria (2 Kings 9:14–10:28). Kings praises the purge and blames him for keeping the calves of Bethel and Dan (2 Kings 10:29–31); Hosea later condemns the bloodshed at Jezreel (Hosea 1:4).

In the year of his revolt he paid tribute to Shalmaneser III of Assyria, who calls him "son of Omri" (Shalmaneser III, Annals RIAo 12, lines 21–30) (Black Obelisk caption 2 (RIAo 88)); see Jehu's Revolt and Tribute to Assyria. During his reign Hazael of Damascus took Israel's territory east of the Jordan (2 Kings 10:32–33). He reigned twenty-eight years and was buried in Samaria (2 Kings 10:35–36).

IN THE TIMELINE

Jehu's Revolt and Tribute to Assyria 841 BC 142

Jeremiah

Prophet in Jerusalem, active c. 627–after 586 BC

Prophet of Judah's last decades. He warned that Babylon would destroy Jerusalem, was imprisoned for it, lived through the city's fall, and promised a new covenant written on the heart.

Jeremiah came from a priestly family at Anathoth and was called in the thirteenth year of King Josiah (Jeremiah 1:1–10). For forty years he warned that Judah's unfaithfulness would bring conquest from the north (Jeremiah 1:13–16), and he urged King Zedekiah to submit to Babylon (Jeremiah 27:12–13). He was beaten, tried and imprisoned for it (Jeremiah 26:7–16) (Jeremiah 37:11–21).

He wrote to the exiles of 597 BC, telling them to settle and to expect a return after seventy years (Jeremiah 29:1–14). After the city fell he was taken to Egypt by a group he had warned not to go there (Jeremiah 42:19; 43:4–7). His promise of a new covenant (Jeremiah 31:31–34) is quoted at length in the New Testament (Hebrews 8:6–13).

IN THE TIMELINE

The Call of Jeremiah 627 BC 172

The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

Jeremias II of Constantinople

Patriarch of Constantinople · Also: Jeremiah II, Jeremias Tranos

Patriarch of Constantinople who travelled to Russia in 1588, installed the first patriarch of Moscow in January 1589, and had the act confirmed by a council at Constantinople in 1590.

Jeremias wrote to the tsar from Smolensk in June 1588. In the letter, as the Russian record gives it, he says that he had been imprisoned by the unbeliever, had lately been released, and had come to seek help for his church (Russian ambassadorial records, in Muravyov, Relations with the East, June 1588). In Moscow he declined the tsar's proposal that he stay as patriarch at Vladimir, and on 26 January 1589 he installed Job of Moscow as patriarch of Moscow (Russian ambassadorial records, in Muravyov, Relations with the East, July 1588 – 26 January 1589).

The Russian charter of May 1589 gives him a speech calling the tsar's realm the Third Rome (Charter of the Moscow Patriarchate (1589) speech of Jeremias). The charter issued by his own council at Constantinople a year later tells the story from his side: the tsar asked, he saw the greatness of the realm and its Orthodox ruler and consented, and the other patriarchs approved; it ranks Moscow after Jerusalem and under Constantinople as head (Synodal charter of Constantinople (1590) in Muravyov, under June 1590). See Moscow Becomes a Patriarchate.

IN THE TIMELINE

Moscow Becomes a Patriarchate 26 January 1589 1121

Jeroboam I

First king of the northern kingdom of Israel, c. 930–909 BC · died c. 909 BC · Also: Jeroboam son of Nebat

An official of Solomon from Ephraim who became the first king of the ten northern tribes. He set up golden calves at Bethel and Dan, which Kings calls the sin by which he made Israel sin.

Jeroboam son of Nebat, of Zeredah in Ephraim, oversaw the forced labour of the house of Joseph under Solomon. The prophet Ahijah of Shiloh told him he would rule ten tribes; Solomon sought his life and he fled to Shishak in Egypt (1 Kings 11:26–40). After Solomon's death he returned, and the northern tribes made him king when they broke with Rehoboam (1 Kings 12:2–20); see the Kingdom Divides.

To keep his people from going to Jerusalem he set up golden calves at Bethel and Dan with a priesthood and a festival of his own (1 Kings 12:26–33). Ahijah then foretold the end of his house (1 Kings 14:7–16). He reigned twenty-two years (1 Kings 14:20); his son Nadab was killed within two years and the whole family with him (1 Kings 15:25–30). Kings judges later kings of Israel by whether they kept to "the sins of Jeroboam" (2 Kings 10:29).

IN THE TIMELINE

The Kingdom Divides c. 930 BC 124

Jeroboam II

King of Israel, first half of the eighth century BC

King of the northern kingdom for forty-one years, of the house of Jehu. Kings says he restored Israel's borders from Hamath to the Sea of the Arabah. Amos and Hosea prophesied during his reign.

Jeroboam son of Joash reigned forty-one years in Samaria. Kings says that he restored Israel's border from the entrance of Hamath to the Sea of the Arabah, as the prophet Jonah had foretold, and judges him, like most northern kings, for keeping up the worship founded by Jeroboam I (2 Kings 14:23–28).

Amos and Hosea both date their work to his reign (Amos 1:1) (Hosea 1:1). The priest of Bethel reported Amos to him for saying that Jeroboam would die by the sword and Israel go into exile (Amos 7:10–11). Kings records that he died and was succeeded by his son Zechariah, who was murdered after six months; with him the dynasty of Jehu ended (2 Kings 14:29) (2 Kings 15:8–12).

IN THE TIMELINE

Jonah Sent to Nineveh c. 760 BC 154

Amos and Hosea Prophesy to Israel c. 755 BC 157

Jerome

Biblical scholar and translator · died AD 420 · Also: Hieronymus

Latin scholar and monk from Stridon. As secretary to Damasus of Rome he revised the Latin Gospels; at Bethlehem he translated the Old Testament from the Hebrew. His letters and prefaces are a main source for the church of his day.

Jerome names himself as the son of Eusebius, from the town of Stridon on the border of Dalmatia and Pannonia (Jerome, On Illustrious Men 135). He came to Rome with two eastern bishops, helped its bishop Damasus I with his correspondence, and at his request revised the Latin Gospels against the Greek (Jerome, Letter 127.7) (Jerome, Letter 123.10) (Jerome, Preface to the Four Gospels). After Damasus died he left for the East (Jerome, Letter 45.3, 45.6) and settled at

Bethlehem with Paula, where he translated the Old Testament from the Hebrew (Jerome, Letter 71.5). See Jerome Translates the Latin Vulgate.

He held that the books absent from the Hebrew canon are read in church but are not canonical (Jerome, Preface to Samuel and Kings) (Jerome, Preface to the books of Solomon), a view that differed from that of the African councils of his day (see African Councils List the Books of Scripture). His letters record how the news of the fall of Rome reached Bethlehem (Jerome, Letter 127.12). Prosper's chronicle dates his death to 30 September 420 (Prosper, Chronicle 1274 (AD 420)).

IN THE TIMELINE

Jerome Translates the Latin Vulgate c. 382–405 636

Jeshua the High Priest

High priest at the return from exile · Also: Joshua son of Jehozadak

The high priest who returned from Babylon with Zerubbabel and rebuilt the altar and the temple with him. Zechariah's visions centre on him.

Jeshua, son of Jozadak, came back with the first returnees and rebuilt the altar in Jerusalem (Ezra 2:1–2; 3:1–2). Haggai and Zechariah, who call him Joshua, address him alongside Zerubbabel (Haggai 1:1). In Zechariah he is cleansed and reclothed in a vision and then crowned (Zechariah 3) (Zechariah 6:9–13).

IN THE TIMELINE

The Edict of Cyrus and the First Return 538 BC 211

The Second Temple Is Completed March 515 BC 214

Jesus

Jewish teacher from Nazareth, confessed by Christians as the Christ and Son of God · c. 6–4 BC – AD 30 or 33 · Also: Jesus of Nazareth, Jesus Christ

A Jew from Nazareth in Galilee who proclaimed the kingdom of God, was crucified at Jerusalem under Pontius Pilate, and was proclaimed by

his followers as risen from the dead. Christians confess him as the Christ, the Son of God.

Jesus came from Nazareth in Galilee (Mark 1:9). Matthew and Luke tell of his birth at Bethlehem, in stories set in the days of Herod (Matthew 2:1) (Luke 1:5; 2:4–7), and Luke says that he was about thirty when he began to teach (Luke 3:23). After his baptism by John the Baptist, the Gospels relate, he went through Galilee announcing that the kingdom of God was at hand (Mark 1:9, 14–15), taught, healed, and gathered disciples, twelve of whom he chose as his closest companions (Mark 3:13–19). He was crucified at Jerusalem on the order of the Roman governor Pontius Pilate, under the charge "The King of the Jews" (Mark 15:15, 24–26). His followers proclaimed that God had raised him from the dead; an early written form of that proclamation, which Paul says he had himself received, stands in his first letter to the Corinthians (1 Corinthians 15:3–8). They confessed him as the Christ, that is the Messiah, as Lord and as Son of God (Mark 8:29) (Romans 1:3–4) (Philippians 2:11).

The four Gospels are the main sources for his life; see the Four Gospels Are Written. Writers from outside the Christian movement also mention him. The Roman historian Tacitus, about AD 115, says that "Christus" was put to death by Pontius Pilate in the reign of Tiberius (Tacitus, Annals 15.44). The Jewish historian Josephus, in AD 93–94, identifies a man put to death in Jerusalem some thirty years later as James, "the brother of Jesus, who was called Christ" (Josephus, Antiquities 20.200). Josephus also has a paragraph on Jesus himself; in the form in which it survives it calls him the Christ and speaks of his resurrection, and most scholars think that Christian copyists altered what Josephus wrote (Josephus, Antiquities 18.63–64). The dates of his birth and death are discussed under the Birth of Jesus and the Crucifixion.

IN THE TIMELINE

The Birth of Jesus c. 6–4 BC 286
The Baptism and Temptation of Jesus c. AD 26–29 303
Jesus Begins His Ministry in Galilee c. AD 28–29 307
Jesus Appoints the Twelve c. AD 28–29 311
The Sermon on the Mount c. AD 28–29 315

The Feeding of the Five Thousand c. AD 29 or 32 323
Peter's Confession at Caesarea Philippi c. AD 29 or 32 327
The Transfiguration c. AD 29 or 32 331
The Raising of Lazarus AD 30 or 33 335
Jesus Enters Jerusalem AD 30 or 33 338
Jesus Drives the Traders from the Temple AD 30 or 33 342
The Last Supper AD 30 or 33 346
Gethsemane and the Arrest AD 30 or 33 351
The Trials before the Council and Pilate AD 30 or 33 354
The Crucifixion AD 30 or 33 359
The Burial and Resurrection AD 30 or 33 364
The Appearances and the Great Commission AD 30 or 33 368
The Ascension AD 30 or 33 372

Jezebel

Queen of Israel, wife of Ahab · died 841 BC

Daughter of Ethbaal, king of the Sidonians, and wife of Ahab. Kings presents her as the patron of the prophets of Baal, the enemy of Elijah and the instigator of Naboth's death. She was killed at Jezreel in Jehu's revolt.

Jezebel was the daughter of Ethbaal, king of the Sidonians, and married Ahab of Israel (1 Kings 16:31). Josephus, citing the historian Menander, knows her father as a king of Tyre (Josephus, Antiquities 8.324). Kings says that she killed prophets of the Lord and kept hundreds of prophets of Baal and Asherah at her table (1 Kings 18:4, 19), and that she threatened Elijah with death after the contest on Carmel (1 Kings 19:1–2); see Elijah on Mount Carmel. She arranged the trial and stoning of Naboth with letters sealed in the king's name (1 Kings 21:5–15).

She outlived Ahab into the reign of her son Joram (2 Kings 9:22). When Jehu entered Jezreel she was thrown from a window at his order. Those sent to bury her found little of the body left, which Kings reports as the fulfilment of Elijah's

word that dogs would eat her there (2 Kings 9:30–37); see Jehu's Revolt and Tribute to Assyria. The Revelation to John uses her name for a false teacher in the church at Thyatira (Revelation 2:20).

IN THE TIMELINE

Elijah on Mount Carmel c. 860 BC 132

Jehu's Revolt and Tribute to Assyria 841 BC 142

Joan of Arc

The Maid of Orléans, condemned for heresy at Rouen in 1431 · c. 1412 – 30 May 1431 · Also: Jeanne d'Arc, Jehanne la Pucelle, the Maid of Orléans

A young woman from Domrémy who said that voices from God sent her to help the king of France. Captured and tried by a church court at Rouen, she was burned as a relapsed heretic on 30 May 1431. A second church court annulled the sentence in 1456, and she was canonized in 1920.

At her trial she said that at home she was called Jeannette and in France Jeanne, that her father was Jacques d'Arc and her mother Ysabelle, that she was born at Domrémy and was about nineteen years old. She had learned her prayers from her mother and could spin and sew. From the age of thirteen, she said, she heard a voice from God, which in time told her to go into France; she went to the captain of Vaucouleurs, who gave her an escort, and rode to the king in men's clothes (Trial of Condemnation, 21–22 February 1431 (Murray, pp. 6–12)). Her letter summoning the English to leave France was read to her in court; it is dated on Tuesday in Holy Week, 22 March, in the year the record writes as 1428 and modern reckoning as 1429 (Trial of Condemnation, 1 March 1431 (Murray, pp. 36–38)).

The court of Pierre Cauchon declared her a relapsed heretic on 30 May 1431 and gave her up to the secular power (Trial of Condemnation, 30 May 1431 (Murray, pp. 142–146)). In 1456 judges commissioned by Callixtus III pronounced that trial and sentence null (Nullification Trial, sentence of 7 July 1456 (Murray, pp. 321–327)). Benedict XV declared her a saint in 1920 (Benedict XV, Divina disponente). See the Trial of Joan of Arc.

IN THE TIMELINE

The Trial of Joan of Arc 30 May 1431 969

Job of Moscow

Metropolitan of Moscow; first patriarch of Moscow from 1589 · Also: Iov, Patriarch Job

Metropolitan of Moscow whom Patriarch Jeremias II of Constantinople installed as the first patriarch of Moscow and all Russia on 26 January 1589.

Job was metropolitan of Moscow when Jeremias II of Constantinople came to Russia. The court record says that the tsar would not have him displaced by a Greek patriarch who knew neither the customs nor the language, that the council of January 1589 put his name forward with others, and that the tsar chose him. Jeremias installed him on Sunday 26 January, repeating over him the whole rite of a bishop's consecration (Russian ambassadorial records, in Muravyov, Relations with the East, 19–26 January 1589).

The tsar's charter of May 1589 names him patriarch of the reigning city of Moscow and of all Rus and provides that he and his successors install the Russian metropolitans, archbishops and bishops (Charter of the Moscow Patriarchate (1589) narrative and decrees). The council of Constantinople in 1590 confirmed his title and gave him the place after the patriarch of Jerusalem (Synodal charter of Constantinople (1590) in Muravyov, under June 1590). See Moscow Becomes a Patriarchate.

IN THE TIMELINE

Moscow Becomes a Patriarchate 26 January 1589 1121

Johann Tetzel

Dominican friar and indulgence preacher · Also: John Tetzel

Dominican friar who preached the indulgence for St Peter's in the lands of Albert of Mainz in 1517. Luther and Melanchthon both named his preaching as the occasion of the theses.

Philip Melanchthon calls Tetzel a friar of the Dominican order whose preaching of indulgences moved Martin Luther to publish his theses (Melanchthon, Life of Luther part 1). In the sample sermons he wrote for parish priests, the dead cry out to their children for the small alms that would free them, and the letter of indulgence is compared to a safe-conduct for the soul (Tetzel, Sample Sermons second and third sermons (Kidd no. 8, pp. 18–19)). Luther said in 1517 that he had not himself heard the preachers but only what the people took from them (Luther, Letters, to Albert of Mainz, 31 October 1517).

Looking back in 1545, Luther called Tetzel the originator of the affair. He added that a papal envoy had rebuked Tetzel so harshly that he wasted away, and that he himself had written him a letter of comfort before he died (Luther, Preface to the Latin Writings (1545) on Karl von Miltitz and Tetzel). See Luther's Ninety-five Theses.

IN THE TIMELINE

Luther's Ninety-five Theses 31 October 1517 1007

Johannes Gutenberg

Printer at Mainz · Also: Johann Gutenberg

The Mainz craftsman credited with the invention of printing from movable metal type in Europe and with the 42-line Latin Bible of about 1454–1455. No book bears his name; the attribution rests on a lawsuit of 1455 and on later testimony.

Gutenberg appears in the notarial deed of 6 November 1455 as the partner and debtor of Johann Fust in an enterprise it calls "the work of the books", for which Fust had advanced 1,550 gulden; the court's ruling went against him (Helmasperger Instrument). He is not named as printer in the Bible or in any of the books attributed to him, as the Göttingen library points out (Gutenberg Bible Göttingen State and University Library, catalogue note). The one fifteenth-century text that links his name to a printed Bible is the Cologne Chronicle of 1499 (Gutenberg Bible Princeton University Library, account of the Scheide copy).

The Library of Congress says that he is generally credited with inventing the making of uniform, interchangeable metal types and with solving the problems of materials and method that printing raised (Gutenberg Bible Library of Congress, exhibition note). See Gutenberg Prints the Bible.

IN THE TIMELINE

Gutenberg Prints the Bible c. 1454–1455 983

John Calvin

Reformer of Geneva; author of the Institutes · Also: Jean Calvin

French reformer and author of the Institutes of the Christian Religion, first published in 1536. Kept in Geneva by Farel, he was banished in 1538 and recalled in 1541, when the city adopted the church ordinances he asked for.

Calvin tells his own story in the preface to his commentary on the Psalms. His father first meant him for theology and then set him to study law; God, he says, "by a sudden conversion" brought his mind to a teachable frame; he left France and was living in retirement at Basel when he published the *Institutes* (Calvin, Preface to the Psalms preface), with an address to King Francis I in defence of those persecuted in France (Calvin, Institutes Prefatory address to Francis I).

Passing through Geneva, he was kept there by Guillaume Farel (Calvin, Preface to the Psalms preface). The city's council banished both men in April 1538 (Geneva registers, Council, 21–23 April 1538) and received Calvin back in September 1541 (Geneva registers, Council, 13 September 1541); see Calvin's Institutes and the Reform of Geneva. In 1553 the ministers had Michael Servetus imprisoned for heresy, and the council condemned him to be burned (Geneva registers, Company of Pastors, 13 August and 27 October 1553). In the same preface Calvin writes of years of conflict in Geneva with those he calls libertines, and of attacks on his teaching on providence and predestination (Calvin, Preface to the Psalms preface).

IN THE TIMELINE

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

John Chrysostom

Bishop of Constantinople, 398–404 · died AD 407 · Also: Chrysostom, John of Constantinople

Preacher of Antioch, made bishop of Constantinople in 398. His reforms and outspoken sermons brought him into conflict with clergy and court. He was deposed, banished twice, and died on the road to a remoter exile in 407.

John was born at Antioch, studied rhetoric under Libanius, and gave up a career in law for the ascetic life and the service of the church (Socrates, Church History 6.3). As a presbyter there he preached to the city through the weeks of fear that followed the riot of 387 (Chrysostom, Homilies on the Statues 2.1–4). In 398 he was brought to Constantinople and ordained its bishop (Socrates, Church History 6.2), where, his supporter Palladius says, he disciplined the clergy, spent the bishop's income on hospitals and preached against the rich (Palladius, Dialogue 5).

A synod led by Theophilus of Alexandria deposed him at the Oak, near Chalcedon (Socrates, Church History 6.15). He was recalled, condemned again, and exiled in June 404 (Socrates, Church History 6.18); his own account of these events survives in a letter to Innocent of Rome (Chrysostom, Letters to Innocent 1–4). He died at Comana on 14 September 407, while being moved to a more distant place of exile (Socrates, Church History 6.21) (Palladius, Dialogue 11). His body was brought back to Constantinople in 438 (Socrates, Church History 7.45). See John Chrysostom, Preacher and Exile.

IN THE TIMELINE

John Chrysostom, Preacher and Exile AD 398–407 652

John Fisher

Bishop of Rochester · died 1535

Bishop of Rochester. He refused the oath to the succession and was beheaded on 22 June 1535 for denying that the king was supreme head of the Church of England.

An Act of the Parliament of 1534 attainted John, bishop of Rochester, of misprision of treason because he had refused the oath to the succession (Statutes of the Realm, 26 Hen. VIII c. 22). A London chronicler of the time records that he was arraigned at Westminster on 17 June 1535 for denying the king to be supreme head of the Church of England and beheaded on Tower Hill on 22 June, and that his head was set on London Bridge (Wriothesley, Chronicle vol. 1, pp. 28–29). See England Breaks with Rome.

IN THE TIMELINE

England Breaks with Rome 1534 1055

John Henry Newman

Anglican priest and leader of the Oxford Movement, later Catholic cardinal · born c. 1801

Vicar of St Mary's, Oxford, and chief writer of the Tracts for the Times. He was received into the Catholic Church in 1845, was made a cardinal in 1879 and was canonized in 2019.

Newman says that he had no formed religious convictions until he was fifteen, in the autumn of 1816, and that in 1828 he became vicar of St Mary's at Oxford (Newman, Apologia ch. 1, pp. 1, 4, 16). He returned from a journey to the Mediterranean in July 1833, a few days before John Keble's assize sermon, and he dated the movement from that day (Newman, Apologia ch. 1, pp. 32–35). He began the Tracts for the Times on his own initiative and was their editor and main author (Newman, Apologia ch. 2, pp. 40–41). The last of them, Tract 90, argued that the Thirty-nine Articles could be signed by those who aimed at being "catholic in heart and doctrine" (Tracts for the Times Tract 90, introduction). See the Oxford Movement.

On 8 October 1845 he wrote from Littlemore that he was expecting the Passionist priest Dominic that night and meant to ask him for admission into "the One Fold of Christ" (Newman, Apologia ch. 4, pp. 234–235). On 12 May 1879 he received in Rome the notice that Pope Leo XIII had made him a cardinal (Newman, Biglietto Speech report of 12 May 1879 and addresses). Pope Francis canonized him on 13 October 2019 (Francis, Homily of 13 October 2019 heading).

IN THE TIMELINE

The Oxford Movement 14 July 1833 1289

John Hyrcanus

High priest and ruler of Judea, 134–104 BC · died 104 BC · Also: Hyrcanus I, John Hyrcanus I

Son of Simon and Hasmonean high priest for thirty-one years. According to Josephus he took Shechem and Mount Gerizim, where the Samaritan temple stood, subdued Idumea and made the Idumeans accept the Jewish law, and broke with the Pharisees.

John was the son of Simon Thassi, who put him in command of the army (1 Maccabees 13:53). He escaped the plot in which his father was killed and succeeded him as high priest. 1 Maccabees ends by referring the reader to the chronicles of his high priesthood, which have not survived (1 Maccabees 16:19–24).

The rest is known only from Josephus, writing some two centuries later. Early in his rule Antiochus VII besieged him in Jerusalem and made terms (Josephus, Antiquities 13.236–248). Later he took Shechem and Mount Gerizim and subdued the Idumeans, who were allowed to remain if they were circumcised and kept the Jewish law (Josephus, Antiquities 13.254–258). He left the Pharisees, urged on by a Sadducee friend, after a guest at his table challenged his right to the high priesthood (Josephus, Antiquities 13.288–298). Josephus gives him thirty-one years of rule and says that he was thought to have the gift of prophecy (Josephus, Antiquities 13.299–300). See Judea Gains Independence under the Hasmoneans.

IN THE TIMELINE

Judea Gains Independence under the Hasmoneans 142 BC 263

PEOPLE

John Keble to Julian the Missionary

John Keble

Anglican priest and poet, preacher of the assize sermon of 1833 · died 1866

Oxford scholar who turned to pastoral work in the country and wrote The Christian Year. His assize sermon of 14 July 1833 on national apostasy was taken by Newman as the start of the Oxford Movement.

John Henry Newman calls Keble the "true and primary author" of the movement of 1833 (Newman, Apologia ch. 1, pp. 17–18). He says that Keble had won the highest honours of the university as a boy and had then turned to pastoral work in the country, and that his *Christian Year* appeared in 1827 (Newman, Apologia ch. 1, pp. 17–18).

On 14 July 1833 Keble preached the assize sermon at St Mary's, Oxford, published as *National Apostasy* (Newman, Apologia ch. 1, p. 35) (Keble, National Apostasy heading). It asks whether a nation that throws off the restraint of the church's rules does not deserve to be called apostate (Keble, National Apostasy part 1). See the Oxford Movement. He died at Bournemouth in March 1866 (Liddon, Life of Pusey vol. 4, ch. 5).

IN THE TIMELINE

The Oxford Movement 14 July 1833 1289

John Knox

Scottish preacher and reformer

Preacher of the Scottish Reformation. He ministered in England under Edward VI and among the exiles at Frankfurt and Geneva, returned to Scotland in 1559, helped write the Confession and Book of Discipline of 1560, and told the story in his History.

What is told here comes from Knox's own History, in which he writes of himself in the third person. He was a preacher at Berwick, Newcastle and London in the reign of Edward VI. After the king's death he went to Geneva, was sent at the bidding of John Calvin to serve the English congregation at Frankfurt, was forced

out of that city after a quarrel over ceremonies, and returned to Geneva (Knox, History of the Reformation vol. 1, pp. 231–232).

He arrived in Scotland on 2 May 1559 (Knox, History of the Reformation vol. 1, p. 318). After the Parliament of 1560 he was one of six ministers charged with writing the Book of Discipline, who, he says, had already drawn up the doctrine, that is, the Confession (Knox, History of the Reformation vol. 2, p. 128). When Mary, Queen of Scots returned in 1561 and had mass said in her chapel, he preached against it, and the queen had a long conversation with him, which he reports (Knox, History of the Reformation vol. 2, pp. 276–278). See the Scottish Reformation.

IN THE TIMELINE

The Scottish Reformation August 1560 1096

John Locke

Philosopher

The philosopher whose Letter Concerning Toleration, published in 1689, argues that the magistrate's power extends only to civil interests and that churches are voluntary societies.

In the *Letter Concerning Toleration* Locke calls mutual toleration among Christians "the chief characteristic mark of the true Church" (Locke, Letter Concerning Toleration opening paragraph) and argues that the care of souls is not committed to the civil magistrate, whose power consists only in outward force (Locke, Letter Concerning Toleration the definition of the commonwealth and the first two arguments). He denies toleration to those who deny the being of God and to a church whose members owe service to another prince (Locke, Letter Concerning Toleration the paragraphs beginning "Again: That Church" and "Lastly"). See the Toleration Act and Locke's Letter.

IN THE TIMELINE

The Toleration Act and Locke's Letter 24 May 1689 1208

John Mark

Companion of Barnabas and Paul · Also: Mark, Mark the Evangelist

A member of the Jerusalem church who, in Acts, left Paul's first journey early and was the cause of the break between Paul and Barnabas. Colossians calls a Mark the cousin of Barnabas, and early tradition names Mark, Peter's interpreter, as author of the second Gospel.

Acts speaks of "John who was called Mark". His mother Mary had a house in Jerusalem where the believers met, and to which Peter went on his escape from prison (Acts 12:12). He went with Barnabas and Paul to Cyprus as their assistant, but left them at Perga and returned to Jerusalem (Acts 13:5, 13). Paul refused to take him again, and the quarrel that followed parted Paul and Barnabas; Barnabas took Mark to Cyprus (Acts 15:37–39). See Paul's First Missionary Journey.

Letters in Paul's name mention a Mark who is the cousin of Barnabas, a fellow worker, and "useful" to him (Colossians 4:10) (Philemon 24) (2 Timothy 4:11), and 1 Peter sends greetings from "Mark, my son" (1 Peter 5:13). Papias, a bishop of the early second century quoted by Eusebius, reports a tradition that Mark became Peter's interpreter and wrote down what he remembered of the Lord's words and deeds (Eusebius, Church History 3.39.15). The New Testament does not say that all these references are to one man, though they have generally been read so. On the Gospel see the Four Gospels Are Written.

IN THE TIMELINE

Paul's First Missionary Journey c. AD 46–48 403

The Four Gospels Are Written c. AD 65–100 458

John Mott

Chairman of the World Missionary Conference of 1910 · Also: John R. Mott, John Raleigh Mott

General secretary of the World's Student Christian Federation, who chaired the first commission and the day sessions of the World Missionary Conference at Edinburgh in 1910 and then its Continuation Committee.

The record of the conference names Mott, of New York, as chairman of its first commission, on carrying the gospel to all the non-Christian world (World

Missionary Conference, 1910, vol. 9, p. 11). It gives his post as general secretary of the World's Student Christian Federation and says that the delegates chose him unanimously to chair the day sessions at which the commission reports were debated (World Missionary Conference, 1910, vol. 9, p. 23). When the conference ended, the Continuation Committee it had appointed elected him chairman (World Missionary Conference, 1910, vol. 9, p. 135). See the World Missionary Conference at Edinburgh.

IN THE TIMELINE

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

John of Damascus

Priest, monk and theologian · Also: John Damascene, Mansur, John Chrysorrhoas

Christian theologian of Syria under Arab rule. His three treatises on the divine images, written about 730, distinguish the honour paid to images from the worship owed to God, as the Second Council of Nicaea later did. The iconoclast council of 754 cursed him by name.

Theophanes names him among the defenders of images in the time of Leo III: "John Chrysorrhoas", the golden-flowing, son of Mansur, a priest and monk at Damascus in Syria, an excellent teacher, who together with the bishops of the East placed the emperor under anathema (Theophanes, Chronicle AM 6221 (p. 408)).

His treatises argue that the God who became visible in the flesh may be depicted, that matter is honoured because salvation came through it, and that the honour paid to images differs from the worship owed to God alone (John of Damascus, On the Divine Images 1 (pp. 9–10, 15–16)). He denies that emperors may legislate for the church (John of Damascus, On the Divine Images 2 (pp. 69–70)). The council of Hieria in 754 anathematized him as "Mansur", with "Saracen opinions" (Council of Hieria (754), acclamations), and Theophanes records that the sentence was proclaimed in the forum of Constantinople (Theophanes, Chronicle AM 6245 (p. 428)). See the Iconoclast Controversy Begins.

IN THE TIMELINE

The Iconoclast Controversy Begins AD 726–730 759

John of Montecorvino

Franciscan missionary and archbishop of Khanbaliq · Also: Giovanni da Montecorvino, John of Monte Corvino

Franciscan who left Persia in 1291, reached China by way of India and built churches in Khanbaliq, the Mongol capital. His letters of 1305 and 1306 report thousands of baptisms. Bishops sent by the pope consecrated him archbishop there.

John writes that he left Tabriz in Persia in 1291, stayed thirteen months in India, where his Dominican companion died, and went on to Cathay, where he gave the great khan a letter from the pope and invited him to become a Catholic. The khan, he says, "had grown too old in idolatry" but was kind to the Christians. For eleven years he worked alone. He built a church in Khanbaliq, baptised by his own estimate some six thousand people, and trained a choir of boys (John of Montecorvino, first letter, in Yule, vol. 3, pp. 45–51).

In his second letter he styles himself legate and nuncio of the Apostolic See and describes a second church close to the khan's palace (John of Montecorvino, second letter, in Yule, vol. 3, pp. 52–58). Andrew of Perugia, one of the bishops sent to him, says that John was consecrated archbishop after they arrived and that he later made a church at Zayton a cathedral (Andrew of Perugia, letter of 1326, Yule, vol. 3, pp. 71–72). See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

IN THE TIMELINE

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

John of Patmos

Christian prophet; author of the Revelation · Also: John the Seer

The John who names himself as the writer of the Revelation and says that he received it on the island of Patmos. Ancient writers were already divided on whether he was the apostle John or another man of the same name.

All that the book itself says of its writer is that his name was John, that he was a servant of Jesus Christ and a brother of those he wrote to, that he shared their suffering, and that he was on Patmos "because of God's Word and the testimony of Jesus Christ" (Revelation 1:1, 9). He speaks of himself as one of the prophets (Revelation 22:8–9). He does not call himself an apostle or an elder, and he does not say more about why, or for how long, he was on the island.

Justin, in the middle of the second century, identified him as John the apostle (Justin, Dialogue with Trypho 81), and Irenaeus, about AD 180, placed the vision near the end of the reign of Domitian (Irenaeus, Against Heresies 5.30.3). In the third century Dionysius of Alexandria compared the Greek of the Revelation with that of John's Gospel and concluded that they had different authors, both named John (Eusebius, Church History 7.25). Eusebius thought the writer might be the elder John whom Papias mentions (Eusebius, Church History 3.39.5–6). Eusebius also passes on the tradition that John was sent to Patmos in a persecution under Domitian and came back to Ephesus after the emperor's death (Eusebius, Church History 3.18.1) (Eusebius, Church History 3.20).

This wiki keeps him apart from John the Apostle because the identification, though ancient, has been disputed since antiquity and is still disputed. See John's Revelation on Patmos.

IN THE TIMELINE

John's Revelation on Patmos c. AD 95 474

John of Plano Carpini

Franciscan friar, papal envoy to the Mongols · Also: Giovanni da Pian del Carpine, John of Pian de Carpine, Iohannes de Plano Carpini

Franciscan sent by Innocent IV to the Mongols in 1245. He saw Güyük enthroned as khan in August 1246, brought the khan's reply back to the pope and wrote an account of the journey.

John calls himself an envoy of the pope, "the lord and father of Christians", and says that he explained the pope's message to the first Mongol chiefs he met and presented the pope's letters to their commander (John of Plano Carpini, History of the Mongols, Rockhill, pp. 5–7). The letter of Innocent IV that protests at the

Mongol invasions names its bearer only as “brother J.” (Innocent IV, Cum non solum (no. 105, pp. 74–75)). Riding with Mongol guides, he reached the camp of Güyük on 22 July and watched his enthronement on 24 August (John of Plano Carpini, History of the Mongols, Rockhill, pp. 18–22).

In November the khan’s secretaries dictated the reply, which he and his companions put into Latin, and on the feast of Saint Brice they were dismissed (John of Plano Carpini, History of the Mongols, Rockhill, pp. 27–30). They travelled through the winter and came back to Kiev in June (John of Plano Carpini, History of the Mongols, Rockhill, pp. 30–31). See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

IN THE TIMELINE

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

John of Saxony

Elector of Saxony from 1525 · Also: John the Steadfast, John the Constant

Brother and successor of Frederick the Wise as elector of Saxony. He led the protest at Speyer in 1529, and his name stands first under the Augsburg Confession.

John was the brother of the elector Frederick the Wise. When Frederick died in May 1525, Martin Luther wrote to John as the new elector, on whom, he said, the misfortune fell in perilous times (Luther, Letters, to Elector John, 15 May 1525).

He attended the diet of Speyer in 1526 (Spalatin, Diary 11 August 1526 (Arber, pp. 25–26)). At the diet of 1529 the protest against the majority was made in his name first: it recalls that “we, Duke John, Elector of Saxony” had proposed a compromise, and declares the majority’s resolution not binding (Protestation of Speyer protest (Kidd no. 107a, pp. 243–244)). His is the first signature under the confession presented at Augsburg in 1530 (Augsburg Confession conclusion, signatures). See the Protestation at Speyer and the Augsburg Confession.

IN THE TIMELINE

The Protestation at Speyer 19 April 1529 1038

John of the Cross

Carmelite friar, poet and writer on prayer · Also: Juan de la Cruz, John of St Matthias

Spanish Carmelite friar who joined Teresa of Ávila's reform as one of its first two friars in 1568. Imprisoned for nine months by friars of his own order in 1577–1578, he is the author of the poem and treatise The Dark Night.

Teresa of Ávila tells how she met him at Medina del Campo: a young Carmelite, still a student at Salamanca, who was thinking of leaving for the Carthusians. She persuaded him to wait and join the house of friars she hoped to found (Teresa, Foundations 3.16 (pp. 30–31)). He and an older friar, Antonio, were the first to enter it, and the first mass there was said in Advent 1568 (Teresa, Foundations 13.1–2 and 14.5 (pp. 105–106, 111)).

In December 1577 Teresa wrote to the king that friars of the unreformed observance had carried off the two confessors of the reform serving a convent at Ávila, and that she feared for the life of one of them (Teresa, Letters to Philip II, 4 December 1577 (vol. 3, pp. 3–5)). A letter of the following August names him and says that he had been held for nine months in a cell hardly large enough for him, and had escaped (Teresa, Letters to Father Gracián, August 1578 (vol. 3, pp. 147–148)).

His poem of the dark night, with his own prose commentary, describes the soul's way to union with God through a purgation of the senses and then of the spirit (John of the Cross, Dark Night prologue; 1.8). See Teresa of Ávila Reforms Carmel.

IN THE TIMELINE

Teresa of Ávila Reforms Carmel 24 August 1562 1100

John Paul II

Pope, 1978–2005 · 18 May 1920 – 2 April 2005 · Also: Karol Wojtyła, Karol Wojtyla, Karol Józef Wojtyła

Karol Wojtyła, archbishop of Kraków, was elected pope in October 1978, a Pole on the see of Rome. He preached religious freedom as a hu-

man right, returned to Poland as pope in 1979, and published the Catechism of the Catholic Church in 1992.

Karol Józef Wojtyła was born at Wadowice in Poland on 18 May 1920 and ordained priest in Kraków on 1 November 1946. He became auxiliary bishop of Kraków in 1958 and its archbishop in 1964, took part in the Second Vatican Council, and was made a cardinal in 1967. He was elected pope on 16 October 1978 and died in the Vatican on 2 April 2005 (Holy See, biographical profile of John Paul II).

At the Mass that began his ministry he asked his hearers not to be afraid and to open the frontiers of states and political systems to Christ (John Paul II, Inaugural Homily (22 October 1978) 5). His encyclical of March 1979 treated religious freedom as a human right (John Paul II, Redemptor Hominis 17), and in Warsaw in June 1979 he preached that Christ cannot be kept out of human history (John Paul II, Homily at Victory Square (2 June 1979) 3a–3b); see John Paul II and the Churches under Communism. He approved the instruction of 1984 on liberation theology (Congregation for the Doctrine of the Faith, Libertatis Nuntius conclusion and signature) (see Medellín and Liberation Theology), signed a common declaration on Christ with the patriarch of the Assyrian Church of the East in 1994 (Common Christological Declaration (1994) opening paragraphs) (see Ancient Christological Divisions Are Addressed), and promulgated the Catechism of the Catholic Church (Holy See, biographical profile of John Paul II) (see the Catechism of the Catholic Church). He was canonised on 27 April 2014 (Holy See, biographical profile of John Paul II).

IN THE TIMELINE

Ancient Christological Divisions Are Addressed 1973–1994 1445
John Paul II and the Churches under Communism 1978–1979 1454
The Catechism of the Catholic Church 11 October 1992 1471
Lutherans and Catholics Agree on Justification 31 October 1999 1474

John Robinson

Pastor of the English Separatist congregation at Leiden · died 1625

Pastor of the congregation from which the Plymouth settlers came. He stayed at Leiden with the greater part of his flock, wrote against Thomas Helwys, rebuked the colonists for killing Indians in 1623, and died in 1625.

William Bradford names him among the members of the congregation in the north of England and as its pastor after the move to Leiden (Bradford, Of Plymouth Plantation, ch. 1, 3 (pp. 14, 23–24)). When part of the church sailed for America in 1620 the majority, who stayed, asked him to remain with them (Bradford, Of Plymouth Plantation, ch. 6 (p. 53)). In 1614 he had answered Thomas Helwys in print, defending infant baptism and the exiles' flight from persecution, and recording how John Smyth had baptized himself (Robinson, Of Religious Communion, Works 3, pp. 160–163, 168); see the First Baptist Congregations.

After the Plymouth colonists killed several Indians in 1623 he wrote to them that it would have been a happy thing if they had converted some before they killed any, and that it was more glorious in men's eyes than pleasing to God to be a terror to poor barbarous people (Bradford, Of Plymouth Plantation, 1623 (pp. 197–198)). A letter from Leiden reports that he fell sick on 22 February 1625 and died on 1 March (Bradford, Of Plymouth Plantation, 1625 (p. 248)). See the Pilgrims Land at Plymouth.

IN THE TIMELINE

The Pilgrims Land at Plymouth 1620 1163

John Smyth

English Separatist pastor who adopted believers' baptism · Also: John Smith

English minister who led a Separatist congregation into exile, concluded that only believers should be baptized, and about 1609 baptized himself and his people. He later held that baptism should be sought from an existing true church, and parted from Thomas Helwys.

William Bradford names him as pastor of one of the two Separatist churches formed where Nottinghamshire, Lincolnshire and Yorkshire meet, and says that

its members went over to the Low Countries (Bradford, Of Plymouth Plantation, ch. 1 (pp. 13–14)). Smyth describes himself as having passed from Puritanism to Separatism and from there to "true Christian baptism", the baptism of those who confess their faith and their sins (Smyth, Character of the Beast, Epistle to the Reader (Works 2, pp. 564–567)). John Robinson reports that he baptized himself and then the rest of his congregation (Robinson, Of Religious Communion, Works 3, p. 168), and Smyth defended the lawfulness of doing so where no true church exists (Smyth, Character of the Beast, Works 2, pp. 659–660). See the First Baptist Congregations.

In his last writing he says that he has often been charged with inconstancy and is ready to change again for the better; he there holds that baptism ought to be received from an existing true church where there is one, which set him against Thomas Helwys (Smyth, Last Book, Works 2, pp. 751–752, 756–757).

IN THE TIMELINE

The First Baptist Congregations 1609 1146

John Stott

Rector of All Souls, Langham Place, London; evangelical leader · died 27 July 2011 · Also: John R. W. Stott

English clergyman, rector of All Souls Church, Langham Place, London, from 1950 to 1975. He chaired the committee that drafted the Lausanne Covenant in 1974 and wrote a commentary on it.

John Stott was rector of All Souls Church, Langham Place, London, from 1950 to 1975. At the congress at Lausanne in July 1974 he chaired the committee that drafted the Lausanne Covenant, with Hudson Armerding and Samuel Escobar. He describes in the preface to his commentary how three drafts were written and how the last was revised in the light of many hundreds of comments from the participants (Stott, The Lausanne Covenant: An Exposition and Commentary, editorial note and Preface). See the Lausanne Congress on World Evangelization.

The Lausanne Movement, of which he remained honorary chairman, records that he died at Lingfield in Surrey on 27 July 2011, aged 90 (Lausanne Move-

ment, John Stott Dies Aged 90 (2011), paragraphs 1–2 and the account of his ministry).

IN THE TIMELINE

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

John the Apostle

Apostle, brother of James · Also: John son of Zebedee

A Galilean fisherman, son of Zebedee, and one of the three disciples closest to Jesus. Paul names him as a pillar of the Jerusalem church. Second-century tradition makes him the author of the fourth Gospel and places his last years at Ephesus.

John and his brother James were fishermen whom Jesus called from their father's boat (Mark 1:19–20). With Peter they form, in Mark, the inner group present at the transfiguration and in Gethsemane (Mark 9:2; 14:33). In Acts John is Peter's companion in the temple and on a visit to Samaria (Acts 3:1–4) (Acts 8:14–17); the council in Jerusalem regards the two as "unlearned and ignorant men" (Acts 4:13). Paul met him in Jerusalem and counts him with James and Cephas among the "pillars" (Galatians 2:9).

The fourth Gospel attributes its testimony to an unnamed "disciple whom Jesus loved" (John 21:20–24). Irenaeus, about AD 180, identifies that disciple as John, says that he published the Gospel while living at Ephesus, and that he remained there until the time of Trajan (Irenaeus, Against Heresies 3.1.1) (Irenaeus, Against Heresies 3.3.4). Eusebius quotes the earlier writer Papias, who names John twice, once beside Peter, James and Matthew and once as "the presbyter John"; Eusebius concludes that there were two men of that name, notes two tombs of John at Ephesus and suggests that the second John wrote the Revelation (Eusebius, Church History 3.39.3–7). Whether the apostle wrote the Gospel, the three letters and the Revelation that bear the name John is debated; see the Four Gospels Are Written and John of Patmos.

IN THE TIMELINE

Jesus Begins His Ministry in Galilee c. AD 28–29 307

Jesus Appoints the Twelve c. AD 28–29 311
The Transfiguration c. AD 29 or 32 331
The Last Supper AD 30 or 33 346
The Crucifixion AD 30 or 33 359
The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385
The Four Gospels Are Written c. AD 65–100 458

John the Baptist

Prophet who baptised in the Jordan · died c. AD 29 · Also: John the Baptizer, John the Forerunner

A prophet who called Israel to repentance and baptised in the Jordan about AD 28–29. He baptised Jesus and was imprisoned and put to death by Herod Antipas. The Gospels present him as the forerunner of the Messiah.

Luke tells of John's birth to the priest Zechariah and his wife Elizabeth, a relative of Mary (Luke 1:5–25, 36, 57–80). He appeared in the wilderness of Judea in the fifteenth year of Tiberius, preaching "the baptism of repentance for remission of sins", and baptised those who came to him in the Jordan River (Luke 3:1–3) (Mark 1:4–6); see John the Baptist Preaches at the Jordan. He spoke of one mightier than himself who was to come, and he baptised Jesus (Mark 1:7–11). The Gospels see in him the messenger foretold by the prophets (Mark 1:2–3), and in Matthew Jesus calls him more than a prophet and the Elijah who was to come (Matthew 11:9–14).

Mark tells that Herod Antipas imprisoned John, who had condemned his marriage to Herodias, and had him beheaded (Mark 6:17–29). Josephus, who writes of John with respect, says that Antipas feared his influence over the people and put him to death at the fortress of Machaerus (Josephus, Antiquities 18.116–119); see the Execution of John the Baptist. Groups of his disciples continued after his death (Acts 19:1–7).

IN THE TIMELINE

John the Baptist Preaches at the Jordan c. AD 28–29 299

The Baptism and Temptation of Jesus c. AD 26–29 303

The Execution of John the Baptist c. AD 28–32 319

John VIII

Pope, 872–882

Pope who in 879 recognized Photius as patriarch of Constantinople on conditions, accepted his restoration by the council of 879–880 with a reservation about his own legates, and pressed Rome's claim to the church of Bulgaria.

John VIII was pope from 872 to 882 (Orthodox–Catholic Consultation, The Filioque (2003) II. Historical Considerations). The letters cited here come from the register of his correspondence (Letters (Register)).

In August 879 he wrote to the emperor Basil I that he received Photius as patriarch of Constantinople, on condition that Photius ask for mercy before a synod, that no layman be made patriarch in future and that Photius claim no authority in Bulgaria (John VIII, Letters, 207 (August 879), pp. 169–176). The Roman see, he argued, has the power to loose what bishops have bound, as it had done for Athanasius and John Chrysostom (John VIII, Letters, 207 (August 879), p. 171). After the council of 879–880 he wrote to Photius that he accepted what had been done for his restoration and rejected anything his legates might have done against their instructions (John VIII, Letters, 258 (August 880), pp. 226–228).

Bulgaria runs through these letters. In 878 he urged its ruler Boris I to turn from the Greeks and return to Saint Peter (John VIII, Letters, 66 (16 April 878), pp. 58–59), and ordered the Greek clergy there to leave (John VIII, Letters, 71 (April 878), p. 66). In 880 he thanked the emperors for allowing Saint Peter to have the Bulgarian diocese (John VIII, Letters, 259 (13 August 880), pp. 228–229). His letters about Methodius and the Slavonic liturgy are treated under Cyril and Methodius among the Slavs.

IN THE TIMELINE

The Council of Constantinople Restores Photius November AD 879 – March 880 802

John VIII Palaiologos

Byzantine emperor · Also: John VIII Palaeologus

The emperor who led the Greek delegation to Ferrara and Florence in 1438 and 1439 and gave his agreement to the union of the churches, which most of his clergy and people would not accept.

Doukas says that John had planned the union of the churches beforehand and sailed to Italy with the patriarch and bishops at the pope's expense (Doukas, History 31.1 (Bekker p. 212)). The pope's decree at Ferrara records that he reached Venice on 8 February 1438 and refused to go to Basel (Council of Florence, Ferrara, session 4 (9 April 1438)). The bull of union states at its head that it is issued with the agreement of John Palaiologos, emperor of the Romans (Council of Florence, Florence, session 6 (Laetentur caeli)).

On his return he sent envoys to reassure the Ottoman sultan Murad, who feared that the journey had produced an alliance against him, that it had concerned only the faith (Doukas, History 31.6–8 (Bekker p. 215)). See the Council of Florence Proclaims Reunion.

IN THE TIMELINE

The Council of Florence Proclaims Reunion 6 July 1439 974

John Wesley

Clergyman of the Church of England and founder of Methodism

An ordained clergyman who, after two years in Georgia and an experience of assurance in London on 24 May 1738, took to preaching in the open air and organised his hearers into societies and classes. With his brother Charles he signed their rules in 1743.

Wesley says that he preached by the authority conveyed to him when the bishop who became archbishop of Canterbury laid hands on him (Wesley, Journal, 5 June 1739). He sailed for Georgia in October 1735 (Wesley, Journal, 14 October 1735), and his Journal for 24 May 1738 records the evening in Aldersgate Street in London when he "felt I did trust in Christ, Christ alone, for salvation" (Wesley, Journal, 24 May 1738). On 2 April 1739 he began to preach in the open air near

Bristol (Wesley, Journal, 2 April 1739), and he defended preaching outside any parish of his own with the words "I look upon all the world as my parish" (Wesley, Journal, letter printed under June 1739).

The rules of the United Societies, which he wrote in the first person and signed with his brother Charles Wesley on 1 May 1743, describe the weekly meetings he began in London at the end of 1739 and the classes into which each society was divided (Wesley, General Rules paragraphs 1–3 and signature, pp. 3–9). See John Wesley and the Rise of Methodism.

IN THE TIMELINE

John Wesley and the Rise of Methodism 24 May 1738 1233

John Wycliffe

Oxford theologian, rector of Lutterworth · died 1384 · Also: John Wyclif, Wickliffe

Oxford master and parish priest of Lutterworth whose teaching on the Eucharist, the papacy and church property was condemned in 1382 and again at Constance in 1415. A contemporary chronicler credits him with translating the Gospel into English.

Gregory XI's bull of 1377 describes Wycliffe as rector of Lutterworth and professor of the sacred Scriptures at Oxford, and accuses him of teaching the errors of Marsilius of Padua (Gregory XI, Bull to Oxford (1377)). The conclusions condemned at London in 1382 show what his opponents took his teaching to be: that the bread remains bread after the consecration, that a pope or priest in mortal sin has no power, and that the church should not hold property (Blackfriars Council (1382)). Knighton, a chronicler hostile to him, says that he translated the Gospel from Latin into English (Knighton, Chronicle vol. 2, pp. 151–152).

John Foxe, in the sixteenth century, gives his death at Lutterworth on St Silvester's day, 31 December, under the year 1384 (Foxe, Acts and Monuments vol. 3, p. 53). The Council of Constance declared him a heretic in 1415 and ordered his bones removed from consecrated ground (Council of Constance, session 8). See Wycliffe and the First English Bible.

IN THE TIMELINE

Wycliffe and the First English Bible c. 1382 950

John XII

Pope from 955; declared deposed in 963

Son of the Roman noble Alberic, who as pope called Otto I into Italy and crowned him emperor, then turned against him and was declared deposed by a synod under the emperor.

A chronicler close to Otto's court calls him John, son of Alberic, and says that he promised never to desert the emperor, a promise with a very different outcome (Continuator of Regino, year 962). Liudprand of Cremona tells how he appealed to Otto against Berengar, anointed him emperor and then sought the help of Berengar's son (Liudprand, Deeds of Otto 1–4).

Almost everything else known of him comes from his accusers. Liudprand reports the charges made at the Roman synod, from simony and perjury to hunting and drinking the devil's health, and the sentence of deposition (Liudprand, Deeds of Otto 9–16). John returned to Rome when the emperor left and died soon after; Liudprand says that the devil struck him down (Liudprand, Deeds of Otto 19–20). See Otto I Is Crowned Emperor.

IN THE TIMELINE

Otto I Is Crowned Emperor February AD 962 810

John XXIII

Pope, 1958–1963 · 25 November 1881 – 3 June 1963 · Also: Angelo Giuseppe Roncalli, Angelo Roncalli

Angelo Roncalli, a papal diplomat and then patriarch of Venice, was elected pope in 1958 at the age of 76. He called the Second Vatican Council, opened it in October 1962 and died in June 1963 with its work unfinished.

Angelo Giuseppe Roncalli was born on 25 November 1881 at Sotto il Monte, near Bergamo, to a family of sharecroppers. He was ordained in 1904, repre-

sented the Holy See in Bulgaria, in Turkey and Greece and in France, and became patriarch of Venice in 1953. The cardinals elected him pope in October 1958, when he was 76 (Holy See, biographical profile of John XXIII).

On 25 January 1959 he announced that he would hold a council (John XXIII, Humanae Salutis 13), and at Christmas 1961 he summoned it for the following year (John XXIII, Humanae Salutis 18 and dating clause). He opened the Second Vatican Council on 11 October 1962 (Paul VI, In Spiritu Sancto (8 December 1965)) with an address that asked for the church's teaching to be handed on whole, in a manner suited to the times (John XXIII, Gaudet Mater Ecclesia 6). He died on 3 June 1963 (Holy See, biographical profile of John XXIII), and Paul VI carried the council on (Paul VI, In Spiritu Sancto (8 December 1965)). Pope Francis canonised him on 27 April 2014 together with John Paul II (Holy See, biographical profile of John Paul II).

IN THE TIMELINE

The Second Vatican Council 1962–1965 1422

Jonah

Prophet of Israel, eighth century BC · Also: Jonas

Prophet from Gath-hepher in the northern kingdom in the time of Jeroboam II. The book named after him tells of his flight from a mission to Nineveh, the great fish and the city's repentance.

Kings names Jonah son of Amittai, from Gath-hepher in the territory of Zebulun (Joshua 19:10–13), as the prophet who foretold that Jeroboam II would restore Israel's borders (2 Kings 14:25). The book of Jonah tells how he was sent to Nineveh, fled by ship from Joppa, was swallowed by a great fish and at last preached in the city, which repented (Jonah 1:1–3) (Jonah 1:17) (Jonah 3). The book gives one line of his preaching (Jonah 3:4); the rest is narrative and a prayer.

In the Gospels Jesus speaks of "the sign of Jonah" (Matthew 12:39–41) (Luke 11:29–32). On the date and character of the book see Jonah Sent to Nineveh.

IN THE TIMELINE

Jonah Sent to Nineveh c. 760 BC 154

Jonathan Edwards

Pastor at Northampton, Massachusetts

The pastor of Northampton, Massachusetts, whose account of the awakening in his town in 1734 and 1735 was printed with a preface dated 1737. In 1741 he preached the sermon Sinners in the Hands of an Angry God at Enfield.

Edwards writes that he was the third minister settled at Northampton, Massachusetts, that he had served for about two years beside his grandfather, Mr Stoddard, before the old man's death, and that the awakening in his congregation began in the latter part of December 1734 (Edwards, Faithful Narrative section 1). He signed his account of it at Northampton on 6 November 1736 (Edwards, Faithful Narrative section 3, close).

George Whitefield, who stayed in his house in October 1740, called him "a solid, excellent Christian" and wrote that he had not seen his fellow in all New England (Whitefield, Journal seventh journal, pp. 47–49). On 8 July 1741 Edwards preached at Enfield in Connecticut the sermon *Sinners in the Hands of an Angry God* (Edwards, Sinners in the Hands of an Angry God heading). See the Great Awakening.

IN THE TIMELINE

The Great Awakening 1734–1743 1229

Joseph

Son of Jacob, governor of Egypt · c. 1915 BC – c. 1805 BC

Jacob's eleventh son, sold into slavery by his brothers. He rises to govern Egypt under Pharaoh and brings his family there during a famine. The tribes of Ephraim and Manasseh descend from his two sons.

Joseph is the first son of Rachel and the eleventh of Jacob (Genesis 29:31–30:24). His brothers sell him to traders when he is seventeen (Genesis 37:2) (Genesis 37:28). In Egypt he rises from prison to rule the country under Pharaoh at thirty (Genesis 41:39–46), and the story of the famine and of his family's move to Goshen is told in Joseph and the Descent into Egypt. He marries Asenath, daughter of a

priest of On, and has two sons, Manasseh and Ephraim (Genesis 41:50–52). Jacob adopts them as his own and sets the younger, Ephraim, first (Genesis 48:5) (Genesis 48:17–20). Joseph forgives his brothers (Genesis 50:19–21) and dies in Egypt at 110 (Genesis 50:26). Moses takes his bones out of Egypt, and they are buried at Shechem (Exodus 13:19) (Joshua 24:32).

Psalm 105 calls him a man sent ahead of Israel (Psalm 105:16–22), Stephen's speech retells how he brought his family to Egypt in the famine (Acts 7:9–14), and Hebrews counts his instruction about his bones as an act of faith (Hebrews 11:22). His dates are worked out from the Bible's own figures; see the dating note at Joseph and the Descent into Egypt.

IN THE TIMELINE

Joseph and the Descent into Egypt c. 1898–1876 BC 42

Joseph of Arimathea

Member of the council who buried Jesus

A man of Arimathea, a member of the council according to Mark and Luke, who in all four Gospels asks Pilate for the body of Jesus and lays it in a tomb on the evening of the crucifixion.

Mark calls Joseph a prominent member of the council who was himself looking for the kingdom of God. On the evening of the crucifixion he went to Pilate, asked for the body of Jesus, wrapped it in a linen cloth and laid it in a tomb cut out of rock (Mark 15:42–46). Luke adds that he was a good and righteous man who had not agreed to the council's decision (Luke 23:50–53). Matthew calls him a rich man and a disciple of Jesus, and says that the tomb was his own, newly cut (Matthew 27:57–60). In John he is a disciple "secretly", and Nicodemus helps him with the burial (John 19:38–42). See the Burial and Resurrection.

Luke calls Arimathea "a city of the Jews" (Luke 23:51). Joseph is not mentioned again in the New Testament.

IN THE TIMELINE

The Burial and Resurrection AD 30 or 33 364

Joseph of Nazareth

Husband of Mary · Also: Saint Joseph, Joseph the carpenter

The husband of Mary, a descendant of David and a carpenter of Nazareth. In Matthew he is told in dreams to take Mary as his wife, to flee to Egypt with the child and to return. He does not appear in the accounts of the ministry of Jesus.

Matthew and Luke both trace Joseph's descent from David (Matthew 1:1–16) (Luke 3:23–31). In Matthew he is "a righteous man" who, finding Mary with child before they lived together, resolves to end the betrothal quietly, until an angel tells him in a dream to take her as his wife and to name the child Jesus (Matthew 1:18–25). Further dreams send him to Egypt with the child and his mother and bring him back to settle at Nazareth (Matthew 2:13–23). In Luke he goes with Mary to Bethlehem for the census, presents the child in the temple, and searches Jerusalem with her for the twelve-year-old Jesus (Luke 2:4–5, 22, 41–51); see the Birth of Jesus.

The people of Nazareth know Jesus as "the carpenter's son" and as the son of Joseph (Matthew 13:55) (Luke 4:22), as does the crowd at Capernaum in John (John 6:42); Luke adds "as was supposed" (Luke 3:23). Joseph does not appear in the accounts of the ministry, and the Gospels do not tell of his death.

IN THE TIMELINE

The Birth of Jesus c. 6–4 BC

286

Joseph Smith

Founder of the Latter-day Saint movement · 23 December 1805 – 27 June 1844 · Also: Joseph Smith Jr.

Born in Vermont in 1805, he published the Book of Mormon in 1830 and organized the church now called The Church of Jesus Christ of Latter-day Saints, whose members receive him as a prophet. A mob shot him at Carthage, Illinois, in 1844.

Joseph Smith says in his history that he was born at Sharon, Vermont, on 23 December 1805, and that his family moved to Palmyra and then to Manchester

in the state of New York (Joseph Smith, History, JS–H 1:3). The same history tells of a vision in the spring of 1820 in which he saw two Personages and was told to join none of the churches (Joseph Smith, History, JS–H 1:14–20); an account written about 1832 tells it differently (Joseph Smith, History (c. 1832), p. 3).

The Book of Mormon appeared at Palmyra in 1830 with his name on the title page (Book of Mormon (1830) title page), and on 6 April of that year he and five others organized a church (Joseph Smith, History, vol. A-1, p. 37), which a revelation of 1838 names The Church of Jesus Christ of Latter-day Saints (Doctrine and Covenants 115, heading and verse 4). The church's announcement of his death says that he and his brother Hyrum were shot by an armed mob in the jail at Carthage on 27 June 1844, and that he had turned thirty-eight the previous December (Doctrine and Covenants 135:1–3, 6). See Joseph Smith and the Latter-day Saints.

IN THE TIMELINE

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Josephus

Jewish priest, commander and historian · born AD 37/38 · Also: Flavius Josephus

A priest of Jerusalem who commanded in Galilee during the revolt against Rome, surrendered in AD 67 and wrote at Rome under Flavian patronage. His histories are the main source for Judaea in the first century.

Josephus, son of Matthias, was born in the first year of the emperor Gaius into a priestly family of Jerusalem, and says that as a young man he tried the Jewish schools in turn and chose to follow the Pharisees (Josephus, Life 1–12). When the revolt broke out he was put in charge of Galilee (Josephus, Jewish War 2.568). He was captured when Jotapata fell in the thirteenth year of Nero, AD 67 (Josephus, Jewish War 3.339), and, by his own account, told Vespasian that he would become emperor (Josephus, Jewish War 3.392–408).

He was later freed, was with Titus at the siege of Jerusalem, and afterwards lived at Rome with citizenship, a pension and lodging in a house that had been Vespasian's (Josephus, Life 414–429). There he wrote the *Jewish War*, which

he says he presented to Vespasian and Titus (Josephus, Life 361–363), and the *Jewish Antiquities*, finished in the thirteenth year of Domitian, AD 93–94, in the fifty-sixth year of his life (Josephus, Antiquities 20.267). The works cited here do not give the year of his death.

He writes as a participant with a case to make, about himself and about who was to blame for the war. His books are also a detailed account of Judaea in the first century, and he mentions James the Just as the brother of "Jesus, who was called Christ" (Josephus, Antiquities 20.200).

IN THE TIMELINE

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

Joshua

Successor of Moses, leader of Israel's entry into Canaan · Also: Joshua son of Nun

Moses' attendant and successor, of the tribe of Ephraim. In the book that bears his name he leads Israel across the Jordan, takes Jericho, divides the land among the tribes and renews the covenant at Shechem.

Joshua son of Nun, of the tribe of Ephraim, was first called Hoshea; Moses gave him the name Joshua (Numbers 13:8) (Numbers 13:16). He commanded the fighting men against Amalek soon after the exodus (Exodus 17:8–14) and served as Moses' attendant at Sinai (Exodus 24:13) (Exodus 33:11). Of the twelve scouts sent into Canaan, only he and Caleb urged the people to go in, and only they of that generation lived to enter the land (Numbers 14:6–9) (Numbers 14:30). Moses laid hands on him and named him as his successor (Numbers 27:18–23) (Deuteronomy 34:9).

The book of Joshua tells how he led the crossing of the Jordan and the capture of Jericho (Joshua 3:14–17) (Joshua 6:20), gave the land to the tribes (Joshua 11:23) and gathered them at Shechem to renew the covenant (Joshua 24:1–28). He died aged 110 and was buried at Timnath-serah in the hill country of Ephraim (Joshua 24:29–30). The Bible does not say how long he led Israel; Josephus, writing in the first century AD, gives twenty-five years (Josephus, Antiquities 5.117). The letter to the Hebrews argues that the rest into which Joshua led Israel was not the final one (Hebrews 4:8).

IN THE TIMELINE

Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63
The Farewell and Death of Moses c. 1406 or c. 1220 BC 67
Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71
Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75

Josiah

King of Judah, c. 640–609 BC · c. 648 BC – 609 BC · Also: Josias

King of Judah from the age of eight. In his eighteenth year a book of the law was found in the temple, and he purged the land of other worship and centred it on Jerusalem. Pharaoh Necho killed him at Megiddo in 609 BC.

Josiah became king at eight, after his father Amon was murdered, and reigned thirty-one years (2 Kings 21:23–24) (2 Kings 22:1). Kings says that no king before or after him turned to the Lord as he did (2 Kings 23:25). For the finding of the book of the law and what followed see Josiah's Reform and the Book of the Law. Jeremiah began to prophesy in his thirteenth year (Jeremiah 1:2) and later held him up to his son as a king who did justice and judged the cause of the poor (Jeremiah 22:15–16).

He went out against Pharaoh Necho II, who was marching to the Euphrates, and met him at Megiddo. Kings says that Necho killed him there; Chronicles says that he was shot by archers and died after being brought back to Jerusalem (2 Kings 23:29–30) (2 Chronicles 35:20–24). The Babylonian chronicle records an Egyptian army crossing the Euphrates in 609 BC (Babylonian Chronicle 3 year 17), which gives the year. Kings tells of a man of God who foretold him by name in the days of Jeroboam I (1 Kings 13:2), and Matthew's genealogy of Jesus includes him (Matthew 1:10–11).

IN THE TIMELINE

The Call of Jeremiah 627 BC 172
Josiah's Reform and the Book of the Law 622 BC 176
Josiah Falls at Megiddo 609 BC 180

Juan de Zumárraga

Franciscan; bishop of Mexico · Also: Juan de Zumarraga

The Franciscan bishop of Mexico to whom, in the Nican Mopohua, Juan Diego brings the Virgin's request for a shrine at Tepeyac. The historian García Icazbalceta found no mention of the event in his surviving writings.

The *Nican Mopohua* names Don Fray Juan de Zumárraga, a Franciscan, as the bishop, lately arrived, to whom Juan Diego went. In that account he listens, asks for a sign, and has Juan Diego followed (Nican Mopohua lines 40–83); when the cloak is opened he kneels before the image and keeps it in his chapel (Nican Mopohua lines 181–193). See Our Lady of Guadalupe.

Joaquín García Icazbalceta wrote in 1883 that the writings of Zumárraga known to him, among them books of doctrine, letters, opinions, a pastoral exhortation and two wills, contain no allusion to the apparition or to the chapels and never use the name Guadalupe, and that the bishop went to Spain in the year after 1531 (García Icazbalceta, Letter on Guadalupe § 12).

IN THE TIMELINE

Our Lady of Guadalupe 1531

1051

Juan Diego

Visionary of Guadalupe; saint of the Catholic Church · 1474 – 1548 · Also: Juan Diego Cuauhtlatoatzin

The indigenous Mexican to whom, according to the Nican Mopohua, the Virgin Mary appeared at Tepeyac in December 1531. The Catholic Church canonized him in 2002.

The *Nican Mopohua*, printed in 1649, calls Juan Diego a poor commoner who lived at Cuauhtitlan and belonged to the church at Tlatelolco, and tells how the Virgin Mary appeared to him on the hill of Tepeyac early in December 1531 (Nican Mopohua lines i–ii, 3–5); the story is told under Our Lady of Guadalupe.

What else is said of him comes from the tradition the Catholic Church accepts. The biography issued by the Holy See gives his native name as Cuauhtlatoatzin,

the years 1474 and 1548 for his birth and death, and says that he lived his last years as a hermit beside the chapel at Tepeyac; it records that John Paul II beatified him on 6 May 1990 (Holy See, Biography of Juan Diego paragraphs 2–5). The same pope declared him a saint on 31 July 2002 and called him the first indigenous saint of the American continent (John Paul II, Homily at the canonization of Juan Diego 1). Historians who doubt that the apparition tradition goes back to the 1530s are cited in the dating note of the event.

IN THE TIMELINE

Our Lady of Guadalupe 1531 1051

Juan Ginés de Sepúlveda

Chronicler to Charles V · Also: Juan Gines de Sepulveda

The Spanish scholar and royal chronicler who argued, against Las Casas at Valladolid in 1550, that the wars of conquest in the Americas were just.

The tract that Bartolomé de Las Casas printed in 1552 calls Sepúlveda a doctor and the emperor's chronicler, and says that he contended that the conquests of the Indies were lawful (Las Casas, Disputation with Sepúlveda title page). Its introduction, written by his opponent, reports that he had composed a dialogue in elegant Latin with two chief conclusions, that the wars the Spaniards had made on the Indians were just and that the Indians were bound to submit to the rule of the Spaniards as the less understanding to the more prudent, and that the Council of the Indies had refused him leave to print it (Las Casas, Disputation with Sepúlveda argument (opening summary)). See Rome Declares the Peoples of the Americas Free.

IN THE TIMELINE

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

Judas Iscariot

One of the Twelve, who handed Jesus over · died AD 30 or 33

The member of the Twelve who led the temple authorities to Jesus at night and identified him with a kiss. Matthew and Acts give differing accounts of his death.

Judas stands last in each Gospel's list of the Twelve, always with the note that he betrayed Jesus (Mark 3:19) (Matthew 10:4) (Luke 6:16). John's Gospel calls him the son of Simon Iscariot and says that he kept the group's money box and stole from it (John 6:71) (John 12:4–6).

Shortly before the Passover he went to the chief priests and offered to hand Jesus over, and they promised him money (Mark 14:10–11); Matthew gives the sum as thirty pieces of silver (Matthew 26:14–16). Luke and John say that Satan entered into him (Luke 22:3) (John 13:27). He left the supper, brought an armed party to the place where Jesus was praying, and pointed him out with a kiss (John 13:30) (Mark 14:43–46); see Gethsemane and the Arrest.

Two accounts of his death survive. In Matthew he is seized with remorse when Jesus is condemned, throws the silver down in the temple, and hangs himself; the priests use the money to buy a potter's field as a burial ground (Matthew 27:3–10). In Acts, Peter says that Judas himself bought a field with his reward, fell headlong and burst open (Acts 1:16–19). Both connect his end with a place called the Field of Blood. Matthias was chosen by lot to take his place (Acts 1:21–26).

IN THE TIMELINE

Jesus Appoints the Twelve c. AD 28–29 311

The Last Supper AD 30 or 33 346

Gethsemane and the Arrest AD 30 or 33 351

Judas Maccabeus

Leader of the Jewish revolt against the Seleucids · died 160 BC · Also: Judah Maccabee, Judas Maccabaeus

Son of the priest Mattathias and commander of the revolt against Antiochus IV. He recovered and rededicated the temple in Jerusalem, the origin of the feast of Hanukkah, and fell in battle a few years later.

Judas, "who was called Maccabaeus", took command when his father Mattathias died (1 Maccabees 2:4, 66) (1 Maccabees 3:1). With a small force he defeated one Seleucid army after another (1 Maccabees 3:10–24) (1 Maccabees 4:1–35), then cleansed the temple and dedicated a new altar on the twenty-fifth of Chislev (1 Maccabees 4:36–59). See the Maccabean Revolt and the Rededication of the Temple.

The war continued after the rededication. Judas defeated the general Nicanor, a victory kept as a yearly festival on the thirteenth of Adar (1 Maccabees 7:39–49), and sent envoys to Rome, where the senate granted a treaty of friendship (1 Maccabees 8:17–30). He was killed fighting a much larger army in the 152nd year of the Seleucid era, about 160 BC, and was buried at Modein (1 Maccabees 9:3–19). His brother Jonathan succeeded him (1 Maccabees 9:28–31).

IN THE TIMELINE

The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253

Judas the Galilean

Leader of resistance to the Roman census of AD 6 · Also: Judas of Galilee, Judas of Gamala

A teacher from Gamala who urged the Jews not to submit to the Roman census of AD 6, saying that God alone was their ruler. Josephus traces to him the movement that ended in the revolt of AD 66.

Josephus calls him in one place a man of Gamala in Gaulanitis and elsewhere "the Galilean". When Quirinius registered property in Judea, Judas and a Pharisee named Zadok told the people that the assessment was a step into slavery and that they should have no ruler but God (Josephus, Antiquities 18.4–11, 23–25) (Josephus, Jewish War 2.118); see Judea Comes under Direct Roman Rule. Josephus, who is hostile to him, describes his followers as a fourth school beside the Pharisees, Sadducees and Essenes, agreeing with the Pharisees in everything except their refusal to call any man lord (Josephus, Antiquities 18.4–11, 23–25).

These passages do not tell how Judas died. In Acts the Pharisee Gamaliel says that he perished and that his followers were scattered (Acts 5:37). His family remained prominent among the rebels: two sons were crucified under the governor Tiberius Alexander (Josephus, Antiquities 20.102), Menahem, another son,

armed his followers from Herod's armoury at Masada and became a leader of the revolt in Jerusalem (Josephus, Jewish War 2.433–434), and the commander of Masada at its fall was a descendant (Josephus, Jewish War 7.253).

IN THE TIMELINE

Judea Comes under Direct Roman Rule AD 6 295

Julian

Roman emperor, 361–363 · c. AD 332 – 26 June AD 363 · Also: Julian the Apostate, Flavius Claudius Julianus

Nephew of Constantine and Roman emperor. Raised a Christian, he turned to the old gods, and as sole emperor reopened the temples and barred Christians from teaching the classics.

Julian was the son of a half-brother of Constantine. Socrates says that he was eight when Constantine died, that he was educated at Constantinople and Nicomedia, where he was made a reader in the church, and that the philosopher Maximus of Ephesus drew him to the old religion (Socrates, Church History 3.1). Ammianus, who served under him, says that he kept this secret until he had sole power and then ordered the temples reopened and the sacrifices restored (Ammianus Marcellinus 22.5.1–2). His own rescript on teachers tells Christians who will not honour the gods of Homer to go and expound Matthew and Luke in their churches (Julian, Letter 36).

He was wounded in battle against the Persians and died on 26 June 363, in the thirty-first year of his age by Socrates's reckoning (Socrates, Church History 3.21); Ammianus, who was on the campaign, says the thirty-second (Ammianus Marcellinus 25.3.6–23). See Julian Tries to Restore the Old Religion.

IN THE TIMELINE

Julian Tries to Restore the Old Religion AD 361–363 615

Julian the Missionary

Priest of the patriarch Theodosius of Alexandria, missionary to the Nobadae

An elderly priest attached to the exiled patriarch Theodosius of Alexandria. According to John of Ephesus the empress Theodora sent him to the Nobadae, where he spent two years and baptised the king and his nobles.

Julian is known here only from John of Ephesus, who admired him. He was a presbyter among the clergy around Theodosius, the patriarch of Alexandria whom the emperor had driven from his see, and he proposed to the empress Theodora a mission to the people beyond the Thebaid. John tells how she contrived that he should reach the king of the Nobadae before the envoys of Justinian I, and how the king accepted baptism from him and refused the emperor's faith. Julian stayed two years. He told afterwards how he sat in caves full of water from nine in the morning until four in the afternoon to escape the heat. He handed the converts to Theodore, bishop of Philae, and returned to Constantinople (John of Ephesus, Ecclesiastical History 3.4.6–7). He had died shortly before Theodosius did (John of Ephesus, Ecclesiastical History 3.4.8). See the Conversion of the Nubian Kingdoms.

IN THE TIMELINE

The Conversion of the Nubian Kingdoms c. AD 543–580 717

PEOPLE

Justin Martyr to Martin V

Justin Martyr

Christian philosopher and apologist at Rome · died c. AD 165 · Also: Justin the Philosopher, Justin of Neapolis

A philosopher from Flavia Neapolis in Palestine who became a Christian and taught at Rome. He wrote two apologies and the Dialogue with Trypho, and was beheaded under the prefect Rusticus about AD 165.

Justin calls himself the son of Priscus and grandson of Bacchius, from Flavia Neapolis in Palestine, the modern Nablus (Justin, First Apology 1). By his own account he tried one school of Greek philosophy after another before an old man turned him to the Hebrew prophets and to Christ, and he went on calling himself a philosopher afterwards (Justin, Dialogue with Trypho 2–8).

At Rome he taught in his lodging, wrote against Marcion and other teachers, and addressed his *Apology* to Antoninus Pius (Acts of Justin 2; 5) (Justin, First Apology 26) (Justin, First Apology 1). He was tried with six companions before the prefect Rusticus and beheaded (Acts of Justin 2; 5). Irenaeus, who wrote about fifteen years later, already speaks of his martyrdom, and Eusebius places it under Marcus Aurelius (Irenaeus, Against Heresies 1.28.1) (Eusebius, Church History 4.16). See Justin Martyr Defends the Faith and Describes Its Worship.

IN THE TIMELINE

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

Justinian I

Roman emperor at Constantinople, 527–565 · died AD 565 · Also: Justinian the Great, Flavius Petrus Sabbatius Iustinianus

The emperor who rebuilt Hagia Sophia, legislated in detail for the church and its clergy, and summoned the Second Council of Constantinople in 553 to settle the disputes that had followed Chalcedon.

Justinian was the nephew of the emperor Justin, who made him co-emperor on 1 April 527 and died in the fourth month after that (Marcellinus Comes, Chronicle

under the year 527). He survived the Nika riot of 532 (Procopius, Wars 1.24) and rebuilt the burned cathedral of Constantinople as the domed church of Hagia Sophia (Procopius, Buildings 1.1.20–27). In a law of 535 he described priesthood and empire as two gifts of God that must work in harmony (Justinian, Novels 6, preface).

In doctrine he held to Chalcedon while the empress Theodora favoured its opponents (Evagrius, Ecclesiastical History 4.10). He told the bishops whom he summoned in 553 that his chief task was to reunite the churches, and he asked them to judge three sets of writings linked with Nestorius, the "Three Chapters" (Council of Constantinople (553) session 1, letter of Justinian) (The Second Council of Constantinople). Pope Vigilius, who was in the city, stayed away from the council (Evagrius, Ecclesiastical History 4.38). Evagrius gives his reign as thirty-eight years and eight months (Evagrius, Ecclesiastical History 4.41), which places his death in 565.

IN THE TIMELINE

Justinian Builds Hagia Sophia 27 December AD 537 708

The Conversion of the Nubian Kingdoms c. AD 543–580 717

The Second Council of Constantinople AD 553 721

Kaleb of Aksum

King of Aksum in the early sixth century · Also: Ella Asbeha, Elesbaan, Elesbaas, Hellestheaeus

Christian king of Aksum who crossed the Red Sea, overthrew the Himyarite king who had persecuted the Christians of south Arabia, and set up a Christian ruler there. Syriac writers call him Kaleb; Greek writers know him as Elesbaan or Hellestheaeus.

Cosmas, a merchant from Alexandria, was at Adulis, the port of the Aksumites, when their king Elesbaan was preparing an expedition against the Himyarites across the sea, and at the governor's request copied Greek inscriptions there for the king (Cosmas, Christian Topography 2 (McCrindle pp. 55–56)). Procopius calls the king Hellestheaeus, "a Christian and a most devoted adherent of this faith", and says that he crossed with a fleet because the Himyarites were oppress-

ing the Christians, killed their king, and set up a Christian Himyarite named Esimiphaeus as a tributary. Later, Procopius adds, the Ethiopians who had stayed behind replaced Esimiphaeus with Abramus, and two armies sent against him failed (Procopius, Wars 1.20.1–8). The emperor Justinian I sent an envoy to ask both kings for help against Persia (Procopius, Wars 1.20.9–13).

The Syriac *Book of the Himyarites* calls him Kaleb. Its chapter headings tell how he was informed of the persecution, crossed with his army, received back Christians who had denied their faith and appointed a king over the Himyarites (Book of the Himyarites index of chapters 38–49 (Moberg, p. civ)). Its editor, Axel Moberg, identifies Kaleb with the Abyssinian king Ella Asbeha, the Elesbaas of the Greek writers (Book of the Himyarites introduction, p. xlii). See the Martyrs of Najran.

IN THE TIMELINE

The Martyrs of Najran AD 523 (or 518) 699

Kangxi

Emperor of China · Also: Kangxi emperor, K'ang-hsi, Kam Hi

The emperor of China under whom Christian worship was permitted in 1692. In 1700 he approved the Jesuits' account of the rites for Confucius and the ancestors, and in 1721, after Rome had forbidden those rites, he wrote that Westerners should no longer preach in China.

The decision of March 1692, taken by the Board of Rites at his order and, by the Jesuits' account, confirmed by him, left the churches of the empire standing and allowed anyone to worship in them (Kangxi, edict of 1692 order and decision of March 1692, in Le Gobien, pp. 181–185 and 190). The Jesuits at Beijing report that on 30 November 1700 they submitted to the emperor a statement of how they understood the honours paid to Heaven, Confucius and the ancestors, and that he replied that it was very well written, agreed with the great doctrine and needed no correction (Jesuits of Beijing, Brevis Relatio p. 11).

In 1721, on reading a proclamation that the sourcebook identifies as the papal decree against the rites, he wrote that Westerners did not understand Chinese matters and should not be allowed to preach in China (Kangxi, comment of 1721 excerpt). See the Chinese Rites Controversy.

IN THE TIMELINE

The Chinese Rites Controversy 1704–1742 1212

Karl Barth

Theologian

The theologian whom the Evangelical Church in Germany names among the leaders of the church opposition that met at Barmen in 1934 and adopted the declaration against the German Christians.

The introduction that the Evangelical Church in Germany publishes with the Barmen Declaration names "theologian Karl Barth" beside four pastors as one of the church leaders who opposed what it calls the church's captivity to National Socialism and who brought the synod of May 1934 together (Barmen Declaration, EKD introduction (English)). The first thesis of the declaration says that Jesus Christ, as attested in holy Scripture, is the one Word of God, and rejects the teaching that the church must acknowledge other events, powers, figures and truths beside it as God's revelation (Barmen Declaration, thesis 1). The documents cited here do not say who drafted the theses. See the Barmen Declaration.

IN THE TIMELINE

The Barmen Declaration 31 May 1934 1375

Kil Sun-joo

Korean Presbyterian elder and preacher at Pyongyang · Also: Kil Sŏn-ju, Gil Seon-ju, Kil Sun Chu

A Presbyterian elder at Pyongyang whom the missionaries called their most gifted Korean preacher. He preached during the revival of January 1907 and afterwards in Seoul, and was one of seven Korean ministers ordained that September.

The missionaries' reports of 1907 call him Elder Kil or Mr. Kil. W. B. Hunt writes that at the end of the men's meeting on 6 January, after a time of prayer and confession, Kil stood and asked everyone to sing the doxology, saying that the Spirit had come (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 37 (W.

B. Hunt)). Graham Lee, who calls him the mission's most gifted Korean preacher, says that he gave the address on the Tuesday night of the revival (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 34 (Graham Lee)) and preached the following Sunday, acting out a sinner bound by a rope who breaks free and runs to God (The Korea Mission Field vol. 3 no. 3 (March 1907), pp. 36–37 (Graham Lee)).

He then preached in the churches of Seoul (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 41). On 17 September 1907 the new Presbytery of Korea ordained him with six others, who had completed a five-year course in theology (The Korea Mission Field vol. 3 no. 11 (November 1907), p. 163). See the Pyongyang Revival.

The sources cited here are missionary reports in English. No writing of his own is cited.

IN THE TIMELINE

The Pyongyang Revival 14 January 1907 1346

Kirill of Moscow

Patriarch of Moscow and All Russia from 2009 · born 1946 · Also: Patriarch Kirill, Vladimir Gundyaev

Head of the Russian Orthodox Church since 2009. He met Pope Francis at Havana in 2016; his church stayed away from the council on Crete that year and in 2018 broke communion with Constantinople over Ukraine.

Vladimir Mikhailovich Gundyaev was born in Leningrad on 20 November 1946, the son and grandson of priests (Moscow Patriarchate, Biography of Patriarch Kirill). From 1989 to 2009 he was chairman of the Moscow Patriarchate's Department for External Church Relations (Moscow Patriarchate, Biography of Patriarch Kirill). A local council of the Russian Orthodox Church elected him patriarch on 27 January 2009, and he was enthroned on 1 February (Moscow Patriarchate, Biography of Patriarch Kirill).

On 12 February 2016 he met Pope Francis at Havana, a meeting their joint declaration calls the first in history (Joint Declaration of Francis and Kirill

(Havana, 2016) 1). In June of that year the synod of his church resolved that its delegation could not take part in the council on Crete unless the council was postponed (Holy Synod of the Russian Orthodox Church, Statement of June 2016). In October 2018 the same synod declared eucharistic communion with the Patriarchate of Constantinople impossible after Constantinople's decisions on Ukraine (Holy Synod of the Russian Orthodox Church, Statement of 15 October 2018 closing paragraphs); see Constantinople Grants Autocephaly to the Orthodox Church of Ukraine. In May 2022 the council of the Ukrainian Orthodox Church stated its disagreement with his position on the war in Ukraine (Ukrainian Orthodox Church, Resolutions of the Council of 27 May 2022 3).

IN THE TIMELINE

The Holy and Great Council of the Orthodox Church June 2016 1493

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502

Konstanty Ostrogski

Duke of Ostrog, palatine of Kiev · Also: Konstantyn Vasyl Ostrozky, Constantine of Ostrog

Orthodox magnate of Poland-Lithuania, palatine of Kiev, who did not join the Union of Brest. Clement VIII was still urging him to accept it in 1605.

What this wiki reports of Ostrogski comes from a letter addressed to him by Clement VIII on 15 January 1605, headed to "Constantius, duke of Ostrog, palatine of Kiev". The pope is replying to a letter of his. He takes up Ostrogski's assertion that the bishops had brought the business of union to Rome in haste and without his knowledge, assures him that the rites and ceremonies of his church had been kept whole, and answers his plan to approach the patriarchs of Antioch and Constantinople by saying that this would be a long and laborious road for a man of his age; he urges the duke to lead by his own example and come into the Roman church (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 229 (15 January 1605), pp. 286–287). The letter shows that more than eight years after the synod of Brest he had not accepted the union

(Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 229 (15 January 1605), pp. 286–287). See the Union of Brest.

IN THE TIMELINE

The Union of Brest October 1596 1125

László Tőkés

Pastor at Timișoara in 1989; later member of the European Parliament · born 1 April 1952 · Also: Laszlo Tokes, Tőkés László

Pastor in Timișoara, Romania, whose threatened eviction in December 1989 set off the protests there that spread to Bucharest. He later sat in the European Parliament.

László Tőkés was born at Cluj on 1 April 1952, according to the European Parliament's register of its members (European Parliament, Members' directory, entry for László Tőkés). The parliament's chronology of 1989 says that protests broke out in Timișoara on 16 December in response to the government's attempt to evict him, a dissident pastor, and that they spread to Bucharest and forced Nicolae Ceaușescu to flee (European Parliament, 1989: The Year of Revolutions (2009), entry for 16 December). See Churches and the Fall of Communism.

In the parliament's eighth term, from 2014 to 2019, he sat for a Hungarian party and was vice-chair of the subcommittee on human rights (European Parliament, Members' directory, entry for László Tőkés). No document of December 1989 on the events at Timișoara was found on an open institutional site, and this entry says no more about them than the chronology does.

IN THE TIMELINE

Churches and the Fall of Communism 9 October 1989 1467

Lazarus

Friend of Jesus, of Bethany · Also: Lazarus of Bethany

The brother of Martha and Mary of Bethany. John's Gospel reports that Jesus called him out of the tomb four days after his death, and that the chief priests then planned to kill him as well.

Lazarus appears only in the Gospel of John. He lived at Bethany with his sisters Martha and Mary of Bethany, and John says that Jesus loved the three of them (John 11:1, 5). John tells that he fell ill and died, and that Jesus, arriving when he had been four days in the tomb, called him out of it (John 11:17, 38–44); see the Raising of Lazarus. Six days before the Passover he sat at table with Jesus at Bethany. Many came to see him, and the chief priests planned to put him to death too, because people believed in Jesus on his account (John 12:1–2, 9–11). The New Testament says nothing more of him.

He is a different figure from the beggar Lazarus in one of Jesus's parables (Luke 16:20). By the 380s the pilgrim Egeria knew Bethany as "the Lazarium", where the Christians of Jerusalem gathered on the day before Palm Sunday (Egeria, Itinerary 29.3–5).

IN THE TIMELINE

The Raising of Lazarus AD 30 or 33 335

Leander of Seville

Bishop of Seville in the time of Reccared · Also: Leandro de Sevilla, Leander Hispalensis

Bishop of Seville and friend of Gregory the Great. Gregory credits him with the conversion of the Visigothic prince Hermenegild and with guiding King Reccared, under whom the Goths left Arianism at the Third Council of Toledo.

What is known of Leander here comes from his friend Gregory the Great. Gregory says in the *Dialogues* that Leander, with whom he had become closely acquainted, converted the Visigothic prince Hermenegild from Arianism, was persecuted by King Leovigild, and was then asked by the dying king to guide his heir Reccared I into the Catholic church (Gregory the Great, Dialogues 3.31).

Gregory's letters to him survive. In one he rejoices at the news, sent by Leander, of Reccared's conversion, and answers a question about baptism: since the Arians of Spain immersed three times, he advises the Catholics there to immerse once, and adds that where the faith is one a difference of custom does no harm. He also says that he wrote his commentary on Job for Leander (Gregory the Great, Letters 1.43). A later letter accompanies copies of that commentary and of the

Pastoral Rule (Gregory the Great, Letters 5.49). Leander's part in the council itself is discussed under the Visigoths Turn Catholic at Toledo.

IN THE TIMELINE

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

Leo I

Bishop of Rome, 440–461 · Also: Leo the Great, Pope Leo I

Pope whose letter to Flavian of Constantinople, the Tome, was accepted at Chalcedon as a standard of teaching on Christ. He held that the bishop of Rome speaks with the authority of Peter and refused the council's canon on the rank of Constantinople.

Leo's Tome, written in June 449 to Flavian of Constantinople, sets out that Christ is one person in whom the divine and the human nature each keep their own properties (Leo, Letters 28 (the Tome)). He did not attend the Council of Chalcedon but sent legates, in whom, he wrote, the bishops should consider him to be presiding (Leo, Letters 93.1). When the Tome was read there the bishops cried out that Peter had spoken through Leo (Council of Chalcedon session 2, after the Tome). He then declared the canon that raised the see of Constantinople void "by the blessed Apostle Peter's authority" (Leo, Letters 105.3).

The *Liber Pontificalis*, compiled in the next century, says that he was a Tuscan, that he held the see for twenty-one years, and that he went out to meet Attila, king of the Huns, and so delivered Italy from danger (Liber Pontificalis 47 (Leo I)).

IN THE TIMELINE

The Second Council of Ephesus August AD 449 676

The Council of Chalcedon October AD 451 681

Leo III

Bishop of Rome, 795–816 · died AD 816 · Also: Pope Leo III

Pope who was attacked in Rome in 799, fled to Charlemagne, cleared himself by oath before the king, and on Christmas Day 800 crowned him emperor in St Peter's.

The *Liber Pontificalis* describes Leo as a Roman brought up from childhood in the papal household, elected on St Stephen's day, 26 December (Liber Pontificalis Leo III (ed. Duchesne, vol. 2, p. 1)). The Frankish annals record that on succeeding Hadrian he at once sent Charlemagne the keys of St Peter's tomb and the banner of Rome (Royal Frankish Annals, year 796).

In April 799 he was attacked during a procession by a party led by officials of his own court, who tried to blind and silence him. He escaped to the king at Paderborn and was sent back with a Frankish escort (Liber Pontificalis Leo III (ed. Duchesne, vol. 2, pp. 4–6)) (Royal Frankish Annals, year 799). In December 800 the bishops assembled in St Peter's declined to sit in judgment on the apostolic see. Leo swore his innocence on the Gospels, and at the Christmas mass he crowned Charles emperor (Liber Pontificalis Leo III (ed. Duchesne, vol. 2, p. 7)). The Frankish annals enter his death under 816, in the twenty-first year of his pontificate (Royal Frankish Annals, year 816). See Charlemagne Is Crowned Emperor.

IN THE TIMELINE

Charlemagne Is Crowned Emperor 25 December AD 800 778

Leo III the Isaurian

Roman emperor at Constantinople, 717–741 · died 18 June AD 741 · Also: Leo the Isaurian, Leo III of Constantinople, Konon

Emperor who, according to sources written by his opponents, began the campaign against religious images in the 720s and forced the patriarch Germanus from office in 730. Pope Gregory II refused his orders.

Theophanes reckons Leo's reign from 25 March 717 to 18 June 741, twenty-four years, and says that he was succeeded by his son Constantine (Theophanes, Chronicle AM 6232 (pp. 412–413)). In the same writer's account Leo began to speak against the icons about 725, treated a volcanic eruption in 726 as a sign in his favour, and had the image of Christ taken down from the Chalke gate (Theophanes, Chronicle AM 6217–6218 (pp. 404–405)). In the dialogue Theophanes gives him with the patriarch Germanus, Leo says that his baptismal name was Konon (Theophanes, Chronicle AM 6221 (pp. 407–409)).

The Roman *Liber Pontificalis* reports that his officials tried to impose a tax on Italy and to remove Pope Gregory II, and that he then sent orders forbidding images (Liber Pontificalis Gregory II (ed. Duchesne, vol. 1, pp. 403–405)). The sources cited here preserve no statement of Leo's own reasons; in them he is known only through writers who condemned him. See the Iconoclast Controversy Begins.

IN THE TIMELINE

The Iconoclast Controversy Begins AD 726–730 759

Leo IX

Pope · died April 1054

Pope in whose name the legates of 1054 went to Constantinople. A letter of 1053 under his name set out the claims of the Roman see against the patriarch. He died at Rome three months before the excommunication.

The letter sent in Leo's name to Michael Cerularius insists that the Roman church is the head of all the churches and is judged by none, and cites the Donation of Constantine as proof of its privileges (Leo IX, Letter to Michael Cerularius (In terra pax) 10–14; 20 (pp. 70–74, 76)). Hermann of Reichenau, a contemporary, records that the pope was detained for some time at Benevento, came back to Rome sick as Easter approached and died there in April 1054 (Hermann of Reichenau, Chronicle, years 1053–1054).

The legates nevertheless acted in July on the authority of the Roman see, citing the letters Pope Leo had sent to Michael (Bull of excommunication (1054)), and the patriarch of Antioch, writing to Constantinople afterwards, advised waiting until a new pope was chosen (Peter of Antioch, Letter to Michael Cerularius 19). See the Schism of 1054.

IN THE TIMELINE

The Schism of 1054 16 July 1054 832

Leo Jozef Suenens

Belgian cardinal · 1904 – 1996 · Also: Léon-Joseph Suenens, L. J. Cardinal Suenens, Leo Joseph Suenens

Belgian cardinal who in May 1974 gathered theologians and lay leaders at Malines to write the first of the Malines Documents on the Catholic Charismatic Renewal.

The edition of his writings published by the Association FIAT gives his dates as 16 July 1904 to 6 May 1996 (Malines Document 1 (1974), title page). From 21 to 26 May 1974 he gathered a small international team of theologians and lay leaders at Malines in Belgium, who drew up a statement of theological and pastoral guidance on the charismatic renewal among Catholics (Malines Document 1 (1974), Introduction). See the Charismatic Renewal.

IN THE TIMELINE

The Charismatic Renewal 1960–1967 1418

Leo X

Pope from 1513

Pope of the Medici family who granted the indulgence for St Peter's, condemned forty-one of Luther's propositions in 1520 and excommunicated him in January 1521.

Erasmus dedicated his New Testament to Leo in 1516 and praised the house of Medici from which he came (Erasmus, Novum Instrumentum (1516) dedication to Leo X). The indulgence for the building of St Peter's was granted by Leo (Instructio summaria preamble (Kidd no. 6, pp. 13–14)).

In the bull *Exsurge Domine* he condemned forty-one propositions from the writings of Martin Luther. He said that he had urged Luther by letters and through his legate to give up his errors and had offered him a safe-conduct to Rome, and he gave him sixty days to recant (Leo X, Exsurge Domine the forty-one propositions and the sections that follow). The bull *Decet Romanum Pontificem*, which declared Luther a heretic, is dated 3 January 1521, in the eighth year of Leo's pontificate (Leo X, Decet Romanum Pontificem sections II–III and date). Luther's open letter to him of 1520 speaks of Leo himself with respect, as a lamb and a Daniel among lions, and attacks the Roman court (Luther, Freedom of a Christian letter to Leo X). See Luther Is Excommunicated and Outlawed at Worms.

IN THE TIMELINE

Luther's Ninety-five Theses 31 October 1517 1007

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Leo XIII

Pope, 1878–1903 · Also: Vincenzo Gioacchino Pecci

Pope from 1878 to 1903, born Vincenzo Gioacchino Pecci at Carpineto Romano. His encyclical Rerum novarum of 1891 set out the Catholic Church's teaching on labour, property and the duties of the state.

The Holy See's page for Leo XIII gives his name before his election as Vincenzo Gioacchino Pecci, his birthplace as Carpineto Romano, and his pontificate as running from 20 February 1878 to 20 July 1903 (Holy See, biographical profile of Leo XIII). In 1879 he made John Henry Newman a cardinal (Newman, Biglietto Speech report of 12 May 1879 and addresses).

In *Rerum novarum*, dated 15 May 1891 (Leo XIII, Rerum Novarum 64), he wrote that a remedy had to be found quickly for the misery pressing unjustly on the majority of the working class (Leo XIII, Rerum Novarum 3), and that natural justice requires wages sufficient to support a frugal and well-behaved wage-earner (Leo XIII, Rerum Novarum 45). See Rerum Novarum and Christian Social Teaching. The patriarch of Constantinople and his synod, replying in August 1895, record that he had invited the Orthodox Church to unite with Rome (Patriarchal Encyclical of 1895 sect. 2 and closing date).

IN THE TIMELINE

Rerum Novarum and Christian Social Teaching 15 May 1891 1336

Leo XIV

Pope from 2025 · born 1955 · Also: Robert Francis Prevost, Pope Leo XIV

Robert Francis Prevost, an Augustinian friar born in Chicago, missionary and bishop in Peru and then prefect of the Dicastery for Bishops. He was elected pope on 8 May 2025; the Holy See calls him the first pope from the United States.

Robert Francis Prevost was born in Chicago on 14 September 1955 (Holy See, Biography of Pope Leo XIV). He entered the Order of Saint Augustine in 1977, was ordained a priest in 1982 and took a doctorate in canon law in Rome (Holy See, Biography of Pope Leo XIV). He worked in the order's missions in Peru from 1985, was prior general of the Augustinians from 2001 to 2013, and returned to Peru in 2014 to the diocese of Chiclayo, whose bishop he became in 2015 (Holy See, Biography of Pope Leo XIV). Pope Francis made him prefect of the Dicastery for Bishops and a cardinal in 2023 (Holy See, Biography of Pope Leo XIV). The cardinals elected him pope on 8 May 2025, and the Holy See's biography calls him the first pope from the United States of America and the first Augustinian pope (Holy See, Biography of Pope Leo XIV); see Leo XIV, the First Pope from the United States.

He told the cardinals that he took the name Leo mainly because of Leo XIII's teaching on the social question (Leo XIV, Address to the College of Cardinals (10 May 2025)). In November 2025 he prayed at İznik with Patriarch Bartholomew I on the anniversary of the Council of Nicaea (Leo XIV, Address at İznik (28 November 2025)) and signed a joint declaration with him the next day (Joint Declaration of Leo XIV and Bartholomew I (2025) bulletin); see the Churches Mark 1,700 Years since Nicaea.

IN THE TIMELINE

Leo XIV, the First Pope from the United States 8 May 2025 1507

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Leonard Dober

Moravian missionary to St Thomas · Also: Leonhard Dober

A potter of Herrnhut who offered in 1732 to go to the slaves of St Thomas in the West Indies, if need be as a slave himself. He and David Nitschmann were the first missionaries sent out by the Moravian congregation.

The Moravian Church's history prints the paper in which Dober explained his purpose to the congregation at Herrnhut. The count's account of the slaves of St Thomas, he wrote, had made an impression on him that nothing could erase,

and he had resolved, if another brother would go with him, to offer himself to be a slave in order to tell them of the love of the Saviour (Memorial-Days of the Renewed Church of the Brethren, pp. 140–143). He left Herrnhut on 21 August 1732 with the carpenter David Nitschmann. At Copenhagen a court official asked what "the potter" would live on, and Nitschmann answered that he would provide for them both (Memorial-Days of the Renewed Church of the Brethren, pp. 145–146). They landed at St Thomas on 13 December (Memorial-Days of the Renewed Church of the Brethren, p. 148). See the Moravians at Herrnhut.

IN THE TIMELINE

The Moravians at Herrnhut 13 August 1727 1225

Lesslie Newbigin

Bishop in the Church of South India · Also: J. E. Lesslie Newbigin, James Edward Lesslie Newbigin

Church of Scotland missionary in South India who was consecrated one of the first bishops of the united Church of South India in 1947, as bishop in Madura and Ramnad, and defended the union in The Reunion of the Church.

Newbigin describes himself on the title page of his book of 1948 as bishop in Madura and Ramnad in the Church of South India and formerly a missionary of the Church of Scotland at Conjeeveram (Newbigin, The Reunion of the Church, title page). He was one of the nine bishops consecrated at the inauguration of the united church (Church of South India, Order of Service for the Inauguration (1947), Form of Consecrating the First New Bishops, presentation). He wrote *The Reunion of the Church* in the last months of a furlough and dated its foreword from Madura in November 1947 (Newbigin, The Reunion of the Church, Foreword, pp. 7–8). See the Church of South India Unites Four Traditions.

IN THE TIMELINE

The Church of South India Unites Four Traditions 27 September 1947 1397

Licinius

Roman emperor in the East, colleague and then rival of Constantine

Emperor appointed by Galerius. He married Constantine's sister at Milan, published the letter on freedom of worship at Nicomedia in 313, later turned against the Christians, and was defeated and put to death by Constantine.

Licinius came from New Dacia and was of humble birth, according to an anonymous Latin life of Constantine (Origo Constantini 5.13). Galerius made him emperor in the place of Severus (Lactantius, Deaths of the Persecutors 29). He married Constantia, the sister of Constantine, at Milan (Origo Constantini 5.13), and after defeating Maximinus Daia he had the letter granting freedom of worship posted at Nicomedia in June 313 (Lactantius, Deaths of the Persecutors 48).

Eusebius, who lived under his rule, reports that Licinius later dismissed Christians from his household and army, restricted the churches and had bishops in Pontus put to death (Eusebius, Church History 10.8.8–19). Constantine defeated him by land and sea. His life was spared at Constantia's request, and he was then killed at Thessalonica on Constantine's orders (Origo Constantini 5.23–29).

IN THE TIMELINE

The Edict of Milan AD 313 572

Longinus of Nubia

Bishop of the Nobadae; baptised the king of Alodia

Priest of the exiled patriarch Theodosius of Alexandria, consecrated bishop for the Nobadae. John of Ephesus tells how he escaped from Constantinople in disguise, organised the church of Nobadia, and about 580 baptised the king of the Alodaei.

Longinus was the priest who celebrated the Eucharist for the aged patriarch Theodosius of Alexandria in his exile (John of Ephesus, Ecclesiastical History 3.4.5, as summarised by the translator). John of Ephesus, who is the only source cited here for his life and who took his side, says that he was consecrated bishop for the Nobadae when Theodosius died, was denounced to the emperor as an enemy of the palace and detained for three years, and escaped wearing a wig,

since he was bald. Among the Nobadae he taught, built a church and ordained clergy (John of Ephesus, Ecclesiastical History 3.4.8).

After five or six years he was called to Egypt to consecrate a patriarch for Alexandria, an act that John says brought schism on the whole church of his party (John of Ephesus, Ecclesiastical History 3.4.9). The Alexandrians declared him deposed. The king of the Alodaei nevertheless asked for him, and John quotes his letter describing the journey, on which he lost seventeen camels, and the baptism of the king and his nobles, which John dates to the year 891 of the Greeks, that is 579–580 (John of Ephesus, Ecclesiastical History 3.4.49–53). See the Conversion of the Nubian Kingdoms.

IN THE TIMELINE

The Conversion of the Nubian Kingdoms c. AD 543–580 717

Louis XIV

King of France from 1643

King of France, grandson of Henry IV. In October 1685 he revoked the Edict of Nantes, banned Reformed worship in his kingdom and forbade his Protestant subjects to emigrate.

The Edict of Fontainebleau is issued in his name as "king of France and Navarre" and calls Henry IV, who granted the Edict of Nantes, his grandfather (Edict of Fontainebleau preamble). It is dated in October 1685 and "of our reign the forty-third", which places the beginning of his reign in 1643 (Edict of Fontainebleau dating clause). The preamble states his claim that most of his Reformed subjects had become Catholics and that the old edict was therefore no longer needed (Edict of Fontainebleau preamble). See Louis XIV Revokes the Edict of Nantes.

IN THE TIMELINE

Louis XIV Revokes the Edict of Nantes October 1685 1204

Luke

Companion of Paul; by tradition the author of the third Gospel and Acts · Also: Luke the Evangelist

A physician and fellow worker named in letters that bear Paul's name. From the second century he has been held to be the author of the Gospel of Luke and the Acts of the Apostles, two books that do not themselves name their writer.

Letters under Paul's name mention Luke three times: as "the beloved physician" who sends greetings, in a list of fellow workers, and as the only companion still with Paul (Colossians 4:14) (Philemon 24) (2 Timothy 4:11).

The third Gospel and Acts are both addressed to a Theophilus, and the second refers back to the first (Luke 1:3) (Acts 1:1–2). Neither gives its author's name. The preface to the Gospel says that the writer worked from what had been handed down by those who were eyewitnesses from the beginning (Luke 1:1–4). Several stretches of Acts are told as "we", among them the voyage to Rome (Acts 16:10–17) (Acts 20:5–15) (Acts 27:1–28:16).

Irenaeus, about AD 180, says that Luke, the companion of Paul, set down in a book the gospel that Paul preached, and he argues from the "we" passages that Luke was with Paul on his journeys (Irenaeus, Against Heresies 3.1.1) (Irenaeus, Against Heresies 3.14.1). Eusebius, in the early fourth century, adds that Luke's family was from Antioch (Eusebius, Church History 3.4). The attribution rests on this tradition; see the Four Gospels Are Written.

IN THE TIMELINE

Paul's Voyage to Rome c. AD 59–62 441

The Four Gospels Are Written c. AD 65–100 458

Lydia

Merchant at Philippi; host of Paul and the believers there · Also: Lydia of Thyatira

A dealer in purple cloth from Thyatira, living at Philippi, who was the first person Acts names as baptised on Paul's mission in Macedonia. Acts shows the believers of the city gathered in her house.

Acts mentions Lydia in one episode. She came from the city of Thyatira, sold purple cloth, and was "one who worshiped God". Paul and his companions met her on the sabbath at a place of prayer by the river outside Philippi. Acts says that

the Lord opened her heart to what Paul said. She was baptised with her household and pressed the travellers to stay in her house (Acts 16:13–15).

When Paul and Silas were released from prison they went to her house and met the believers there before leaving the city (Acts 16:40). See Paul Carries the Gospel into Europe. Paul's letter to the Philippians does not name her.

IN THE TIMELINE

Paul Carries the Gospel into Europe c. AD 49–52 419

Macarius of Corinth

Former metropolitan of Corinth, compiler of the Philokalia · Also: Makarios Notaras

Former metropolitan of Corinth who gathered the writings of the ascetic fathers from the libraries of Mount Athos and sent them to Venice, where they were printed in 1782 as the Philokalia.

What is told of Macarius here comes from a letter of Paisius Velichkovsky, written while the *Philokalia* was at the press (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша'). Paisius calls him the former metropolitan of Corinth and says that from his youth he sought out and copied the books of the fathers on watchfulness and the prayer of the heart, that he searched the libraries of Mount Athos, above all that of Vatopedi, and that from Smyrna he sent thirty-six such books to Venice to be printed (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша'). The catalogue record of the first edition names him, as Macarius Notaras, with Nicodemus the Hagiorite (Philokalia (1782), Onassis Library copy, catalogue record). See the Philokalia Is Published.

IN THE TIMELINE

The Philokalia Is Published 1782 1241

Macarius of Jerusalem

Bishop of Jerusalem in the time of Constantine

Bishop of Jerusalem, then officially called Aelia, at the time of the Council of Nicaea. Constantine wrote to him with instructions to build the church at the tomb of Christ.

Macarius was bishop of Jerusalem when the dispute over Arius began; Arius names him among the bishops who opposed him (Theodoret, Church History 1.4). He attended the First Council of Nicaea (Socrates, Church History 1.13), whose seventh canon confirmed the honour traditionally paid to the bishop of Aelia, the Roman name of his city (Council of Nicaea (325) canon 7).

After the tomb of Christ had been uncovered, Constantine wrote to him to say that the church built there should surpass every other, and asked him to report what materials and workmen were needed (Eusebius, Life of Constantine 3.30–32). Eusebius, who preserves the letter, says no more about him. Rufinus, about seventy-five years later, makes him the bishop who identified the cross of Christ for Helena, among three that were found, by a healing (Rufinus, Church History 10.7–8 (book 1, chapters 7–8 in Migne)). See the Church of the Holy Sepulchre Is Dedicated.

IN THE TIMELINE

The Church of the Holy Sepulchre Is Dedicated AD 335

Macrina

Ascetic; elder sister of Basil of Caesarea and Gregory of Nyssa · Also: Macrina the Younger

The eldest child of a Christian family of Pontus. She remained unmarried, formed an ascetic community on the family estate with her mother and their former servants, and turned her brother Basil to the monastic life. Her brother Gregory wrote her Life.

Macrina is known from the Life written by her brother Gregory of Nyssa. He says that when she was about twelve her father chose a young man for her, who died before the marriage, and that she then resolved to stay with her mother and not to marry (Gregory of Nyssa, Life of Macrina pp. 23–26 (PG 46.964–966)). When Basil of Caesarea returned from his studies she drew him to what Gregory calls the philosophic life, and she persuaded her mother to give up her household

state and live on equal terms with her maids (Gregory of Nyssa, Life of Macrina pp. 27–29 (PG 46.965–968)).

Gregory visited her after a synod at Antioch, some nine months after Basil's death, and found her dying (Gregory of Nyssa, Life of Macrina pp. 41–42 (PG 46.976)). He presents her as the teacher of the family. See the Cappadocians and the Doctrine of the Trinity.

IN THE TIMELINE

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

Malachi

Prophet in Jerusalem, fifth century BC

The prophet of the last book of the Twelve, who rebuked the priests and people of rebuilt Jerusalem and promised a messenger to prepare the Lord's way. Nothing is known of him beyond his book.

The book's heading reads "Yahweh's word to Israel by Malachi" and gives no father's name, home or date (Malachi 1:1). Malachi means "my messenger", and the same Hebrew word opens the promise "Behold, I send my messenger" (Malachi 3:1). The ancient Greek translation took the heading that way, as the word of the Lord "by the hand of his messenger" (Septuagint Malachi 1:1), so it has long been asked whether Malachi is a personal name or a title.

His message belongs to Jerusalem after the temple was rebuilt; see Malachi and the Close of the Prophets. The New Testament quotes his words about the messenger and about Elijah in connection with John the Baptist (Matthew 11:10–14) (Luke 1:17).

IN THE TIMELINE

Malachi and the Close of the Prophets c. 435 BC 230

Marcian

Eastern Roman emperor, 450–457

A Thracian soldier who became emperor with the support of the empress Pulcheria, whom he married. He summoned the Council of Chalcedon, attended one of its sessions and enforced its decisions.

Evagrius, writing about 140 years later and drawing on the historian Priscus, says that Marcian was a Thracian and a soldier's son, and that he was chosen emperor at the suggestion of Pulcheria, whom he married, though she remained a virgin (Evagrius, Ecclesiastical History 2.1). He called the bishops to Chalcedon, came to the council in person after the definition of faith had been approved, and afterwards sent troops to Alexandria, where the people had risen against the bishop the council appointed (Evagrius, Ecclesiastical History 2.2, 2.4–5). The minutes record the bishops' acclamations of him and his grant of the rank of metropolis to the city (Council of Chalcedon session 6). He died after a reign of seven years (Evagrius, Ecclesiastical History 2.8).

IN THE TIMELINE

The Council of Chalcedon October AD 451 681

Marcion

Christian teacher at Rome, from whom the Marcionite churches took their name · Also: Marcion of Pontus, Marcion of Sinope

A Christian from Pontus who taught at Rome that the creator God of the Jewish scriptures was not the Father of Jesus. His opponents say that the Roman church expelled him; his followers formed churches of their own with one Gospel and ten letters of Paul.

Every report about Marcion comes from an opponent. Justin, who wrote at Rome while Marcion was still alive, calls him "a man of Pontus" who taught his disciples to believe in a god greater than the creator (Justin, First Apology 26). Irenaeus says that he flourished when Anicetus was bishop of Rome (Irenaeus, Against Heresies 3.4.3) and describes his Gospel as a cut-down Luke (Irenaeus, Against Heresies 1.27.2). Tertullian, two generations later, calls him a shipmaster, says that he gave money to the Roman church and had it returned when he was expelled, and adds that he sought to be reconciled before he died (Tertullian, Prescription against Heretics 30). Tertullian also refers to a letter of Marcion's

own, now lost, as proof that he had first shared the faith of the church (Tertullian, Against Marcion 1.1).

Churches that named him or his followers as their founders outlived him; Tertullian, early in the third century, speaks of them as still existing (Tertullian, Against Marcion 4.5). See Marcion Breaks with the Roman Church.

IN THE TIMELINE

Marcion Breaks with the Roman Church c. AD 144 496

Margaret Fell

Quaker leader and writer · Also: Margaret Fox

The wife of Judge Fell of Swarthmoor, convinced by George Fox's preaching in 1652. Her house became a meeting place of Friends. She pleaded for imprisoned Quakers before Charles II, defended women's preaching in print and later married Fox.

Fox's Journal tells how he came to Swarthmoor Hall in 1652 and how Margaret Fell, the wife of Judge Fell, was convinced with her children and household (Fox, Journal ch. 6). When Friends were imprisoned in great numbers after the Fifth Monarchy rising, she went to the king and council with accounts of their sufferings (Fox, Journal 1852 edition, vol. 1, pp. 379–380).

Her tract *Women's Speaking Justified*, printed in 1666, argues from Scripture for the preaching of women (Fell, Women's Speaking Justified title page and opening). She and George Fox were married at Bristol, in a meeting of Friends and with the consent of her children, whom Fox says he asked first (Fox, Journal ch. 17).

IN THE TIMELINE

George Fox and the Quakers 1652 1183

Mark of Ephesus

Metropolitan of Ephesus · Also: Mark Eugenikos, Markos Eugenikos

Chief spokesman of the Greeks at the Council of Florence and the bishop who refused to sign its decree of union. His encyclical letter

called on the Orthodox to shun the union, and he is honoured as a saint among the Orthodox.

Doukas calls Mark the chief spokesman of the Greek bishops at Florence, and in Greek learning and the decrees of the holy councils a rule and an unswerving standard. He says that Mark alone held out when the others agreed, and that his objection was to the addition made to the creed: let it be removed from the confession of faith and sung anywhere else (Doukas, History 31.3–4 (Bekker pp. 213–214)).

In his own letter to all Orthodox Christians Mark rejects the decree's teaching on the procession of the Spirit, the addition to the creed, unleavened bread, purgatory and the papacy, and tells the faithful to avoid those who signed (Mark of Ephesus, Encyclical Letter §§1–2, 6–7 (PO 17, pp. 449–451, 456–459)). The handbook of the Orthodox Church in America calls him Saint Mark of Ephesus and says that he is venerated in the Orthodox Church as one of the Three Pillars of Orthodoxy (Orthodox Church in America, The Orthodox Faith, vol. III, Fifteenth Century, The Great Schism in the Papacy, and the Conciliar Movement). See the Council of Florence Proclaims Reunion.

IN THE TIMELINE

The Council of Florence Proclaims Reunion 6 July 1439 974

Martha

Disciple of Jesus, of Bethany · Also: Martha of Bethany

The sister of Mary and Lazarus of Bethany. In Luke she is busy with serving while her sister listens to Jesus. In John she meets Jesus after her brother's death and confesses him as the Christ, the Son of God.

Luke tells that a woman named Martha received Jesus into her house. She was distracted by much serving and asked him to tell her sister Mary, who sat listening at his feet, to help her. Jesus answered that Mary had chosen "the good part" (Luke 10:38–42). Luke does not name the village.

In John she lives at Bethany with her sister Mary of Bethany and her brother Lazarus (John 11:1). When Lazarus had died she went out to meet Jesus, and in

answer to his words “I am the resurrection and the life” she said: “I have come to believe that you are the Christ, God’s Son, he who comes into the world” (John 11:20–27). At the tomb she objected that the body had been dead four days (John 11:39). At the supper in Bethany before the Passover she served (John 12:2). See the Raising of Lazarus.

IN THE TIMELINE

The Raising of Lazarus AD 30 or 33 335

Martin Chemnitz

Lutheran theologian, signatory of the Formula of Concord · Also: Martinus Chemnitius

Lutheran theologian, one of the six who signed the Formula of Concord at Bergen in 1577. The Formula became the last of the confessions gathered in the Book of Concord of 1580.

Chemnitz’s name, “Martinus Chemnitius D.”, closes the list of six signatures under the Epitome of the Formula of Concord, dated at Bergen on 29 May 1577; the others are Jakob Andreae, Nikolaus Selnecker, Andreas Musculus, Christoph Körner and David Chytraeus (Formula of Concord, Epitome, closing note in the Triglot edition, p. 842). The document they signed makes Scripture the only judge of doctrine and receives the creeds, the Augsburg Confession and Luther’s catechisms as its witnesses (Formula of Concord, Epitome, Rule and Norm 1–8). See the Book of Concord.

IN THE TIMELINE

The Book of Concord 25 June 1580 1117

Martin Luther

Friar and professor at Wittenberg; reformer · 10 November 1483 – 18 February 1546

Professor of theology at Wittenberg whose theses on indulgences in 1517 opened the Reformation. Excommunicated by Rome and outlawed by the emperor in 1521, he translated the Bible into German.

Philip Melanchthon records that Luther was born at Eisleben on 10 November. His mother remembered the day and the hour but not the year; his brother

said that the family took it to be 1483. Melanchthon adds that Luther entered the house of the Augustinian friars at Erfurt and came to Wittenberg in 1508 (Melanchthon, Life of Luther part 1). Luther himself wrote in 1545 that he had hated the phrase “the justice of God” in Romans until he understood it, from the words that the just live by faith, as the justice by which God makes the believer just (Luther, Preface to the Latin Writings (1545) on Romans 1:17) (Romans 1:17).

His dispute with Rome began with Luther’s Ninety-five Theses. Pope Leo X declared him a heretic in January 1521 (Leo X, Decet Romanum Pontificem section II), and the Edict of Worms called him a member cut off from the church (Edict of Worms § 26); see Luther Is Excommunicated and Outlawed at Worms. His later work appears under Luther Translates the Bible into German, the German Peasants’ War and Luther and Zwingli Meet at Marburg. Melanchthon told the students of Wittenberg that before four o’clock on 18 February 1546 Luther commended himself to God and died amid his prayers (Melanchthon, Life of Luther part 2, announcement of Luther’s death); the life adds that he was in his sixty-third year (Melanchthon, Life of Luther part 1).

IN THE TIMELINE

Luther’s Ninety-five Theses 31 October 1517 1007

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Luther Translates the Bible into German 1522–1534 1017

The German Peasants’ War 1524–1525 1025

Luther and Zwingli Meet at Marburg 1 October 1529 1042

The Augsburg Confession 25 June 1530 1046

Martin Luther King Jr

Baptist pastor and civil rights leader · 15 January 1929 – 4 April 1968 · Also: Martin Luther King, Martin Luther King, Jr.

Baptist pastor from Atlanta and president of the Southern Christian Leadership Conference, who led nonviolent campaigns against racial segregation in the American South. He received the Nobel Peace Prize in 1964 and was assassinated in 1968.

King was born in Atlanta, Georgia, on 15 January 1929 (Nobel Prize, Martin Luther King Jr., laureate record). He became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama, in 1954, was elected president of the Southern Christian Leadership Conference in 1957, and from 1960 served with his father as co-pastor of the Ebenezer Baptist Church in Atlanta (Nobel Prize, Martin Luther King Jr., biographical note).

In April 1963 he was jailed in Birmingham, Alabama after leading the Good Friday march (Walker v. City of Birmingham, 388 U.S. 307 (1967), Brennan, dissenting, paragraph 77). From the jail he wrote the letter in which he explains why he had come to the city (King, Letter from Birmingham Jail p. 1) and speaks, as a minister who loves the church, of his disappointment with the white churches of the South (King, Letter from Birmingham Jail p. 7); see the Churches and the Civil Rights Movement. He received the Nobel Peace Prize for 1964, awarded for his non-violent struggle for civil rights (Nobel Prize, Martin Luther King Jr., laureate record). He was assassinated in Memphis, Tennessee, on 4 April 1968 (Johnson, Statement on the Assassination of Dr. King (4 April 1968), statement and note).

IN THE TIMELINE

The Churches and the Civil Rights Movement 16 April 1963 1428

Martin Niemöller

German Protestant pastor · Also: Martin Niemoller, Martin Niemoeller

A pastor whom the Evangelical Church in Germany names among the leaders of the church opposition that gathered the Confessional Synod at Barmen in May 1934.

The introduction that the Evangelical Church in Germany publishes with the Barmen Declaration lists Martin Niemöller with the pastors Hans Asmussen, Karl Koch and Karl Immer and the theologian Karl Barth among the few church leaders who opposed what it calls the church's captivity to National Socialism, and who brought the delegates together at Barmen (Barmen Declaration, EKD introduction (English)). See the Barmen Declaration.

IN THE TIMELINE

The Barmen Declaration 31 May 1934 1375

Martin V

Pope, elected at Constance in 1417 · Also: Oddo Colonna

Cardinal Oddo Colonna, elected pope at the Council of Constance on 11 November 1417. His election ended the Great Western Schism, and he closed the council the following April.

The Council of Constance had deposed two claimants to the papacy and accepted the resignation of the third before it allowed an election (Council of Constance, sessions 12, 14 and 37). On 11 November 1417 the conclave chose Cardinal Oddo Colonna, who took the name Martin V (Council of Constance, session 41 (editor's summary)). As pope he presided over the last sessions: he had the deposed John XXIII released, issued reform decrees, named Pavia as the place of the next council as the decree Frequens required, and dissolved the council on 22 April 1418 (Council of Constance, sessions 42–45).

See the Great Western Schism and the Council of Constance and the Burning of Jan Hus.

IN THE TIMELINE

The Great Western Schism 1378–1417 946

The Council of Constance and the Burning of Jan Hus 1414–1418 959

The Hussites and the Compacts of Basel 1419–1436 964

PEOPLE

Marutha of Maypherkat to Necho II

Marutha of Maypherkat

Bishop of Maypherkat, envoy to the Persian court · Also: Maruthas, Marutha of Martyropolis

Bishop from the Roman frontier with Persia who went as an imperial envoy to King Yazdegerd I. He brought the canons of Nicaea to the Persian bishops and with Isaac of Seleucia led the synod of 410.

The Synodicon calls Marutha bishop of Maypherkat and says that he came down on an embassy to the Persians in the time of King Yazdegerd I (Synodicon Orientale p. 253). Socrates, who calls him a bishop of Mesopotamia, says that the Roman emperor sent him to the Persian court more than once, that he cured the king of an illness and exposed the tricks of the magi, and that the king allowed him to build churches (Socrates, Church History 7.8). Socrates also mentions him at Chalcedon among the bishops assembling for the synod that deposed John Chrysostom (Socrates, Church History 6.15).

The acts of 410 describe him as the mediator of peace between East and West. He carried a letter from the bishops of Syria and Mesopotamia, showed it to Isaac of Seleucia, and with him had it read to the king (Synodicon Orientale pp. 255–256). At the synod Isaac called on him to produce the book of the canons of Nicaea, and it was Marutha who proposed that all should sign them (Synodicon Orientale pp. 259–260). The synod also adopted the order of worship that he and Isaac had shown the bishops (Synodicon Orientale canon 13, p. 266). See the Church of the East Organises at Seleucia-Ctesiphon.

IN THE TIMELINE

The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656

Mary

Mother of Jesus · Also: Virgin Mary, Mary the mother of Jesus

The mother of Jesus. Matthew and Luke tell that she conceived him as a virgin by the Holy Spirit. John places her at Cana and at the cross, and Acts shows her with the first believers in Jerusalem.

In Luke the angel Gabriel comes to Mary at Nazareth, a virgin betrothed to Joseph, and tells her that she will bear a son by the power of the Holy Spirit; she answers, "let it be done to me according to your word" (Luke 1:26–38). Luke gives her the song that begins "My soul magnifies the Lord" (Luke 1:46–55) and tells of the birth at Bethlehem (Luke 2:1–7). Matthew tells of the conception and birth from Joseph's side (Matthew 1:18–25); see the Birth of Jesus. During the ministry of Jesus she appears at the wedding at Cana (John 2:1–11), and once comes with his brothers to look for him (Mark 3:31–35). John places her at the cross, where Jesus entrusts her to the disciple whom he loved (John 19:25–27). She is last seen praying with the apostles in Jerusalem after the ascension (Acts 1:14). The New Testament does not tell of her death.

The Gospels name four brothers of Jesus and mention sisters (Mark 6:3). Early Christians explained them in three ways, and Christians still differ. Helvidius, as Jerome reports him, took them to be children born later to Mary and Joseph; Jerome himself argued that they were cousins (Jerome, Against Helvidius 13–17). A second-century narrative makes Joseph an old man who already had children (Protoevangelium of James 9). The Catholic Church teaches that Mary remained a virgin throughout her life and that the brothers were close relations (Catechism of the Catholic Church 499–500); the Orthodox Confession of Dositheus (1672) likewise calls her "ever-virgin" (Confession of Dositheus decree 6 (pp. 118–119)). Among the Reformers, John Calvin, in his commentary of 1555, recalled the dispute between Helvidius and Jerome and held that Matthew's words allow no well-grounded inference about what took place after the birth of Jesus (Calvin, Harmony of the Evangelists on Matthew 1:25). On the title Theotokos, "God-bearer", see the Council of Ephesus.

IN THE TIMELINE

The Birth of Jesus c. 6–4 BC 286

The Crucifixion AD 30 or 33 359

Mary I of England

Queen of England, 1553–1558 · died 1558 · Also: Mary Tudor

Daughter of Henry VIII and queen of England from 1553. Her Parliament returned the English church to obedience to Rome and revived the laws against heresy, under which Protestants were burned from 1555 until her death.

Mary was proclaimed queen in London on 19 July 1553 (Machyn, Diary 19 July 1553). The statute that restored the pope's authority in England addresses her as the daughter of Henry VIII and speaks of her marriage to "the king our sovereign lord your husband", Philip; it records that Parliament asked through the two of them to be absolved of schism by the legate Reginald Pole (Second Act of Repeal, 1554, in Gee and Hardy, pp. 385–387).

The same Parliament revived the medieval statutes against heresy (Revival of the Heresy Acts, 1554, in Gee and Hardy, p. 384). In May 1555 a letter in the names of the king and queen told the bishop of London to proceed against obstinate heretics according to the laws (Foxe, Acts and Monuments vol. 7, p. 86). The burnings that followed are described in the Burning of Protestants under Mary I. Mary died on 17 November 1558 and her sister Elizabeth I was proclaimed the same day (Machyn, Diary 17 November 1558). Twelve years later a papal bull remembered her as the lawful queen who had restored the Catholic faith (Pius V, Regnans in excelsis 2).

IN THE TIMELINE

The Burning of Protestants under Mary I 1555–1558 1087

Mary Magdalene

Disciple of Jesus and witness of the resurrection · Also: Mary of Magdala

A follower of Jesus from Galilee. Mark, Matthew and John name her at the crucifixion and all four Gospels at the empty tomb, and John and the longer ending of Mark say that the risen Jesus appeared first to her.

Luke introduces "Mary who was called Magdalene, from whom seven demons had gone out" among the women who travelled with Jesus and the twelve in

Galilee and supported them from their own means (Luke 8:1–3). Her second name is usually taken to mean that she came from Magdala, a town on the Sea of Galilee.

She is named in every Gospel's account of the last days. She watched the crucifixion (Mark 15:40–41; Matthew 27:55–56; John 19:25), saw where Jesus was buried (Mark 15:47), and came to the tomb on the first day of the week (Mark 16:1; Matthew 28:1; Luke 24:10; John 20:1). In John she stands weeping outside the tomb, meets Jesus, whom she at first takes for the gardener, and tells the disciples that she has seen the Lord (John 20:11–18). The longer ending of Mark also says that he appeared first to her (Mark 16:9). See the Crucifixion and the Burial and Resurrection.

The Gospels do not call her a sinner. They do not identify her with the unnamed woman of Luke 7 or with Mary of Bethany (Luke 7:36–38; John 12:1–3).

IN THE TIMELINE

The Crucifixion AD 30 or 33 359

The Burial and Resurrection AD 30 or 33 364

The Appearances and the Great Commission AD 30 or 33 368

Mary of Bethany

Disciple of Jesus, of Bethany

The sister of Martha and Lazarus. Luke shows her sitting at Jesus's feet to hear him, and John says that she anointed his feet with costly ointment at Bethany six days before the Passover.

In Luke, Mary sits at Jesus's feet and listens while her sister Martha serves, and Jesus says that she has chosen "the good part" (Luke 10:39–42). In John she is the sister of Martha and Lazarus of Bethany. After her brother's death she fell at Jesus's feet, weeping, and he wept with her (John 11:1, 32–35); see the Raising of Lazarus.

Six days before the Passover, John says, she took a pound of pure nard, anointed Jesus's feet and wiped them with her hair. Judas Iscariot objected to the cost, and Jesus answered that she had kept it for the day of his burial (John 12:1–8). Mark

and Matthew tell of an unnamed woman who poured ointment on Jesus's head at Bethany, in the house of Simon the leper, in the part of their narrative set two days before the Passover (Mark 14:1, 3–9; Matthew 26:2, 6–13). Luke has a separate story, set earlier, of a woman "who was a sinner" anointing his feet in the house of a Pharisee (Luke 7:36–38). The Gospels do not identify Mary of Bethany with that woman, or with Mary Magdalene.

IN THE TIMELINE

The Raising of Lazarus AD 30 or 33 335

Mary, Queen of Scots

Queen of Scotland · Also: Mary Stuart, Mary I of Scotland

Catholic queen of Scotland, absent in France as the wife of the French king when the Parliament of 1560 adopted a Protestant confession. She returned in 1561, kept the mass in her own chapel and left the new order in place without ratifying it.

Most of what this wiki reports of Mary comes from John Knox, who was her opponent. In 1560 she was in France, married to its king, and the acts of the Scottish Parliament against the pope and the mass were sent to the two of them there; no ratification was returned (Knox, History of the Reformation vol. 2, pp. 125–127).

She landed in Scotland as a widow on 19 August 1561. Mass was said in her chapel on the first Sunday, to the anger of the Protestant lords, and the next day a proclamation in her name forbade any alteration of the state of religion that she had found in the realm at her arrival (Knox, History of the Reformation vol. 2, pp. 267–273). Knox reports that she charged him to his face with stirring her subjects against her mother and herself (Knox, History of the Reformation vol. 2, pp. 277–278). In July 1567 she resigned the crown to her son, James VI and I, and the Parliament held in his name that December, with the earl of Moray as regent, ratified the acts of 1560 (Records of the Parliaments of Scotland 1567/12/104) (Records of the Parliaments of Scotland A1567/12/1–4). See the Scottish Reformation.

IN THE TIMELINE

The Scottish Reformation August 1560

1096

Matilda of Tuscany

Countess in northern Italy, ally of the reforming popes · Also: Matilda of Canossa, Countess Matilda

Daughter of Margrave Boniface and Countess Beatrice and ruler of wide lands in northern Italy. She stood by Gregory VII and was among those who pleaded with him for Henry IV at Canossa in 1077.

Lampert of Hersfeld introduces her as the daughter of Margrave Boniface and Countess Beatrice and the widow of a duke of Lorraine. A great part of Italy obeyed her, he says, and after her husband's death she was almost always at the side of Gregory VII and served him as a father or lord. He adds that the king's supporters spread a slander about the two, and that no sensible person believed it (Lampert of Hersfeld, Annals 1077 (pp. 287–288, 290)).

By Lampert's account it was at her urging that Gregory withdrew to Canossa, and it was she whom Henry IV (emperor) sent to the pope, with others, to plead for him (Lampert of Hersfeld, Annals 1077 (pp. 287–288, 290)). Gregory names her among those from whom he took guarantees for the king (Gregory VII, Register 4.12). Bernold of Constance, writing of the year 1095, names "the lady Matilda" first among the faithful of St Peter in Lombardy (Bernold of Constance, Chronicle 1095 (p. 461)). Fulcher of Chartres credits her with helping Urban II to gain control of Rome (Fulcher of Chartres, History 1.5).

IN THE TIMELINE

The Investiture Controversy and Canossa 1075–1077

840

Mattathias

Priest of Modein, first leader of the Maccabean revolt · died 166 BC · Also: Mattathias the Hasmonean

Priest from Jerusalem living at Modein who refused the pagan sacrifice ordered by Antiochus IV and began the armed revolt. He was the father of Judas Maccabeus, Jonathan and Simon.

Mattathias was a priest of the family of Joarib and had five sons: John, Simon, Judas, Eleazar and Jonathan (1 Maccabees 2:1–5). Josephus traces his line to an ancestor named Asamoneus (Josephus, Antiquities 12.265), from whom the dynasty of his descendants is called Hasmonean.

When the king's officers came to Modein he refused to sacrifice, killed a Jew who did and the officer in charge, and fled to the hills (1 Maccabees 2:15–28). He decided that his followers would fight if attacked on the sabbath (1 Maccabees 2:39–41). He died in the 146th year of the Seleucid era, about 166 BC, leaving the command to his son Judas Maccabeus, and was buried at Modein (1 Maccabees 2:65–70). See the Maccabean Revolt and the Rededication of the Temple.

IN THE TIMELINE

The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253

Matteo Ricci

Jesuit missionary in China · 1552 – 1610 · Also: Li Madou, Matthaeus Ricius

Italian Jesuit who led the mission in China, reached Beijing in 1601 and stayed until his death in 1610. He presented Christian teaching to Confucian scholars through books in Chinese on religion and mathematics.

His fellow Jesuit Nicolas Trigault, who published his papers, says that Ricci was born at Macerata in Italy on 6 October 1552, entered the Society of Jesus in Rome, studied at the Roman College until 1577, reached Goa in September 1578 and after four years in India was assigned to the China mission, in which he worked for nearly thirty years (Ricci and Trigault, De Christiana expeditione note to the reader (unnumbered leaves before book 1)). He reached Beijing on 24 January 1601 (Ricci and Trigault, De Christiana expeditione 4.12 (pp. 405–407)). See Matteo Ricci at the Court of Beijing.

His catechism in Chinese argued from natural reason and from the ancient Chinese books, and spared the school of Confucius while refuting the other sects (Ricci and Trigault, De Christiana expeditione 5.2 (pp. 488–489)). With Xu Guangqi he translated the first six books of Euclid, and in his preface of 1607 he describes how the two of them worked (Jihe yuanben, Ricci's preface). He died

in Beijing on 11 May 1610 (Ricci and Trigault, De Christiana expeditione 5.20 (pp. 612–614)).

IN THE TIMELINE

Matteo Ricci at the Court of Beijing 24 January 1601 1142

Matthew

Apostle; tax collector at Capernaum · Also: Levi son of Alphaeus, Matthew the tax collector

One of the Twelve. The first Gospel calls him a tax collector whom Jesus called from his booth; Mark and Luke name that man Levi. Second-century tradition names him as the author of the Gospel that stands first in the New Testament.

In the first Gospel Jesus sees "a man called Matthew" sitting at the tax office, apparently at Capernaum, and says, "Follow me"; the list of the Twelve in the same Gospel calls him "Matthew the tax collector" (Matthew 9:1, 9; 10:3). Mark and Luke tell the same story of a tax collector named Levi, son of Alphaeus, who then gives a feast at which Jesus eats with tax collectors and sinners (Mark 2:13–17) (Luke 5:27–32). Matthew appears in all four lists of the Twelve (Mark 3:18) (Luke 6:15) (Acts 1:13); see Jesus Appoints the Twelve. Nothing more is told of him in the New Testament.

Papias, a Christian writer of the early second century whose words survive in Eusebius, wrote that "Matthew wrote the oracles in the Hebrew language, and every one interpreted them as he was able" (Eusebius, Church History 3.39.16). Irenaeus, about AD 180, says that Matthew issued a written Gospel among the Hebrews in their own language (Irenaeus, Against Heresies 3.1.1). The Gospel itself names no author. How these statements relate to the Greek Gospel we have is discussed under the Four Gospels Are Written.

IN THE TIMELINE

Jesus Appoints the Twelve c. AD 28–29 311

The Four Gospels Are Written c. AD 65–100 458

Matthew Parker

Archbishop of Canterbury, 1559–1575 · 1504 – 1575

Cambridge scholar, deprived of his offices under Mary I, and the first archbishop of Canterbury under Elizabeth I. He was consecrated on 17 December 1559 and oversaw the church of the Elizabethan settlement until his death in 1575.

Parker's own Latin notes on his life say that he was born at Norwich on 6 August 1504, was sent to Cambridge in 1522 and became master of Corpus Christi College there in 1544. In 1554, under Mary I of England, he was deprived of his church offices, and he writes that he then lived as a private man, content in his studies (Parker, Correspondence pp. 481–484).

Under Elizabeth I he was made archbishop of Canterbury. His note for 17 December 1559 records his consecration and adds a prayer of dismay at the times he had been kept for (Parker, Correspondence pp. 481–484); the London diarist Henry Machyn notes under the same day that the new bishop, Doctor Parker, was "made" at Lambeth (Machyn, Diary 17 December 1559). The printed collection of his letters runs, as its title says, to his death in 1575 (Parker, Correspondence title page). See the Elizabethan Settlement.

IN THE TIMELINE

The Elizabethan Settlement 1559

Maxentius

Emperor at Rome, AD 306–312 · died 28 October AD 312

Son of the emperor Maximian, proclaimed at Rome by the praetorian guard in 306. He ruled there for six years and drowned in the Tiber when Constantine defeated him at the Milvian Bridge.

Maxentius was the son of the retired emperor Maximian and the son-in-law of Galerius. The remnant of the praetorian guard at Rome clothed him in the purple when Galerius tried to tax the city (Lactantius, Deaths of the Persecutors 26). He survived two attempts to remove him, by the Caesar Severus and by Galerius in person (Origo Constantini 3.6–7, 4.12).

Eusebius, who has nothing good to say of him, says that at the start of his reign he ordered the persecution of Christians to stop, and puts this down to a pretence of piety meant to please the Roman people; the rest of his portrait is of a tyrant who preyed on senators and their wives (Eusebius, Church History 8.14.1–4). That portrait comes from the side that defeated him. He died on 28 October 312, driven into the Tiber in the rout at the Milvian Bridge (Lactantius, Deaths of the Persecutors 44) (Chronograph of 354 part 6 (calendar), 28 October). The English translation of the anonymous life of Constantine gives him a reign of six years; the number is missing in the manuscript and is supplied by the editor (Origo Constantini 3.6–7, 4.12). Lactantius sets the battle on the anniversary of his accession (Lactantius, Deaths of the Persecutors 44).

IN THE TIMELINE

Constantine's Victory at the Milvian Bridge 28 October AD 312 565

Maximilla

Prophetess of the New Prophecy in Phrygia

One of the two women who prophesied alongside Montanus in Phrygia. A few of her sayings survive in the writings of her opponents, among them her protest that she was driven from the flock like a wolf.

Maximilla and Priscilla were the two women who began to prophesy in the same way as Montanus and were counted with him as the prophets of the movement (Eusebius, Church History 5.14). Apollonius places her at Pepuza, where a bishop named Zoticus tried to refute the spirit that spoke in her and was prevented by her supporters (Eusebius, Church History 5.18.13). Her answer to such attempts is quoted by an unnamed writer: "I am driven away from the sheep like a wolf. I am not a wolf. I am word and spirit and power" (Eusebius, Church History 5.16.17).

She foretold wars and upheaval (Eusebius, Church History 5.16.18–19), and Epiphanius, whose Greek is paraphrased here, quotes her as saying that after her there would be no more prophets, only the end (Epiphanius, Panarion 48.2.4). The unnamed writer, composing his work more than thirteen years after her

death, points out that those years had been peaceful (Eusebius, Church History 5.16.18–19). See the New Prophecy of Montanus.

IN THE TIMELINE

The New Prophecy of Montanus c. AD 157–172 508

Maximus the Confessor

Monk and theologian; defender of the two wills of Christ · Also: Maximus, Maximos

Byzantine monk who argued, in Africa and at Rome, that Christ has a human will as well as a divine one. Under the emperor Constans II he was taken to Constantinople, mutilated and exiled. The council of 680–681 defined the doctrine he had defended.

Theophanes, writing about 810, calls Maximus an abbot revered for his monastic life. He says that Maximus disputed in Africa with Pyrrhus, the former patriarch of Constantinople, and brought him for a time to renounce the doctrine of one will; that he then went to Rome and moved Pope Martin to gather a synod of bishops, which condemned that doctrine and proclaimed two wills and two operations in Christ; and that the emperor Constans had both men brought to the capital, tortured and exiled (Theophanes, Chronicle AM 6121 (pp. 331–332)). Elsewhere he adds that Constans had the tongue of Maximus cut out and his hand cut off, and he calls him “most wise” and a confessor (Theophanes, Chronicle AM 6160 (p. 351)).

The Third Council of Constantinople met a generation later. The parts of its acts cited in this wiki do not name him, but its definition of two natural wills in Christ, the human following the divine (Council of Constantinople (680–681), definition of faith), is the doctrine for which Theophanes says he suffered.

IN THE TIMELINE

The Third Council of Constantinople AD 680–681 751

Mehmed II

Ottoman sultan · Also: Mehmed the Conqueror, Mehmet II

The Ottoman sultan who besieged and took Constantinople in 1453, had the Muslim prayer said in Hagia Sophia, began a palace in the city and appointed Gennadius patriarch of its Christians.

The Venetian Barbaro calls him Mahomet Bey, son of Murat, and says that he came in person to the walls for the final assault on 29 May 1453 (Barbaro, Diary 29 May). Kritoboulos, the Greek who wrote his history, has him enter the captured city, grieve at its ruin, and repent of the plunder he had allowed (Kritoboulos, History 1.254–256). Doukas, who calls him a tyrant and forerunner of Antichrist, reports that he went to Hagia Sophia, stopped a soldier from breaking up its floor with the words that the buildings of the city were his, and had the Muslim prayer said there (Doukas, History 40.1–2 (Bekker pp. 298–299)).

Kritoboulos says that after the conquest Mehmed laid the foundations of a palace in the city and installed Gennadius Scholarius as patriarch, with authority over the church no less than it had held under the emperors (Kritoboulos, History 2.1–2). See the Fall of Constantinople.

IN THE TIMELINE

The Fall of Constantinople 29 May 1453 979

Melchizedek

King of Salem and priest of God Most High · Also: Melchisedek, Melchisedec

King of Salem and priest of God Most High, who in Genesis blesses Abram and receives a tenth from him. Psalm 110 names a priesthood after him, and the letter to the Hebrews applies it to Jesus.

Melchizedek appears in three verses of Genesis. He is king of Salem and priest of God Most High, he brings out bread and wine to Abram after a battle, blesses him, and receives from him a tenth of everything (Genesis 14:18–20). A psalm addressed to one who is to rule from Zion calls the one it addresses “a priest forever in the order of Melchizedek” (Psalm 110:2, 4).

The letter to the Hebrews takes the psalm as spoken of Jesus and makes Melchizedek the pattern of a priesthood that does not depend on descent from Levi (Hebrews 7:1–17). Josephus, in the first century AD, explains his name as

"the righteous king" and says that his city Salem was afterwards called Jerusalem (Josephus, Antiquities 1.180–181).

IN THE TIMELINE

Melchizedek Blesses Abram c. 2085 BC 28

Merneptah

Pharaoh of Egypt, c. 1213–1203 BC · died c. 1203 BC · Also: Merenptah

Son and successor of Ramesses II. A victory stele from his fifth year, found at Thebes, lists Israel among the peoples he claims to have subdued, the earliest known mention of Israel outside the Bible.

Merneptah was the thirteenth son of Ramesses II and followed him on the throne (Merneptah Stele museum record JE 31408). In his fifth year he turned back an invasion from Libya and had the victory celebrated in a long hymn (Merneptah Stele lines 1–26). The stele that carries it stood in his mortuary temple at Thebes, where it was found in 1896 (Petrie, Six Temples at Thebes p. 13). Its closing lines add a list of places and peoples that he claims to have subdued, among them Israel (Merneptah Stele line 27). See Israel Named on the Merneptah Stele.

The Bible does not name him. His reign is usually dated about 1213–1203 BC (so James K. Hoffmeier, *Journal of the Evangelical Theological Society* 50, 2007, p. 232); other reconstructions of Egyptian chronology differ by some years.

IN THE TIMELINE

Israel Named on the Merneptah Stele c. 1208 BC 79

Mesha

King of Moab, mid ninth century BC

King of Moab who rebelled against Israel after the death of Ahab. He is known from 2 Kings 3 and from his own inscription, the Mesha Stele, in which he records the towns he took from Israel.

Mesha calls himself a man of Dibon and the son of a king who ruled Moab for thirty years, and says that he built a sanctuary for the god Chemosh (Mesha Stele lines 1–4). Kings describes him as a sheep breeder who paid tribute to Israel and

rebelled when Ahab died. Besieged in Kir-hareseth by the kings of Israel, Judah and Edom, he sacrificed his eldest son on the wall, and the besiegers withdrew (2 Kings 3:4–27).

His stele tells of the same struggle from his side: the oppression of Moab by Omri and his son, and the capture of Ataroth, Nebo and Jahaz from Israel (Mesha Stele lines 4–21); see Moab's Revolt and the Mesha Stele. Neither source gives the years of his reign.

IN THE TIMELINE

Moab's Revolt and the Mesha Stele c. 840 BC 146

Methodios I

Patriarch of Constantinople · Also: Methodius the Confessor, Methodios of Constantinople

Monk who had come through long imprisonment under the iconoclast emperors, made patriarch of Constantinople under the regency of Theodora. He led the restoration of the images and held the see for four years.

The Continuator of Theophanes introduces Methodios as a man who had kept his integrity through long imprisonment, in a cell so foul that his hair had fallen out. He was installed when the iconoclast patriarch John the Grammarian was removed (Theophanes Continuatus 4.3), and with the empress Theodora the Empress led the procession to Hagia Sophia on the first Sunday of Lent (Theophanes Continuatus 4.6). The same history says that he died after four years as patriarch (Theophanes Continuatus 4.30).

The Synodikon of Orthodoxy names him with Germanos, Tarasios and Nikephoros as a champion and teacher of orthodoxy (Synodikon of Orthodoxy, acclamations). See the Triumph of Orthodoxy.

IN THE TIMELINE

The Triumph of Orthodoxy 11 March AD 843 786

Methodius

Archbishop in Pannonia and Moravia · died 6 April AD 885 · Also: Methodius of Thessalonica, Methodius of Moravia

Elder brother of Constantine-Cyril and his companion in Moravia. As archbishop he defended the Slavonic liturgy before two popes, was imprisoned by the Frankish bishops, and completed the translation of the Scriptures into Slavonic.

His Life says that he governed a Slavic district for the emperor before becoming a monk on Mount Olympus, and that he went with his brother first to the Khazars and then to Moravia (Life of Methodius 2–5). After his brother's death he was sent back by Pope Hadrian II, made bishop for Pannonia at the request of the prince Kocel, tried by the Frankish king's bishops and held for two and a half years until the pope intervened (Life of Methodius 8–10).

Pope John VIII summoned him to Rome in 879 on reports that he taught otherwise than he had professed and sang mass in Slavonic (John VIII, Letters, 200–201 (879)), and the next year declared him orthodox and confirmed him as archbishop (John VIII, Letters, 255 (June 880)). He translated the books of Scripture that he and his brother had not already done, and died on 6 April 885; his funeral was held in Latin, Greek and Slavonic (Life of Methodius 15; 17). See Cyril and Methodius among the Slavs.

IN THE TIMELINE

Cyril and Methodius among the Slavs AD 863–885 790

Michael Cerularius

Patriarch of Constantinople · Also: Michael Keroularios, Michael I Cerularius

Patriarch of Constantinople who refused to receive the Roman legates of 1054, was excommunicated by them, and with his synod anathematized their bull and its authors.

The two sides describe him in opposite terms. The legates' bull calls him patriarch in name only, a man who took the monastic habit out of fear, and charges him with closing the Latin churches in the city and persecuting those who used

unleavened bread (Bull of excommunication (1054)); their report says he falsified the bull in translation and raised a riot against the emperor (Humbert, Brief Account 3). In the edict of his own synod he is the guardian of the orthodox faith against men who had come from the West with forged letters to corrupt it (Synodal edict (1054) preamble and sentence).

His letter to the patriarch of Antioch shows that he believed the popes had long since been dropped from the liturgy of his church (Michael Cerularius, Letter to Peter of Antioch 9). Peter's reply asked him to be patient with the Latins and not to make the tear worse (Peter of Antioch, Letter to Michael Cerularius 14 (p. 198); 21 (p. 202)). See the Schism of 1054.

IN THE TIMELINE

The Schism of 1054 16 July 1054 832

Michael Rohoza

Metropolitan of Kiev, Halych and all Rus' · Also: Mykhailo Rohoza, Michał Rahoza

Metropolitan of Kiev who, with most of his bishops, asked for union with Rome in 1595 and ratified it at the synod of Brest in 1596.

Michael's name stands first under the thirty-three articles of 1 June 1595, as "Metropolitan of Kiev and Halych and all Rus'" (Articles of the Union of Brest article 33 and signatures). The pope's bull of December 1595 names him as the archbishop and metropolitan in whose name, and that of his fellow bishops, the envoys Hypatius and Cyril sought communion with Rome, and it empowers them to absolve him on their return (Clement VIII, Magnus Dominus in Theiner, vol. 3, pp. 241, 244).

Clement VIII wrote in January 1597 that Michael had called and held a provincial synod of the Ruthenian bishops, as the pope had instructed, and that he and the bishops with him had there ratified what was done in Rome and made their own profession of faith and obedience (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 198 (18 January 1597), pp. 269–270). See the Union of Brest.

IN THE TIMELINE

The Union of Brest October 1596 1125

Michael Sattler

Former monk; Anabaptist leader · died 1527

Former monk to whom the Schleitheim articles of February 1527 are attributed. He was tried that May at the suit of the emperor's governor and burned.

The seven articles agreed at Schleitheim on 24 February 1527 name no author; their drafting is attributed to Sattler (Schleitheim Confession articles and closing date, with the editors' abstract).

The *Martyrs Mirror* reproduces an account of his trial in May 1527. The charges were that he had acted against the emperor's mandate, denied that the body and blood of Christ are present in the sacrament, taught that infant baptism does not help to salvation, rejected extreme unction, despised the mother of God and the saints, forbidden oaths, kept the Lord's Supper in a new way, left his order and married, and said that the Turks should not be resisted. Sattler answered the articles one by one; asked why he had not remained a lord in his convent, he said, "According to the flesh I was a lord; but it is better so." He was sentenced to have his tongue cut out and his flesh torn with hot tongs and was burned, and his wife was drowned a few days later (Martyrs Mirror pp. 416–418). See the First Anabaptists.

IN THE TIMELINE

The First Anabaptists 21 January 1525 1029

Michael VIII Palaiologos

Byzantine emperor · Also: Michael VIII Palaeologus, Michael Palaiologos

Byzantine emperor who sent envoys to the Second Council of Lyon in 1274 to accept the Roman faith and primacy, and forced the union on his clergy. After his death the church of Constantinople repudiated it.

In the letter read at Lyon the emperor accepts the confession of faith sent to him by the pope, with the procession of the Spirit from the Father and the Son and the primacy of the Roman church, and asks that his church may keep its creed and rites as they were (Michael VIII, Profession of Faith (1274) cols 67–

74). The introduction printed with the council's decrees notes that he had taken Constantinople from the Latins in 1261 and wanted the pope's support against Charles of Anjou (Second Council of Lyon, introduction).

Pachymeres, who watched from among the clergy of Constantinople, reports his argument to the bishops, that union came to three concessions empty in practice (Pachymeres, History, Michael 5.18, pp. 386–390), and his treatment of those who refused: an oath that the creed would not be touched, and exile for any who would not sign (Pachymeres, History, Michael 5.20, p. 395). Pachymeres tells how he took communion on his deathbed and was carried by night to a nearby monastery, having reigned twenty-four years less twenty days (Pachymeres, History, Michael 6.36, p. 531). His son Andronikos then sought the pardon of the union's opponents, who had the great church purified and the unionist clergy punished (Pachymeres, History, Andronikos 1.2–7, pp. 14–22). See the Second Council of Lyon.

IN THE TIMELINE

The Second Council of Lyon May 1274

Michael von Faulhaber

Archbishop of Munich and Freising, 1917–1952; cardinal from 1921 · 1869 – 1952 · Also: Cardinal Faulhaber

Archbishop of Munich and Freising and cardinal, who was in Rome with other German bishops in January 1937 and, according to the editors of his diaries, took a decisive part in preparing the encyclical Mit brennender Sorge.

The biography that accompanies the critical edition of his diaries gives his birth on 5 March 1869 at Klosterheidenfeld in Lower Franconia, his appointment as archbishop of Munich and Freising in 1917, his creation as cardinal by Benedict XV in 1921 and his death in Munich on 12 June 1952. Its authors state that he took a decisive part in the preparatory work for the encyclical *Mit brennender Sorge* (Faulhaber, Diaries, editors' biography).

His own diary for 14 to 28 January 1937 records a stay in Rome: two meetings, with the bishops, at Cardinal Pacelli's, an hour with the pope in his sickroom

on Sunday 17 January, and a farewell audience on the 23rd (Faulhaber, Diaries, 14–28 January 1937). See Mit brennender Sorge: Pius XI on the Church in the German Reich.

IN THE TIMELINE

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

Mieszko I

Duke of the Poles · died AD 992 · Also: Mesco, Miseco

Duke of the Poles who married the Bohemian princess Dobrawa and was baptized, by the Kraków annals in 966. Thietmar of Merseburg and the Polish court chronicle both credit his conversion to his wife. He died in 992.

Thietmar of Merseburg calls him the renowned duke of the Poles and tells how his Christian wife Dobrawa brought him to baptism, and how his people followed him (Thietmar, Chronicle 4.55–56, pp. 194–196). The chronicle written at the Polish court in the early twelfth century says that he had seven wives before he married her and gave them up to become a Christian (Gallus Anonymus, Deeds of the Princes of the Poles 1.5–6, p. 428). The annals of the Kraków chapter put the baptism in 966 (Annals of the Kraków Chapter, years 965–966, p. 585).

After Dobrawa's death he married Oda, a nun and the daughter of the margrave Dietrich, without the church's sanction, which displeased the bishops; Thietmar adds that the marriage served peace, and that through her the service of Christ increased and many captives were sent home. He died, old and feverish, on 25 May 992, leaving his realm to be divided among several heirs (Thietmar, Chronicle 4.57–58, pp. 196–198). A document summarized at Rome in the 1080s, in which a "judge Dagome" and his wife Ote give the city of Schinesghe to Saint Peter, is read as his, since the names of the wife and of a son match those that Thietmar gives (Dagome iudex (Deusdedit, Collection of Canons 3.199) p. 359). See the Baptism of Mieszko I of Poland.

IN THE TIMELINE

The Baptism of Mieszko I of Poland AD 966 817

Miriam

Prophetess, sister of Moses and Aaron

The sister of Aaron and Moses, called a prophetess. She led the women's song after the crossing of the sea, was struck with leprosy for speaking against Moses, and died at Kadesh.

Miriam is listed with Aaron and Moses as a child of Amram and Jochebed (Numbers 26:59). The sister who watches over the infant Moses among the reeds is not named (Exodus 2:4). After the crossing of the sea "Miriam the prophetess, the sister of Aaron" took a tambourine and led the women in song and dance (Exodus 15:20–21).

In the wilderness she and Aaron spoke against Moses and claimed that God had spoken through them too. She was struck with leprosy, Moses prayed for her, and she was kept outside the camp for seven days while the people waited (Numbers 12:1–15). She died and was buried at Kadesh (Numbers 20:1). The prophet Micah names her beside her brothers as one of the three whom God sent to lead Israel out of Egypt (Micah 6:4).

IN THE TIMELINE

The Exodus from Egypt c. 1446 or c. 1260 BC 52

Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63

Mirian III

King of Kartli (Iberia) in Georgian tradition · Also: Mirian, Mirean

The king of Kartli who, in Georgian tradition, was converted through Nino and baptised with his household. Rufinus, about 402, tells the story of the king of the Iberians without giving his name.

Rufinus tells of a king of the Iberians who was caught in sudden darkness while hunting, vowed to worship Christ if he were delivered, and afterwards preached the new faith to his own people and sent to the emperor Constantine for priests. He does not give the king's name (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), cols. 481–482).

The Georgian texts call him Mirian, or Mirean, and his queen Nana. *The Conversion of Kartli* says that he was converted "by a miracle" in the seventh year after Nino came to Mtskheta, built a church in the royal garden, and was baptised with his household when Bishop Ioane arrived from Constantine (Conversion of Kartli Wardrop, p. 62). The *Life of Nino* sets the hunt on Mount Tkhoti (Life of Nino pp. 36–37) and says that the king was baptised under the hand of Nino, and the queen and their children by the priests and deacons (Life of Nino p. 42). The chronicle says that after her burial he built the Upper Church of stone and that he died four years later (Conversion of Kartli Wardrop, p. 64). The texts cited here call him simply King Mirian, without a numeral. See the Conversion of Georgia.

IN THE TIMELINE

The Conversion of Georgia c. AD 326–337

Monica

Mother of Augustine · c. AD 331 – AD 387 · Also: Monnica

Christian mother of Augustine, known only from his Confessions. She followed him from Africa to Milan, saw him converted and baptised, and died at Ostia on the way home.

Everything known of Monica comes from the *Confessions* of her son Augustine of Hippo. She was given in marriage to a man who was not a Christian, and near the end of his life she won him to the faith (Augustine, Confessions 9.9.19–22). During Augustine's years as a Manichaean she begged a bishop to argue with him; he refused, and sent her away with the words that "it is not possible that the son of these tears should perish" (Augustine, Confessions 3.12.21).

She followed her son by sea to Milan (Augustine, Confessions 6.1.1) and was told at once of his conversion (Augustine, Confessions 8.12.30). At Ostia, waiting for a ship home, the two talked at a window about the life of the saints, a conversation Augustine describes as an ascent of the mind beyond all created things (Augustine, Confessions 9.10.23–24). A few days later she fell ill with a fever and died there, in the fifty-sixth year of her age and the thirty-third of his (Augustine, Confessions 9.11.27–28). See the Conversion of Augustine. Her dates are reckoned from his: he was born in 354.

IN THE TIMELINE

The Conversion of Augustine AD 386 640

Montanus

Christian prophet in Phrygia, founder of the New Prophecy

A convert in Phrygia who began to prophesy in ecstasy in the second half of the second century and, with the prophetesses Priscilla and Maximilla, started the movement its followers called the New Prophecy and its opponents Montanism.

Montanus is known only through writers who opposed him. One, an unnamed author quoted by Eusebius, calls him a recent convert who began to prophesy in a trance at Ardabau, on the border of Mysia and Phrygia, when Gratus was proconsul of Asia (Eusebius, Church History 5.16.7). Another opponent, Apollonius, says that he regulated fasts, organised the collection of money, and gave the name Jerusalem to Pepuza and Tymion (Eusebius, Church History 5.18.2). One saying attributed to him by Epiphanius, paraphrased here from the Greek, likens a man to a lyre and the one who speaks through him to the plectrum (Epiphanius, Panarion 48.4.1).

The unnamed writer passes on a rumour that he hanged himself, and says that he cannot vouch for it (Eusebius, Church History 5.16.13–15). See the New Prophecy of Montanus.

IN THE TIMELINE

The New Prophecy of Montanus c. AD 157–172 508

Mordecai

Jewish official at Susa in the book of Esther

Esther's cousin and guardian, a Jew of the tribe of Benjamin at the Persian court. In the book of Esther his refusal to bow to Haman sets off the plot against the Jews, and he ends as the king's chief minister.

The book of Esther introduces Mordecai as a Benjaminite living in the citadel of Susa, from a family deported with King Jeconiah, who had brought up his

orphaned cousin Esther (Esther 2:5–7). He sat at the king's gate, uncovered a plot against the king's life, and refused to bow to Haman (Esther 2:21–23) (Esther 3:2–6). After Haman's fall the king gave Mordecai his signet ring, and Mordecai wrote the decree that saved the Jews and the letters that established Purim (Esther 8:2, 9–10) (Esther 9:20–22). The book ends with him next in rank to the king (Esther 10:3).

Outside the book, 2 Maccabees calls the feast "the day of Mordecai" (2 Maccabees 15:36).

IN THE TIMELINE

Esther and the Origin of Purim 483–473 BC 218

Moses

Prophet and lawgiver of Israel

The Levite who, in the Bible's account, led Israel out of Egypt, received the law at Sinai and brought the people to the edge of Canaan. Jews and Christians name the first five books of the Bible after him.

Moses was born to Levite parents in Egypt and brought up by Pharaoh's daughter (Exodus 2:1–10). After killing an Egyptian he fled to Midian (Exodus 2:11–15), and at Horeb he was sent back to bring Israel out (Exodus 3:1–10). He stands at the centre of the events from the exodus to the edge of Canaan: the plagues and the crossing of the sea, the covenant and the law at Mount Sinai, the building of the tabernacle and the forty years in the wilderness. He died on Mount Nebo at the age of 120, in sight of the land he was not allowed to enter (Deuteronomy 34:1–7).

The Bible describes him as a prophet without equal, with whom God spoke "mouth to mouth" (Numbers 12:6–8) (Deuteronomy 34:10). The New Testament sets him beside Jesus: "the law was given through Moses. Grace and truth were realized through Jesus Christ" (John 1:17). Hebrews calls him a faithful servant in God's house and Christ the Son over it (Hebrews 3:1–6). The Bible gives no date for his birth or death and names no pharaoh, and no source from the time outside it mentions him; when he lived depends on the disputed date of the Exodus from Egypt.

IN THE TIMELINE

The Call of Moses c. 1447 or c. 1261 BC 48
The Exodus from Egypt c. 1446 or c. 1260 BC 52
The Covenant at Sinai c. 1446 or c. 1260 BC 56
The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60
Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63
The Farewell and Death of Moses c. 1406 or c. 1220 BC 67

Munib Younan

Lutheran bishop in Jordan and the Holy Land; president of the Lutheran World Federation, 2010–2017 · born 1950 · Also: Munib A. Younan

Palestinian Lutheran bishop. As president of the Lutheran World Federation he signed, with Pope Francis, the joint statement at the common commemoration of the Reformation in Lund Cathedral on 31 October 2016.

The Lutheran World Federation's list of its presidents gives Munib Younan's country of origin as Palestine, his date of birth as 18 September 1950 and his term as 2010 to 2017 (Lutheran World Federation, History of the LWF list of presidents). He was bishop of the Evangelical Lutheran Church in Jordan and the Holy Land (Lutheran World Federation, report of the Lund commemoration (1 November 2016)).

At the common prayer in the cathedral of Lund on 31 October 2016 he spoke the words of welcome, saying that what unites Catholics and Lutherans is far greater than what divides them, and signed the joint statement with Francis (Lutheran World Federation, report of the Lund commemoration (1 November 2016)); see Catholics and Lutherans Mark 500 Years of the Reformation Together.

IN THE TIMELINE

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

Mwanga II

Kabaka (king) of Buganda from 1884 · Also: Mwanga

King of Buganda who succeeded his father Mutesa in 1884. On his orders Christian converts were killed in 1885 and 1886 and the Anglican bishop James Hannington was put to death. His soldiers drove him from the throne in 1888.

What is said of Mwanga here comes from the missionaries at his court, who were his opponents. Alexander Mackay wrote that King Mutesa died in October 1884 and that Mwanga, one of his younger sons, succeeded him (Mackay of Uganda p. 467). He lists the acts that followed: the burning of three Christian youths, the execution of Bishop James Hannington in October 1885, the death of the king's favourite page for protesting at it, and in May 1886 the order for a general massacre of Christians (Mackay of Uganda p. 468). In a letter written that June Mackay gives as the occasion a Christian page's refusal "to be made the victim of an unmentionable abomination", and quotes Mwanga as saying that the Christians were disobedient and learned rebellion from the white man (Mackay of Uganda p. 276).

Mackay records that in 1888 Mwanga was driven from his throne by his Christian and Muslim soldiers together, after they discovered a plot to maroon and starve them on an island in the lake (Mackay of Uganda p. 469). See the Martyrs of Uganda.

IN THE TIMELINE

The Martyrs of Uganda 1885–1886

Nabonidus

Last king of Babylon, reigned 556–539 BC

The last king of the Babylonian empire. He spent years away at Tayma in Arabia, leaving his son Belshazzar in charge, and lost Babylon to Cyrus in 539 BC. The Bible does not name him.

Nabonidus came to the throne of Babylon through a conspiracy, according to the Babylonian historian Berossus, and reigned seventeen years (Josephus, Against

Apion 1.149–153). For much of that time he lived at Tayma in Arabia while the crown prince, Belshazzar, stayed in Babylonia with the army (Nabonidus Chronicle ii.5–25; iii.12–16). A hostile poem written after his fall says that he entrusted the kingship to his eldest son when he left (Verse Account of Nabonidus ii.5–7), and the inscription of Cyrus the Great accuses him of neglecting Marduk, the city's god (Cyrus Cylinder lines 3–8, 17). In 539 BC his army was beaten at Opis; he fled and was captured (Nabonidus Chronicle ii.5–25; iii.12–16). Berossus says that Cyrus sent him to live in Carmania (Josephus, Against Apion 1.149–153).

The Bible does not mention him. A Jewish text found at Qumran tells of his seven-year affliction at Tayma and of a Jewish exorcist who pardoned his sins, a story close to the one that Daniel 4 tells of Nebuchadnezzar (Prayer of Nabonidus (4Q242) lines 1–8).

IN THE TIMELINE

Cyrus Takes Babylon 12 October 539 BC 208

Naomi

Mother-in-law of Ruth

A woman of Bethlehem who lost her husband and both sons in Moab and came home with her Moabite daughter-in-law Ruth. She guided Ruth towards marriage with Boaz and nursed their son Obed.

Naomi left Bethlehem for Moab with her husband Elimelech and their two sons during a famine, and there she lost all three (Ruth 1:1–5). When she came back with Ruth, she told the women of the town, "Don't call me Naomi. Call me Mara; for the Almighty has dealt very bitterly with me" (Ruth 1:19–21).

She recognised Boaz as one of the family's near kinsmen and sent Ruth to him at the threshing floor (Ruth 2:20) (Ruth 3:1–4). When Ruth's son Obed was born, the women said, "A son is born to Naomi", and she became the child's nurse (Ruth 4:14–17).

IN THE TIMELINE

Ruth and Boaz c. 1100 BC 88

Napoleon

First Consul of France from 1799, Emperor of the French from 1804 · Also: Napoleon Bonaparte, Napoleon I, Bonaparte

French general who concluded the treaty of Tolentino with Pius VI, as First Consul made the Concordat of 1801 with Pius VII, and as emperor annexed the Papal States in 1809.

As general commanding the French army in Italy, Bonaparte concluded the treaty of Tolentino with the envoys of Pius VI on 19 February 1797 (Anderson, Constitutions and Documents of France, no. 52B, pp. 257–258). The constitution of December 1799 named him First Consul (Anderson, Constitutions and Documents of France, no. 58 (dated 13 December 1799, p. 270), art. 39, p. 275). The Concordat of 1801 with Pius VII allowed Catholic worship to be public again in France (Concordat of 1801, art. 1) and gave the First Consul the naming of bishops, who were to swear fidelity to the government (Concordat of 1801, arts. 4–6). The Organic Articles of 1802 added that no papal document, legate or council might act in France without the government's permission (Anderson, Constitutions and Documents of France, no. 64B, Title I, arts. 1–4, pp. 299–300).

A senatus-consultum of 18 May 1804 declared him Emperor of the French (Anderson, Constitutions and Documents of France, no. 71, arts. 1–2, p. 343). By a decree given at his camp at Vienna on 17 May 1809 he united the Papal States to the French Empire, giving as his reason that the union of spiritual and temporal power had been a source of discord (Anderson, Constitutions and Documents of France, no. 84A, pp. 425–426). See the French Revolution and the Church.

IN THE TIMELINE

The French Revolution and the Church 1790–1801 1257

Nathan

Prophet at the court of David

Prophet in Jerusalem under David and Solomon. He brought David the promise of a lasting dynasty, confronted him over Bathsheba and Uriah, and helped to secure the throne for Solomon.

Nathan first appears when David proposes to build a temple. He brings the answer that the Lord will instead build a house, a dynasty, for David (2 Samuel 7:1–17). After David took Bathsheba and had her husband Uriah killed (2 Samuel 11:2–5, 14–17), Nathan told him a story of a rich man who seized a poor man's only lamb. When the king condemned the man, Nathan said, "You are the man" (2 Samuel 12:1–10). David confessed, and Nathan told him that he would live but that the child would die (2 Samuel 12:13–14).

In David's old age Nathan and Bathsheba moved the king to name Solomon his heir against the claim of Adonijah, and Nathan took part with the priest Zadok in Solomon's anointing (1 Kings 1:11–14, 32–40). Chronicles cites a "history of Nathan the prophet" among its sources for both reigns (1 Chronicles 29:29) (2 Chronicles 9:29). He is not the Nathan who was David's son (2 Samuel 5:14), through whom Luke traces the descent of Jesus (Luke 3:31).

IN THE TIMELINE

God's Covenant with David c. 1000 BC 110

David, Bathsheba and Nathan c. 995 BC 114

Nebuchadnezzar II

King of Babylon, reigned 605–562 BC · died 562 BC · Also: Nebuchadrezzar

King of Babylon for forty-three years. He defeated Egypt at Carchemish, took Jerusalem in 597 BC, destroyed it a decade later and deported its people to Babylon.

As crown prince, Nebuchadnezzar defeated the Egyptian army at Carchemish in 605 BC and succeeded his father Nabopolassar the same year (Babylonian Chronicle 5 obv. 1–11). The same chronicle shows him campaigning in the west in almost every year down to 594 BC, where the tablet ends (Babylonian Chronicle 5 obv. 12–rev. 25). The Babylonian historian Berossus, as quoted by Josephus, gives him a reign of forty-three years (Josephus, Against Apion 1.146), and the book of Daniel has him speak of "this great Babylon, which I have built" (Daniel 4:30).

In the Bible he is the king who ends the kingdom of Judah (2 Kings 24:10–17) (2 Kings 25:1–21). Jeremiah calls him the Lord's servant, the instrument of judgment

on Jerusalem (Jeremiah 25:9), and the stories of Daniel are set at his court (Daniel 1:1–7).

IN THE TIMELINE

Babylon Defeats Egypt at Carchemish 605 BC 184
Daniel at the Babylonian Court c. 605–536 BC 189
The First Deportation to Babylon 16 March 597 BC 193
The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

Necho II

King of Egypt, 610–595 BC · Also: Neco, Necoh, Nekau II

Pharaoh who marched to the Euphrates in 609 BC, killed Josiah at Megiddo and put Jehoiakim on the throne of Judah as his vassal. He lost Syria and Palestine when Nebuchadnezzar destroyed his army at Carchemish in 605 BC.

In 609 BC an Egyptian army crossed the Euphrates in support of the last king of Assyria (Babylonian Chronicle 3 year 17). Kings says that Pharaoh Necho was on his way there when King Josiah went out against him at Megiddo and was killed (2 Kings 23:29); Chronicles has Necho warn Josiah first that his quarrel was not with Judah (2 Chronicles 35:20–22). Necho then deposed Josiah's son Jehoahaz, made Jehoiakim king and put Judah under tribute (2 Kings 23:33–35). In 605 BC the Babylonian crown prince Nebuchadnezzar II destroyed the Egyptian army at Carchemish (Babylonian Chronicle 5 obv. 1–8) (Jeremiah 46:2), and Egypt lost everything it had held between the Brook of Egypt and the Euphrates (2 Kings 24:7).

Herodotus, writing about 170 years later, says that Necos left off digging a canal, built warships, defeated the Syrians at Magdolus, took the city of Cadytis and reigned sixteen years (Herodotus, Histories 2.159).

IN THE TIMELINE

Josiah Falls at Megiddo 609 BC 180
Babylon Defeats Egypt at Carchemish 605 BC 184

PEOPLE

Nehemiah to Peter the Great

Nehemiah

Governor of Judah, 445–433 BC

A Jewish cupbearer to the Persian king who became governor of Judah, rebuilt the walls of Jerusalem in fifty-two days and enforced reforms of debt, Sabbath and temple. Much of the book of Nehemiah is his own account.

Nehemiah son of Hacaliah served King Artaxerxes I as cupbearer at Susa (Nehemiah 1:1, 11). He was governor of Judah from the king's twentieth year to the thirty-second, and came back for a second term after a visit to court (Nehemiah 5:14) (Nehemiah 13:6–7). He rebuilt the wall of Jerusalem in the face of Sanballat and his allies (Nehemiah 6:15–16), and his account is punctuated by short prayers that God would remember what he had done (Nehemiah 5:19; 13:14, 31).

Ben Sira honours him among the great men of Israel (Sirach 49:13), and a letter preserved in 2 Maccabees credits him with founding a library of the books about the kings and prophets and the writings of David (2 Maccabees 2:13). Josephus says that he lived to a great age (Josephus, Antiquities 11.183).

IN THE TIMELINE

Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226

Nero

Roman emperor, AD 54–68 · AD 37 – AD 68

The last emperor of the house of Augustus. Paul appealed to his court; after the fire of Rome in AD 64 he had Christians of the city put to death, and later tradition places the deaths of Peter and Paul in his reign.

Nero was born at Antium nine months after the death of Tiberius, that is, in December of AD 37 (Suetonius, Nero 6). Claudius adopted him (Suetonius, Nero 6), and he was hailed as emperor at seventeen when Claudius died in 54

(Suetonius, Nero 8). He is the Caesar to whom Paul appealed from the court of Festus (Acts 25:10–12).

Tacitus reports that after the fire of AD 64 Nero fixed the blame on the Christians of Rome and had them killed as a public show (Tacitus, Annals 15.44); Suetonius lists the punishment of the Christians among his measures without mentioning the fire (Suetonius, Nero 16.2). See the Great Fire of Rome and Nero's Persecution. When Judaea rose in revolt he gave the command against it to Vespasian (Josephus, Jewish War 3.1–7). In 68 the senate declared him a public enemy and he killed himself (Suetonius, Nero 49). Suetonius puts his death in his thirty-second year (Suetonius, Nero 57); Cassius Dio gives him a reign of thirteen years and eight months and calls him the last of the line of Augustus (Cassius Dio, Roman History 63.29.3).

Tertullian, as Eusebius quotes him, called him the first emperor to persecute the Christians. Eusebius, in the early fourth century, records as received tradition that Paul was beheaded and Peter crucified at Rome under him (Eusebius, Church History 2.25.3–5).

IN THE TIMELINE

The Great Fire of Rome and Nero's Persecution AD 64 449

The Martyrdoms of Peter and Paul c. AD 64–68 453

Nestorius

Bishop of Constantinople, 428–431

Preacher from Antioch, bishop of Constantinople from 428. He held that Mary is more exactly called mother of Christ than mother of God. The council led by Cyril at Ephesus deposed him in 431 and he was exiled.

Nestorius, a native of Germanicia, was brought from Antioch for his reputation as a preacher and ordained bishop of Constantinople on 10 April 428 (Socrates, Church History 7.29). When one of his presbyters preached against calling Mary *Theotokos*, "God-bearer", he took the same side in his own sermons (Socrates, Church History 7.32). In his reply to Cyril of Alexandria he argued that Scripture ascribes birth and suffering to Christ's humanity and not to the godhead, that

the name Christ covers both natures in one person, and that Mary is therefore more exactly called mother of Christ (Council of Ephesus (431) Nestorius, second letter to Cyril).

The council that met under Cyril at Ephesus in 431 deposed him, and he was banished to the Oasis, where Socrates says he was still living when he wrote (Socrates, Church History 7.34). Contemporaries judged him differently. Prosper, in the West, wrote that he preached Christ as a mere man (Prosper, Chronicle 1297 (AD 428)). Socrates, who had read his sermons, denied this and thought that he had simply taken fright at a word (Socrates, Church History 7.32). See the Council of Ephesus.

IN THE TIMELINE

The Council of Ephesus June AD 431 668

Nicholas I

Pope, 858–867 · Also: Nicholas the Great

Pope who refused to recognize Photius as patriarch of Constantinople, declared him deposed, and answered the Bulgarian ruler's questions in a bid to bring the new Bulgarian church under Rome.

Nicholas held that the Roman see had the right to judge the dispute over the see of Constantinople. A synod under him stripped Photius of priestly office, punished the legates who had sided with him and upheld Ignatius of Constantinople (Nicholas I, Letters, 91 (13 November 866), pp. 517–520). In 866 he answered the questions of the newly baptized Bulgarian ruler and told him that Constantinople was a patriarchate by imperial favour and not by apostolic foundation (Nicholas I, Responses to the Bulgars 72; 92). A letter of 23 October 867 lists the charges the Greeks were now bringing against Latin practice and teaching (Nicholas I, Letters, 100 (23 October 867)).

The council of 869–870 praised him and likened his sentence on Photius to Peter's judgement on Ananias (Council of Constantinople (869–870), definition). See the Photian Schism.

IN THE TIMELINE

The Photian Schism AD 863–867 794

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

Nicholas IV

Pope from 1288

Pope elected in 1288. He received the envoy Rabban Sauma in Rome that spring, gave him communion and sent letters to the Mongol king Arghun and to the catholicos Yahballaha III.

The History of Rabban Sauma says that the pope chosen while the envoy waited at Genoa was Nicholas, the bishop who had spoken with him when he first came to Rome. It describes him blessing palms, preaching, washing the feet of his household on the Thursday before Easter and giving Rabban Sauma communion with his own hand (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 188–196)).

His letters to the Mongol king Arghun are dated on 2 April in his first year, 1288. They set out the faith, call himself the vicar of Christ and successor of Peter, and urge the king to be baptised without delay (Nicholas IV, letter to Arghun, 2 April 1288 (Chabot, pp. 200–203)). His letter to Yahballaha III, five days later, commends the Friars Minor working in the East and encloses a profession of faith (Nicholas IV, letter to Yahballaha, 7 April 1288 (Chabot, pp. 195–199)). See Rabban Sauma, a Monk from Beijing, Visits Rome and Paris.

IN THE TIMELINE

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921

Nicholas Ridley

Bishop of London under Edward VI; burned 1555 · died 1555

English bishop and theologian, master of Pembroke Hall in Cambridge, bishop of Rochester and then of London under Edward VI. He was burned for heresy at Oxford with Hugh Latimer on 16 October 1555.

John Foxe, who admired him, says that Ridley was born in Northumberland, studied at Cambridge and became head of Pembroke Hall there, served Henry VIII as chaplain and was made bishop of Rochester, and was moved to the see of London in the days of Edward VI (Foxe, Acts and Monuments vol. 7, p. 407).

Under Mary I of England he was burned as a heretic at Oxford on 16 October 1555 together with Hugh Latimer. At the stake, Foxe reports, he was told he might live if he recanted and refused, and he asked Lord Williams to plead with the queen for the poor tenants to whom he had granted leases as bishop. His fire was badly built and he died slowly (Foxe, Acts and Monuments vol. 7, pp. 547–551). See the Burning of Protestants under Mary I.

IN THE TIMELINE

The Burning of Protestants under Mary I 1555–1558 1087

Nicodemus the Hagiorite

Monk of Mount Athos, co-editor of the Philokalia · Also: Nikodemos of the Holy Mountain, Nikodimos

Monk of Mount Athos who brought out the Philokalia with Macarius of Corinth in 1782 and spent his life preparing spiritual books for the press.

The publisher of the Athens edition of the *Philokalia* in 1893, addressing the monks of Mount Athos, the Holy Mountain from which Nicodemus is called "the Hagiorite", wrote that Nicodemus came from among them, that he spent his life on the publication of sacred books, and that he contributed much to the *Philokalia* when he published it with Macarius of Corinth (Philokalia (1782), publisher's dedication of the Athens reprint, 1893). The catalogue record of the first edition names him as its author together with Macarius and gives his dates as 1749–1809 (Philokalia (1782), Onassis Library copy, catalogue record). The letter of Paisius Velichkovsky that describes the making of the collection speaks only of Macarius (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning 'Святыня же ваша'). See the Philokalia Is Published.

IN THE TIMELINE

The Philokalia Is Published 1782

1241

Nikephoros II Phokas

Byzantine general; emperor, 963–969 · Also: Nicephorus Phocas

General who reconquered Crete and became emperor in 963. A patron of monks who had himself hoped to become one, he paid for the Great Lavra on Athos and gave it a charter of independence.

Athanasius the Athonite remembers Nikephoros as a soldier who lived like a monk, fasting, keeping vigil and sleeping on the ground, who founded monasteries and wished to retire to one. He describes how the general summoned him to Crete during the campaign there, sent gold for the building on Mount Athos, and, once emperor, swore that he still meant to come. Athanasius writes that Nikephoros would have kept his promise had he not died a martyr's death (Athanasius, Typikon 2–8). The emperor's charter for the Lavra survives only in the passages Athanasius quotes (Athanasius, Typikon 12). See the Great Lavra and the Monastic Republic of Athos.

IN THE TIMELINE

The Great Lavra and the Monastic Republic of Athos AD 963–972

814

Nikolaus von Zinzendorf

Count, patron and leader of the Moravian congregation at Herrnhut · Also: Nicolaus Ludwig von Zinzendorf, Count Zinzendorf

A count, schooled at Halle and employed at the Saxon court, on whose estate emigrants from Moravia built Herrnhut. He drew up the statutes to which the settlement pledged itself in 1727, and under him it sent out its first missionaries in 1732.

The Moravian Church's history says that Nicholas Louis, Count Zinzendorf, was brought up by his grandmother at Great Hennersdorf, studied at the academy of Halle and the university of Wittenberg, took a post as counsellor at the Saxon court in Dresden to satisfy his family, and bought an estate in Upper Lusatia

with the aim of winning souls for Christ (Memorial-Days of the Renewed Church of the Brethren, pp. 17–18). He wrote the statutes of Herrnhut and spoke for three hours on the day they were adopted, 12 May 1727, a day on which, he said twenty-one years later, it had been in doubt whether Herrnhut would become a church of the Saviour or a new assembly of sects (Memorial-Days of the Renewed Church of the Brethren, pp. 87–90).

He had resolved while at Halle to work for missions among peoples neglected by others, and on 21 August 1732 he accompanied the first two missionaries on the first stage of their journey and blessed Leonard Dober with the laying on of hands (Memorial-Days of the Renewed Church of the Brethren, pp. 134–135 and 142–143). See the Moravians at Herrnhut.

IN THE TIMELINE

The Moravians at Herrnhut 13 August 1727 1225

Nikon

Patriarch of Moscow, 1652–1666

Patriarch of Moscow who revised the Russian service books and rites after Greek models. His changes were upheld by the council of 1666–1667, which also speaks of him as the former patriarch, and were refused by the Old Believers.

Nikon was metropolitan of Novgorod before he became patriarch, and Avvakum, who knew him, says the tsar chose him on the advice of his chaplain (Avvakum, Life p. 52). The Russian church dates his patriarchate to 1652–1666 (Russian Local Council of 1971, Act on the old rites preamble). Paul of Aleppo, who watched him at work, describes a synod at which Nikon had the order of the liturgy translated from Greek and declared that, though a Russian, his faith and religion were Greek (Paul of Aleppo, Travels of Macarius vol. 2, pp. 85–86).

The council that confirmed his corrected books in 1667 refers to him as the former patriarch (Moscow Council of 1667, decree of May 1667 (Materialy 2, pp. 214–215)). See Nikon's Reforms and the Old Believer Schism.

IN THE TIMELINE

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

Nino

Missionary of Kartli in Georgian tradition · Also: Nina, Saint Nino

The woman to whom Georgian tradition credits the conversion of King Mirian and his kingdom. Rufinus, about 402, tells of a captive woman without naming her; the name Nino and the details of her life come from later Georgian texts.

Rufinus speaks only of a captive woman among the Iberians, whose way of life and prayers were the cause of that people's conversion (Rufinus, Church History 10.11 (book 1, chapter 10 in Migne), col. 480). The Georgian texts give her a name and a history. In *The Conversion of Kartli* Nino is a captive who escapes from Armenia when her companions are martyred there, crosses the mountains to Mtskheta, and lives for three years in a bramble thicket outside its walls, praying before a cross she has made of vine stems (Conversion of Kartli Wardrop, pp. 61–62) (Conversion of Kartli Wardrop, p. 62).

The longer *Life* makes her the only child of Zabulon, a Cappadocian, and of Sosana, whose brother Iobenal had become patriarch (Life of Nino p. 7) (Life of Nino p. 10). It calls her an apostle and the enlightener of Georgia and gives 14 January as her feast (Life of Nino p. 7). It tells of her burial at the village of Budi in Kakheti, which the translators' heading calls Bodbe (Life of Nino p. 56). The whole story is told under the Conversion of Georgia.

IN THE TIMELINE

The Conversion of Georgia c. AD 326–337 589

Noah

Builder of the ark

In Genesis, the righteous man whom God saves from the flood with his family and the animals, and with whom God makes a covenant never again to destroy the earth by water.

Noah is the son of Lamech, the tenth name in the line that Genesis traces from Adam (Genesis 5:3–29). Genesis calls him righteous and blameless among the people of his time (Genesis 6:9). He builds the ark as God commands and is six hundred years old when the Flood and the Covenant with Noah comes (Genesis 6:22) (Genesis 7:6). Afterwards God makes a covenant with him and with every living creature (Genesis 9:8–11). His sons Shem, Ham and Japheth are presented as the ancestors of all the nations (Genesis 9:18–19) (Genesis 10:32). Genesis gives his age at death as 950 years (Genesis 9:28–29).

Ezekiel names Noah with Daniel and Job as a model of righteousness (Ezekiel 14:14). In the New Testament he appears in Luke's genealogy of Jesus (Luke 3:36), as an example of faith (Hebrews 11:7) and as "a preacher of righteousness" (2 Peter 2:5).

IN THE TIMELINE

The Flood and the Covenant with Noah Undated 15

Novatian

Roman presbyter and rival bishop of Rome from AD 251 · Also: Novatianus

Presbyter of the Roman church who rejected the readmission of Christians who had sacrificed under Decius and had himself made bishop against Cornelius in 251. His followers called themselves the pure.

The account of Novatian's career given here comes from his opponents. Eusebius, who calls him Novatus, says that he held there was no hope of salvation for those who had fallen in the persecution, whatever penance they did, and that his party called themselves the Cathari, "the pure". A synod of sixty bishops at Rome excluded him. Eusebius then quotes a letter of his rival Cornelius, which says that Novatian had been baptised on a sickbed, had been ordained presbyter over the objections of the clergy, and had three country bishops lay hands on him to make him bishop (Eusebius, Church History 6.43).

His envoys came to Carthage to announce his consecration and were refused communion (Cyprian, Letters 40.1–2 [44.1–2]). Cyprian would not discuss what he taught: whoever is outside the church, he wrote, is no Christian, however learned or eloquent (Cyprian, Letters 51.24 [55.24]).

IN THE TIMELINE

Cyprian on the Unity of the Church AD 251–258 544

Nzinga a Nkuwu

King of Kongo, baptised as João in 1491 · Also: João I of Kongo

The king of Kongo who received a Portuguese embassy and was baptised with the name João on 3 May 1491. His son Afonso later wrote that he made a good beginning in the faith and then turned from it.

The Portuguese chronicler Rui de Pina calls him the king of Congo, or Manicongo; modern histories use the Kongo name Nzinga a Nkuwu. Pina says that he sent an embassy to Portugal asking for priests, builders and farmers (Rui de Pina, Chronicle of John II chapter 58), and describes him receiving the Portuguese in 1491 seated on a dais, bare to the waist, with a tall cap of palm cloth and a horse's tail trimmed with silver at his shoulder (Rui de Pina, Chronicle of John II chapter 60). He was baptised on 3 May 1491 with six of his nobles and took the name of the Portuguese king, João (Rui de Pina, Chronicle of John II chapter 62 (pp. 165–166)).

Pina's story ends with the king a zealous convert. A proclamation issued by his son Afonso I of Kongo in 1512 says that he afterwards turned away from the faith, banished Afonso for keeping to it, and died just before Afonso came back from exile (Afonso I, Letters no. IX (1512), pp. 6–9). See the King of Kongo Is Baptised.

IN THE TIMELINE

The King of Kongo Is Baptised 3 May 1491 992

Odoacer

King in Italy from 476 · Also: Odoacar, Odovacar, Odovacer

A barbarian officer in Roman service who deposed the emperor Romulus Augustulus in 476 and ruled Italy as king until Theoderic the Ostrogoth overthrew and killed him at Ravenna.

The Anonymus Valesianus says that Odoacer, son of Edico, came with a force of Sciri, killed the patrician Orestes, deposed Romulus Augustulus at Ravenna and was made king (Anonymus Valesianus 8.37–38; 10.45). Procopius calls him one of the emperor's bodyguards, raised to power by barbarian troops to whom he then gave a third of the land of Italy (Procopius, Wars 5.1.5–8). Eugippius tells how, as a poorly dressed young man on his way to Italy, he visited the monk Severinus in Noricum, who foretold his rise, and how as king he granted the monk's request to recall an exile (Eugippius, Life of Severinus 7; 32). The Anonymus says that he favoured the Arians (Anonymus Valesianus 10.48).

The emperor Zeno sent Theoderic and his Goths against him. Odoacer was beaten in the field, held out in Ravenna through a siege of three years, came to terms, and was then killed by Theoderic with his own hand (Anonymus Valesianus 11.49–56) (Procopius, Wars 5.1.24–25).

IN THE TIMELINE

The End of the Western Roman Empire AD 476 686

Olaf Tryggvason

King of Norway · died AD 999/1000 · Also: Óláfr Tryggvason, Olaf I of Norway

King of Norway who, according to Ari, brought Christianity to Norway and to Iceland. He sent the priest Thangbrand to Iceland and pressed the Icelanders at his court, and fell in battle the summer Iceland accepted the faith.

Ari opens his account of the conversion with the statement that King Olaf, son of Tryggvi, brought Christianity to Norway and to Iceland. He sent the priest Thangbrand, and when Thangbrand reported failure he threatened the Icelanders who were then in Norway, until two of them promised to win the island over (Ari, Íslendingabók 7). Ari adds, on the authority of the priest Sæmundr, that Olaf fell the same summer fighting the kings of the Danes and the Swedes and the Norwegian earl Eirik, and dates this 1000 years after the birth of Christ (Ari, Íslendingabók 7). See Iceland Adopts Christianity by Law for the question of the year.

IN THE TIMELINE

Iceland Adopts Christianity by Law AD 999/1000 825

Olaudah Equiano

Writer and campaigner against the slave trade · born c. 1745 · Also: Gustavus Vassa

A formerly enslaved man who bought his freedom, became a Christian and settled in London. His autobiography of 1789, addressed to Parliament, describes the slave trade from the inside.

By his own account Equiano was born in 1745 in a district he calls Eboe, in the kingdom of Benin (Equiano, Interesting Narrative ch. 1), was kidnapped as a child and was carried across the Atlantic in a slave ship to Barbados (Equiano, Interesting Narrative ch. 2). He was baptized at St Margaret's, Westminster, in February 1759 under the name Gustavus Vassa (Equiano, Interesting Narrative ch. 4). He prints the deed by which his owner in Montserrat set him free on 10 July 1766 for seventy pounds of the island's money (Equiano, Interesting Narrative ch. 7), and he describes a conversion on 6 October 1774, when he came to believe that salvation was the gift of God and not the reward of his own good deeds (Equiano, Interesting Narrative ch. 10).

In March 1788 he presented a petition to the queen on behalf of his "African brethren" (Equiano, Interesting Narrative ch. 12), and a year later he dedicated his *Interesting Narrative* to Parliament (Equiano, Interesting Narrative dedication). See Christians and the Abolition of the Slave Trade.

The African birth rests on his own word: Vincent Carretta, *Equiano, the African: Biography of a Self-Made Man* (2005), found that the register of his baptism and a ship's muster roll of 1773 give his birthplace as Carolina, and argues that the African chapters may be a reconstruction.

IN THE TIMELINE

Christians and the Abolition of the Slave Trade 25 March 1807 1280

Olga of Kyiv

Princess of Kyiv; grandmother of Vladimir · died AD 969 · Also: Olha, Olga of Kiev

Ruler of Kyiv who was baptized at Constantinople with the name Helena, a generation before the baptism of Rus'. Her son remained pagan; the Kyivan chronicle calls her the forerunner of the Christian land.

The Primary Chronicle tells her baptism as a story: the emperor Constantine wished to marry her, she asked him to stand sponsor at her baptism, and then pointed out that a godfather may not marry his goddaughter. She was named Helena and went home to a son and people who were still pagan (Primary Chronicle, years 948–955). A German chronicler of her own time confirms the essentials. Under 959 he records envoys of Helena, queen of the Rus', "baptized at Constantinople" in the reign of an emperor he calls Romanus, asking King Otto I for a bishop and priests (Continuator of Regino, year 959).

The chronicle puts her death in 969 and says that a priest buried her, at her own wish, without the pagan funeral feast (Primary Chronicle, year 969). When Vladimir the Great's counsellors recommended the Greek faith, the chronicle has them argue that Olga, the wisest of all, would not have chosen it had it been bad (Primary Chronicle, year 987). See the Baptism of Rus'.

IN THE TIMELINE

The Baptism of Rus' AD 988/989

Origen

Biblical scholar and teacher at Alexandria and Caesarea · c. AD 185 – c. AD 254 · Also: Adamantius, Origen of Alexandria

Christian scholar and teacher, first at Alexandria and then at Caesarea in Palestine. He compiled the Hexapla, wrote commentaries on many books of the Bible, and died after torture in the Decian persecution.

What is told here of his life comes from the sixth book of Eusebius, who collected his letters and wrote a defence of him (Eusebius, Church History 6.36.3–4). Origen was not quite seventeen when his father Leonides was beheaded in the persecution under Severus, and in his eighteenth year he took charge of the instruction of converts at Alexandria (Eusebius, Church History 6.1–6.3.3). He learned Hebrew and set the Hebrew Scriptures and the Greek translations side by side in the Hexapla (Eusebius, Church History 6.16).

He was ordained a presbyter by the bishops of Palestine, to the anger of his own bishop Demetrius, and moved to Caesarea Maritima, where pupils came to him from other countries (Eusebius, Church History 6.8.4–5, 6.23.4, 6.26, 6.30). Under Decius he was imprisoned and tortured (Eusebius, Church History 6.39.5). Eusebius says that he died in the reign of Gallus, aged sixty-nine (Eusebius, Church History 7.1).

IN THE TIMELINE

Origen and the School of Alexandria c. AD 203–254 536

Óscar Romero

Archbishop of San Salvador, 1977–1980 · 15 August 1917 – 24 March 1980 · Also: Oscar Romero, Óscar Arnulfo Romero, Oscar Arnulfo Romero y Galdámez

Archbishop of San Salvador from 1977, whose Sunday homilies reported the killings of El Salvador's civil conflict and called for them to stop. He was shot dead while celebrating Mass on 24 March 1980 and canonised by the Catholic Church in 2018.

Óscar Arnulfo Romero Galdámez was born at Ciudad Barrios in El Salvador on 15 August 1917 and ordained priest in Rome on 4 April 1942. He was named auxiliary bishop of San Salvador in 1970, bishop of Santiago de María in 1974 and archbishop of San Salvador on 3 February 1977 (Dicastery for the Causes of Saints, profile of Óscar Romero).

His homilies carried the reports of human rights violations gathered by the legal aid office of his archdiocese, and the United Nations truth commission records that right-wing civilian and military circles came to see him as a dangerous enemy (UN Truth Commission for El Salvador, From Madness to Hope (S/25500), pp. 127–128). On 23 March 1980 he appealed to soldiers and police to stop the repression (Romero, Homily of 23 March 1980, p. 20). He was killed the next day while celebrating Mass (Dicastery for the Causes of Saints, profile of Óscar Romero); the commission found that former Major Roberto D'Aubuisson gave the order (UN Truth Commission for El Salvador, From Madness to Hope (S/25500), p. 131). See the Assassination of Óscar Romero. The Catholic Church

beatified him as a martyr on 23 May 2015 and canonised him on 14 October 2018 (Dicastery for the Causes of Saints, profile of Óscar Romero).

IN THE TIMELINE

The Assassination of Óscar Romero 24 March 1980 1458

Oswiu

King of the Northumbrians, 642–670 · c. AD 612 – AD 670 · Also: Oswy

King of Northumbria who presided at the Synod of Whitby in 664 and decided for the Roman Easter. He had been baptized and taught by Irish monks.

Oswiu had been instructed and baptized by Irish monks and spoke their language well, while his queen Eanfled followed the Roman usage she had learned in Kent. He opened the Synod of Whitby and gave the verdict himself, saying that he would not oppose Peter, the keeper of the keys of heaven (Bede, Ecclesiastical History 3.25). Bede dates the synod to the twenty-second year of his reign (Bede, Ecclesiastical History 3.26).

He died on 15 February 670 in his fifty-eighth year. Bede says that by then he was so attached to Roman ways that he had planned, had he recovered, to end his days in Rome, with Wilfrid as his guide (Bede, Ecclesiastical History 4.5).

IN THE TIMELINE

The Synod of Whitby AD 664 747

Otto I

King of the East Franks; emperor from 962 · Also: Otto the Great

Saxon king who entered Italy at the pope's appeal, was crowned emperor at Rome in 962, confirmed the papal territories and soon afterwards had Pope John XII deposed by a Roman synod.

Otto had his young son elected king before he left for Italy, kept Christmas at Pavia and was made emperor at Rome by Pope John XII (Continuator of Regino, years 961–962) (Liudprand, Deeds of Otto 1–3). His privilege of 13 February 962 confirmed the lands of the Roman church and reserved the emperor's part

in papal elections (Privilegium Ottonianum 15; dating clause). When the pope turned against him he sat in the synod that declared John deposed and chose Leo VIII (Liudprand, Deeds of Otto 9–16). See Otto I Is Crowned Emperor.

He also looked east. A chronicler at his court records that in 959 envoys of the Rus' asked him for a bishop, that the request later proved insincere, and that he nevertheless sent the monk Adalbert in 961 (Continuator of Regino, years 959–961).

IN THE TIMELINE

Otto I Is Crowned Emperor February AD 962 810

Pachomius

Founder of the monasteries of Tabennisi in Upper Egypt · died AD 346 · Also: Pachomius the Great, Pakhom

An Egyptian convert and former conscript who, about 320, organised monks into communities living under a common rule. Jerome names him among the founders of the common life.

Pachomius was born to pagan parents in the Thebaid. His Life says that he was conscripted at twenty, met Christians who fed the recruits, was baptised on his release and trained under the hermit Palamon (Life of Pachomius 2–6). At Tabennisi he heard a call to build a monastery and gathered a community there under a rule (Life of Pachomius 12). He died on 9 May in a year the Life does not name, which scholars place in 346 (Life of Pachomius 53).

Jerome names him, with his successors Theodore and Horsiesius, as the first to found monasteries of the common life in Egypt (Rule of Pachomius Jerome's preface 1). Palladius reports seven thousand monks living under his rule about 420 (Palladius, Lausiac History 32.7). See Pachomius Founds Communal Monasticism.

IN THE TIMELINE

Pachomius Founds Communal Monasticism c. AD 320 580

Paisius Velichkovsky

Elder and archimandrite of Neamț in Moldavia, translator · 1722 – 1794 · Also: Paisij Velichkovskij, Paisie of Neamț

Monk born at Poltava who lived on Mount Athos and then governed the monasteries of Neamț and Secu in Moldavia. He corrected and translated the ascetic fathers into Slavonic; the Dobrotolubiye of 1793 is attributed to him.

The Life written in his community says that Paisius was born in 1722 at Poltava, the son of a priest, and was baptized Peter (Life and Writings of Paisius Velichkovsky (1847), Life 1). It dates his arrival on Mount Athos to 1746 (Life and Writings of Paisius Velichkovsky (1847), Life 26), and tells how he later took charge of the monastery of Neamț in Moldavia, which he governed together with Secu, and was made archimandrite (Life and Writings of Paisius Velichkovsky (1847), Life 66–68). It records his death at Neamț in November 1794, at the age of seventy-two (Life and Writings of Paisius Velichkovsky (1847), Life 75–76).

In a letter to Archimandrite Theodosius he describes his own work: comparing the old Slavonic versions of the ascetic fathers with Greek manuscripts, correcting them, and translating other books afresh (Life and Writings of Paisius Velichkovsky (1847), letter to Archimandrite Theodosius, para. beginning ‘Начах дело мое’). The Russian editors of his writings in 1847 say that the Slavonic *Dobrotolubiye* printed at Moscow was his translation (Life and Writings of Paisius Velichkovsky (1847), editors’ preface (1847)). See the Philokalia Is Published.

IN THE TIMELINE

The Philokalia Is Published 1782

Pasquier Quesnel

Author of the Réflexions morales condemned in 1713 · Also: Paschasius Quesnel, Père Quesnel

French priest whose New Testament with moral reflections on each verse was condemned by Pope Clement XI in the constitution Unigenitus of 1713, which drew 101 propositions from it.

The constitution *Unigenitus* does not name him in its title. It names his book: a New Testament in French, in several volumes, with moral reflections on each verse, printed at Paris in 1693, 1694 and 1699 (Clement XI, Unigenitus, title of the Paris printing of 1713). Among the 101 propositions it takes from the book are that it is useful and necessary at all times and for every kind of person to study Scripture, and that the reading of Scripture is for all; the censure says that the propositions renew those of Cornelius Jansen (Clement XI, Unigenitus, propositions 79–80 and the closing censure).

The duc de Saint-Simon, writing of the French court, calls the book "the New Testament of Pere Quesnel" and says that the king's former confessor, the Jesuit La Chaise, kept a copy on his table, saying that he liked what was good wherever he found it (Saint-Simon, Memoirs, chapter 46). See Jansenism and the Bull Unigenitus.

IN THE TIMELINE

Jansenism and the Bull Unigenitus 1653–1713 1191

Patrick

Bishop and missionary in Ireland, fifth century · Also: Patricius, Pádraig

A Briton taken to Ireland as a slave in his youth, who escaped and later returned as a bishop. His Confession and his letter to the soldiers of Coroticus are the main evidence for his life; his dates are uncertain.

Patrick says that he was the son of a deacon, Calpornius, from a place in Britain called Bannavem Taburniae, and that he was captured at about sixteen and taken to Ireland (Patrick, Confession 1). After six years as a herdsman he escaped by ship (Patrick, Confession 17). He returned as a bishop (Patrick, Letter to the Soldiers of Coroticus 1) and writes of baptising thousands, ordaining clergy and travelling to places where no one had yet come to baptise (Patrick, Confession 50–51).

He gives no dates. The Irish annals, compiled much later, place his arrival in 432 and enter his death under both 461 and 493 (Annals of Ulster 432, 461, 493). The stories of his contest with the druids at Tara and his founding of Armagh

are told in the Life by Muirchú, written some two hundred years after his time (Muirchú, Life of Patrick 1.15–21, 1.24).

IN THE TIMELINE

Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672

Paul

Apostle to the Gentiles · died c. AD 64–67 · Also: Saul of Tarsus, Paul of Tarsus, Paul the Apostle

A Pharisee from Tarsus who persecuted the first believers and then became a missionary to the Gentiles. His letters are, on the usual dating, older than the Gospels. Early tradition says he was put to death at Rome under Nero.

Paul describes himself as an Israelite of the tribe of Benjamin, circumcised on the eighth day, a Pharisee, and a persecutor of the church (Philippians 3:5–6) (Galatians 1:13–14). Acts adds that he was born at Tarsus in Cilicia, was a Roman citizen by birth, studied in Jerusalem under Gamaliel and worked as a tentmaker; it calls him Saul until his first missionary journey (Acts 22:3, 25–28) (Acts 18:3) (Acts 13:9). Near Damascus he became a follower of Jesus, an event he describes as God revealing his Son to him (Galatians 1:15–16); see the Conversion of Paul.

From Antioch he travelled through Cyprus, Asia Minor, Macedonia and Greece, founding churches and writing to them; see Paul's First Missionary Journey, Paul Carries the Gospel into Europe, Paul in Ephesus and the Collection for Jerusalem and the Letters of Paul. He called himself an apostle to the Gentiles (Romans 11:13). Acts ends with him at Rome, where he had been sent as a prisoner, teaching for two years in his own rented house (Acts 28:30–31). The letter of the Roman church known as 1 Clement, about AD 96, says that he reached "the extreme limit of the west" and died a martyr (1 Clement 5), and Eusebius, writing in the early fourth century, reports that he was beheaded at Rome under Nero (Eusebius, Church History 2.25.5). The dates of his death given here are the traditional range; see the Martyrdoms of Peter and Paul.

IN THE TIMELINE

The Martyrdom of Stephen c. AD 34 382

The Conversion of Paul c. AD 31–36 388
The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395
Paul's First Missionary Journey c. AD 46–48 403
The Council of Jerusalem c. AD 49 407
Paul Opposes Peter at Antioch c. AD 49 415
Paul Carries the Gospel into Europe c. AD 49–52 419
The Letters of Paul c. AD 50–60 424
Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433
Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437
Paul's Voyage to Rome c. AD 59–62 441
The Martyrdoms of Peter and Paul c. AD 64–68 453

Paul III

Pope

The pope who declared the peoples of the Americas free in 1537, approved the Society of Jesus in 1540 and summoned the Council of Trent, which opened in 1545.

In the bull *Sublimis Deus* of 1537 Paul III declared that the Indians are truly men and are not to be deprived of their liberty or property or enslaved (Paul III, Sublimis Deus paragraphs 3–4); see Rome Declares the Peoples of the Americas Free. In 1540 he approved the Society of Jesus Is Founded, limiting it to sixty members (Paul III, Regimini militantis Ecclesiae §§ 1, 16).

His bull of 22 May 1542 summoning a general council to Trent tells of his earlier attempts to hold one at Mantua and at Vicenza and of his journey to Nice to make peace between the emperor and the king of France (Council of Trent Bull of indiction (22 May 1542)). The Council of Trent opened under him on 13 December 1545 (Council of Trent Session 1). When it resumed in 1551 it was under his successor Julius III (Council of Trent Session 11).

IN THE TIMELINE

Rome Declares the Peoples of the Americas Free 2 June 1537 1063
The Society of Jesus Is Founded 27 September 1540 1067
The Council of Trent 1545–1563 1075

Paul Miki

Japanese Jesuit brother, crucified at Nagasaki in 1597 · died 1597 · Also: Paulus Michi, Paulo Miki

Japanese member of the Society of Jesus, one of the twenty-six Christians crucified at Nagasaki on 5 February 1597. The Jesuit report of that year gives his words from the cross, in which he forgave those who put him to death.

What is told here comes from the report of the Jesuit Luís Fróis, written in the months after the crucifixion. Fróis lists Miki among the three members of the Society of Jesus who were crucified with the six Franciscans and seventeen other Japanese at Nagasaki, and calls him "our brother" (Fróis, Account of the Martyrdom at Nagasaki chapter 14, sections 106–110 (pp. 768–769)).

Seeing himself, Fróis writes, in the most honoured pulpit he had ever had, Miki told the bystanders that he was a Japanese and of the Society of Jesus, that he was dying for having preached the gospel, and that he thanked God for it. He declared that there was no way to salvation but the one the Christians hold, and, since that way taught him to forgive his enemies, he forgave the ruler and all who were responsible for his death and asked them to receive baptism. He then turned to encourage his companions. The executioners killed each of the crucified with one or two thrusts of a lance (Fróis, Account of the Martyrdom at Nagasaki chapter 14, sections 106–110 (pp. 768–769)). See the Martyrs of Nagasaki and the Ban on Christianity in Japan.

IN THE TIMELINE

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

Paul VI

Pope, 1963–1978 · 26 September 1897 – 6 August 1978 · Also: Giovanni Battista Montini

Giovanni Battista Montini, archbishop of Milan, was elected pope in June 1963. He carried the Second Vatican Council to its close, joined the patriarch of Constantinople in lifting the anathemas of 1054, and signed a common confession of Christ with the Coptic pope.

Giovanni Battista Montini was born at Concesio, near Brescia, on 26 September 1897 and ordained priest in 1920. He served in the Vatican Secretariat of State under Pius XI and Pius XII and became archbishop of Milan in 1954. He was elected pope on 21 June 1963 and died at Castel Gandolfo on 6 August 1978 (Holy See, biographical profile of Paul VI).

He continued the council that John XXIII had opened and closed it on 8 December 1965 (Paul VI, In Spiritu Sancto (8 December 1965)); see the Second Vatican Council. He met the Ecumenical Patriarch Athenagoras I in Jerusalem in January 1964 (Paul VI and Athenagoras I, Joint Communiqué (6 January 1964), paragraphs 1–2), and on 7 December 1965 the two removed the excommunications of 1054 from the memory of the church (Joint Catholic–Orthodox Declaration (1965) 4); see Rome and Constantinople Lift the Anathemas of 1054. In August 1968 he opened the conference of Latin American bishops in Bogotá, on what he called the first visit of a pope to Latin America (Paul VI, Homily at Bogotá (24 August 1968), opening paragraphs); see Medellín and Liberation Theology. In May 1973 he and Shenouda III signed a common confession of faith in Christ (Paul VI and Shenouda III, Common Declaration (1973), paragraph 3); see Ancient Christological Divisions Are Addressed. Pope Francis canonised him on 14 October 2018 (Holy See, biographical profile of Paul VI).

IN THE TIMELINE

The Second Vatican Council 1962–1965 1422

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Medellín and Liberation Theology 24 August 1968 1436

Humanae Vitae 25 July 1968 1441

Ancient Christological Divisions Are Addressed 1973–1994 1445

Paula

Roman noblewoman, founder of monasteries at Bethlehem · AD 347 – AD 404 · Also: Paula of Rome

Roman widow of senatorial family who left Rome for the Holy Land, founded monasteries for men and women at Bethlehem, learned Hebrew, and worked beside Jerome while he translated the Bible. Jerome wrote her life.

Almost all that is known of Paula comes from the memorial letter that Jerome wrote for her daughter Eustochium in 404. She belonged to a family that claimed descent from the Gracchi and the Scipios, married Toxotius and bore five children (Jerome, Letter 108.1–4). As a widow she left Rome, visited the holy places and settled at Bethlehem, where she founded a monastery for men and three communities of women (Jerome, Letter 108.14, 108.20).

She read the Scriptures with Jerome and learned Hebrew well enough to chant the psalms in it (Jerome, Letter 108.27). Several of the prefaces to his translations are addressed to her and Eustochium (Jerome, Preface to Samuel and Kings) (see Jerome Translates the Latin Vulgate). She died on 26 January 404, aged fifty-six years and eight months, which puts her birth in 347 (Jerome, Letter 108.35).

IN THE TIMELINE

Jerome Translates the Latin Vulgate c. 382–405 636

Pedro Páez

Jesuit missionary in Ethiopia, 1603–1622 · died 1622 · Also: Pedro Paez, Pero Pais, Peter Pays

Castilian Jesuit who reached Ethiopia in 1603 after seven years as a captive in Arabia. By the Jesuit account he received Emperor Susenyos into the Roman church in 1622 and died at Gorgora soon afterwards.

What is told of him here comes from the history that his fellow Jesuit Balthazar Tellez compiled, in part from Páez's own manuscript. Tellez calls him a Castilian and says that he was chosen at Goa, with one other father, to go to Ethiopia (Tellez, Travels of the Jesuits in Ethiopia p. 150). The two were taken on the way,

and Tellez speaks of Páez's "7 Years Captivity" in Arabia before he tried again (Tellez, Travels of the Jesuits in Ethiopia p. 161). He landed at Massawa in April 1603 and reached Fremona on 15 May (Tellez, Travels of the Jesuits in Ethiopia p. 162).

Tellez says that in 1621 Páez built a church of squared stone, which Susenyos travelled two days to see and entered barefoot; that in 1622 the emperor publicly professed "the Latin Faith"; and that Páez, "who had converted, and receiv'd him into the Church", died soon afterwards at Gorgora, after nineteen years in the mission, leaving a written account of Ethiopian affairs (Tellez, Travels of the Jesuits in Ethiopia p. 212). See Susenyos, the Jesuits and the Ethiopian Church.

IN THE TIMELINE

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

Pelagius

Monk and teacher

Monk from Britain who taught at Rome that God made human nature able to choose the good and commands nothing impossible. Augustine opposed him, and in 418 a council at Carthage and the bishop of Rome condemned his teaching.

Prosper calls Pelagius a Briton (Prosper, Chronicle 1252 (AD 413)). The synod in Palestine, in the verdict that Augustine of Hippo quotes, calls him a monk (Augustine, On the Proceedings of Pelagius 44, 62), and Augustine says that he first heard of him as a man much praised at Rome (Augustine, On the Proceedings of Pelagius 46). His letter to Demetrias, the fullest of his surviving writings, teaches that human nature was created good, that the power to choose between good and evil is God's gift, and that a just God has commanded nothing impossible (Pelagius, Letter to Demetrias 2–3, 16). In a work quoted by Augustine he distinguished the ability to do good, which comes from God, from the will and the deed, which are our own (Augustine, On the Grace of Christ and on Original Sin 1.5).

He passed through Africa and went on to Palestine, where a synod of fourteen bishops accepted his answers and declared him in communion with the church

(Augustine, On the Proceedings of Pelagius 46) (Augustine, On the Proceedings of Pelagius 44, 62). The African bishops judged his teaching otherwise, and in 418 it was condemned at Carthage and, Prosper says, throughout the world (Council of Carthage (418) canons 109–113) (Prosper, Chronicle 1266 (AD 418)). See Augustine and Pelagius Dispute over Grace.

IN THE TIMELINE

Augustine and Pelagius Dispute over Grace AD 411–418 664

Pepin the Short

King of the Franks, 751–768 · died 24 September AD 768 · Also: Pippin III, Pepin III, Pippin the Younger

Frankish mayor of the palace who took the crown with papal approval in 751. Anointed by Pope Stephen II in 754, he twice defeated the Lombards and gave Ravenna and its cities to the Roman church. He was the father of Charlemagne.

Pepin ruled the Franks as mayor of the palace with his brother Carloman, and with him supported the reforming synods of Boniface (Willibald, Life of Boniface 8 (pp. 74–78)). The Royal Frankish Annals say that envoys asked Pope Zacharias whether it was good that kings in Francia should have the name without the power, that the pope answered it was better for the one who held power to be called king, and that Pepin was then chosen king and anointed, by the hand of Boniface according to the annals, the last Merovingian being sent to a monastery (Royal Frankish Annals, years 749–750). The annals enter this under 750; G. W. Robinson's note to Willibald's Life puts it in November 751 (Willibald, Life of Boniface 8 (pp. 74–78)).

Pope Stephen II anointed him again in 754, with his sons Charles and Carloman (Royal Frankish Annals, year 754). After this Pepin made war on the Lombards and gave the cities of the exarchate of Ravenna to St Peter (The Donation of Pepin and the Papal States) (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 447–454)). He died at Saint-Denis on 24 September 768 (Royal Frankish Annals, year 768).

IN THE TIMELINE

The Donation of Pepin and the Papal States AD 754–756 766

Perpetua

Martyr in Roman Africa, c. AD 203 · died c. AD 203 · Also: Vibia Perpetua

A young married woman of good family, newly baptised, who was put to death in the arena in Roman Africa. The account of her death includes a prison diary presented as her own, with her visions.

The editor of the *Passion* introduces her by her full name, Vibia Perpetua (spelt "Vivia" in the linked translation), as well born, well educated and married, about twenty-two years old, with a father, mother and two brothers and an infant son at the breast (Passion of Perpetua and Felicity 1.1). She was a catechumen when she was arrested and was baptised a few days later. In the pages given as her own she tells how her father begged her to give way, how she nursed her child in prison, and how she answered the procurator Hilarianus, "I am a Christian" (Passion of Perpetua and Felicity 1.2–2.2).

She was tossed by a wild cow in the arena, helped Felicity to her feet, and was then killed with the sword, guiding the young gladiator's hand to her own throat (Passion of Perpetua and Felicity 6.3–4). Tertullian appeals to her vision of paradise (Tertullian, On the Soul 55).

IN THE TIMELINE

The Martyrdom of Perpetua and Felicity 7 March AD 203 532

Peter

Apostle, named first among the Twelve · died c. AD 64–68 · Also: Simon Peter, Cephas, Simon son of Jonah

A fisherman from Galilee whom Jesus named Peter, the rock. He is the spokesman of the Twelve in the Gospels and the leading figure of the Jerusalem church in Acts. Early tradition says that he died a martyr at Rome under Nero.

Simon was a fisherman, the brother of Andrew. John's Gospel says that they came from Bethsaida (John 1:44); Mark places Simon's house, and his wife's mother, at Capernaum (Mark 1:21, 29–31). Jesus called him from his nets (Mark 1:16–18) and gave him the name Cephas, in Greek Peter, which means rock (John 1:42) (Mark 3:16). He stands first in every list of the Twelve, and with James and John he is present at moments from which the others are absent (Mark 5:37; 9:2; 14:33). He speaks for the disciples in confessing Jesus as the Christ (Mark 8:29); see Peter's Confession at Caesarea Philippi. The Gospels tell that he three times denied knowing Jesus on the night of the arrest (Mark 14:66–72). Paul names him first among those to whom the risen Jesus appeared, and Luke reports an appearance to him (1 Corinthians 15:5) (Luke 24:34).

In Acts he leads the first community in Jerusalem, preaches at Pentecost, and baptises the Gentile household of Cornelius (Acts 2:14) (Acts 10:44–48). Paul counts him with James and John as one of the "pillars", describes him as entrusted with the mission to the Jews, and also tells of opposing him to his face at Antioch (Galatians 2:7–14). The Gospel of John hints at a violent death (John 21:18–19). A letter from Rome of about AD 96 says that he bore his witness and went to glory, without saying where (1 Clement 5). Eusebius, writing in the early fourth century, reports that he was crucified at Rome under Nero, and quotes writers of the late second and early third centuries in support (Eusebius, Church History 2.25.5–8); see the Martyrdoms of Peter and Paul.

IN THE TIMELINE

Jesus Begins His Ministry in Galilee c. AD 28–29 307
Jesus Appoints the Twelve c. AD 28–29 311
The Feeding of the Five Thousand c. AD 29 or 32 323
Peter's Confession at Caesarea Philippi c. AD 29 or 32 327
The Transfiguration c. AD 29 or 32 331
The Last Supper AD 30 or 33 346
Gethsemane and the Arrest AD 30 or 33 351
The Burial and Resurrection AD 30 or 33 364
The Appearances and the Great Commission AD 30 or 33 368

Pentecost AD 30 or 33 378
The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385
The Baptism of the Gentile Cornelius c. AD 40 392
Herod Agrippa Kills James and Dies at Caesarea AD 44 399
The Council of Jerusalem c. AD 49 407
Paul Opposes Peter at Antioch c. AD 49 415
The Martyrdoms of Peter and Paul c. AD 64–68 453

Peter Abelard

Master in the schools of Paris, logician and theologian · Also: Abelard, Abailard, Pierre Abélard

Breton scholar who taught logic and theology in and around Paris in the early twelfth century. His Sic et Non set conflicting authorities side by side as questions; his own account of his life tells of his rivalries, of Heloise and of the burning of his book at Soissons.

Abelard says that he came from the town of Le Pallet, east of Nantes, the eldest son of a soldier who loved letters, and gave up his inheritance for the study of logic, travelling wherever that art was taught (Abelard, History of My Calamities 1). At Paris he studied under William of Champeaux, defeated him in disputation by his own account, and opened a school of his own on the Mont Sainte-Geneviève (Abelard, History of My Calamities 2).

He tells of his love for Heloise, their secret marriage and his castration by her uncle's kinsmen, after which he became a monk at Saint-Denis and she a nun at Argenteuil (Abelard, History of My Calamities 6–8). A council at Soissons condemned his tract on the Trinity and made him burn it (Abelard, History of My Calamities 9–10). The prologue of his *Sic et Non* sets out rules for reconciling authorities that disagree and commends persistent questioning as the first key to wisdom (Abelard, Sic et Non prologue).

IN THE TIMELINE

The Schools Become Universities c. 1150–1215 862

Peter Faber

One of the first companions of Ignatius of Loyola · Also: Pierre Favre, Petrus Faber

A companion of Ignatius of Loyola from their student days at Paris, named second among the ten priests of the Society of Jesus in the bull of 1540.

Ignatius of Loyola says that at Paris he was a friend of Peter Faber and Francis Xavier and led them to the service of God by giving them the Exercises (Ignatius, Autobiography p. 122). Faber was one of the two companions who lived with Ignatius outside Vicenza while the group waited for a ship to Jerusalem, and he walked with him to visit a sick companion at Bassano (Ignatius, Autobiography pp. 138–140). The bull of 1540 lists him, as Petrus Faber, immediately after Ignatius among the ten priests of the new Society (Paul III, Regimini militantis Ecclesiae § 1). See the Society of Jesus Is Founded.

IN THE TIMELINE

The Society of Jesus Is Founded 27 September 1540 1067

Peter Lombard

Theologian, author of the Sentences · Also: Master of the Sentences, Petrus Lombardus

Twelfth-century theologian whose Four Books of Sentences arranged the teaching of the Fathers by topic, from the Trinity to the sacraments. His list of seven sacraments is the one later defined by the Council of Trent.

Peter Lombard speaks of his purpose in the prologue of the Sentences. He compares his work to the poor widow's offering to the treasury, says that he undertook it at the urging of studious brethren, and describes it as a short volume in four books that gathers the opinions of the Fathers so that a reader need not turn over many books (Peter Lombard, Sentences prologue).

In the fourth book he names seven sacraments of the new law: baptism, confirmation, the eucharist, penance, extreme unction, orders and marriage (Peter Lombard, Sentences 4.2.1). The Council of Trent, in its seventh session, defined

the same seven (Council of Trent Session 7, canon 1 on the sacraments in general).

IN THE TIMELINE

The Schools Become Universities c. 1150–1215 862

Peter the Great

Tsar and emperor of Russia · Also: Peter I of Russia, Pyotr Alekseyevich

Tsar of Russia who in 1721 placed the Russian church under a board of clergy, the Most Holy Synod, in place of a patriarch, and required its members to swear to him as their supreme judge.

The manifesto that opens the Spiritual Regulation is issued in his name as Peter the First, tsar and sovereign of all Russia. In it he says that, having reformed the military and civil orders, he fears to seem ungrateful to God if he neglects the spiritual order, and that, after the example of pious kings in the Old and New Testaments, he takes its regulation upon himself (Spiritual Regulation, manifesto (pp. 3–5)). The members of the college he set up swore to be faithful to him and his heirs and acknowledged him as its supreme judge (Spiritual Regulation, oath of the members (p. 10)).

Thomas Consett, who translated the Regulation into English, wrote that the tsar had kept the patriarchate vacant after the death of Patriarch Adrian because he thought that a patriarch's power would obstruct his designs (Spiritual Regulation, Consett's preface, p. xv). The patriarch of Constantinople, recognising the Synod in 1723, calls him the "most pious and pacific Autocrat" (Muravyov, History of the Church of Russia, letter of Patriarch Jeremias, 23 September 1723 (pp. 287–288)). See Peter the Great Replaces the Patriarch with the Holy Synod.

IN THE TIMELINE

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

PEOPLE

Peter Waldo to Romulus Augustulus

Peter Waldo

Citizen of Lyon from whom the Waldensians take their name · Also: Valdes, Waldes, Valdesius, Valdo of Lyon

A wealthy citizen of Lyon who gave away his property about 1173 and gathered followers who preached in voluntary poverty, the Poor of Lyon. The Waldensian Church takes its name from him.

The two twelfth-century writers cited here give him one name only: the Chronicle of Laon calls him Valdesius (Chronicle of Laon 1173 (MGH SS 26, p. 447)) and Walter Map calls him Valdes, a citizen of Lyon (Walter Map, De nugis curialium 1.31). The name Peter, by which he is usually known in English, does not occur in either passage. The Waldensian Church calls him Valdo (Waldensian Church, Our History Le origini).

The Chronicle of Laon tells how he gave up a fortune made by usury, provided for his wife and daughters, fed the poor and took to begging (Chronicle of Laon 1173), and how the pope embraced him at the Lateran council, approved his poverty and forbade him to preach except at the request of priests (Chronicle of Laon 1178 (MGH SS 26, p. 449)).

IN THE TIMELINE

Waldo and the Poor of Lyon c. 1173 870

Philip IV of France

King of France, 1285–1314 · died November 1314 · Also: Philip the Fair, Philippe le Bel

King of France whose arrest of a bishop and use of church revenues brought him into conflict with Boniface VIII. His agents seized the pope at Anagni in 1303; under Clement V the papal court settled at Avignon.

Giovanni Villani, a Florentine contemporary, tells how the king arrested the bishop of Pamiers, kept the revenues of vacant sees, refused to let the French bishops go to the pope's court and had Boniface VIII accused of heresy before an assembly at Paris, and how his envoy William of Nogaret organized the seizure

of the pope at Anagni in 1303 (Giovanni Villani, Chronicle 8.62–63). Villani also reports, as something done in secret, a bargain by which Philip secured the election of the archbishop of Bordeaux as Clement V in return for promised favours (Giovanni Villani, Chronicle 8.80). Clement declared in 1306 that the bull Boniface VIII Issues Unam Sanctam did the king and kingdom no prejudice (Clement V, Meruit).

Villani dates Philip's death to November 1314, after a fall from his horse while hunting, when he had reigned twenty-nine years (Giovanni Villani, Chronicle 9.66).

IN THE TIMELINE

Boniface VIII Issues Unam Sanctam 18 November 1302 925

Philip Melanchthon

Professor of Greek at Wittenberg; Luther's colleague · Also: Philipp Melanchthon

Scholar of Greek who came to Wittenberg in 1518 and worked beside Luther. He helped revise the German New Testament, took part in the Marburg Colloquy and wrote a life of Luther in 1546.

Martin Luther wrote that the elector Frederick the Wise called Melanchthon to Wittenberg in 1518 to teach Greek (Luther, Preface to the Latin Writings (1545) on the year 1518). In 1522 the two went through Luther's German New Testament together before it was printed (Luther, Letters, to Georg Spalatin, 30 March 1522), and Luther later named him among those who laboured with him over the book of Job (Luther, On Translating on the translation of Job); see Luther Translates the Bible into German.

At Marburg in 1529 he was paired with Huldrych Zwingli in the private talks (Zwingli, Letters, to Vadian, 20 October 1529) and signed the articles (Marburg Articles signatures). In 1546 he wrote a short life of Luther from what he had heard from Luther and seen himself; it says that Luther posted his theses on the church next to the castle (Melanchthon, Life of Luther part 1). See also the Augsburg Confession.

IN THE TIMELINE

Luther Translates the Bible into German 1522–1534 1017

Luther and Zwingli Meet at Marburg 1 October 1529 1042

The Augsburg Confession 25 June 1530 1046

Philip of Hesse

Landgrave of Hesse · Also: Philip the Magnanimous

Landgrave of Hesse, one of the princes who protested at Speyer in 1529. That October he brought Luther and Zwingli together at Marburg in the hope of uniting them.

Philip, landgrave of Hesse, is named among the princes who appealed against the majority at Speyer in April 1529 (Protestation of Speyer instrument of appeal, opening (Ney, pp. 29–30)); see the Protestation at Speyer. That autumn he summoned the reformers to Marburg, attended the debate from beginning to end, and afterwards sent for the participants one by one to seek a compromise (Osiander, Report on Marburg report to the council of Nuremberg). Martin Luther wrote that the landgrave was making every effort to unite them, or at least to have them regard each other as brothers (Luther, Letters, to his wife, 4 October 1529). Huldrych Zwingli claimed that Philip had come over to his side, though he did not show it in public (Zwingli, Letters, to Vadian, 20 October 1529). See Luther and Zwingli Meet at Marburg.

His name stands among the signatures of the confession presented at Augsburg in 1530 (Augsburg Confession conclusion, signatures).

IN THE TIMELINE

The Protestation at Speyer 19 April 1529 1038

Luther and Zwingli Meet at Marburg 1 October 1529 1042

Philip the Evangelist

One of the Seven; preacher in Samaria · Also: Philip the Deacon

One of the seven men chosen with Stephen in Jerusalem. He preached in Samaria, baptised an Ethiopian official on the road to Gaza, and later lived at Caesarea with four daughters who prophesied.

Philip is named second, after Stephen, among the seven men chosen to serve the Jerusalem church (Acts 6:5). He is a different man from Philip, one of the twelve apostles (Acts 1:13): Acts says that the apostles stayed in Jerusalem when the others were scattered, and that they sent Peter and John to follow up Philip's work (Acts 8:1, 14). He preached in Samaria and baptised an Ethiopian court official on the road to Gaza (Acts 8:5–40); see the Gospel Reaches Samaria and an Ethiopian Official.

Later in Acts Paul and his companions stayed at his house in Caesarea Maritima. Acts there calls him "Philip the evangelist, who was one of the seven", and says that he had four unmarried daughters who prophesied (Acts 21:8–9).

IN THE TIMELINE

The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385

Philipp Jakob Spener

Lutheran pastor at Frankfurt am Main · Also: Philipp Jacob Spener

The senior Lutheran pastor of Frankfurt whose Pia Desideria of 1675 called for a renewal of the church through Bible reading, the priesthood of all believers and the practice of love. The movement that followed is called Pietism.

The title page of *Pia Desideria* names its author as Philipp Jacob Spener, doctor, preacher and senior at Frankfurt am Main (Spener, Pia Desideria title page), and he explains in the prefatory address how the book grew out of a preface he was asked to write for an edition of Johann Arndt's sermons (Spener, Pia Desideria prefatory address to the pastors, unnumbered leaves). The first of its six proposals asks for meetings, beside the regular sermon, in which members of a congregation read and discuss Scripture under the preacher's direction (Spener, Pia Desideria pp. 94–99). See Spener's Pia Desideria and the Rise of Pietism.

IN THE TIMELINE

Spener's Pia Desideria and the Rise of Pietism 1675 1200

Photius

Patriarch of Constantinople · Also: Photios, Photius the Great

Scholar and imperial official made patriarch of Constantinople in place of Ignatius. Rome declared him deposed; he denounced the Latin addition to the creed. Twice patriarch, he is commemorated among the holy patriarchs in the Orthodox Church.

The two churches left opposite pictures of Photius. In the letters of Pope Nicholas I he is a layman from the imperial service, tonsured and consecrated in haste, who seized the see of a living patriarch (Nicholas I, Letters, 91, chapter 1 (13 November 866), pp. 519–520); the council of 869–870 declared that he had never been a bishop (Council of Constantinople (869–870), canons 2, 4 and 6). In his own encyclical he is the defender of the faith of the councils against Latin clergy who were teaching the newly baptized Bulgarians to add "and from the Son" to the creed (Photius, Encyclical to the Eastern Patriarchs 4–9).

He was removed in favour of Ignatius of Constantinople and later became patriarch again; in 879 Pope John VIII argued that the Roman see could release him from the earlier sentence (John VIII, Letters, 207 (879)). The Synodikon of Orthodoxy commemorates Ignatius and Photius together among the holy and orthodox patriarchs (Synodikon of Orthodoxy, acclamations). See the Photian Schism.

IN THE TIMELINE

The Photian Schism AD 863–867 794

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

The Council of Constantinople Restores Photius November AD 879 – March 880 802

Pierre Cauchon

Bishop of Beauvais, judge of Joan of Arc

Bishop of Beauvais who presided, with the deputy of the inquisitor of France, over the trial of Joan of Arc at Rouen in 1431 and pronounced both sentences against her. The court of 1456 named him as the author of a process it declared null.

The record of the trial is written in his name. He sat as ordinary judge in Rouen, outside his own diocese, on territory granted him for the purpose by the chapter of Rouen, on the ground that Joan of Arc had been taken in the diocese of Beauvais; the deputy inquisitor at first declined to sit as judge, while agreeing that the trial should go on (Trial of Condemnation, 21–22 February 1431 (Murray, pp. 3–8)). Both sentences, of 24 May and of 30 May, were given in the bishop's name and the inquisitor's deputy's (Trial of Condemnation, 24 and 30 May 1431 (Murray, pp. 129–146)).

At the second trial the friar Martin Ladvenu testified that Joan, seeing the bishop on the day of her death, told him that he was the cause of it, since he had promised to put her in the hands of the church and had left her with her enemies (Nullification Trial, depositions of Martin Ladvenu, 1452–1456 (Murray, pp. 193–195)). The sentence of 1456 names "the late Lord Pierre Cauchon, then Bishop of Beauvais" as one of the three who had conducted the process that it annulled (Nullification Trial, sentence of 7 July 1456 (Murray, pp. 321–327)). See the Trial of Joan of Arc.

IN THE TIMELINE

The Trial of Joan of Arc 30 May 1431 969

Pietro Gasparri

Cardinal Secretary of State to Pius XI

The cardinal who, as Secretary of State and plenipotentiary of Pius XI, signed the Lateran Treaty and concordat with Italy on 11 February 1929.

The Lateran Treaty names Cardinal Pietro Gasparri, Secretary of State, as plenipotentiary of the pope, and he signed it in Rome on 11 February 1929 (Lateran Pacts (1929), Treaty, preamble and signatures). Pius XI told the parish

priests of Rome that day that his Cardinal Secretary of State was at that hour signing a treaty and a concordat in the Lateran Palace with Benito Mussolini (Pius XI, Address of 11 February 1929). See the Lateran Treaty Creates Vatican City.

IN THE TIMELINE

The Lateran Treaty Creates Vatican City 11 February 1929 1371

Pius IV

Pope

The pope under whom the Council of Trent met for its last period, from 1562 to 1563. He confirmed its decrees in January 1564 and issued the Tridentine profession of faith.

The Council of Trent reopened on 18 January 1562 in what its acts call the first session under Pius IV (Council of Trent Session 17), and it closed on 4 December 1563 with a request that he confirm all that had been decreed under his predecessors and himself (Council of Trent Session 25, on the close of the council). He did so in consistory on 26 January 1564. The bull of confirmation orders the decrees to be observed, forbids anyone to publish commentaries or interpretations of them without papal authority, and reserves doubtful points to the Apostolic See (Council of Trent Confirmation of the council and bull of 26 January 1564). The profession of faith that bears the council's name comes from his bull *Iniunctum nobis* of 13 November 1564 (Tridentine Profession of Faith heading and articles I–XII).

IN THE TIMELINE

The Council of Trent 1545–1563 1075

Pius IX

Pope, 1846–1878 · 1792 – 1878 · Also: Giovanni Maria Mastai Ferretti, Pio Nono

Pope from 1846 to 1878. He defined the Immaculate Conception in 1854, issued the Syllabus of Errors in 1864 and presided over the First Vatican Council, and in 1870 he lost Rome and the temporal power.

Giovanni Maria Mastai Ferretti was born at Senigallia on 13 May 1792, became archbishop of Spoleto and then bishop of Imola, and was elected pope on 16 June 1846 (Holy See, biographical profile of Pius IX). On 8 December 1854 he defined that Mary was preserved from all stain of original sin from the first instant of her conception (Pius IX, Ineffabilis Deus definition). Ten years later he issued a list of eighty condemned propositions, the last of which is that the Roman pontiff ought to reconcile himself with progress, liberalism and modern civilization (Pius IX, Syllabus of Errors prop. 80).

He presided in person at the session of 18 July 1870 at which the First Vatican Council defined papal infallibility, and confirmed the decree (Manning, True Story of the Vatican Council pp. 144–145). See the First Vatican Council. Rome fell on 20 September 1870, and with it the temporal power; the Holy See's account says that he thereafter considered himself a prisoner of the Vatican (Holy See, biographical profile of Pius IX). He died on 7 February 1878 (Holy See, biographical profile of Pius IX).

IN THE TIMELINE

The Dogma of the Immaculate Conception 8 December 1854 1305

The First Vatican Council 1869–1870 1324

Pius V

Pope who excommunicated Elizabeth I in 1570

The pope who in February 1570 declared Elizabeth I of England a heretic, pronounced her deprived of her crown and released her subjects from their oaths to her.

His bull *Regnans in excelsis* is dated at Rome on 25 February 1570, in the fifth year of his pontificate. It calls Elizabeth I "the pretended queen of England", lists what the pope holds against her, declares her a heretic and her adherents excommunicated, and absolves her subjects from their oaths to her (Pius V, Regnans in excelsis sections 1–5 and the closing date). The English historian William Camden, whose account was printed in 1615, says that the sentence was given "without any admonition or citation" beforehand (Camden, Annales 1570, section 13).

A paper printed in the English government's tract *The Execution of Justice* records that on 14 April 1580 two Jesuits about to leave for England asked the reigning pope to explain the bull, and were granted the answer that as things stood it did not bind Catholics (Cecil, Execution of Justice pp. 19–20). See Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I.

IN THE TIMELINE

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

Pius VI

Pope during the French Revolution

Pope who in 1791 condemned the Civil Constitution of the Clergy and the oath to uphold it. In 1797 he ceded Avignon and the Legations of Bologna, Ferrara and Romagna to France by the treaty of Tolentino.

Pius VI dated his letter *Charitas* at Rome on 13 April 1791, in the seventeenth year of his pontificate (Pius VI, Charitas closing line). In it he recounts his letters to the king of France since July 1790 urging him not to approve the Civil Constitution of the Clergy (Pius VI, Charitas 2–5), pronounces that law heretical in many of its decrees and in others sacrilegious and schismatic (Pius VI, Charitas 11), and suspends clergy who had sworn to uphold it unless they retract within forty days (Pius VI, Charitas 20).

By the treaty of Tolentino of 19 February 1797 he made peace with the French Republic, renouncing Avignon and the Legations of Bologna, Ferrara and Romagna (Anderson, Constitutions and Documents of France, no. 52B, pp. 257–258). His successor Pius VII praised the firmness with which he had borne his misfortunes and recorded that he died after providing for the election of the next pope (Pius VII, Diu satis 2, 4–5). See the French Revolution and the Church.

IN THE TIMELINE

The French Revolution and the Church 1790–1801 1257

Pius VII

Pope from 1800

Pope elected at Venice in 1800. He concluded the Concordat of 1801 with Bonaparte, saw the Papal States annexed to the French Empire in 1809, and in 1814 restored the Society of Jesus.

Pius VII wrote his first encyclical from the monastery of San Giorgio Maggiore at Venice on 15 May 1800, two months after his election; the cardinals had met at Venice to vote (Pius VII, Diu satis 1, 5 and closing line). The convention of 1801 with the French government was made in his name and that of the First Consul (Concordat of 1801, preamble). In it he agreed to ask the existing French bishops to resign and to give canonical institution to bishops named by the First Consul (Concordat of 1801, arts. 3–5).

On 17 May 1809 Napoleon, as emperor, decreed the Papal States united to the French Empire and Rome a free imperial city (Anderson, Constitutions and Documents of France, no. 84A, pp. 425–426). Pius had allowed the Jesuits to reform in Russia in 1801 (Pius VII, Sollicitudo omnium ecclesiarum 3), and on 7 August 1814, at Rome, he restored the Society of Jesus for all countries (Pius VII, Sollicitudo omnium ecclesiarum 7 and closing line). See the French Revolution and the Church and the Suppression of the Jesuits.

IN THE TIMELINE

The Suppression of the Jesuits 21 July 1773 1237

The French Revolution and the Church 1790–1801 1257

Pius XI

Pope from 1922 · Also: Achille Ratti

The pope who made peace with the Italian state in the Lateran agreements of 1929, concluded a concordat with Germany in 1933 and in 1937 issued encyclicals against the deifying of race and state in Germany and against atheistic communism.

The Lateran Treaty of 11 February 1929 was made in his name: by it the Holy See declared the Roman question settled and Italy recognised the State of Vatican City under the pope's sovereignty (Lateran Pacts (1929), Treaty, preamble and art. 26). Speaking that day, on the eve of the seventh anniversary of his corona-

tion, he said that he had wanted the concordat joined to the treaty from the first (Pius XI, Address of 11 February 1929), and two days later that he believed he had given God back to Italy and Italy to God (Pius XI, Address of 13 February 1929). He remarked in the same address that the task had perhaps needed a pope who was a mountaineer and a librarian (Pius XI, Address of 13 February 1929).

In *Mit brennender Sorge* (14 March 1937) he wrote that he had consented to the concordat with the German Reich in 1933 despite grave misgivings, protested that it was being violated, and condemned the raising of race, people or state to an idol (Pius XI, Mit brennender Sorge 3–8). Five days later, in *Divini Redemptoris*, he condemned atheistic communism (Pius XI, Divini Redemptoris 58 and date). See the Lateran Treaty Creates Vatican City and Mit brennender Sorge: Pius XI on the Church in the German Reich.

IN THE TIMELINE

The Lateran Treaty Creates Vatican City 11 February 1929 1371

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

Pius XII

Pope from 1939; before that Cardinal Secretary of State to Pius XI · Also: Eugenio Pacelli, Cardinal Pacelli, Eugen Pacelli

Pope who in 1950 defined the Assumption of Mary as a dogma, and who wrote to the Catholics of China in 1954 and 1958 against a church independent of Rome.

Pius XII dated the constitution *Munificentissimus Deus* on 1 November 1950, in the twelfth year of his pontificate (Pius XII, Munificentissimus Deus 48). In it he defined as a divinely revealed dogma that the Virgin Mary was assumed body and soul into heavenly glory (Pius XII, Munificentissimus Deus 44); see the Dogma of the Assumption of Mary. In 1954 he wrote to the church in China that those who held to the principles of the "Three Autonomies" could not be considered Catholics (Pius XII, Ad Sinarum gentem 21–22), and in 1958 that bishops consecrated without the mandate of the Apostolic See incurred excom-

munication (Pius XII, Ad Apostolorum principis 36–38, 47–48); see the Chinese Church under the People's Republic.

Before his election he was Eugenio Pacelli. The concordat of 20 July 1933 names Cardinal Eugenio Pacelli, Secretary of State, as the plenipotentiary of Pius XI, and he signed it in the Vatican with Franz von Papen (Reichskonkordat (1933), preamble and signatures). Cardinal Michael von Faulhaber noted in his diary that during his stay in Rome in January 1937 he was twice with the bishops at Pacelli's (Faulhaber, Diaries, 14–28 January 1937). The editors of that diary record that Pacelli had been nuncio in Munich, where the two men became close, and that he was pope from 1939 to 1958 (Faulhaber, Diaries, editors' biography); see Mit brennender Sorge: Pius XI on the Church in the German Reich.

IN THE TIMELINE

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

The Dogma of the Assumption of Mary 1 November 1950 1414

Pliny the Younger

Roman senator, governor of Bithynia and Pontus · born c. AD 61 · Also: Gaius Plinius Caecilius Secundus

Roman senator and letter writer. As Trajan's governor of Bithynia and Pontus he tried people accused of being Christians and wrote to the emperor for guidance; his letter and Trajan's reply survive.

Pliny says he was in his eighteenth year when Vesuvius erupted, which was in AD 79, so he was born in 61 or 62 (Pliny, Letters 6.20). Nine books of his letters to friends survive (see Letters).

Trajan sent him to govern Bithynia and Pontus, where he arrived on 17 September of a year between 109 and 111 (Pliny, Letters 10.17a). His official letters from the province, with the emperor's answers, make up a tenth book. Among them is his report on the Christians, in which he says that he had never before attended one of their trials (Pliny, Letters 10.96). See Pliny Asks Trajan How to Treat Christians. The book ends, without a farewell, with an exchange about a travel permit for his wife (Pliny, Letters 10.120–121).

IN THE TIMELINE

Pliny Asks Trajan How to Treat Christians c. AD 112 488

Polycarp

Bishop of Smyrna, martyr · died c. AD 155 · Also: Polycarp of Smyrna

Bishop of Smyrna and a link between the apostles' generation and the late second century. He received Ignatius, wrote to the Philippians, taught the young Irenaeus, and was burned at Smyrna in old age.

Ignatius, on his way to Rome, addressed a letter to "Polycarp, Bishop of the Church of the Smyrnaeans" (Ignatius, To Polycarp, greeting), and Polycarp afterwards sent copies of Ignatius's letters to Philippi with a letter of his own (Polycarp, To the Philippians 13). Irenaeus, who grew up in Asia, remembered him sitting and teaching and telling of his dealings "with John and with the others who had seen the Lord" (Eusebius, Church History 5.20.5–7), and says that apostles had appointed him bishop of Smyrna (Irenaeus, Against Heresies 3.3.4).

He travelled to Rome in the time of bishop Anicetus and discussed the keeping of Easter with him. Neither persuaded the other, and they shared the Eucharist and parted in peace (Eusebius, Church History 5.24.16–17). Irenaeus adds that in Rome he won back followers of Valentinus and Marcion (Irenaeus, Against Heresies 3.3.4). At his trial he said that he had served Christ for eighty-six years (Martyrdom of Polycarp 9), which, if he died in 155, puts his birth or his baptism about AD 70. See the Martyrdom of Polycarp.

IN THE TIMELINE

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

The Martyrdom of Polycarp c. AD 155–156 504

Pompey

Roman general and statesman · 106 BC – 48 BC · Also: Pompey the Great, Gnaeus Pompeius Magnus

Roman general who reorganised the eastern Mediterranean for Rome in the 60s BC. In 63 BC he took Jerusalem, entered the temple sanctuary

and made Judea tributary to Rome. He was murdered in Egypt after his defeat by Julius Caesar.

Gnaeus Pompeius commanded Rome's war against Mithridates of Pontus, and when it was won he turned south into Syria and Palestine (Cassius Dio, Roman History 37.14–15). Tacitus calls him the first Roman to subdue the Jews and to set foot in their temple by right of conquest (Tacitus, Histories 5.9). Josephus says that he entered the sanctuary, left its treasures untouched, restored the high priesthood to Hyrcanus II and made Jerusalem tributary (Josephus, Antiquities 14.71–74); Cicero, at Rome four years later, also says that he took nothing from the temple (Cicero, Pro Flacco 67). See Pompey Takes Jerusalem.

After losing the civil war against Julius Caesar he fled to Egypt and was killed in a small boat as he came ashore, in his fifty-eighth year according to Cassius Dio (Cassius Dio, Roman History 42.3–5). That was in 48 BC. A Jewish psalm of the time, which does not name him, tells of the conqueror of Jerusalem slain in Egypt, his body tossed on the waves with no one to bury it (Psalms of Solomon 2).

IN THE TIMELINE

Pompey Takes Jerusalem 63 BC

Pontius Pilate

Roman prefect of Judea, c. AD 26–36 · Also: Pilate, Pontius Pilatus

The Roman governor of Judea under the emperor Tiberius, who ordered the crucifixion of Jesus. He is known also from Philo, Josephus, Tacitus and an inscription found at Caesarea, and is named in the creeds.

Pilate governed Judea for ten years under the emperor Tiberius, as successor to Valerius Gratus (Josephus, Antiquities 18.33–35) (Josephus, Antiquities 18.85–89). The years usually given are AD 26 to 36. An inscription in his name from Caesarea Maritima gives his title as prefect of Judea; the opening letters of the name and of the title are lost and are restored by editors (Pilate Stone lines 2–3).

Josephus tells of three clashes. Pilate brought military standards bearing the emperor's image into Jerusalem by night and withdrew them only after days of

protest. He paid for an aqueduct out of the temple treasury and had the protesting crowd beaten by soldiers in disguise, with many deaths (Josephus, Antiquities 18.55–62) (Josephus, Jewish War 2.169–177). Finally he sent troops against a crowd of Samaritans gathering at Mount Gerizim; the Samaritans complained to Vitellius, the governor of Syria, who ordered him to Rome to answer to the emperor. Tiberius died before he arrived (Josephus, Antiquities 18.85–89). Philo, a contemporary, preserves a letter that calls him inflexible, merciless and obstinate and says that he set up gilded shields in Herod's palace at Jerusalem until Tiberius ordered them removed (Philo, Embassy to Gaius 299–305). Luke mentions Galileans "whose blood Pilate had mixed with their sacrifices" (Luke 13:1).

The Gospels show him questioning Jesus, declaring that he finds no case against him, and then ordering his crucifixion (Mark 15:1–15; John 18:28–19:16); see the Trials before the Council and Pilate and the Crucifixion. Tacitus, writing about AD 115–120, likewise says that Christus was put to death by Pontius Pilatus under Tiberius (Tacitus, Annals 15.44). His name entered Christian confession early (1 Timothy 6:13) and stands in the creed: "crucified also for us under Pontius Pilate" (Niceno-Constantinopolitan Creed).

Eusebius, writing nearly three centuries later, repeats a report that he killed himself under the emperor Gaius (Eusebius, Church History 2.7).

IN THE TIMELINE

The Trials before the Council and Pilate AD 30 or 33 354

The Crucifixion AD 30 or 33 359

Pothinus

Bishop of Lyon, martyr · died AD 177

Bishop of Lyon. More than ninety years old, he was beaten before the governor's tribunal in the persecution of 177 and died in prison two days later. Irenaeus succeeded him.

The letter of the churches of Vienne and Lyon calls Pothinus the man "entrusted with the bishopric of Lyons". He was over ninety and could hardly breathe when soldiers brought him to the tribunal. Asked by the governor who the God of the

Christians was, he answered, "If you are worthy, you shall know." The bystanders struck and pelted him, and he died in prison two days afterwards (Eusebius, Church History 5.1.29–31). Eusebius adds that Irenaeus followed him as bishop (Eusebius, Church History 5.5.8). If he was over ninety in 177, he was born before AD 87. See the Martyrs of Lyon and Vienne.

IN THE TIMELINE

The Martyrs of Lyon and Vienne AD 177 512

Priscilla

Fellow worker of Paul; teacher of Apollos · Also: Prisca

Wife of Aquila, with whom she left Rome under Claudius, worked with Paul at Corinth and Ephesus, and hosted churches in her house. Acts calls her Priscilla and Paul calls her Prisca; both often name her before her husband.

Priscilla came to Corinth from Italy with her husband Aquila after Claudius ordered the Jews to leave Rome, and Paul lived and worked with them there (Acts 18:1–3). She and Aquila went on with him to Ephesus. There they heard Apollos in the synagogue, took him aside and explained the way of God to him more accurately (Acts 18:18–19, 26).

Paul, who calls her Prisca, names the couple as his "fellow workers in Christ Jesus" to whom all the Gentile churches owe thanks, and mentions the church that met in their house, first at Ephesus and later at Rome (Romans 16:3–5) (1 Corinthians 16:19). In four of the six places where the two are named she comes first (Acts 18:18, 26) (Romans 16:3) (2 Timothy 4:19). See Claudius Expels Jews from Rome.

IN THE TIMELINE

Claudius Expels Jews from Rome c. AD 49 411

Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433

Ptolemy II

King of Egypt, 285–246 BC · Also: Ptolemy Philadelphus, Ptolemy II Philadelphus

Second of the Greek kings of Egypt, son of Alexander's general Ptolemy. Jewish tradition from the second century BC makes him the patron who had the law of Moses translated into Greek for the library of Alexandria.

Ptolemy II, called Philadelphus, was the son of Ptolemy son of Lagus, the general of Alexander the Great who made himself king of Egypt. Josephus gives the father a reign of forty years and the son one of thirty-nine (Josephus, Antiquities 12.11).

The Letter of Aristeas sets his court at Alexandria and presents him as a collector of books who asked the high priest in Jerusalem for scholars to translate the Jewish law, and who received them with honour (Letter of Aristeas 9–11, 35–40, 172–180). It also says that he freed the Jews whom his father had brought to Egypt as slaves (Letter of Aristeas 12–27). Philo, three centuries later, calls him the most illustrious of the Ptolemies (Philo, Life of Moses 2.28–30). These are Jewish traditions about him, written a century and more after his death. See the Hebrew Scriptures Are Translated into Greek.

IN THE TIMELINE

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

Pulcheria

Roman empress, sister of Theodosius II and wife of Marcian · Also: Aelia Pulcheria

Elder sister of the emperor Theodosius II, who governed in his youth under a vow of virginity. After his death she married Marcian, who became emperor at her suggestion, and with him brought about the Council of Chalcedon.

Sozomen, who wrote in her lifetime, says that Pulcheria was not yet fifteen when she took charge of the government for her younger brother Theodosius II, and that she dedicated her virginity to God and led her sisters to do the same (Sozomen, Church History 9.1). According to Evagrius it was at her suggestion that Marcian was made emperor, and she married him while remaining a virgin (Evagrius, Ecclesiastical History 2.1).

Leo I wrote to her as well as to the emperor. One letter treats the order to hold a council as hers (Leo, Letters 95.1), and after the council he asked her help against the canon that raised the see of Constantinople (Leo, Letters 105). At the Council of Chalcedon the bishops acclaimed her beside Marcian as orthodox (Council of Chalcedon session 6).

IN THE TIMELINE

The Council of Chalcedon October AD 451 681

Quirinius

Roman senator, legate of Syria in AD 6 · died AD 21 · Also: Publius Sulpicius Quirinius, Cyrenius

Roman senator and former consul who, as the emperor's legate in Syria, registered property in Judea in AD 6 when it came under direct Roman rule. Luke names him in dating the birth of Jesus.

Tacitus gives an outline of his career in reporting his death, which he places in AD 21. Quirinius came from Lanuvium and did not belong to the old patrician family of the Sulpicii. He won a consulship under Augustus by his service, was awarded the insignia of a triumph for taking the strongholds of the Homonadenses on the border of Cilicia, and was later adviser to Gaius Caesar during his command in Armenia. Tiberius asked the senate to give him a public funeral (Tacitus, Annals 3.48). Cassius Dio names Publius Sulpicius as consul with Marcus Valerius, the pair who held office in 12 BC (Cassius Dio, Roman History 54.28.2).

Josephus says that Augustus sent Quirinius, a man of consular rank, to Syria to assess property, and that he came into Judea, newly placed under Roman rule after the removal of Archelaus, to register what people owned. The registration was completed in the thirty-seventh year after the battle of Actium, AD 6–7, and Quirinius then replaced the high priest Joazar with Ananus son of Seth (Josephus, Antiquities 18.1–3, 26); see Judea Comes under Direct Roman Rule. Luke dates the birth of Jesus to an enrollment made "when Quirinius was governor of Syria" (Luke 2:2). How that statement fits with a birth under Herod is discussed under the Birth of Jesus.

IN THE TIMELINE

Judea Comes under Direct Roman Rule AD 6 295

R. A. Torrey

American evangelist and Bible teacher · Also: Reuben Archer Torrey, R A Torrey

An evangelist who had been superintendent of the Moody Bible Institute in Chicago and was by 1915 dean of the Bible Institute of Los Angeles. He wrote for The Fundamentals and edited its last two volumes.

The first volume of *The Fundamentals* contains an essay by Torrey on the personality and deity of the Holy Spirit (The Fundamentals, vol. 1, contents). The statement of the two laymen in the twelfth volume names him among the original committee that supervised the series and as editor of volumes 11 and 12. It adds that he had for many years been superintendent of the Moody Bible Institute of Chicago, had left it for work as an evangelist in many countries, and was now dean of the Bible Institute of Los Angeles, whose magazine *The King's Business* he would edit as a continuation of the series (The Fundamentals, vol. 12, pp. 3–5). See the Fundamentals and the Modernist Controversy.

IN THE TIMELINE

The Fundamentals and the Modernist Controversy 1910–1925 1354

Rabban Sauma

Monk of the Church of the East and Mongol envoy to the West · died 10 January 1294 · Also: Bar Sauma, Rabban Bar Sawma, Rabban Sawma, Bersauma

Monk born in Khanbaliq who travelled west with his disciple Mark, the later catholicos Yahballaha III. In 1287–1288 he went as envoy of the Mongol king Arghun to Rome, Paris and the king of England. He died in January 1294.

The History says that Sauma was the long-awaited son of a Christian nobleman of Khanbaliq, that he was ordained and betrothed, and that at twenty he gave up the world. He received the monastic tonsure from the metropolitan, shut himself in a cell for seven years and then lived in a cave in the mountains a day's

journey from the city, where Mark joined him (History of Mar Yahballaha and Rabban Sauma, chs. 1–2 (Budge, pp. 124–132)). In Rome he described himself as a deacon in the cell of the catholicos, director of the disciples and visitor-general (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, p. 173)). The papal letter calls him "Bersauma, bishop in the parts of the East" (Nicholas IV, letter to Arghun, 2 April 1288 (Chabot, p. 200)).

When the Mongol king Arghun asked for an envoy to the kings of the West, the catholicos chose him because he knew the language (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 165–167)). In Rome he received communion from Nicholas IV on Palm Sunday (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 189–192)). The History says that he fell ill at a royal feast and dates his death to 10 January in the year 1605 of the Greeks, AD 1294; he was buried, it says, among the patriarchs (History of Mar Yahballaha and Rabban Sauma, ch. 10 (Budge, pp. 205–207)). See Rabban Sauma, a Monk from Beijing, Visits Rome and Paris.

IN THE TIMELINE

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921

Rahab

Woman of Jericho who sheltered Joshua's spies

A prostitute of Jericho who hid the two men Joshua sent to spy out the city and was spared with her family when it fell. The New Testament names her as an example of faith and lists a Rahab among the ancestors of Jesus.

Rahab lived in a house on the wall of Jericho. She hid the two spies sent by Joshua, told them that she knew the Lord had given Israel the land, and let them down from her window by a rope in return for an oath that her family would be spared (Joshua 2:1–21). When the city fell she and her relatives were brought out alive, and the book of Joshua says that she lived in Israel from then on (Joshua 6:22–25).

The New Testament returns to her three times. Hebrews counts her among those who acted by faith (Hebrews 11:31), and James cites her beside Abraham as one

"justified by works" (James 2:21–25). Matthew's genealogy of Jesus names a Rahab as the mother of Boaz (Matthew 1:5).

IN THE TIMELINE

Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71

Ramón Pané

Hieronymite friar and missionary on Hispaniola · Also: Ramon Pane, Román Pane, Fray Ramón

A friar of the order of St Jerome who stayed on Hispaniola after Columbus's second voyage, lived with the island's people, and wrote an account of their religion together with a record of the first baptisms there.

Pané introduces himself as "a poor hermit of the Order of St Jerome" writing at the admiral's command about the beliefs and idolatry of the Indians (Pané, Antiquities of the Indians p. 11). He says that when the other friars returned to Castile he stayed, first at the fort of Magdalena in the province of Macorix, whose language he learned, and then for almost two years with the cacique Guarionex, taking with him a convert who knew both languages (Pané, Antiquities of the Indians pp. 27–29).

He records the first baptism on the island, that of Guaticaua, renamed John Matthew, on St Matthew's day 1496, and the deaths of John Matthew and his brother at the hands of Guarionex's people, whom he regards as martyrs (Pané, Antiquities of the Indians pp. 27–29) (Pané, Antiquities of the Indians pp. 30–31). He ends by urging that chiefs who keep their people from Christian teaching be punished (Pané, Antiquities of the Indians pp. 30–31). His treatise survives only at second hand; see Account of the Antiquities of the Indians and Christianity Crosses the Atlantic.

IN THE TIMELINE

Christianity Crosses the Atlantic 1493 996

Rastislav

Ruler of the Moravians · Also: Rostislav

Prince of the Moravians who asked the emperor at Constantinople for a teacher able to instruct his people in their own language, and received Constantine and Methodius.

The Life of Constantine says that Rastislav took counsel with his nobles and sent to Michael III for a bishop and teacher, since his people had left paganism but had no one to explain the faith in their own tongue, and that he received Constantine with honour and gave him pupils (Life of Constantine 14–15). The Life of Methodius names him together with Svatopluk as sender of the embassy, and gives him first place among the princes to whom Pope Hadrian II's letter on the Slavonic liturgy is addressed (Life of Methodius 5; 8). Neither Life tells how his reign ended. See Cyril and Methodius among the Slavs.

IN THE TIMELINE

Cyril and Methodius among the Slavs AD 863–885 790

Raymond VI of Toulouse

Count of Toulouse · Also: Raymond VI, Count of Saint-Gilles

Count of Toulouse held responsible by Innocent III for the murder of a papal legate in 1208. He did public penance and took the cross, was nonetheless stripped of his lands in favour of Simon de Montfort in 1215, and fought on from Toulouse.

Everything cited here about Raymond comes from his opponents. Pope Innocent III, writing in March 1208, calls him a minister of the devil, shifty and inconstant, often censured and often absolved on a show of repentance. He had threatened the legate Peter of Castelnau with death, and the pope presumed him guilty of the murder, declared him excommunicate and offered his lands to any Catholic who would take them (Innocent III, Letters, 11.26 (March 1208), PL 215, cols 1354–1358). Peter of les Vaux-de-Cernay describes his penance at Saint-Gilles, where he was led stripped to the church door, sworn to obedience and beaten into the church by the legate, and says that he then took the cross, in pretence (Peter of les Vaux-de-Cernay, History of the Albigensians 12–13, cols 564–565).

At the council of 1215 he and his son came to ask for their land. The pope, with the approval of the greater part of the council, gave Toulouse and the conquered lands to Simon de Montfort and kept the lands in Provence for the son, should he prove worthy (Peter of les Vaux-de-Cernay, History of the Albigensians 83, cols 699–701). Caesarius of Heisterbach, writing between about 1219 and 1223, says that the count had moved into Toulouse and was harassing the faithful from it "to this day" (Caesarius of Heisterbach, Dialogue on Miracles 5.21 (Strange, vol. 1, p. 302)). The peace of 1229 was made by his son, also named Raymond. Its preliminary articles speak of the excommunication and the other measures decreed against him and his father in the general council or afterwards (Treaty of Paris (1229) preliminary articles, cols 879–882). See the Albigensian Crusade.

IN THE TIMELINE

The Albigensian Crusade 1209–1229 890

Reccared I

King of the Visigoths, 586–601 · died AD 601 · Also: Recared, Reccaredus, Rechared

The Visigothic king who abandoned the Arian creed of his people for the Catholic faith and led the Gothic bishops and nobles to do the same at the Third Council of Toledo in 589.

Reccared was a son of Leovigild, the Arian king of the Visigoths. Isidore of Seville dates his accession to the year 624 of the Spanish era, AD 586, says that he embraced the Catholic faith at the very beginning of his reign, and gives him fifteen years as king and a peaceful death at Toledo (Isidore, History of the Goths 52–56). Gregory the Great writes that he followed the example of his brother Hermenegild, who had been put to death as a Catholic, and not that of his father (Gregory the Great, Dialogues 3.31).

At the council of 589 he presented a written profession of faith, signed it with Queen Baddo, and offered the conversion of the Goths to God as his own gift (The Visigoths Turn Catholic at Toledo) (Council of Toledo (589) tomus of Reccared). Pope Gregory later wrote to him in praise of what he called a new miracle, the bringing of the whole Gothic people from Arian error to the right faith (Gregory the Great, Letters 9.122).

IN THE TIMELINE

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

Reginald Pole

Cardinal, papal legate to England, archbishop of Canterbury 1556–1558 · died 1558

Cardinal sent by Pope Julius III as legate to Mary I. He absolved the realm of schism in November 1554, succeeded Thomas Cranmer as archbishop of Canterbury, and died within days of the queen in November 1558.

Pole came to England as legate of Pope Julius III, sent, in the words of Mary's Parliament, "to call us home again into the right way" (Second Act of Repeal, 1554, in Gee and Hardy, pp. 385–387). At the end of November 1554 the Lords and Commons presented their petition to be reconciled, and Pole pronounced the absolution of the realm from heresy and schism; John Foxe, no friend of his, prints the words (Foxe, Acts and Monuments vol. 6, pp. 568–572).

He was consecrated archbishop of Canterbury at Greenwich on 22 March 1556, the day after Thomas Cranmer was burned (Machyn, Diary 22 March 1556), and held the see through the rest of the burnings described in the Burning of Protestants under Mary I. He died at Lambeth in November 1558. The diarist Henry Machyn puts his death on 19 November, two days after that of Mary I of England (Machyn, Diary 19 November 1558); Foxe says he died the day after the queen (Foxe, Acts and Monuments vol. 8, p. 636).

IN THE TIMELINE

The Burning of Protestants under Mary I 1555–1558 1087

Rehoboam

King of Judah, c. 930–913 BC · c. 971 BC – c. 913 BC · Also: Roboam

Son of Solomon. His harsh answer to the northern tribes at Shechem split the kingdom, leaving him Judah and Benjamin. In his fifth year Shishak of Egypt carried off the treasures of the temple.

Rehoboam was the son of Solomon and Naamah, an Ammonite. He came to the throne at forty-one and reigned seventeen years in Jerusalem (1 Kings 14:21). At Shechem he refused to lighten his father's demands, and ten tribes made Jeroboam I their king instead (1 Kings 12:1–20); see the Kingdom Divides. Chronicles lists the towns he fortified in Judah (2 Chronicles 11:5–12).

In his fifth year the Egyptian king Shishak took the treasures of the temple and the palace (1 Kings 14:25–26); see Shishak Invades Judah. Kings says there was war between him and Jeroboam throughout his reign (1 Kings 14:30). He is counted in Matthew's genealogy of Jesus (Matthew 1:7). His dates are reckoned from his age at accession and the length of his reign, on a division of the kingdom about 930 BC.

IN THE TIMELINE

The Kingdom Divides c. 930 BC 124

Shishak Invades Judah c. 925 BC 128

Remigius

Bishop of Reims in the time of Clovis · Also: Remi, Remigius of Reims

The bishop of Reims who, according to Gregory of Tours, instructed Clovis in the faith and baptised him with more than three thousand of his warriors.

Gregory of Tours says that Queen Clotilde asked Remigius, bishop of Reims, to instruct Clovis in secret, and that he then baptised the king, telling him to worship what he had burned and to burn what he had worshipped. Gregory calls him a man of great learning, trained in rhetoric, and mentions a written Life that credited him with raising a dead man. He also quotes the opening of a letter in which Remigius consoled the king on the death of his sister Albofled, who had been baptised with him (Gregory of Tours, Histories 2.31).

IN THE TIMELINE

The Baptism of Clovis c. AD 496–508 695

René Padilla

Latin American evangelical theologian · died 2021 · Also: C. René Padilla, Rene Padilla

Evangelical theologian born in Ecuador, who worked among students from Buenos Aires. His paper at the Lausanne congress of 1974 criticised the identification of the Gospel with North American culture and argued that repentance has a social dimension.

In 1974 Padilla was associate general secretary for Latin America of the International Fellowship of Evangelical Students, with headquarters in Buenos Aires (Padilla, Evangelism and the World, p. 116). His paper at the congress at Lausanne, "Evangelism and the World", criticised what he called "culture Christianity", above all the identification of the Gospel with the "American Way of Life" (Padilla, Evangelism and the World, pp. 125–126), and argued that repentance has a social dimension and that evangelism is not a call to social quietism (Padilla, Evangelism and the World, pp. 128–129). John Stott cites the paper in his commentary on the covenant's section on culture (Stott, The Lausanne Covenant: An Exposition and Commentary, commentary on section 10). See the Lausanne Congress on World Evangelization.

The relief agency Tearfund, whose international president he was from 1998 to 2010, records that he was born in Ecuador and announced his death, at the age of 88, on 29 April 2021 (Tearfund, press release on the death of René Padilla (29 April 2021), paragraphs 1–3).

IN THE TIMELINE

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

Richard Allen

Founder and first bishop of the African Methodist Episcopal Church · born 1760

Born a slave in 1760, he bought his freedom, became a Methodist preacher, founded Bethel church in 1794 and in 1816 was made the first bishop of the African Methodist Episcopal Church.

Allen's autobiography opens with his birth on 14 February 1760 as a slave of Benjamin Chew of Philadelphia (Allen, Life, Experience, and Gospel Labours,

pp. 5–7). He was sold with his parents into Delaware, was converted, joined the Methodist society, and bought his time from his master for sixty pounds in gold and silver or two thousand dollars in continental money (Allen, Life, Experience, and Gospel Labours, pp. 5–7). He cut wood, worked in a brick-yard and drove a wagon while he preached (Allen, Life, Experience, and Gospel Labours, pp. 7–8), and in 1785 declined to travel with Bishop Asbury on terms that would have kept him from mixing with slaves in the southern states (Allen, Life, Experience, and Gospel Labours, p. 11).

He led the Black Methodists out of St George's Church after they were pulled from their knees at prayer (Allen, Life, Experience, and Gospel Labours, p. 13), and opened Bethel church in 1794 (Allen, Life, Experience, and Gospel Labours, pp. 17–18). During the yellow fever of 1793 he and Absalom Jones organized Black Philadelphians to nurse the sick and bury the dead, and afterwards published a defence of them (Allen, Life, Experience, and Gospel Labours, pp. 29–30). On 11 April 1816 he was set apart as bishop of the African Methodist Episcopal Church (AME Church, Doctrines and Discipline (1817), p. 10). See Richard Allen and the African Methodist Episcopal Church.

IN THE TIMELINE

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253

Robert Bellarmine

Cardinal and theologian · Also: Roberto Bellarmino

Cardinal who in 1615 set out the conditions on which the motion of the earth might be discussed, and who in 1616 delivered to Galileo the warning to abandon it.

In a letter of 12 April 1615 to the Carmelite Paolo Antonio Foscarini he wrote that the motion of the earth could safely be used as a hypothesis, that to assert it as fact went against the Fathers' common reading of Scripture, and that if it were ever truly demonstrated the passages that seem contrary would have to be explained with great caution; he did not believe such a demonstration existed (Bellarmine, Letter to Foscarini, points 1–3).

The minutes of the Holy Office record that on 25 February 1616 the pope ordered him to summon Galileo Galilei and warn him to abandon the opinion, and that he did so the next day in his own residence (Galileo trial documents, minutes of 25 and 26 February 1616 (Opere 19, pp. 321–322)). On 26 May he wrote out a certificate for Galileo, stating that Galileo had not abjured or done penance but had been told of the declaration that the Copernican doctrine is contrary to Scripture and may not be defended or held (Galileo trial documents, Bellarmine's certificate, 26 May 1616 (Opere 19, p. 342)). See the Trial of Galileo.

IN THE TIMELINE

The Trial of Galileo 22 June 1633 1172

Robert of Molesme

Abbot of Molesme, founder of Cîteaux

First abbot of Molesme in Burgundy. In 1098 he went with a company of twenty-one monks to Cîteaux to keep the Rule of Benedict more strictly and was ordered back to Molesme a short time later; his prior, Alberic, succeeded him at the New Monastery.

The Exordium Parvum calls Robert the first abbot of Molesme, in the diocese of Langres. In 1098 he and some of his monks told the papal legate that they had kept the Rule of Benedict "lukewarmly and negligently" at Molesme and wished to keep it strictly elsewhere. A company of twenty-one monks went to Cîteaux, where he received the abbot's staff of the new house from the bishop of Chalon (Exordium Parvum 1–4).

The monks he had left appealed to Pope Urban II, and the legate, Hugh of Lyon, ordered Robert back to Molesme, with leave for any who wished to go with him. The legate's decree speaks of his "usual inconstancy". Robert gave up the staff, released the monks who stayed from their obedience to him, and returned; those who stayed elected the prior, Alberic, as their abbot (Exordium Parvum 5–9).

IN THE TIMELINE

The Cistercians and Bernard of Clairvaux 1098–1115 854

Romulus Augustulus

Western Roman emperor, 475–476 · Also: Romulus Augustus, Augustulus

The boy emperor set on the Western throne by his father, the general Orestes, and deposed by Odoacer in 476. Later writers counted him as the last Roman emperor in the West.

He was called Romulus by his parents and was made emperor by his father Orestes, a Pannonian who had once been secretary to Attila and had risen to the rank of patrician (Anonymus Valesianus 8.37–38). Procopius says that the Romans called him by the diminutive Augustulus because he came to the throne as a boy (Procopius, Wars 5.1.2, 7).

When Odoacer had killed Orestes and entered Ravenna, he deposed the boy but spared him on account of his youth, gave him an income and sent him to live with his relatives in Campania (Anonymus Valesianus 8.37–38). Marcellinus names the place as the Lucullan castle and writes that the Western empire of the Roman people perished with him (Marcellinus Comes, Chronicle under the years 475 and 476). What became of him afterwards the sources cited here do not say.

IN THE TIMELINE

The End of the Western Roman Empire AD 476 686

PEOPLE

Ronald Hall to Tawadros II

Ronald Hall

Anglican bishop of Hong Kong · 1895 – 1975 · Also: Ronald Owen Hall, R. O. Hall

Anglican bishop of Hong Kong who in January 1944 ordained the deaconess Li Tim Oi a priest. He said he acted so that a congregation cut off by war should have the sacraments.

Hall was the Anglican bishop whose diocese included Hong Kong and Macau. In 1943 he told the Archbishop of Canterbury that he had allowed the deaconess Florence Li Tim Oi to celebrate the Lord's Supper for her congregation, and that he was no advocate of the ordination of women (Li and Harrison, Much Beloved Daughter ch. 4, pp. 41–42 (Hall to Temple, 4 June 1943)). In January 1944 he ordained her a priest and reported it to the archbishop two days later (Li and Harrison, Much Beloved Daughter ch. 4, p. 48 (Hall to Temple, 27 January 1944)). The Chinese House of Bishops voted in 1946 that his action was uncanonical (Li and Harrison, Much Beloved Daughter pp. 58–59 (resolution of the House of Bishops, March 1946)). See the First Woman Is Ordained an Anglican Priest.

The Anglican Communion Office's text of the Lambeth resolution on the case carries his name as a subject heading, with the years 1895 and 1975 (Lambeth Conference 1948, Resolution 113, subject headings).

IN THE TIMELINE

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

Ruth

Moabite widow; great-grandmother of David

A Moabite woman who stayed with her widowed mother-in-law Naomi, came with her to Bethlehem and married Boaz. She was the great-grandmother of David, and Matthew names her in the genealogy of Jesus.

Ruth was a Moabite, married to one of the sons of Naomi while the family lived in Moab. When her husband died she refused to leave Naomi: "Your people will be

my people, and your God my God" (Ruth 1:4, 14–17). At Bethlehem she supported them both by gleaning. Boaz, a relative of her husband's family, redeemed the family's land and married her (Ruth 2:2–3) (Ruth 4:9–13). The elders at the gate wished that she might be like Rachel and Leah, "which both built the house of Israel" (Ruth 4:11).

Her son Obed was the grandfather of David (Ruth 4:17). Matthew includes her by name in the genealogy of Jesus (Matthew 1:5). Her story is told in Ruth and Boaz.

IN THE TIMELINE

Ruth and Boaz c. 1100 BC 88

Samson

Judge of Israel

A Nazirite of the tribe of Dan whose strength, Judges says, depended on his uncut hair. He fought the Philistines alone, was betrayed by Delilah, and died pulling down a building on the Philistine rulers at Gaza.

An angel announced Samson's birth to the wife of Manoah of Zorah, a Danite, and said that the child was to be a Nazirite from the womb and would "begin to save Israel out of the hand of the Philistines" (Judges 13:2–5, 24). The stories about him are of single-handed fights and reprisals. He tore a lion apart, burned the Philistines' grain, and killed a thousand men with the jawbone of a donkey (Judges 14:5–6) (Judges 15:4–5, 14–16). Judges says twice that he judged Israel for twenty years (Judges 15:20) (Judges 16:31).

Delilah, paid by the Philistine rulers, drew from him the secret that his strength would leave him if his hair was cut. He was shaved in his sleep, seized, blinded and put to grinding grain in the prison at Gaza (Judges 16:4–5, 16–21). Brought out to entertain the crowd at a sacrifice to Dagon, he pushed against the two middle pillars of the house and died with those inside it (Judges 16:23–30). Hebrews lists him among those who acted through faith (Hebrews 11:32).

IN THE TIMELINE

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

Samuel

Prophet and judge of Israel

Born in answer to his mother Hannah's vow and raised at Shiloh, Samuel led Israel as prophet and judge after the loss of the ark. He anointed both Saul and David as king.

Samuel was the son of Elkanah and Hannah. He was promised to the Lord before his birth and brought up by the priest Eli at Shiloh (1 Samuel 1:11, 20–28). He was called as a boy and came to be known as a prophet throughout Israel (1 Samuel 3:10, 19–20). After the Philistines captured the ark he led the people in repentance at Mizpah, and he judged Israel on a yearly circuit from his home at Ramah (1 Samuel 7:3–6, 15–17).

When the elders asked for a king he warned them and then anointed Saul (1 Samuel 8:4–9) (1 Samuel 10:1). He later told Saul that the Lord had rejected him, and he anointed David at Bethlehem (1 Samuel 15:26–28) (1 Samuel 16:13). He died while Saul was still king and was buried at Ramah (1 Samuel 25:1). Jeremiah names him beside Moses as an intercessor (Jeremiah 15:1). In Acts, Peter counts the prophets "from Samuel", and Paul ends the time of the judges with "Samuel the prophet" (Acts 3:24) (Acts 13:20).

IN THE TIMELINE

Samuel and the Loss of the Ark c. 1070 BC 91

Saul Becomes Israel's First King c. 1050 BC 95

David and Goliath c. 1025 BC 99

Samuel Ajayi Crowther

Bishop of the Niger, linguist and missionary · died 1891 · Also: Samuel Adjai Crowther, Ajayi

A Yoruba boy sold into slavery in 1821 and freed by the British navy, who became a teacher, priest and translator in West Africa and, in 1864, a bishop of the Church of England. He founded and led the Niger Mission.

Crowther wrote in 1837 that early in 1821 his town, in what he calls the Eyo country, was taken by slave raiders (Crowther, Letter of 1837 pp. 371–382). He

was captured with his mother and sisters, parted from them, and sold from one owner to another until Portuguese traders bought him at a town on the coast that he calls E'-ko (Crowther, Letter of 1837 pp. 371–382). Two British warships seized the slave ship on the river Lagos on 7 April 1822 and landed him at Sierra Leone on 17 June (Crowther, Letter of 1837 pp. 382–384). There, under the care of the Church Missionary Society, he learned to read and was baptized on 11 December 1825 (Crowther, Letter of 1837 pp. 382–384).

The history of the Church Missionary Society records that the bishop of London ordained him in 1843 and that in August 1846 he entered Abeokuta with the first mission to the Yoruba country (Stock, History of the CMS vol. 1, pp. 457–458). By 1864, it says, he had written a Yoruba grammar and dictionary and translated many books of the Bible into Yoruba, and on 29 June of that year he was consecrated bishop in Canterbury Cathedral (Stock, History of the CMS vol. 2, pp. 454–456). In his charge of 1866 he dates the Niger Mission from 1857 and lists its stations along the river (Crowther, Charge of 1866 pp. 5–11). The same history gives his death at Lagos on 31 December 1891 (Stock, History of the CMS vol. 3, p. 396). See Samuel Ajayi Crowther, the First African Anglican Bishop.

IN THE TIMELINE

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Samuel Rutherford

Scottish Presbyterian minister and commissioner to the Westminster Assembly · Also: Samuel Rutherfurd, Samuel Rutherfoord

Scottish minister and professor of divinity at St Andrews who was one of the commissioners sent by the Church of Scotland to the Westminster Assembly. His Lex, Rex was printed in London in 1644.

The General Assembly of the Church of Scotland named "Master Samuel Rutherfoord" in August 1643 as one of five ministers commissioned to go to England and treat with the Assembly of Divines at Westminster on a common form of church government, confession of faith, catechism and directory of worship (Acts of the General Assembly of the Church of Scotland, 19 August

1643, commission (pp. 93–94)). The Assembly's minutes record him speaking in its debates: on 22 October 1645, in the debate on whether Christ intended to redeem the elect only, he argued against Edmund Calamy that the universal offer of the gospel does not require that Christ died in some sense for all (Minutes of the Westminster Assembly, Session 522, 22 October 1645 (pp. 152–154)).

His *Lex, Rex* was printed in London in October 1644; its title page presents it as a defence of the Scots' "defensive wars" and of the just prerogative of king and people, and the edition used here styles him "sometime Professor of Divinity in the University of St. Andrews" (Rutherford, Lex, Rex, title page). See the Westminster Confession.

IN THE TIMELINE

The Westminster Confession 1643–1649 1176

Sanballat

Governor of Samaria, fifth century BC · Also: Sanballat the Horonite

Nehemiah's chief opponent, who tried to stop the rebuilding of Jerusalem's walls. A papyrus of 407 BC from Elephantine in Egypt names him as governor of Samaria.

The book of Nehemiah calls him Sanballat the Horonite and never gives him a title. He was displeased when Nehemiah arrived, mocked the building of the wall before "the army of Samaria", plotted to attack the builders and tried to lure Nehemiah away or frighten him into hiding (Nehemiah 2:10) (Nehemiah 4:1–8) (Nehemiah 6:1–14). A grandson of the high priest Eliashib married his daughter, and Nehemiah drove the man out (Nehemiah 13:28).

His office is known from a letter written by the Jews of Elephantine in 407 BC, which says that they had sent their appeal to Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria (Elephantine petition to Bagohi verso 12).

Josephus has a Sanballat sent to Samaria by the last Darius, a century later, who marries his daughter to the brother of a high priest and promises him a temple on Mount Gerizim (Josephus, Antiquities 11.302–312). How that account relates to Nehemiah's is not settled.

IN THE TIMELINE

Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226

Sarah

Wife of Abraham, mother of Isaac · c. 2156 BC – c. 2029 BC · Also: Sarai

Abraham's wife, childless until old age, who bears Isaac, the son of the promise. She dies at Hebron and is buried in the cave of Machpelah.

Sarai is the wife of Abram and is childless when the family leaves Ur (Genesis 11:29–31). After ten years in Canaan she gives her Egyptian servant Hagar to Abram, and Ishmael is born (Genesis 16:1–4) (Genesis 16:15). When God renames her Sarah and promises her a son, Abraham laughs; she laughs in turn when she overhears the promise at Mamre (Genesis 17:15–17) (Genesis 18:10–12). She bears Isaac (Genesis 21:1–7) and has Hagar and Ishmael sent away (Genesis 21:9–14). She dies at 127 at Hebron, where Abraham buys the cave of Machpelah for her tomb (Genesis 23:1–2) (Genesis 23:19–20).

The book of Isaiah tells Israel to look "to Abraham your father, and to Sarah who bore you" (Isaiah 51:2). Hebrews counts her among those who lived by faith (Hebrews 11:11), and Paul makes her and Hagar figures of two covenants (Galatians 4:22–31). Her dates follow from Abraham's: she is ten years younger than he is (Genesis 17:17).

IN THE TIMELINE

The Call of Abraham c. 2091 BC 24

God's Covenant with Abraham c. 2080–2067 BC 32

Sargon II

King of Assyria, 722–705 BC

King of Assyria who took the throne when Shalmaneser V died. His inscriptions claim the conquest of Samaria and the deportation of 27,290 of its people. The Bible names him once, for the capture of Ashdod.

Sargon took the throne of Assyria on the twelfth of the month Tebetu in the winter of 722/721 BC (Babylonian Chronicle 1 i.31). In the inscription of his

palace at Khorsabad he says that he besieged and conquered Samaria, deported 27,290 people and imposed tribute on those who remained (Sargon II, Display Inscription lines 23–25). A prism from Nimrud adds that he resettled the city with people from other lands he had conquered (Sargon II, Nimrud Prism iv 25–41). The Bible names him once, when his commander took Ashdod (Isaiah 20:1). See the Fall of Samaria.

IN THE TIMELINE

The Fall of Samaria 722/721 BC 164

Saul

First king of Israel, c. 1050–1010 BC · died c. 1010 BC

A Benjaminite anointed by Samuel as Israel's first king. He won early victories but, according to the books of Samuel, was rejected for disobedience, turned against David, and died fighting the Philistines on Mount Gilboa.

Saul, son of Kish, of the tribe of Benjamin, was anointed by Samuel and made king before the people at Mizpah and at Gilgal (1 Samuel 9:1–2) (1 Samuel 10:1, 24) (1 Samuel 11:15). He relieved Jabesh-gilead and fought the Philistines and the neighbouring peoples throughout his reign (1 Samuel 11:11) (1 Samuel 14:47–52). Samuel twice told him that he had lost the kingdom, first for offering sacrifice himself and then for sparing the king and the spoil of Amalek (1 Samuel 13:13–14) (1 Samuel 15:26–28).

He took David into his service, grew jealous of him, tried to have him killed and hunted him in the wilderness (1 Samuel 18:8–11) (1 Samuel 19:1) (1 Samuel 24:1–2). Before his last battle he consulted a medium at Endor (1 Samuel 28:7–19). He died with three of his sons on Mount Gilboa (1 Samuel 31:1–6), and David made a lament for him (2 Samuel 1:17–27). The sources do not agree on how long he reigned, and his dates are approximate; see Saul Becomes Israel's First King.

IN THE TIMELINE

Saul Becomes Israel's First King c. 1050 BC 95

David and Goliath c. 1025 BC 99

David Becomes King c. 1010–1003 BC 102

Scholastica

Nun, sister of Benedict of Nursia

The sister of Benedict, dedicated to God from childhood. She is known only from two chapters of Gregory the Great's Dialogues, which tell of her last meeting with her brother and of her death.

Gregory says that Scholastica had been dedicated to God from her infancy and came once a year to see her brother Benedict of Nursia at a house belonging to the monastery, not far from its gate. At their last meeting she asked him to stay the night and talk of the joys of heaven. He refused to remain outside his monastery; she prayed, and a sudden storm kept him there until morning. Gregory comments that she could do more because she loved more (Gregory the Great, Dialogues 2.33).

Three days later Benedict saw her soul go up to heaven in the form of a dove. He had her body brought to Monte Cassino and laid in the grave he had prepared for himself (Gregory the Great, Dialogues 2.34). Gregory calls her a nun and mentions her nunnery, but does not say where it was.

IN THE TIMELINE

Benedict Writes His Rule c. AD 530–550 704

Sennacherib

King of Assyria, 705–681 BC · died 681 BC

King of Assyria who invaded Judah in 701 BC, took Lachish and shut Hezekiah up in Jerusalem without taking the city. His annals and palace reliefs record the campaign. A son murdered him in 681 BC.

Sennacherib ruled from Nineveh. His annals describe the invasion of Judah as his third campaign: forty-six towns taken, Hezekiah shut up in Jerusalem, and a heavy tribute sent after him to Nineveh (Sennacherib, Annals (Taylor Prism) ii 37–iii 49). Reliefs from his palace show the capture of Lachish (Lachish reliefs

caption, lines 1–4). Kings tells of his threats against Jerusalem, the loss of his army in a night and his return home (2 Kings 18:13–19:36).

The Babylonian chronicle records that he was killed by his son in a rebellion on the twentieth of the month Tebetu, after a reign of twenty-four years, and that his son Esarhaddon took the throne about two months later (Babylonian Chronicle 1 iii.34–38). Kings and Isaiah name two sons, Adrammelech and Sharezer, as the killers (2 Kings 19:37) (Isaiah 37:38).

IN THE TIMELINE

Hezekiah Withstands Sennacherib 701 BC 168

Sergius of Radonezh

Founder and abbot of the Trinity monastery · 1314 or 1322 – 25 September 1392 · Also: Sergii Radonezhsky, Saint Sergius of Radonezh

Russian monk who founded the monastery of the Holy Trinity in the forest near Radonezh, introduced the common life there and was sought out by princes and bishops. He died in 1392 and was canonized in 1452.

His Life, written by his disciple Epiphanius the Wise, says that he was the second of three sons of Cyril and was baptized Bartholomew. It places his birth at the coming of the host of Akhmyl, which the editors date to 1322 (Life of Sergius of Radonezh ch. 2); it also says he was seventy-eight when he died, which would put it in 1314 (Life of Sergius of Radonezh ch. 32). With his brother Stephen he built a church of the Holy Trinity in the forest, and he was tonsured there at twenty-three with the name Sergius (Life of Sergius of Radonezh chs. 5–6).

The Life tells that on the advice of Patriarch Philotheos of Constantinople he gave his monks a common rule, under which no one owned anything (Life of Sergius of Radonezh chs. 15–16). It dates his death to 25 September 1392 (Life of Sergius of Radonezh ch. 32). Its editors give 1452 as the year of his canonization (Life of Sergius of Radonezh editors' introduction). See Sergius of Radonezh and the Trinity Monastery.

IN THE TIMELINE

Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933

Severus of Antioch

Patriarch of Antioch, 512–518 · Also: Severus the Great

Monk and theologian who became patriarch of Antioch in 512 and anathematised the Council of Chalcedon. He fled when Justin became emperor, lived in Egypt, and was condemned by Justinian; John of Ephesus honours him as the first of the exiled patriarchs of his party.

Evagrius, who did not share his views, gives the outline of his life. Severus came from Sozopolis in Pisidia, studied law at Beirut, was baptised at Tripolis and became a monk near Gaza. Expelled from his monastery by supporters of Chalcedon, he went to Constantinople and came to the notice of the emperor Anastasius. He was made bishop of Antioch in November of the sixth indiction, the year 561 of that city's era, which is 512, and in his letters to other bishops he expressly anathematised the Council of Chalcedon (Evagrius, Ecclesiastical History 3.33).

In the first year of Justin he was ordered to be arrested and fled (Evagrius, Ecclesiastical History 4.4). Evagrius says that Theodora later persuaded Justinian to send for him, that at Constantinople he found the patriarch Anthimus of the same mind and persuaded him to give up his see, and that a constitution of Justinian then anathematised them both (Evagrius, Ecclesiastical History 4.10–11). John of Ephesus, who honours him as the first of the exiled patriarchs, says that he lived as a monk in the deserts of Egypt, contended against Julian of Halicarnassus, spent two years in the capital without result, and returned to Egypt, where he died (John of Ephesus, Lives of the Eastern Saints 48 (Patrologia Orientalis 18, pp. 685–689)). The later history of his party is told under Jacob Baradaeus and the Syriac Orthodox Church.

IN THE TIMELINE

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

Shalmaneser III

King of Assyria, 858–824 BC · died 824 BC

King of Assyria who campaigned almost every year of his reign, most often in Syria. His inscriptions name Ahab of Israel among his opponents at Qarqar in 853 BC and record tribute from Jehu in 841 BC.

Shalmaneser III, son of Ashurnasirpal II, ruled Assyria from Kalhu and spent most of his reign trying to bring the kingdoms west of the Euphrates under tribute. The Bible does not name him, but his inscriptions name two kings of Israel.

His stela from Kurkh lists Ahab among the twelve kings who fought him at Qarqar in his sixth year (Kurkh Monolith ii 89–102); see Ahab at the Battle of Qarqar. In his eighteenth year he defeated Hazael of Damascus and received tribute from Jehu of Israel (Shalmaneser III, Annals RIAo 12, lines 21–30), a scene carved on the Black Obelisk he set up at Kalhu (Black Obelisk caption 2 (RIAo 88)); see Jehu's Revolt and Tribute to Assyria. Because his years can be fixed from the Assyrian eponym lists, these two notices give the earliest fixed dates in the history of the Hebrew kings.

IN THE TIMELINE

Ahab at the Battle of Qarqar 853 BC 135

Jehu's Revolt and Tribute to Assyria 841 BC 142

Shalmaneser V

King of Assyria, 727–722 BC · died 722/721 BC

King of Assyria for five years. Kings says he made Hoshea of Israel his vassal and besieged Samaria; the Babylonian chronicle records one act of his reign, that he ravaged the city.

Shalmaneser took the throne of Assyria and Babylon on the twenty-fifth of the month Tebetu, after the death of Tiglath-pileser, and died in the same month in his fifth year. The Babylonian chronicle records one act of his reign: he ravaged Samaria (Babylonian Chronicle 1 i.24–30). Kings says that he made Hoshea of Israel his vassal and that Assyria imprisoned Hoshea when he rebelled and laid siege to Samaria (2 Kings 17:3–5) (2 Kings 18:9). His successor Sargon II claimed the capture of the city as his own. See the Fall of Samaria.

IN THE TIMELINE

The Fall of Samaria 722/721 BC 164

Shenouda III

Pope of Alexandria, head of the Coptic Orthodox Church · Also: Amba Shenouda III, Pope Shenouda III

Pope of Alexandria and Patriarch of the See of St Mark, head of the Coptic Orthodox Church. In 1973 he signed with Pope Paul VI a common declaration of faith about Christ.

Shenouda III bore the titles Pope of Alexandria and Patriarch of the See of St Mark. In May 1973 he met Paul VI at the Vatican; their declaration notes that the meeting followed the return of relics of St Mark to Egypt (Paul VI and Shenouda III, Common Declaration (1973), heading and paragraph 1). Together they confessed Jesus Christ as perfect God and perfect man, his divinity and humanity joined in a real and perfect union (Paul VI and Shenouda III, Common Declaration (1973), paragraph 3), while saying that the differences between their churches since 451 could not be ignored and setting up a joint commission to study them (Paul VI and Shenouda III, Common Declaration (1973), paragraphs 7–8). See Ancient Christological Divisions Are Addressed.

In November 2012 Benedict XVI congratulated his successor, Anba Tawadros, on his election as head of the Coptic Orthodox Church, with a tribute to the progress made under Shenouda in relations with the Catholic Church (Benedict XVI, Message to Pope-Elect Tawadros (5 November 2012), whole text).

IN THE TIMELINE

Ancient Christological Divisions Are Addressed 1973–1994 1445

Sheshbazzar

Prince of Judah and governor at the first return

The leader to whom Cyrus entrusted the temple vessels in 538 BC. He brought them to Jerusalem and is credited with laying the temple's foundations.

Ezra calls Sheshbazzar the prince of Judah and says that Cyrus's treasurer counted out the temple vessels to him (Ezra 1:7–11). A later report to King Darius names him governor and says that he laid the foundations of the temple (Ezra 5:14–16). Nothing more is known of him, and how he relates to Zerubbabel, who leads the work in the rest of Ezra, is not explained in the text.

IN THE TIMELINE

The Edict of Cyrus and the First Return 538 BC 211

Shoshenq I

King of Egypt, founder of the Twenty-second Dynasty, later tenth century BC · Also: Shishak, Sheshonq I, Sheshonk I

The pharaoh the Bible calls Shishak. He sheltered Jeroboam, invaded Judah in Rehoboam's fifth year, and recorded a campaign in Palestine on the Bubastite Portal at Karnak.

Shoshenq I founded Egypt's Twenty-second Dynasty and built the gate at Karnak now called the Bubastite Portal. Kings names him twice: as the king of Egypt with whom Jeroboam I took refuge from Solomon (1 Kings 11:40), and as the invader who took the treasures of the temple in the fifth year of Rehoboam (1 Kings 14:25–26); see Shishak Invades Judah.

His own monuments record a campaign in Palestine. The relief beside the portal lists towns in Israel, Judah and the Negev, among them Megiddo, Beth-shean and Gibeon (Bubastite Portal relief town list, nos. 14–27 (Breasted §712)) and Arad (Bubastite Portal relief town list, nos. 108 and 110 (Breasted §716)), and a stone fragment bearing his name, published as part of a stela, was found at Megiddo (Megiddo stela fragment of Shoshenq I Fisher, pp. 12–13 and 60–61). His highest known regnal year is the twenty-first, when he ordered stone for the court at Karnak (Silsila quarry stela of Shoshenq I Breasted §§706–707). The calendar dates of his reign are not fixed by Egyptian evidence alone.

IN THE TIMELINE

Shishak Invades Judah c. 925 BC 128

Sigismund

King of the Romans and of Hungary · Also: Sigismund of Luxembourg

King of the Romans and of Hungary, protector of the Council of Constance. He gave Jan Hus a safe-conduct to attend it and was presiding when Hus was condemned and led away to be burned.

Sigismund styles himself king of the Romans and king of Hungary in the safe-conduct he issued for Jan Hus at Speyer on 18 October 1414, which took Hus under his own and the empire's protection (Peter of Mladoňovice, Relatio pp. 237–238). The Council of Constance calls him its defender and protector and looked to him to see its decisions carried out (Council of Constance, session 14).

Hus came to think that the king had abandoned him and wrote that his word was no more to be trusted than his safe-conduct (Hus, Letters letter 63, pp. 229–230). According to Peter of Mladoňovice, Sigismund presided, wearing his crown, at the session of 6 July 1415; Hus reminded the assembly that he had come with the safe-conduct of the king there present, and when the sentence had been passed it was Sigismund who told Duke Ludwig to take him (Peter of Mladoňovice, Relatio pp. 316–321). See the Council of Constance and the Burning of Jan Hus.

IN THE TIMELINE

The Council of Constance and the Burning of Jan Hus 1414–1418 959

The Hussites and the Compacts of Basel 1419–1436 964

Silas

Prophet of the Jerusalem church; companion of Paul · Also: Silvanus

A leading member of the Jerusalem church who carried the council's letter to Antioch and then travelled with Paul through Asia Minor, Macedonia and Greece. Paul's letters call him Silvanus.

Silas was one of two "chief men among the brothers" whom the apostles and elders in Jerusalem sent to Antioch with the letter of the Council of Jerusalem. Acts calls him a prophet (Acts 15:22, 27, 32). After the break with Barnabas, Paul chose him as his companion for the journey that took them to Macedonia (Acts 15:40). At Philippi the two were beaten and imprisoned, and Acts counts Silas,

like Paul, as a Roman citizen (Acts 16:19–40). He shared the work at Thessalonica and Beroea and rejoined Paul at Corinth (Acts 17:1–15) (Acts 18:5). See Paul Carries the Gospel into Europe.

Paul names a Silvanus beside Timothy as his fellow preacher at Corinth and as co-sender of 1 Thessalonians, in the same places and at the same time as the Silas of Acts, and the two are generally taken to be one man (2 Corinthians 1:19) (1 Thessalonians 1:1). The opening of 2 Thessalonians names him too (2 Thessalonians 1:1). 1 Peter is sent "through Silvanus, our faithful brother" (1 Peter 5:12).

IN THE TIMELINE

Paul Carries the Gospel into Europe c. AD 49–52 419

Simon bar Kokhba

Leader of the Jewish revolt, AD 132–135 · died AD 135 · Also: Shim'on bar Kosiba, Simeon ben Kosiba, Bar Kochba, Barcocheba

Leader of the Jewish revolt against Rome under Hadrian. His own letters call him Simeon (Shim'on) bar Kosiba, and a coin of the revolt names Shimon, Prince of Israel. Christian writers knew him as Bar Kokhba, "son of the star".

In his own letters the leader of the revolt is Simeon (Shim'on) bar Kosiba (Bar Kokhba letters), and a coin of the revolt's first year gives Shimon the title "Prince of Israel" (Coin of Bar Kokhba, year 1 (Harvard Art Museums 2008.2.105)). The letters show a commander who gives sharp orders, threatens officers who are slow to obey, and sends for palm branches, citrons, myrtles and willows for his camp (Bar Kokhba letters).

The name Bar Kokhba, "son of the star", comes from others. The Jerusalem Talmud, compiled more than two centuries later, says that Rabbi Akiva applied to him the verse "A star will come out of Jacob" and called him the King Messiah, and that Rabbi Yohanan ben Torta answered that grass would grow from Akiva's jaws before the son of David came (Numbers 24:17) (Jerusalem Talmud, Ta'anit 4:5). The same passage spells his name Bar Koziba. Justin Martyr, his contemporary, says that he had Christians punished unless they denied Jesus (Justin, First Apology 31). Eusebius says that the name means a star and that he "suffered his

just punishment" when the siege of Betar ended (Eusebius, Church History 4.6). See the Bar Kokhba Revolt and Aelia Capitolina.

IN THE TIMELINE

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

Simon de Montfort

Leader of the Albigensian Crusade · died 1218 · Also: Simon IV de Montfort

Baron chosen in 1209 to hold the lands taken by the crusade against the heretics of the south. He won them in nine years of war, was awarded Toulouse by the council of 1215, and was killed besieging the city.

After Carcassonne fell in 1209 the leaders of the crusade chose Simon de Montfort as prince and lord of the conquered land; the legates described him to the pope as a man strong in arms and devout in faith, who had at once ordered tithes to be paid to the churches and three pence a year to Rome from every hearth (Arnaud Amalric and Milo, Report to Innocent III (1209) cols 140–141). Peter of les Vaux-de-Cernay, the crusade's historian, calls him "our count". He tells how at Minerve in 1210 Simon urged the "perfect" heretics to convert and, when they refused, had a great fire made, into which, Peter says, a hundred and forty or more threw themselves of their own accord (Peter of les Vaux-de-Cernay, History of the Albigensians 37, cols 585–587), and how in 1213 King Peter of Aragon fell in battle against his knights at Muret (Peter of les Vaux-de-Cernay, History of the Albigensians 71–72, cols 667–672).

At the council of 1215 the pope, with the approval of the greater part of the council, awarded him Toulouse and the other lands the crusaders had taken, and the king of France invested him with them (Peter of les Vaux-de-Cernay, History of the Albigensians 83, cols 700–701). Toulouse turned against him. Peter says that he besieged it from 1217 and that, after some nine months, on the day after the feast of John the Baptist, a stone from a mangonel struck him on the head; he calls him a martyr (Peter of les Vaux-de-Cernay, History of the Albigensians 85–86, cols 708–711). Caesarius of Heisterbach, in the Rhineland, calls him a Catholic man who held the count of Toulouse's lands by right of war (Caesarius

of Heisterbach, Dialogue on Miracles 5.21 (Strange, vol. 1, p. 302)). See the Albigensian Crusade.

IN THE TIMELINE

The Albigensian Crusade 1209–1229 890

Simon Episcopius

Spokesman of the Remonstrants at the Synod of Dort · Also: Simon Bisschop

Dutch theologian who spoke for the Remonstrant ministers summoned before the Synod of Dort. He asked for a conference between equal parties, was refused, and was dismissed with his companions in January 1619.

John Hales, who watched the sessions, reports that when the cited Remonstrants were admitted to the synod on 6 December 1618 Episcopius stood up and spoke for them (Hales, Letters from the Synod of Dort, letter of 6 December 1618 (Works 3, pp. 46–47)). He said that they had come to hold a conference about the cause they had maintained with a good conscience; the synod answered that they had not been called to a conference and that it was not their opponent (Hales, Letters from the Synod of Dort, letter of 6 December 1618 (Works 3, pp. 46–47)). The cause was that of the five articles of 1610 (Remonstrance (1610) art. 1–5).

In January 1619 the president told them that they had treated the synod as an adverse party and refused its questions, and dismissed them (Hales, Letters from the Synod of Dort, letter of 5/15 January 1619 (Works 3, pp. 122–124)). Hales records that Episcopius said as he left that the Lord God would judge of frauds and lies (Hales, Letters from the Synod of Dort, letter of 5/15 January 1619 (Works 3, pp. 122–124)). The synod went on to depose the cited ministers from their offices (Canons of Dort sentence on the Remonstrants). See the Synod of Dort.

IN THE TIMELINE

The Synod of Dort 1618–1619 1159

Simon Kimbangu

Congolese Baptist preacher; founder of the Kimbanguist Church · Also: Kibangu, Ntumwa Simon Kimbangu

A Baptist of the Lower Congo who began to preach and to pray over the sick at Nkamba in 1921, was condemned by a Belgian court-martial and spent the rest of his life in prison. The Kimbanguist Church honours him as the special envoy of Jesus Christ.

Kimbangu was a member of the Baptist church at Wathen in the Lower Congo, and by his own account, as it reached the missionary P. H. J. Lerrigo in 1921, he began to heal and preach after repeated visions that he had at first resisted (Lerrigo, The Prophet Movement in Congo, pp. 270–272). A court-martial condemned him to death that year, and King Albert reprieved him (Lerrigo, The Prophet Movement in Congo, pp. 276–277). Jules Chomé's entry in the Belgian academy's biographical dictionary gives his birth as 24 September 1889, with a question mark, and his death in the prison at Elisabethville as 10 October 1951 (Chomé, Kimbangu (Biographie Belge d'Outre-Mer VI), cols. 576–579); the day of his death is given differently in the Kimbanguist account cited below (see Simon Kimbangu and the Kimbanguist Church).

A Kimbanguist account published in 2004 calls him *ntumwa*, the envoy of Jesus Christ, and says that he did not claim to be Christ's equal: asked by his judge whether he was the saviour, he is said to have answered that Jesus Christ is the saviour and that he had been sent to proclaim salvation to his own people (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, section 1.1).

IN THE TIMELINE

Simon Kimbangu and the Kimbanguist Church 1921 1367

Simon Thassi

High priest and ruler of Judea, 142–134 BC · died 134 BC · Also: Simon Maccabeus, Simon the Hasmonean

Son of Mattathias and last of the Maccabee brothers. He freed Judea from Seleucid tribute, took the citadel of Jerusalem, and was confirmed

by a national assembly as high priest and ruler. The Hasmonean dynasty descends from him.

Simon, "who was called Thassi", was one of the five sons of Mattathias, who on his deathbed called him a man of counsel and told his brothers to listen to him (1 Maccabees 2:3, 65). He commanded in Galilee under Judas Maccabeus (1 Maccabees 5:17–23) and became leader when Jonathan was taken prisoner (1 Maccabees 13:1–9).

Under him the Seleucid king gave up his claim to tribute, the foreign garrison left the citadel of Jerusalem, and an assembly of the people made him leader and high priest "until there should arise a faithful prophet" (1 Maccabees 13:36–42, 49–51) (1 Maccabees 14:41). He built a monument over the family tomb at Modein (1 Maccabees 13:27–30). He was murdered with two of his sons by his son-in-law Ptolemy in the 177th year of the Seleucid era (1 Maccabees 16:11–16). Josephus gives him a rule of eight years (Josephus, Antiquities 13.213–214, 228). See Judea Gains Independence under the Hasmoneans.

IN THE TIMELINE

Judea Gains Independence under the Hasmoneans 142 BC 263

Sixtus IV

Pope, 1471–1484 · Also: Xistus IV, Sixtus the Fourth

Pope who in 1478 let Ferdinand and Isabella appoint inquisitors in Castile. In 1482 he wrote that the bull had been obtained on a vague account, passed on grave complaints against their inquisitors and ordered safeguards for the accused in the lands of Aragon.

His bull of 1 November 1478, dated in the eighth year of his pontificate, granted the petition of Ferdinand II of Aragon and Isabella I of Castile: they might choose priests to act as inquisitors against baptised people who kept Jewish rites, and might remove and replace them (Sixtus IV, Exigit sincerae devotionis, Fita, pp. 449–452).

On 29 January 1482 he wrote to them that the bull had been issued contrary to the decrees of the fathers, because its terms had been put to him only in general

and confusedly. He passed on what was alleged against the two inquisitors at Seville, unjust imprisonment, cruel torture and the seizure of the goods of the dead among it, left them in office with a warning, and ordered that inquisitors act together with the bishops (Sixtus IV, Letters of 1482, brief of 29 January 1482 (Fita, pp. 459–461)). On 11 February he himself named eight more Dominicans as inquisitors in Castile and León, among them Tomás de Torquemada (Sixtus IV, Letters of 1482, letter of 11 February 1482 (Fita, pp. 462–464)). On 18 April he ordered that in the lands of Aragon the accused be told the names of accusers and witnesses, be allowed advocates and be free to appeal to Rome (Sixtus IV, Letters of 1482, bull of 18 April 1482 (Lea, vol. 1, pp. 587–590)). Ferdinand replied that he would not let this take effect (Ferdinand, Letter to Sixtus IV, Lea, vol. 1, pp. 590–592).

In 1483, in the dispute over the conception of Mary, he condemned those who called it heresy to hold that she was conceived without original sin, and reproved those who said the same of the contrary opinion, because the Roman church had not decided. The collection that prints the text gives his years as pope as 1471 to 1484 (Sixtus IV, Grave nimis Denzinger 735, under the heading “Sixtus IV 1471–1484”). See the Spanish Inquisition and the Expulsion of the Jews.

IN THE TIMELINE

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Solomon

King of Israel, c. 970–930 BC · died c. 930 BC · Also: Jedidiah

Son of David and Bathsheba and king of Israel after him. He built the first temple in Jerusalem and was famed for wisdom and wealth. Kings blames his foreign wives and their gods for the division of the kingdom after his death.

Solomon was the son of David and Bathsheba. The prophet Nathan gave him the second name Jedidiah (2 Samuel 12:24–25). In David’s old age he was anointed king at Gihon, ahead of his brother Adonijah, who had claimed the throne (1 Kings 1:5, 32–40). At Gibeon, Kings says, he asked in a dream for an understanding heart to govern the people, and was promised wisdom, riches and honour (1

Kings 3:5–14). He built the temple in Jerusalem with the help of Hiram of Tyre (Solomon Builds the Temple). Kings credits him with three thousand proverbs and tells how the queen of Sheba came to test him with hard questions (1 Kings 4:29–34) (1 Kings 10:1–10).

Kings ends his story with a judgment. His many foreign wives turned his heart to other gods, he built high places for those gods near Jerusalem, and he was told that most of the kingdom would be torn from his son (1 Kings 11:1–13). He reigned forty years (1 Kings 11:42–43). The dates given here follow the usual reckoning, which David Becomes King explains. In the Gospels Jesus speaks of "Solomon in all his glory" and of "someone greater than Solomon" (Matthew 6:29) (Matthew 12:42).

IN THE TIMELINE

Solomon Builds the Temple c. 966–959 BC 118

Sophronius

Patriarch of Jerusalem at the Arab conquest · Also: Sophronius of Jerusalem, Sophronios

Monk and patriarch of Jerusalem. His Christmas sermon of 634 describes the city cut off by Arab forces; a later Byzantine account makes him the one who negotiated its surrender to the caliph Umar. He also opposed the doctrine of one will in Christ.

Sophronius was patriarch of Jerusalem when the Arab armies entered Palestine. In his Christmas sermon of 634 he told his congregation that the Saracens held Bethlehem and that fear of them kept the people inside the walls (Sophronius, Christmas Sermon pp. 506–508, 514–515).

Theophanes, writing about 810, says that Sophronius obtained a pledge of safety when the city surrendered to Umar, and that he died soon afterwards. The same passage remembers him as an opponent of the emperor Heraclius and the patriarchs Sergius and Pyrrhus over the teaching that Christ had a single will (Theophanes, Chronicle AM 6127 (p. 339)), the question later settled at the Third Council of Constantinople.

IN THE TIMELINE

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

Stefan Wyszyński

Archbishop of Gniezno and Warsaw, Primate of Poland · 3 August 1901 – 28 May 1981 · Also: Stefan Wyszynski, Cardinal Wyszyński

Cardinal, archbishop of Gniezno and Warsaw and primate of Poland from 1948 until his death. The communist government held him under arrest from 1953 to 1956. John Paul II said that without his faith there would have been no Polish pope.

Stefan Wyszyński was born at Zuzela in Poland on 3 August 1901 and ordained priest on 3 August 1924. Pius XII named him bishop of Lublin in 1946 and transferred him in November 1948 to Gniezno and Warsaw, the primatial see of Poland. In May 1953 he addressed to the state authorities, in the name of the bishops, the message known by its words "Non possumus". He was arrested on 24 September 1953 and kept in isolation until 28 October 1956. He died in Warsaw on 28 May 1981 and was beatified on 12 September 2021 (Dicastery for the Causes of Saints, profile of Stefan Wyszyński).

He was at the head of the Polish bishops who came to Rome for the inauguration of John Paul II in October 1978 (John Paul II, Inaugural Homily (22 October 1978) 7). The new pope wrote, in a letter dated the next day, that he would not be on Peter's chair but for the primate's faith, which had not retreated before prison and suffering (John Paul II, Letter to the People of Poland (23 October 1978), paragraph 5). See John Paul II and the Churches under Communism.

IN THE TIMELINE

John Paul II and the Churches under Communism 1978–1979 1454

Stephen

One of the Seven; the first martyr in Acts · died c. AD 34 · Also: Stephen the Protomartyr

One of seven men chosen to serve the church in Jerusalem. Accused of speaking against the temple and the law, he was stoned to death, the first follower of Jesus whose death for his testimony Acts records.

Stephen heads the list of seven men chosen by the Jerusalem church to oversee its daily distribution of food. Acts calls him "a man full of faith and of the Holy Spirit" (Acts 6:1–6). He disputed with members of the synagogue of the Freedmen and other Jews from abroad, was charged before the council with speaking against the temple and the law of Moses, and answered with a long speech on the history of Israel (Acts 6:8–7:53). He was dragged out of Jerusalem and stoned, while a young man named Saul, the later Paul, looked after the cloaks of the witnesses (Acts 7:54–8:1). See the Martyrdom of Stephen.

The persecution that followed his death scattered the believers and carried their preaching to Samaria, Phoenicia, Cyprus and Antioch (Acts 8:1–5) (Acts 11:19). No other New Testament book mentions Stephen; the year of his death is an estimate tied to the date of Paul's conversion.

IN THE TIMELINE

The Martyrdom of Stephen c. AD 34

Stephen Harding

Abbot of Cîteaux · Also: Stephen of Cîteaux

An Englishman who came from Molesme with the founders of Cîteaux and succeeded Alberic as its abbot. Under him Bernard entered the house, the first daughter abbeys were founded, and the Charter of Charity bound them into an order.

A Brother Stephen is among the monks named in the legate's letter that authorised the move from Molesme in 1098 (Exordium Parvum 2). The Exordium Parvum says that Alberic's successor as abbot was Stephen, "English by birth", who had come from Molesme with the others and loved the Rule and the place. In his time the monks forbade the duke of Burgundy to hold court in their church and reduced its furnishings to the plainest materials (Exordium Parvum 17).

Bernard of Clairvaux entered Cîteaux under Abbot Stephen, and it was Stephen who sent him to found Clairvaux (Vita Prima of Bernard 1.4.19 (PL 185, col. 237)) (Vita Prima of Bernard 1.5.25 (PL 185, col. 241)). The prologue of the Charter of Charity names Abbot Stephen and his brethren as the authors of the agreement that bound the daughter houses to Cîteaux (Carta Caritatis prologue).

IN THE TIMELINE

The Cistercians and Bernard of Clairvaux 1098–1115 854

Stephen I

Bishop of Rome in the mid-250s

Bishop of Rome who held, against Cyprian of Carthage and the bishops of Asia Minor, that converts baptised by heretics should be received by the laying on of hands and not baptised again. His own letters are lost.

Stephen succeeded Lucius as bishop of Rome. Eusebius says that he regarded the rebaptism of heretics as an innovation against the tradition handed down from the beginning, that he was "very indignant" with Cyprian, and, quoting Dionysius of Alexandria, that he wrote that he would not hold communion with the bishops of Cilicia, Cappadocia and Galatia over the same question. Eusebius gives him two years in office (Eusebius, Church History 7.2–7.5); the Roman list of bishops gives him four (Chronograph of 354 part 13 (Liberian Catalogue), Steffanus).

His ruling survives in one sentence quoted by Cyprian: nothing is to be introduced beyond what has been handed down, namely that hands be laid on such converts in penance (Cyprian, Letters 73.1 [74.1]). Firmilian of Caesarea in Cappadocia, writing to Cyprian, complains that Stephen boasted of his see and of holding the succession from Peter, and that he refused to receive the African bishops' envoys (Cyprian, Letters 74.17, 74.25 [75.17, 75.25]). Both witnesses are his opponents.

IN THE TIMELINE

Cyprian on the Unity of the Church AD 251–258 544

Stephen I of Hungary

King of Hungary, died 1038 · died 1038 · Also: Saint Stephen of Hungary, Waic, Vajk, István

Ruler of the Hungarians who put down pagan resistance, founded bishoprics under Esztergom and was crowned king in 1000 or 1001. Laws and a book of advice on kingship survive in his name.

The older Life says that he was the son of the prince Géza, that Bishop Adalbert baptized him, and that he was given the name Stephen (Greater Legend of Saint Stephen 5, p. 231). Thietmar of Merseburg, writing in his lifetime, calls him Waic (Thietmar, Chronicle 4.59, p. 198). As ruler he defeated the pagans who rose against him, brought in clergy and monks, and set up ten bishoprics with Esztergom at their head (Greater Legend of Saint Stephen 6–8, pp. 232–233).

The Annals of Pressburg date his coronation to 1000 and his death to 1038 (Annals of Pressburg, years 1000 and 1038, p. 571). Thietmar credits the crown to the favour of the emperor Otto III (Thietmar, Chronicle 4.59, p. 198); the older Life speaks of letters of apostolic blessing (Greater Legend of Saint Stephen 9–11, pp. 233–234); Hartvic, a century later, tells of a crown sent by the pope (Hartvic, Life of King Stephen addition to chapter 9, pp. 233–234). The older Life adds that he married Gisela, sister of the emperor Henry, placed his kingdom under the protection of the Virgin Mary and began a great church in her honour at Alba (Greater Legend of Saint Stephen 9–11, pp. 233–234). The editor of the Lives notes that his body was solemnly raised in 1083, and that the Lives were written for the cult that followed (Greater Legend of Saint Stephen editor's preface, p. 222). See Stephen I and the Christian Kingdom of Hungary.

IN THE TIMELINE

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Stephen II

Bishop of Rome, 752–757 · died AD 757 · Also: Pope Stephen II, Stephen III

Pope who, getting no help from the emperor against the Lombards, travelled to the Frankish kingdom in 753–754, anointed Pepin king and obtained from him the cities of the exarchate of Ravenna for the Roman church.

The *Liber Pontificalis* describes Stephen as a Roman, orphaned young and brought up in the Lateran. He was elected in 752 after a priest of the same name, chosen first, died within days; because of that priest some lists number him Stephen III. He led processions barefoot through Rome carrying an image of Christ when the Lombard king Aistulf threatened the city, appealed to the

emperor without result, and then turned to the Franks (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 440–444)).

He left Rome on 14 October 753, pleaded in vain with Aistulf at Pavia, met King Pepin at Ponthion on 6 January 754 and anointed him and his sons at Saint-Denis (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 445–448)). After Pepin's two campaigns he received the keys of Ravenna and the other cities of the exarchate, laid on the tomb of Peter with the king's deed of gift. He was buried at St Peter's on 26 April in the tenth indiction, 757 (Liber Pontificalis Stephen II (ed. Duchesne, vol. 1, pp. 453–456)). See the Donation of Pepin and the Papal States.

IN THE TIMELINE

The Donation of Pepin and the Papal States AD 754–756 766

Susenyos

Emperor of Ethiopia, 1607–1632 · c. 1571 – 1632 · Also: Seltan Sagad, Sultan Segued, Socinios

Emperor of Ethiopia who professed the Roman faith under Jesuit guidance, swore obedience to the pope in 1626 and, after years of revolt, restored the faith of Alexandria in 1632, a few months before his death.

The Ethiopian chronicle gives his throne name as Seltan Sagad and traces his descent through his father Fasiladas and his grandfather Ya'qob to Wanag Sagad (Ethiopian Chronicle (trans. Basset) p. 121). It records that he made his residence at Gorgora in the sixth year of his reign and at Danqaz in the twelfth (Ethiopian Chronicle (trans. Basset) pp. 122–123). The Jesuit historian Tellez counts his reign from 1607 to 1632 (Tellez, Travels of the Jesuits in Ethiopia p. 76).

Tellez says that he publicly professed "the Latin Faith" in 1622 (Tellez, Travels of the Jesuits in Ethiopia p. 212) and on 11 February 1626 swore obedience to the pope before the patriarch Afonso Mendes (Tellez, Travels of the Jesuits in Ethiopia p. 233). The chronicle tells that in his twenty-fifth year, after defeating a rebel army, he returned to the faith of Alexandria by proclamation and named his son Fasilides to reign, saying that he was weak and ill, and that he died on the tenth of Maskaram in his twenty-seventh year (Ethiopian Chronicle (trans. Basset) pp. 125–126). Tellez dates his death to September 1632 and gives his age

as sixty-one, which is the basis of the birth year shown; he adds that the emperor declared at his death that he died in the Roman faith (Tellez, Travels of the Jesuits in Ethiopia p. 243). See Susenyos, the Jesuits and the Ethiopian Church.

IN THE TIMELINE

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

Sylvester II

Pope, 999–1003 · Also: Gerbert of Aurillac, Gerbert, Silvester II

The scholar Gerbert, archbishop of Reims and then pope by the favour of Otto III. Thietmar of Merseburg praises his knowledge of the stars. A Life written a century later says that the pope of these years sent a crown to Stephen of Hungary.

Thietmar of Merseburg gives a short portrait of him. Gerbert came from the western lands and was schooled from boyhood in the liberal arts. He was raised to the see of Reims, unjustly as Thietmar thinks, and was later driven from his country and came to the emperor Otto. He excelled his contemporaries in learning and knew how to read the courses of the stars; at Magdeburg he made a clock, setting it by sighting through a tube the star that guides sailors. After the death of Pope Gregory he succeeded by the emperor's favour, took the name Sylvester and sat until the time of King Henry. Thietmar's editor dates the pontificate from 999 to 1003 (Thietmar, Chronicle 6.100, p. 392).

Hartvic's Life of King Stephen tells how the pope, warned in a vision, gave the Hungarian envoy a crown that had been made for the duke of the Poles (Hartvic, Life of King Stephen addition to chapter 9, pp. 233–234). The passage does not name the pope; the editor identifies him as Sylvester II (Hartvic, Life of King Stephen editor's preface, p. 223). Thietmar, the contemporary, says that Stephen I of Hungary received crown and blessing by the favour and urging of the emperor, and does not mention the pope (Thietmar, Chronicle 4.59, p. 198). See Stephen I and the Christian Kingdom of Hungary.

IN THE TIMELINE

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Taizong

Emperor of Tang China · Also: Tang Taizong, Tai-tsung

Tang emperor who received the monk Aluoben at Chang'an in 635 and in 638 issued the edict that allowed the teaching of the Church of the East to be practised in China.

Taizong was an emperor of the Tang dynasty; his reign is the Zhenguan era by which both the Xi'an Stele and the court records date these events. The stele says that he sent a minister to welcome Aluoben in 635, had the Christian books translated in the palace library and examined the teaching himself (Xi'an Stele, Chinese text, on the year 635).

His edict of the seventh month of 638 judged the teaching beneficial and ordered a monastery built in the capital with twenty-one monks. It survives both on the stele and in the Tang collection of state documents (Tang Huiyao 49, Da Qin monasteries).

IN THE TIMELINE

The Church of the East Reaches China AD 635 739

Tarasius

Patriarch of Constantinople from 784 · Also: Tarasios

Imperial secretary and layman chosen patriarch of Constantinople in 784. He made a general council the condition of his acceptance and led the Second Council of Nicaea, which restored the veneration of images.

Theophanes says that when the empress Irene asked the people of Constantinople to name a patriarch, all called for Tarasius, the imperial secretary. He told them that he was a layman in the emperor's service, that the church of the capital was cut off from the other churches, and that he would accept only if a council were held. He was consecrated on 25 December 784 (Theophanes, Chronicle AM 6277 (pp. 458–460)).

He was threatened by the soldiers who broke up the first assembly in 786 and went to Nicaea for the second in 787 (Theophanes, Chronicle AM 6278–6280 (pp. 461–463)). The bishops who returned from iconoclasm at the council made

their submission to him and to the pope together (Council of Nicaea (787), session 1). See the Second Council of Nicaea Restores Icons.

IN THE TIMELINE

The Second Council of Nicaea Restores Icons AD 787 770

Tawadros II

Pope of Alexandria and Patriarch of the See of St Mark, from 2012 · born 4 November 1952 · Also: Pope Tawadros II, Theodoros II

Head of the Coptic Orthodox Church since November 2012. In February 2015 he included the twenty-one men killed in Libya in his church's Synaxarium, and in 2023 he consented to their entry in the Roman Martyrology.

A diocese of his church gives these dates: he was born at Mansoura in Egypt on 4 November 1952, took a degree in pharmacy in 1975, entered the Monastery of Saint Pishoy, was ordained priest in 1989 and consecrated a general bishop by Shenouda III in 1997, and took office as the 118th Pope of Alexandria on 18 November 2012 (Coptic Orthodox Diocese of Los Angeles, His Holiness Pope Tawadros II). Benedict XVI congratulated him on his election in a message of 5 November 2012 (Benedict XVI, Message to Pope-Elect Tawadros (5 November 2012), (5 November 2012)).

On 21 February 2015 he announced the inclusion of the twenty-one men killed in Libya in the Synaxarium of the Coptic Orthodox Church (Coptic Orthodox Diocese of Los Angeles, The New Martyrs of Libya added to the Coptic Synaxarium (21 February 2015)). He first visited Francis on 10 May 2013; on 11 May 2023 he came again, gave him a relic of the twenty-one, and consented to their inclusion in the Roman Martyrology (Francis, Address to Tawadros II (11 May 2023), opening paragraphs and paragraph beginning 'In this journey of friendship'). See the Twenty-One Martyrs of Libya. This entry states only what the cited documents say.

IN THE TIMELINE

The Twenty-One Martyrs of Libya 15 February 2015 1488

PEOPLE

Teresa of Ávila to Vladimir Lenin

Teresa of Ávila

Carmelite nun, founder of the Discalced Carmelites, writer on prayer · Also: Teresa of Jesus, Teresa de Jesús

Spanish Carmelite nun who founded the reformed convent of St Joseph at Ávila in 1562 and further houses of nuns and friars afterwards. She wrote the Life, the Foundations and the Interior Castle.

Teresa was a nun of the Carmelite convent at Ávila. In her own account she came to want a stricter life than her house offered, and, after what she describes as a command from the Lord, worked to found a small convent that would keep the order's rule without its later relaxations (Teresa, Life 32.11–14). St Joseph's was founded on St Bartholomew's Day 1562, for no more than thirteen nuns living on alms (Teresa, Life 36.4, 27–31).

By 1573, when her confessor told her to write their history, seven more convents had been founded (Teresa, Foundations prologue 2 (p. 2)), and the general of the Carmelites had allowed her to begin houses of friars under the same rule (Teresa, Foundations 2.4–6 (pp. 16–17)). She wrote the *Interior Castle* in 1577, between Toledo and Ávila, for the nuns of these houses (Teresa, Interior Castle preface and epilogue). In its preface she submits her writings to the judgment of the learned men who had commanded them and declares herself faithful to the Roman Catholic Church (Teresa, Interior Castle preface and epilogue). See Teresa of Ávila Reforms Carmel.

IN THE TIMELINE

Teresa of Ávila Reforms Carmel 24 August 1562 1100

Tertullian

Christian writer at Carthage · Also: Quintus Septimius Florens Tertullianus

A Christian author who wrote in Latin at Carthage from about 197 to 220. He defended Christians before Roman governors, wrote against

Marcion and Praxeas, shaped the Latin terms for the Trinity, and later joined the New Prophecy.

The main ancient account of Tertullian's life is Jerome's notice, written about 393. It says that he came from Carthage, that his father was a centurion, that he was a presbyter, that he flourished under Severus and Caracalla and lived to a great age, and that in middle life, provoked by the Roman clergy, he "lapsed to the doctrine of Montanus". Jerome adds a story he heard from an old man: Cyprian, bishop of Carthage a generation later, read Tertullian every day and would ask for him with the words "Give me the master" (Jerome, On Illustrious Men 53).

Tertullian's own writings confirm two points. He was writing the first book of *Against Marcion* in the fifteenth year of Severus, AD 207–208 (Tertullian, Against Marcion 1.15), and in his later works he sides openly with the New Prophecy, saying that he "withdrew" from its opponents (Tertullian, Against Praxeas 1). Neither his birth nor his death can be dated. See Tertullian Writes Christian Theology in Latin and the New Prophecy of Montanus.

IN THE TIMELINE

Tertullian Writes Christian Theology in Latin c. AD 197–220 524

Theodora

Roman empress, wife of Justinian I · Also: Empress Theodora

Empress beside Justinian for twenty-one years. Procopius credits her with stiffening the court's resolve during the Nika riot, and Evagrius says that she protected the opponents of Chalcedon while her husband upheld the council.

During the Nika riot of 532, when the court was debating whether to escape by ship, Procopius has Theodora speak against flight and declare that she would not live to be seen without the purple; her words, he says, gave the others courage to resist (Procopius, Wars 1.24.32–38). Procopius gives her words "to the following effect", not as a verbatim record.

Evagrius, a supporter of Chalcedon, writes that Justinian I upheld the council while Theodora took the part of those who confessed one nature in Christ, took

the greatest care of them, and persuaded the emperor to send for Severus. He is unsure whether the two truly differed or had agreed to divide their favour (Evagrius, Ecclesiastical History 4.10). She died of an illness after twenty-one years and three months as empress (Procopius, Wars 7.30.4).

IN THE TIMELINE

Justinian Builds Hagia Sophia 27 December AD 537 708

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

The Conversion of the Nubian Kingdoms c. AD 543–580 717

Theodora the Empress

Byzantine empress; regent for Michael III · Also: Theodora, wife of Theophilus

Widow of the iconoclast emperor Theophilus and regent for her young son Michael III. With the patriarch Methodios she restored the veneration of icons at Constantinople, and the Synodikon of Orthodoxy acclaims her with her son.

When Theophilus died, Theodora governed for their small son together with the eunuch Theoktistos, her brother Bardas and her uncle Manuel. The history compiled a century later at the Byzantine court makes her say that she had always wished to restore the images and had been held back by the strength of the other party (Theophanes Continuatus 4.1–2). The same history says that she made the pardon of her dead husband a condition, and swore that he had repented and kissed the icons before he died (Theophanes Continuatus 4.4–6).

The Synodikon gives eternal memory to the emperor Michael and to Theodora, his mother (Synodikon of Orthodoxy, acclamations). See the Triumph of Orthodoxy.

IN THE TIMELINE

The Triumph of Orthodoxy 11 March AD 843 786

Theodosius I

Roman emperor, 379–395 · died AD 395 · Also: Theodosius the Great

Spanish general made emperor in the East in 379. He made the Nicene faith the law of the empire, summoned the council of Constantinople in 381, forbade pagan sacrifice, and did public penance after the massacre at Thessalonica.

Theodosius came of a Spanish family and had made his name as a soldier when Gratian proclaimed him emperor at Sirmium on 16 January 379 and shared with him the war against the barbarians (Socrates, Church History 5.2). He was baptised at Thessalonica during an illness by its bishop Ascholius (Socrates, Church History 5.6). In February 380 he ordered all his subjects to hold the faith of the bishops of Rome and Alexandria (Theodosian Code 16.1.2) (see the Edict of Thessalonica), and in 381 he summoned the eastern bishops to a council at Constantinople (Socrates, Church History 5.8). Later laws of his forbade sacrifice and the visiting of temples (Theodosian Code 16.10.10–12).

After he ordered reprisals at Thessalonica that became a massacre, Ambrose of Milan wrote that he could not celebrate the eucharist in his presence until he repented, and Theodosius did public penance (Ambrose, Letter 51) (Augustine, City of God 5.26) (see Ambrose Calls an Emperor to Penance). He died at Milan on 17 January 395, and his sons Arcadius and Honorius took the East and the West (Socrates, Church History 5.26) (Socrates, Church History 6.1).

IN THE TIMELINE

The Edict of Thessalonica 27 February AD 380 628

The First Council of Constantinople May AD 381 632

Ambrose Calls an Emperor to Penance AD 390 644

Theodosius II

Roman emperor in the East from 408 · born AD 401 · Also: Theodosius the Younger

Son of Arcadius and Eudoxia and grandson of Theodosius I, emperor in the East from childhood. He summoned the Council of Ephesus in 431 and issued the law code that bears his name in 438.

Theodosius was born on 10 April 401, the son of the emperor Arcadius (Socrates, Church History 6.6), and was left sole ruler of the East as a child when his father

died on 1 May 408 (Socrates, Church History 6.23). He summoned the bishops to Ephesus in 431 (Socrates, Church History 7.34) (see the Council of Ephesus). In 438 the body of John Chrysostom, whom his parents had exiled, was brought back to Constantinople; Theodoret says that the emperor laid his head on the coffin and prayed for their pardon (Socrates, Church History 7.45) (Theodoret, Church History 5.36).

The collection of imperial laws compiled at his order and issued in 438 is the Theodosian Code. Sozomen dedicated his church history to him and names Theodosius I as his grandfather (Sozomen, Church History dedication).

IN THE TIMELINE

The Council of Ephesus June AD 431 668

The Second Council of Ephesus August AD 449 676

Thoma I

Archdeacon of the Thomas Christians, made bishop in 1653 · Also: Mar Thoma I, Archdeacon Thomas, Thomas de Campo

Archdeacon of the Thomas Christians of Malabar. After the oath of 1653 against the Jesuit archbishop, twelve priests made him bishop. Rome's delegate called him an intruder; the Malankara Orthodox Church counts him as Mar Thoma I.

What is told of him here comes from an opponent, the Carmelite Giuseppe Sebastiani, whom the pope sent to Malabar and whose book was printed in 1666. Sebastiani calls him Thomè de Campos, says that he succeeded his uncle George of the Cross as archdeacon, and describes him as restless and often at odds with the Jesuit archbishop Francisco Garcia (Sebastiani, Prima speditione book 1, ch. 1 (p. 3)). After the people had sworn at Mattancherry never again to acknowledge Garcia, they put themselves under the archdeacon's government (Sebastiani, Prima speditione book 1, ch. 2 (p. 4)). At a later assembly twelve priests consecrated him bishop, on the authority of a letter that Sebastiani calls forged, and Sebastiani says that all but a few churches accepted him (Sebastiani, Prima speditione book 1, ch. 2 (pp. 5–6)). Sebastiani calls him "the intruder", and the declaration he had priests sign in 1657 holds that no one can be a true bishop

who has not been consecrated by a bishop with the pope's leave (Sebastiani, Prima speditione book 2, ch. 13 (pp. 136–137)).

The Malankara Orthodox Syrian Church says that after the oath the church ordained the archdeacon a bishop with the name Mar Thoma I, and that bishops of that name led it from 1653 to 1816 (Malankara Orthodox Syrian Church, History The Catholicate, section 'The Archdeacon as Bishop'). See the Synod of Diamper and the Coonan Cross Oath.

IN THE TIMELINE

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

Thomas

One of the twelve apostles · Also: Didymus, Thomas the Apostle

One of the twelve, called Didymus, "the twin". In John he refuses to believe that Jesus has risen until he sees the wounds, and then confesses him as "My Lord and my God". Later tradition sends him east, to Parthia and India.

Thomas is named in every list of the twelve (Mark 3:18; Matthew 10:3; Luke 6:15; Acts 1:13). Only John tells anything of him, and calls him also Didymus, the Greek for "twin". When Jesus set out for Bethany and danger, Thomas said to the others, "Let's go also, that we may die with him" (John 11:16). At the last supper he said that they did not know where Jesus was going, and was answered, "I am the way, the truth, and the life" (John 14:5–6).

John says that he was absent when the risen Jesus first came to the disciples, and that he said he would not believe unless he put his finger into the marks of the nails. Eight days later Jesus offered him his hands and his side, and Thomas answered, "My Lord and my God!" (John 20:24–29); see the Appearances and the Great Commission. He is among the seven who meet Jesus by the lake (John 21:2).

The New Testament does not say where he went afterwards. Eusebius, in the early fourth century, cites Origen for a tradition that Parthia was allotted to Thomas as his field of work (Eusebius, Church History 3.1). Gregory of Nazianzus, about AD 380, links him with India (Gregory of Nazianzus, Orations 33.11). Both write some three centuries after his time.

IN THE TIMELINE

Jesus Appoints the Twelve c. AD 28–29 311

The Appearances and the Great Commission AD 30 or 33 368

The Apostle Thomas and the Christians of India AD 52 429

Thomas à Kempis

Canon regular of Mount St Agnes, writer and copyist · c. 1380 – 1471 · Also: Thomas a Kempis, Thomas Hemerken, Thomas of Kempen, Thomas von Kempen

Canon of the monastery of Mount St Agnes near Zwolle, schooled at Deventer among the followers of Geert Groote. He wrote lives of the movement's founders and the chronicle of his house, and in 1441 wrote out the Imitation of Christ, which is commonly printed under his name.

Thomas says that he came to Deventer to study in his youth and that Florentius, the leader of the brothers there, kept him for a time in his house, put him to school and found him lodging (Thomas à Kempis, Life of John Gronde, ch. 1 (Arthur, pp. 169–171)). The chronicle of Mount St Agnes records that Thomas Hemerken of Kempen, in the diocese of Cologne, son of John and Gertrude and brother of the first prior, was invested there on the feast of Corpus Christi in 1406 (Chronicle of Mount St Agnes, year 1406 (Arthur, p. 41)).

The brother who continued the chronicle writes that he died in 1471, on the feast of Saint James the Less, in his ninety-second year, having been a priest for more than fifty-seven years. He says that Thomas copied the complete Bible that the house used and many other books, and composed "divers little books" for the young (Chronicle of Mount St Agnes, continuation, year 1471 (Arthur, pp. 143–144)). A volume in his hand, finished in 1441, contains the four books of the *Imitation of Christ* (Brussels autograph of 1441, colophon, as printed by Ruelens, pp. 6–7). See the Devotio Moderna and the Imitation of Christ.

IN THE TIMELINE

The Devotio Moderna and the Imitation of Christ 1384–1441 954

Thomas Aquinas

Dominican theologian, master at Paris · c. 1225 – 7 March 1274 · Also: Thomas of Aquino, Tommaso d'Aquino, Saint Thomas Aquinas

Dominican friar of a noble family, pupil of Albert the Great, who taught at Paris and wrote the Summa Theologiae. He stopped writing at Naples in December 1273 and died on 7 March 1274.

William of Tocco, who wrote his life for the canonization, says that Thomas was sent as a boy to the schools of Naples, entered the Order of Preachers there and was held by his family for nearly two years to make him give it up (William of Tocco, Life of Thomas Aquinas chs. 5–8, 11). He studied at Cologne under Albert the Great and was sent on his recommendation to teach at Paris (William of Tocco, Life of Thomas Aquinas chs. 12–14). Tocco lists among his writings a commentary on the Sentences, the Summa of theology in three parts and the book *Against the Gentiles* (William of Tocco, Life of Thomas Aquinas ch. 17).

A witness at the canonization inquiry of 1319 testified that Thomas stopped writing after a Mass at Naples and said that all he had written seemed to him straw (Canonization process of Thomas Aquinas (Naples, 1319), 79). Tocco dates his death to the morning of 7 March 1274, in the forty-ninth year of his life (William of Tocco, Life of Thomas Aquinas ch. 65), which puts his birth about 1225. See Thomas Aquinas Writes the Summa Theologiae.

IN THE TIMELINE

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

Thomas Becket

Archbishop of Canterbury, 1162–1170 · died 29 December 1170 · Also: Thomas of Canterbury, Thomas à Becket, Saint Thomas the Martyr

Chancellor of Henry II, then archbishop of Canterbury. He refused to accept the king's Constitutions of Clarendon, spent six years in exile in France, and was killed in his cathedral by four knights soon after his return.

Thomas was chancellor to Henry II of England when the king gave him the see of Canterbury in 1162, and within a year he was resisting the king's wish to try clergy in the lay courts (Roger of Hoveden, Chronicle 1162–1163). He would not seal the customs written down at Clarendon (Roger of Hoveden, Chronicle 1164), fled in disguise by Sandwich to Flanders and France (Roger of Hoveden, Chronicle 1165), and came back only at the end of 1170.

Edward Grim, who stood beside him, records his answer to the knights who came for him in the cathedral: he was no traitor to the king but a priest, and ready to die so that the church might have liberty and peace (Edward Grim, Life of Thomas 80–82). Roger of Hoveden gives the day of his death as the fifth day of Christmas and says that miracles followed at his tomb and in many countries (Roger of Hoveden, Chronicle 1171).

IN THE TIMELINE

The Murder of Thomas Becket 29 December 1170 866

Thomas Charles

Welsh clergyman of Bala, promoter of Sunday schools and Welsh Bibles · Also: Thomas Charles of Bala

Clergyman of Bala in north Wales who worked with the Welsh Calvinistic Methodists. His appeal in London in December 1802 for Welsh Bibles led to the plan for a general Bible society.

John Owen describes Charles as an ordained minister of the established church who officiated in connection with the Welsh Calvinistic Methodists, and who knew the wants of his countrymen from his habit of itinerating and promoting Sunday schools (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 15–16). In London in December 1802 he urged the need for "new and extraordinary means" to supply Wales with Bibles (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 15–16), and the discussion of his appeal produced the proposal for a society to distribute the Scriptures generally (Owen, History of the British and Foreign Bible Society (1816), vol. 1, pp. 16–17). The Society's first report records an order for twenty thousand Welsh Bibles

(British and Foreign Bible Society, Reports, First Report (1805), pp. 22–23). See the British and Foreign Bible Society.

IN THE TIMELINE

The British and Foreign Bible Society 7 March 1804 1276

Thomas Clarkson

Campaigner against the slave trade and its first historian · born c. 1760

A Cambridge graduate in deacon's orders who gave up a career in the church to work against the slave trade, helped to found the London committee of 1787 and wrote the history of the campaign.

Clarkson tells his own story in his *History*: in 1785, as a senior bachelor at Cambridge, he won the first prize for a Latin essay on the question set by the vice-chancellor, whether it is right to make slaves of others against their will (Clarkson, History of the Abolition ch. 7). Riding back to London afterwards he stopped near Wades Mill in Hertfordshire with the thought that, if what he had written was true, someone should see these calamities to their end (Clarkson, History of the Abolition ch. 7). He says that he was then twenty-four (Clarkson, History of the Abolition ch. 7), that he had advanced as far as deacon's orders, and that he gave up his prospects in the church for the cause (Clarkson, History of the Abolition ch. 8).

He was one of the members of the committee formed in London on 22 May 1787, and he tells how, at a dinner arranged for the purpose, William Wilberforce agreed to raise the matter in Parliament (Clarkson, History of the Abolition ch. 10). See Christians and the Abolition of the Slave Trade.

IN THE TIMELINE

Christians and the Abolition of the Slave Trade 25 March 1807 1280

Thomas Cranmer

Archbishop of Canterbury · died 1556

Archbishop of Canterbury under Henry VIII and Edward VI. He pronounced against Henry's first marriage in 1533, and the Act of Unifor-

mity of 1549 names the archbishop as head of the group that drew up the Book of Common Prayer.

In a letter of June 1533 Cranmer describes how, as archbishop, he held a court at Dunstable, gave sentence that the pope could not license the marriage of Henry VIII and Katherine of Aragon, and afterwards set the crown on Anne Boleyn's head at Westminster (Cranmer, Letters, letter 14, to Nicholas Hawkyns, 17 June 1533). William Roper names him first among the commissioners before whom Thomas More was called at Lambeth to take the oath (Roper, Life of More the oath at Lambeth). See England Breaks with Rome.

The Act of Uniformity of 1549 says that the king appointed the archbishop of Canterbury, with other bishops and learned men, to draw up one order of common prayer for the realm (Statutes of the Realm, 2 & 3 Edw. VI c. 1); see the Book of Common Prayer. Under Mary I he was deprived of his orders and, as a London chronicler records, burned at Oxford on 21 March 1556 (Wriothesley, Chronicle vol. 2, p. 134); see the Burning of Protestants under Mary I.

IN THE TIMELINE

England Breaks with Rome 1534 1055

The Book of Common Prayer 1549–1552 1080

The Burning of Protestants under Mary I 1555–1558 1087

Thomas Cromwell

Secretary to Henry VIII and his vicegerent in church affairs · died 1540

Henry VIII's secretary and later lord privy seal. An Act of 1539 names him the king's vicegerent for the church; he was beheaded in 1540.

William Roper names "Secretary Cromwell" among the commissioners at Lambeth before whom Thomas More was called to take the oath (Roper, Life of More the oath at Lambeth). An Act of 1539 on the seating of the House of Lords says that the king, as supreme head of the Church of England, had made Thomas Lord Cromwell, lord privy seal, his vicegerent for the administration of justice in all ecclesiastical causes and for the reform of errors, heresies and abuses, and it

places him above the archbishop of Canterbury (Statutes of the Realm, 31 Hen. VIII c. 10). See England Breaks with Rome.

A London chronicler records that Cromwell, by then earl of Essex, was beheaded on Tower Hill on 28 July 1540 (Wriothesley, Chronicle vol. 1, p. 120).

IN THE TIMELINE

England Breaks with Rome 1534 1055

Thomas Helwys

English Baptist leader and writer · Also: Thomas Helwisse

Member of John Smyth's congregation in Amsterdam who led the party that kept its new baptism, issued a confession in 1611 and returned to England. His book of 1612 tells the king that he has no power over consciences.

John Robinson names Helwys as the first person John Smyth baptized after baptizing himself (Robinson, Of Religious Communion, Works 3, pp. 160, 162–163, 168). When Smyth came to doubt what they had done, Helwys held to it and accused him of sinning against the Holy Spirit (Smyth, Last Book, Works 2, pp. 756–757). The confession printed by his party in 1611 defines the church as believers joined by baptism on their own confession of faith and denies baptism to infants (Declaration of Faith (1611), art. 10, 13–14).

In 1612 he called on those who had fled abroad to come and lay down their lives in their own country (Helwys, Mystery of Iniquity, p. 212), and Robinson, writing in 1614, speaks of him and his people as being in London (Robinson, Of Religious Communion, Works 3, pp. 160, 162–163, 168). His book of 1612 says that the king has no authority over anyone's religion and that it is not for the earthly power to punish heretics, Turks or Jews (Helwys, Mystery of Iniquity, p. 69). See the First Baptist Congregations.

IN THE TIMELINE

The First Baptist Congregations 1609 1146

Thomas Jefferson

Author of the Virginia Statute for Religious Freedom; President of the United States

Virginian statesman who drafted the bill for establishing religious freedom reported in 1779 and, as president in 1802, described the First Amendment as a wall of separation between church and state.

Jefferson's draft of a bill for establishing religious freedom in Virginia is dated 1779 in the edition of his papers (Virginia, Act for Establishing Religious Freedom, Jefferson's draft, Bill no. 82 (1779)). James Madison reported its passage to him by letter in January 1786 (Madison to Jefferson, 22 January 1786, para. beginning 'Our Assembly last night'). On 1 March 1792 he signed at Philadelphia the circular that sent the ratified amendments to the Constitution to the governors of the states (Jefferson, Circular to the Governors, 1 March 1792).

In 1801 the Baptists of Danbury, Connecticut, addressed him as President of the United States (Danbury Baptist Association, Address to Jefferson (October 1801), heading and para. 1). His reply of 1 January 1802 says that religion lies solely between a man and his God and that the First Amendment built "a wall of separation between Church & State" (Jefferson, Letter to the Danbury Baptists, 1 January 1802, para. 2). See Religious Freedom in the United States.

IN THE TIMELINE

Religious Freedom in the United States 1786–1791 1249

Thomas More

English royal councillor and Lord Chancellor; writer against Luther and Tyndale

Councillor of the king of England, later Lord Chancellor, who defended the old church in his Dialogue Concerning Heresies and explained there why Tyndale's New Testament was burned.

The title page of his *Dialogue* calls More a knight, one of the king's council and chancellor of the duchy of Lancaster, and, in the revised edition dated 1530, Chancellor of England. It says that the book treats of images, relics, prayer to saints and pilgrimage, and of the sect of Luther and William Tyndale (More, Dialogue Concerning Heresies title page).

In the third book More argues that Tyndale's New Testament was rightly burned. It put "seniors" for priests, "congregation" for church and "love" for charity, and More held that these changes were made on purpose to serve Luther's teaching (More, Dialogue Concerning Heresies book 3, chapter 8). He did not object to an English Bible as such: the church's law, he says, allowed translations approved by the bishops, and a good one ought to be made (More, Dialogue Concerning Heresies book 3, chapter 16). See Tyndale's English New Testament.

IN THE TIMELINE

Tyndale's English New Testament 1526 1034

England Breaks with Rome 1534 1055

Thomas Müntzer

Preacher at Allstedt and Mühlhausen · died 1525 · Also: Thomas Münzer

Preacher who called on the princes of Saxony to use the sword against the godless and who was captured with the rebel peasants at Frankenhausen in May 1525.

In July 1524 Müntzer preached before the dukes of Saxony at the castle of Allstedt and printed the sermon. It told them that the sword was theirs to root out the godless and would be taken from them if they did not use it (Müntzer, Sermon to the Princes title and closing sections). That September Conrad Grebel and his friends at Zurich wrote to him at Allstedt as to a brother and told him that the gospel and its adherents are not to be protected with the sword (Grebel, Letter to Müntzer address and closing).

Martin Luther blamed the rising of 1525 above all on the man he called the archdevil who ruled at Mühlhausen (Luther, Against the Robbing and Murdering Hordes Works 4, p. 248). Müntzer was taken with the rebel army at Frankenhausen, and a confession taken from him was printed with the date 16 May 1525; the library that holds the pamphlet describes it as obtained under torture (Müntzer, Confession title of the pamphlet, with the library's description). Luther asked for news of his capture a week later; the editors of Luther's letters give 27 May as the day of his execution at Mühlhausen (Luther, Letters, to John Rühel, 23 May 1525, with the editors' note). See the German Peasants' War.

IN THE TIMELINE

The German Peasants' War 1524–1525 1025

Thorgeir Thorkelsson

Lawspeaker of the Icelandic Althing · Also: Þorgeirr Þorkelsson, Thorgeir of Ljósavatn, Thorgeir the Lawspeaker

Pagan chieftain from Ljósavatn and lawspeaker of Iceland, who was asked to decide between Christians and heathens at the Althing and ruled that all should be baptized and keep one law.

Ari says that Thorgeir, son of Thorkel, of Ljósavatn, held the office of lawspeaker for seventeen summers (Ari, Íslendingabók 5). At the assembly where Christians and heathens had declared themselves out of law with each other, the Christians' spokesman arranged that Thorgeir, though still a heathen, should proclaim the law. He lay under his cloak for a day and a night, and then persuaded both sides to accept in advance whatever he decided: one law and one faith, with a few old customs left standing for the time being (Ari, Íslendingabók 7). See Iceland Adopts Christianity by Law.

IN THE TIMELINE

Iceland Adopts Christianity by Law AD 999/1000 825

Tiberius

Roman emperor, AD 14–37 · 42 BC – AD 37 · Also: Tiberius Caesar

The second Roman emperor, successor of Augustus. Luke dates the preaching of John the Baptist to his fifteenth year, and Tacitus places the execution of Jesus in his reign.

Tiberius was born at Rome on 16 November 42 BC, by the date that Suetonius found in the public records (Suetonius, Tiberius 5). He was the son of the wife of Augustus and succeeded him (Josephus, Antiquities 18.32–33) when Augustus died on 19 August AD 14 (Suetonius, Augustus 100.1). He died at Misenum on 16 March AD 37, in the twenty-third year of his reign and the seventy-eighth of his life (Tacitus, Annals 6.50) (Suetonius, Tiberius 73.1).

The public life of Jesus falls within his reign. Luke dates the first preaching of John the Baptist to "the fifteenth year of the reign of Tiberius Caesar" (Luke 3:1); see John the Baptist Preaches at the Jordan. Tacitus writes that Christus was executed by Pontius Pilate while Tiberius was emperor (Tacitus, Annals 15.44). Herod Antipas named his new city on the Sea of Galilee Tiberias in his honour (Josephus, Antiquities 18.36).

IN THE TIMELINE

John the Baptist Preaches at the Jordan c. AD 28–29

Tikhon of Moscow

Patriarch of Moscow and all Russia from 1917 · Also: Patriarch Tikhon, Tikhon Bellavin, Vasily Bellavin

The first patriarch of the Russian Orthodox Church after the office was restored in 1917. He was chosen by lot, protested in 1918 against the killing and the seizure of church property, and in 1922 opposed the removal of consecrated vessels from the churches.

Tikhon announced his accession in a letter of 18 December 1917: the Council sitting in Moscow had resolved to give the Russian church the head it had lacked for more than two centuries, had named candidates, and the lot had fallen on him (Tikhon, Letter on his accession (18 December 1917)). He took his seat in the Dormition Cathedral of the Kremlin on 21 November 1917, saying that the patriarchate was being restored in terrible days and that he was unworthy of it (Tikhon, Address in the Dormition Cathedral (21 November 1917)). Both dates are in the Julian calendar.

His message of 19 January 1918 denounced the killing of innocent people and the seizure of churches and monasteries, pronounced anathema on those responsible if they still called themselves Christians, and summoned the faithful to defend the church by faith and by suffering (Tikhon, Message of 19 January 1918). In February 1922 he permitted the giving of church valuables for famine relief but condemned the forced removal of consecrated vessels (Tikhon, Message of 15 (28) February 1922). Lenin, in a secret letter of that March, held him responsible for the resistance and advised that he himself be left untouched

and that his communications be watched (Lenin, Letter of 19 March 1922 whole letter). See the Russian Church under the Bolsheviks.

IN THE TIMELINE

The Russian Church under the Bolsheviks 1917–1918 1363

Timothy

Companion and envoy of Paul

A disciple from Lystra, son of a Jewish mother and a Greek father, who joined Paul on his second journey and became a trusted assistant and envoy. He is named as co-sender of six of the letters, and two are addressed to him.

Timothy was a disciple at Lystra, well spoken of by the believers there. His mother was a Jewish believer and his father a Greek, and Paul circumcised him before taking him on his travels (Acts 16:1–3). 2 Timothy names his mother Eunice and his grandmother Lois (2 Timothy 1:5). He was with Paul and Silas in Macedonia and at Corinth, and Paul used him as his envoy: he sent him back to Thessalonica, and later from Ephesus to Corinth and to Macedonia (1 Thessalonians 3:1–6) (1 Corinthians 4:17) (Acts 19:22). See Paul Carries the Gospel into Europe.

Paul calls him “my beloved and faithful child in the Lord” and writes that he has no one else like him (1 Corinthians 4:17) (Philippians 2:19–22). Timothy is named with Paul in the opening of 2 Corinthians, Philippians, Colossians, 1 and 2 Thessalonians and Philemon (2 Corinthians 1:1) (Philippians 1:1) (Colossians 1:1) (1 Thessalonians 1:1) (2 Thessalonians 1:1) (Philemon), and 1 and 2 Timothy are addressed to him, the first placing him at Ephesus (1 Timothy 1:2–3). Eusebius, in the early fourth century, reports as tradition that he was the first bishop of Ephesus (Eusebius, Church History 3.4.6).

IN THE TIMELINE

Paul Carries the Gospel into Europe c. AD 49–52 419

The Letters of Paul c. AD 50–60 424

Tiridates III

King of Armenia in the late third and early fourth century · Also: Trdat

King of Armenia, who recovered his throne after serving in the Roman army. The Armenian tradition recorded by Agathangelos makes him first a persecutor of Christians and then, after his healing by Gregory, the first king to bring his people to baptism.

Agathangelos, the fifth-century source for his reign, says that Tiridates was the son of King Chosroes, was taken to the Roman empire as a child when his father was murdered and the Persians overran Armenia, served in the Roman army, and returned with a great army to recover his kingdom (Agathangelos, History 1.9–14). He ordered his subjects to denounce Christians and had the nun Hripsime and her companions put to death at Vagharshapat (Agathangelos, History 2.2, 2.14–15). The story goes on that he lost his reason and took on the likeness of a beast until Gregory the Illuminator was fetched from the pit and prayed for him (Agathangelos, History 2.17–19). He then joined Gregory in destroying the pagan shrines (Agathangelos, History 3.19) and was baptised with his court in the Euphrates (Agathangelos, History 4.6).

Eusebius, a contemporary, does not name him. He says only that the Armenians were Christians and allies of Rome when the emperor Maximinus made war on them, about 312 (Eusebius, Church History 9.8.2).

IN THE TIMELINE

Armenia Adopts Christianity AD 301 (traditional) or c. 314 553

Titus

Roman emperor, AD 79–81; commander at the siege of Jerusalem · died AD 81

Elder son of Vespasian. He commanded the Roman army that took Jerusalem and destroyed the temple in AD 70, celebrated a triumph over Judaea, and reigned as emperor for two years.

Titus served in Judaea as commander of a legion (Suetonius, Titus 4). When his father Vespasian became emperor he was left to finish the war, and early in AD 70 he brought four legions and allied troops against Jerusalem (Tacitus, Histories

5.1). Suetonius says that he took the city on his daughter's birthday and that the soldiers hailed him as *imperator* (Suetonius, Titus 5).

Josephus, who was with him, reports a council of officers at which Titus argued for sparing the temple, and says that when it caught fire he ran to it and ordered the flames put out, but that the soldiers did not obey (Josephus, Jewish War 6.236–243) (Josephus, Jewish War 6.254–266). Josephus wrote under the patronage of Titus, who signed his approval of the history (Josephus, Life 363). Titus shared his father's triumph at Rome, in which the spoils of the temple were carried (Josephus, Jewish War 7.148–152). The arch later raised in his memory shows the scene (Arch of Titus).

At Rome his attachment to Berenice, who with King Agrippa had heard Paul at Caesarea, caused scandal, and he sent her away (Suetonius, Titus 7) (Acts 25:23). He succeeded his father in 79 and died in September 81 (Suetonius, Titus 11).

IN THE TIMELINE

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

Tokugawa Ieyasu

Ruler of Japan, founder of the Tokugawa government · Also: Iyeyasu, Yeyasudono, Daifusama

Ruler of Japan after Hideyoshi. In January 1614 his government issued the proclamation that ordered Christianity suppressed throughout the country.

The Spanish official Antonio de Morga, whose book was printed in 1609, calls him Yeyasudono, lord of "Quanto", provinces in the north. He relates that Toyotomi Hideyoshi, dying, left the government to him and four others until his young son should be of age; that Ieyasu defeated the others in battle and remained "the supreme ruler of Japon"; and that he then took the name Daifusama (Morga, Sucesos de las Islas Filipinas chapter 6, on Japan after the death of Taicosama).

The proclamation of 27 January 1614 speaks in the ruler's voice: "We have been blessed by the commission of Heaven to be lord in Japan". It sets the way of the gods and the law of Buddha against the "evil law" of the Christians, charges

them with seeking to change the government and take possession of the land, and commands that they be swept out of Japan (Ieyasu, proclamation of 1614 in Transactions of the Asiatic Society of Japan, vol. 6, pp. 46–48). Its translator, Ernest Satow, prints it as the proclamation of Ieyasu (Ieyasu, proclamation of 1614 in Transactions of the Asiatic Society of Japan, vol. 6, pp. 46–48). See the Martyrs of Nagasaki and the Ban on Christianity in Japan.

IN THE TIMELINE

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

Tomás de Torquemada

Dominican prior and inquisitor general · Also: Tomas de Torquemada, Thomas de Turrecremata, Thomas of Torquemada

Dominican friar, prior of Santa Cruz at Segovia and confessor of Ferdinand and Isabella. Sixtus IV named him an inquisitor in Castile in 1482. By November 1484 he was inquisitor general, and the Instructions drawn up at Seville that month went out under his name.

He appears in a letter of Sixtus IV of 11 February 1482 as "Thomas de Turrecremata", bachelor of theology, one of eight friars of the Order of Preachers whom the pope made inquisitors in Castile and León. The pope says that the men had been recommended to him by the envoy of the king and queen, a Dominican (Sixtus IV, Letters of 1482, letter of 11 February 1482 (Fita, pp. 462–464)).

On 29 November 1484 inquisitors and lawyers met at Seville, called together by order of the king and queen and by him. The record of the meeting calls him prior of the monastery of Santa Cruz at Segovia, confessor of Ferdinand II of Aragon and Isabella I of Castile, and inquisitor general in their name (Instructions of Seville (1484), preamble (fol. 2r–v)). The collection of the Inquisition's rules printed in 1667 calls him on its title page the first inquisitor general of the kingdoms and lordships of Spain (Instructions of Seville (1484), title page of the printing of 1667).

The articles agreed at that meeting set a term of grace of thirty or forty days, in which those who confessed fully would escape death, perpetual prison and confiscation (Instructions of Seville (1484), articles 1–4 (fol. 3r–v)). They also

laid on the reconciled public abjuration and lifelong exclusion from public office, and took the property of those who came forward late (Instructions of Seville (1484), articles 5–8 (fol. 4r–v)). See the Spanish Inquisition and the Expulsion of the Jews.

IN THE TIMELINE

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Toyotomi Hideyoshi

Ruler of Japan · Also: Taikō, Taicosama

Ruler of Japan who in 1587 ordered the Christian missionaries to leave the country and in 1597 had twenty-six Christians crucified at Nagasaki.

Hideyoshi's two edicts of 1587 give his own reasons for acting against Christianity: Japan is the country of the gods; lords must not force their people to convert; the missionaries have had shrines and temples destroyed and must leave, though the foreign ships may still trade (Hideyoshi, edicts of 1587 Limitation, articles 1–2 and 8; Expulsion, articles 1–4).

The Spanish official Antonio de Morga, who calls him Taicosama and "sovereign of Japon", describes him ten years later tolerating a Franciscan house in his capital, seizing the cargo of the wrecked galleon *San Felipe*, and being told that Spain's friars prepared the way for its soldiers (Morga, Sucesos de las Islas Filipinas chapter 6, on the galleon San Felipe). Morga, no friend of his, puts the order to crucify the friars down to greed and anger (Morga, Sucesos de las Islas Filipinas chapter 6, on the arrests). The sentence that Morga prints gives a different ground: the condemned had stayed to preach a religion that he had forbidden (Morga, Sucesos de las Islas Filipinas chapter 6, sentence of the Combaco). See the Martyrs of Nagasaki and the Ban on Christianity in Japan.

IN THE TIMELINE

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

Trajan

Roman emperor, AD 98–117 · died AD 117 · Also: Marcus Ulpius Traianus

Roman emperor from 98 to 117. His reply to Pliny ruled that Christians were not to be hunted out but were to be punished if accused and convicted.

Trajan was a Spaniard, governor of Germany when the aged emperor Nerva adopted him as his son and successor; Cassius Dio remarks that no one from outside Italy had ruled Rome before him (Cassius Dio, Roman History 68.3–4). He reigned for nineteen and a half years and died at Selinus in Cilicia on his way back from a war against Parthia (Cassius Dio, Roman History 68.33).

His ruling on Christians survives in his answer to Pliny the Younger: they are not to be sought out, those accused and convicted are to be punished, those who deny the charge and pray to the gods are to be pardoned, and unsigned accusations are to be ignored (Pliny, Letters 10.97). Eusebius, two centuries later, places in his reign the deaths of Symeon, bishop of Jerusalem, and of Ignatius of Antioch (Eusebius, Church History 3.32) (Eusebius, Church History 3.36).

IN THE TIMELINE

Pliny Asks Trajan How to Treat Christians c. AD 112 488

Ulfilas

Bishop of the Goths and translator of the Bible into Gothic · Also: Wulfila, Ulphilas, Vulfila

A Goth of Cappadocian descent who was bishop of the Christian Goths for forty years, led them into the Roman empire, and is credited with the Gothic alphabet and the Gothic Bible. He held the Homoian creed, which Nicene writers called Arian.

Philostorgius says that the ancestors of Ulfilas were Christians from Cappadocia taken captive by the Goths in the third century, that he was ordained bishop while on an embassy to the emperor, and that he gave Gothic a script and translated the Scriptures (Philostorgius, Church History 2.5). His pupil Auxentius gives the frame of his life: bishop at thirty, seven years among the Goths beyond the Danube, thirty-three more on Roman soil after a persecution drove him out, and death at Constantinople at seventy. Auxentius also sets out his teaching, in which

the Son is God but subordinate to the Father and the Spirit subordinate to the Son (Auxentius, Letter on Ulfilas sections on his career and his creed).

Socrates records that he assented to the creed of Constantinople of 360 (Socrates, Church History 2.41) and counts him among the Arians (Socrates, Church History 4.33). The Gothic Gospels of the Codex Argenteus are the longest surviving text of the translation that goes under his name (Codex Argenteus). See Ulfilas Translates the Bible for the Goths.

IN THE TIMELINE

Ulfilas Translates the Bible for the Goths c. AD 341 606

Umar

Second caliph; ruler of the Arabs at the conquest of Syria and Palestine · died AD 644 · Also: Umar ibn al-Khattab, Omar

Caliph under whom Arab armies took Palestine and Syria from the Byzantine empire. Later Muslim and Christian historians say that he came in person to receive the surrender of Jerusalem and gave its people a pledge of safety.

Umar ibn al-Khattab led the Muslim community as "Commander of the Faithful", the title he bears in the document that al-Tabari quotes as his guarantee to the people of Jerusalem (al-Tabari, History I, pp. 2405–2406). The Byzantine chronicler Theophanes, who calls him the leader of the Arabs, says that he took the city by agreement after a two-year siege, entered it in dirty garments of camel hair, and in the same year subjected all Syria (Theophanes, Chronicle AM 6127 (p. 339)).

Theophanes records that he was stabbed to death at prayer by a Persian after ruling for twelve years, in November of the year of the world 6137, which is AD 644 (Theophanes, Chronicle AM 6137 (p. 343)).

IN THE TIMELINE

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

Urban II

Pope, 1088–1099 · died 29 July 1099

Pope from 1088, for a time kept out of St Peter's by a rival pope. At Piacenza and Clermont in 1095 he called for an armed expedition to the East, the First Crusade. He died two weeks after Jerusalem was taken.

When Urban became pope there were two claimants. Fulcher of Chartres says that Guibert of Ravenna, backed by the emperor, for some time kept Urban out of St Peter's in Rome, and that Urban gained full control only in the year the crusaders passed through, with the help of Matilda of Tuscany (Fulcher of Chartres, History 1.5). In 1095 he held a synod at Piacenza, where envoys of the emperor of Constantinople asked for help (Bernold of Constance, Chronicle 1095 (pp. 461–462)). His own letter to Flanders says that at the council in Auvergne he enjoined an expedition to free the churches of the East, for the remission of sins (Urban II, Letters, to the faithful in Flanders (December 1095)). Bernold of Constance calls him the chief author of the expedition (Bernold of Constance, Chronicle 1096 (p. 464)).

He died at Rome on 29 July 1099, after eleven years and five months as pope (Bernold of Constance, Chronicle 1099 (p. 467)). Jerusalem had fallen to the crusaders on 15 July (Gesta Francorum 10 (after the capture)).

IN THE TIMELINE

The First Crusade 1095–1099

Urban VI

Pope, elected at Rome in 1378 · Also: Bartholomew of Bari

Archbishop of Bari, elected pope at Rome in April 1378. Within months the cardinals who had chosen him declared the election forced and set up a rival, which opened the Great Western Schism.

The conclave at Rome chose Bartholomew, archbishop of Bari, in April 1378. The cardinals wrote in May that they had elected him freely and unanimously and that he had taken the name Urban VI (Knighton, Chronicle vol. 2, pp. 128–129). In August they declared that they had acted in fear of the Roman crowd

and that he was no pope but an apostate (Declaration of the Cardinals (1378)). Catherine of Siena defended his election as lawful (Catherine of Siena, Letters To Three Italian Cardinals).

The line of popes that claimed succession from him ended when Gregory XII resigned at the Council of Constance in 1415 (Council of Constance, session 14). See the Great Western Schism.

IN THE TIMELINE

The Great Western Schism 1378–1417 946

Urban VIII

Pope during the trial of Galileo · Also: Maffeo Barberini

Pope in whose reign Galileo was tried. The registers of the Holy Office show him deciding on 16 June 1633 how the case should end and, after the sentence, changing the place of Galileo's confinement.

The decrees of the Holy Office record meetings held before him at the Quirinal palace in June 1633 (Galileo trial documents, decrees of 23 June, 30 June and 1 December 1633 (Opere 19, pp. 284–286)). On 16 June he decided that Galileo Galilei should be examined about his intention under threat of torture, should abjure before the full Congregation and be condemned to prison, that the *Dialogue* should be prohibited, and that copies of the sentence should be sent to the nuncios and inquisitors and read to professors of mathematics (Galileo trial documents, decree of 16 June 1633 (Opere 19, pp. 282–283)).

On 23 June, the day after the sentence, he ordered Galileo moved from the prison of the Holy Office to the palace of the grand duke of Tuscany in Rome (Galileo trial documents, decrees of 23 June, 30 June and 1 December 1633 (Opere 19, pp. 284–286)). On 30 June he sent him to Siena, and on 1 December he allowed him to go to his own country house, to live there in seclusion (Galileo trial documents, decrees of 23 June, 30 June and 1 December 1633 (Opere 19, pp. 284–286)). See the Trial of Galileo.

IN THE TIMELINE

The Trial of Galileo 22 June 1633 1172

Uriah the Hittite

Warrior in David's army, husband of Bathsheba

A Hittite among David's warriors and the husband of Bathsheba. When Bathsheba was pregnant by the king and Uriah would not go home, David had him placed in the front of the fighting at Rabbah, where he was killed.

Uriah's name closes Samuel's list of David's warriors, the group called the Thirty (2 Samuel 23:24, 39). He was serving under Joab at the siege of Rabbah when David took his wife Bathsheba. Called back to Jerusalem, he would not go home while the ark and the army were in the field. David sent him back to Joab carrying the letter that ordered his death, and he fell under the city wall (2 Samuel 11:6–17, 24).

Nathan charged David with having killed him "with the sword of the children of Ammon" (2 Samuel 12:9). Kings names "the matter of Uriah the Hittite" as the one exception to David's obedience (1 Kings 15:5), and Matthew's genealogy keeps his name where it omits his wife's (Matthew 1:6).

IN THE TIMELINE

David, Bathsheba and Nathan c. 995 BC

Uzziah

King of Judah for fifty-two years, eighth century BC · died c. 740 BC · Also: Azariah

King of Judah, also called Azariah, who reigned fifty-two years. Chronicles tells of his wars and building and of the leprosy that ended his public life. Isaiah's vision in the temple is dated to the year he died.

Uzziah, whom Kings usually calls Azariah, became king at sixteen and reigned fifty-two years (2 Kings 15:1–2). Chronicles describes his wars against the Philistines, his towers and his army (2 Chronicles 26:6–15). It says that when he went into the temple to burn incense he was struck with leprosy, and that he lived apart until his death while his son Jotham governed (2 Chronicles 26:16–21). Kings records the leprosy without giving a cause (2 Kings 15:5).

Amos and Hosea prophesied in his reign (Amos 1:1) (Hosea 1:1), an earthquake in his days was long remembered (Zechariah 14:5), and Isaiah dates his vision to the

year of his death (Isaiah 6:1). For that year see the Call of Isaiah. He appears in Matthew's genealogy of Jesus (Matthew 1:8–9).

IN THE TIMELINE

The Call of Isaiah c. 740 BC 160

V. S. Azariah

Indian clergyman, National Missionary Society · Also: Vedanayagam Samuel Azariah, V S Azariah

A clergyman from Tinnevelly in south India and a delegate of the National Missionary Society at Edinburgh in 1910, where he asked the foreign missions for friendship between missionaries and Indian workers.

The minutes of the conference list him as the Rev. V. S. Azariah of the National Missionary Society, Tinnevelly, among the speakers on India in the first day's debate (World Missionary Conference, 1910, vol. 9, p. 78). On the evening of 20 June he gave an address on co-operation between foreign and native workers. He said that he spoke from ten years' observation of the missions of India, that his own relations with missionaries had been happy, and that a want of friendship between the two sides was nevertheless holding back the Indian church. He added that India would need Western missionaries for years to come, and closed with the words "Give us FRIENDS!" (World Missionary Conference, 1910, vol. 9, pp. 306–315). See the World Missionary Conference at Edinburgh.

IN THE TIMELINE

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

The Church of South India Unites Four Traditions 27 September 1947 1397

Vespasian

Roman emperor, AD 69–79 · AD 9 – AD 79

The general whom Nero sent to put down the Jewish revolt. His legions made him emperor in AD 69; he left the siege of Jerusalem to his son Titus and founded the Flavian dynasty.

Vespasian was born in the Sabine country in AD 9 (Suetonius, Vespasian 2) and made his name commanding a legion in the conquest of Britain under Claudius (Suetonius, Vespasian 4). When the governor of Syria was defeated by the Jewish rebels, Nero chose him to restore Roman control (Josephus, Jewish War 3.1–8). In two summers, Tacitus says, he recovered the whole country except Jerusalem (Tacitus, Histories 5.10).

After Nero's death and a year of civil war the legions of Egypt and Judaea swore allegiance to him in July 69 (Suetonius, Vespasian 6). He left the war to his son Titus (Tacitus, Histories 5.10). After the triumph he built a Temple of Peace and placed in it the golden vessels taken from the Jerusalem temple (Josephus, Jewish War 7.158–162), and he ordered Jews everywhere to pay to the Capitol the two drachmas that they had paid each year to their own temple (Josephus, Jewish War 7.218). He died in June 79 (Suetonius, Vespasian 24).

Eusebius, in the early fourth century, did not count him among the persecutors: he says that Vespasian undertook nothing against the church (Eusebius, Church History 3.17). See the Jewish Revolt and the Destruction of the Temple.

IN THE TIMELINE

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

Vigilius

Bishop of Rome, 537–555 · Also: Pope Vigilius

The pope who was brought to Constantinople by Justinian's government, refused to take part in the council of 553 and then accepted its condemnation of the Three Chapters. He died on the journey home.

Vigilius was a Roman deacon whom the general Belisarius made pope in 537 after removing Pope Silverius (Marcellinus Comes, Chronicle continuation, under the year 537). The *Liber Pontificalis*, whose account of him is hostile and confused in its details, says that he was a Roman, the son of a consul, that he held the see for seventeen years, and that officers sent from the court arrested him in a church in Rome and shipped him to Constantinople (Liber Pontificalis 61 (Vigilius)).

There he was pressed to condemn the Three Chapters. The acts of the council of 553 say that he had done so more than once, by word and in writing, but

then refused to act with the council and sent the emperor a judgment of his own, and that the emperor had his name struck from the diptychs (Council of Constantinople (553) session 7). In a letter of 8 December 553 he reversed himself, anathematized the Three Chapters and annulled what he had written in their defence (Council of Constantinople (553) letter of Vigilius to Eutychius) (The Second Council of Constantinople). He died at Syracuse on the way back to Rome (Liber Pontificalis 61 (Vigilius)). Gregory the Great, defending the council to bishops who still rejected it, speaks of him as a pope "of illustrious memory" (Gregory the Great, Letters 2.51).

IN THE TIMELINE

The Second Council of Constantinople AD 553 721

Vladimir Lenin

Chairman of the Council of People's Commissars of Soviet Russia from 1917 · Also: Vladimir Ilyich Ulyanov, V. I. Lenin

Leader of the Bolshevik government that took power in Russia in 1917. He signed the decree of 1918 separating church and state, and in 1922 set out for the Politburo a plan to use the removal of church valuables to break the Orthodox clergy.

The decree of 20 January (2 February) 1918 on freedom of conscience and on church and religious societies is signed "V. Ulyanov (Lenin)" as chairman of the Council of People's Commissars (Decree on the Separation of Church and State (1918) signatures).

On 19 March 1922 he wrote a secret letter to the members of the Politburo about the removal of valuables from the churches. He argued that the famine gave the government its best chance to carry the removal through against the clergy, wanted the proceeds as a fund of several hundred million gold roubles, and asked that the trial of those who had resisted at Shuya end in the shooting of as many as possible of the most influential among them (Lenin, Letter of 19 March 1922 whole letter). See the Russian Church under the Bolsheviks.

IN THE TIMELINE

The Russian Church under the Bolsheviks 1917–1918 1363

PEOPLE

Vladimir the Great to Zerubbabel

Vladimir the Great

Prince of Kyiv · died 15 July 1015 · Also: Volodymyr, Vladimir I, Vladimir Sviatoslavich

Prince of Kyiv who was baptized in alliance with the Byzantine emperor Basil II, married the emperor's sister Anna and had the people of Kyiv baptized. The chronicle of Kyiv, written a century later, is the main account.

The Primary Chronicle presents Vladimir as a pagan ruler who weighed the faiths of his neighbours, sent envoys to see their worship and chose that of the Greeks (Primary Chronicle, years 986–987). It places his baptism at Chersonesus, after he had taken the city and demanded the emperors' sister in marriage, while admitting that others placed it elsewhere (Primary Chronicle, year 988). Yahya of Antioch, writing nearer the time, says simply that the king of the Rus' married the sister of Basil II on condition of being baptized with his people, and sent troops to help the emperor against a rebel (Yahya of Antioch, History, pp. 423–424).

At Kyiv, the chronicle says, he threw down the idols, had the people baptized in the Dnieper and built a church of the Mother of God with craftsmen from Greece (Primary Chronicle, years 988–989). It records his death on 15 July in the year 6523, AD 1015 (Primary Chronicle, year 1015). See the Baptism of Rus'.

IN THE TIMELINE

The Baptism of Rus' AD 988/989 821

Walter Kasper

Cardinal; president of the Pontifical Council for Promoting Christian Unity, 2001–2010 · born 1933

German theologian and bishop. As secretary of the Pontifical Council for Promoting Christian Unity he signed the confirmation of the Joint Declaration on the Doctrine of Justification at Augsburg in 1999, and he later led the council.

Walter Kasper was born at Heidenheim an der Brenz in Germany on 5 March 1933, was ordained a priest of the diocese of Rottenburg-Stuttgart in 1957, taught dogmatic theology at Münster and Tübingen, and became bishop of Rottenburg-Stuttgart in 1989 (Holy See Press Office, Biographical Notes on the Cardinals: Kasper). In 1994 he was named co-chair of the international commission for Lutheran–Catholic dialogue, and on 1 June 1999 secretary of the Pontifical Council for Promoting Christian Unity (Holy See Press Office, Biographical Notes on the Cardinals: Kasper).

In that office he signed, with Cardinal Edward Cassidy, the statement that confirmed the Joint Declaration for the Catholic Church (Official Common Statement (1999) signatures); see Lutherans and Catholics Agree on Justification. John Paul II made him a cardinal in February 2001 and president of the council the following month, a post he held until 2010 (Holy See Press Office, Biographical Notes on the Cardinals: Kasper).

IN THE TIMELINE

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Wang Mingdao

Independent pastor in Beijing · Also: Wang Ming-tao, Wang Ming-Dao

Pastor of the independent Christian Tabernacle in Beijing who refused to join the Three-Self Patriotic Movement. In the pamphlet We, Because of Faith (1955) he said that he could not unite with church leaders who denied the doctrines of the Bible.

Wang was pastor of the Christian Tabernacle in Beijing, an independent church, and he opposed the Three-Self Movement openly (Jones, Documents of the Three-Self Movement, editors' introduction to Wang Ming-tao, We, Because of Faith). In June 1955 he published "We, Because of Faith", which ends with the declaration that he and those with him would not unite in any way with the movement's leaders, whom he called unbelievers, or join any of their organisations (Wang Mingdao, We, Because of Faith (1955), closing declaration, pp. 113–114). The editors who translated the pamphlet in 1963 say that he was arrested on 8 August 1955 (Jones, Documents of the Three-Self Movement,

editors' introduction to Wang Ming-tao, We, Because of Faith), and speak of his "suppression" by the time of the movement's meeting of 1956 (Jones, Documents of the Three-Self Movement, editors' introduction, on the committee meeting of March 1956). See the Chinese Church under the People's Republic.

IN THE TIMELINE

The Chinese Church under the People's Republic 1950–1954 1409

Watchman Nee

Founder of the Little Flock assemblies · Also: Ni Tuosheng, Ni To-sheng, Watchman Ni

Chinese preacher named by American church editors in 1963 as the founder of the independent assemblies known in English as the Little Flock. They report that the leaders of its Shanghai meeting house had been suppressed by 1956.

The American editors of the Three-Self Movement's documents identify Ni To-sheng, known in English as Watchman Nee, as the founder of the indigenous church usually called the Little Flock (Jones, Documents of the Three-Self Movement, Biographical Index, Ni To-sheng). They write that by 1956 the dissenting leaders of the Little Flock had been suppressed, especially those centred on the Nanyang Road meeting house in Shanghai (Jones, Documents of the Three-Self Movement, editors' introduction, on the committee meeting of March 1956). The same note says that he was imprisoned and, some years later, sentenced to a long term (Jones, Documents of the Three-Self Movement, Biographical Index, Ni To-sheng). These are the editors' statements, made in New York in 1963; the dates and the length of the sentence are not repeated here, because no document of the time open to the reader was found to check them. See the Chinese Church under the People's Republic.

Wilfrid

Abbot of Ripon and bishop in Northumbria · died AD 709 · Also: Wilfrith, Wilfrid of York, Wilfrid of Ripon

Northumbrian churchman trained at Lindisfarne, Rome and Lyons. As abbot of Ripon he argued the Roman case on Easter at Whitby in 664;

he was then a bishop for forty-five years, much of it in dispute with kings and in appeals to Rome.

Wilfrid entered the monastery of Lindisfarne at fourteen, then travelled to Rome and spent time at Lyons, where he received the Roman tonsure (Bede, Ecclesiastical History 5.19) (Bede, Ecclesiastical History 3.25). King Alchfrid gave him the monastery of Ripon, from which monks of the Irish observance had withdrawn. At the Synod of Whitby he spoke for the Roman reckoning of Easter, and shortly afterwards he was chosen bishop (Bede, Ecclesiastical History 3.25) (Stephen of Ripon, Life of Wilfrid 10–11).

Bede tells how he was twice put out of his bishopric by Northumbrian kings and twice went to Rome to plead his case before the pope (Bede, Ecclesiastical History 5.19). He says that Wilfrid was a bishop for forty-five years and died in the district of Oundle in the year that King Coenred of Mercia left for Rome, which Bede dates to 709 (Bede, Ecclesiastical History 5.24); he was buried in his church of St Peter at Ripon (Bede, Ecclesiastical History 5.19). His follower Stephen wrote his Life.

IN THE TIMELINE

The Synod of Whitby AD 664

Willem Visser ‘t Hooft

First general secretary of the World Council of Churches · Also: W. A. Visser ’t Hooft, Willem Adolf Visser ’t Hooft

General secretary of the World Council of Churches at its founding assembly in Amsterdam in 1948, and editor of its official report. He described the council as a council of churches, not the one undivided Church.

Visser ‘t Hooft was general secretary of the World Council of Churches when its first assembly met at Amsterdam in 1948. Reporting for the provisional committee on the day the council was constituted, he called it a council of churches and not the council of the one undivided Church, “an emergency solution” and a stage on the road (World Council of Churches, First Assembly: Official Report, pp. 28–29). He edited the assembly’s official report and dated its preface from Geneva

in September 1948 (World Council of Churches, First Assembly: Official Report, title page and Preface, p. 8). See the World Council of Churches Is Founded.

IN THE TIMELINE

The World Council of Churches Is Founded 23 August 1948 1401

William Blair

Presbyterian missionary at Pyongyang · Also: William Newton Blair, W. N. Blair

An American Presbyterian missionary who came to Korea in 1901 and worked at Pyongyang. He was present at the revival meetings of January 1907 and described them in The Korea Pentecost.

Blair sailed for Korea in August 1901 as a missionary of the Presbyterian Church in the U.S.A., and wrote his book on furlough after eight years there (Blair, The Korea Pentecost foreword and p. 5). At Pyongyang he worked in the North Pyeng Yang Church and chaired the Pyeng Yang Men's Association (Blair, The Korea Pentecost p. 46).

During the Bible class of January 1907 he preached on the Saturday night from 1 Corinthians 12:27, on the church as one body (Blair, The Korea Pentecost p. 44). On the Tuesday night an elder confessed before the congregation that he had hated Blair, and asked him to pray; Blair writes that he began "Father, Father" and could get no further (Blair, The Korea Pentecost p. 46). See the Pyongyang Revival.

IN THE TIMELINE

The Pyongyang Revival 14 January 1907 1346

William Booth

Founder and first General of the Salvation Army · 1829 – 1912

Methodist minister from Nottingham who left his denomination to work as an evangelist, began a mission in the East End of London in 1865, and led it as the Salvation Army from 1878 until his death.

His biographer George Railton, an officer under him, gives his birth at Nottingham on 10 April 1829 (Railton, Life of William Booth ch. 1). He became a

minister of the Methodist New Connexion, and left it when its Conference refused to release him for work as a travelling evangelist (Railton, Life of William Booth ch. 5). He was asked to take services in a tent in Whitechapel, and his biographer quotes him as telling his wife Catherine Booth that night that he had found his destiny among the poor of East London (Railton, Life of William Booth ch. 7). The mission he began there in July 1865 took the name Salvation Army at the end of 1878, and he took the title of General (Railton, Life of William Booth ch. 9 and table of dates).

In the preface to *In Darkest England* (1890) he writes that the sight of the poor stocking-weavers of his native town had moved him as a child, and that he had come to think the usual remedies of Christian philanthropy "lamentably inadequate" (Booth, In Darkest England preface). He died on 20 August 1912 (Railton, Life of William Booth frontispiece and table of dates). See William and Catherine Booth Found the Salvation Army.

IN THE TIMELINE

William and Catherine Booth Found the Salvation Army July 1865 1321

William Bradford

Governor and historian of Plymouth colony

Member of the Separatist congregation that left England for Leiden and then New England. He signed the agreement made at Cape Cod in 1620, was chosen governor of Plymouth in 1621, and wrote the history of the colony.

His name stands second among the signers of the agreement made at Cape Cod on 11 November 1620 (Mayflower Compact list of signers). In his own history he says that he was among the sick in the first winter and was nursed by those who stayed well (Bradford, Of Plymouth Plantation, book 2, 1620 (pp. 111–112)). When the first governor, John Carver, died in the spring of 1621, Bradford was chosen in his place while still recovering from an illness that had brought him near death, with an assistant, and he notes that the choice was renewed by election every year for some years (Bradford, Of Plymouth Plantation, 1621 (pp. 121–122)).

His history, *Of Plymouth Plantation*, tells of the congregation's exile at Leiden, the voyage and the first decades of the colony, and in recording his election he names himself in the third person (Bradford, Of Plymouth Plantation, 1621 (pp. 121–122)). Of the peace made with Massasoit in 1621 he remarks that it had lasted twenty-four years at the time of writing (Bradford, Of Plymouth Plantation, book 2, 1620–1621 (pp. 114–116)). See the Pilgrims Land at Plymouth.

IN THE TIMELINE

The Pilgrims Land at Plymouth 1620

1163

William Carey

Baptist minister and missionary in Bengal

English Baptist minister whose Enquiry of 1792 led to the founding of the Baptist Missionary Society. He sailed for Bengal in 1793 and with his colleagues at Serampore set out the principles of their mission in 1805.

The first record of the Baptist Missionary Society traces its origin to Carey, whose mind, it says, had been set on the conversion of the heathen since before he came to live at Moulton in 1786; it notes his thirst for geography and his aptitude for languages (Periodical Accounts of the Baptist Missionary Society, vol. 1, pp. 1–2). He wrote the *Enquiry* there and published it in 1792, proposing a society to send missionaries (Carey, Enquiry, section 5). That May he preached at Nottingham on expecting and attempting great things (Periodical Accounts of the Baptist Missionary Society, vol. 1, pp. 2–3), and in October he was named to the committee of the society formed at Kettering (Periodical Accounts of the Baptist Missionary Society, vol. 1, pp. 3–4).

He embarked for India with his family on 13 June 1793 (Periodical Accounts of the Baptist Missionary Society, vol. 1, p. 157). The agreement he and his colleagues made at Serampore in 1805 commits them to translate the Scriptures into the languages of India and to raise up Indian preachers and churches (Serampore Form of Agreement (1805), articles 8–9, pp. 446–449). See William Carey and the Modern Missionary Movement.

IN THE TIMELINE

William Carey and the Modern Missionary Movement 2 October 1792 1261

William I of Aquitaine

Count and duke; founder of Cluny · Also: William the Pious

Duke of Aquitaine who gave his estate of Cluny for a monastery and renounced all rights over it for himself and his family. A later copy of the charter calls him William the Pious.

In the foundation charter William calls himself "count and duke by the grace of God" and makes the gift with his wife Ingelberga, for the soul of his lord King Odo, for his parents and kin, and for Ava, from whom he had the estate. He says that he cannot himself renounce the world but can support those who do (Foundation Charter of Cluny).

The heading written in red over a fourteenth-century copy of the charter calls him William the Pious, duke of the Aquitanians and principal founder of the monastery, and records that he was buried at Saint-Julien of Brioude (Foundation Charter of Cluny heading of a fourteenth-century copy (Bruel, p. 124, note)). See the Founding of Cluny.

IN THE TIMELINE

The Founding of Cluny 11 September AD 910 807

William III

King of England, reigning with Queen Mary · Also: William of Orange

The king who, reigning jointly with Queen Mary, gave the royal assent to the Toleration Act on 24 May 1689.

The Journal of the House of Lords for 24 May 1689 records that the king sat on the throne in his robes, sent for the Commons and gave his assent to the Act exempting Protestant dissenters from the penalties of certain laws; the clerk pronounced the assent in the names of the king and the queen (Lords Journal vol. 14, 24 May 1689). The declaration of fidelity that the Act prescribes for those who would not swear is a promise to be true and faithful "to King William and

Queene Mary" (Toleration Act section 10). See the Toleration Act and Locke's Letter.

IN THE TIMELINE

The Toleration Act and Locke's Letter 24 May 1689 1208

William Miller

Lecturer on the second coming of Christ · born c. 1782

A Baptist of Low Hampton, New York, who concluded from the book of Daniel that Christ would return about 1843 and lectured on it for more than a decade. After the date of 22 October 1844 passed he acknowledged that he had been mistaken.

William Miller writes that he lived at Hampton, New York, from the age of four, moved to Poultney in Vermont at twenty-two, and there took up the opinions of the Deists (Miller, Apology and Defence, p. 3). After service as an army captain he settled at Low Hampton (Miller, Apology and Defence, p. 4). His study of the Bible led him to reckon that the 2300 days of Daniel 8 would end about 1843 (Miller, Apology and Defence, pp. 10–11). He weighed objections to his conclusion from 1818 to 1823 (Miller, Apology and Defence, p. 15) and says that he struggled on for nine years longer and "was then fifty years old" (Miller, Apology and Defence, p. 16), which puts his birth about 1782. In 1834 his Baptist brethren granted him a licence to preach (Miller, Apology and Defence, p. 19).

He gave two periods for the return of Christ, the year ending 21 March 1844 and then 22 October 1844, and was disappointed in both (Miller, Apology and Defence, pp. 24–25). In 1845 he wrote that to contend that he and his friends had not been mistaken was dishonest (Miller, Apology and Defence, p. 28). See the Millerites and the Great Disappointment.

IN THE TIMELINE

The Millerites and the Great Disappointment 22 October 1844 1297

William of Rubruck

Franciscan friar and traveller to the Mongol court · Also: Willem van Rubroeck, William of Rubruk, Rubruquis, Guillaume de Rubrouck

Franciscan who travelled in 1253–1254 to the court of the Mongol khan Möngke and wrote a long report for King Louis of France. He describes Karakorum and a debate there between Christians, Muslims and those he calls idolaters.

William opens his report by calling himself "the meanest in the order of Minor Friars" and addresses it to King Louis of France, who had asked him to write down what he saw among the Tartars. He entered the Black Sea on 7 May 1253 (William of Rubruck, Journey, Rockhill, pp. 40–41). He says he had preached publicly that he was not an envoy of the king or of anyone, but was going to the unbelievers as the rule of his order directed (William of Rubruck, Journey, Rockhill, p. 48).

He reached the camp of the khan Möngke on 27 December and had his first audience in January (William of Rubruck, Journey, Rockhill, pp. 165–175). At the end of May 1254 he took part in a debate ordered by the khan and was then questioned by Möngke himself (William of Rubruck, Journey, Rockhill, pp. 228–236). His companion, too ill for the journey, stayed behind, and William left with the khan's letter for King Louis, having baptised six people (William of Rubruck, Journey, Rockhill, pp. 251–254). See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

IN THE TIMELINE

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

William Reed Huntington

Episcopal priest and writer on church unity

American Episcopal priest whose essay The Church-Idea (1870) reduced the Anglican position to four points and called them the Quadrilateral. The bishops of his church adopted four such points in 1886, and the Lambeth Conference in 1888.

Huntington was rector of All Saints, Worcester, when he published *The Church-Idea: An Essay towards Unity* in 1870 (Huntington, The Church-Idea title page). He wrote that he did not favour imposing the whole Anglican system on America,

but believed the Anglican principle to be America's best hope (Huntington, The Church-Idea pp. 155–156). That principle, he said, lies "foursquare": the Holy Scriptures as the Word of God, the primitive creeds as the rule of faith, the two sacraments ordained by Christ himself, and the episcopate as the keystone of governmental unity (Huntington, The Church-Idea pp. 156–157). He called these four points "the Quadrilateral" of pure Anglicanism (Huntington, The Church-Idea pp. 156–157).

Sixteen years later the bishops of the Episcopal Church named four things as essential to the restoration of unity: the Scriptures, the Nicene Creed, the two sacraments and the historic episcopate (House of Bishops, Chicago Declaration (1886) Prayer Book, pp. 876–877). See the Lambeth Quadrilateral.

IN THE TIMELINE

The Lambeth Quadrilateral July 1888 1332

William Seymour

Pastor of the Azusa Street mission, Los Angeles · Also: William J. Seymour, William Joseph Seymour

A Black preacher who came from Houston to Los Angeles in 1906 and led the prayer meetings from which the Azusa Street revival grew. He was pastor of the mission and wrote for its newspaper.

Seymour told his own story in the first issue of the mission's paper: he came to Los Angeles from Houston, Texas, to take charge of a mission on Santa Fe Street, was locked out of it, argued against holiness preachers who held that the baptism with the Holy Ghost was simply sanctification, and went on to the cottage prayer meeting at 214 Bonnie Brae Street where the revival began (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1). Frank Bartleman, who met him shortly before 26 March 1906, describes him as a "colored man, very plain, spiritual, and humble", blind in one eye (Bartleman, How Pentecost Came to Los Angeles p. 43).

The same issue prints an article signed by him, "The Precious Atonement", which teaches forgiveness, sanctification, bodily healing and the baptism with the Holy Ghost as gifts of Christ's atonement (The Apostolic Faith (Los Angeles) vol. 1

no. 1 (September 1906), p. 2). In December 1906 the paper called him “simply a humble pastor of the flock” over which the Holy Ghost had made him overseer (The Apostolic Faith (Los Angeles) vol. 1 no. 4 (December 1906), p. 1). See the Azusa Street Revival.

IN THE TIMELINE

The Azusa Street Revival 9 April 1906 1342

William Tyndale

Translator of the New Testament into English · died 1536 · Also: William Tindale

English scholar who translated the New Testament and had it printed at Worms in 1526, having found no place for the work in England. He was strangled and burned at Vilvoorde in 1536.

John Foxe tells that Tyndale said he would make the boy who drives the plough know more of Scripture than a learned opponent, that he sought and failed to find a place with the bishop of London, and that he left for Germany and afterwards lived mostly at Antwerp (Foxe, Acts and Monuments vol. 5, pp. 117–119 (Cattley)). His New Testament was printed at Worms in 1526. In its closing address he says that he had no earlier English version to follow and asks the learned to amend what is amiss (Tyndale, New Testament (1526) epistle to the reader (Parker Society edition, p. 390)). Two years later he argued that Scripture ought to be in the mother tongue and that Greek agrees better with English than with Latin (Tyndale, Obedience of a Christian Man preface (Parker Society edition, pp. 144–148)).

The Catholic writer Johannes Cochlaeus called him an apostate and his book Luther’s New Testament (Cochlaeus, Commentaria under the year 1526 (Arber, pp. 20–24)). Foxe relates that he was betrayed, held at Vilvoorde for a year and a half, condemned under the emperor’s decree, and strangled and burned there in 1536 (Foxe, Acts and Monuments vol. 5, pp. 123 and 127 (Cattley)). See Tyndale’s English New Testament.

IN THE TIMELINE

Tyndale’s English New Testament 1526 1034

William Wilberforce

Member of Parliament and leader of the campaign against the slave trade · 1759 – 1833

Member of Parliament, born in Hull, who led the campaign in the House of Commons against the British slave trade from 1789 until the Act of 1807 and wrote a book calling his own class to what he called real Christianity.

Wilberforce was born at Hull on 24 August 1759 (Life of Wilberforce vol. 1, p. 1). His sons, who wrote his life from his papers, quote him as saying that in his first years in Parliament his own distinction was his “darling object”, and they print the entry in his journal for 28 October 1787: “God Almighty has set before me two great objects, the suppression of the slave trade and the reformation of manners” (Life of Wilberforce vol. 1, p. 149).

In 1787, at a dinner which Thomas Clarkson describes, he said that he would bring the question before Parliament when he was better prepared for it, if no one more fit could be found (Clarkson, History of the Abolition ch. 10), and on 12 May 1789 he brought it before the House of Commons (Clarkson, History of the Abolition ch. 24). See Christians and the Abolition of the Slave Trade. In 1797, as member for the county of York, he published *A Practical View*, which sets what he calls real Christianity against the religion of the higher and middle classes (Wilberforce, Practical View title page and introduction). He died on 29 July 1833 (Life of Wilberforce vol. 5, p. 373).

IN THE TIMELINE

Christians and the Abolition of the Slave Trade 25 March 1807 1280

Wu Yaozong

Founder and first chairman of the Three-Self Patriotic Movement · Also: Y. T. Wu, Wu Yao-tsung

Chinese Protestant leader of the YMCA who, after meetings with Zhou Enlai in 1950, issued the Christian Manifesto with thirty-nine others and in 1954 became chairman of the Three-Self Patriotic Movement.

Wu worked for the national committee of the YMCA, and the American editors of the movement's documents call him the founder of the Three-Self Movement and its chairman from the start (Jones, Documents of the Three-Self Movement, Biographical Index, Wu Yao-tsung). The Communist Party's account says that he and others met Zhou Enlai four times in Beijing in May 1950, that he and others, forty in all, issued the manifesto in July, and that the national conference of 1954 elected him chairman of the movement's committee (Communist Party of China, account of the Three-Self patriotic movement). The manifesto asks Christians to support the government and to purge imperialist influence from the churches (Christian Manifesto (1950), preamble and Fundamental Aims, pp. 19–20). See the Chinese Church under the People's Republic.

IN THE TIMELINE

The Chinese Church under the People's Republic 1950–1954 1409

Xerxes I

King of Persia, reigned 486–465 BC · Also: Ahasuerus

Son of Darius I, remembered by the Greeks for his failed invasion of 480 BC. He is usually identified with Ahasuerus, the king of the book of Esther.

Xerxes calls himself son of King Darius and lists the lands that paid him tribute, from India to Nubia (Xerxes, Daiva Inscription (XPh) §§2–3). Herodotus says that he succeeded Darius I, put down a revolt in Egypt, spent four years preparing and in the fifth led a vast army against Greece (Herodotus, Histories 7.4–7, 20). After his defeat there he returned to Susa, where Herodotus sets a story of intrigue involving his wife Amestris (Herodotus, Histories 9.108–112).

The Bible names a King Ahasuerus between Darius and Artaxerxes (Ezra 4:5–7), and the book of Esther is set at his court in Susa (Esther 1:1–3). Ahasuerus is the Hebrew form of the name that the Greeks wrote as Xerxes. The ancient Greek version of Esther calls the king Artaxerxes; see Esther and the Origin of Purim.

IN THE TIMELINE

Esther and the Origin of Purim 483–473 BC 218

Xu Guangqi

Chinese scholar-official and Christian · Also: Paul Xu, Paul Siu, Hsü Kuang-ch'i

Scholar from Shanghai, baptized as Paul at Nanjing in 1603, who rose high in the Ming civil service. He translated Euclid with Matteo Ricci and in 1616 defended the Jesuits and his own faith in a memorial to the emperor.

The Jesuit account says that Xu was born at Shanghai, took first place in the provincial examination at Beijing in 1597, met Matteo Ricci at Nanjing in 1600, and in 1603 came to the Jesuit house there, read the catechism in manuscript overnight and was baptized as Paul after eight days of instruction (Ricci and Trigault, De Christiana expeditione 4.19 (pp. 471–473)). In 1604 he took the highest degree and was chosen for the Hanlin academy; he later persuaded his father, who was over seventy, to be baptized (Ricci and Trigault, De Christiana expeditione 5.3 (pp. 492–494)).

According to Ricci it was Xu who insisted on translating Euclid and who wrote the Chinese text down as Ricci explained it (Jihe yuanben, Ricci's preface). In his own preface Xu says that Ricci's learning has a greater part, the cultivation of the self and the service of Heaven, and a lesser, the study of things, and that he is publishing the lesser first because it is easier to believe (Jihe yuanben, Xu Guangqi's preface). When the Board of Rites accused the Jesuits in 1616, Xu told the emperor that he was himself one of the scholars who believed their books; he argued that their teaching could strengthen that of the Confucian scholars, and he offered to share their punishment if an examination of their books went against them (Xu Guangqi, Memorial of 1616, Chinese Repository 19, pp. 118–120, 123). See Matteo Ricci at the Court of Beijing.

IN THE TIMELINE

Matteo Ricci at the Court of Beijing 24 January 1601 1142

Yahballaha III

Catholicos of the Church of the East, 1281–1317 · c. 1245 – November 1317 · Also: Mar Yahballaha, Yaballaha III, Jabalaha III, Yahbh-Allaha, Markos

A monk named Mark from north China who set out for Jerusalem with Rabban Sauma and in 1281 was chosen catholicos of the Church of the East at Baghdad. He sent Sauma to the pope and led his church under the Mongol kings until 1317.

The History calls him Mark, youngest son of an archdeacon of the city of Kawshang, and says that he travelled fifteen days to join Rabban Sauma in his hermitage and became a monk under him (History of Mar Yahballaha and Rabban Sauma, ch. 2 (Budge, pp. 129–132)). After the death of the catholicos Denha the bishops and the leading Christians of Baghdad chose him, because the rulers were Mongols and he knew their ways and their language. He objected that he did not know Syriac. The Mongol king Abaga confirmed the choice, and he was consecrated in November of the year 1593 of the Greeks, AD 1281, in his thirty-seventh year (History of Mar Yahballaha and Rabban Sauma, ch. 5 (Budge, pp. 151–156)).

He gave Sauma letters and gifts for the pope (History of Mar Yahballaha and Rabban Sauma, ch. 7 (Budge, pp. 165–167)). The reply of Nicholas IV thanks him for his favour to the Franciscans in his lands and sends him a profession of the Roman faith to teach (Nicholas IV, letter to Yahballaha, 7 April 1288 (Chabot, pp. 195–199)). The History places his death in November of the year 1629 of the Greeks, AD 1317, in the monastery he had built (History of Mar Yahballaha and Rabban Sauma, ch. 19 (Budge, pp. 305–306)). See Rabban Sauma, a Monk from Beijing, Visits Rome and Paris.

IN THE TIMELINE

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921

Yazdegerd I

Sasanian king of Persia · Also: Yazdgird I, Isdigerdes

Persian King of kings under whom the Christians of his empire were allowed to rebuild their churches and to meet in synod at Seleucia-Ctesiphon in 410. Theodoret records a persecution under him.

The acts of the synod of 410, dated to the eleventh year of his reign, praise Yazdegerd for ending the persecution of Christians: he ordered the churches destroyed under earlier kings to be rebuilt and those imprisoned for their faith to be released (Synodicon Orientale p. 254). On hearing the letter of the Roman bishops he ordered his provincial governors to send the bishops to the capital (Synodicon Orientale p. 256), and his officials told the synod that its decisions had his backing (Synodicon Orientale pp. 260–261). Chabot, following Nöldeke, counts the years of his reign from August 399 (Synodicon Orientale p. 254). See the Church of the East Organises at Seleucia-Ctesiphon.

The Greek historians give two pictures of him. Socrates says that Marutha of Maypherkat won his respect, that he allowed churches to be built, and that he never harmed the Christians of his realm; persecution began, on this account, under his son (Socrates, Church History 7.8) (Socrates, Church History 7.18). Theodoret reports that after a bishop named Abdas destroyed a fire temple and refused to rebuild it, Yazdegerd had him executed and ordered the churches destroyed (Theodoret, Church History 5.38).

IN THE TIMELINE

The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656

Yi Byeok

Korean scholar, first teacher of the Korean church · c. 1754 – 1786 · Also: John Baptist Yi Byeok, Yi Pyŏk, Ni Piek-i

Korean scholar who studied Christian books from Beijing, sent Yi Seung-hun there to learn more, and was baptized by him in 1784 as John the Baptist. He taught many of the first converts and died in 1786.

Dallet, drawing on Korean records, calls Yi Byeok the chief instrument in bringing the gospel to Korea and tells how in 1777 he joined a group of scholars studying Christian books in a mountain temple (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 13–15). When his friend Yi Seung-hun was to travel to Beijing in 1783, Yi Byeok urged him to seek out the missionaries and bring back books (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 16–17). In 1784 Yi Seung-hun baptized him, and he took the name John the Baptist (Dallet, Histoire de l'Église

de Corée, vol. 1, p. 22). The Catholic bishops of Korea treat his baptism as the starting point of their church (Catholic Bishops' Conference of Korea, History, 'Development of the Early Catholic Church in Korea', section 1).

Dallet reports that after the first arrests of 1785 he gave way to his father's pressure, and that he died of an epidemic in the spring of 1786, aged thirty-three (Dallet, Histoire de l'Église de Corée, vol. 1, p. 28); the year of his birth is reckoned from that age. See Korean Scholars Found a Church.

IN THE TIMELINE

Korean Scholars Found a Church 1784

1245

Yi Seung-hun

Korean scholar, baptized at Beijing in 1784 · 1756 – 1801 · Also: Peter Yi Seung-hun, Yi Sŭnghun, Ni Seng-houn-i

Korean scholar who was baptized at Beijing in 1784 as Peter, brought Christian books home to Seoul and baptized the first members of the Korean church. He wavered under pressure and was beheaded in 1801.

Dallet says that Yi Seung-hun was born in 1756 into a family of officials and took the doctor's degree in 1780 (Dallet, Histoire de l'Église de Corée, vol. 1, p. 16). He went to Beijing with his father's embassy at the end of 1783 and was baptized there before it left, taking the name Peter; the missionary who reported it described him as twenty-seven years old and a good scholar (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 18–19 (letter of M. de Ventavon, 25 November 1784)). Back in Seoul he baptized Yi Byeok and Kwon Il-sin (Dallet, Histoire de l'Église de Corée, vol. 1, p. 22). The Catholic bishops of Korea call these three the founding fathers of their church (Catholic Bishops' Conference of Korea, History, 'Development of the Early Catholic Church in Korea', section 1).

Dallet records that in 1785, under pressure from his family, he burned his books and put out a writing to excuse himself for having been a Christian (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 27–28), that he later returned and was among those who drafted the letter of 1789 to the bishop of Beijing (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 30–32), and that he was beheaded outside

the West Gate of the capital on 8 April 1801, aged forty-five (Dallet, Histoire de l'Église de Corée, vol. 1, pp. 121–122). See Korean Scholars Found a Church.

IN THE TIMELINE

Korean Scholars Found a Church 1784 1245

Zacharias Ursinus

Reformed theologian at Heidelberg

Theologian at Heidelberg, described in the Christian Reformed Church's edition of the Heidelberg Catechism of 1563 as probably its chief writer. His lectures on the catechism were published after his death as a commentary.

The elector's preface to the Heidelberg Catechism says only that it was prepared with the advice and cooperation of the whole theological faculty at Heidelberg and of the leading ministers (Frederick III, Preface to the Heidelberg Catechism in Richards, pp. 193–195). Tradition names Ursinus and Caspar Olevianus as its authors; the introduction printed with it by the Christian Reformed Church describes a team in which Ursinus was probably the primary writer (Heidelberg Catechism introduction to the edition of the Christian Reformed Church).

The introduction printed with the English translation of his lectures says that he came to Heidelberg in 1561 as head of a college there, lectured on theology in the university from the next year, and that his lectures on the catechism were edited after his death by his pupil David Pareus (Ursinus, Commentary on the Heidelberg Catechism introduction, pp. xi–xii, xix). In them he explains the first question, on the believer's only comfort, as the statement of the design and substance of the whole work (Ursinus, Commentary on the Heidelberg Catechism p. 17). See the Heidelberg Catechism.

IN THE TIMELINE

The Heidelberg Catechism 19 January 1563 1104

Zaven I Der Yeghiayan

Armenian Patriarch of Constantinople in 1915 · Also: Zaven Der Yeghiayan, Patriarch Zaven, Zaven Ter-Eghiayan

The archbishop who was Armenian Patriarch of Constantinople when the deportations of 1915 began. German embassy papers show him asking the Ottoman ministers about the arrests and reporting to the embassy on the fate of his people.

A report of 21 April 1915 from the Armenian Catholicos about events at Zeitun, forwarded by the German consulate at Adana, is addressed to "Archbishop Zaven, Armenian Patriarch in Constantinople" (Lepsius, Deutschland und Armenien no. 34, p. 53). After the arrests of 24 and 25 April in the capital, the German embassy reported, the Patriarch asked the Grand Vizier and the Minister of the Interior for the reasons (Lepsius, Deutschland und Armenien no. 38, pp. 59–60). Embassy notes of the summer and of December 1915 record what he told its staff: that Vramian, the Armenian deputy for Van, had been arrested and then killed at Bitlis (Lepsius, Deutschland und Armenien no. 101, p. 92), and that Armenians from Anatolia living in the capital were still being arrested and expelled (Lepsius, Deutschland und Armenien no. 214, p. 206).

Johannes Lepsius writes that an Ottoman law of 1 August 1916 abolished the patriarchate of Constantinople and joined it with the catholicosates of Sis and Aghtamar in one office, which was removed to Jerusalem (Lepsius, Deutschland und Armenien introduction, p. XLIII). See the Destruction of the Armenian and Assyrian Christians.

IN THE TIMELINE

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Zechariah

Prophet in Jerusalem, 520–518 BC · Also: Zechariah son of Berechiah

A prophet of the return from exile who, with Haggai, urged the rebuilding of the temple. His book of night visions and later oracles is quoted in the Gospel accounts of Jesus's entry into Jerusalem and his death.

Zechariah son of Berechiah, son of Iddo, began to prophesy in the eighth month of the second year of Darius I, two months after Haggai, and his last dated message falls in the fourth year, 518 BC (Zechariah 1:1) (Zechariah 7:1). Ezra calls

him the son of Iddo and credits the two prophets with getting the temple finished (Ezra 5:1; 6:14). His visions promise that God has returned to Jerusalem, show the high priest Jeshua the High Priest cleansed and crowned, and assure Zerubbabel that he will complete the building (Zechariah 1:16) (Zechariah 3:1–5) (Zechariah 4:6–10) (Zechariah 6:9–13).

Chapters 9–14 carry no dates. The Gospels draw on them: the king who comes riding on a donkey (Zechariah 9:9) (Matthew 21:4–5), the shepherd who is struck (Zechariah 13:7) (Matthew 26:31) and the one "whom they have pierced" (Zechariah 12:10) (John 19:37).

IN THE TIMELINE

The Second Temple Is Completed March 515 BC 214

Zedekiah

Last king of Judah, reigned 597–587/586 BC · Also: Mattaniah

The last king of Judah. Placed on the throne by Nebuchadnezzar, he rebelled, and saw Jerusalem and its temple destroyed before being blinded and taken to Babylon.

Zedekiah was an uncle of Jehoiachin. Nebuchadnezzar made him king in 597 BC and changed his name from Mattaniah (2 Kings 24:17–18). He rebelled against Babylon (2 Kings 24:20). During the siege that followed, Jeremiah urged him to surrender, and he held back for fear of the Judeans who had already gone over to the enemy (Jeremiah 38:14–23).

When the city fell he fled, was captured near Jericho, saw his sons killed and was blinded and deported (2 Kings 25:4–7).

IN THE TIMELINE

The First Deportation to Babylon 16 March 597 BC 193

The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

Zeno

Roman emperor at Constantinople, 474–491 · died AD 491

Emperor in the East who was driven out by the usurper Basiliscus and recovered his throne. In 482 he issued the Henotikon, a statement of faith meant to reunite the supporters and opponents of Chalcedon, which led to a breach with Rome.

Zeno came from Isauria, where he took refuge when Basiliscus seized the throne (Evagrius, Ecclesiastical History 3.3). He marched back on the capital, Evagrius says, after Basiliscus had ruled for two years, and annulled what the usurper had decreed in his circular letters against Chalcedon (Evagrius, Ecclesiastical History 3.4, 3.8). Evagrius, who disapproved of him, describes his private life as shameless (Evagrius, Ecclesiastical History 3.1).

When the see of Alexandria was disputed he expelled one claimant, restored Peter Mongus, and addressed to the Egyptian church the statement called the Henotikon (Evagrius, Ecclesiastical History 3.12). It names Nicaea as the one creed, condemns Nestorius and Eutyches, and anathematises any other teaching "whether at Chalcedon or in any synod whatever" (Evagrius, Ecclesiastical History 3.14). To the protests of Pope Felix he replied that he and all the churches received and revered the Council of Chalcedon (Evagrius, Ecclesiastical History 3.20). He died in 491, in the consulship of Olybrius, in what Marcellinus counts, with the months of Basiliscus, as the sixth month of the seventeenth year of his reign (Marcellinus Comes, Chronicle under the year 491); Evagrius says that he died of epilepsy and left no child (Evagrius, Ecclesiastical History 3.29). See the Henotikon and the Acacian Schism.

IN THE TIMELINE

The Henotikon and the Acacian Schism AD 482–519 690

Zerubbabel

Governor of Judah, descendant of David

Grandson of King Jehoiachin and governor of Judah under Persia. He led exiles home and, with the priest Jeshua, began the rebuilding of the temple, which was finished in 515 BC.

Zerubbabel heads the list of those who returned from Babylon (Ezra 2:1–2). With Jeshua the High Priest he rebuilt the altar and began the temple (Ezra 3:1–9), and after a long halt resumed the work at the urging of the prophets Haggai and Zechariah (Ezra 5:1–2).

As a descendant of David through Jehoiachin (1 Chronicles 3:17–19) he carried royal hopes: Haggai calls him the Lord's signet ring (Haggai 2:20–23). Both Gospel genealogies of Jesus include him (Matthew 1:12–13) (Luke 3:27).

IN THE TIMELINE

The Edict of Cyrus and the First Return 538 BC 211

The Second Temple Is Completed March 515 BC 214

Places

254 places where the events of the timeline happened. Ancient names come first, with the modern name beside them.

Aachen to Caesarea in Cappadocia 2023
Caesarea Maritima to Faras 2063
Fayette, New York to Judean Wilderness 2105
Kadesh-barnea to Monte Cassino 2146
Moscow to Philippi 2185
Pi-Ramesses to Smyrna 2226
Speyer to Zwolle 2268

PLACES

Aachen to Caesarea in Cappadocia

Aachen

Aachen, North Rhine-Westphalia, Germany · Central and Northern Europe · 50.78° N, 6.08° E · Also: Aix-la-Chapelle, Aquisgranum, Aquae

Charlemagne's chief residence in his later years. The reform capitulary of 789 was issued from its palace, and the emperor built there the church in which he was buried in 814.



The edict that accompanied the General Admonition of 789 is dated at the public palace of Aachen (Admonitio generalis date clause of the accompanying edict (p. 62)). Einhard says that Charlemagne built a basilica there, dedicated to the Mother of God, with columns and marbles brought from Rome and Ravenna, and worshipped in it morning and evening (Einhard, Life of Charlemagne 26) (Einhard, Life of Charlemagne 30–31). He died at Aachen and was buried in that church (Einhard, Life of Charlemagne 30–31).

WHAT HAPPENED HERE

Charlemagne's Reform of Church and Learning AD 789

Abeokuta

Abeokuta, Ogun State, Nigeria · Sub-Saharan Africa · 7.16° N, 3.35° E · Also: Abbeokuta

Town of the Egba people in the Yoruba country, north of Lagos, where Anglican missionaries, Samuel Crowther among them, began work in 1846 and where Crowther found his mother again.



The historian of the Church Missionary Society, writing in 1899, says that the Egba, scattered by slave raids, had gathered again round a rock called Olumo and named their new town Abeokuta, “Under-stone”; that freed Egba from Sierra Leone settled there and asked for missionaries; and that Henry Townsend and Samuel Ajayi Crowther entered the town on 3 August 1846 (Stock, History of the CMS vol. 1, pp. 456–458). Crowther’s journal, quoted by his biographer, tells how his mother, from whom he had been taken twenty-five years before, came to him there (Page, The Black Bishop pp. 95–96). See Samuel Ajayi Crowther, the First African Anglican Bishop.

WHAT HAPPENED HERE

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Aksum

Aksum, Tigray, Ethiopia · Sub-Saharan Africa · 14.13° N, 38.72° E · Also: Axum, Auxumis

The capital of a kingdom in the northern Ethiopian highlands whose rulers also claimed lands across the Red Sea. Its king Ezana adopted Christianity in the fourth century, and Athanasius ordained Frumentius as its bishop.



Aksum lies in the highlands of northern Ethiopia. In the fourth century its kings claimed rule over neighbouring peoples on both sides of the Red Sea: Ezana styles himself king of the Aksumites and of the Himyarites and Sabaeans of southern Arabia (Inscription of Ezana, RIÉ 270 Greek text, lines 1–6). Inscriptions set up in the city in Greek and Ge'ez record his wars, and one of them opens with a Christian invocation (Inscription of Ezana, RIÉ 271 opening lines, in the translation quoted by A. M. Butts (2025), p. 9). Athanasius calls the place Auxumis and names Frumentius as its bishop (Athanasius, Defence before Constantius 29, 31). See King Ezana of Aksum Becomes Christian.

WHAT HAPPENED HERE

King Ezana of Aksum Becomes Christian c. AD 330–356 598

The Martyrs of Najran AD 523 (or 518) 699

Alexandria

Alexandria, Egypt · Egypt · 31.2° N, 29.91° E

City founded by Alexander on the coast of Egypt in 332–331 BC and capital of the Ptolemies. It had a large Jewish community, was the traditional home of the Septuagint, and became a leading centre of Christian teaching.



Alexander the Great marked out the city himself, beside Lake Mareotis on the coast west of the Nile delta (Arrian, Anabasis 3.1). It became the seat of the Ptolemies, the Greek kings of Egypt. Josephus says that the first Ptolemy settled Jews there with the same civic rights as the Macedonians (Josephus, Antiquities 12.7–9), and the Letter of Aristeas sets the translation of the law of Moses into Greek on the island of Pharos in its harbour (Letter of Aristeas 301–307). Apollos, "an Alexandrian by race", came from its Jewish community (Acts 18:24).

WHAT HAPPENED HERE

Alexander the Great Conquers the Near East 332 BC 240

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244
Origen and the School of Alexandria c. AD 203–254 536
The Decian Persecution AD 250 540
King Ezana of Aksum Becomes Christian c. AD 330–356 598
Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619
The Henotikon and the Acacian Schism AD 482–519 690

Amsterdam

Amsterdam, Netherlands · Western Europe · 52.37° N, 4.89° E

Trading city in Holland. English Separatists took refuge here in the early seventeenth century, and here the congregation of John Smyth and Thomas Helwys adopted believers' baptism and printed its confession of 1611.



Amsterdam is a port in the Dutch province of Holland. William Bradford writes that English people persecuted for their religion had gone to live there, in a country where they heard there was freedom of religion for all, and that his own

congregation spent about a year in the city before moving to Leiden; he notes that it had the sea trade that Leiden lacked (Bradford, Of Plymouth Plantation, ch. 1, 3 (pp. 15, 23)). The confession issued by Thomas Helwys and his party in 1611 is titled as the declaration of "English people remaining at Amsterdam in Holland" (Declaration of Faith (1611), title page (McGlothlin, p. 85)), and Helwys wrote the next year against English leaders who had fled to foreign countries to save their lives (Helwys, Mystery of Iniquity, p. 205). See the First Baptist Congregations.

WHAT HAPPENED HERE

The First Baptist Congregations 1609 1146

The World Council of Churches Is Founded 23 August 1948 1401

Anathoth

Anata, West Bank · Levant and Arabia · 31.81° N, 35.26° E

The position shown is approximate.

Town of priests in the territory of Benjamin, a short way north-east of Jerusalem, and the home of the prophet Jeremiah. Its name survives in the village of Anata.



Anathoth was one of the towns assigned to the priests in the territory of Benjamin (Joshua 21:17–19). Solomon sent the priest Abiathar away to his fields there (1 Kings 2:26). Jeremiah came from its priestly families (Jeremiah 1:1). Men of the town threatened his life (Jeremiah 11:21–23), and during the last siege of Jerusalem he bought a field there from his cousin as a sign that land would be bought and sold again (Jeremiah 32:6–15). Isaiah names it on the path of an army advancing on Jerusalem from the north (Isaiah 10:28–32), and 128 of its men are listed among those who returned from exile (Ezra 2:23). The name survives in the village of Anata, north-east of the Old City, and the map places the ancient town there.

WHAT HAPPENED HERE

The Call of Jeremiah 627 BC

Antioch

Antakya, Turkey · Levant and Arabia · 36.22° N, 36.18° E · Also: Antioch on the Orontes, Syrian Antioch, Antiochia

City on the river Orontes that Josephus calls the metropolis of Syria and ranks third in the Roman empire. Acts says that the disciples were

first called Christians here, and has Paul set out from here on his missionary journeys.



Josephus calls Antioch the metropolis of Syria and the third city of the Roman world, and says that it had a large Jewish community (Josephus, Jewish War 3.29) (Josephus, Jewish War 7.43–45). Acts says that believers scattered from Jerusalem preached there to non-Jews, Barnabas and Paul taught there, and "the disciples were first called Christians in Antioch" (Acts 11:19–26); see the Church at Antioch, Where Believers Were First Called Christians. The church sent the two out on the first missionary journey (Acts 13:1–3). The dispute that led to the Council of Jerusalem began there, and there Paul confronted Peter (Acts 15:1–2) (Galatians 2:11–14). Ignatius of Antioch calls himself "the bishop of Syria" in his letter to the Romans (Ignatius, Romans 2). It is to be distinguished from Pisidian Antioch in Asia Minor.

WHAT HAPPENED HERE

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

Paul's First Missionary Journey c. AD 46–48 403

The Council of Jerusalem c. AD 49 407
Paul Opposes Peter at Antioch c. AD 49 415
The Didache, an Early Church Manual c. AD 50–120 470
Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484
Julian Tries to Restore the Old Religion AD 361–363 615
John Chrysostom, Preacher and Exile AD 398–407 652

Antwerp

Antwerp, Belgium · Western Europe · 51.22° N, 4.4° E · Also: Antwerpen

Port on the Scheldt in the Low Countries where William Tyndale lived and worked until his arrest.



Antwerp is a port on the Scheldt in modern Belgium. John Foxe says that William Tyndale, after his time in Germany, "had his most abiding in the town of Antwerp" until he was seized there and taken to the castle of Vilvoorde, eighteen English miles away (Foxe, Acts and Monuments vol. 5, pp. 119 and 123 (Cattley)). See Tyndale's English New Testament.

WHAT HAPPENED HERE

Tyndale's English New Testament 1526 1034

Arles

Arles, France · Western Europe · 43.68° N, 4.63° E · Also: Arelate

A Roman city on the Rhône in southern Gaul. In 314 Constantine summoned bishops from many provinces to meet here and judge the dispute over the bishop of Carthage.



Arles, the Roman Arelate, stands on the Rhône a short distance above its delta. Constantine chose it as the meeting place for the bishops he summoned from "a great many different places" to rehear the case against Caecilian of Carthage (Eusebius, Church History 10.5.21–23). Its bishop Marinus, who had already sat as one of the three Gallic judges at Rome (Optatus, Against the Donatists 1.23), is named first in the council's letter to the bishop of Rome (Council of Arles (314) letter to Silvester). See the Donatist Schism and the Council of Arles.

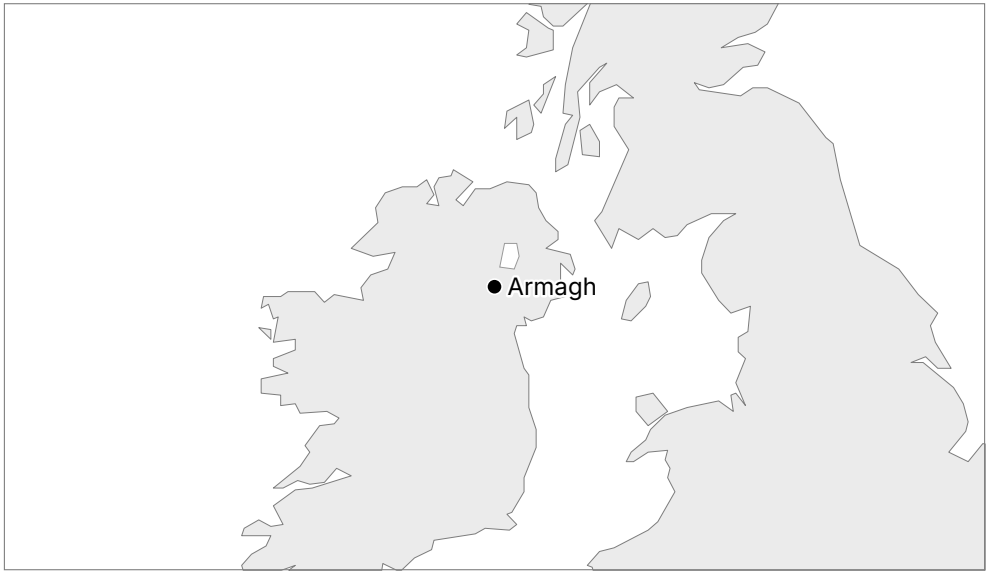
WHAT HAPPENED HERE

The Donatist Schism and the Council of Arles AD 314 576

Armagh

Armagh, Northern Ireland, United Kingdom · Western Europe · 54.35° N, 6.66° W · Also: Ard Macha

A hilltop church settlement in the north of Ireland which by the late seventh century was held to have been founded by Patrick. It is still the primatial see of Ireland.



Armagh (Irish *Ard Macha*) stands on a hill in what was the territory of the Airthir. Patrick's own writings do not mention it. Muirchú, writing before 700, tells how a local lord named Dáire first gave Patrick a plot at the foot of the hill and later the hill itself, where the city of Armagh then stood (Muirchú, Life of Patrick 1.24). The Annals of Ulster enter its foundation under the year 444 (Annals of Ulster 444). The oldest copy of Patrick's *Confession* is in the Book of Armagh, copied about 807 and now in Trinity College Dublin (Confession).

WHAT HAPPENED HERE

Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672

Assisi

Assisi, Umbria, Italy · Italy · 43.07° N, 12.62° E

Hill town in Umbria, the home of Francis and Clare. The chapel of the Portiuncula and the church of San Damiano, both near the town, were the first homes of the Franciscan brothers and sisters.



Assisi is a town in Umbria in central Italy. Francis of Assisi and Clare of Assisi were both born there. Thomas of Celano names two churches near it: San Damiano, by the road to the town, which Francis repaired and where Clare's community began (Thomas of Celano, First Life of Francis 8, 18), and Saint Mary of the Portiuncula, where the order began and where Francis died in 1226 (Thomas of Celano, First Life of Francis 21, 88). See Francis of Assisi and the Friars Minor.

WHAT HAPPENED HERE

Francis of Assisi and the Friars Minor c. 1209 886

Athens

Athens, Greece · Greece and the Balkans · 37.97° N, 23.72° E

An old centre of Greek learning and philosophy. Acts sets here Paul's speech before the Areopagus, which begins from an altar "to an unknown god".



Athens was an old centre of Greek learning. Acts remarks that its people spent their time telling or hearing something new (Acts 17:21). Paul was brought there from Beroea, ahead of his companions. Acts says that he was provoked by the number of its idols, argued in the synagogue and in the marketplace, and was questioned by Epicurean and Stoic philosophers, who brought him to the Areopagus. His speech there starts from an altar he had seen inscribed "To an unknown god", quotes a Greek poet, and ends with the resurrection, at which some of his hearers mocked. A few believed, among them Dionysius, a member of the Areopagus, and a woman named Damaris (Acts 17:15–34). Paul mentions his stay in passing: he was "left behind at Athens alone" when he sent Timothy back to Thessalonica (1 Thessalonians 3:1–2). See Paul Carries the Gospel into Europe.

WHAT HAPPENED HERE

Paul Carries the Gospel into Europe c. AD 49–52 419

Augsburg

Augsburg, Germany · Central and Northern Europe · 48.37° N, 10.9° E

An imperial city in southern Germany where the diets of the Holy Roman Empire met in 1530 and 1555. The Lutheran confession presented there and the religious peace concluded there both bear its name.



Augsburg lies on the river Lech in Bavaria. The emperor Charles V summoned the diet of the empire to meet there in 1530, and the Lutheran princes presented their confession to him in the city (Augsburg Confession Preface 1–8); see the Augsburg Confession. The diet of 1555 was moved to Augsburg, which its recess calls a city of the emperor, the king and the empire, and the recess containing the religious peace is dated there on 25 September 1555 (Peace of Augsburg § 2 and closing clause); see the Peace of Augsburg.

WHAT HAPPENED HERE

The Augsburg Confession 25 June 1530 1046

The Peace of Augsburg 25 September 1555 1084

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Avignon

Avignon, France · Western Europe · 43.95° N, 4.81° E

City on the Rhône where the papal court resided for most of the fourteenth century, from the time of Clement V until Gregory XI returned to Rome in 1377.



Avignon stands on the Rhône in the south of France. The Florentine chronicler Giovanni Villani writes of "Avignon, where was the Pope's court" in 1310 and says that John XXII, elected pope in 1316, had been bishop of Avignon (Giovanni Villani, Chronicle 9.8, 9.81). Petrarch, who lived there, set it "on the shores of the wild Rhone" and called it the Babylon of the West (Petrarch, Letters without a Name letter 5). See the Popes at Avignon.

WHAT HAPPENED HERE

The Popes at Avignon 1309–1377 929

The Black Death 1347–1351 941

The Great Western Schism 1378–1417 946

Ávila

Ávila, Castile and León, Spain · Western Europe · 40.66° N, 4.7° W · Also: Avila

City in central Spain where Teresa of Ávila lived as a Carmelite nun and where, in 1562, she founded the convent of St Joseph, the first house of the Discalced Carmelites.



Ávila stands on the high plateau of central Spain, north-west of Madrid. Teresa of Ávila founded the convent of St Joseph here in 1562 (Teresa, Foundations prologue 2 (p. 2)). The city's governor and council at first resolved that the new house should not be allowed to exist and took the matter to law (Teresa, Life 36.4, 14–17). Teresa finished the *Interior Castle* at St Joseph's in November 1577 (Teresa, Interior Castle epilogue). See Teresa of Ávila Reforms Carmel.

WHAT HAPPENED HERE

Teresa of Ávila Reforms Carmel 24 August 1562 1100

Babylon

Near Hillah, Iraq · Mesopotamia and Persia · 32.54° N, 44.42° E · Also: Babel

Capital of the Babylonian empire on the Euphrates. Nebuchadnezzar deported the people of Judah here, and in later Scripture the city becomes a symbol of exile and of worldly power.



Babylon lay on the Euphrates, some 85 kilometres south of modern Baghdad. Under Nebuchadnezzar II it was the capital of the empire that conquered Judah. Genesis sets the tower of Babel here (Genesis 11:1–9), the exiles of Judah were brought to it (2 Kings 24:15–16), and Cyrus the Great took it in 539 BC. The New Testament gives its name to another city, which most interpreters take to be Rome (1 Peter 5:13) (Revelation 17:5).

WHAT HAPPENED HERE

The Tower of Babel Undated 19

Daniel at the Babylonian Court c. 605–536 BC 189

The First Deportation to Babylon 16 March 597 BC 193

The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204

Cyrus Takes Babylon 12 October 539 BC 208

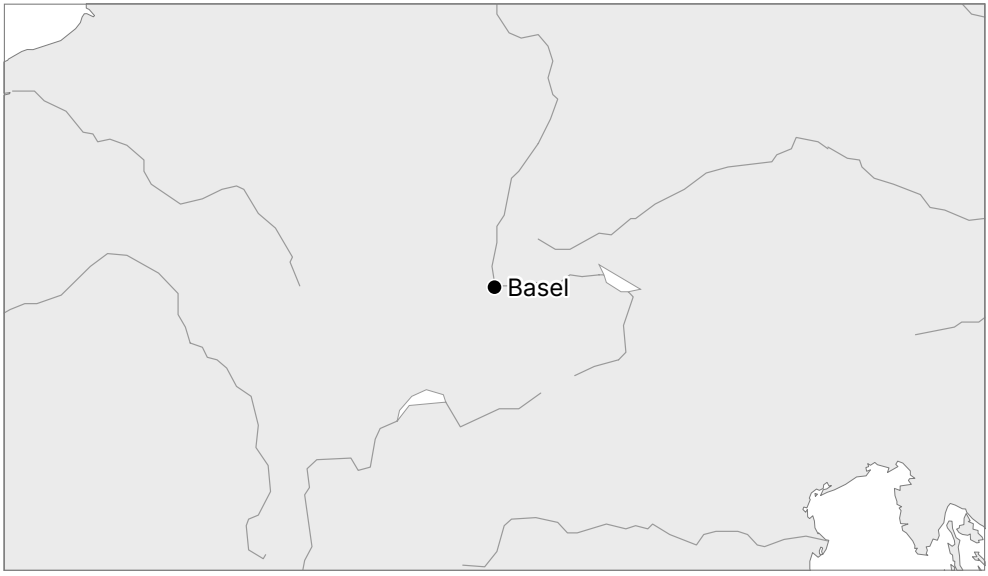
The Edict of Cyrus and the First Return 538 BC 211

Ezra Brings the Law to Jerusalem 458 BC 222

Basel

Basel, Switzerland · Central and Northern Europe · 47.56° N, 7.59° E · Also: Basle

City on the Rhine where Johann Froben printed Erasmus's Greek and Latin New Testament in 1516. The university library there keeps a copy.



Basel lies on the Rhine in the north of modern Switzerland. The title page of Erasmus's New Testament of 1516 gives the place of printing in Latin as *apud inclytam Germaniae Basilaeam*, at the renowned Basel of Germany, and the colophon names the house of Johann Froben (Erasmus, Novum Instrumentum (1516) title page and colophon). See Erasmus Publishes the Greek New Testament.

WHAT HAPPENED HERE

The Hussites and the Compacts of Basel 1419–1436 964

Erasmus Publishes the Greek New Testament 1516 1003

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

Battle Creek

Battle Creek, Michigan, USA · The Americas · 42.32° N, 85.18° W

City in southern Michigan where the Seventh-day Adventists organized their General Conference in May 1863 and published their paper, the Review and Herald.



The delegates who organized the General Conference of Seventh-day Adventists met at Battle Creek, Michigan, from 20 May 1863, and the report of their meeting appeared in the *Review and Herald*, which gives Battle Creek as its place of publication (Report of General Conference of Seventh-day Adventists, Review and Herald, 26 May 1863, pp. 204–205). See the Millerites and the Great Disappointment.

WHAT HAPPENED HERE

The Millerites and the Great Disappointment 22 October 1844 1297

Bec

Le Bec-Hellouin, Normandy, France · Western Europe · 49.23° N, 0.72° E · Also: Le Bec, Bec Abbey, Le Bec-Hellouin

A Benedictine abbey in Normandy, founded in the eleventh century by its first abbot, Herluin, on his own land. Lanfranc and Anselm were its priors, and Anselm wrote the Proslogion here.



Bec lies in a valley of Normandy, between Rouen and Lisieux. Eadmer says that its first abbot, Herluin, built the monastery from the ground on his own inherited land, and that Lanfranc was its prior when Anselm of Canterbury became a monk there (Eadmer, Life of Anselm 1.6–7 (Rule, p. 320)). He places the writing of the Proslogion in the years when Anselm was himself prior (Eadmer, Life of Anselm 1.19 (Rule, pp. 333–334)). Anselm was "before Abbot of Bec" when he was made archbishop of Canterbury in 1093 (Anglo-Saxon Chronicle 1093).

WHAT HAPPENED HERE

Anselm: Faith Seeking Understanding c. 1078–1098 845

Beersheba

Tel Be'er Sheva, near Be'er Sheva, Israel · Levant and Arabia · 31.25° N, 34.84° E · Also: Beer-sheba

A town in the northern Negev, on the southern edge of the land. Abraham and Isaac dug wells and worshipped here, and "from Dan even to Beersheba" became the phrase for the whole of Israel.



Beersheba lies in the northern Negev. The mound of the ancient town, Tel Be'er Sheva, is a few kilometres east of the modern city. Genesis explains the name by an oath sworn between Abraham and Abimelech over a well (Genesis 21:27–33), and tells a similar story of Isaac (Genesis 26:26–33). Abraham returned here after the Binding of Isaac (Genesis 22:19). Jacob set out from here for Haran (Genesis 28:10) and offered sacrifices here on his way down to Egypt (Genesis 46:1–5). In later books the town marks the southern limit of the land, as in the phrase "from Dan even to Beersheba" (1 Samuel 3:20). Elijah fled this way from Jezebel (1 Kings 19:1–3), and Amos names it with Bethel and Gilgal among the sanctuaries that Israel is told not to seek (Amos 5:5).

WHAT HAPPENED HERE

The Binding of Isaac c. 2050 BC 35

Beijing

Beijing, China · South and East Asia · 39.9° N, 116.41° E · Also: Peking, Pekin, Paquin

Capital of China and seat of the Ming court when Matteo Ricci arrived in 1601 with gifts for the Wanli emperor. The Jesuits kept a house in the city, and the emperor granted a burial place there for Ricci after his death in 1610.



The Jesuit Diego de Pantoja, writing from the city in 1602, calls it “Paquin”, the court of the king of China (Pantoja, Letter of 1602, Purchas 12, pp. 331, 348). Matteo Ricci and his companions reached it on 24 January 1601 (Ricci and Trigault, De Christiana expeditione 4.12 (pp. 405–407)). When Ricci died in 1610 the Jesuits petitioned the emperor for a burial place, since no one might be buried inside the walls, and were granted a site for the grave and for a house (Ricci and Trigault, De Christiana expeditione 5.20–21 (pp. 615–626)). See Matteo Ricci at the Court of Beijing.

WHAT HAPPENED HERE

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907
Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921
Matteo Ricci at the Court of Beijing 24 January 1601 1142
The Chinese Rites Controversy 1704–1742 1212
Korean Scholars Found a Church 1784 1245
The Chinese Church under the People's Republic 1950–1954 1409

Berlin

Berlin, Germany · Central and Northern Europe · 52.52° N, 13.41° E

Capital of Prussia, where Friedrich Schleiermacher was preacher at the Charité hospital when he wrote his Speeches on Religion in 1799.



Friedrich Schleiermacher was appointed chaplain to the Charité in Berlin in 1796 and lived in the hospital, whose surroundings were then uninhabited, as his friend Henriette Herz recalled (Schleiermacher, Life in Letters, vol. 1, pp. 133, 138). See Schleiermacher and Modern Theology.

WHAT HAPPENED HERE

Schleiermacher and Modern Theology 1799 1269

Betar

Battir, West Bank · Levant and Arabia · 31.73° N, 35.14° E · Also: Bethar, Bether, Bithara

A fortress about ten kilometres south-west of Jerusalem, held by the rebels in the Bar Kokhba revolt. Eusebius puts its long siege in Hadrian's eighteenth year, AD 134–135, and the Mishnah remembers its capture.



Betar lay at the village of Battir, south-west of Jerusalem. Eusebius, following Aristo of Pella, calls it "Bithara", a very strong fortress not far from Jerusalem, where the war was at its height in Hadrian's eighteenth year and where the rebels were worn down by hunger and thirst (Eusebius, Church History 4.6). The Mishnah counts its capture among the disasters remembered on the ninth of Av (Mishnah, Ta'anit 4:6). The coordinates are those of the ruin identified with it, from the Pleiades gazetteer.

WHAT HAPPENED HERE

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

Bethany

Al-Eizariya, West Bank · Levant and Arabia · 31.77° N, 35.26° E · Also: Bethania, Lazarium

A village on the eastern slope of the Mount of Olives, about three kilometres from Jerusalem. John names it as the home of Martha, Mary and Lazarus, and Mark and Matthew have Jesus lodge there in the last week of his life.



Bethany lay on the Mount of Olives, "about fifteen stadia" from Jerusalem (Mark 11:1; John 11:18). John names it as the village of Martha, Mary of Bethany and Lazarus, and sets the raising of Lazarus there (John 11:1, 38–44). During his last days in Jerusalem Jesus went out to Bethany in the evenings (Mark 11:11–12; Matthew 21:17), and it was there, in the house of Simon the leper, that a woman anointed him (Mark 14:3). Luke sets the ascension near it (Luke 24:50). It is not the "Bethany beyond the Jordan" where John baptised (John 1:28).

Eusebius, early in the fourth century, describes Bethany as a village two miles from Jerusalem on the slope of the mount, where the place of Lazarus was still pointed out (Eusebius, Onomasticon 289). The pilgrim Egeria, in the 380s, calls it the Lazarium and puts it at about the second milestone from the city (Egeria,

Itinerary 29.3–5). The Arabic name of the modern town, al-Eizariya, is usually derived from the name of Lazarus.

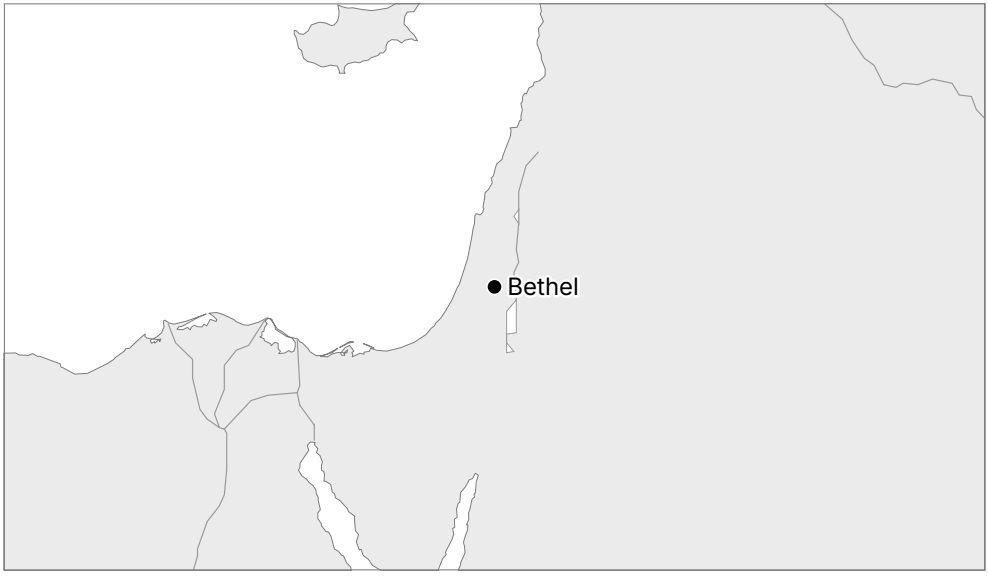
WHAT HAPPENED HERE

The Raising of Lazarus AD 30 or 33 335
Jesus Enters Jerusalem AD 30 or 33 338
The Ascension AD 30 or 33 372

Bethel

Beitin, West Bank · Levant and Arabia · 31.93° N, 35.24° E · Also: Luz, Beth-el

A town in the hills north of Jerusalem where Jacob dreamed of a stairway to heaven and named the place "house of God". It later held one of the two royal sanctuaries of the northern kingdom.



Bethel is identified with the village of Beitin, about seventeen kilometres north of Jerusalem. Genesis says that its older name was Luz (Genesis 28:19). Abram built an altar in the hills between Bethel and Ai (Genesis 12:8). Jacob dreamed here on his way to Haran and set up a stone as a pillar, and on his return he built an

altar (Genesis 28:10–22) (Genesis 35:6–7). In the time of the judges Israel went up to Bethel to ask counsel of God (Judges 20:18), and Samuel came here on his yearly circuit (1 Samuel 7:16). When the kingdom divided, Jeroboam set up a golden calf at Bethel as a rival to the temple in Jerusalem (1 Kings 12:26–29). Amos was told not to prophesy there, "for it is the king's sanctuary" (Amos 7:13), and King Josiah later destroyed its altar (2 Kings 23:15).

WHAT HAPPENED HERE

Jacob Becomes Israel c. 1929–1909 BC 39
The Kingdom Divides c. 930 BC 124
Amos and Hosea Prophesy to Israel c. 755 BC 157
Josiah's Reform and the Book of the Law 622 BC 176

Bethlehem

Bethlehem, West Bank · Levant and Arabia · 31.71° N, 35.2° E · Also: Ephrath, Ephrathah

A town in the hill country of Judah, a few kilometres south of Jerusalem. It is the setting of the book of Ruth and the home of David, and Matthew and Luke name it as the birthplace of Jesus.



Bethlehem lies in the Judean hills a few kilometres south of Jerusalem. Genesis also calls it Ephrath and places Rachel's grave on the road to it (Genesis 35:19). It is the home of Naomi and Boaz in the book of Ruth (Ruth 1:1–2; 2:4) and of Jesse, whose youngest son David was anointed there by Samuel (1 Samuel 16:1–13). Micah looked for a ruler of Israel to come from "Bethlehem Ephrathah" (Micah 5:2).

Matthew and Luke both say that Jesus was born at Bethlehem, and Matthew quotes Micah's words (Matthew 2:1–6) (Luke 2:4–7). Eusebius, who lived at the time, reports that Helena, the mother of the emperor Constantine, dedicated a church at the cave shown there as the place of the birth (Eusebius, Life of Constantine 3.41–43).

WHAT HAPPENED HERE

Ruth and Boaz c. 1100 BC 88

David and Goliath c. 1025 BC 99

The Birth of Jesus c. 6–4 BC 286

Jerome Translates the Latin Vulgate c. 382–405 636

The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196

Bethsaida

et-Tell or el-Araj, on the north shore of the Sea of Galilee · Levant and Arabia · 32.89° N, 35.62° E · Also: Julias, Bethsaida Julias

Scholars disagree about where this place was; the position shown is one proposal.

A fishing town near the place where the Jordan enters the Sea of Galilee, named in John as the home of Peter, Andrew and Philip. Philip the tetrarch made it a city called Julias. Two sites are proposed for it.



John's Gospel calls Bethsaida the town of Andrew, Peter and Philip (John 1:44) (John 12:21). Mark sets there the healing of a blind man (Mark 8:22–26), Luke places the feeding of the five thousand in its neighbourhood (Luke 9:10), and Jesus names it with Chorazin among the towns that did not repent (Matthew 11:21). Josephus says that the tetrarch Philip raised the village of Bethsaida, on the lake of Gennesaret, to the rank of a city and named it Julias (Josephus, Antiquities 18.28). He places Julias in lower Gaulanitis and says that the Jordan passes it just before entering the lake (Josephus, Jewish War 2.168) (Josephus, Jewish War 3.515). In AD 66–67 he fought a skirmish close to Julias and the Jordan, on marshy ground (Josephus, Life 399–406).

These texts fix the town near the mouth of the Jordan on the north shore, but not the exact spot. Two sites are proposed. Et-Tell, a mound about two kilometres from the present shore, has been excavated since 1987 and is defended in Rami Arav and Richard A. Freund (editors), *Bethsaida: A City by the North Shore of the Sea of Galilee* (4 volumes, 1995–2009). El-Araj, on the shore itself, has been excavated since 2016; the case for it is made by R. Steven Notley, "Et-Tell Is Not Bethsaida", *Near Eastern Archaeology* 70 (2007), pp. 220–230. The marker follows

the Pleiades gazetteer, which now places the name at el-Araj; et-Tell lies about two kilometres to the north.

WHAT HAPPENED HERE

The Feeding of the Five Thousand c. AD 29 or 32 323

Béziers

Béziers, Hérault, France · Western Europe · 43.34° N, 3.22° E · Also: Beziers, Biterrae

A city on the river Orb in Languedoc. Crusaders stormed and burnt it on 22 July 1209; the papal legates reported nearly twenty thousand dead.



Béziers stands above the river Orb in Languedoc, between Narbonne and Montpellier. In 1209 it belonged to a viscount who was the nephew of the count of Toulouse, and Peter of les Vaux-de-Cernay calls it a most noble city wholly infected with heresy (Peter of les Vaux-de-Cernay, History of the Albigensians 16, cols 565–568). The crusading army appeared before it on the feast of Mary Magdalene. The legates wrote that it seemed strong enough to hold out against any army for a long time, and that it fell in two or three hours, was plundered and

was burnt (Arnaud Amalric and Milo, Report to Innocent III (1209) cols 139–140). See the Albigensian Crusade.

WHAT HAPPENED HERE

The Albigensian Crusade 1209–1229 890

Birka

Björkö in Lake Mälaren, Sweden · Central and Northern Europe · 59.34° N, 17.54° E · Also: Björkö

Trading town of the Swedes on an island in Lake Mälaren, where Ansgar preached in about 829 and again some twenty years later. Rimbert says that the town's prefect built a church here.



Rimbert calls Birka a port of the Swedes, with a king's prefect and its own assembly. There Ansgar was given leave to preach, found Christian captives, and baptized the prefect Herigar, who built a church on his own land (Rimbert, Life of Anskar 11). On his second visit an assembly held in the town agreed that priests might remain (Rimbert, Life of Anskar 26–27). Its site is on the island of Björkö in Lake Mälaren, west of Stockholm.

WHAT HAPPENED HERE

Ansgar's Mission to Scandinavia AD 829–831 782

Birmingham, Alabama

Birmingham, Alabama, United States · The Americas · 33.52° N, 86.8° W · Also: Birmingham

City in the American state of Alabama. In April 1963 it was the scene of a campaign of demonstrations against racial segregation, during which Martin Luther King Jr wrote his letter from the city jail.



Birmingham lies in north-central Alabama, in the south-eastern United States. Writing from its jail in April 1963, Martin Luther King Jr called it probably the most thoroughly segregated city in the country and said that it had seen more unsolved bombings of Black homes and churches than any other (King, Letter from Birmingham Jail pp. 1–2). The march of Good Friday 1963 set out from a church in the Black district of the city toward city hall (Walker v. City of Birmingham, 388 U.S. 307 (1967), Brennan, dissenting, paragraph 77). See the Churches and the Civil Rights Movement.

WHAT HAPPENED HERE

The Churches and the Civil Rights Movement 16 April 1963 1428

Bithynia and Pontus

Northern Turkey, along the Black Sea coast · Anatolia and the Caucasus · 40.81° N, 32.17° E · Also: Bithynia, Pontus

The position shown is approximate.

A Roman province on the south coast of the Black Sea. The First Letter of Peter is addressed to Christians there, and about AD 112 its governor Pliny reported to Trajan that they were found in its towns and countryside.



The province joined two former kingdoms along the southern shore of the Black Sea, from the Bosporus eastward. Its cities included Nicomedia and Nicaea in the west and Sinope and Amisus on the Pontic coast. Acts says that Paul tried to enter Bithynia and was prevented (Acts 16:7), and the First Letter of Peter is addressed to believers in Pontus, Galatia, Cappadocia, Asia and Bithynia (1 Peter 1:1). Early in the second century Pliny the Younger wrote that the Christian “superstition”

had spread through its towns, villages and countryside (Pliny, Letters 10.96). The marker shows the middle of the province.

WHAT HAPPENED HERE

Pliny Asks Trajan How to Treat Christians c. AD 112 488

Bologna

Bologna, Emilia-Romagna, Italy · Italy · 44.49° N, 11.34° E · Also: Bononia

A city of northern Italy whose law schools made it, with Paris, one of the two models that later universities copied.



Bologna lies at the foot of the Apennines on the road from the Po plain to Tuscany. The emperor Frederick I's law of 1158 protecting scholars who travel for study does not name it, but Dana C. Munro, who translated the law, reports that it is generally taken to have been made for Bologna and may have been obtained by its doctors of law (Frederick I, Authentica Habita Munro's introductory note, p. 2). He adds that most Italian universities, and some in France and Spain, later copied Bologna as those of the north copied Paris (Frederick I, Authentica Habita Munro's note to the table of contents, p. 1).

WHAT HAPPENED HERE

The Schools Become Universities c. 1150–1215 862

Dominic Founds the Order of Preachers 22 December 1216 899

Boston

Boston, Massachusetts, United States · The Americas · 42.36° N, 71.06° W

A town in Massachusetts. George Whitefield preached on its Common in 1740, and Charles Chauncy, pastor of its First Church, wrote against the revival in 1743.



George Whitefield's journal records sermons in the meeting-houses of Boston and on the Common in September and October 1740, with the governor carrying him to his farewell sermon in his coach (Whitefield, Journal seventh journal, pp. 28 and 43). Charles Chauncy's *Seasonable Thoughts* was printed in the town in 1743, and its title page calls him pastor of the First Church of Christ in Boston (Chauncy, Seasonable Thoughts title page). See the Great Awakening.

WHAT HAPPENED HERE

The Great Awakening 1734–1743 1229

Brest

Brest, Belarus · Eastern Europe and Russia · 52.1° N, 23.69° E · Also: Brest-Litovsk, Brześć, Berestia

Town on the river Bug, called Lithuanian Brest in the sixteenth century. The union of the metropolitanate of Kiev with Rome was proclaimed at a synod held here in October 1596.



Brest stands on the river Bug; John Paul II's letter of 1995 calls it Brest-Litovsk and dates the proclamation of the union there to 16 October 1596 (John Paul II, Letter on the Union of Brest (1995) 1). Clement VIII, writing in January 1597, says that the bishops and magnates who reported the synod to him wrote "from Lithuanian Brest" (Clement VIII, letters, in Theiner, Vetera monumenta Poloniae, vol. 3, no. 198 (18 January 1597), pp. 269–270). The town was also the seat of a bishop: Hypatius Potij, one of the two envoys to Rome, signs as bishop of Volodymyr and Brest, and the articles of 1595 name Brest among the towns with a church brotherhood (Articles of the Union of Brest articles 26 and 33). See the Union of Brest.

WHAT HAPPENED HERE

The Union of Brest October 1596 1125

Brighton

Brighton, East Sussex, England · Western Europe · 50.82° N, 0.14° W

Seaside town on the south coast of England. Hudson Taylor says that on its beach, on 25 June 1865, he resolved to lead a new mission to inland China.



Brighton lies on the English Channel, south of London. James Hudson Taylor writes that he went there to stay with a friend when his health had broken down, and that on Sunday 25 June 1865 he left a crowded service, walked out alone on the sands, and there prayed for twenty-four workers for the provinces of China that had no missionary (Taylor, A Retrospect ch. 18). See Hudson Taylor and the China Inland Mission.

WHAT HAPPENED HERE

Hudson Taylor and the China Inland Mission 25 June 1865 1314

Bristol

Bristol, England · Western Europe · 51.46° N, 2.6° W

A city in the west of England. George Fox and Margaret Fell were married there in a Friends' meeting in 1669, and John Wesley began to preach in the open air beside it on 2 April 1739; the first stone of a room for its societies was laid that May.



George Fox writes that he and Margaret Fell took each other in marriage in the Friends' meeting-house at Broadmead in Bristol; the editor of his Journal gives the year, 1669, from the register of Bristol Friends (Fox, Journal ch. 17).

John Wesley reached Bristol on 31 March 1739 and found George Whitefield preaching in the fields. On 2 April he preached "in the highways" himself, from a little eminence in a ground adjoining the city, and in May he took possession of a piece of ground in the Horsefair, where the first stone of a room for the societies of Nicholas Street and Baldwin Street was laid on the twelfth (Wesley, Journal, 31 March – 12 May 1739). See George Fox and the Quakers and John Wesley and the Rise of Methodism.

WHAT HAPPENED HERE

John Wesley and the Rise of Methodism 24 May 1738 1233

Caesarea in Cappadocia

Kayseri, Turkey · Anatolia and the Caucasus · 38.73° N, 35.47° E · Also: Mazaca, Caesarea Mazaca

A city of Cappadocia in central Asia Minor, formerly called Mazaca. Basil was its bishop from about 370 to 379 and built a hospice for travellers and the sick near the city.



Caesarea, the modern Kayseri, was a city of Cappadocia; Jerome notes that it had formerly been called Mazaca (Jerome, On Illustrious Men 116). Basil of Caesarea was born into a family of the region and became its bishop. He defended to the governor the hospice he was building there for travellers and the sick (Basil, Letter 94), and Gregory of Nazianzus, in his funeral oration, tells his hearers to go a little way out of the city and look at “the new city” that Basil had raised (Gregory of Nazianzus, Orations 43.63). It is to be distinguished from Caesarea in Palestine, the see of Eusebius. See the Cappadocians and the Doctrine of the Trinity.

WHAT HAPPENED HERE

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

PLACES

Caesarea Maritima to Faras

Caesarea Maritima

Caesarea (Qesarya), Israel · Levant and Arabia · 32.5° N, 34.89° E · Also: Strato's Tower, Caesarea by the Sea

Harbour city built by Herod the Great on the coast and named for Caesar Augustus. It was the seat of the Roman governors of Judea. In Acts, Peter baptises Cornelius here and Paul is held prisoner for two years.



Josephus describes how Herod the Great rebuilt the coastal town of Strato's Tower in white stone, gave it an artificial harbour with a great mole, a theatre, an amphitheatre and a temple with statues of Rome and of the emperor, and named it Caesarea. The work took twelve years (Josephus, Antiquities 15.331–341). The Roman governors who ruled Judea from AD 6 resided there: Josephus shows Pontius Pilate holding court there (Josephus, Antiquities 18.55–59), and Tacitus calls it the capital of Judea (Tacitus, Histories 2.78); see Judea Comes under Direct Roman Rule.

In Acts the city is the home of the centurion Cornelius, whom Peter has baptised with his household (Acts 10:1, 44–48), and of Philip the Evangelist (Acts 21:8). Acts and Josephus both set the death of Herod Agrippa I there (Acts 12:19–23) (Josephus, Antiquities 19.343–350). Paul was brought to the governor at Caesarea and kept for two years in Herod's palace (Acts 23:33–35) (Acts 24:27). It is called Maritima, "by the sea", to distinguish it from Caesarea Philippi.

WHAT HAPPENED HERE

Judea Comes under Direct Roman Rule AD 6 295
The Baptism of the Gentile Cornelius c. AD 40 392
Herod Agrippa Kills James and Dies at Caesarea AD 44 399
Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437
Origen and the School of Alexandria c. AD 203–254 536

Caesarea Philippi

Banias, Golan Heights · Levant and Arabia · 33.25° N, 35.69° E · Also: Paneas, Banias

A city at the springs of the Jordan, below Mount Hermon, built by the tetrarch Philip and named for the emperor. Mark and Matthew set Peter's confession of Jesus as the Christ in its district.



The place was first called Panium or Paneas. Josephus describes a deep cave there, under a mountain, from which springs of the Jordan rise. Herod the Great built a temple of white stone there in honour of Augustus (Josephus, Antiquities 15.363–364). His son Philip, tetrarch of the lands north and east of the lake, built a city at the springs and named it Caesarea (Josephus, Antiquities 18.28) (Josephus, Jewish War 2.168). It was called Philip's Caesarea to distinguish it from Caesarea Maritima on the coast.

Mark says that Jesus went with his disciples "into the villages of Caesarea Philippi", and Matthew "into the parts of Caesarea Philippi"; neither says that he entered the city (Mark 8:27) (Matthew 16:13). It is there that Peter says, "You are the Christ"; see Peter's Confession at Caesarea Philippi. The ancient site is at Banias, at the foot of Mount Hermon.

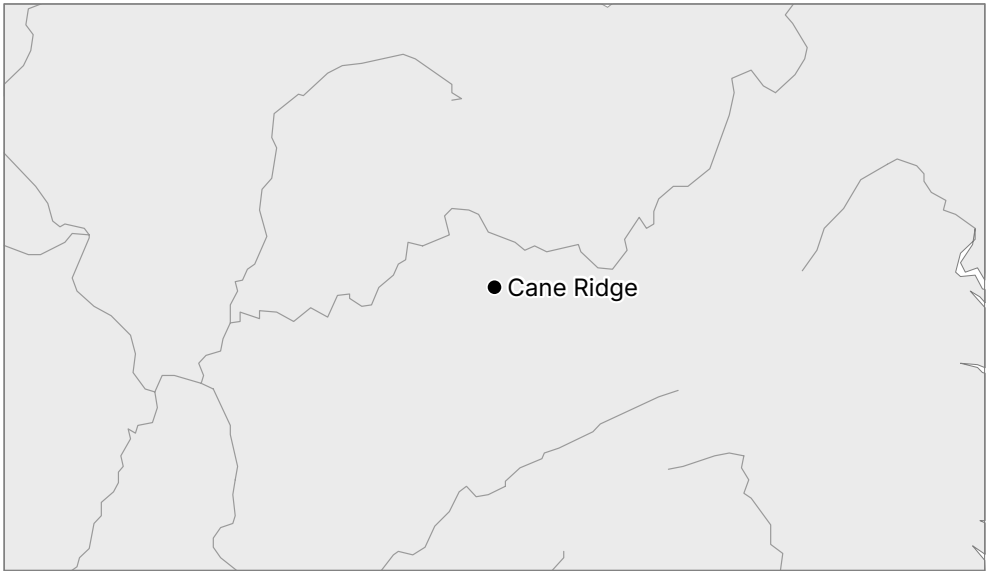
WHAT HAPPENED HERE

Peter's Confession at Caesarea Philippi c. AD 29 or 32 327

Cane Ridge

Near Paris, Bourbon County, Kentucky, United States · The Americas · 38.21° N, 84.14° W · Also: Caneridge

Presbyterian meeting place in Bourbon County, Kentucky, where Barton Stone was minister and where a great camp meeting was held in August 1801. The Springfield Presbytery dissolved itself here in 1804.



Barton Stone became preacher to the congregation of Cane Ridge, in Bourbon County, at the end of 1796 (Stone, Biography, p. 25). The meeting that began there in August 1801 drew a crowd that he says was reckoned at twenty to thirty thousand (Stone, Biography, pp. 37–38). The *Last Will and Testament of the Springfield Presbytery* describes that body as "sitting at Caneridge, in the county of Bourbon" (Stone, Biography, p. 51). See the Second Great Awakening.

WHAT HAPPENED HERE

The Second Great Awakening August 1801 1272

Canossa

Canossa, Emilia-Romagna, Italy · Italy · 44.58° N, 10.46° E

A hilltop castle in the Apennines south-west of Reggio Emilia, now a ruin. Here in January 1077 Henry IV stood as a penitent before Gregory VII and was absolved from excommunication.



Canossa is a rock in the northern Apennines, in the hills south-west of Reggio Emilia, on which the ruins of a castle stand. Gregory VII dated the oath of Henry IV (emperor) there on 28 January 1077 and wrote that the king had stood three days before its gate (Gregory VII, Register 4.12). Lampert of Hersfeld calls it a very strong fortress to which the pope withdrew on the advice of Matilda of Tuscany, and gives it three rings of wall (Lampert of Hersfeld, Annals 1077 (pp. 288, 292)).

WHAT HAPPENED HERE

The Investiture Controversy and Canossa 1075–1077 840

Canterbury

Canterbury, Kent, England, United Kingdom · Western Europe · 51.28° N, 1.08° E · Also: Durovernum Cantiacorum, Doruvernis, Cantwaraburh

The Roman town of Durovernum and chief city of the kings of Kent, where Augustine, sent by Gregory the Great, established his see in an old Roman church.



Bede calls Canterbury the metropolis of King Aethelberht of Kent's dominions. The king gave Augustine of Canterbury and his monks a dwelling there, and they first worshipped in a church of Saint Martin on the east side of the city, built in Roman times, where the Christian queen Bertha used to pray (Bede, Ecclesiastical History 1.25–26). Augustine then restored another old church inside the city and dedicated it to the Saviour as his cathedral, and founded outside the walls the monastery of Saints Peter and Paul, where he and the kings of Kent were buried (Bede, Ecclesiastical History 1.33).

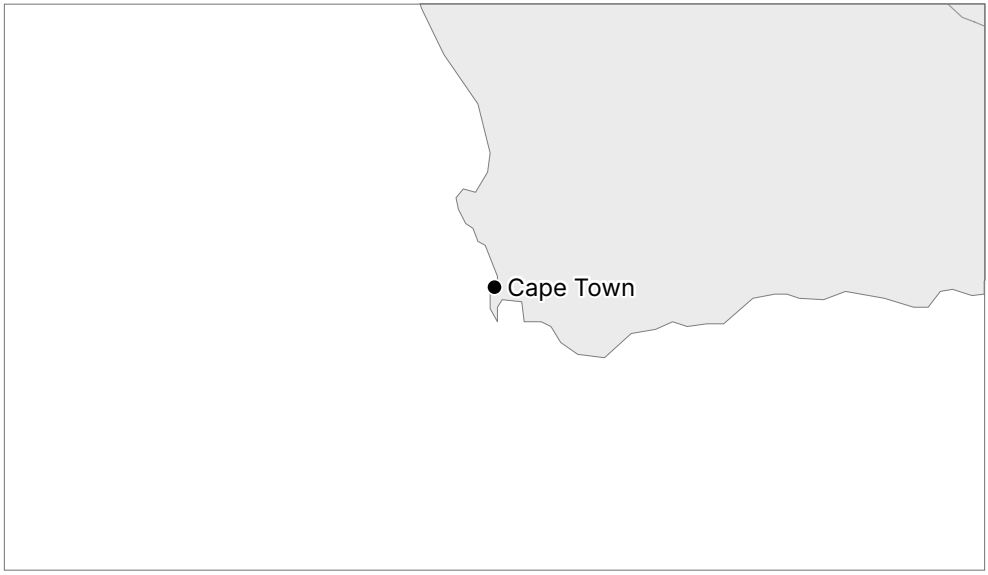
WHAT HAPPENED HERE

Gregory the Great and the Mission to the English AD 590–604 733
Anselm: Faith Seeking Understanding c. 1078–1098 845
The Murder of Thomas Becket 29 December 1170 866
Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Cape Town

Cape Town, South Africa · Sub-Saharan Africa · 33.93° S, 18.42° E

City on the south-western coast of South Africa. The Belhar Confession takes its name from one of its suburbs, where the synod of the Dutch Reformed Mission Church met in 1982, and Desmond Tutu died here in 2021.



The magazine of the Christian Reformed Church in North America reports that the Belhar Confession is named after a suburb of Cape Town, where a general synod of the Dutch Reformed Mission Church met in 1982 (The Banner, Study of Belhar Confession Urged (2007) first paragraph). In his Nobel lecture of 1984 Desmond Tutu described the daily demolition of shelters at a squatter camp near the city (Tutu, Nobel Lecture (1984), paragraph 2). He died at Cape Town on 26 December 2021 (Nobel Prize, Desmond Tutu, facts). See the Churches and Apartheid.

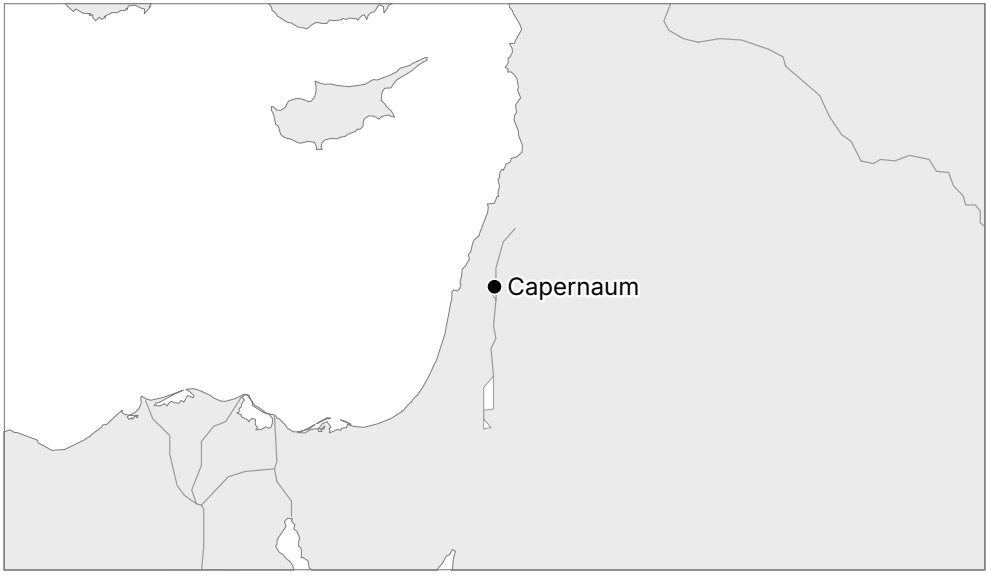
WHAT HAPPENED HERE

The Churches and Apartheid 1982–1986

Capernaum

Kefar Nahum (Tell Hum), Israel · Levant and Arabia · 32.88° N, 35.58° E · Also: Capharnaum, Kefar Nahum

A fishing town on the north-west shore of the Sea of Galilee. Matthew calls it the home of Jesus during his ministry, and the Gospels set much of his teaching and healing in its synagogue and houses.



Matthew says that Jesus left Nazareth and lived at Capernaum "by the sea", and later calls it "his own city" (Matthew 4:13) (Matthew 9:1). Mark sets there the first Sabbath of the ministry, in the synagogue and in the house of Simon Peter and Andrew (Mark 1:21–34); see Jesus Begins His Ministry in Galilee. In Luke the elders of the town say that a centurion built their synagogue (Luke 7:1–5), Matthew appears to place a tax office there (Matthew 9:1, 9), and John sets the discourse on the bread of life in its synagogue (John 6:59). Jesus is also reported to have said that the town would be brought low for failing to repent (Matthew 11:23–24).

Josephus, who commanded in Galilee in AD 66–67, tells of being carried injured to "a village named Cepharnome" after a skirmish near Julias, by the Jordan

(Josephus, Life 403), and gives the name Capharnaum to a spring that watered the plain of Gennesaret (Josephus, Jewish War 3.519). The town is identified with the ruins at Tell Hum on the north-west shore, a few kilometres west of the point where the Jordan enters the lake.

WHAT HAPPENED HERE

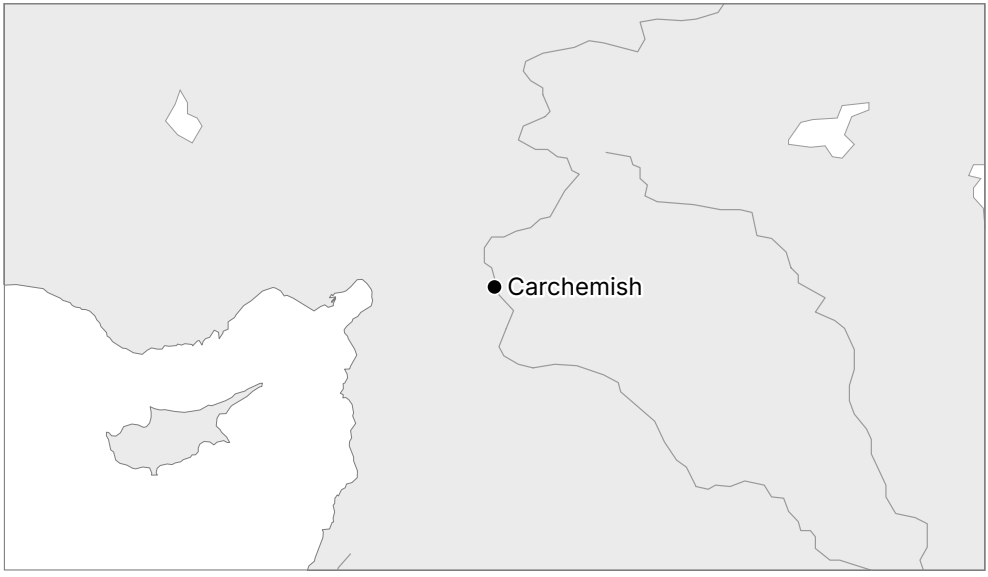
Jesus Begins His Ministry in Galilee c. AD 28–29 307

The Feeding of the Five Thousand c. AD 29 or 32 323

Carchemish

Karkamış, Turkey, and Jarabulus, Syria · Levant and Arabia · 36.83° N, 38.02° E · Also: Karkemish, Europos

City on the upper Euphrates, now on the border between Turkey and Syria. Nebuchadnezzar destroyed the Egyptian army here in 605 BC and so won Syria and Palestine for Babylon.



Carchemish stood on the bank of the upper Euphrates; its ruins lie on the present border between Turkey and Syria. Isaiah lists it among the cities that had fallen to Assyria (Isaiah 10:9). Chronicles says that Pharaoh Necho II was marching to fight

at Carchemish when Josiah met him at Megiddo (2 Chronicles 35:20–22). Four years later an Egyptian army lay in the city when the Babylonian crown prince Nebuchadnezzar II crossed the river and defeated it (Babylonian Chronicle 5 obv. 1–5) (Jeremiah 46:2). See Babylon Defeats Egypt at Carchemish.

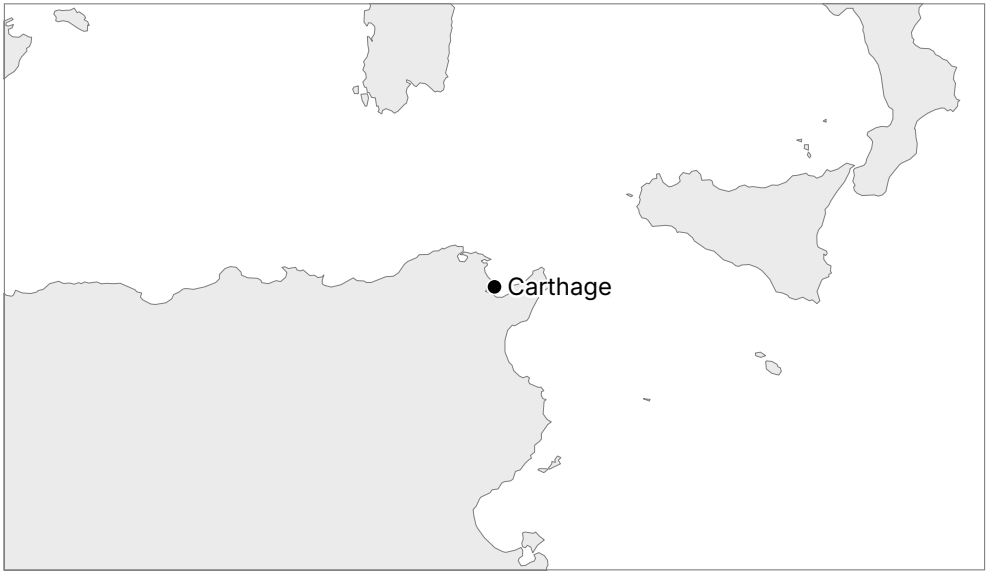
WHAT HAPPENED HERE

Babylon Defeats Egypt at Carchemish 605 BC 184

Carthage

Carthage, on the edge of Tunis, Tunisia · North Africa · 36.85° N, 10.32° E · Also: Carthago

The chief city of Roman Africa, on the coast of what is now Tunisia. It was the home of Tertullian and a centre of Latin-speaking Christianity in the third and fourth centuries.



Carthage stood on a peninsula in the Gulf of Tunis. Refounded as a Roman colony, it was the seat of the proconsul of Africa, to whom Tertullian addressed his plea for the Christians of the city (Tertullian, To Scapula 3). Jerome calls Tertullian a native of "the city of Carthage in the province of Africa" (Jerome, On Illustrious Men 53), and Tertullian claimed about 197 that Christians, though "of

yesterday", already filled the cities and towns (Tertullian, Apology 37). For later events here see the Martyrdom of Perpetua and Felicity, Cyprian on the Unity of the Church and African Councils List the Books of Scripture.

WHAT HAPPENED HERE

Tertullian Writes Christian Theology in Latin c. AD 197–220 524
The Martyrdom of Perpetua and Felicity 7 March AD 203 532
The Decian Persecution AD 250 540
Cyprian on the Unity of the Church AD 251–258 544
The Donatist Schism and the Council of Arles AD 314 576
African Councils List the Books of Scripture AD 393–397 648
Augustine and Pelagius Dispute over Grace AD 411–418 664

Chalcedon

Kadıköy, Istanbul, Turkey · Anatolia and the Caucasus · 40.98° N, 29.03° E · Also: Chalkedon, Kalchedon

A city of Bithynia on the Asian shore of the Bosporus, opposite Constantinople. The council of 451 met here, in the church of the martyr Euphemia.



Chalcedon stood on the Asian side of the Bosporus, in the Roman province of Bithynia. Evagrius describes the shrine of the martyr Euphemia where the council met: a group of three buildings on rising ground about two stadia from the water, with Constantinople in view directly opposite (Evagrius, Ecclesiastical History 2.3). At the council's sixth session Marcian gave the city the title of metropolis in honour of the martyr and of the bishops, without taking anything from the rights of Nicomedia (Council of Chalcedon session 6). The site is now the Kadıköy district of Istanbul.

WHAT HAPPENED HERE

The Council of Chalcedon October AD 451 681

Chang'an

Xi'an, China · South and East Asia · 34.26° N, 108.94° E · Also: Changan, Xi'an, Kumdan

Capital of Tang China, on the site of modern Xi'an. The monk Aluoben arrived here in 635, and the edict of 638 ordered a Christian monastery built in its Yining ward.



Chang'an was the capital of the Tang emperors. The Xi'an Stele says that Aluoben was received here by Taizong in 635 (Xi'an Stele, Chinese text, on the year 635), and that after the edict of 638 a monastery was built for his teaching in the city's Yining ward (Xi'an Stele, Chinese text, edict of 638). The Syriac lines on the stele speak of "Cumdan the royal city" (Xi'an Stele, Syriac text). The stele itself is kept in the Beilin Museum in modern Xi'an.

WHAT HAPPENED HERE

The Church of the East Reaches China AD 635 739

Chennai

Chennai, Tamil Nadu, India · South and East Asia · 13.08° N, 80.27° E · Also: Madras

City on the south-east coast of India, formerly called Madras. The Church of South India was inaugurated in its St George's Cathedral on 27 September 1947.



The services that inaugurated the Church of South India were held in St George's Cathedral, Madras, on 27 September 1947, with a congregation of about three thousand in the cathedral and in a temporary structure in its grounds (A Church Is Born, Inaugurating the Church). Madras gave its name to one of the four Anglican dioceses, one of the church councils of the South India United Church and one of the Methodist districts that entered the union (Church of South India, Order of Service for the Inauguration (1947), Declaration of Union). See the Church of South India Unites Four Traditions.

WHAT HAPPENED HERE

The Church of South India Unites Four Traditions 27 September 1947 1397

Chersonesus

Near Sevastopol, Crimea, Ukraine · Eastern Europe and Russia · 44.61° N, 33.49° E · Also: Cherson, Korsun′, Kherson

Greek city on the south-west coast of the Crimea, a Byzantine outpost on the Black Sea. The Primary Chronicle places Vladimir's siege, baptism and marriage here; Leo the Deacon records its capture by the Rus'.



The Rus' called the city Korsun'. The Primary Chronicle says that Vladimir the Great besieged it, took it by cutting its water pipes, was baptized in its church of St Basil and married the emperor's sister there, and that he gave the city back to the Greeks as a wedding gift (Primary Chronicle, year 988). Leo the Deacon, who lived through these years, mentions its capture by the Rus' as one of the disasters foretold by signs in the sky (Leo the Deacon, History 10.10). See the Baptism of Rus'.

WHAT HAPPENED HERE

The Baptism of Rus' AD 988/989 821

Chicago

Chicago, Illinois, United States · The Americas · 41.88° N, 87.63° W

City on Lake Michigan in the United States. The bishops of the Episcopal Church, meeting here in 1886, adopted the declaration on unity that became the basis of the Lambeth Quadrilateral.



The Episcopal Church's Prayer Book prints, under the heading "Chicago, 1886", the declaration in which its House of Bishops named four things as essential to the restoration of unity among Christians (House of Bishops, Chicago Declaration (1886) Prayer Book, p. 876). Two years later the Lambeth Conference's committee on reunion took the American bishops' articles as the basis of its own (Lambeth Conference 1888 report of the committee on home reunion, pp. 333–336). See the Lambeth Quadrilateral.

WHAT HAPPENED HERE

The Lambeth Quadrilateral July 1888 1332

The Fundamentals and the Modernist Controversy 1910–1925 1354

Cîteaux

Saint-Nicolas-lès-Cîteaux, Burgundy, France · Western Europe · 47.13° N, 5.09° E · Also: Citeaux, Cistercium, New Monastery

The abbey south of Dijon founded in 1098 by monks from Molesme and first called the New Monastery. It became the mother house of the Cistercian order, to which it gave its name.



Cîteaux lies in the plain of the Saône, south of Dijon. The Exordium Parvum describes the site in 1098 as a place in the diocese of Chalon so overgrown with wood and thorn that people seldom came there, and says that the monks thought it the better suited to their purpose for that reason (Exordium Parvum 3). The early documents call the house the New Monastery. The Charter of Charity requires every abbot of the order to come there once a year (Carta Caritatis 7).

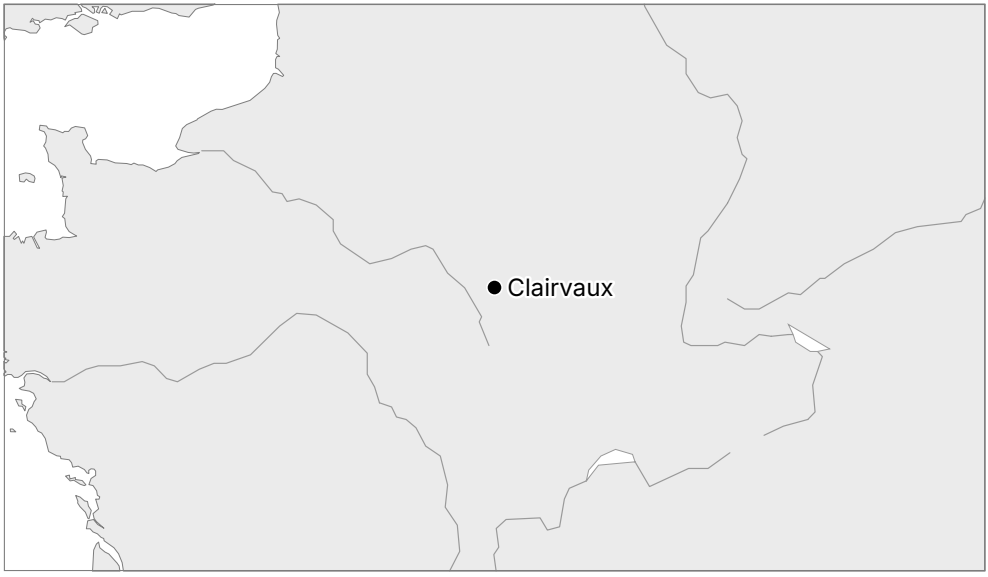
WHAT HAPPENED HERE

The Cistercians and Bernard of Clairvaux 1098–1115 854

Clairvaux

Ville-sous-la-Ferté, Champagne, France · Western Europe · 48.15° N, 4.79° E · Also: Clara Vallis, Clairvaux Abbey

A Cistercian abbey in the valley of the Aube, founded from Cîteaux about 1115 with Bernard as its first abbot. By his death in 1153 it was the head of a family of more than a hundred and sixty monasteries.



William of Saint-Thierry describes Clairvaux as a place in the territory of Langres, not far from the river Aube, which had been a den of robbers and was once called the Valley of Wormwood. There, he says, Bernard of Clairvaux and his monks settled in poverty and made of it a house of prayer (Vita Prima of Bernard 1.5.25 (PL 185, col. 241)). Geoffrey of Auxerre calls Bernard the first abbot of Clairvaux and the father of more than a hundred and sixty other monasteries (Vita Prima of Bernard 5.2.15 (PL 185, col. 360)).

WHAT HAPPENED HERE

The Cistercians and Bernard of Clairvaux 1098–1115 854

Clermont

Clermont-Ferrand, France · Western Europe · 45.78° N, 3.08° E · Also: Clermont-Ferrand, Clermont in Auvergne

A cathedral city in Auvergne in central France. Urban II held a council here in November 1095 and called for the expedition that became the First Crusade.



Clermont, now part of Clermont-Ferrand, was the bishop's city of Auvergne. Fulcher of Chartres says that Urban II called a council there, that some 310 bishops and abbots attended, and that it met in November (Fulcher of Chartres, History 1.1) (Fulcher of Chartres, History 1.6). Urban himself refers to it simply as the council of Auvergne (Urban II, Letters, to the faithful in Flanders (December 1095)).

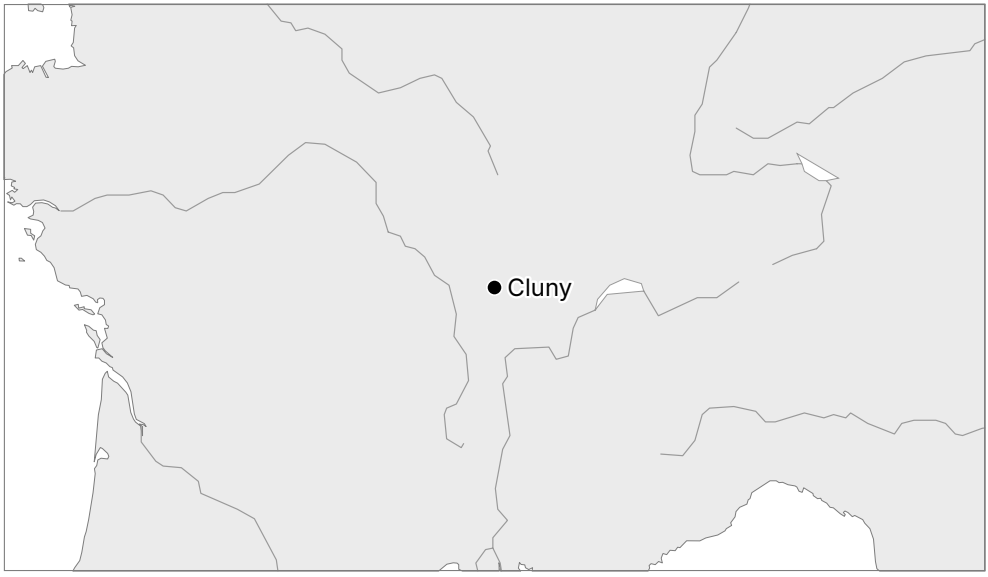
WHAT HAPPENED HERE

The First Crusade 1095–1099 849

Cluny

Cluny, Saône-et-Loire, France · Western Europe · 46.43° N, 4.66° E

Estate in the county of Mâcon in Burgundy given by Duke William for a monastery under the Rule of Benedict, free of every lord and placed under the protection of the pope.



In the foundation charter Cluny is an estate with a manor, a church dedicated to St Mary and St Peter, dependants, vineyards, woods and mills, lying in the county of Mâcon. Duke William I of Aquitaine gave it to the apostles Peter and Paul so that a monastery might be built there (Foundation Charter of Cluny). See the Founding of Cluny.

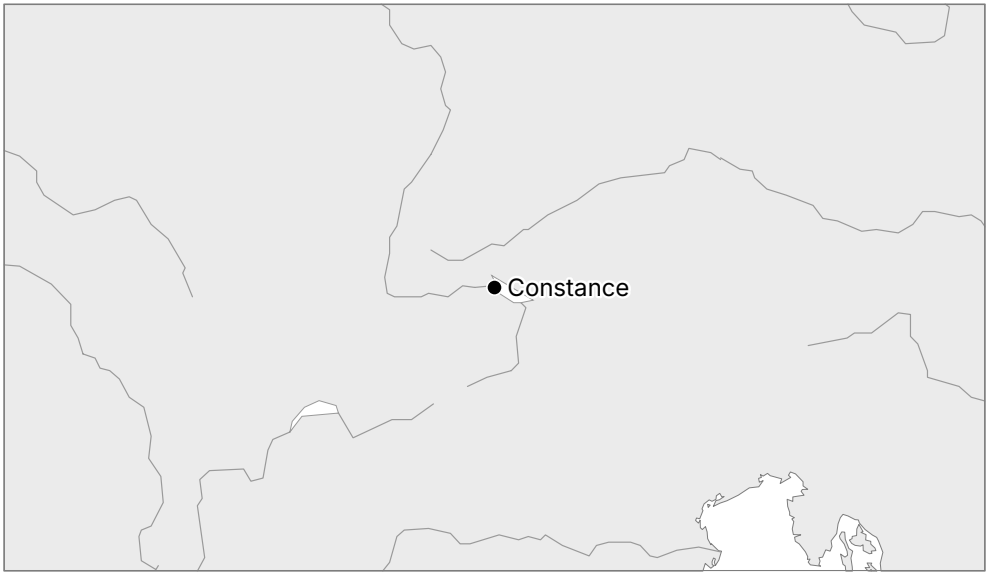
WHAT HAPPENED HERE

The Founding of Cluny 11 September AD 910 807

Constance

Konstanz, Germany · Central and Northern Europe · 47.66° N, 9.18° E · Also: Konstanz

City on Lake Constance and the Rhine, in Swabia, where the general council of 1414 to 1418 ended the papal schism and where Jan Hus was burned in 1415.



The council that sat here from 1414 to 1418 declared that it had been rightly summoned to the city, that it could not be dissolved until the schism was healed and the church reformed, and that it could not be moved without good cause (Council of Constance, session 3). Peter of Mladoňovice, who was present, says that the session of 6 July 1415 was held in the city's great church, that Jan Hus was burned in a meadow among the gardens outside the walls on the road to the castle of Gottlieben, and that his ashes were thrown into the Rhine nearby (Peter of Mladoňovice, Relatio pp. 316–323). See the Council of Constance and the Burning of Jan Hus.

WHAT HAPPENED HERE

The Council of Constance and the Burning of Jan Hus 1414–1418 959

Constantinople

Istanbul, Turkey · Greece and the Balkans · 41.01° N, 28.97° E · Also: Byzantium, New Rome

The city on the Bosphorus that Constantine rebuilt from Greek Byzantium and dedicated in 330 as New Rome. It was the capital of the east-

ern Roman empire and the seat of the bishop who ranked next after the bishop of Rome.



Constantinople stands on a promontory at the southern end of the Bosphorus, where Europe faces Asia. Constantine renamed the older city of Byzantium after himself (Origo Constantini 6.30), enlarged and walled it, and decreed that it should be called New Rome (Socrates, Church History 1.16); see Constantine Dedicates Constantinople. Councils met there in 381 and later, and the first of them gave its bishop a rank of honour second only to that of Rome (Council of Constantinople (381) canon 3). It is the modern Istanbul.

WHAT HAPPENED HERE

Constantine Dedicates Constantinople 11 May AD 330 594
The Councils of Rimini and Seleucia AD 359–360 610
Julian Tries to Restore the Old Religion AD 361–363 615
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The Edict of Thessalonica 27 February AD 380 628
The First Council of Constantinople May AD 381 632

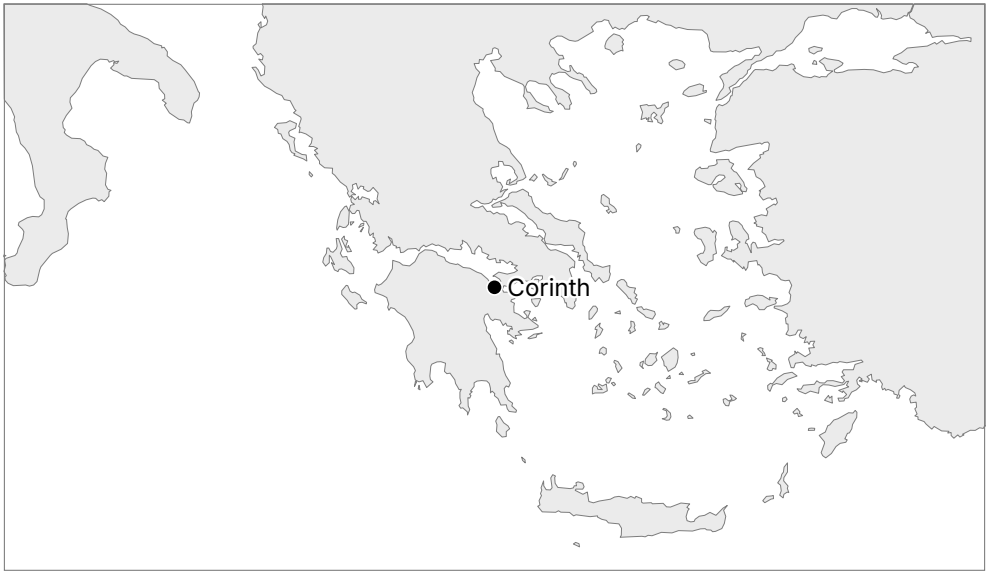
John Chrysostom, Preacher and Exile AD 398–407 652
The Henotikon and the Acacian Schism AD 482–519 690
Justinian Builds Hagia Sophia 27 December AD 537 708
Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712
The Second Council of Constantinople AD 553 721
The Third Council of Constantinople AD 680–681 751
The Iconoclast Controversy Begins AD 726–730 759
The Triumph of Orthodoxy 11 March AD 843 786
The Photian Schism AD 863–867 794
The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798
The Council of Constantinople Restores Photius November AD 879 – March 880 802
The Schism of 1054 16 July 1054 832
The First Crusade 1095–1099 849
The Fourth Crusade Sacks Constantinople April 1204 882
Gregory Palamas and the Hesychast Councils 1341–1351 937
The Fall of Constantinople 29 May 1453 979
Moscow Becomes a Patriarchate 26 January 1589 1121
The Destruction of the Armenian and Assyrian Christians 1915–1916 1358
Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432
Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 6 January 2019 1502
The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Corinth

Archaia Korinthos, Greece · Greece and the Balkans · 37.91° N, 22.88° E

Seat of the Roman governor of Achaia, on the isthmus that joins the Peloponnese to mainland Greece. Paul spent eighteen months here, was

brought before the proconsul Gallio, and later wrote the church at least two long letters.



Corinth stood beside the isthmus, with a harbour on each sea; Acts names the eastern one, Cenchreae (Acts 18:18). It was the seat of the proconsul of Achaia (Acts 18:12). Paul came there from Athens, worked as a tentmaker with Aquila and Priscilla, and stayed a year and a half. The ruler of the synagogue, Crispus, was among those who believed. When Paul was accused before the proconsul Gallio, the case was dismissed (Acts 18:1–17). See Paul Carries the Gospel into Europe.

Paul's two surviving letters to "the assembly of God which is at Corinth" deal with divisions, conduct and worship in the church and with his own strained relations with it; he speaks of coming to it a third time (1 Corinthians 1:2, 11) (2 Corinthians 13:1). The letter to the Romans commends Phoebe, a servant of the church at Cenchreae (Romans 16:1). About AD 96 the church of Rome wrote to the Corinthians about a new quarrel and reminded them of Paul's letter (1 Clement 47); see the Roman Church Writes to Corinth (1 Clement).

WHAT HAPPENED HERE

Paul Carries the Gospel into Europe c. AD 49–52

The Letters of Paul c. AD 50–60 424
Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433
The Roman Church Writes to Corinth (1 Clement) c. AD 96 478

Crete

Crete, Greece · Greece and the Balkans · 35.22° N, 25.07° E · Also: Creta, Kriti

Greek island in the eastern Mediterranean. Acts brings Paul's ship along its coast, the letter to Titus speaks of a mission there, and in 2016 the Holy and Great Council of the Orthodox Church met on the island.



Crete lies south of the Aegean Sea. Cretans are among those who hear the apostles at Pentecost in Acts (Acts 2:11), and the ship carrying Paul as a prisoner to Rome sails under the lee of the island and shelters at Fair Havens on its coast (Acts 27:1–13). The letter to Titus says that Titus was left in Crete to set things in order and appoint elders in every town (Titus 1:5).

The primates of the Orthodox churches chose the Orthodox Academy of Crete as the meeting place of the Holy and Great Council in June 2016 (Holy and Great

Council, Towards the Council), and the council's encyclical recalls the island's link with Paul and Titus (Holy and Great Council, Encyclical preamble).

WHAT HAPPENED HERE

The Holy and Great Council of the Orthodox Church June 2016 1493

Damascus

Damascus, Syria · Levant and Arabia · 33.51° N, 36.31° E

Ancient city of Syria, capital of the Aramean kingdom that fought Israel in the time of the kings. Paul was converted on the road to it, was baptised there, and escaped from it over the wall in a basket.



Damascus lies in an oasis east of the Anti-Lebanon range. It is named in the story of Abraham (Genesis 14:15). In the books of Kings it is the seat of the kings of Aram, Israel's neighbours and frequent enemies, and the home of the commander Naaman (1 Kings 15:18) (2 Kings 5:1, 12); the prophets speak against it (Isaiah 17:1). By the first century it had synagogues, to which Saul carried letters from the high priest (Acts 9:2). Acts says that near the city he saw a light that blinded him, and that in it Ananias of Damascus laid hands on him and he was baptised and first

preached (Acts 9:3–22). Paul says that he returned there from Arabia, and that he escaped from it when the governor under King Aretas was guarding the city (Galatians 1:17) (2 Corinthians 11:32–33). See the Conversion of Paul.

WHAT HAPPENED HERE

The Conversion of Paul c. AD 31–36 388

Dan

Tel Dan, northern Israel · Levant and Arabia · 33.24° N, 35.65° E · Also: Laish, Tel Dan

The northernmost town of ancient Israel. Jeroboam placed a golden calf here, and the Aramaic stele that names the "House of David" was found in its ruins.



Judges tells how the tribe of Dan seized the town of Laish, renamed it and set up a shrine there (Judges 18:27–31). "From Dan to Beersheba" became the phrase for the whole land (1 Samuel 3:20). Jeroboam I placed one of his two golden calves at Dan (1 Kings 12:28–30); see the Kingdom Divides. The calf was still there in the time of Jehu (2 Kings 10:29), and Amos speaks against those who swear by the god of Dan (Amos 8:14). The site is the mound of Tel Dan, where fragments of an

Aramean king's victory stele were found (Tel Dan Stele Israel Museum record); see the House of David Inscription from Tel Dan.

WHAT HAPPENED HERE

The Kingdom Divides c. 930 BC 124

The House of David Inscription from Tel Dan c. 840 BC 150

Dayton, Tennessee

Dayton, Tennessee, United States · The Americas · 35.49° N, 85.01° W · Also: Dayton

A town in Rhea County in eastern Tennessee, where the schoolteacher John Scopes was tried in July 1925 for teaching evolution.



Dayton lies in Rhea County, Tennessee. The indictment read to the jury in July 1925 charged John Thomas Scopes, a teacher in the public school of Dayton, with teaching that man is descended from a lower order of animals (Scopes trial transcript p. 309). He was found guilty and fined (Scopes trial transcript p. 313). See the Fundamentals and the Modernist Controversy.

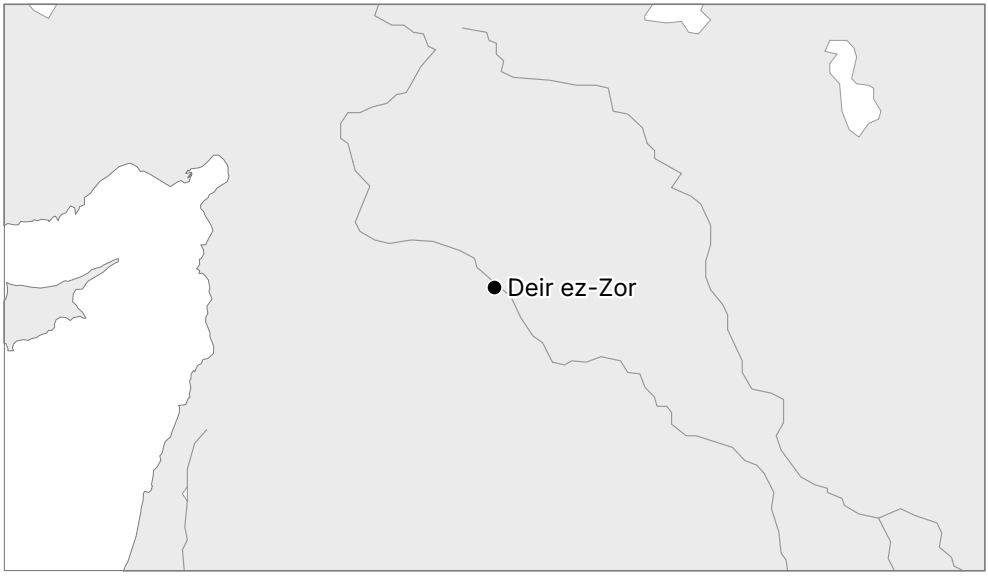
WHAT HAPPENED HERE

The Fundamentals and the Modernist Controversy 1910–1925 1354

Deir ez-Zor

Deir ez-Zor, Syria · Levant and Arabia · 35.34° N, 40.14° E · Also: Der-el-Zor, Deir al-Zor, Der Zor

A town on the Euphrates in the Syrian desert, to which Armenians deported from Anatolia were sent in 1915. The British Blue Book of 1916 calls it the largest depot of the exiles.



Deir ez-Zor lies on the Euphrates in eastern Syria. A German missionary who passed through in the summer of 1915 describes it as a large town in the desert about six days' journey from Aleppo, and found deported Armenians from a village near Zeitun crowded into its inn after four weeks on the road (Bryce and Toynbee, Treatment of Armenians doc. 145, pp. 566–567). The editor of the British Blue Book of 1916 writes that of the places on the Euphrates where the exiles were quartered, Deir ez-Zor was the largest depot (Bryce and Toynbee, Treatment of Armenians historical summary, p. 645). See the Destruction of the Armenian and Assyrian Christians.

WHAT HAPPENED HERE

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Deventer

Deventer, Netherlands · Western Europe · 52.26° N, 6.16° E

Town on the IJssel in the diocese of Utrecht, home of Geert Groote, who died there in 1384. His disciple Florentius led a house of priests and clerks in the town who lived in common, and Thomas à Kempis went to school there.



Geert Groote was the son of a magistrate of Deventer, left his house there to a community of poor women, and died and was buried in the town in 1384 (Chronicle of Mount St Agnes, part 2, ch. 3 (Arthur, pp. 160–161)). A letter on the beginnings of Windesheim says that this house became the first of the congregations of women, and that the house named after Florentius was the first of the congregations of clerks (Chronicle of Mount St Agnes, appended letter of William Vornken, section 8 (Arthur, p. 214)). Thomas à Kempis came to Deventer to study and describes the priests and clerks of Florentius's house, who held their

goods in common and copied books (Thomas à Kempis, Life of John Gronde, ch. 1 (Arthur, pp. 169–171)). See the Devotio Moderna and the Imitation of Christ.

WHAT HAPPENED HERE

The Devotio Moderna and the Imitation of Christ 1384–1441 954

Dibon

Dhiban, Jordan · Levant and Arabia · 31.5° N, 35.78° E · Also: Dhiban, Daibon

A town on the plateau east of the Dead Sea. It was the home and capital of Mesha, king of Moab, whose stele was found here in 1868.



Dibon appears in an old song about the fall of Moab (Numbers 21:30) and in the lists of towns settled by Gad and Reuben (Numbers 32:34; Joshua 13:9, 17). In the ninth century BC it was Moabite: Mesha calls himself "the Dibonite" and describes the walls, gates, palace and cisterns he built in Qarhoh, apparently a quarter of the town (Mesha Stele lines 1–3 and 21–28). Isaiah and Jeremiah name it in their oracles against Moab (Isaiah 15:2; Jeremiah 48:18, 22). The stele was found among its ruins, at the modern village of Dhiban; see Moab's Revolt and the Mesha Stele.

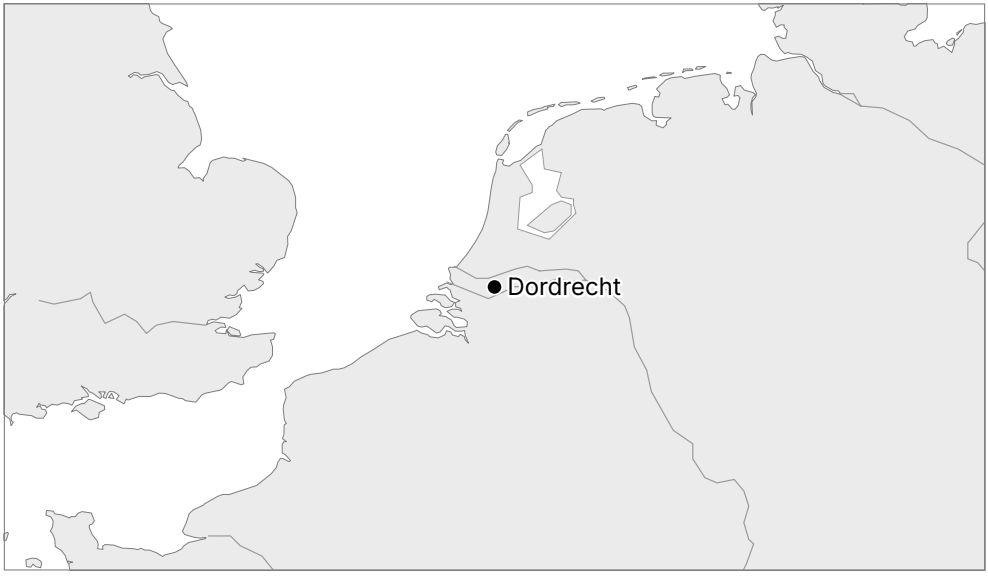
WHAT HAPPENED HERE

Moab's Revolt and the Mesha Stele c. 840 BC 146

Dordrecht

Dordrecht, Netherlands · Western Europe · 51.81° N, 4.69° E · Also: Dort, Dordt

City in the province of Holland, called Dort in English. The national synod of the Dutch Reformed churches met here in 1618 and 1619 and issued the Canons of Dort.



Dordrecht lies in the south of the province of Holland. The States General of the United Netherlands called the national synod to meet in the city, and the Canons are headed as those of the synod "held at Dordrecht" in 1618 and 1619 (Canons of Dort title and preface). The English chaplain John Hales dated his reports of the sessions from "Dort" (Hales, Letters from the Synod of Dort, Works 3, p. 124). See the Synod of Dort.

WHAT HAPPENED HERE

The Synod of Dort 1618–1619 1159

Dresden

Dresden, Saxony, Germany · Central and Northern Europe · 51.05° N, 13.74° E

City on the Elbe, residence of the electors of Saxony. The Book of Concord, the collected confessions of the Lutheran churches, was published here in 1580 under the elector Augustus.



Dresden lies on the river Elbe in Saxony. The elector Augustus of Saxony called the theologians to Torgau in 1576 whose work became the Formula of Concord, and his name stands second among the signers of the preface to the Book of Concord (Book of Concord, preface 12, 25). F. Bente's description of the first edition, cited in the dating note of the Book of Concord, reports the imprint "Dresden MDLXXX" on its title page.

WHAT HAPPENED HERE

The Book of Concord 25 June 1580 1117

Edessa

Şanlıurfa, Turkey · Mesopotamia and Persia · 37.15° N, 38.79° E · Also: Urhai, Urfa

A royal city east of the Euphrates, ruled by its own kings, several of them named Abgar. It had a church building by AD 201 and was an early centre of Syriac-speaking Christianity.



Edessa, called Urhai in Syriac, lay in Upper Mesopotamia between the Euphrates and the Tigris, in the district the Romans called Osrhoene. It had its own line of kings, and Eusebius calls it "a royal city" (Eusebius, Church History 1.13.5). The river Daisan ran through it and in November 201 flooded the palace of Abgar VIII and the buildings along its banks; the record of that flood names a church of the Christians among the buildings destroyed (Chronicle of Edessa 8). A few years earlier the churches of Osrhoene had taken part in the correspondence about the date of Easter (Eusebius, Church History 5.23.2). Eusebius says that he drew the story of King Abgar's letter to Jesus from documents kept in the city's archives (Eusebius, Church History 1.13.5).

WHAT HAPPENED HERE

Christianity Takes Root in Edessa c. AD 201 528

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

Edinburgh

Edinburgh, Scotland, United Kingdom · Western Europe · 55.95° N, 3.2° W

Capital of Scotland. The Parliament that met here in 1560 ratified the Scots Confession and abolished the pope's jurisdiction and the mass, and here John Knox preached and confronted Mary, Queen of Scots.



Edinburgh stands on the south shore of the Firth of Forth, with its port at Leith. The Parliament held here from July 1560 ratified the Scots Confession on 17 August and a week later ended the pope's jurisdiction in Scotland (Records of the Parliaments of Scotland A1560/8/3–4). Nobles signed the Book of Discipline in the Tolbooth of Edinburgh the following January (Knox, History of the Reformation vol. 2, p. 129). When Mary, Queen of Scots landed at Leith in 1561 she went up the same evening to the palace of Holyroodhouse beside the abbey, where mass was said for her in the chapel (Knox, History of the Reformation vol. 2, pp. 269–270). See the Scottish Reformation.

WHAT HAPPENED HERE

The Scottish Reformation August 1560 1096

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

Elephantine

Elephantine Island, Aswan, Egypt · Egypt · 24.09° N, 32.89° E · Also: Yeb

An island in the Nile at Aswan, below the First Cataract, on the southern border of ancient Egypt. In the fifth century BC a garrison of Judeans lived there with a temple of their own, known from Aramaic papyri found on the island.



Elephantine is an island in the Nile at Aswan, just below the First Cataract. The Aramaic papyri found there call it Yeb, "the fortress", and name Syene, the modern Aswan on the east bank, as a second fortress. A letter of 407 BC from the Judeans who lived on the island says that their temple of YHW stood there before Cambyses came to Egypt, and that the priests of Khnum and the chief official of the place had it destroyed in the fourteenth year of Darius (Elephantine petition to Bagohi recto 4–14); see the temple at Elephantine. The papyri cited in this wiki came from excavations on the island directed by Otto Rubensohn and Friedrich Zucker and are kept in Berlin and Cairo. Ezekiel names Syene in marking the extent of Egypt (Ezekiel 29:10).

WHAT HAPPENED HERE

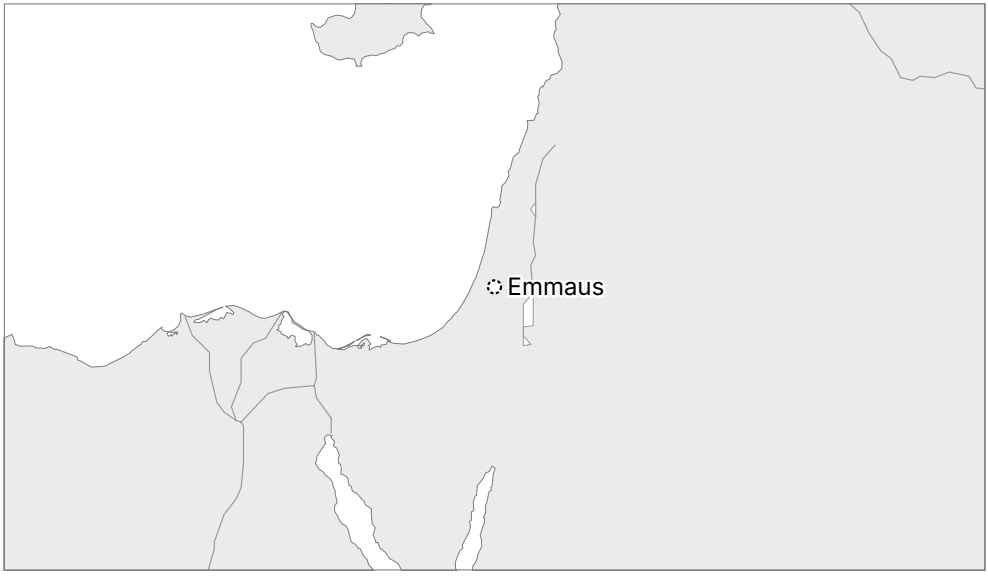
The Judean Temple at Elephantine 410–407 BC 234

Emmaus

Uncertain; the map marks Imwas (Emmaus Nicopolis), near Latrun, the site Eusebius names · Levant and Arabia · 31.84° N, 34.99° E · Also: Emmaus Nicopolis

Scholars disagree about where this place was; the position shown is one proposal.

The village to which two disciples were walking when, Luke reports, the risen Jesus joined them. Its site is disputed: the manuscripts differ on its distance from Jerusalem, and several places have been proposed.



Luke names Emmaus as a village "sixty stadia from Jerusalem", about eleven kilometres, to which two disciples walked on the day the tomb was found empty (Luke 24:13); see the Appearances and the Great Commission. Some manuscripts, among them Codex Sinaiticus, give the distance as a hundred and sixty stadia, about thirty kilometres (Codex Sinaiticus Luke 24:13 (transcription)); the reading stands in the Greek transcription on that page, while the English translation shown beside it has "sixty". The New Testament does not mention the place again.

The larger figure fits the Emmaus of the Maccabean wars (1 Maccabees 3:40; 4:3), a town in the foothills west of Jerusalem that was later called Nicopolis. Eusebius, early in the fourth century, identifies it as the home of Cleopas (Eusebius, Onomasticon 457). The map marks it. Luke has the two disciples return to Jerusalem the same evening (Luke 24:29, 33), which at that distance means a walk of about thirty kilometres each way. Josephus knows another Emmaus near Jerusalem, where eight hundred veterans were settled after AD 70; the Greek text gives its distance as thirty stadia, and the old English translation as sixty (Josephus, Jewish War 7.217 (Greek text)) (Josephus, Jewish War 7.217). Other sites nearer the city have also been proposed. None is established.

WHAT HAPPENED HERE

The Appearances and the Great Commission AD 30 or 33 368

Ephesus

Near Selçuk, Turkey · Anatolia and the Caucasus · 37.94° N, 27.34° E

Port city of the Roman province of Asia, known for its temple of Artemis. Paul worked here for more than two years. It is the first of the seven churches addressed in Revelation, and a general council met here in 431.



Ephesus was a port on the west coast of Asia Minor, in the Roman province of Asia. Paul called there briefly at the end of his second journey and left Priscilla and Aquila in the city (Acts 18:19–21). He came back and stayed more than two years, teaching first in the synagogue and then in the lecture hall of Tyrannus, so that, Acts says, all Asia heard the word (Acts 19:1, 8–10). The silversmiths who made shrines of Artemis raised a riot against him, and the crowd shouted for about two hours, "Great is Artemis of the Ephesians!" (Acts 19:23–34). He wrote 1 Corinthians from Ephesus (1 Corinthians 16:8) and later took leave of its elders at Miletus (Acts 20:17). See Paul in Ephesus and the Collection for Jerusalem.

A letter in Paul's name is addressed to the saints at Ephesus, 1 Timothy places Timothy there, and the first of the seven messages in Revelation is to its church (Ephesians 1:1) (1 Timothy 1:3) (Revelation 2:1). In 431 the third general council met in the city; see the Council of Ephesus.

WHAT HAPPENED HERE

The Letters of Paul c. AD 50–60 424

Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433

The Four Gospels Are Written c. AD 65–100 458

John's Revelation on Patmos c. AD 95 474
The Council of Ephesus June AD 431 668
The Second Council of Ephesus August AD 449 676

Esztergom

Esztergom, Hungary · Central and Northern Europe · 47.79° N, 18.74° E · Also: Strigonium, Gran

A town on the Danube in northern Hungary. The older Life of King Stephen says that he made its church the metropolis of the bishoprics he founded, with the consent of the Roman see.



Esztergom stands on the right bank of the Danube, north-west of Budapest. The older Life of Stephen I of Hungary says that he divided his lands into ten bishoprics and made the church of Esztergom, in Latin *Strigonium*, their metropolis and mistress, with the consent and subscription of the Roman see (Greater Legend of Saint Stephen 8, pp. 232–233).

Hartvic, rewriting that Life about a century later, has Stephen's envoy ask the pope to confirm Esztergom as the metropolis, and names a monk Sebastian

whom the king set over its archbishopric (Hartvic, Life of King Stephen additions to chapters 9 and 10, pp. 233–234). The timeline places Stephen's coronation here by convention; the sources read for that entry do not say where he was crowned.

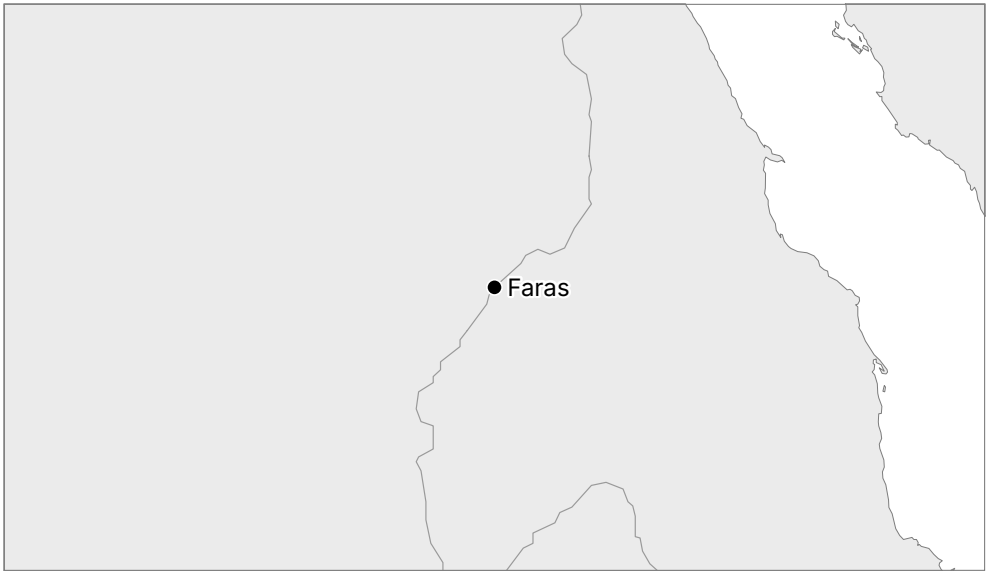
WHAT HAPPENED HERE

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Faras

Flooded by Lake Nasser (Lake Nubia), northern Sudan · Sub-Saharan Africa · 22.2° N, 31.5° E · Also: Pachoras

Town on the Nile in Lower Nubia, the ancient Pachoras, in the medieval kingdom of Nobadia. Its buried cathedral and wall paintings were excavated before the site was flooded by the Aswan High Dam; paintings from it are now in the National Museum in Warsaw.



Faras lay on the Nile in the far north of what is now Sudan. The National Museum in Warsaw, which holds paintings from it, describes it as a large urban centre of the medieval kingdom of Nobadia, known as Pachoras when its first cathedral

was built in the seventh century, and says that Polish archaeologists working in the campaign to save the monuments of Nubia found the cathedral of the eighth century there before the valley was flooded (Faras Gallery, National Museum in Warsaw). John of Ephesus, who tells of the conversion of the Nobadae, does not name their king's residence in the chapters cited in the Conversion of the Nubian Kingdoms.

WHAT HAPPENED HERE

The Conversion of the Nubian Kingdoms c. AD 543–580 717

PLACES

Fayette, New York to Judean Wilderness

Fayette, New York

Fayette, Seneca County, New York, USA · The Americas · 42.81° N, 76.81° W · Also: Fayette

A rural town in Seneca County, western New York. Joseph Smith's manuscript history places the organizing of his church on 6 April 1830 at the house of Peter Whitmer here.



Fayette is a town in Seneca County, New York. Joseph Smith's manuscript history says that six men met at the house of Peter Whitmer on 6 April 1830 to organize a church, and heads the revelation received at that meeting "Given at Fayette, Seneca Co N Y" (Joseph Smith, History, vol. A-1, p. 37). His printed sketch of 1842 places the same event in the town of Manchester, in Ontario County (Joseph Smith, Church History (1842), p. 708). The coordinates given are those of the town, not of the Whitmer farm. See Joseph Smith and the Latter-day Saints.

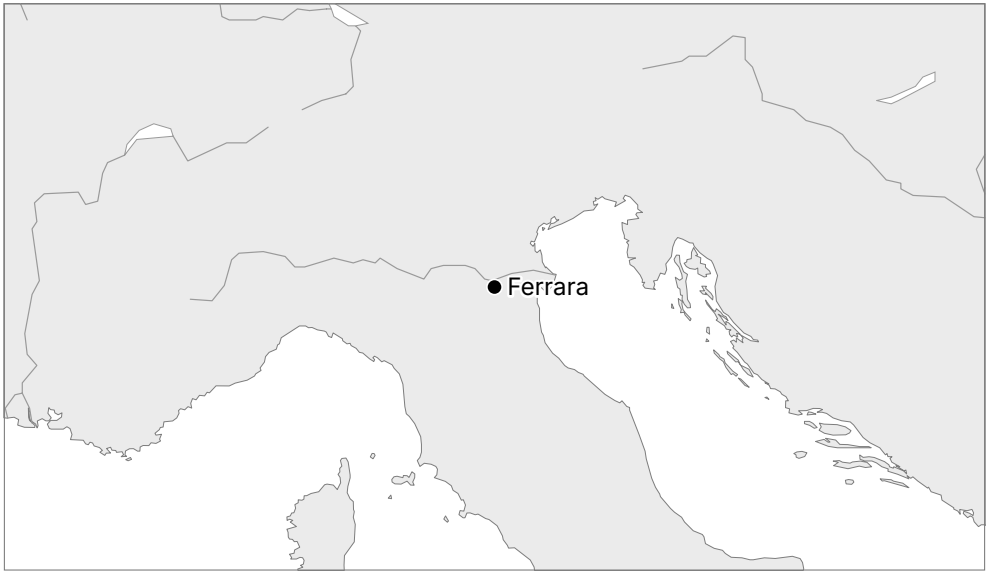
WHAT HAPPENED HERE

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Ferrara

Ferrara, Italy · Italy · 44.84° N, 11.62° E

City in northern Italy where the council of union between the Latin and Greek churches opened in 1438, before plague moved it to Florence.



The pope's legate declared the council open at Ferrara on 8 January 1438, and on 9 April Eugene IV decreed, with the assent of the emperor and the patriarch of Constantinople, that a universal council existed in the city, which he called free and safe for everyone (Council of Florence, Ferrara, sessions 1 and 4 (1438)). Doukas says that the Greeks travelled there overland from Venice and that a deadly plague struck after the debates had begun, so that the council left for Florence (Doukas, History 31.2 (Bekker p. 213)). See the Council of Florence Proclaims Reunion.

WHAT HAPPENED HERE

The Council of Florence Proclaims Reunion 6 July 1439 974

Florence

Florence, Italy · Italy · 43.77° N, 11.26° E · Also: Firenze

City on the Arno in Tuscany, to which Pope Eugene IV moved his council in 1439. The bull of union between the Latin and Greek churches was issued here on 6 July of that year.



Eugene IV transferred his council here from Ferrara in January 1439, giving the plague as the reason and the healthy air of the new site as a condition of an ecumenical council (Council of Florence, decree of 10 January 1439). The definition of union with the Greeks of 6 July 1439 names Florence as the seat of the council that approved it (Council of Florence, Florence, session 6 (Laetentur caeli)). See the Council of Florence Proclaims Reunion.

WHAT HAPPENED HERE

The Black Death 1347–1351 941

The Council of Florence Proclaims Reunion 6 July 1439 974

Flossenbürg

Flossenbürg, Bavaria, Germany · Central and Northern Europe · 49.74° N, 12.36° E · Also: Flossenburg

Village in north-east Bavaria and the site of a Nazi concentration camp. Dietrich Bonhoeffer and four officers of the German resistance were tried there by an SS court-martial on 8 April 1945 and hanged the next morning.



The German court that later tried the prosecutor describes Flossenbürg concentration camp as lying north-east of Weiden in the Upper Palatinate. On 8 April 1945 an SS court-martial sat there, and on the morning of 9 April the five men it had condemned, Dietrich Bonhoeffer among them, were hanged (Bundesgerichtshof, judgment of 19 June 1956 (1 StR 50/56), Gründe A.I). See the Execution of Dietrich Bonhoeffer.

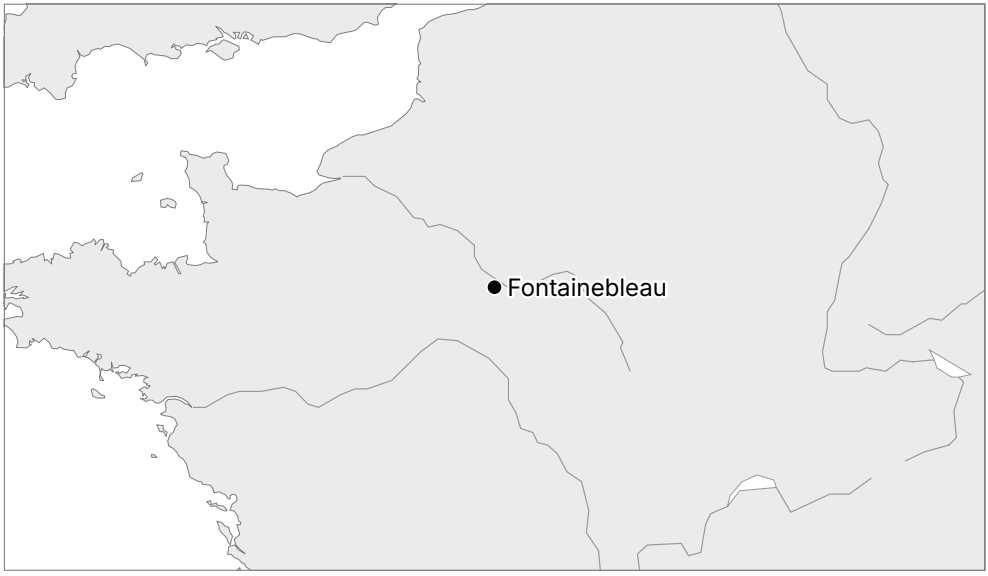
WHAT HAPPENED HERE

The Execution of Dietrich Bonhoeffer 9 April 1945 1386

Fontainebleau

Fontainebleau, France · Western Europe · 48.4° N, 2.7° E

A town south-east of Paris. Louis XIV's edict revoking the Edict of Nantes was given there in October 1685.



Fontainebleau lies about 55 kilometres south-east of Paris. The edict by which Louis XIV revoked the Edict of Nantes closes "Given at Fontainebleau in the month of October, in the year of grace 1685" (Edict of Fontainebleau dating clause). See Louis XIV Revokes the Edict of Nantes.

WHAT HAPPENED HERE

Louis XIV Revokes the Edict of Nantes October 1685 1204

Frankenhausen

Bad Frankenhausen, Thuringia, Germany · Central and Northern Europe · 51.36° N, 11.1° E · Also: Bad Frankenhausen

Town in Thuringia where a peasant army was defeated in May 1525 and Thomas Müntzer was captured.



Frankenhausen lies in northern Thuringia. The printed confession of Thomas Müntzer, dated 16 May 1525, describes him as found among "the rebellious band at Frankenhausen", and the library that holds the pamphlet notes that it was taken after his capture in the battle there (Müntzer, Confession title of the pamphlet, with the library's description). See the German Peasants' War.

WHAT HAPPENED HERE

The German Peasants' War 1524–1525 1025

Frankfurt

Frankfurt am Main, Germany · Central and Northern Europe · 50.11° N, 8.68° E · Also: Frankfurt am Main

A city on the river Main in Germany. Philipp Jakob Spener was senior of its Lutheran clergy when he wrote Pia Desideria there in 1675.



Frankfurt lies on the Main. Philipp Jakob Spener signed *Pia Desideria* there on 24 March 1675 as preacher and senior of the city's ministry, and the book was printed in the city (Spener, Pia Desideria title page and p. 162). See Spener's Pia Desideria and the Rise of Pietism.

WHAT HAPPENED HERE

Gutenberg Prints the Bible c. 1454–1455 983

Spener's Pia Desideria and the Rise of Pietism 1675 1200

Fulda

Fulda, Hesse, Germany · Central and Northern Europe · 50.55° N, 9.67° E

Monastery founded by Boniface in the forest of Buchonia on the river Fulda, under the Rule of Benedict and directly subject to Rome. Boniface was buried there. Charlemagne addressed his letter on learning to its abbot.



In 751 Boniface wrote to Pope Zacharias that he had settled monks under the Rule of Benedict in a wooded place in a great wilderness, on land obtained with the help of the Frankish ruler Carloman, and that he wished to be buried there. The pope's charter of the same year names the place, Buchonia on the bank of the river Fulda, and puts the monastery under the Roman see alone (Boniface, Letters Tangl 86 and 89). After his death in Frisia the monks brought his body there (Willibald, Life of Boniface 8 (pp. 88–90)). It was to Baugulf, abbot of Fulda, that Charlemagne addressed his letter on the cultivation of learning (Charlemagne, De litteris colendis address).

WHAT HAPPENED HERE

Boniface, Apostle to the Germans AD 719–754 755

Gaza

Gaza City, Gaza Strip · Levant and Arabia · 31.52° N, 34.45° E

Ancient city on the coastal road from Palestine to Egypt, one of the five cities of the Philistines. In Acts, Philip meets and baptises an Ethiopian official on the road that runs down to it from Jerusalem.



Gaza stood near the Mediterranean coast at the southern end of the land, on the road to Egypt. In the Old Testament it is one of the five cities of the Philistines (1 Samuel 6:17): Samson carries off its gates, and is later brought there blinded and set to grind in the prison (Judges 16:1–3, 21). In Acts an angel sends Philip the Evangelist to "the way that goes down from Jerusalem to Gaza", a desert road, where he meets the Ethiopian official (Acts 8:26). See the Gospel Reaches Samaria and an Ethiopian Official.

WHAT HAPPENED HERE

The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385

Geismar

Geismar, a district of Fritzlar, Hesse, Germany · Central and Northern Europe · 51.14° N, 9.25° E · Also: Gaesmere

The position shown is the one fixed by later tradition.

Place in Hesse where, according to Willibald, Boniface felled the sacred oak of Jupiter and built a chapel of St Peter from its wood. It is usually identified with Geismar near Fritzlar.



Willibald names the place Gaesmere and sets it in the land of the Hessians. There Boniface cut down an oak which the pagans called by the name of Jupiter, and built an oratory of St Peter from the timber (Willibald, Life of Boniface 6 (pp. 63–64)). Several places in Hesse are called Geismar, and the translator's note to this passage calls the location uncertain. The village beside Fritzlar, marked here, is the one usually chosen.

WHAT HAPPENED HERE

Boniface, Apostle to the Germans AD 719–754 755

Geneva

Geneva, Switzerland · Central and Northern Europe · 46.2° N, 6.15° E · Also: Genève

A city governed by its own councils at the western end of Lake Geneva. The councils banished Calvin and Farel in 1538, received Calvin back in 1541 and adopted the church ordinances he asked for.



Geneva lies where the Rhône leaves Lake Geneva. John Calvin, who came there meaning to stay one night, found a city from which "Popery" had lately been driven and which was divided into factions (Calvin, Preface to the Psalms preface). Its registers show the Little Council, the Two Hundred and the General Council of the citizens voting to expel him and Guillaume Farel in April 1538 (Geneva registers, Council, 21–23 April 1538) and passing the Ecclesiastical Ordinances on 20 November 1541 (Geneva registers, Council, 20 November 1541). See Calvin's Institutes and the Reform of Geneva.

WHAT HAPPENED HERE

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

Gethsemane

At the foot of the Mount of Olives, Jerusalem · Levant and Arabia · 31.78° N, 35.24° E

The position shown is the one fixed by later tradition.

The place on the Mount of Olives, across the Kidron valley from Jerusalem, where Jesus prayed on the night of his arrest. The site shown today follows a tradition attested since the fourth century.



Mark and Matthew give the name Gethsemane to the place where Jesus prayed and was arrested (Mark 14:32; Matthew 26:36). Luke sets the scene on the Mount of Olives without the name (Luke 22:39), and John speaks of a garden across the Kidron valley where Jesus often met with his disciples (John 18:1–2). The Gospels give no closer description.

Eusebius, early in the fourth century, places Gethsemane at the Mount of Olives and says that the faithful still prayed there; Jerome's Latin version of about AD 390 adds that a church had been built over it (Eusebius, Onomasticon 364). In the 380s the pilgrim Egeria found a church on the slope of the mount at the place where Jesus was said to have prayed, and below it a spot called Gethsemane, where the account of his arrest was read to the people on the night before Good Friday (Egeria, Itinerary 36.1–3). The garden and church shown today at the foot of the mount, facing the east wall of Jerusalem, continue that tradition. None of these sources takes the tradition back beyond the fourth century.

WHAT HAPPENED HERE

Gethsemane and the Arrest AD 30 or 33 351

Gilgal

Near Jericho, West Bank (site not identified) · Levant and Arabia · 31.87° N, 35.47° E

The position shown is approximate.

Israel's first camp west of the Jordan, "on the east border of Jericho", where Joshua set up twelve stones from the river. Later a sanctuary where Saul was made king. Its exact site is not known.



Gilgal was the place where Israel camped after crossing the Jordan, "on the east border of Jericho", and where Joshua set up the twelve stones taken from the riverbed (Joshua 4:19–20). The men born in the wilderness were circumcised there and the first Passover in Canaan was kept; the book of Joshua connects the name with the rolling away of "the reproach of Egypt" (Joshua 5:2–10). It remained Joshua's base during the campaigns that followed (Joshua 10:6–9) (Joshua 10:43). A Gilgal was on Samuel's yearly circuit and was the place where Saul was confirmed as king (1 Samuel 7:16) (1 Samuel 11:14–15), and the prophets Hosea and Amos denounced the worship offered at Gilgal (Hosea 4:15) (Amos 4:4); more than one place may have borne the name. The site of Joshua's camp has not been identified.

The coordinates mark a point just east of ancient Jericho, where Joshua places the camp.

WHAT HAPPENED HERE

Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71

Saul Becomes Israel's First King c. 1050 BC 95

Gniezno

Gniezno, Poland · Central and Northern Europe · 52.54° N, 17.6° E · Also: Gnesen, Gnesin, Gnezdna

A town in western Poland where, according to Thietmar of Merseburg, the emperor Otto III founded an archbishopric in 1000 at the resting place of the martyr Adalbert. The Polish court chronicle calls it a metropolis.



Gniezno lies in western Poland, north-east of Poznań. Thietmar of Merseburg tells how the emperor Otto III was led there by Mieszko's son Boleslav, entered barefoot, prayed to the martyr Adalbert and founded an archbishopric, with bishops at Kolberg, Kraków and Wrocław under it (Thietmar, Chronicle 4.45, pp.

182–184). The Polish court chronicle says that Boleslav had bought Adalbert's body from the Prussians for its weight in gold and laid it at Gniezno, which the chronicler calls a metropolis (Gallus Anonymus, Deeds of the Princes of the Poles 1.6, p. 428).

The "city called Schinesghe" that a Roman note of the 1080s records as given to Saint Peter under Pope John XV is read as Gniezno; one manuscript of the note has "Schinesne of the province of the Poles" (Dagome iudex (Deusdedit, Collection of Canons 3.199) p. 359). The timeline sets the baptism of Mieszko here by convention; no source read for that entry names the place of the baptism.

WHAT HAPPENED HERE

The Baptism of Mieszko I of Poland AD 966 817

Goa

Old Goa, Goa, India · South and East Asia · 15.5° N, 73.91° E · Also: Old Goa, Velha Goa

A Portuguese city on the west coast of India, which Francis Xavier calls the capital of India. He landed there in 1542, and the Japanese who went with him to Japan studied at its college of Santa Fe.



The Goa of the sixteenth century is the present Old Goa, on the west coast of India. Francis Xavier wrote that he arrived there on 6 May 1542, thirteen months after leaving Lisbon, and describes it as the capital of India, a fine city wholly in Christian hands, with a cathedral and a Franciscan convent (Xavier, Letters, letter 10, Goa, 18 September 1542). He later reported three Japanese students at the college of Santa Fe in the city, among them the man he calls Paul (Xavier, Letters, letter 63, to Ignatius, Cochin, 14 January 1549). See Francis Xavier in India and Japan.

WHAT HAPPENED HERE

Francis Xavier in India and Japan 1542–1552 1071

Golgotha

Church of the Holy Sepulchre, Jerusalem · Levant and Arabia · 31.78° N, 35.23° E · Also: Calvary, Place of a Skull

The position shown is the one fixed by later tradition.

The place outside the walls of Jerusalem where Jesus was crucified, with the tomb in a garden close by. Since the fourth century both have been shown inside the Church of the Holy Sepulchre.



The Gospels call the place where Jesus was crucified Golgotha, "the place of a skull" (Mark 15:22; John 19:17). The English name Calvary comes from the Latin word for skull. John says that it was near the city and that there was a garden there with a new tomb, in which Jesus was buried (John 19:20, 41–42); the letter to the Hebrews says that he suffered "outside of the gate" (Hebrews 13:12). The New Testament gives no further direction.

The site shown today goes back at least to the fourth century. Eusebius, in his list of biblical places, says that Golgotha was pointed out in Jerusalem, north of Mount Zion (Eusebius, Onomasticon 365). In his life of Constantine he reports that the emperor had a shrine of Venus pulled down and the earth beneath it dug away, that the cave of the tomb came to light, and that he ordered a church to be built there (Eusebius, Life of Constantine 3.25–28). About AD 350 Cyril of Jerusalem, teaching candidates for baptism there, pointed to "Golgotha … near which we are now assembled" (Cyril of Jerusalem, Catechetical Lectures 13.4). The Church of the Holy Sepulchre, many times rebuilt, stands on the same spot inside the present Old City of Jerusalem. The identification rests on the tradition of the Jerusalem church as Constantine's builders received it. It cannot be proved from the texts.

WHAT HAPPENED HERE

The Crucifixion AD 30 or 33 359

The Burial and Resurrection AD 30 or 33 364

Gorgora

Gorgora, Amhara Region, Ethiopia · Sub-Saharan Africa · 12.24° N, 37.3° E

The position shown is approximate.

Place on Lake Tana in Ethiopia. Emperor Susenyos made his residence there, the Jesuit Pedro Páez died there in 1622, and the missionaries met there with the emperor.



The Ethiopian chronicle says that Susenyos established his residence at Gorgora in the sixth year of his reign (Ethiopian Chronicle (trans. Basset) p. 122). The Jesuit Pedro Páez died there in 1622 (Tellez, Travels of the Jesuits in Ethiopia p. 212), the patriarch Afonso Mendes conferred ordinations there on his way to the court (Tellez, Travels of the Jesuits in Ethiopia p. 232), and Jerónimo Lobo tells of coming to Gorgora for the missionaries' yearly meeting and finding the emperor with them (Lobo, Voyage to Abyssinia part 2, chapter 11). The coordinates are those of the present town of Gorgora on the north shore of Lake Tana; the sources cited do not fix the site of the seventeenth-century residence more closely. See Susenyos, the Jesuits and the Ethiopian Church.

WHAT HAPPENED HERE

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

Goshen

Eastern Nile Delta, Egypt · Egypt · 30.6° N, 31.9° E

The position shown is approximate.

The district of Egypt where Jacob's family settled under Joseph and where Israel lived until the exodus. It lay in the eastern Nile Delta. Its exact limits are not known.



Genesis describes Goshen as a district of Egypt with good pasture, near enough to Joseph's residence for his family to be close to him (Genesis 45:10) (Genesis 47:6). Jacob reaches it first on the road from Canaan, and Joseph goes up to meet him there (Genesis 46:28–29). The same district is called "the land of Rameses" (Genesis 47:11), and the Israelites later set out from Rameses at the exodus (Exodus 12:37). In the plague stories Goshen, where Israel lives, is spared (Exodus 8:22) (Exodus 9:26). These details point to the eastern side of the Nile Delta, toward the Sinai frontier, which is where the district is generally placed. The pin marks that general area and not a known boundary.

WHAT HAPPENED HERE

Joseph and the Descent into Egypt c. 1898–1876 BC 42

Granada

Granada, Spain · Western Europe · 37.18° N, 3.59° W · Also: Granata

City in the south of Spain, seat of a Muslim kingdom until it surrendered to Ferdinand and Isabella on 2 January 1492. Their edict expelling the Jews was dated there on 31 March of that year, and Isabella was buried there.



In the bull of 1478 that let them appoint inquisitors, Sixtus IV told Ferdinand II of Aragon and Isabella I of Castile that he hoped they would also bring the kingdom of Granada, where unbelievers lived, under their rule and convert its people (Sixtus IV, Exigit sincerae devotionis, Fita, pp. 450–451). The Instructions of 1484 direct that money penances laid on the reconciled be applied to the war against the Moors of Granada (Instructions of Seville (1484), article 7 (fol. 4r–v)).

Andrés Bernáldez tells how the city came to terms in December 1491, on condition that the Moors be left in their law and their property, and how on Monday 2 January 1492 its king came out and gave the keys to Ferdinand. A cross was then raised on the highest tower of the Alhambra (Bernáldez, History of the Catholic Monarchs, ch. 102 (vol. 1, pp. 300–304)).

The edict that ordered the Jews to leave is dated in the city on 31 March 1492, and in it the king and queen count Granada among their kingdoms (Edict of

Expulsion (1492), Amador de los Ríos, vol. 3, pp. 603, 607). Bernáldez says that Isabella's body was brought to Granada and buried in the church of the Alhambra (Bernáldez, History of the Catholic Monarchs, ch. 201 (vol. 2, p. 266)). See the Spanish Inquisition and the Expulsion of the Jews.

WHAT HAPPENED HERE

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Great Moravia

Moravia (Czech Republic) and western Slovakia · Central and Northern Europe · 48.8° N, 17.09° E · Also: Moravia, Morava

The position shown is approximate.

Slavic principality on the middle Danube under Rastislav and Svatopluk, where Constantine and Methodius worked and where the liturgy was celebrated in Slavonic.



The realm is called simply Moravia in the Slavonic Lives. Pope John VIII addressed its ruler Svatopluk in 880, called Methodius archbishop of the Moravian church and consecrated a bishop for Nitra within it (John VIII, Letters, 255

(June 880)). The Kyivan chronicle remembered it as the land for which Slavonic books were first written (Primary Chronicle, years 888–898). Its chief places are not named in these sources; the marker stands in the valley of the river Morava, from which the land takes its name. See Cyril and Methodius among the Slavs.

WHAT HAPPENED HERE

Cyril and Methodius among the Slavs AD 863–885 790

Halle

Halle (Saale), Germany · Central and Northern Europe · 51.48° N, 11.97° E · Also: Halle an der Saale, Hall, Glaucha

A city on the Saale in central Germany. In its suburb of Glaucha August Hermann Francke founded his schools and orphan house from 1695, and the missionaries sent to Tranquebar in 1706 studied at its university.



Halle stands on the river Saale. August Hermann Francke was minister at Glaucha, just outside the city, where the foundation of his orphan house was laid in July 1698 (Francke, Footsteps of Divine Providence ch. 1, section 28, pp. 30–

31). Bartholomäus Ziegenbalg and Heinrich Plütschau were sent to the university of Halle before they went to India (Ziegenbalg, Propagation of the Gospel in the East, preliminary discourse, sections 42–43). See Spener's Pia Desideria and the Rise of Pietism and the Tranquebar Mission.

WHAT HAPPENED HERE

Spener's Pia Desideria and the Rise of Pietism 1675 1200

Hamburg

Hamburg, Germany · Central and Northern Europe · 53.55° N, 9.99° E · Also: Hammaburg

Frankish stronghold beyond the Elbe where Louis the Pious founded an archbishopric for the mission to the north, with Ansgar as its first archbishop. Burned by raiders, the see was joined to Bremen.



Rimbert says that Louis the Pious set up an archbishop's see at Hamburg, in the furthest part of Saxony beyond the Elbe, so that bishops and priests could be sent from it to the Danes and Swedes (Rimbert, Life of Anskar 12). Raiders from the sea took the town, and the church and monastery built under Ansgar were

burned with his books; the diocese, which had only four baptismal churches, was then united with Bremen (Rimbert, Life of Anskar 16; 22).

WHAT HAPPENED HERE

Ansgar's Mission to Scandinavia AD 829–831 782

Hangzhou

Hangzhou, Zhejiang, China · South and East Asia · 30.27° N, 120.15° E · Also: Hangchow, Hang-chau

Capital of Zhejiang province in eastern China. The first party of the China Inland Mission arrived here in November 1866.



The history of the China Inland Mission published in the 1890s describes Hangzhou as the capital of the province of Zhejiang, about a hundred and eighty miles south-west of Shanghai, a city of nearly half a million people then recovering from the Taiping rebellion. Three missionary families of other societies were living there, the first having begun work in 1864 (Guinness, Story of the China Inland Mission vol. 1, pp. 288–290). James Hudson Taylor and the party that had sailed in the *Lammermuir* reached the city at the end of November 1866

and were lent a house (Guinness, Story of the China Inland Mission vol. 1, pp. 293–295). See Hudson Taylor and the China Inland Mission.

WHAT HAPPENED HERE

Hudson Taylor and the China Inland Mission 25 June 1865 1314

Haran

Harran, Şanlıurfa Province, Turkey · Mesopotamia and Persia · 36.86° N, 39.03° E · Also: Harran, Carrhae

A city of Upper Mesopotamia where Abraham's family settled on the way from Ur and from which he left for Canaan. Jacob later spent twenty years here with his uncle Laban.



Haran lies in the plain of Upper Mesopotamia, south-east of modern Şanlıurfa and close to the Syrian border. The Romans knew it as Carrhae. Terah settled and died here (Genesis 11:31–32), and from here Abram set out for Canaan (Genesis 12:4–5). His brother's family stayed in the region: Rebekah sends Jacob to her brother Laban in Haran (Genesis 27:43), and Jacob serves Laban there for twenty years (Genesis 29:4–5) (Genesis 31:41). Later books name Haran among the cities

taken by Assyria (2 Kings 19:12) and among the trading partners of Tyre (Ezekiel 27:23).

WHAT HAPPENED HERE

The Call of Abraham c. 2091 BC 24

Hebron

Hebron (Al-Khalil), West Bank · Levant and Arabia · 31.53° N, 35.1° E · Also: Kiriath Arba, Al-Khalil

A city in the hill country of Judah. Abraham lived beside it at Mamre and bought the cave of Machpelah here as a family tomb. David was first made king here.



Hebron lies in the Judean hills, about thirty kilometres south of Jerusalem. Genesis also calls it Kiriath Arba (Genesis 23:2). Abram settled by the oaks of Mamre at Hebron and built an altar there (Genesis 13:18). When Sarah died he bought the field and cave of Machpelah from Ephron the Hittite as a burial place (Genesis 23:17–20); Abraham, Isaac, Rebekah, Leah and Jacob were buried there after her (Genesis 49:29–32) (Genesis 50:13). After the conquest the city was given

to Caleb (Joshua 14:13–15), and David reigned here for seven and a half years before he took Jerusalem (2 Samuel 2:1–4) (2 Samuel 5:1–5). Josephus, in the first century AD, says that the tombs of Abraham's descendants, built of fine marble, were still shown in the town (Josephus, Jewish War 4.530–532). A large walled enclosure stands today over the traditional site of the cave.

WHAT HAPPENED HERE

God's Covenant with Abraham c. 2080–2067 BC 32

David Becomes King c. 1010–1003 BC 102

Heidelberg

Heidelberg, Baden-Württemberg, Germany · Central and Northern Europe · 49.41° N, 8.69° E

University city on the Neckar and residence of the electors Palatine. The Heidelberg Catechism was prepared here and published in 1563 with the preface of the elector Frederick III.



Heidelberg lies on the river Neckar in south-western Germany. In the sixteenth century it was the seat of the electors Palatine and of a university. Frederick III

of the Palatinate dated his preface to the catechism here on 19 January 1563 and names "our entire theological faculty in this place" among those who prepared it (Frederick III, Preface to the Heidelberg Catechism in Richards, pp. 193–199). See the Heidelberg Catechism.

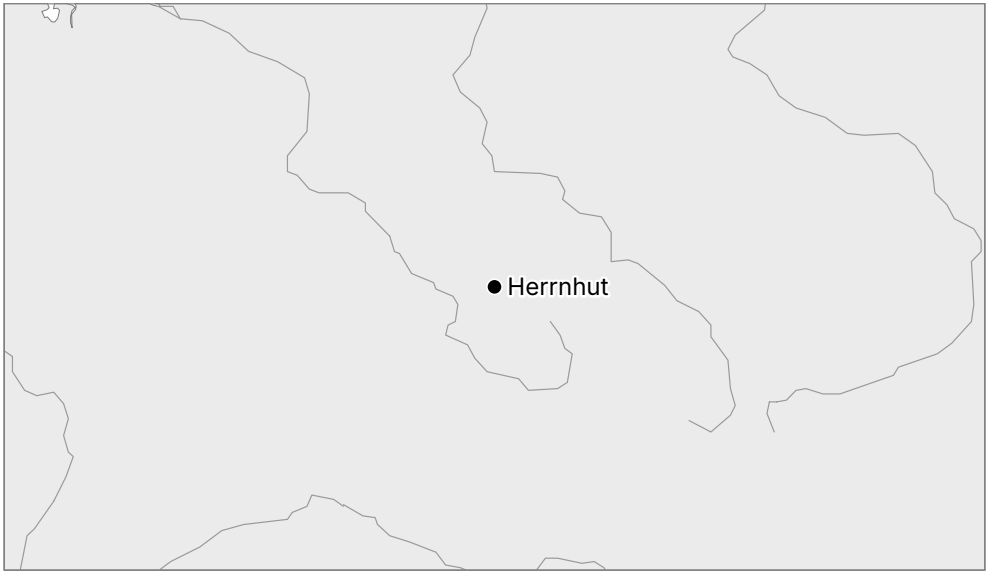
WHAT HAPPENED HERE

The Heidelberg Catechism 19 January 1563 1104

Herrnhut

Herrnhut, Saxony, Germany · Central and Northern Europe · 51.01° N, 14.75° E

A settlement in Upper Lusatia begun in 1722 by emigrants from Moravia on the estate of Count Zinzendorf. The Moravian Church counts it the first of its congregation settlements.



Herrnhut lies in Upper Lusatia, on the slope of the Hutberg beside the road between Löbau and Zittau. The Moravian Church's history says that the first tree for its first house was felled on 17 June 1722, and that the count's steward gave the place its name, which it explains as "the Lord's Watch" (Memorial-Days of the Renewed Church of the Brethren, pp. 28–32). The same history calls it the

firstling of all the church's congregation places (Memorial-Days of the Renewed Church of the Brethren, preface, pp. i–ii). See the Moravians at Herrnhut.

WHAT HAPPENED HERE

The Moravians at Herrnhut 13 August 1727 1225

Hippo Regius

Annaba, Algeria · North Africa · 36.88° N, 7.75° E · Also: Hippo

Port city of Roman Africa where Augustine was presbyter and bishop for almost forty years. The bishops of Africa met here in council in 393, and the Vandals were besieging it when Augustine died in 430.



Hippo Regius was a harbour town on the coast of Roman Africa, at modern Annaba in Algeria. Augustine of Hippo was ordained presbyter there under its bishop Valerius, founded a monastery within the church, and was then made bishop (Possidius, Life of Augustine 4–5, 8). The bishops of the African provinces met in council in its Basilica of Peace on 8 October 393 (Council of Carthage (397) African Code, notice of the council of Hippo); see African Councils List the Books of Scripture. In 430 the Vandals laid siege to the city. Augustine died

in the third month of the siege, and Possidius adds that Hippo was afterwards abandoned by its people and burned (Possidius, Life of Augustine 28–29).

WHAT HAPPENED HERE

African Councils List the Books of Scripture AD 393–397 648

The Sack of Rome and Augustine's City of God August AD 410 660

Iona

Isle of Iona, Argyll and Bute, Scotland, United Kingdom · Western Europe · 56.34° N, 6.39° W · Also: Hy, Hii, Í, Ioua insula

A small island off the west coast of Scotland where Columba founded a monastery about 563. It became the head of a family of monasteries in Ireland and Britain and the starting point of the mission to Northumbria.



Bede describes Iona as a small island, with land for about five families by English reckoning, separated from Britain by a narrow strait. He says that the Picts gave it to Columba and that its monastery was for a long time the chief house of nearly all the monasteries of the northern Irish and of the Picts (Bede, Ecclesiastical

History 3.3–4). The Annals of Ulster record Columba's voyage to the island under 563 and say that it was granted to him by Conall son of Comgall (Annals of Ulster 563, 574). Bishop Aidan, who began the conversion of Northumbria from Lindisfarne, was sent out from here (Bede, Ecclesiastical History 3.3–4).

WHAT HAPPENED HERE

Columba Founds Iona AD 563 725

Jarrow

Jarrow, Tyne and Wear, England · Western Europe · 54.98° N, 1.47° W · Also: Ingyruum, Wearmouth-Jarrow, Monkwearmouth-Jarrow

Monastery of St Paul near the river Tyne in Northumbria, one house with St Peter's at Wearmouth. Bede lived, taught and wrote in this double house and finished his Ecclesiastical History there in 731.



Bede calls his house the monastery of the apostles Peter and Paul, "at the mouth of the river Wear, and near the river Tyne, at the place called Ingyruum", that is, Jarrow (Bede, Ecclesiastical History 5.21). He says that Benedict Biscop built the house at the mouth of the Wear and brought the chief cantor of St Peter's in Rome

to teach its monks the Roman chant (Bede, Ecclesiastical History 4.18). Bede was given to the monastery as a child and spent his life there (Bede, Ecclesiastical History 5.24).

WHAT HAPPENED HERE

Bede Completes His Ecclesiastical History AD 731 763

Jericho

Jericho (Ariha), West Bank · Levant and Arabia · 31.87° N, 35.44° E · Also: Tell es-Sultan

An oasis city in the Jordan valley north of the Dead Sea. In the book of Joshua it is the first city taken by Israel in Canaan; in the Gospels Jesus passes through it on his last journey to Jerusalem.



Jericho lies in the Jordan valley a little north of the Dead Sea; the Bible calls it "the city of palm trees" (Deuteronomy 34:3). The ancient town is the mound of Tell es-Sultan, beside the spring of Ain es-Sultan on the edge of the modern city, with more than twenty layers of settlement reaching back some eleven thousand years. In Joshua it is the first city to fall to Israel (Joshua 6:20). Joshua laid a curse on whoever rebuilt it, and Kings reports that the curse fell on Hiel of Bethel, who

rebuilt it in the days of Ahab (Joshua 6:26) (1 Kings 16:34). Elijah and Elisha pass through it (2 Kings 2:4). Jesus meets the blind beggar Bartimaeus on leaving the city (Mark 10:46) and stays there with the tax collector Zacchaeus (Luke 19:1–10), and his parable of the good Samaritan is set on the road down from Jerusalem (Luke 10:30). When the walls of the Bronze Age city were destroyed is disputed among archaeologists: see the dating note on Crossing the Jordan and the Fall of Jericho.

WHAT HAPPENED HERE

Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71

Elisha Succeeds Elijah c. 850 BC 139

The Death of Herod and the Division of His Kingdom 4 BC 291

Jerusalem

Jerusalem · Levant and Arabia · 31.78° N, 35.24° E · Also: Zion, Aelia Capitolina

The city David made his capital and where Solomon built the temple. It is the setting of the crucifixion and resurrection of Jesus and of the first church, and is holy to Jews, Christians and Muslims.



Jerusalem stands in the Judean hills, about 750 metres above sea level. David took it from the Jebusites and made it his capital (2 Samuel 5:6–10), and the temple built there made it the centre of Israel's worship. It was destroyed by Babylon in 587/586 BC and by Rome in AD 70, and each time became the focus of hope for restoration.

WHAT HAPPENED HERE

Melchizedek Blesses Abram c. 2085 BC 28
The Binding of Isaac c. 2050 BC 35
David Takes Jerusalem and Brings the Ark c. 1003 BC 106
God's Covenant with David c. 1000 BC 110
David, Bathsheba and Nathan c. 995 BC 114
Solomon Builds the Temple c. 966–959 BC 118
Shishak Invades Judah c. 925 BC 128
The Call of Isaiah c. 740 BC 160
Hezekiah Withstands Sennacherib 701 BC 168
The Call of Jeremiah 627 BC 172
Josiah's Reform and the Book of the Law 622 BC 176
Josiah Falls at Megiddo 609 BC 180
The First Deportation to Babylon 16 March 597 BC 193
The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200
The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204
The Edict of Cyrus and the First Return 538 BC 211
The Second Temple Is Completed March 515 BC 214
Ezra Brings the Law to Jerusalem 458 BC 222
Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226
Malachi and the Close of the Prophets c. 435 BC 230
Alexander the Great Conquers the Near East 332 BC 240
Antiochus IV Desecrates the Temple 167 BC 248
The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253

Judea Gains Independence under the Hasmoneans 142 BC 263
Pompey Takes Jerusalem 63 BC 268
Herod the Great Becomes King of Judea 40–37 BC 272
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The Church of the Holy Sepulchre Is Dedicated AD 335 602
Jerusalem Surrenders to the Caliph Umar AD 637/638 743
The First Crusade 1095–1099 849
The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196
Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Jezreel

Tel Yizre'el (Tel Jezreel), Israel · Levant and Arabia · 32.56° N, 35.33° E

A town at the eastern end of the valley that bears its name, where the kings of Omri's house had a residence. Naboth's vineyard lay beside it, and here Jehu killed King Joram and Jezebel.



Jezreel lay north of Samaria, in the broad valley that takes its name. Ahab had a palace there, next to the vineyard of Naboth (1 Kings 21:1), and it was to Jezreel that he drove from Mount Carmel when the drought broke (1 Kings 18:45–46). King Joram was recovering there from his wounds when Jehu arrived, killed him and had Jezebel thrown from a window (2 Kings 9:15–37); see Jehu's Revolt and Tribute to Assyria. Hosea named a son Jezreel as a sign that the blood shed there would be avenged on Jehu's house (Hosea 1:4).

WHAT HAPPENED HERE

Jehu's Revolt and Tribute to Assyria 841 BC

Johannesburg

Johannesburg, South Africa · Sub-Saharan Africa · 26.21° S, 28.05° E

City in South Africa. The Kairos Document of 1985 is dated from here, and Desmond Tutu was dean of its Anglican cathedral and later its bishop.



The preface of the Kairos Document is dated from Johannesburg on 25 September 1985 and says that the group which wrote it first met in Soweto at the beginning of July (Kairos Document (1985), preface). The Nobel Foundation's record says that Desmond Tutu became dean of St Mary's Cathedral in Johannesburg in 1975 and describes him in 1984 as bishop of Johannesburg (Nobel Prize, Desmond Tutu, facts and biographical note). See the Churches and Apartheid.

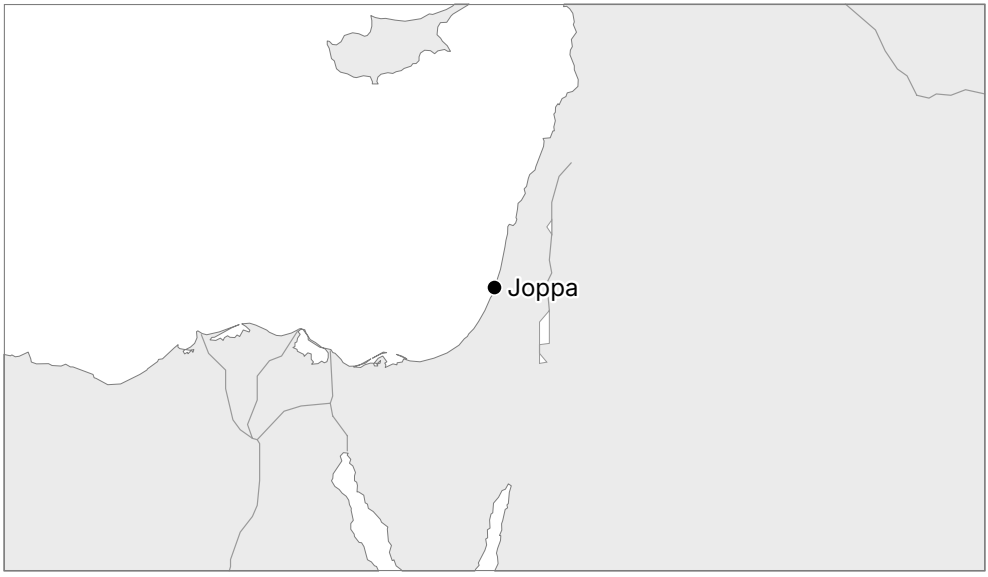
WHAT HAPPENED HERE

The Churches and Apartheid 1982–1986 1462

Joppa

Jaffa, in Tel Aviv-Yafo, Israel · Levant and Arabia · 32.05° N, 34.75° E · Also: Jaffa, Yafo

Ancient port on the Mediterranean coast, now part of Tel Aviv. Jonah takes ship here, timber for the temple was landed here, and here Peter has the vision that sends him to the gentile Cornelius.



Joppa was the port through which goods for Jerusalem came by sea. Cedar from Lebanon for Solomon's temple, and again for the second temple, was floated down the coast to it (2 Chronicles 2:16) (Ezra 3:7). Jonah went down to Joppa to find a ship for Tarshish (Jonah 1:3). In Acts, Peter raised Tabitha there and lodged with Simon the tanner. On the roof of that house he saw the vision of clean and unclean animals, and from there he was fetched to the centurion Cornelius (Acts 9:36–43) (Acts 10:5–23).

WHAT HAPPENED HERE

Jonah Sent to Nineveh c. 760 BC 154

The Baptism of the Gentile Cornelius c. AD 40 392

Jordan River

Jordan River, between Israel and the West Bank on one side and Jordan on the other · Levant and Arabia · 32.36° N, 35.56° E · Also: Jordan

The river that runs from the foot of Mount Hermon through the Sea of Galilee to the Dead Sea. Israel crossed it under Joshua, Elijah was taken up beside it, and John baptised Jesus in it.



The Jordan flows south through the Sea of Galilee and down a deep valley to the Dead Sea. In Joshua the tribes cross it on dry ground opposite Jericho to enter the land (Joshua 3:14–17). Kings sets the parting of Elijah and Elisha on its banks, with the water dividing for each of them in turn (2 Kings 2:6–14); see Elisha Succeeds Elijah. Elisha later sent Naaman to wash in it (2 Kings 5:10–14). In the Gospels John baptises in the Jordan, and Jesus comes there from Galilee to be baptised (Matthew 3:13–17). The marker stands at the middle of the river's course; the crossings in Joshua and Kings are placed in its lowest stretch, near Jericho.

WHAT HAPPENED HERE

Crossing the Jordan and the Fall of Jericho c. 1406 or c. 1220 BC 71

Elisha Succeeds Elijah c. 850 BC 139

John the Baptist Preaches at the Jordan c. AD 28–29 299

The Baptism and Temptation of Jesus c. AD 26–29 303

Judean Wilderness

Judean Desert, West Bank and Israel · Levant and Arabia · 31.65° N, 35.35° E · Also: Wilderness of Judea, Judean Desert, Wilderness of Judah

The position shown is approximate.

The dry, steep country between the hills of Judah and the Dead Sea. David hid here from Saul, John the Baptist preached here, and the Gospels set the temptation of Jesus in it.



The wilderness of Judah is the eastern slope of the Judean hills, which falls from the ridge near Jerusalem, Bethlehem and Hebron to the Dead Sea and the lower Jordan valley. It receives little rain and has few settlements. Joshua lists six towns in it, among them En Gedi (Joshua 15:61–62), and David took refuge there from Saul (1 Samuel 24:1–2). Qumran lies on its eastern edge.

Matthew says that John the Baptist preached "in the wilderness of Judea" (Matthew 3:1), and the first three Gospels tell that Jesus spent forty days in the wilderness after his baptism (Mark 1:12–13) (Matthew 4:1–2). They name no particular spot, so the marker is set near the middle of the region and shows only its general position.

WHAT HAPPENED HERE

John the Baptist Preaches at the Jordan c. AD 28–29 299

The Baptism and Temptation of Jesus c. AD 26–29 303

PLACES

Kadesh-barnea to Monte Cassino

Kadesh-barnea

Ain el-Qudeirat, North Sinai, Egypt (usual identification) · Egypt · 30.64° N, 34.41° E · Also: Kadesh, En-mishpat

The position shown is approximate.

An oasis on the southern edge of Canaan where Israel camped, sent scouts into the land and refused to go in. It is usually identified with Ain el-Qudeirat in north-eastern Sinai; the identification is probable, not proven.



Kadesh-barnea lay on the southern border of the promised land (Numbers 34:4), eleven days' journey from Horeb (Deuteronomy 1:2). From here Moses sent the scouts into Canaan and here the people refused to follow them (Numbers 13:26) (Deuteronomy 1:19–26). Miriam died here, and here Moses struck the rock at the waters of Meribah (Numbers 20:1–13). Genesis also calls it En-mishpat (Genesis 14:7).

The oasis of Ain el-Qudeirat, in north-eastern Sinai, was proposed as the site by N. Schmidt in 1905 and is now the usual identification; the Barrington Atlas and the excavators adopt it. It rests on the biblical description of the border and on the oasis itself, and is probable, not proven. Rudolph Cohen excavated the mound beside the spring, Tell el-Qudeirat, in 1976–1982 and found a series of fortresses built between about the tenth and the seventh century BC, the last destroyed around 600 BC. The few remains beneath the earliest fortress are of uncertain date, and some scholars put them in the twelfth century BC. See R. Cohen and H. Bernick-Greenberg, *Excavations at Kadesh Barnea (Tell el-Qudeirat) 1976–1982* (2007), and the review by Avraham Faust in *American Journal of Archaeology* 113 (2009). The coordinates are those that the Pleiades gazetteer gives for the site at Ain el-Qudeirat.

WHAT HAPPENED HERE

Forty Years in the Wilderness c. 1445–1406 or c. 1259–1220 BC 63

Kagoshima

Kagoshima, Japan · South and East Asia · 31.6° N, 130.56° E · Also: Cagoxima

A port at the southern end of Kyushu, Japan, and the home of the convert Anjiro. Francis Xavier landed there on 15 August 1549.



Kagoshima lies on a bay at the southern end of the island of Kyushu. Francis Xavier, who spells the name Cagoxima, wrote that his ship put in there on 15 August 1549 because it could make no other port, that it was the native place of his companion Paul, Anjiro, and that the people received them kindly (Xavier, Letters, letter 79, Kagoshima, 5 November 1549, vol. 2, p. 232). He adds that the lord of the place gave his subjects leave to become Christians (Xavier, Letters, letter 79, vol. 2, p. 259). See Francis Xavier in India and Japan.

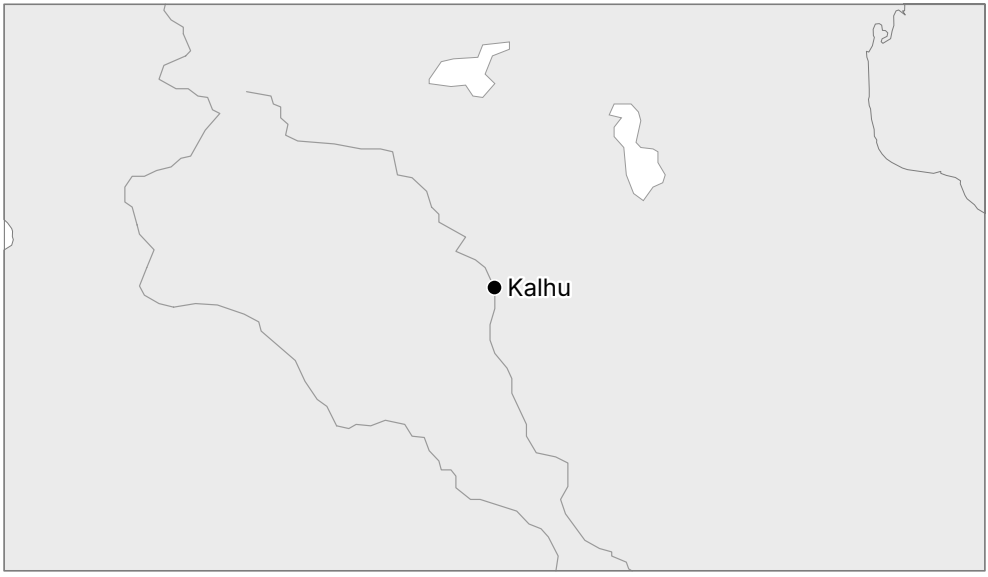
WHAT HAPPENED HERE

Francis Xavier in India and Japan 1542–1552 1071

Kalhu

Nimrud, near Mosul, Iraq · Mesopotamia and Persia · 36.1° N, 43.33° E · Also: Calah, Nimrud

Capital of Assyria in the ninth and eighth centuries BC, on the Tigris. Shalmaneser III set up the Black Obelisk here, with its picture of Jehu's tribute. Genesis knows the city as Calah.



Kalhu stood on the east bank of the Tigris, at the site now called Nimrud. Ashurnasirpal II made it the capital of Assyria in the ninth century BC, and his son Shalmaneser III added a great arsenal and completed the temple tower. Genesis lists it, as Calah, among the cities of Assyria (Genesis 10:11–12).

Austen Henry Layard found the Black Obelisk here in 1846. Its reliefs show the tribute of Jehu of Israel being brought before the Assyrian king (Black Obelisk caption 2 (RIAo 88)); see Jehu's Revolt and Tribute to Assyria. The tribute itself was received in the west, during the campaign of 841 BC, and not at Kalhu.

WHAT HAPPENED HERE

Jehu's Revolt and Tribute to Assyria 841 BC 142

Karakorum

Near Kharkhorin, Mongolia · South and East Asia · 47.21° N, 102.85° E · Also: Caracarum, Qaraqorum, Kharkhorin

City of the Mongol khans in the valley of the Orkhon. William of Rubruck, who was there in 1254, describes its two quarters, its mud wall with four gates, twelve temples, two mosques and one Christian church.



William of Rubruck thought the city, leaving aside the khan's palace, smaller than the village of Saint-Denis. It had a quarter of the "Saracens", where the markets were, and a quarter of the Cathayans, who were craftsmen; palaces for the court secretaries; twelve temples of idols "of different nations", two mosques and, at the far end of the town, one church of Christians. A mud wall with four gates surrounded it (William of Rubruck, Journey, Rockhill, pp. 220–221). The khan Möngke had a walled palace beside the city wall (William of Rubruck, Journey, Rockhill, pp. 207–208).

His translator, W. W. Rockhill, notes that the site was fixed in 1889 by the Russian traveller N. Yadrintsev on the left bank of the Orkhon river (William of Rubruck, Journey, Rockhill's note, p. 220). See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

WHAT HAPPENED HERE

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

Kettering

Kettering, Northamptonshire, England · Western Europe · 52.4° N, 0.73° W

Town in Northamptonshire where Baptist ministers formed the Particular Baptist Society for Propagating the Gospel amongst the Heathen on 2 October 1792.



The ministers' meeting held at Kettering on 2 October 1792 resolved to form a missionary society and chose Andrew Fuller as its secretary (Periodical Accounts of the Baptist Missionary Society, vol. 1, pp. 3–4). A meeting here on 10 January 1793 agreed to send Thomas and William Carey to the East Indies (Periodical Accounts of the Baptist Missionary Society, vol. 1, p. 94). See William Carey and the Modern Missionary Movement.

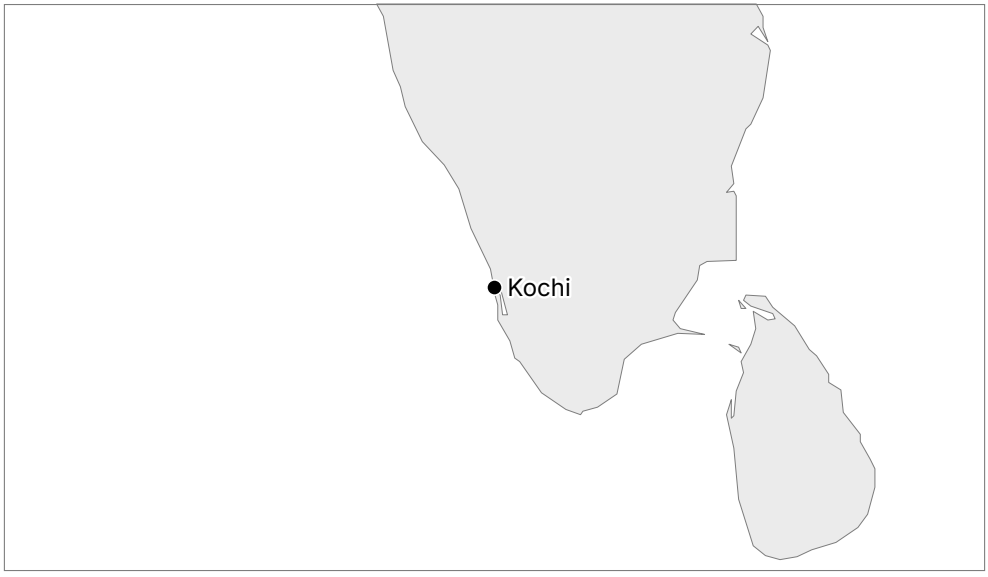
WHAT HAPPENED HERE

William Carey and the Modern Missionary Movement 2 October 1792 1261

Kochi

Kochi, Kerala, India · South and East Asia · 9.93° N, 76.27° E · Also: Cochin, Mattancherry

Port on the Malabar coast of India, the Cochin of the Portuguese records. At Mattancherry beside it, in 1653, Thomas Christians swore to obey their Jesuit archbishop no longer.



The acts of the Synod of Diamper speak both of a king of Cochin, "an Infidel", to whom the town of Diamper was subject (Synod of Diamper, title page), and of a Portuguese governor of Cochin, who came to the synod with the magistrates of the city (Synod of Diamper, conclusion (p. 423)). The Carmelite Giuseppe Sebastiani puts "Matangeri", Mattancherry, a quarter of a league from Cochin, and tells that the Thomas Christians gathered in the church there swore never again to acknowledge Archbishop Garcia (Sebastiani, Prima speditione book 1, ch. 2 (p. 4)). The declaration of obedience to Rome that he obtained in 1657 is dated from the church of St Thomas outside the walls of Cochin (Sebastiani, Prima speditione book 2, ch. 13 (p. 137)). See the Synod of Diamper and the Coonan Cross Oath.

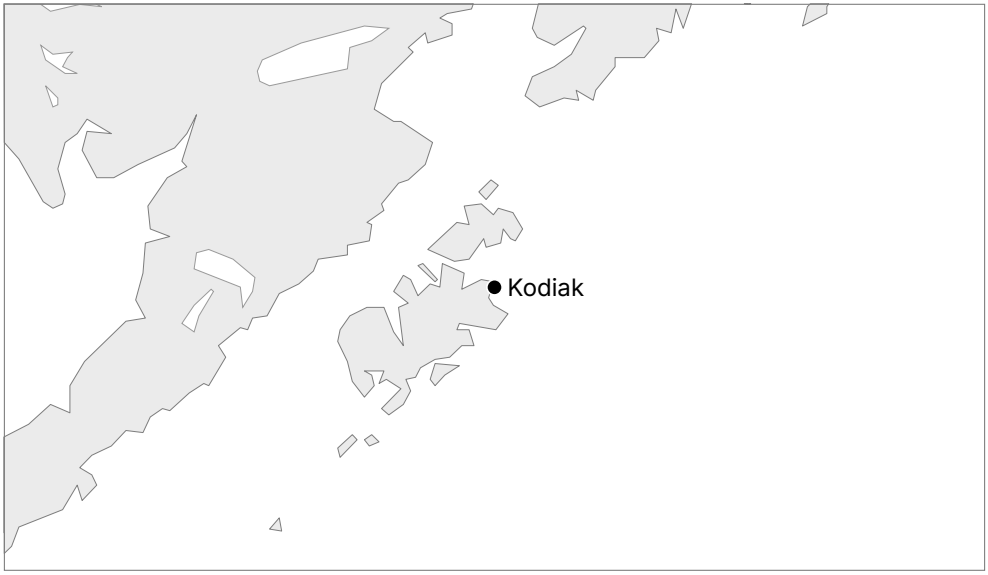
WHAT HAPPENED HERE

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

Kodiak

Kodiak Island, Alaska, United States · The Americas · 57.79° N, 152.41° W · Also: Kadiak, Kodiak Island

Island off the south coast of Alaska where the Orthodox mission from Valaam arrived in September 1794 and built a church.



The mission from Valaam reached Kodiak in the autumn of 1794; its head wrote the next May that he had lived there since 24 September and that a church had been built (Valaam Monastery, History of the Kodiak Mission (1894), pp. 66, 68). Spruce Island, where Herman of Alaska lived and died, lies a short distance from it (Valaam Monastery, History of the Kodiak Mission (1894), p. 107). The coordinates given are those of the town and harbour of Kodiak. See Orthodox Monks Reach Alaska.

WHAT HAPPENED HERE

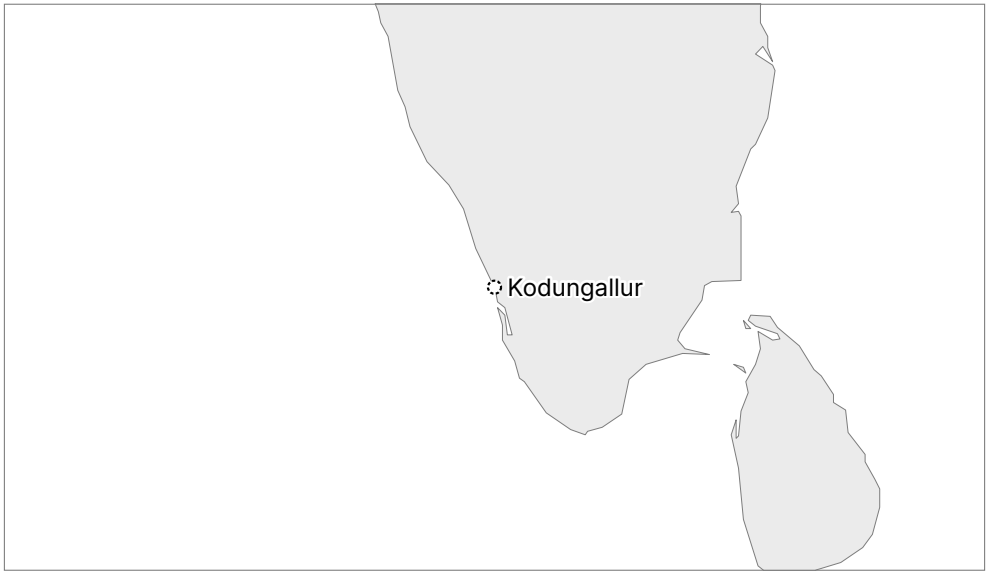
Orthodox Monks Reach Alaska 24 September 1794 1265

Kodungallur

Kodungallur, Kerala, India · South and East Asia · 10.23° N, 76.2° E · Also: Cranganore, Kodungalloor

The position shown is the one fixed by later tradition.

Town on the coast of Kerala, also known as Cranganore. The tradition of the Syro-Malabar Church, one of the churches of the Thomas Christians of Kerala, is that the apostle Thomas landed here in AD 52.



Kodungallur lies on the Malabar coast of south-west India, north of Kochi. A chronology published by an eparchy of the Syro-Malabar Church names it, under the older form Cranganore, as the place where the apostle Thomas landed in AD 52 (Syro-Malabar Eparchy of Melbourne, Significant Dates AD 52). The earlier accounts of Thomas cited in this wiki do not name the town, and the place is marked on the map as the site of a tradition; see Thomas and India.

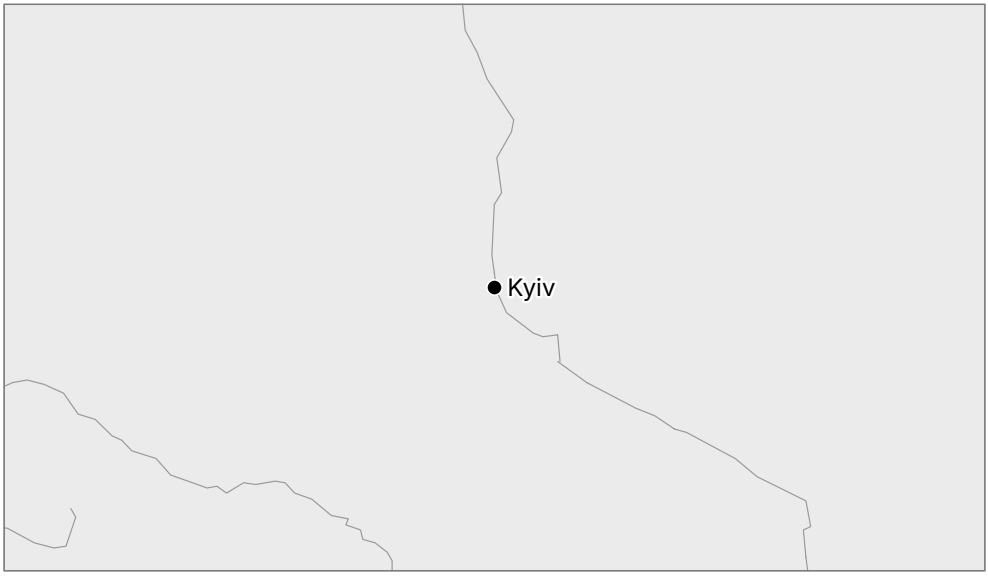
WHAT HAPPENED HERE

The Apostle Thomas and the Christians of India AD 52 429

Kyiv

Kyiv, Ukraine · Eastern Europe and Russia · 50.45° N, 30.52° E · Also: Kiev

City of the Rus' on the Dnieper, Vladimir's seat. The Primary Chronicle, compiled there, tells how Vladimir destroyed its idols, had its people baptized in the river and built a church of the Mother of God.



According to the Primary Chronicle, Vladimir the Great returned from Chersonesus to Kyiv, had the image of Perun dragged down to the Dnieper and summoned the whole city to the river to be baptized. He built a church of St Basil on the hill where the idols had stood (Primary Chronicle, year 988), and then a church of the Mother of God, built by craftsmen from Greece, to which he gave a tenth of his revenues (Primary Chronicle, years 989–996). See the Baptism of Rus'.

WHAT HAPPENED HERE

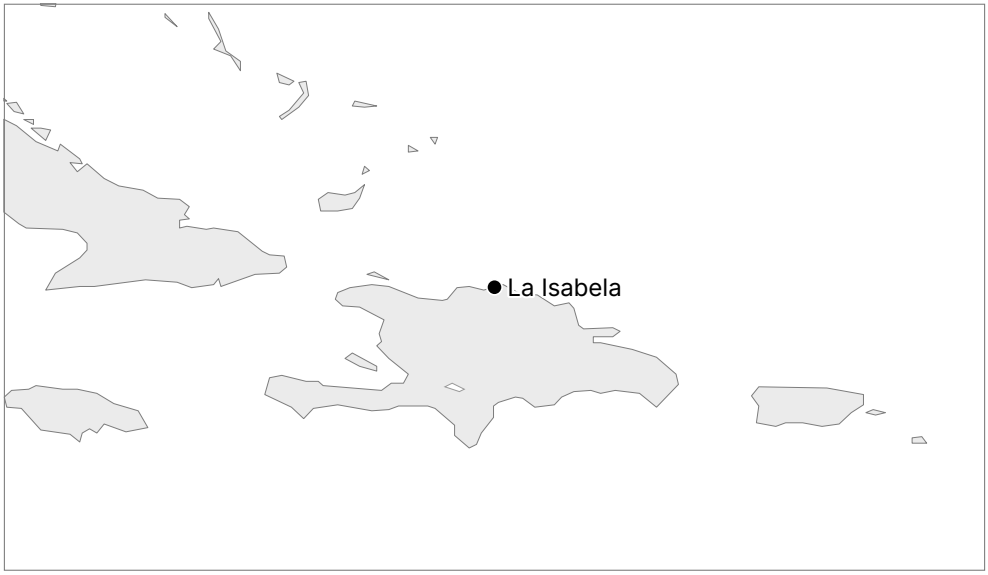
The Baptism of Rus' AD 988/989 821

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

La Isabela

Near Luperón, Puerto Plata province, Dominican Republic · The Americas · 19.89° N, 71.08° W · Also: Isabela, Isabella

The settlement founded by Columbus on the coast of Hispaniola on his second voyage, about the end of 1493. A church was among its first buildings, and mass was celebrated there at Epiphany 1494.



The fleet's physician, Dr Chanca, describes the place in the first weeks: a good harbour with plenty of fish, two rivers close by, and a town being built on the bank of one of them, protected on one side by a rocky ravine and on the other by a dense wood. He calls the town Marta (Chanca, Letter pp. 307–308). Peter Martyr says that houses and a church were built within a few days and that mass was celebrated on the feast of the Three Kings (Peter Martyr, De Orbe Novo decade 1, book 2). Ramón Pané calls it Isabella (Pané, Antiquities of the Indians p. 28). See Christianity Crosses the Atlantic.

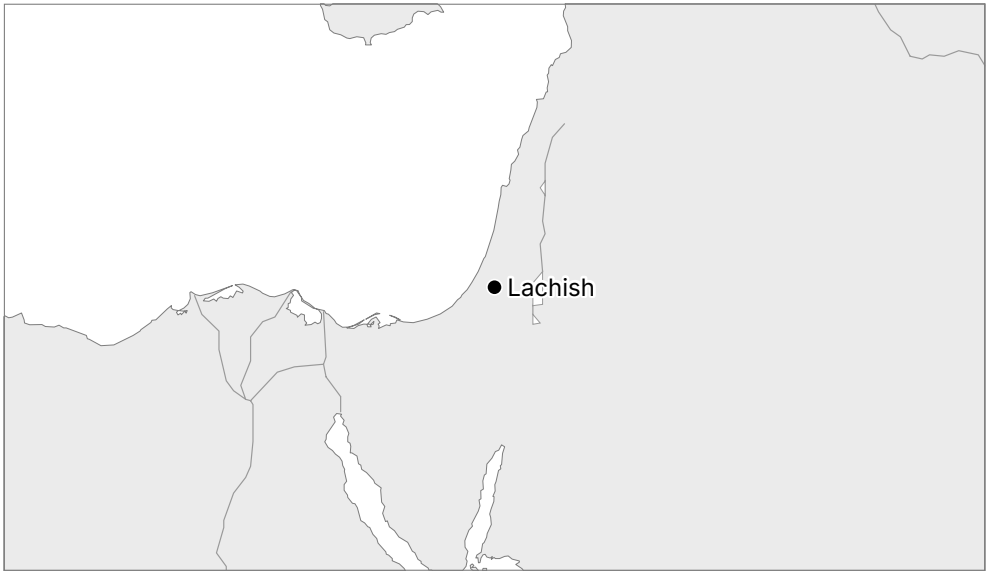
WHAT HAPPENED HERE

Christianity Crosses the Atlantic 1493 996

Lachish

Tel Lakhish, Israel · Levant and Arabia · 31.57° N, 34.85° E · Also: Tel Lakhish, Tell ed-Duweir

Fortified city in the lowlands of Judah, south-west of Jerusalem. Sennacherib took it in 701 BC and had the siege carved on the walls of his palace. It was among the last towns to hold out against Babylon.



Lachish lay in the lowlands of Judah, about 45 kilometres south-west of Jerusalem. The book of Joshua tells of its capture (Joshua 10:31–32), Chronicles lists it among the towns Rehoboam fortified (2 Chronicles 11:5–9), and King Amaziah was killed there (2 Kings 14:19). In 701 BC Sennacherib was encamped at Lachish when Hezekiah sent his submission, and from there he sent his officers to Jerusalem (2 Kings 18:14) (2 Kings 18:17). The reliefs from Sennacherib's palace show the city's fall, with a caption that names it (Lachish reliefs caption, lines 1–4). When the Babylonians invaded a century later, Lachish and Azekah were the last fortified towns of Judah still standing besides Jerusalem (Jeremiah 34:7).

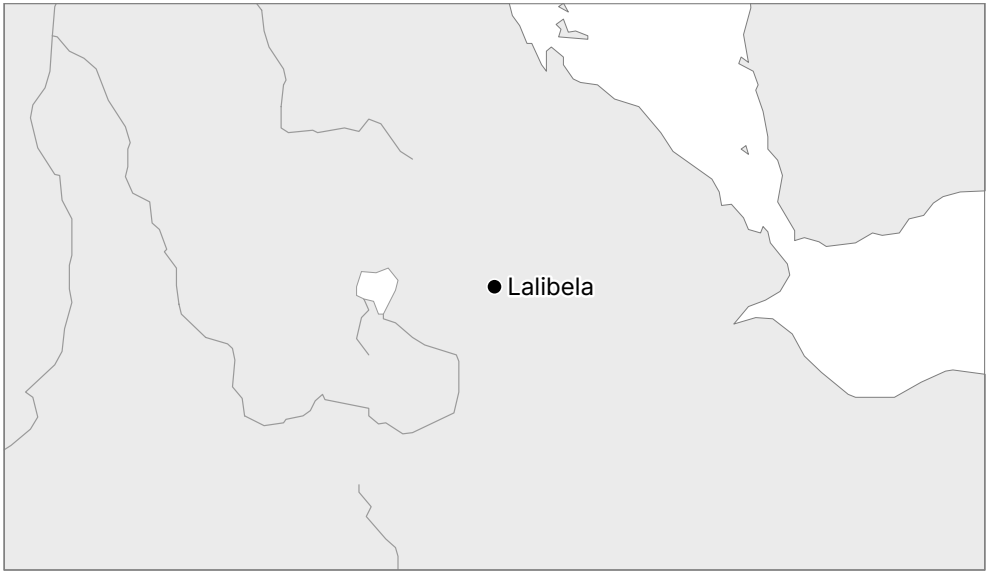
WHAT HAPPENED HERE

Hezekiah Withstands Sennacherib 701 BC

Lalibela

Lalibela, Amhara Region, Ethiopia · Sub-Saharan Africa · 12.03° N, 39.04° E · Also: Roha, Lalibala

A town in the mountains of Lasta in northern Ethiopia, formerly called Roha, with a group of churches cut from the rock. It is a holy city and place of pilgrimage of the Ethiopian Orthodox Tewahedo Church.



The Life of Lalibela calls the place “the holy city of Roha” and urges every Ethiopian who has heard of its churches to go there (Life of Lalibela Perruchon, pp. 126–127). Jules Perruchon, who edited the Life in 1892, notes that Roha, in the district of Lasta, had come to be known by the name of the king, Gebre Meskel Lalibela (Life of Lalibela Perruchon’s introduction, p. xv). Francisco Álvares, who visited in the 1520s, describes the town as lying on the slope of a mountain, a day and a half’s descent below the summit, and found pilgrims coming to the king’s tomb (Álvares, Prester John of the Indies 53 (pp. 122–131)).

WHAT HAPPENED HERE

The Rock-Hewn Churches of Lalibela c. 1200 878

Lausanne

Lausanne, Switzerland · Central and Northern Europe · 46.52° N, 6.63° E

City on the north shore of Lake Geneva in French-speaking Switzerland. The International Congress on World Evangelization met here in July 1974 and gave its name to the Lausanne Covenant.



Lausanne stands on the north shore of Lake Geneva. From 16 to 25 July 1974 it was the meeting place of the International Congress on World Evangelization, attended by 2,700 participants from more than 150 nations (Stott, The Lausanne Covenant: An Exposition and Commentary, Introduction, A). Its statement is the Lausanne Covenant. See the Lausanne Congress on World Evangelization.

WHAT HAPPENED HERE

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

Leiden

Leiden, Netherlands · Western Europe · 52.16° N, 4.5° E · Also: Leyden

University city in Holland. Arminius taught theology here, and the English Separatists who founded Plymouth lived here for about twelve years.



William Bradford calls Leiden "a fair & bewtifull citie", made famous by its university, though without the sea trade of Amsterdam; his congregation settled there under John Robinson and stayed, he says, for nearly twelve years before part of it left for America (Bradford, Of Plymouth Plantation, ch. 3, 7 (pp. 23–24, 72)). Jacobus Arminius speaks of the doctrine of predestination taught "in the University of Leyden" and of a disputation he held before his own class there (Arminius, Declaration of Sentiments, On Predestination, 5). See the Pilgrims Land at Plymouth and the Synod of Dort.

WHAT HAPPENED HERE

The Pilgrims Land at Plymouth 1620

1163

Leipzig

Leipzig, Germany · Central and Northern Europe · 51.34° N, 12.38° E

City in Saxony, in 1989 part of the German Democratic Republic. Monday peace prayers in its Nikolaikirche were the starting point of the demonstration of 9 October 1989, which the state did not put down.



Leipzig lies in Saxony in eastern Germany. On 9 October 1989, by the count of the state security service, more than 5,000 people attended peace prayers in the Nikolaikirche, the Thomaskirche, the Michaeliskirche and the Reformed church in its centre, and 50,000 to 60,000 then marched from the Nikolaikirche round the ring of streets that encloses the old city (Stasi report on Leipzig, 9 October 1989, Bl. 100). See Churches and the Fall of Communism.

WHAT HAPPENED HERE

Churches and the Fall of Communism 9 October 1989 1467

London

London, United Kingdom · Western Europe · 51.51° N, 0.13° W

The capital of England. Parliament at Westminster passed the Acts that separated the English church from Rome, and John Fisher and Thomas More were beheaded on Tower Hill in 1535.



London stands on the Thames, with the royal palace and the meeting place of Parliament at Westminster a short way upstream. The Parliament that passed the Act of Supremacy sat at Westminster from 3 November 1534 (Statutes of the Realm, 26 Hen. VIII, heading and c. 1); see England Breaks with Rome. John Fisher and Thomas More were tried at Westminster and beheaded on Tower Hill, and their heads were set on London Bridge (Wriothesley, Chronicle vol. 1, pp. 28–29). A London chronicler records that the choir of St Paul's began to use the English prayer book in Lent 1549 and the revised book on 1 November 1552 (Wriothesley, Chronicle vol. 2, pp. 9, 78); see the Book of Common Prayer.

WHAT HAPPENED HERE

Wycliffe and the First English Bible c. 1382 950

England Breaks with Rome 1534 1055

The Book of Common Prayer 1549–1552 1080

The Burning of Protestants under Mary I 1555–1558 1087

The Elizabethan Settlement 1559 1091

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

The First Baptist Congregations 1609 1146
The King James Bible 1611 1151
The Westminster Confession 1643–1649 1176
The Toleration Act and Locke's Letter 24 May 1689 1208
John Wesley and the Rise of Methodism 24 May 1738 1233
The British and Foreign Bible Society 7 March 1804 1276
Christians and the Abolition of the Slave Trade 25 March 1807 1280
William and Catherine Booth Found the Salvation Army July 1865 1321
The Lambeth Quadrilateral July 1888 1332

Los Angeles

Los Angeles, California, United States · The Americas · 34.05° N, 118.24° W

City in southern California. In 1906 a mission in a former church building on Azusa Street was the scene of the revival from which the Pentecostal message was carried to other cities and countries.



Los Angeles lies on the Pacific coast of southern California. In 1906 prayer meetings in a house on Bonnie Brae Street moved to a building on Azusa Street, an old Methodist church partly converted into a tenement, and soon, the mission's paper says, the building could not hold the people who came (The Apostolic Faith (Los Angeles) vol. 1 no. 1 (September 1906), p. 1). See the Azusa Street Revival.

WHAT HAPPENED HERE

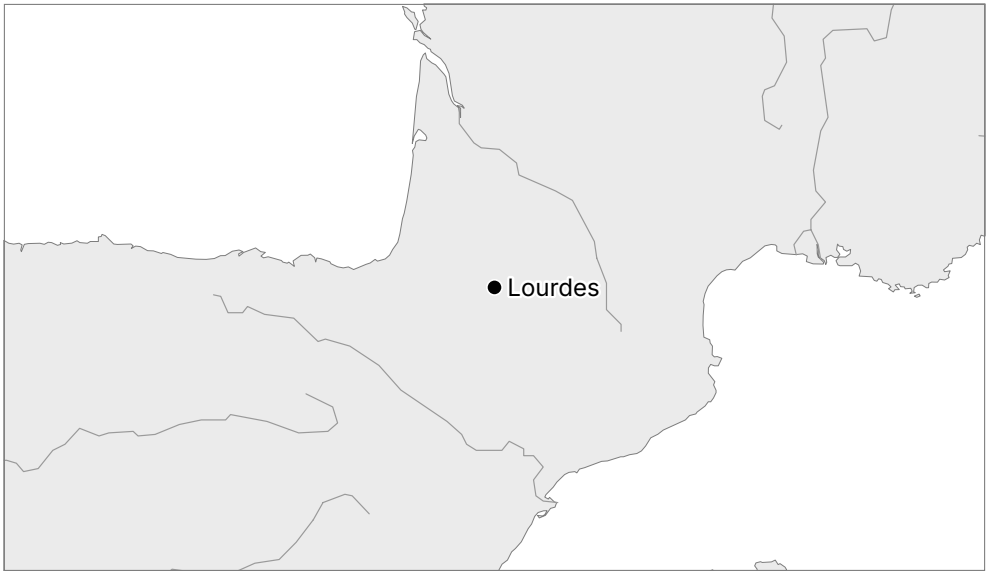
The Azusa Street Revival 9 April 1906 1342

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

Lourdes

Lourdes, Hautes-Pyrénées, France · Western Europe · 43.09° N, 0.05° W

Town in the French Pyrenees, in the diocese of Tarbes. In 1858 Bernadette Soubirous reported apparitions in the grotto of Massabielle beside it, and the bishop authorized devotion there in 1862.



The bishop of Tarbes, in whose diocese Lourdes lay, judged in 1862 that Mary had appeared to Bernadette Soubirous in the grotto of Massabielle, near the town, in 1858. He authorized in his diocese the devotion to Our Lady of the

Grotto of Lourdes and announced that a sanctuary would be built on the ground of the grotto, which had become the property of the bishops of Tarbes (Bishop Laurence of Tarbes, Mandement of 18 January 1862, arts. 1–3, p. 408). See the Dogma of the Immaculate Conception.

WHAT HAPPENED HERE

The Dogma of the Immaculate Conception 8 December 1854 1305

Low Hampton

Low Hampton, Washington County, New York, USA · The Americas · 43.59° N, 73.3° W

A hamlet in the town of Hampton, New York, close to the Vermont border. William Miller lived here from the end of the war with Britain and dated his Apology and Defence from his home here.



William Miller writes that at the close of the war in which he had served he moved to "my present residence in Low Hampton, N. Y.", and that it was there, with leisure for reading, that he came to believe the Bible and to study its prophecies (Miller, Apology and Defence, p. 4). His first public lecture, he says, was given at

Dresden, about sixteen miles from his residence (Miller, Apology and Defence, p. 18). See the Millerites and the Great Disappointment.

WHAT HAPPENED HERE

The Millerites and the Great Disappointment 22 October 1844 1297

Lund

Lund, Sweden · Central and Northern Europe · 55.7° N, 13.19° E

Cathedral city in southern Sweden. The Lutheran World Federation held its first assembly here in 1947, and in 2016 Catholics and Lutherans opened the five-hundredth anniversary of the Reformation with a common prayer in its cathedral.



Lund lies in southern Sweden, next to the city of Malmö (Lutheran World Federation, report of the Lund commemoration (1 November 2016) second report, 3 November 2016). The Lutheran World Federation held its first assembly here from 30 June to 6 July 1947 and chose Anders Nygren of Lund as its first president (Lutheran World Federation, History of the LWF). On 31 October 2016 Pope Francis and the federation's leaders prayed together in the cathedral of

Lund at the opening of the year that marked five hundred years since the Reformation (Joint Statement at Lund (2016) 'With thankful hearts'); see Catholics and Lutherans Mark 500 Years of the Reformation Together.

WHAT HAPPENED HERE

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

Lutterworth

Lutterworth, Leicestershire, England · Western Europe · 52.46° N, 1.2° W

Town in Leicestershire where John Wycliffe was rector. He died here in 1384, and his bones were later dug up from his grave here by order of the Council of Constance.



Lutterworth lay in the medieval diocese of Lincoln. A papal bull of 1377 names John Wycliffe as rector of its church (Gregory XI, Bull to Oxford (1377)). John Foxe, writing in the sixteenth century, says that Wycliffe returned to the parish and died there on St Silvester's day, 31 December, under the year 1384 (Foxe, Acts and Monuments vol. 3, p. 53). In 1415 the Council of Constance ordered

his body and bones to be exhumed and cast out of church ground (Council of Constance, session 8); Foxe reports that this was carried out forty-one years after the burial and that the ashes were thrown into the river (Foxe, Acts and Monuments vol. 3, pp. 94–96). See Wycliffe and the First English Bible.

WHAT HAPPENED HERE

Wycliffe and the First English Bible c. 1382 950

Lyon

Lyon, France · Western Europe · 45.76° N, 4.82° E · Also: Lugdunum, Lyons

The Roman colony of Lugdunum at the meeting of the Rhône and the Saône, one of the chief cities of Gaul. Its church suffered a violent persecution in 177 and was led afterwards by Irenaeus.



Eusebius calls Lyon and Vienne, both on the Rhône, the chief and most famous cities of Gaul (Eusebius, Church History 5.1.1–3). A festival held there drew crowds “from all nations”, and it was at that festival that the Christians condemned in 177 were killed in the amphitheatre (Eusebius, Church History 5.1.47). Two of those named in the church’s letter, Attalus of Pergamum and

the physician Alexander, a Phrygian, came from Asia Minor (Eusebius, Church History 5.1.17; 5.1.49), and the letter was addressed to the churches of Asia and Phrygia (Eusebius, Church History 5.1.1–3). After the persecution Irenaeus became bishop and wrote *Against Heresies* (Eusebius, Church History 5.5.8–9).

WHAT HAPPENED HERE

The Martyrs of Lyon and Vienne AD 177 512

Irenaeus Sets Out the Rule of Faith c. AD 180 515

Waldo and the Poor of Lyon c. 1173 870

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

The Second Council of Lyon May 1274 916

Lystra

Near Hatunsaray, south of Konya, Turkey · Anatolia and the Caucasus · 37.59° N, 32.34° E

Roman colony in Lycaonia, in south-central Asia Minor. Here, according to Acts, Paul and Barnabas were taken for gods and Paul was stoned, and here Timothy joined him.



Lystra was a town of Lycaonia to which Paul and Barnabas fled from Iconium. Acts says that after Paul healed a lame man the crowd, speaking Lycaonian, hailed the two as Zeus and Hermes (Jupiter and Mercury in some English versions) and tried to offer sacrifice to them. Then, Acts says, opponents from Antioch and Iconium turned the crowd, and Paul was stoned and left for dead outside the town (Acts 14:6–20). The two came back to strengthen the disciples there (Acts 14:21–22). On his next journey Paul found at Lystra the disciple Timothy, who became his companion (Acts 16:1–3). See Paul's First Missionary Journey.

WHAT HAPPENED HERE

Paul's First Missionary Journey c. AD 46–48 403

Macau

Macau, China · South and East Asia · 22.2° N, 113.54° E · Also: Macao, Amacao

Portuguese town on the south coast of China, with a Jesuit college. Jesuit missionaries waited here for a passage to Japan, and Diego de Pantoja entered China from here at the end of 1599.



Diego de Pantoja, writing in 1602, describes Macau as a city of the Portuguese adjoining the mainland of China, with a college of the Society of Jesus; he waited there for a passage to Japan before he was sent into China instead, and he puts the Jesuit house at Nanjing three hundred leagues from it (Pantoja, Letter of 1602, Purchas 12, pp. 332, 336). See Matteo Ricci at the Court of Beijing.

WHAT HAPPENED HERE

Matteo Ricci at the Court of Beijing 24 January 1601 1142

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

Machaerus

Mukawir, Jordan · Levant and Arabia · 31.57° N, 35.62° E · Also: Machairous

A hilltop fortress east of the Dead Sea, rebuilt as a palace by Herod the Great. Josephus says that John the Baptist was imprisoned and put to death here by Herod Antipas.



Machaerus stands on an isolated hill above the eastern shore of the Dead Sea. Josephus describes it as a rocky height ringed by ravines, the one on the west running down to the Dead Sea. The Hasmonean king Alexander Jannaeus first

fortified it, the Roman general Gabinius demolished it, and Herod the Great rebuilt it with walls, corner towers, cisterns and a palace, because it faced the Arabian frontier. The Romans besieged it after the fall of Jerusalem (Josephus, Jewish War 7.164–177).

Under Herod Antipas the fortress lay on the border with the Nabataean kingdom of Aretas (Josephus, Antiquities 18.111–112). Josephus says that John the Baptist was sent there in chains and put to death (Josephus, Antiquities 18.119). The Gospels speak only of "the prison" and do not name the place (Mark 6:17, 27); see the Execution of John the Baptist. The site is the hill beside the village of Mukawir in Jordan, whose name preserves the ancient one and whose setting matches the description in Josephus.

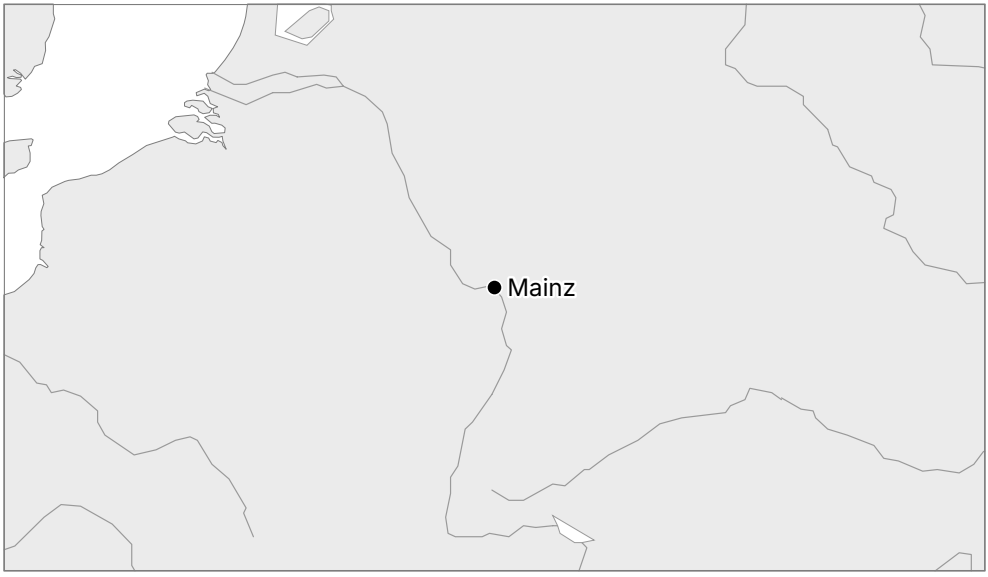
WHAT HAPPENED HERE

The Execution of John the Baptist c. AD 28–32 319

Mainz

Mainz, Rhineland-Palatinate, Germany · Central and Northern Europe · 50° N, 8.27° E · Also: Mogontiacum, Magontia, Mayence

Roman city on the Rhine and the see held by Boniface in his last years. His disciple Lul succeeded him there, and the first Life of Boniface was written at Lul's request.



Willibald calls the city Magontia and says that Boniface ruled its bishopric by the consent and gift of the Frankish ruler Carloman, and that before leaving for Frisia he ordained his disciple Lul to take his place (Willibald, Life of Boniface 8 (pp. 74, 78)). Lul sent monks to bring the martyr's body from Utrecht; it rested at Mainz on the way to Fulda (Willibald, Life of Boniface 8 (pp. 88–90)).

WHAT HAPPENED HERE

Boniface, Apostle to the Germans AD 719–754 755

Gutenberg Prints the Bible c. 1454–1455 983

Malta

Malta · Italy · 35.89° N, 14.44° E · Also: Melita

An island in the central Mediterranean, south of Sicily. Acts says that the ship carrying Paul to Rome was wrecked here and that the company spent the winter on the island.



Malta lies about ninety kilometres south of Sicily. Acts tells how the ship taking Paul to Italy ran aground in a bay of an island that the survivors learned was called Malta, *Melite* in the Greek. The islanders lit a fire for them, the chief man, Publius, lodged them for three days, and Paul healed Publius's father and others who were sick. After three months they left on a ship that had wintered there (Acts 27:39–28:11). Acts does not say where on the island the ship struck.

WHAT HAPPENED HERE

Paul's Voyage to Rome c. AD 59–62 441

Marburg

Marburg, Hesse, Germany · Central and Northern Europe · 50.81° N, 8.77° E · Also: Marburg an der Lahn

Residence of the landgraves of Hesse, where Luther and Zwingli debated the Lord's Supper in October 1529 and signed the Marburg Articles.



Marburg is a town on the Lahn in Hesse. In October 1529 Landgrave Philip of Hesse received the reformers at his court here; the debate was held in the prince's chamber (Osiander, Report on Marburg report to the council of Nuremberg), and the articles that came of it are headed as written and signed at Marburg (Marburg Articles heading and signatures). See Luther and Zwingli Meet at Marburg.

WHAT HAPPENED HERE

Luther and Zwingli Meet at Marburg 1 October 1529 1042

Masada

Masada National Park, Israel · Levant and Arabia · 31.32° N, 35.35° E

A flat-topped rock fortress above the western shore of the Dead Sea, built up by Herod the Great. Jewish rebels held it from AD 66 until the Romans took it in 73 or 74, and the Roman siege works still surround it.



Masada is an isolated rock in the Judaean desert overlooking the Dead Sea. Josephus describes it as a high rock ringed by deep ravines, reached by two paths, one from the lake on the east, called the Serpent, and an easier one on the west. He says that a high priest named Jonathan first built a fortress there and that Herod the Great walled the summit, built a palace on it, cut cisterns and laid up food and arms (Josephus, Jewish War 7.280–303). Pliny the Elder mentions it as a fortress on a rock not far from the Dead Sea (Pliny, Natural History 5.73).

Josephus says that rebels seized Masada at the start of the Jewish revolt and that it was the one stronghold still holding out when the Romans besieged it; see the fall of Masada. The remains of Herod's palaces and of the Roman camps, fortifications and assault ramp are preserved, and the site was entered on the World Heritage List in 2001 (UNESCO World Heritage List, Masada Description).

WHAT HAPPENED HERE

The Fall of Masada AD 73 or 74 466

Mbanza Kongo

Mbanza Kongo, Angola · Sub-Saharan Africa · 6.27° S, 14.25° E · Also: São Salvador, city of Congo

Capital of the kingdom of Kongo, in what is now northern Angola. Its king was baptised here in 1491, and the first church was built in the same weeks.



Rui de Pina does not name the town; he calls it the court of the king of Congo and says that it lay fifty leagues, a journey of twenty-three days, from the port where the Portuguese landed. He describes the king's palace enclosure with its courtyard, and says that a stone church dedicated to Saint Mary was begun on 6 May 1491 and finished on 1 June, a thousand men carrying the stone (Rui de Pina, Chronicle of John II chapters 59–61). King Afonso I dated a letter of 1526 from "our city of Congo" (Afonso I, Letters no. XXVII (6 July 1526), pp. 53–54). See the King of Kongo Is Baptised.

WHAT HAPPENED HERE

The King of Kongo Is Baptised 3 May 1491 992

Medellín

Medellín, Colombia · The Americas · 6.24° N, 75.57° W · Also: Medellin

City in the Andes of north-western Colombia. The conclusions of the second general conference of the Latin American bishops, in 1968, are known by its name.



Medellín lies in a valley of the Colombian Andes. The Catholic bishops of Latin America published the conclusions of their second general conference as the final documents of Medellín, sixteen texts that set out to apply the Second Vatican Council to their continent (Medellín Documents (1968), title and Introduction 8). See Medellín and Liberation Theology.

WHAT HAPPENED HERE

Medellín and Liberation Theology 24 August 1968 1436

Megiddo

Tel Megiddo, Israel · Levant and Arabia · 32.58° N, 35.18° E · Also: Tel Megiddo, Tell el-Mutesellim

An ancient city on the edge of the Jezreel valley in northern Israel. Kings lists it among the cities Solomon built, and King Josiah of Judah met Pharaoh Necho there in 609 BC and was killed.



Megiddo is the mound of Tel Megiddo (Tell el-Mutesellim) in northern Israel, about thirty kilometres south-east of Haifa. Joshua counts its king among those defeated by Israel, and Judges says that the tribe of Manasseh did not drive out its people (Joshua 12:7, 21) (Judges 1:27). The Song of Deborah sets the battle with the kings of Canaan "by the waters of Megiddo" (Judges 5:19). Kings names it with Hazor and Gezer among the places for which Solomon raised forced labour (1 Kings 9:15). A fragment of a monument of Pharaoh Shoshenq I was found on the site (Megiddo stela fragment of Shoshenq I Fisher, pp. 12–13 and 60–61).

Kings says that Ahaziah of Judah, struck down on the orders of Jehu, fled to Megiddo and died there (2 Kings 9:27), and that Pharaoh Necho II killed Josiah there (2 Kings 23:29–30). Chronicles has Josiah wounded by archers in the plain of Megiddo and brought to Jerusalem (2 Chronicles 35:22–24); see Josiah falls at Megiddo. Zechariah compares a mourning to come in Jerusalem with a mourning in the plain of Megiddo (Zechariah 12:11).

WHAT HAPPENED HERE

Josiah Falls at Megiddo 609 BC

Memmingen

Memmingen, Bavaria, Germany · Central and Northern Europe · 47.98° N, 10.17° E

Imperial city in Swabia. Modern editors place the drafting of the peasants' Twelve Articles here in 1525; its envoys joined the protest at Speyer in 1529.



Memmingen is a town in Swabia, in the south-west of modern Bavaria. The Twelve Articles of 1525 do not say where they were written; the editors of the text cited here attribute them to Sebastian Lotzer, a furrier of Memmingen, with a preface by the town's preacher Christoph Schappeler (Twelve Articles editors' abstract). Memmingen is named among the fourteen imperial cities whose envoys adhered to the protest at Speyer in 1529 (Protestation of Speyer instrument of appeal, close (Ney, p. 94)). See the German Peasants' War and the Protestation at Speyer.

WHAT HAPPENED HERE

The German Peasants' War 1524–1525

1025

Milan

Milan, Italy · Italy · 45.46° N, 9.19° E · Also: Mediolanum

A city of northern Italy, where Constantine and Licinius met in the winter of 312–313 and agreed on freedom of worship. Later in the century Ambrose was its bishop and Augustine was baptised there.



Milan, the Roman Mediolanum, lies in the plain north of the river Po. Constantine went there after his victory at Rome, and Licinius joined him to marry Constantine's sister (Lactantius, Deaths of the Persecutors 45). The letter on freedom of worship that Licinius published a few months later begins by recalling their meeting in the city (Lactantius, Deaths of the Persecutors 48), which is why it is known as the Edict of Milan. Two generations later Ambrose was bishop of Milan when Augustine came to teach rhetoric there (Augustine, Confessions 5.13.23), and Augustine was baptised in the city (Augustine, Confessions 9.6.14).

WHAT HAPPENED HERE

The Edict of Milan AD 313 572

The Conversion of Augustine AD 386 640

Ambrose Calls an Emperor to Penance AD 390 644

Miletus

Near Balat, Aydın Province, Turkey · Anatolia and the Caucasus · 37.53° N, 27.28° E

An old Greek port on the west coast of Asia Minor, south of Ephesus. Paul stopped here on his last journey to Jerusalem and took leave of the elders of the church of Ephesus.



Miletus was a harbour city of Ionia near the mouth of the river Maeander, some forty-five kilometres south of Ephesus. On his way to Jerusalem Paul chose to sail past Ephesus and put in here instead. He sent for the elders of the Ephesian church, reminded them of his years among them, warned them of trouble to come and told them that they would not see him again (Acts 20:15–38). The second letter to Timothy says that Paul left his companion Trophimus at Miletus ill (2 Timothy 4:20). The harbour has long since silted up, and the ruins now lie some kilometres inland.

WHAT HAPPENED HERE

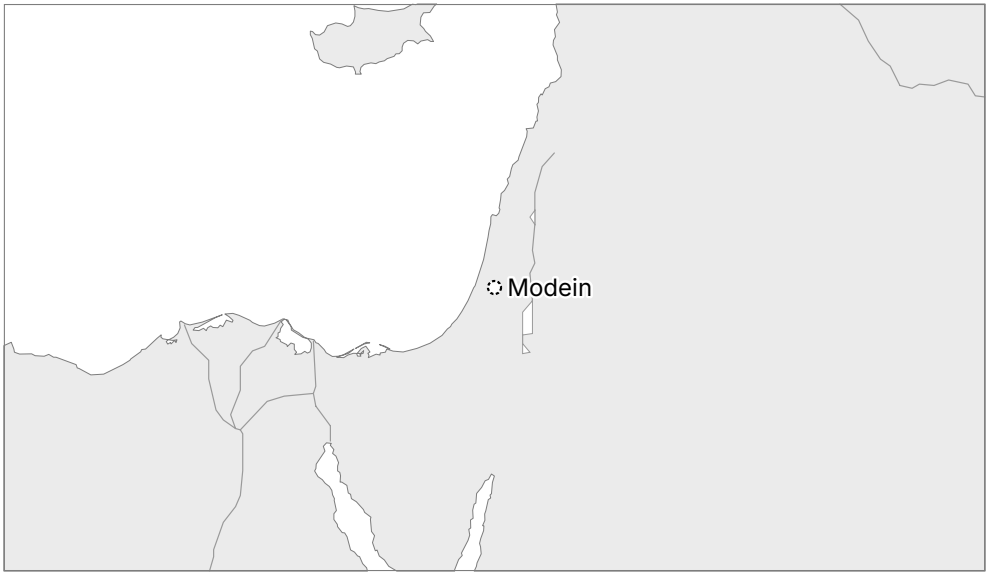
Paul in Ephesus and the Collection for Jerusalem c. AD 53–57 433

Modein

Near Modi'in, Israel · Levant and Arabia · 31.93° N, 35° E · Also: Modin, Modiin

The position shown is approximate.

Village in the hills north-west of Jerusalem, home of the priest Mattathias, where the Maccabean revolt began and where the Hasmonean family tomb stood.



Modein was the home of Mattathias and the place where he refused the king's sacrifice (1 Maccabees 2:1, 15–28). He and his sons were buried there (1 Maccabees 2:70) (1 Maccabees 9:19), and Simon Thassi raised over the family tomb a monument with seven pyramids that could be seen from the sea (1 Maccabees 13:25–30). The village lay in the foothills between Jerusalem and the coast, in the area of the modern city of Modi'in. Its exact site has not been settled; the coordinates are those given by the Pleiades gazetteer.

WHAT HAPPENED HERE

The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253

Monte Cassino

Montecassino, above Cassino, Lazio, Italy · Italy · 41.49° N, 13.81° E · Also: Montecassino, Casinum

A hilltop above the town of Cassino, between Rome and Naples, where Benedict of Nursia founded his monastery in the sixth century. An abbey still stands on the site.



Gregory the Great describes the town of Cassino as lying on the side of a high mountain that rises for three miles above it. Here stood an old shrine where the country people still sacrificed to Apollo. Benedict of Nursia broke the idol, burned the groves and built two oratories, of Saint Martin and of Saint John (Gregory the Great, Dialogues 2.8). He and his sister Scholastica were buried in the oratory of Saint John (Gregory the Great, Dialogues 2.34, 2.37).

WHAT HAPPENED HERE

Benedict Writes His Rule c. AD 530–550 704

PLACES

Moscow to Philippi

Moscow

Moscow, Russia · Eastern Europe and Russia · 55.75° N, 37.62° E · Also: Moskva

Capital of the Russian tsars and seat of the metropolitans of Russia. In 1589 its metropolitan became a patriarch, fifth in rank among the Orthodox patriarchs, and the tsar's charter called the Russian realm the Third Rome.



Moscow, on the river of the same name, was the residence of the Russian tsars and of the metropolitans "of all Rus". The charter of 1589 calls it the "reigning city" and its cathedral of the Dormition of the Mother of God the seat of the wonder-working metropolitans Peter, Alexis and Jonah; it is there that Job of Moscow was installed as patriarch (Charter of the Moscow Patriarchate (1589) narrative and speech of Jeremias) (Russian ambassadorial records, in Muravyov, Relations with the East, 26 January 1589). The council of Constantinople of 1590 placed the patriarch of Moscow after the patriarch of Jerusalem (Synodal

charter of Constantinople (1590) in Muravyov, under June 1590). See Moscow Becomes a Patriarchate.

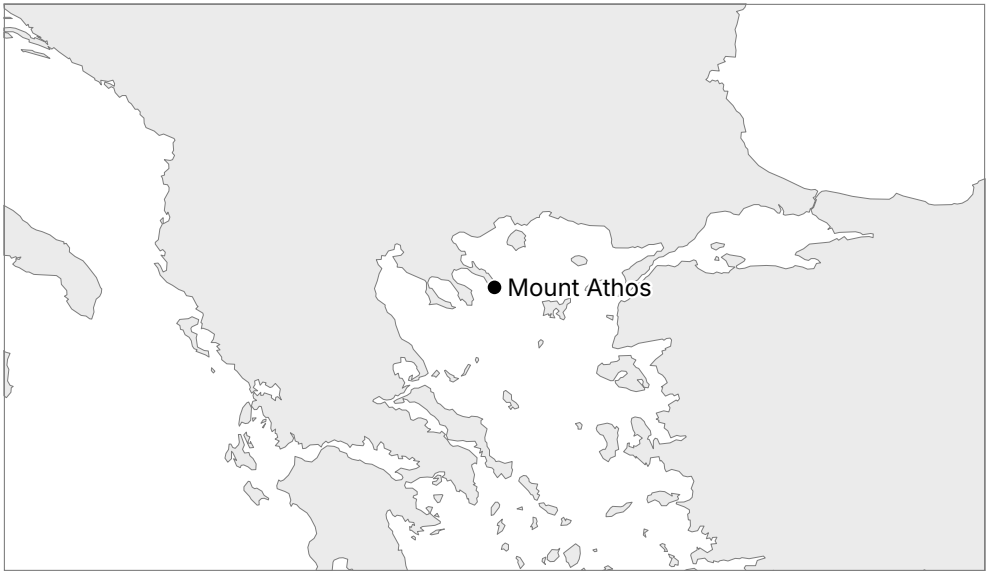
WHAT HAPPENED HERE

Moscow Becomes a Patriarchate 26 January 1589 1121
Nikon's Reforms and the Old Believer Schism 1652–1667 1187
The Russian Church under the Bolsheviks 1917–1918 1363

Mount Athos

Athos peninsula, northern Greece · Greece and the Balkans · 40.16° N, 24.33° E · Also: Athos, the Holy Mountain

Mountainous peninsula in the northern Aegean, home to hermits and small groups of monks before Athanasius built the Great Lavra there in the 960s. An imperial charter of 971–972 gave its monks a common rule.



Athanasius the Athonite describes Athos as a peninsula running out into the sea, steep and without harbours on either side, so cut off in winter that he had to plant his own vineyard. Monks already lived there under a *protos*, who gave a newcomer

a place after two or three years (Athanasius, Typikon 6; 10). The charter of the emperor John Tzimiskes speaks of the superiors of the Mountain meeting in council with the whole body of the brothers (Tragos (Typikon of John Tzimiskes) preface). See the Great Lavra and the Monastic Republic of Athos.

WHAT HAPPENED HERE

The Great Lavra and the Monastic Republic of Athos AD 963–972 814

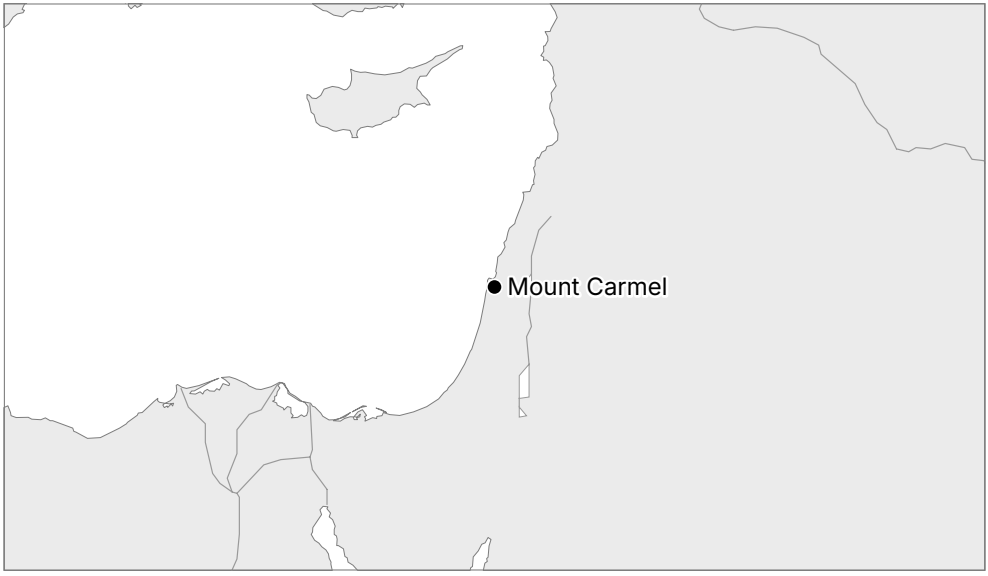
Gregory Palamas and the Hesychast Councils 1341–1351 937

The Philokalia Is Published 1782 1241

Mount Carmel

Mount Carmel, near Haifa, Israel · Levant and Arabia · 32.73° N, 35.05° E · Also: Carmel

A wooded ridge that runs inland from the Mediterranean coast at Haifa. Kings sets Elijah's contest with the prophets of Baal here.



Carmel is a range of hills that meets the sea at the bay of Haifa and separates the coastal plain from the valley of Jezreel. Kings makes it the scene of the contest between Elijah and the prophets of Baal, and has Elijah watch from its summit for the rain cloud rising out of the sea (1 Kings 18:19–20, 42–44); see Elijah on

Mount Carmel. Elisha also stayed on the mountain (2 Kings 2:25; 4:25). The text does not say where on the ridge the contest took place, and the marker shows the mountain as a whole.

WHAT HAPPENED HERE

Elijah on Mount Carmel c. 860 BC 132

Mount Colzim

Near the Monastery of Saint Antony, Red Sea Governorate, Egypt · Egypt · 28.92° N, 32.35° E · Also: Inner Mountain, Mountain of Saint Antony

The position shown is the one fixed by later tradition.

The mountain in Egypt's eastern desert where Antony spent the last decades of his life and died. Athanasius calls it only the inner mountain; the name and the site are fixed by later tradition.



Athanasius gives the mountain no name. He says that Antony the Great, seeking solitude, travelled for three days and nights with a party of Saracens into the inner desert and came to a very high mountain with a spring of cold water at its foot and a few palm trees, and that he made it his home (Athanasius, Life of

Antony 49–50). The *Life* calls it "the inner mountain" (Athanasius, Life of Antony 51), as distinct from the outer mountain where his monks lived (Athanasius, Life of Antony 89, 91). Antony died there, and at his own wish was buried in a place that only two companions knew (Athanasius, Life of Antony 91–92). Palladius, about 420, places Antony's mountain in the desert that leads to the Red Sea, about thirty miles from the Nile (Palladius, Lausiac History 21.1). The name Colzim, and the identification with the mountain above the Monastery of Saint Antony between the Nile and the Red Sea, come from later tradition. Antony came here only after about 311; his earlier retreat was beside the Nile, at Pispir.

WHAT HAPPENED HERE

Antony Withdraws to the Desert c. AD 270–285 549

Mount Nebo

Near Madaba, Jordan · Levant and Arabia · 31.77° N, 35.73° E · Also: Pisgah

The position shown is the one fixed by later tradition.

The height in Moab, east of the Jordan opposite Jericho, from which Moses saw the promised land before he died. A ridge near Madaba in Jordan has been shown as the place since at least the fourth century.



Deuteronomy sets Mount Nebo in the land of Moab, opposite Jericho, and names its summit Pisgah (Deuteronomy 32:49) (Deuteronomy 34:1). From it Moses was shown the land. He died there and was buried in a valley in Moab, in a grave that no one knew (Deuteronomy 34:4–6). A later Jewish tradition, recorded in 2 Maccabees, says that Jeremiah hid the tabernacle and the ark in a cave on the mountain "where Moses went up" (2 Maccabees 2:4–8).

The ridge now called Nebo rises above the north-eastern end of the Dead Sea, near Madaba in Jordan. The pilgrim Egeria climbed it in the 380s AD and found a small church on the summit, where the monks showed her the place in which, they said, Moses had been laid by angels (Egeria, Itinerary 12.1–12.2). From the church door she saw the Jordan running into the Dead Sea, and Jericho beyond it (Egeria, Itinerary 12.4–12.5). The church and the monastery that grew up around it were excavated by the Franciscans in the twentieth century (Sylvester J. Saller, *The Memorial of Moses on Mount Nebo*, 1941). The site matches the biblical description, but its identification rests on this tradition.

WHAT HAPPENED HERE

The Farewell and Death of Moses c. 1406 or c. 1220 BC 67

Mount of Olives

Jerusalem · Levant and Arabia · 31.78° N, 35.24° E · Also: Olivet

The ridge east of Jerusalem, across the Kidron valley from the temple. Jesus rode into the city over it, taught and prayed on it in his last week, and according to Acts was taken up from it.



The Mount of Olives faces Jerusalem from the east; Zechariah describes it as "before Jerusalem on the east" (Zechariah 14:4). David went up it weeping when he fled from Absalom (2 Samuel 15:30). Jesus approached the city by way of Bethphage and Bethany, villages on the mount, and rode down it on a donkey (Mark 11:1; Luke 19:37). In his last week he sat on the mount opposite the temple and spoke of its destruction (Mark 13:1–3), and Luke says that he spent the nights there (Luke 21:37). After the last supper he went out to it, to Gethsemane, where he was arrested (Mark 14:26, 32, 46). Acts places the ascension on the mount, a Sabbath day's journey from the city (Acts 1:9–12).

In the fourth century churches were built there. Eusebius says that the mother of the emperor Constantine raised one on the mount of the ascension (Eusebius, Life of Constantine 3.41–43), and the pilgrim Egeria describes services at a

place on it called the Imbomon, "whence the Lord ascended into heaven" (Egeria, Itinerary 43.5).

WHAT HAPPENED HERE

Jesus Enters Jerusalem AD 30 or 33 338

Gethsemane and the Arrest AD 30 or 33 351

The Ascension AD 30 or 33 372

Mount Sinai

Jebel Musa, South Sinai, Egypt (traditional site) · Egypt · 28.54° N, 33.98° E · Also: Horeb, Jebel Musa

The position shown is the one fixed by later tradition.

The mountain where, in Exodus, Moses is called and Israel receives the law; Deuteronomy calls it Horeb. The Bible does not fix its position. Christian tradition since the fourth century places it at Jebel Musa in southern Sinai.



Exodus calls the mountain Sinai, "God's mountain" and, at the call of Moses, Horeb (Exodus 19:18–20) (Exodus 3:1); Deuteronomy regularly calls it Horeb

(Deuteronomy 5:2). Moses is called there, Israel receives the law there, and Elijah later flees to it (1 Kings 19:8). The Bible places it eleven days' journey from Kadesh-barnea (Deuteronomy 1:2), and Paul speaks of "Mount Sinai in Arabia" (Galatians 4:25), but no passage says exactly where it stood.

The identification with Jebel Musa, a peak in the south of the Sinai peninsula, is a Christian tradition. It is described in detail by the pilgrim Egeria in the 380s AD. She climbed the mountain that the local monks showed her as Sinai and found a small church on its summit (Egeria, Itinerary 3.2–3.3). At the head of the valley below she was shown the burning bush, in a garden beside another church (Egeria, Itinerary 4.6–4.7). Her editors identify the peak she climbed as Jebel Musa and the place of the bush as the site where Saint Catherine's Monastery now stands (introduction to the translation cited, pp. xviii–xix). No trace of an Israelite camp has been identified there or elsewhere, and other mountains in Sinai and in north-western Arabia have been proposed. The candidates are reviewed by James K. Hoffmeier, *Ancient Israel in Sinai* (2005). The coordinates are those of Jebel Musa.

WHAT HAPPENED HERE

The Call of Moses c. 1447 or c. 1261 BC 48

The Covenant at Sinai c. 1446 or c. 1260 BC 56

The Tabernacle and the Priesthood c. 1445 or c. 1259 BC 60

Elijah on Mount Carmel c. 860 BC 132

Mount Tabor

Har Tavor (Jebel et-Tur), Israel · Levant and Arabia · 32.69° N, 35.39° E · Also: Tabor

A mountain at the eastern end of the Jezreel valley in Galilee, where Barak gathered his army against Sisera. Since at least the fourth century Christians have named it as the mountain of the transfiguration.



Mount Tabor rises at the eastern end of the Jezreel valley in Lower Galilee, about 18 kilometres west of the Sea of Galilee. Joshua names it on the border of the tribe of Issachar (Joshua 19:22). Deborah told Barak to gather ten thousand men on it, and from it he went down against Sisera's chariots (Judges 4:6, 12–14). A psalm and Jeremiah use it as a landmark, beside Hermon and Carmel (Psalm 89:12) (Jeremiah 46:18).

The Gospels say only that Jesus was transfigured on "a high mountain" (Matthew 17:1–2). Cyril of Jerusalem, about AD 350, speaks of the "Transfiguration on Mount Tabor" (Cyril of Jerusalem, Catechetical Lectures 12.16). The identification rests on tradition of this kind. The New Testament does not name the place.

WHAT HAPPENED HERE

The Age of the Judges c. 1375 or c. 1200 – c. 1050 BC 84

The Transfiguration c. AD 29 or 32 331

Mountains of Ararat

Eastern Turkey; by later tradition Mount Ararat (Ağrı Dağı) · Anatolia and the Caucasus · 39.7° N, 44.3° E · Also: Ararat

The position shown is the one fixed by later tradition.

The highlands where Genesis says Noah's ark came to rest. The text names a region, not a single peak. The mountain now called Ararat, in eastern Turkey, is the site of later tradition.



Genesis says that the ark came to rest on the mountains of Ararat, in the plural (Genesis 8:4). Elsewhere in the Old Testament Ararat is a country: the sons who murder Sennacherib of Assyria escape to "the land of Ararat" (2 Kings 19:37), and Jeremiah lists Ararat among the kingdoms summoned against Babylon (Jeremiah 51:27). It is the highland kingdom that Assyrian texts call Urartu, around Lake Van. Josephus, in the first century AD, puts the landing on a mountain in Armenia and quotes Berossus, who placed the remains of the vessel in Armenia, at the mountain of the Cordyaeans (Josephus, Antiquities 1.90–95). The pin marks Mount Ararat (Ağrı Dağı, 5,137 metres), the peak that later tradition named as the landing place. Genesis itself does not single it out.

WHAT HAPPENED HERE

The Flood and the Covenant with Noah Undated 15

Mtskheta

Mtskheta, Georgia · Anatolia and the Caucasus · 41.84° N, 44.71° E · Also: Meschistha

City at the meeting of the Kura and Aragvi rivers, north of Tbilisi. The Georgian accounts of Nino call it the royal residence of Kartli and set the conversion of King Mirian and the building of his church here.



Mtskheta lies where the Aragvi joins the Kura (Mtkvari), about twenty kilometres north of Tbilisi. *The Conversion of Kartli* calls it "a great city, the royal residence", and says that Nino lived outside its walls and that the king built a church in the royal garden (Conversion of Kartli Wardrop, p. 62). The *Life of Nino* tells how the central pillar of that church, cut from a cedar in the garden, was set in place by a miracle and afterwards honoured as a source of healing (Life of Nino pp. 38–41). See the Conversion of Georgia.

WHAT HAPPENED HERE

The Conversion of Georgia c. AD 326–337 589

Münster

Münster, Germany · Central and Northern Europe · 51.96° N, 7.63° E · Also: Munster, Monasterium

City in Westphalia, in north-western Germany. It was one of the two seats of the peace congress appointed to open in July 1643. The treaty between the emperor and France, one of the two that make up the Peace of Westphalia, is dated here on 24 October 1648.



Münster lies in Westphalia in north-western Germany. The peace treaty with Sweden records that a congress of plenipotentiaries was appointed to meet from July 1643 at Osnabrück and at Münster (Treaty of Osnabrück preamble), and the treaty between the emperor and the king of France is dated at Münster on 24 October 1648 (Treaty of Münster closing clause). See the Thirty Years' War and the Peace of Westphalia.

WHAT HAPPENED HERE

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Mylapore

Mylapore, Chennai, Tamil Nadu, India · South and East Asia · 13.03° N, 80.27° E · Also: Mailapur

The position shown is the one fixed by later tradition.

A district of Chennai on the south-east coast of India. The tradition of the Syro-Malabar Church places the martyrdom and tomb of the apostle Thomas here, and Marco Polo's editor identifies it with the town of the saint's shrine that Polo describes.



Mylapore is now part of Chennai. A chronology published by an eparchy of the Syro-Malabar Church gives it as the place where the apostle Thomas was martyred, on 3 July 72, and where his tomb was (Syro-Malabar Eparchy of Melbourne, Significant Dates 72 and 883). Marco Polo, in 1298, describes a small town in the province of Maabar where the body of St Thomas lay and where Christians and Muslims came on pilgrimage. He does not name it; his editor Henry Yule identifies it with Mylapore (Marco Polo, Travels 3.18, with Yule's note 1). The *Acts of Thomas*, the oldest account cited in this wiki, puts the apostle's

death on a mountain in the kingdom of a king Misdeus and names no town; see Thomas and India.

WHAT HAPPENED HERE

The Apostle Thomas and the Christians of India AD 52 429

Nag Hammadi

Nag Hammadi, Qena Governorate, Egypt · Egypt · 26.05° N, 32.24° E · Also: Naj' Hammadi

Town on the Nile in Upper Egypt that gave its name to the Coptic papyrus books found in its district in the 1940s. Later testimony names the foot of the cliff of Jabal al-Tarif as the find-spot.



The first report of the find, in 1948, says only that the books came from the region of Nag Hammadi, from a spot at the foot of a hill, and withholds the name of the place (Puech and Doresse, Nouveaux écrits gnostiques (1948), pp. 89–90). James M. Robinson, from interviews in the 1970s, identified the spot as the foot of the cliff of Jabal al-Tarif, and says that the finder lived at al-Qasr, the ancient Chenoboskia, where Pachomius began his life as a Christian (Robinson, The Nag Hammadi Library in English, Introduction, section 3, The Discovery)

(Nag Hammadi Codices Claremont archive, photograph of Jabal al-Tarif (1975), description). The coordinates given are those of the modern town. See the Nag Hammadi Library Is Found.

WHAT HAPPENED HERE

The Nag Hammadi Library Is Found c. December 1945 1390

Nagasaki

Nagasaki, Japan · South and East Asia · 32.75° N, 129.88° E · Also: Nangasaqui, Nangasachi

Port in western Japan through which Portuguese and Spanish ships traded. Twenty-six Christians were crucified on a hill outside the town on 5 February 1597.



Nagasaki is a port on the island of Kyushu. Antonio de Morga describes it in the 1590s as the harbour between which and the Philippines trade was carried on (Morga, Sucesos de las Islas Filipinas chapter 6, on the galleon San Felipe). The Christians condemned by Toyotomi Hideyoshi in 1597 were brought here and crucified in a row on a hill in sight of the town and port (Morga, Sucesos de las Islas Filipinas chapter 6, on the crucifixion). Luís Fróis adds that the hill

lay towards the sea and that the Portuguese of the town, who had asked that the usual place of execution not be used, hoped to build a church on the spot (Fróis, Account of the Martyrdom at Nagasaki chapter 14, sections 103–106 (p. 768)). See the Martyrs of Nagasaki and the Ban on Christianity in Japan.

WHAT HAPPENED HERE

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

The Hidden Christians of Japan Come Forward 17 March 1865 1317

Najran

Najran (al-Ukhdud), Saudi Arabia · Levant and Arabia · 17.48° N, 44.18° E · Also: Nagran, Nagrin, Negrana

Oasis town in south-western Arabia, on the northern edge of the old kingdom of Himyar, with a Christian community and a bishop in the early sixth century. The Himyarite king Yusuf attacked it, and Syriac writers record the deaths of its Christians.



Najran is an oasis in the south-west of modern Saudi Arabia, near the border with Yemen; the ancient town is identified with the ruin field of al-Ukhdud. The letter

of Simeon of Beth Arsham calls it “Nagrin”, says that it had a church and had had a bishop named Paul, and says that it held out against the Himyarite king until its chiefs came out under oath (Zachariah, Chronicle 8.3 (letter of Simeon of Beth Arsham)). An inscription of one of the king’s commanders records that he was posted against Najran with tribesmen and nomads during the same war (Ja 1028 lines 4–7). See the Martyrs of Najran.

WHAT HAPPENED HERE

The Martyrs of Najran AD 523 (or 518) 699

Namugongo

Namugongo, Kira, Wakiso District, Uganda · Sub-Saharan Africa · 0.4° N, 32.67° E

Place in the kingdom of Buganda, north-east of present Kampala, where Christian converts were burned in June 1886. A Catholic shrine of the martyrs of Uganda stands there.



The Catholic bishops of Uganda record that Charles Lwanga was burned at Namugongo on 3 June 1886, at the spot where the altar of the Catholic basilica now stands (Uganda Episcopal Conference, The Uganda Martyrs St Charles

Lwanga). John Paul II, preaching at the shrine in 1993, called Namugongo the place of the great fire that consumed Lwanga and his companions, and spoke of the crowds that come there on pilgrimage year after year (John Paul II, Homily at Namugongo 2). The Anglican missionary Robert Ashe, who was in Buganda at the time, tells of a great pyre on which the blacksmith Walukaga and some thirty other Christians were burned together; he does not name the place (Ashe, Two Kings of Uganda p. 225). Pope Francis celebrated Mass at the Catholic shrine in 2015 and remembered there the Anglican martyrs as well (Francis, Homily at Namugongo heading and par. 2). See the Martyrs of Uganda.

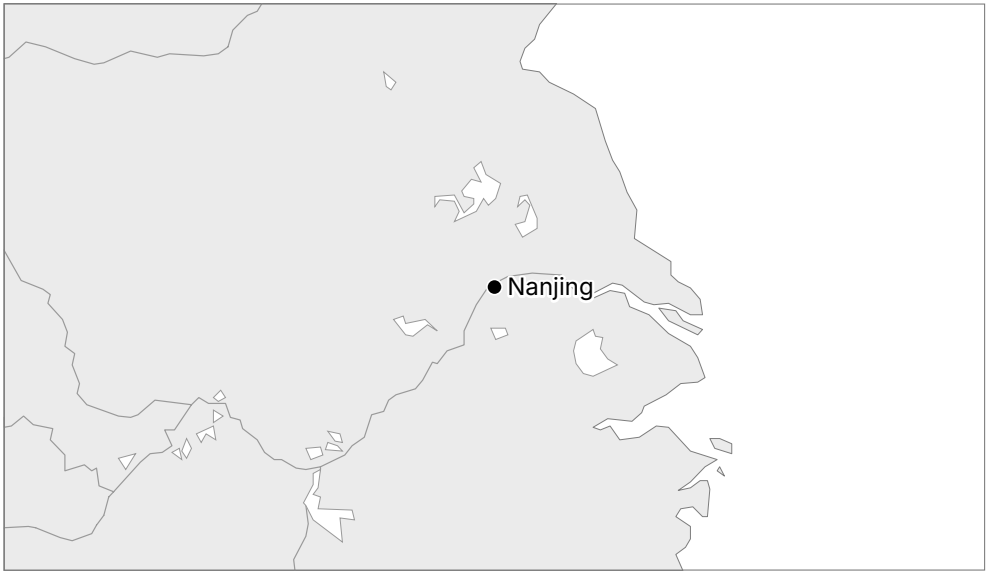
WHAT HAPPENED HERE

The Martyrs of Uganda 1885–1886 1328

Nanjing

Nanjing, Jiangsu, China · South and East Asia · 32.06° N, 118.78° E · Also: Nanking, Nankin

City on the lower Yangtze. The Taiping took it in March 1853 and made it their capital, and Qing armies retook it in July 1864.



Lindesay Brine, writing in 1862, says that the Taiping stormed Nanjing on 19 March 1853 through a breach made by a mine (Brine, Taeping Rebellion p. 157), and that Hong Xiuquan, following the early Ming emperors, treated it as the capital of all China; his proclamations call it the "heavenly capital, and residence of the Heavenly King" (Brine, Taeping Rebellion p. 166). The Qing commander Zeng Guofan reported that on 19 July 1864 his troops blew down part of the wall and took the city (Li Xiucheng, Deposition appendix, memorial no. 1 (pp. 74–75)). See the Taiping Heavenly Kingdom.

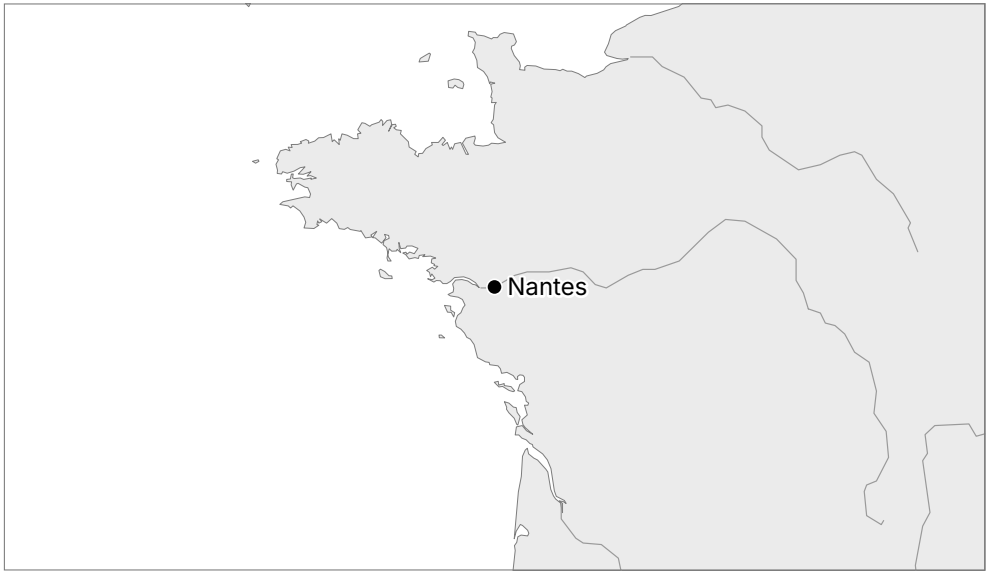
WHAT HAPPENED HERE

The Taiping Heavenly Kingdom 1851–1864 1301

Nantes

Nantes, France · Western Europe · 47.22° N, 1.55° W

City on the Loire in historic Brittany, in western France. Henry IV was here in April 1598 when he issued the edict that takes its name from the city.



Nantes stands on the Loire in historic Brittany, near the Atlantic coast of France. Henry IV of France was in the city in April 1598, and the edict on the Reformed religion and the warrants that accompany it are dated from there (Edict of Nantes first brevet (3 April 1598) and dating clause). See the Edict of Nantes.

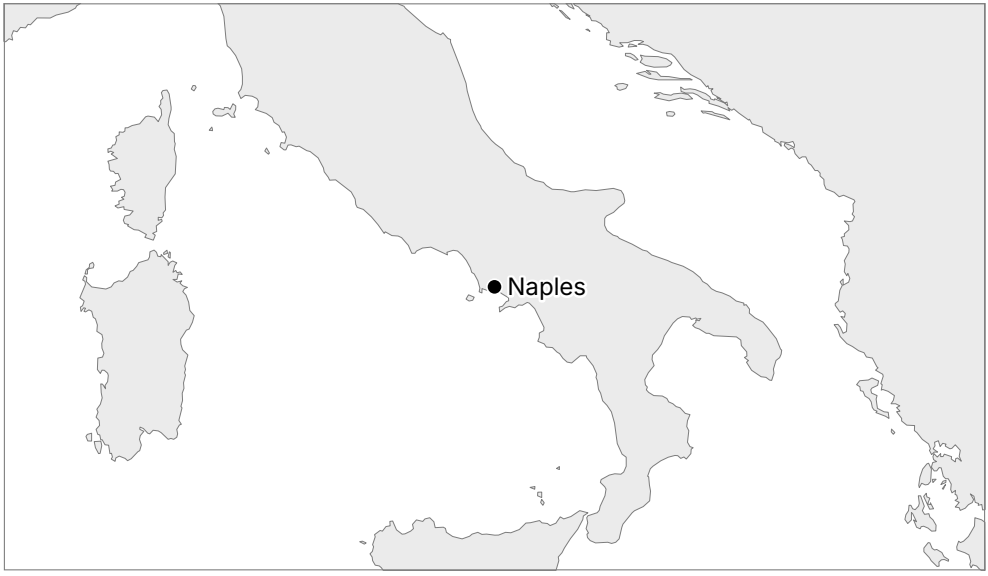
WHAT HAPPENED HERE

The Edict of Nantes April 1598 1133

Naples

Naples, Italy · Italy · 40.85° N, 14.27° E · Also: Napoli, Neapolis

City on the Bay of Naples, in the thirteenth century a place of schools in the kingdom of Sicily. Thomas Aquinas studied and joined the Dominicans here, and here he stopped work on the Summa in 1273.



Naples lies on the west coast of southern Italy. William of Tocco says that Thomas Aquinas was sent there as a boy to study grammar, logic and natural philosophy, and there took the Dominican habit (William of Tocco, Life of Thomas Aquinas chs. 5–6). At the end of his life he was again in Naples, and it was after a Mass in the chapel of Saint Nicholas there that he gave up writing (Canonization process

of Thomas Aquinas (Naples, 1319), 79). The inquiry for his canonization sat in the archbishop's palace at Naples in 1319 (Canonization process of Thomas Aquinas (Naples, 1319), editor's introduction, p. 265). See Thomas Aquinas Writes the Summa Theologiae.

WHAT HAPPENED HERE

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

Nazareth

Nazareth, Israel · Levant and Arabia · 32.7° N, 35.3° E

A town in the hills of lower Galilee. The Gospels say that Jesus grew up here, and from it he is called Jesus of Nazareth.



Nazareth lies in the hills of lower Galilee, above the plain of Jezreel. Luke calls it "a city of Galilee" and places there the angel's message to Mary (Luke 1:26–27). In Luke it is the home of Mary and Joseph before the birth of Jesus and the place to which they return (Luke 2:4, 39); in Matthew the family settles there after coming back from Egypt (Matthew 2:22–23). Jesus grew up in the town (Luke 2:51–52), came from it to be baptised by John (Mark 1:9), and was known by its name (Mark

1:24) (John 1:45). John's Gospel preserves a slighting remark: "Can any good thing come out of Nazareth?" (John 1:46).

Luke tells of a visit to its synagogue that ended with the congregation trying to throw Jesus from the brow of the hill on which the town was built (Luke 4:16–30). Mark says that his own townspeople took offence at him and that he could do no mighty work there (Mark 6:1–6). The modern city stands on the ancient site.

WHAT HAPPENED HERE

The Birth of Jesus c. 6–4 BC 286

Jesus Begins His Ministry in Galilee c. AD 28–29 307

Nicaea

İznik, Turkey · Anatolia and the Caucasus · 40.43° N, 29.72° E · Also: Nicea, Nikaia

A city of Bithynia in north-western Asia Minor, on the shore of a lake. Constantine gathered the bishops here in 325 for the first general council of the church, and a second council met here in 787.



Nicaea stood at the eastern end of Lake Ascania in Bithynia, a short journey from the imperial residence at Nicomedia. Eusebius remarks that its name, from the Greek word for victory, suited the occasion when Constantine chose it for the council of 325 (Eusebius, Life of Constantine 3.6). The bishops met in the largest hall of the palace there (Eusebius, Life of Constantine 3.10). The town is modern İznik. See the First Council of Nicaea and, for the council of 787, the Second Council of Nicaea Restores Icons.

WHAT HAPPENED HERE

The First Council of Nicaea May AD 325 584

The Second Council of Nicaea Restores Icons AD 787 770

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Nicomedia

İzmit, Turkey · Anatolia and the Caucasus · 40.77° N, 29.92° E · Also: Izmit

City of Bithynia on the Sea of Marmara and the residence of Diocletian. The Great Persecution began here in 303, Galerius's edict of toleration was posted here in 311, and Constantine was baptised and died nearby in 337.



Nicomedia stood at the head of a gulf of the Sea of Marmara, in the province of Bithynia. Diocletian kept his court there. Lactantius, who taught in the city, says that its church stood on high ground in sight of the palace and was pulled down in a few hours on 23 February 303 (Lactantius, Deaths of the Persecutors 12). Diocletian laid down his office on a hill three miles outside the walls (Lactantius, Deaths of the Persecutors 19). The edict by which Galerius ended the persecution was posted in the city on 30 April 311 (Lactantius, Deaths of the Persecutors 35), and two years later Licinius published there the letter granting freedom of worship (Lactantius, Deaths of the Persecutors 48). In 337 Constantine was baptised in its suburbs and died there (Eusebius, Life of Constantine 4.61–64).

WHAT HAPPENED HERE

The Great Persecution under Diocletian AD 303–311 557

Galerius Grants Toleration 30 April AD 311 561

The Edict of Milan AD 313 572

Nicopolis ad Istrum

Near Nikyup, Veliko Tarnovo province, Bulgaria · Greece and the Balkans · 43.22° N, 25.61° E · Also: Nicopolis in Moesia

A Roman city in Moesia, between the Danube and the Balkan mountains. In the sixth century Jordanes knew the Lesser Goths, whose bishop Ulfilas had been, as a people living in its district.



Nicopolis ad Istrum lay in the Roman province of Moesia, south of the Danube, in what is now northern Bulgaria. Philostorgius says that the emperor settled the Christian Goths who followed Ulfilas in Moesia (Philostorgius, Church History 2.5). Jordanes, in the sixth century, is more exact: the "Lesser Goths", whose bishop Ulfilas had been, were living in the district of Nicopolis at the foot of Mount Haemus (Jordanes, Getica 51.267). No source says that the translation of the Bible was made in the city itself; it is given here as the centre of the community for which Ulfilas worked. See Ulfilas Translates the Bible for the Goths.

WHAT HAPPENED HERE

Ulfilas Translates the Bible for the Goths c. AD 341 606

Nineveh

Mosul, Iraq · Mesopotamia and Persia · 36.36° N, 43.16° E · Also: Ninua

Assyrian city on the Tigris, opposite modern Mosul, and Sennacherib's capital. In the Bible Jonah is sent to it and Nahum announces its ruin. It fell to the Medes and Babylonians in 612 BC.



Nineveh stood on the east bank of the Tigris; its mounds now lie within the city of Mosul. Genesis counts it among the cities of Assyria founded in the days of Nimrod (Genesis 10:8–12). Sennacherib calls it his capital (Sennacherib, Annals (Taylor Prism) iii 37–49). Kings says he returned there after his campaign against Judah (2 Kings 19:36), and the Lachish Reliefs come from his palace in the city. The book of Jonah calls it "that great city" and tells of its repentance (Jonah 1:2) (Jonah 3:5–10); Nahum and Zephaniah announce its destruction (Nahum 3:1–7) (Zephaniah 2:13–15). The Babylonian chronicle records that Babylonian and Median armies besieged the city for three months in 612 BC, plundered it and left it a ruin (Babylonian Chronicle 3 year 14). Jesus named its people as an example of repentance (Matthew 12:41).

WHAT HAPPENED HERE

Jonah Sent to Nineveh c. 760 BC 154

Nippur

Nuffar, Iraq · Mesopotamia and Persia · 32.13° N, 45.23° E

An ancient city of central Babylonia. Tablets found there name the canal Kabaru, identified with the river Chebar beside which Ezekiel and other Judean exiles lived.



Nippur lay in central Babylonia, south-east of Babylon; its ruins are at Nuffar in Iraq. The Bible does not name the city. Ezekiel places himself and his fellow exiles "by the river Chebar", at a settlement called Tel-abib (Ezekiel 1:1–3) (Ezekiel 3:15). A business archive of the fifth century BC, excavated at Nippur in 1893, records a delivery to be made at a canal called Kabaru (Murashû archive BE 9, no. 4, lines 8–9). Its first editor identified the canal with the Chebar and noted that many of the people named in the archive have Judean names (Murashû archive BE 9, pp. 27–28). Where Tel-abib itself lay is not known; the timeline places Ezekiel's visions at Nippur as the nearest fixed point.

WHAT HAPPENED HERE

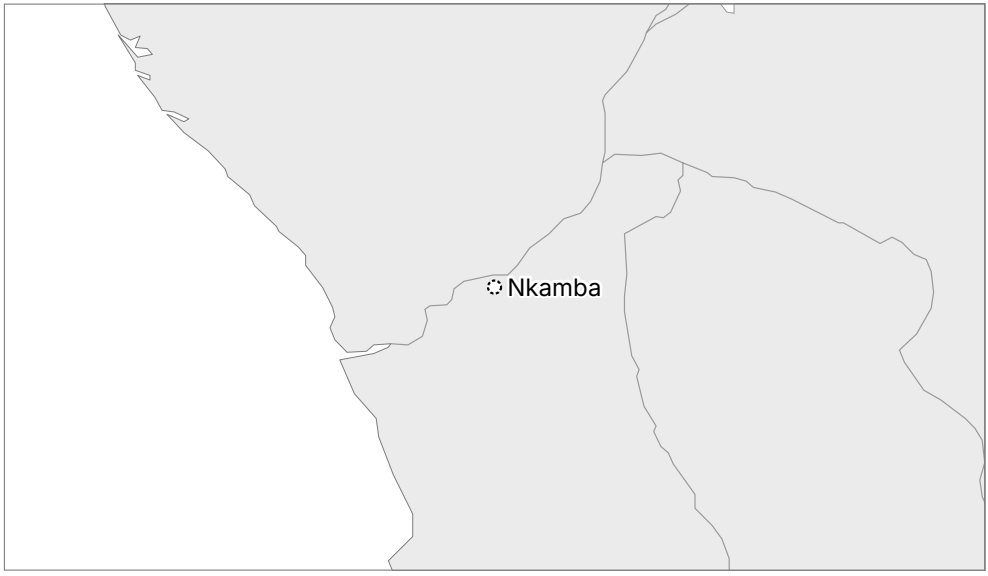
Ezekiel's Visions among the Exiles 593–571 BC 196

Nkamba

Nkamba, Kongo Central, Democratic Republic of the Congo · Sub-Saharan Africa · 5.03° S, 14.59° E · Also: N'Kamba, Nkamba-Jerusalem

The position shown is approximate.

The home village of Simon Kimbangu in the Lower Congo, where he preached and prayed over the sick in 1921. Kimbanguists regard it as the place where their church was born.



Nkamba lies in the west of the Democratic Republic of the Congo, in the country between Kinshasa and the sea. In 1921 Simon Kimbangu established himself there, in his own village, and the sick were brought to him from every direction (Lerrigo, The Prophet Movement in Congo, p. 272). A Kimbanguist account published in 2004 says that Kimbanguism was born at Nkamba on 6 April 1921 (Nduku-Fessau Badze, Le Kimbanguisme a quatre-vingt-trois ans, section 1.1). See Simon Kimbangu and the Kimbanguist Church.

WHAT HAPPENED HERE

Simon Kimbangu and the Kimbanguist Church 1921 1367

Northampton, Massachusetts

Northampton, Massachusetts, United States · The Americas · 42.32° N, 72.63° W

An inland town of Massachusetts where Jonathan Edwards was pastor. He described the awakening there in 1734 and 1735 in a letter printed with a preface dated 1737.



Jonathan Edwards describes Northampton as an inland town, far from the seaports and in a corner of the country, whose first minister was ordained in 1669, and he says that its church had about six hundred and twenty communicants after the awakening (Edwards, Faithful Narrative section 1). George Whitefield reached it by crossing the ferry from Hadley on 17 October 1740 (Whitefield, Journal seventh journal, pp. 47–49). See the Great Awakening.

WHAT HAPPENED HERE

The Great Awakening 1734–1743 1229

Old Dongola

Old Dongola, Northern State, Sudan · Sub-Saharan Africa · 18.23° N, 30.74° E · Also: Dongola

Ruined city on the Nile in northern Sudan, given by the Pleiades gazetteer as the capital of the Nubian kingdom of Makuria. John of Ephesus knew the Makurites as the people between the Nobadae and the Alodaei.



Old Dongola lies on the Nile in northern Sudan. The Pleiades gazetteer of ancient places describes it as the late antique capital of the Nubian state of Makuria and a centre of trade through the medieval period (Pleiades 865674318). John of Ephesus mentions the Makoritae as a people living between the Nobadae and the Alodaei whose king tried to stop the bishop Longinus on his way south (John of Ephesus, Ecclesiastical History 3.4.51); he does not name their city. A Latin chronicle records under the third year of the emperor Justin II that a people it calls "Maccurritae" received the Christian faith; the name is close to theirs, though the chronicle's editor took it for that of a people in Mauretania (John of Biclaro, Chronicle third year of Justin (Mommsen, p. 212)). See the Conversion of the Nubian Kingdoms.

WHAT HAPPENED HERE

The Conversion of the Nubian Kingdoms c. AD 543–580 717

Osnabrück

Osnabrück, Germany · Central and Northern Europe · 52.28° N, 8.05° E · Also: Osnabruck, Osnaburg

City in north-western Germany, one of the two seats of the peace congress appointed to open in July 1643. The treaty between the emperor and Sweden, dated here on 14/24 October 1648, contains the religious settlement of the Peace of Westphalia.



Osnabrück lies about fifty kilometres north-east of Münster. The treaty between the emperor and the queen of Sweden says that the congress of plenipotentiaries was appointed to meet there and at Münster from July 1643 (Treaty of Osnabrück preamble), and its closing clause is dated at Osnabrück on 14/24 October 1648 (Treaty of Osnabrück art. 17, closing clause). Its fifth and seventh articles settle the rights of the confessions in the Empire (Treaty of Osnabrück art. 5, 7). See the Thirty Years' War and the Peace of Westphalia.

WHAT HAPPENED HERE

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Oxford

Oxford, England · Western Europe · 51.75° N, 1.26° W

University town on the Thames. John Wycliffe taught Scripture here, and in 1377 the pope rebuked the university for letting his teaching spread.



Gregory XI addressed his bull of 1377 against John Wycliffe to the chancellor and university of Oxford. He reminded them of the privileges the apostolic see had granted them and of their learning in the Scriptures, and reproached them for allowing “tares” to grow among the wheat and ordering them to arrest him (Gregory XI, Bull to Oxford (1377)). The Council of Constance later noted that the masters of Oxford had themselves examined Wycliffe’s books and drawn 260 articles from them for condemnation (Council of Constance, session 15). See Wycliffe and the First English Bible.

WHAT HAPPENED HERE

Wycliffe and the First English Bible c. 1382 950

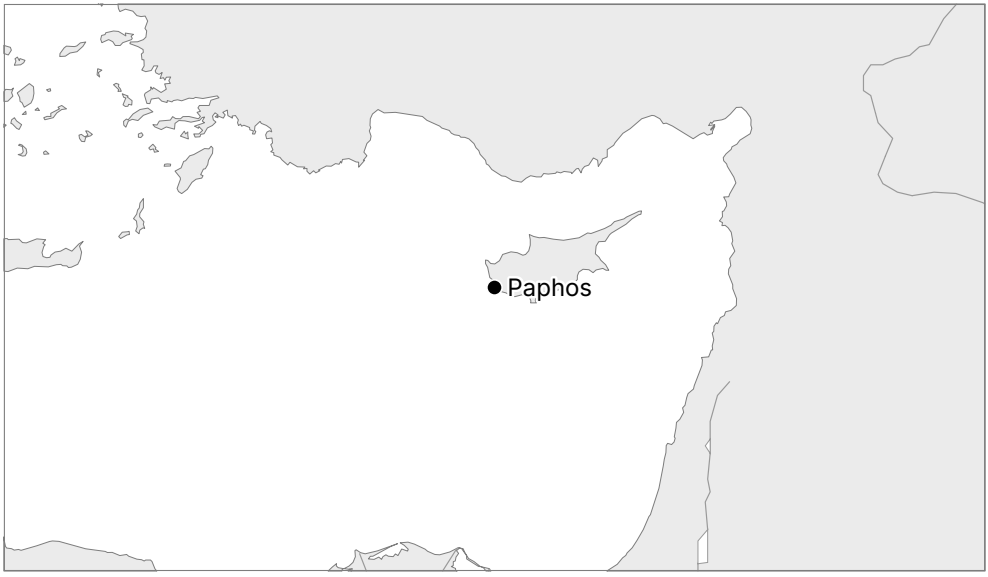
The Burning of Protestants under Mary I 1555–1558 1087

The Oxford Movement 14 July 1833 1289

Paphos

Paphos, Cyprus · Levant and Arabia · 34.76° N, 32.41° E · Also: Nea Paphos, New Paphos

Harbour city at the south-western end of Cyprus, where Acts places the island's Roman proconsul. Here, according to Acts, the proconsul Sergius Paulus heard Barnabas and Paul on their first missionary journey.



Acts places the Roman proconsul of Cyprus at Paphos. It says that Barnabas and Saul crossed the whole island from Salamis to reach it, and that the proconsul, Sergius Paulus, sent for them there. It tells how Saul rebuked the magician Elymas, who was struck blind for a time, and how the proconsul believed. From this point Acts calls Saul Paul. The party sailed from Paphos to Perga on the coast of Asia Minor (Acts 13:6–13). See Paul's First Missionary Journey.

WHAT HAPPENED HERE

Paul's First Missionary Journey c. AD 46–48 403

Paris

Paris, France · Western Europe · 48.85° N, 2.35° E

City of the French kings on the Seine. Its schools drew masters and students in the twelfth century, and by 1215 the masters and scholars together formed a university with statutes of its own.



Peter Abelard came to Paris as a student because, he says, dialectic flourished there above all, and later taught on the Mont Sainte-Geneviève, then outside the city (Abelard, History of My Calamities 2). In 1200 King Philip II gave its students the protection of the church courts against his own provost (Philip II, privilege for the scholars of Paris (1200) Munro, pp. 4–7). The statutes of 1215 are addressed to all the masters and scholars at Paris (Robert of Courçon, Statutes for Paris (1215)), and in 1231 Pope Gregory IX called the city "the mother of the sciences" (Gregory IX, Parens scientiarum).

WHAT HAPPENED HERE

The Schools Become Universities c. 1150–1215 862

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921
The Society of Jesus Is Founded 27 September 1540 1067
The St Bartholomew's Day Massacre 24 August 1572 1113
Jansenism and the Bull Unigenitus 1653–1713 1191
The French Revolution and the Church 1790–1801 1257

Patmos

Patmos, Greece · Greece and the Balkans · 37.33° N, 26.56° E

A small island in the eastern Aegean, off the coast of Asia Minor south-west of Ephesus. The writer of the Revelation says that he received his visions there.



Patmos is one of the smaller islands of the eastern Aegean, some sixty kilometres off the coast of Asia Minor, south-west of Miletus. The writer of the Revelation says that he was on the island "because of God's Word and the testimony of Jesus Christ" when he was told to write to the seven churches of Asia (Revelation 1:9–11). The book does not say more about why he was there. Tertullian, about AD 200, speaks of John's exile on an island (Tertullian, Prescription against Heretics 36),

and Eusebius, in the early fourth century, gives it as something said that he had been condemned to live on Patmos under Domitian (Eusebius, Church History 3.18.1). See John of Patmos.

WHAT HAPPENED HERE

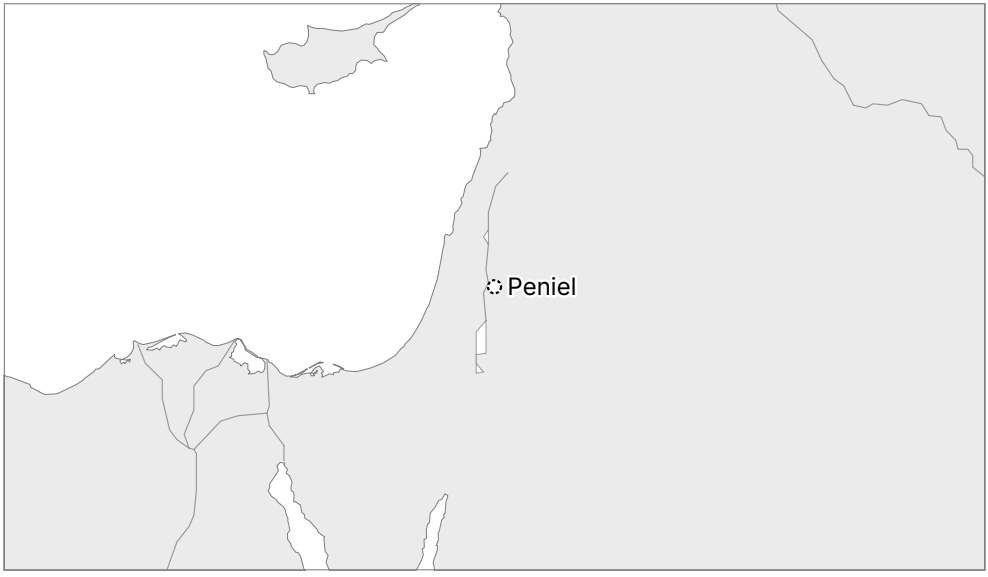
John's Revelation on Patmos c. AD 95 474

Peniel

On the Zarqa river, Jordan; often sought at Tulul adh-Dhahab · Levant and Arabia · 32.19° N, 35.69° E · Also: Penuel

The position shown is approximate.

The place at the ford of the Jabbok, east of the Jordan, where Jacob wrestled through the night and was given the name Israel. Its exact site is not known.



Genesis sets Peniel at the ford of the Jabbok, the modern Zarqa river in Jordan (Genesis 32:22). It explains the name by Jacob's words, "I have seen God face to face" (Genesis 32:30). Later books spell it Penuel. A town of that name with a tower stood near Succoth in the days of Gideon, who pulled the tower down (Judges

8:8–9) (Judges 8:17), and Jeroboam I fortified it (1 Kings 12:25). No site has been identified with certainty. The pin stands at Tulul adh-Dhahab, twin mounds on the lower Zarqa where the town is most often sought, and marks the general area only.

WHAT HAPPENED HERE

Jacob Becomes Israel c. 1929–1909 BC 39

Pepuza

Near Karayakuplu, Uşak Province, Turkey · Anatolia and the Caucasus · 38.41° N, 29.46° E · Also: Pepouza

The position shown is approximate.

A small town in Phrygia that the Montanists called Jerusalem and made the centre of their movement. No ancient writer fixes its site; ruins near Karayakuplu in western Turkey have been proposed.



Apollonius, who wrote against the Montanists forty years after their beginning, says that Montanus gave the name Jerusalem to Pepuza and Tymion, “small towns in Phrygia”, and wished people to gather there from everywhere (Eusebius,

Church History 5.18.2). Maximilla prophesied there (Eusebius, Church History 5.18.13). Epiphanius, whose Greek is paraphrased here, reports that a prophetess saw Christ at Pepuza and was told that the heavenly Jerusalem would come down at that place, and that people still went there in his day to seek the same vision (Epiphanius, Panarion 49.1). The writers cited here do not say exactly where the town lay. William Tabbernee and Peter Lampe, *Pepouza and Tymion: The Discovery and Archaeological Exploration of a Lost Ancient City and an Imperial Estate* (2008), identify it with a site near the village of Karayakuplu; the coordinates given here are those of the Pleiades gazetteer.

WHAT HAPPENED HERE

The New Prophecy of Montanus c. AD 157–172 508

Philadelphia

Philadelphia, Pennsylvania, United States · The Americas · 39.95° N, 75.16° W

City in Pennsylvania where Richard Allen founded Bethel church in 1794 and the African Methodist Episcopal Church was organized in 1816. Jefferson sent the ratified Bill of Rights to the states from here in 1792.



This is the city in Pennsylvania, not the Philadelphia of Asia Minor addressed in the book of Revelation (Revelation 3:7). Richard Allen writes that he was born in 1760 a slave of Benjamin Chew of Philadelphia (Allen, Life, Experience, and Gospel Labours, p. 5); he opened Bethel church on his own lot here in 1794 (Allen, Life, Experience, and Gospel Labours, pp. 17–18), and was received as bishop by the general convention of the African Methodist Episcopal Church held here in April 1816 (AME Church, Doctrines and Discipline (1817), p. 10). Thomas Jefferson dated from Philadelphia the circular of 1 March 1792 that sent the ratified amendments to the Constitution to the state governors (Jefferson, Circular to the Governors, 1 March 1792). See Richard Allen and the African Methodist Episcopal Church and Religious Freedom in the United States.

WHAT HAPPENED HERE

Religious Freedom in the United States 1786–1791 1249

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253

Philippi

Near Krinides, Greece · Greece and the Balkans · 41.01° N, 24.29° E

Roman colony in eastern Macedonia. Paul founded here the first church that Acts records in Macedonia, and later wrote to it the letter to the Philippians.



Philippi was in Paul's day a Roman colony, as Acts notes (Acts 16:12). Paul, Silas and Timothy came to it from Troas by way of the port of Neapolis. Lydia and her household were baptised, Paul and Silas were beaten and jailed, and the jailer and his household were baptised in turn (Acts 16:11–40); see Paul Carries the Gospel into Europe. Paul recalls the rough treatment he received there (1 Thessalonians 2:2). He passed through again on his way to Jerusalem (Acts 20:6). His letter to the church is addressed to "all the saints in Christ Jesus who are at Philippi, with the overseers and servants", and thanks them for the gifts they had sent him from the beginning (Philippians 1:1) (Philippians 4:15–16).

WHAT HAPPENED HERE

Paul Carries the Gospel into Europe c. AD 49–52 419

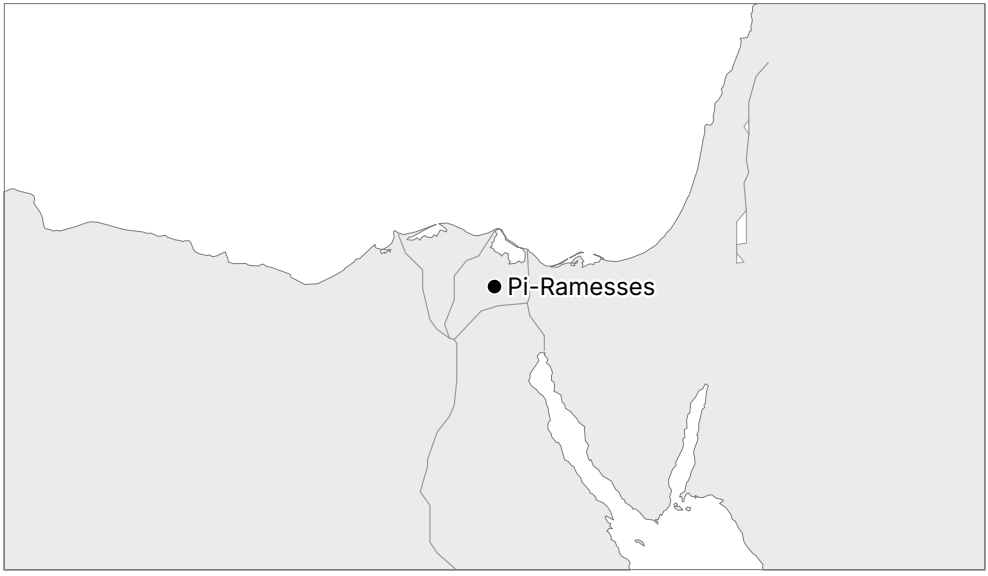
PLACES

Pi-Ramesses to Smyrna

Pi-Ramesses

Qantir, near Faqus, Egypt · Egypt · 30.8° N, 31.84° E · Also: Raamses, Rameses, Per-Ramesses

The residence city built by Ramesses II in the eastern Nile Delta, located by excavation at Qantir. It is generally identified with the store city Raamses of Exodus and the Rameses from which Israel set out.



Pi-Ramesses, "House of Ramesses", was the residence that Ramesses II (reigned about 1279–1213 BC) built in the eastern Nile Delta, beside the older city of Avaris. Excavation has fixed its site at the village of Qantir, near Faqus; James K. Hoffmeier calls the archaeological evidence "unequivocal" (*Journal of the Evangelical Theological Society* 50, 2007, pp. 232–233). The city was abandoned in the later twelfth century BC, after the branch of the Nile on which it stood moved away or silted up, and Tanis, about twenty kilometres off, became the capital of the Delta (Hoffmeier, p. 233; Bryant G. Wood, *Journal of the Evangelical Theological Society* 48, 2005, p. 479).

Exodus says that the Israelites built the store cities Pithom and Raamses for Pharaoh (Exodus 1:11) and that they set out from Rameses (Exodus 12:37) (Numbers 33:3–5); Genesis calls the district where Jacob's family settled "the land of Rameses" (Genesis 47:11). The identification of this place with Pi-Ramesses is generally accepted, and it is one of the main arguments for dating the Exodus from Egypt to the thirteenth century BC. Those who date the exodus to about 1446 BC accept the location but hold that the name in Exodus is a later updating of an older one (Bryant G. Wood, *Journal of the Evangelical Theological Society* 48, 2005, p. 479). The Psalms place the wonders of the exodus in "the field of Zoan", the Hebrew name of Tanis (Psalm 78:12) (Psalm 78:43).

WHAT HAPPENED HERE

The Exodus from Egypt c. 1446 or c. 1260 BC 52

Pisa

Pisa, Italy · Italy · 43.72° N, 10.4° E

City on the Arno in Tuscany. A council called here by the cardinals in 1409 tried to end the Great Western Schism and produced a third line of popes instead.



Pisa lies near the mouth of the Arno in Tuscany. In 1409 the cardinals called a council here, which declared that their united college had the right to summon it and cited both claimants to hear its sentence (Council of Pisa (1409)). Its pope, Alexander V, and his successor John XXIII made a third line beside those of Rome and Avignon (Council of Constance, editor's introduction); John XXIII appealed to the decrees of Pisa when he summoned the Council of Constance (Council of Constance, session 1). See the Great Western Schism.

WHAT HAPPENED HERE

The Great Western Schism 1378–1417 946

Pisidian Antioch

Near Yalvaç, Turkey · Anatolia and the Caucasus · 38.31° N, 31.19° E · Also: Antioch of Pisidia, Antiochia Caesarea

Roman colony in the highlands of southern Asia Minor. In its synagogue Paul gave the first of his speeches recorded in Acts, and here he and Barnabas first declared that they were turning to the Gentiles.



This Antioch lay on the high plateau of Asia Minor and was a Roman colony, Colonia Caesarea. It is not the Syrian Antioch. Paul and Barnabas came up to it from Perga. Paul spoke in the synagogue on the sabbath, and on the next sabbath, when they were contradicted, the two said, “we turn to the Gentiles”. They were driven out of the district and went on to Iconium (Acts 13:14–51). They passed through again on their way home, and 2 Timothy recalls what Paul suffered “at Antioch, Iconium, and Lystra” (Acts 14:21) (2 Timothy 3:11). See Paul’s First Missionary Journey.

WHAT HAPPENED HERE

Paul’s First Missionary Journey c. AD 46–48 403

Pispir

Near Deir el-Maimun, on the east bank of the Nile, Egypt · Egypt · 29.22° N, 31.22° E · Also: Outer Mountain

The position shown is approximate.

The place beside the Nile where Antony’s disciples lived and where he came to meet visitors. Athanasius speaks only of a deserted fort across

the river and of an outer mountain; the name is given by Palladius, about 420.



Athanasius gives no name to the place of Antony the Great's first withdrawal. He says that Antony went to "the mountain", found a deserted fort on the other side of the river and shut himself in it for nearly twenty years, and that cells of monks then arose in the mountains (Athanasius, Life of Antony 12–14). Later in the *Life* the settlement of his monks is called the outer mountain, as distinct from the inner mountain where he spent his last years (Athanasius, Life of Antony 89, 91); see Mount Colzim. Palladius, writing about 420, reports the monk Cronius as saying that Antony's monastery "by the River", where his two disciples lived and where he came at intervals to receive visitors, was at the place called Pispir, and that his mountain lay between Babylon and Heracleopolis, about thirty miles from the river (Palladius, Lausiac History 21.1–2). The *Life* does not say that the fort and the later settlement were the same spot, and the site has not been fixed; it is placed here at the village of Deir el-Maimun, on the east bank between those two towns, where it is usually sought.

WHAT HAPPENED HERE

Antony Withdraws to the Desert c. AD 270–285 549

Pittsburgh

Pittsburgh, Pennsylvania, United States · The Americas · 40.44° N, 80° W

City in western Pennsylvania and seat of the Catholic Duquesne University. A retreat of its students at a house outside the city in February 1967 is counted as the beginning of the Catholic Charismatic Renewal.



Duquesne University stands in Pittsburgh. In February 1967 about twenty-five of its students made a retreat at The Ark and The Dove, a retreat house on the outskirts of the city, and one of them has described what happened there (Mansfield, testimony on the Duquesne Weekend). See the Charismatic Renewal.

WHAT HAPPENED HERE

The Charismatic Renewal 1960–1967 1418

Pliska

Near Pliska, Shumen Province, Bulgaria · Greece and the Balkans · 43.39° N, 27.13° E · Also: Pliskouba

The ruins of a fortified settlement in north-eastern Bulgaria. The timeline sets the baptism of Boris here by convention; the sources for the baptism do not name the place.



The site lies in the plain north-east of Shumen, a short distance from the modern town that has taken its name. The Byzantine historian Leo the Deacon, writing at the end of the tenth century, names “Pliskouba” among the places that the emperor John Tzimiskes took on his march from Preslav to Dorystolon (Leo the Deacon, History 8.8, pp. 138–139).

It is commonly described as the residence of the Bulgar rulers of the ninth century, and for that reason the timeline places the baptism of Boris here. None of the sources read for that entry names the place. The Annals of St Bertin speak only of the king’s palace and of the gates of a city (Annals of St Bertin, year 866, p. 85).

WHAT HAPPENED HERE

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

Plymouth, Massachusetts

Plymouth, Massachusetts, United States · The Americas · 41.96° N, 70.67° W · Also: New Plymouth, Plimoth

Harbour on the west side of Cape Cod Bay where the English Separatists from Leiden settled in December 1620. According to William Bradford, hardly any of the native people of the place were then left alive.



William Bradford tells how an exploring party sounded the harbour in December 1620, found cornfields and running brooks, and judged the place fit to settle; the ship arrived on 16 December by the old calendar, and the first common house was begun on the 25th (Bradford, Of Plymouth Plantation, ch. 10 (pp. 106–107)). He says that Squanto was a native of the place and that scarcely any of its people besides him were left alive (Bradford, Of Plymouth Plantation, book 2, 1620–1621 (p. 116)). See the Pilgrims Land at Plymouth.

WHAT HAPPENED HERE

The Pilgrims Land at Plymouth 1620 1163

Port-Royal

Magny-les-Hameaux, Yvelines, France · Western Europe · 48.74° N, 2.02° E · Also: Port-Royal des Champs, Port Royal

Convent south-west of Paris whose nuns and the scholars living beside it were accused of Jansenism. Its community was dispersed by order of Louis XIV in 1709 and its buildings were pulled down.



The duc de Saint-Simon, who writes as an enemy of the Jesuits, says that learned men lived in retirement at the monastery of Port-Royal des Champs, taught the young and wrote, and that they were accused of Jansenism. There was a second house of the same name in Paris. On the night of 28 to 29 October 1709, he says, troops surrounded Port-Royal des Champs and an officer carried the nuns off in coaches to other convents; later the dead were ordered to be exhumed and the house, the church and all the buildings were razed (Saint-Simon, Memoirs, chapter 46 (the year is named in chapters 44 and 47)). Blaise Pascal, whose *Provincial Letters* defended its friends, wrote that he himself was “not of Port-

Royal" (Pascal, Provincial Letters 17). The coordinates are those of the site of Port-Royal des Champs. See Jansenism and the Bull Unigenitus.

WHAT HAPPENED HERE

Jansenism and the Bull Unigenitus 1653–1713 1191

Prague

Prague, Czech Republic · Central and Northern Europe · 50.09° N, 14.42° E · Also: Praha

Capital of the kingdom of Bohemia and seat of its university, where Jan Hus taught and preached before he left for the Council of Constance in 1414.



Before he left Prague in 1414, Jan Hus had notices posted in Latin, Czech and German on the doors of its cathedral, parish churches and monasteries, announcing that he was going to Constance to give an account of his faith and inviting anyone who charged him with error to meet him there (Peter of Mladoňovice, Relatio p. 238). John Paul II called him one of the most famous of the scholars to come from the University of Prague (John Paul II, Address on John Hus (1999) §1). See the Council of Constance and the Burning of Jan Hus.

WHAT HAPPENED HERE

The Council of Constance and the Burning of Jan Hus 1414–1418 959
The Hussites and the Compacts of Basel 1419–1436 964
The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Pyongyang

Pyongyang, North Korea · South and East Asia · 39.02° N, 125.74° E · Also: Pyeng Yang, P'yŏngyang

City on the Taedong river in northern Korea. In January 1907 its Presbyterian churches were the scene of a revival, and the Presbytery of Korea was constituted there that September.



Pyongyang, written Pyeng Yang by the missionaries of the time, is today the capital of North Korea. In January 1907 its four Presbyterian churches met together in the Central Church, which held about fifteen hundred people (The Korea Mission Field vol. 3 no. 3 (March 1907), p. 33 (Graham Lee)); see the Pyongyang Revival. The Presbytery of the Presbyterian Church in Korea was constituted in

the same building on 17 September 1907 (The Korea Mission Field vol. 3 no. 11 (November 1907), p. 162).

WHAT HAPPENED HERE

The Pyongyang Revival 14 January 1907 1346

Qarqar

Probably Tell Qarqur, on the Orontes in north-western Syria · Levant and Arabia · 35.74° N, 36.33° E · Also: Karkar, Tell Qarqur

The position shown is approximate.

A royal city of the kingdom of Hamath on the Orontes, where Shalmaneser III of Assyria fought a coalition that included Ahab of Israel in 853 BC.



Shalmaneser III calls Qarqar a royal city of Irhuleni of Hamath. He says that he burned it, fought the allied kings from Qarqar as far as a place called Gilzau, and dammed the Orontes with their dead (Kurkh Monolith ii 89–102); see Ahab at the Battle of Qarqar. The Bible does not mention the town. It is usually identified

with Tell Qarqur, a large mound beside the Orontes, and the marker is placed there.

WHAT HAPPENED HERE

Ahab at the Battle of Qarqar 853 BC 135

Qumran

Khirbet Qumran, West Bank · Levant and Arabia · 31.74° N, 35.46° E · Also: Khirbet Qumran

Ruined settlement on a terrace above the north-west shore of the Dead Sea. The Dead Sea Scrolls were found in eleven caves in the cliffs around it between 1947 and 1956.



Qumran lies near the north-west corner of the Dead Sea, about fourteen kilometres south of Jericho. The first scrolls came from a cave about a kilometre north of Wadi Qumran in 1947. By 1956 written remains had been found in eleven caves along the cliffs, and the site itself had been excavated (Dead Sea Scrolls Leon Levy Digital Library, Discovery Sites). Pliny the Elder says that Essenes lived on the western side of the Dead Sea, with En-gedi "below" them (Pliny, Natural History

5.73 (5.15 in Bostock and Riley)), and most scholars connect that notice, the ruins and the scrolls. See the Community of the Dead Sea Scrolls.

WHAT HAPPENED HERE

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258

The Dead Sea Scrolls Are Discovered 1947 1394

Ravenna

Ravenna, Italy · Italy · 44.42° N, 12.2° E

A city among marshes and rivers at the head of the Adriatic, hard to attack by land or sea. The last Western emperors resided here, and after them Odoacer and Theoderic.



Procopius describes Ravenna as lying in a level plain at the head of the Adriatic, a short way from the sea, and hard to approach either by ship, because of the shoals, or by a land army (Procopius, Wars 5.1.16–18). Odoacer deposed Romulus Augustulus here in 476, and here Theoderic besieged Odoacer for three years and killed him (Anonymus Valesianus 8.38; 11.53–55).

WHAT HAPPENED HERE

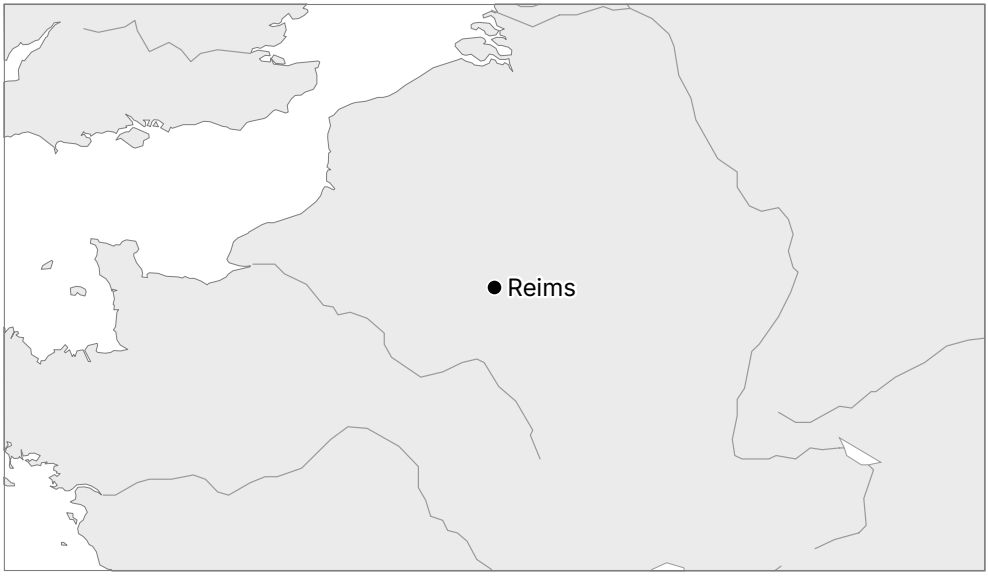
The End of the Western Roman Empire AD 476 686

The Donation of Pepin and the Papal States AD 754–756 766

Reims

Reims, France · Western Europe · 49.25° N, 4.03° E · Also: Rheims, Durocortorum

The Roman city of Durocortorum in northern Gaul, seat of Bishop Remigius, who according to Gregory of Tours baptised Clovis, king of the Franks.



Reims was the Roman Durocortorum, chief city of the Remi. Gregory of Tours names Remigius as its bishop when he baptised Clovis, and describes the squares shaded with embroidered hangings and the baptistery prepared for the ceremony (Gregory of Tours, Histories 2.31). Gregory does not say in so many words where the baptism was held; it is placed at Reims because the bishop who performed it was bishop of that city.

WHAT HAPPENED HERE

The Baptism of Clovis c. AD 496–508 695

Richmond

Richmond, Virginia, United States · The Americas · 37.54° N, 77.44° W

City on the James River where the General Assembly of Virginia sat in 1785–86 and passed the Act for Establishing Religious Freedom.



The enrolled acts of the session that passed the Act for Establishing Religious Freedom are headed as those of a General Assembly begun and held at the public buildings in the city of Richmond on 17 October 1785 (Virginia, Act for Establishing Religious Freedom, heading of the enrolled acts). See Religious Freedom in the United States.

WHAT HAPPENED HERE

Religious Freedom in the United States 1786–1791 1249

Rimini

Rimini, Italy · Italy · 44.06° N, 12.56° E · Also: Ariminum

City on the Adriatic coast of Italy, the Roman Ariminum. More than four hundred western bishops met here in 359 by order of the emperor

Constantius II. Sulpicius Severus says that they were kept in the city until they signed the creed he required.



Rimini, the Roman Ariminum, lies on the Adriatic coast of Italy. In 359 the western half of the council summoned by Constantius II met here, more than four hundred bishops by the count of Athanasius (Athanasius, On the Councils 8). Sulpicius Severus says that the majority held the church while about eighty of their opponents used a building that stood empty, and that the bishops were still shut up in the city in the seventh month, in winter, when the last of them signed (Sulpicius Severus, Chronicle 2.41, 2.43–44). See the Councils of Rimini and Seleucia.

WHAT HAPPENED HERE

The Councils of Rimini and Seleucia AD 359–360 610

Rome

Rome, Italy · Italy · 41.89° N, 12.49° E · Also: Roma

City on the Tiber, capital of the Roman republic and empire, which ruled Judea from 63 BC. Paul wrote to its church and was brought there

as a prisoner. Its bishops became the popes, and it is the centre of the Roman Catholic Church.



Rome was the seat of the senate that named Herod the Great king of the Jews (Josephus, Antiquities 14.381–389) and of the emperors from Augustus onwards. Visitors from Rome were in Jerusalem at Pentecost (Acts 2:10). Paul wrote a letter to the Christians of the city before he had seen it (Romans 1:7–13), and Acts ends with his arrival there as a prisoner (Acts 28:14–16). A greeting at the end of 1 Peter comes from "Babylon", usually understood as a name for Rome (1 Peter 5:13).

WHAT HAPPENED HERE

Herod the Great Becomes King of Judea 40–37 BC 272
Augustus Becomes Rome's First Emperor 27 BC 276
The Death of Herod and the Division of His Kingdom 4 BC 291
Claudius Expels Jews from Rome c. AD 49 411
Paul's Voyage to Rome c. AD 59–62 441
The Great Fire of Rome and Nero's Persecution AD 64 449

The Martyrdoms of Peter and Paul c. AD 64–68 453
The Four Gospels Are Written c. AD 65–100 458
The Roman Church Writes to Corinth (1 Clement) c. AD 96 478
Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484
Marcion Breaks with the Roman Church c. AD 144 496
Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500
The Muratorian List of New Testament Books c. AD 170–200 520
The Decian Persecution AD 250 540
Cyprian on the Unity of the Church AD 251–258 544
Constantine's Victory at the Milvian Bridge 28 October AD 312 565
The Donatist Schism and the Council of Arles AD 314 576
Jerome Translates the Latin Vulgate c. 382–405 636
The Sack of Rome and Augustine's City of God August AD 410 660
The Henotikon and the Acacian Schism AD 482–519 690
Gregory the Great and the Mission to the English AD 590–604 733
The Donation of Pepin and the Papal States AD 754–756 766
Charlemagne Is Crowned Emperor 25 December AD 800 778
Cyril and Methodius among the Slavs AD 863–885 790
The Photian Schism AD 863–867 794
The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798
Otto I Is Crowned Emperor February AD 962 810
The Investiture Controversy and Canossa 1075–1077 840
The Third Lateran Council March 1179 874
Francis of Assisi and the Friars Minor c. 1209 886
The Fourth Lateran Council November 1215 895
Dominic Founds the Order of Preachers 22 December 1216 899
The Papal Inquisition Is Established 1231 903
Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921

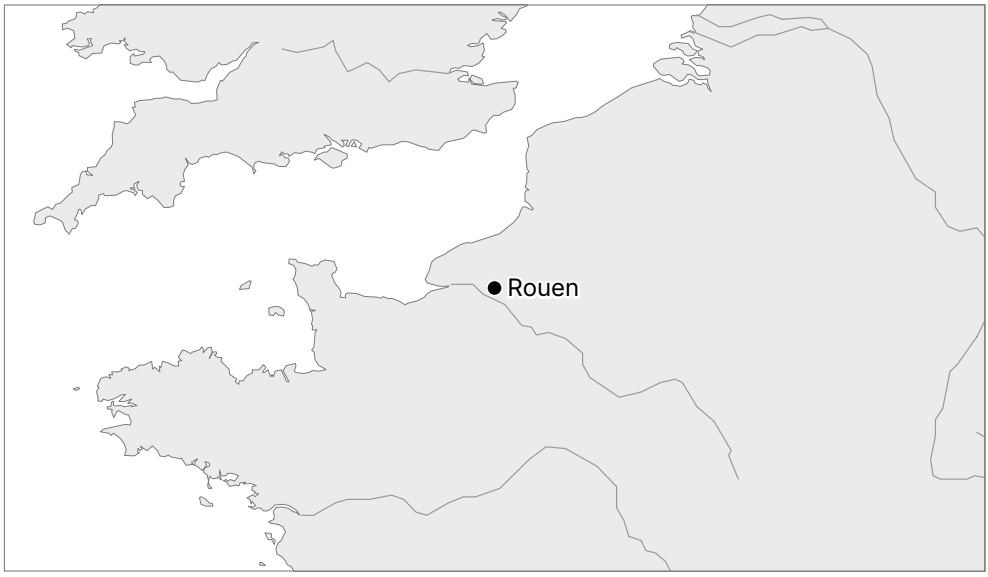
Boniface VIII Issues Unam Sanctam 18 November 1302 925
The Popes at Avignon 1309–1377 929
The Great Western Schism 1378–1417 946
Christianity Crosses the Atlantic 1493 996
Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012
Rome Declares the Peoples of the Americas Free 2 June 1537 1063
The Society of Jesus Is Founded 27 September 1540 1067
Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108
The Union of Brest October 1596 1125
The Trial of Galileo 22 June 1633 1172
Jansenism and the Bull Unigenitus 1653–1713 1191
The Chinese Rites Controversy 1704–1742 1212
The Suppression of the Jesuits 21 July 1773 1237
The Dogma of the Immaculate Conception 8 December 1854 1305
The First Vatican Council 1869–1870 1324
Rerum Novarum and Christian Social Teaching 15 May 1891 1336
The Lateran Treaty Creates Vatican City 11 February 1929 1371
Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379
The Dogma of the Assumption of Mary 1 November 1950 1414
The Second Vatican Council 1962–1965 1422
Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432
Humanae Vitae 25 July 1968 1441
Ancient Christological Divisions Are Addressed 1973–1994 1445
John Paul II and the Churches under Communism 1978–1979 1454
The Catechism of the Catholic Church 11 October 1992 1471
The Clergy Sexual Abuse Crisis 6 January 2002 1479

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484
Leo XIV, the First Pope from the United States 8 May 2025 1507

Rouen

Rouen, France · Western Europe · 49.44° N, 1.1° E · Also: Rothomagus

City on the Seine in Normandy. Joan of Arc was tried in its castle in 1431, abjured in the cemetery of Saint-Ouen and was burned in the Old Market. The sentence that annulled her trial was read in the archbishop's palace there in 1456.



The trial of Joan of Arc opened on 21 February 1431 in the chapel royal of the castle of Rouen, where she was also held prisoner (Trial of Condemnation, 21 February 1431 (Murray, pp. 3–8)). On 24 May she was brought to a public assembly in the cemetery of the abbey of Saint-Ouen, and on 30 May to the Old Market, near the church of Saint-Sauveur, where the final sentence was read (Trial of Condemnation, 24 and 30 May 1431 (Murray, pp. 127, 142)). The judges of 1456 gave their sentence in the archbishop's palace and ordered it published that day in the square of Saint-Ouen and the next day in the Old Market,

with a cross to be set up there in her memory (Nullification Trial, sentence of 7 July 1456 (Murray, pp. 327–328)). See the Trial of Joan of Arc.

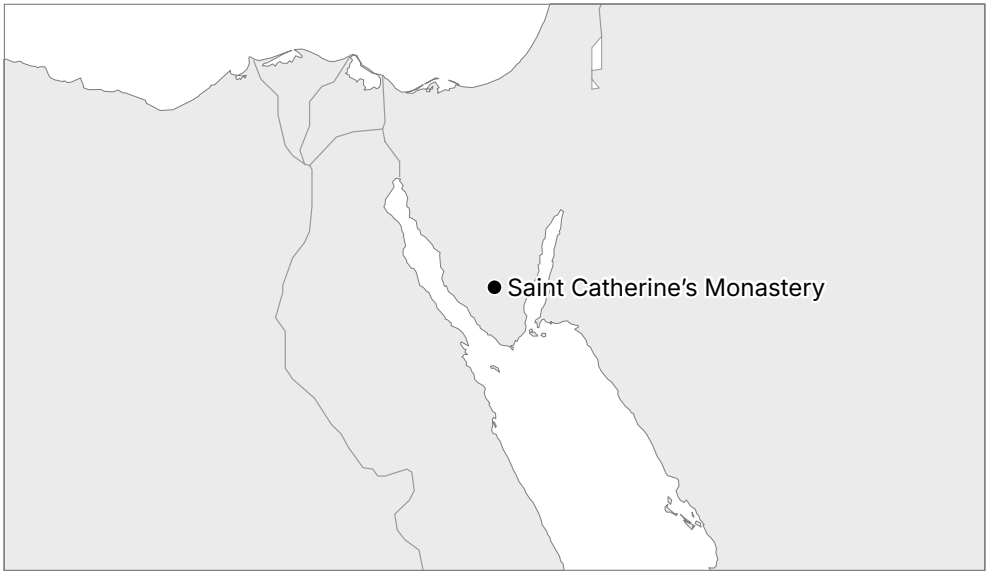
WHAT HAPPENED HERE

The Trial of Joan of Arc 30 May 1431 969

Saint Catherine's Monastery

Saint Catherine, South Sinai, Egypt · Egypt · 28.56° N, 33.98° E · Also: Monastery of Sinai, Holy Monastery of the God-Trodden Mount Sinai

Orthodox monastery at the foot of the mountain that Christian tradition identifies as Sinai. Procopius says that Justinian built a church for the monks of Mount Sinai and a fortress at its foot. The Codex Sinaiticus was kept here until the nineteenth century.



The monastery stands below Jebel Musa in the south of the Sinai peninsula. Procopius, writing in the reign of Justinian, says that monks lived on Mount Sina, that the emperor built them a church dedicated to the Mother of God, lower down and not on the summit, and that at the base of the mountain he built a strong fortress with a garrison (Procopius, Buildings 5.8.4–9). The Codex

Sinaiticus takes its name from the monastery, where it was preserved until the middle of the nineteenth century (History of Codex Sinaiticus (agreed text) opening and closing paragraphs). Parts of it remain there, among them leaves found on 26 May 1975 in a chamber beneath St George's Chapel on the north wall (History of Codex Sinaiticus (agreed text) opening and closing paragraphs). See Tischendorf and the Codex Sinaiticus.

WHAT HAPPENED HERE

Tischendorf and the Codex Sinaiticus 1844–1859 1293

Saint Petersburg

Saint Petersburg, Russia · Eastern Europe and Russia · 59.94° N, 30.31° E · Also: St Petersburg, Petersburg, Sankt-Peterburg

City on the Neva, the capital of Peter I of Russia. The manifesto that put the Russian church under the Spiritual College was signed there in January 1721, and the Regulation was first printed there that September.



The manifesto of Peter the Great establishing the Spiritual College is dated "in Petersburg" on 25 January 1721 (Spiritual Regulation, manifesto, closing lines,

in the Russian edition of 1904), and the title leaf of the Regulation says that it was first printed at St Petersburg on 16 September of that year (Spiritual Regulation, title leaf (p. 2)). The nineteenth-century church historian Muravyov calls the city the tsar's new capital, built on the banks of the Neva (Muravyov, History of the Church of Russia, p. 281). See Peter the Great Replaces the Patriarch with the Holy Synod.

WHAT HAPPENED HERE

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

Salt Lake City

Salt Lake City, Utah, USA · The Americas · 40.76° N, 111.89° W · Also: Great Salt Lake City

City in the valley of the Great Salt Lake. The Latter-day Saints' pioneer company chose its site in the summer of 1847.



The epistle that the Latter-day Saints' Twelve Apostles issued in December 1847 describes a valley some twenty by thirty miles in extent, with the Great Salt Lake to the north-west, which their pioneer company reached in the latter part of July

1847 (General Epistle of the Twelve (1847), p. 82). There, it says, they chose the site of a city, to be called the Great Salt Lake City, surveyed it in blocks of ten acres and reserved one block for a temple (General Epistle of the Twelve (1847), p. 83). The church's general conference met in the city in April 2020 (Latter-day Saints, Bicentennial Proclamation (2020) closing note). See Joseph Smith and the Latter-day Saints and Brigham Young.

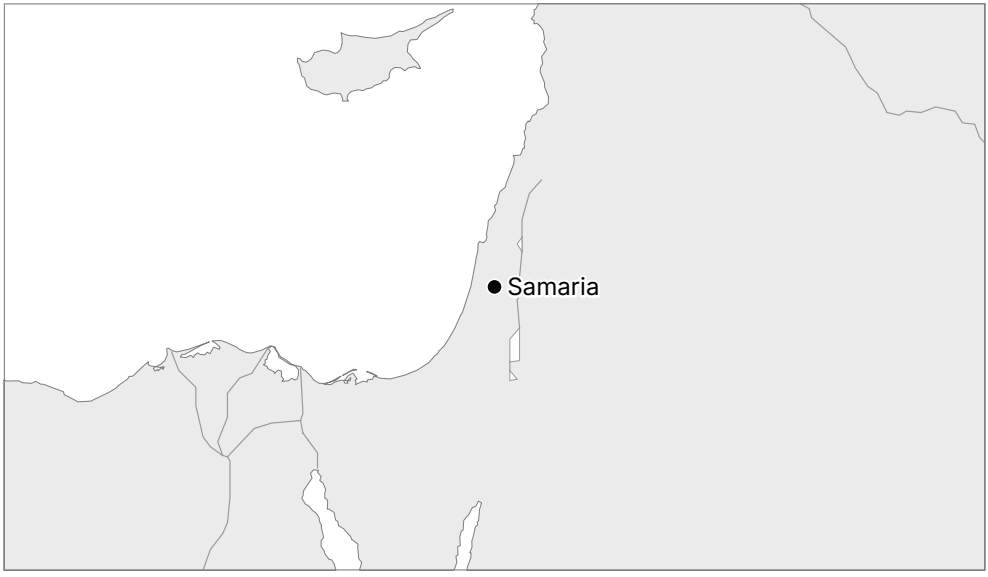
WHAT HAPPENED HERE

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Samaria

Sebastia, West Bank · Levant and Arabia · 32.28° N, 35.19° E · Also: Shomron, Sebaste

Capital of the northern kingdom of Israel from the reign of Omri until the Assyrians took it. Its name passed to the surrounding region and to the Samaritans of the New Testament.



Omri bought the hill from Shemer for two talents of silver, built a city on it and named it Samaria (1 Kings 16:24). It remained the capital of Israel's kings. Ahab built a temple of Baal there, which Jehu destroyed (1 Kings 16:32; 2 Kings 10:25–

27), and the prophets Amos and Isaiah speak of it as the head of the northern kingdom (Amos 6:1; Isaiah 7:9). The king of Assyria took the city after a three-year siege, deported its people and settled others in their place (2 Kings 17:5–6, 24); see the Fall of Samaria.

In the New Testament the name is used for the region between Judaea and Galilee, through which Jesus travelled (John 4:3–9) and where Philip preached (Acts 8:5).

WHAT HAPPENED HERE

Elijah on Mount Carmel c. 860 BC 132

Jehu's Revolt and Tribute to Assyria 841 BC 142

Amos and Hosea Prophesy to Israel c. 755 BC 157

The Fall of Samaria 722/721 BC 164

The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385

San Salvador

San Salvador, El Salvador · The Americas · 13.7° N, 89.19° W

Capital of El Salvador and seat of its Catholic archbishop. Archbishop Óscar Romero preached there from 1977 and was shot dead in the chapel of the Divina Providencia hospital on 24 March 1980.



San Salvador is the capital of El Salvador in Central America. The United Nations truth commission records that on 24 March 1980 its archbishop, Óscar Romero, was assassinated while celebrating Mass in the chapel of the Hospital de la Divina Providencia in the city (UN Truth Commission for El Salvador, From Madness to Hope (S/25500), p. 127). See the Assassination of Óscar Romero.

WHAT HAPPENED HERE

The Assassination of Óscar Romero 24 March 1980 1458

Schleitheim

Schleitheim, canton of Schaffhausen, Switzerland · Central and Northern Europe · 47.75° N, 8.49° E · Also: Schlaten am Randen

Village near Schaffhausen where a meeting of Anabaptists agreed seven articles of faith on 24 February 1527.



Schleitheim is a village in the canton of Schaffhausen, in the north of Switzerland. The seven articles are addressed from those assembled at "Schlaten am Randen" and close with the date of St Matthias's day 1527 (Schleitheim Confession preface and closing date). See the First Anabaptists.

WHAT HAPPENED HERE

The First Anabaptists 21 January 1525 1029

Sea of Galilee

Lake Kinneret, Israel · Levant and Arabia · 32.81° N, 35.59° E · Also: Lake of Gennesaret, Sea of Tiberias, Sea of Chinnereth, Lake Kinneret

A freshwater lake in northern Israel through which the Jordan flows. The towns on its shores, among them Capernaum and Bethsaida, are the setting of most of the Galilean ministry of Jesus.



The lake has several names. The Old Testament calls it the sea of Chinnereth (Numbers 34:11). Mark and Matthew call it the sea of Galilee (Mark 1:16), Luke the lake of Gennesaret, after the district beside it (Luke 5:1), and John the sea of Tiberias, after the city that Herod Antipas built beside it (John 6:1) (Josephus, Antiquities 18.36). Josephus gives its length as 140 stadia and its breadth as 40, praises its fresh water and its fish, and notes that the Jordan runs through the middle of it (Josephus, Jewish War 3.506–508, 515).

The Gospels place on its shores the call of the first disciples, who were fishermen (Mark 1:16–20), and on its waters the stilling of a storm and the night on which the disciples saw Jesus walking on the sea (Mark 4:35–41) (Mark 6:45–52). John's Gospel sets an appearance of the risen Jesus on its shore (John 21:1). The marker stands at the middle of the lake.

WHAT HAPPENED HERE

Jesus Begins His Ministry in Galilee c. AD 28–29 307

Jesus Appoints the Twelve c. AD 28–29 311

The Sermon on the Mount c. AD 28–29 315

The Feeding of the Five Thousand c. AD 29 or 32 323

Seleucia in Isauria

Silifke, Turkey · Anatolia and the Caucasus · 36.38° N, 33.92° E · Also: Seleucia on the Calycadnus, Seleucia Tracheia

City near the south coast of Asia Minor, now Silifke in Turkey, called Seleucia the Rugged in antiquity. About 160 eastern bishops met here in September 359 as the eastern half of the council summoned by Constantius II.



Athanasius calls the city "Seleucia the Rugged" in Isauria, and says that about 160 bishops assembled there in September of the year in which the western bishops met at Ariminum (Athanasius, On the Councils 1, 12). Socrates explains that the eastern council had first been called to Nicomedia, which an earthquake ruined, then to Nicaea and to Tarsus, before it met at Seleucia in the presence of two imperial officials (Socrates, Church History 2.39). The site is the modern town of Silifke, on the river Göksu (the ancient Calycadnus). See the Councils of Rimini and Seleucia.

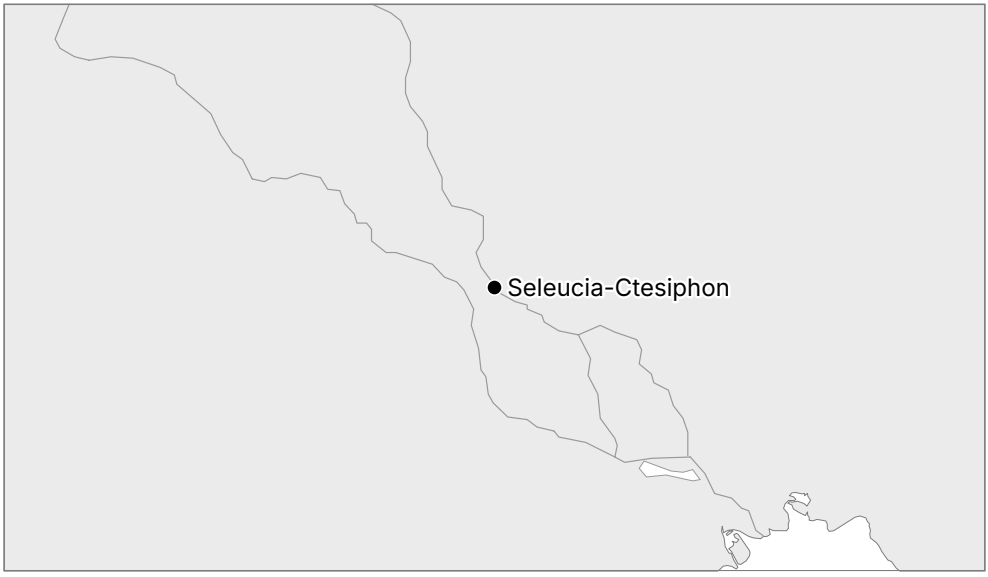
WHAT HAPPENED HERE

The Councils of Rimini and Seleucia AD 359–360 610

Seleucia-Ctesiphon

Al-Mada'in (Salman Pak), near Baghdad, Iraq · Mesopotamia and Persia · 33.1° N, 44.58° E · Also: Ctesiphon, Seleucia on the Tigris, Kokhe

Twin cities on the Tigris that formed the royal capital of the Sasanian kings of Persia. Their bishop, the catholicos, was head of the Church of the East, whose first general synod met here in 410.



Seleucia and Ctesiphon stood on opposite banks of the Tigris, about thirty kilometres below modern Baghdad, and together made up the capital of the Persian empire. The acts of the synod of 410 call the place "the great city", chief of all the cities of the East (Synodicon Orientale p. 257). That synod named its bishop grand metropolitan and head of all the bishops of the Persian empire (Synodicon Orientale canon 21, p. 272) and refers to his church as the church of Kokhe (Synodicon Orientale canon 12, p. 266). It also ruled that the bishops should gather here every two years, when the king was in residence (Synodicon Orientale canon 6, pp. 264–265). See the Church of the East Organises at Seleucia-Ctesiphon.

WHAT HAPPENED HERE

The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656

Seoul

Seoul, South Korea · South and East Asia · 37.57° N, 126.98° E · Also: Hanyang, Hanseong

Capital of Korea under the Joseon kings. Yi Seung-hun returned here from Beijing in 1784 and baptized the first members of the Korean church, and Christians were executed outside its gates in 1801.



Seoul was the capital of the Korean kingdom (Dallet, Histoire de l'Église de Corée, vol. 1, p. 19). A missionary writing from Beijing in 1784 reckoned the journey by land between the two capitals at about three months (Dallet, Histoire de l'Église de Corée, vol. 1, p. 19). Yi Seung-hun came back to Seoul from Beijing in the spring of 1784 with Christian books (Dallet, Histoire de l'Église de Corée, vol. 1, p. 19), and the Chinese priest James Zhou Wen-mo, who entered Korea at the end of 1794, lived hidden in the city from 1795 (Catholic Bishops' Conference of Korea, 124 Korean Martyr Blesseds, no. 2, James Zhou Wen-mo). Yi Seung-hun and five others were beheaded outside its West Gate on 8 April

1801 (Dallet, Histoire de l'Église de Corée, vol. 1, p. 121). See Korean Scholars Found a Church.

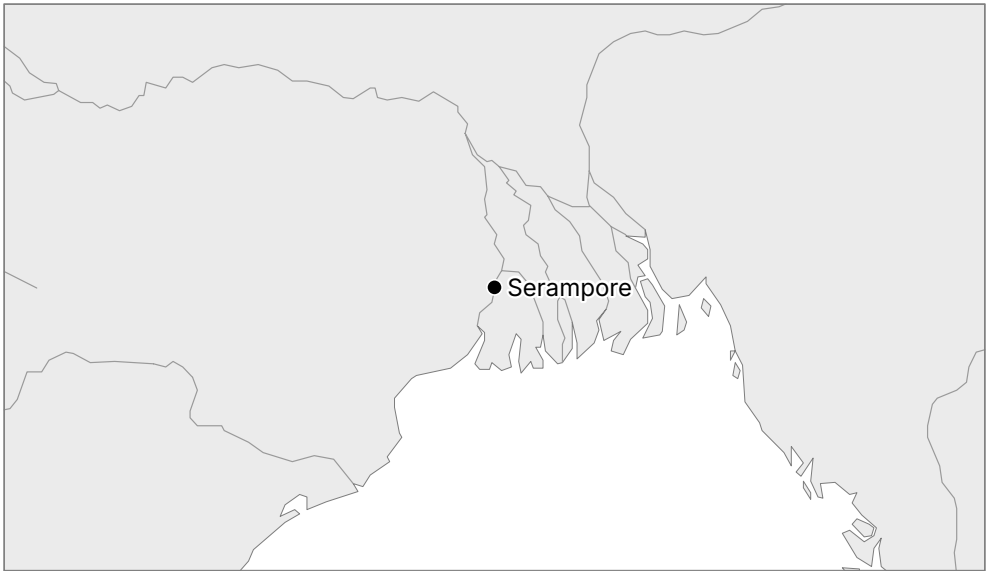
WHAT HAPPENED HERE

Korean Scholars Found a Church 1784 1245

Serampore

Serampore, West Bengal, India · South and East Asia · 22.75° N, 88.34° E · Also: Srirampur, Fredericksnagore

Town on the Hooghly river in Bengal where William Carey and his fellow Baptist missionaries settled, ran their press and in 1805 agreed on the principles of their mission.



The Baptist missionaries dated their Form of Agreement from a meeting at Serampore on 7 October 1805, and in it look back to the resolution against private trade that they made when they first united there; the agreement was printed at their own press in the town (Serampore Form of Agreement (1805), title and closing articles, pp. 441, 450). See William Carey and the Modern Missionary Movement.

WHAT HAPPENED HERE

William Carey and the Modern Missionary Movement 2 October 1792 1261

Serdica

Sofia, Bulgaria · Greece and the Balkans · 42.72° N, 23.34° E · Also: Sardica, Sofia

Roman city in the central Balkans, now Sofia. An anonymous fourth-century text places the last illness and death of Galerius here, which is why his edict of toleration of 311 is often called the Edict of Serdica.



Serdica lay in the central Balkans, where the centre of Sofia now stands. An anonymous fourth-century life of Constantine says that Galerius returned to Serdica, fell ill there with the disease that killed him, and died (Origo Constantini 3.8). The edict of toleration that he issued in his last weeks is therefore often called the Edict of Serdica. The text does not mention the edict, and neither Lactantius nor Eusebius, who preserve it, says where it was drawn up; its publication is recorded at Nicomedia. The same source places Constantine at Serdica a few years later, when he and Licinius agreed on the appointment of their sons as Caesars (Origo Constantini 5.19).

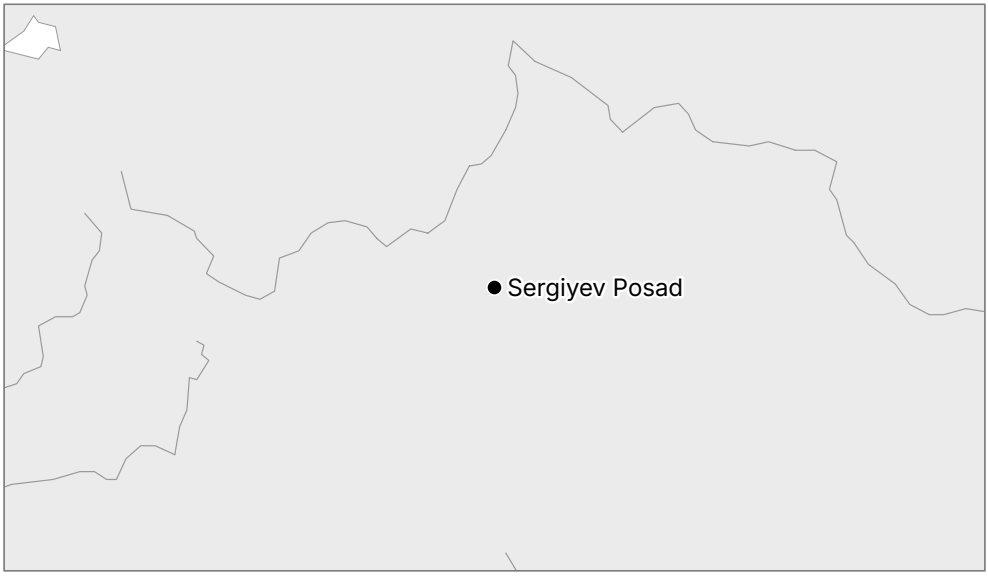
WHAT HAPPENED HERE

Galerius Grants Toleration 30 April AD 311 561

Sergiyev Posad

Sergiyev Posad, Moscow Oblast, Russia · Eastern Europe and Russia · 56.31° N, 38.13° E · Also: Trinity-Sergius Lavra, Sergiev Posad, Zagorsk

Town north-east of Moscow that grew up round the monastery of the Holy Trinity founded by Sergius of Radonezh in the fourteenth century, now the Trinity-Sergius Lavra.



The Life of Sergius of Radonezh describes the place as it was when he and his brother came to it: deep forest with a spring, no road, no village or house nearby (Life of Sergius of Radonezh ch. 5). By the time the Life was written it could speak of the house as a great monastery, the lavra in Radonezh (Life of Sergius of Radonezh ch. 7). The modern town bears his name. See Sergius of Radonezh and the Trinity Monastery.

WHAT HAPPENED HERE

Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933

Seville

Seville, Spain · Western Europe · 37.39° N, 5.98° W · Also: Sevilla, Hispalis

City of Andalusia on the Guadalquivir. The two inquisitors commissioned by Ferdinand and Isabella began work here at the start of 1481, first at the Dominican house of San Pablo and then in the castle of Triana. The Inquisition's Instructions of 1484 were drawn up here.



On 2 January 1481 the Dominicans Miguel de Morillo and Juan de San Martín, writing from the monastery of San Pablo at Seville, said that they had come to the city to exercise the office of inquisition and had begun. Their mandate, addressed to the marquis of Cádiz and other lords, ordered them to arrest those who had left the city for their lands in the past month, to send them back as prisoners and to sequester their goods (Sixtus IV, Exigit sincerae devotionis, inquisitors' mandate of 2 January 1481 (Fita, pp. 447–458)).

The chronicler Andrés Bernáldez writes that the inquisitors at first held their prisoners at San Pablo, then asked for the castle of Triana and set up their court there. At the first burning six men and women died at Tablada, where the inquisitors had a burning place built. In the same year, he says, more than

15,000 people died of plague in the city, and the Guadalquivir flooded. He puts the number burned at Seville from 1481 to 1488 at more than 700 (Bernáldez, History of the Catholic Monarchs, ch. 44 (vol. 1, pp. 129–134)).

Sixtus IV wrote in January 1482 that many had fled in fear of the inquisitors of Seville and that many of them had appealed to Rome (Sixtus IV, Letters of 1482, brief of 29 January 1482 (Fita, pp. 459–461)). On 29 November 1484 inquisitors from Seville, Córdoba, Ciudad Real and Jaén met in the city with Tomás de Torquemada and agreed the rules known as the Instructions of Seville (Instructions of Seville (1484), preamble (fol. 2r–v)). See the Spanish Inquisition and the Expulsion of the Jews.

WHAT HAPPENED HERE

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Shanghai

Shanghai, China · South and East Asia · 31.23° N, 121.47° E

Port city near the mouth of the Yangtze. The Anglican bishops of China met there in 1946, and the Little Flock's Nanyang Road meeting house stood there.



The House of Bishops of the Chinese Anglican church met at Shanghai in March 1946 and there passed its resolution on the ordination of Florence Li Tim Oi (Li and Harrison, Much Beloved Daughter pp. 58–59 (resolution of the House of Bishops, March 1946)); see the First Woman Is Ordained an Anglican Priest. The Nanyang Road meeting house of the Little Flock, the church founded by Watchman Nee, was in the city, and the American editors of the movement's documents say that its dissenting leaders had been suppressed by 1956 (Jones, Documents of the Three-Self Movement, editors' introduction, on the committee meeting of March 1956); see the Chinese Church under the People's Republic.

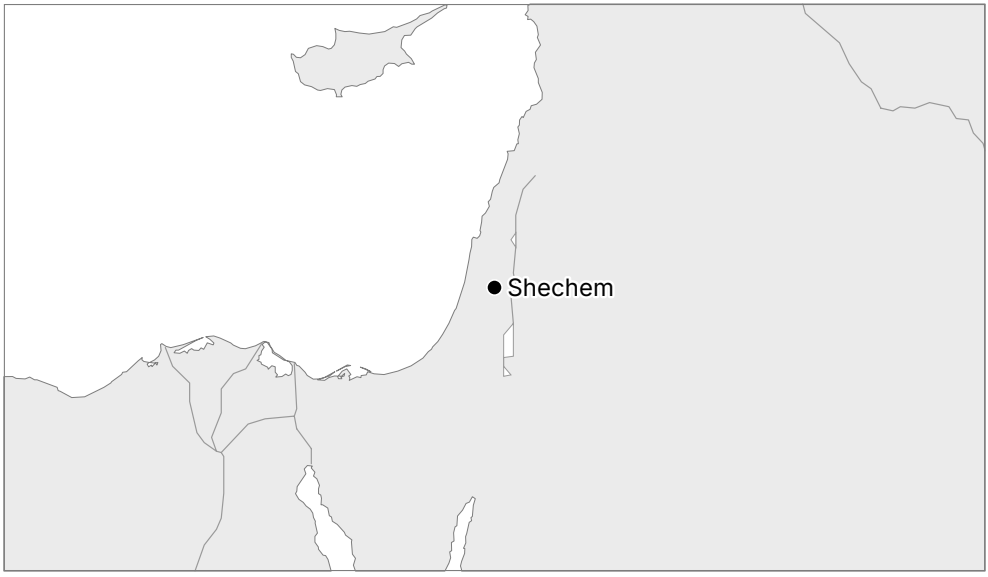
WHAT HAPPENED HERE

The Chinese Church under the People's Republic 1950–1954 1409

Shechem

Tell Balata, Nablus, West Bank · Levant and Arabia · 32.21° N, 35.28° E · Also: Sichem, Sychem

A city in the pass between Mount Ebal and Mount Gerizim. Abraham built his first altar in Canaan here, Jacob bought land here, Joshua renewed the covenant here, and the kingdom of Israel was divided here.



Shechem stood in the pass between Mount Ebal and Mount Gerizim; its mound, Tell Balata, is on the eastern edge of modern Nablus. It is Abram's first stopping place in Canaan, where he builds an altar (Genesis 12:6–7). Jacob buys a piece of ground outside the city and sets up an altar there (Genesis 33:18–20), and the bones of Joseph are later buried in that plot (Joshua 24:32). Joshua gathers the tribes at Shechem to renew the covenant (Joshua 24:1) (Joshua 24:25). Rehoboam comes here to be made king, the northern tribes break away, and Jeroboam makes it his first residence (1 Kings 12:1) (1 Kings 12:16–25). In John's Gospel Jesus speaks with a Samaritan woman at Jacob's well, near the ground Jacob gave to Joseph (John 4:5–6).

WHAT HAPPENED HERE

The Call of Abraham c. 2091 BC 24

Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75

The Kingdom Divides c. 930 BC 124

Shiloh

Khirbet Seilun, West Bank · Levant and Arabia · 32.05° N, 35.3° E

A town in the hill country of Ephraim where the tent of meeting and the ark stood before the monarchy. Samuel grew up at its sanctuary. Later writers remembered its fate as a warning to Jerusalem.



Shiloh lay in the hill country of Ephraim. Judges places it north of Bethel, east of the road from Bethel to Shechem (Judges 21:19), and the site is identified with Khirbet Seilun. Joshua says that Israel set up the tent of meeting there once the land was subdued (Joshua 18:1). In the time of Eli it was the sanctuary where the ark was kept and where families such as Samuel's came each year to sacrifice (1 Samuel 1:3) (1 Samuel 3:3). The ark was taken from it to the battle in which the Philistines captured it (1 Samuel 4:3–11).

Psalm 78 says that God "abandoned the tent of Shiloh" (Psalm 78:60), and Jeremiah told those who trusted in the Jerusalem temple to go and see what had been done to Shiloh (Jeremiah 7:12–14).

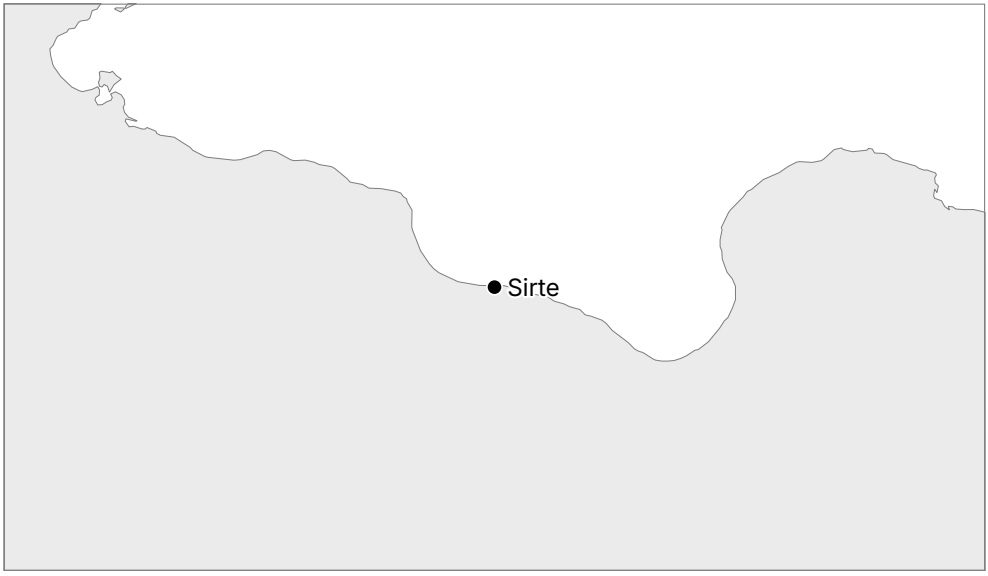
WHAT HAPPENED HERE

Samuel and the Loss of the Ark c. 1070 BC

Sirte

Sirte, Libya · North Africa · 31.21° N, 16.58° E · Also: Sirt, Surt

City on the Mediterranean coast of Libya. Twenty-one Christian workers were kidnapped here in December 2014 and January 2015 and killed on a beach in the western part of the city in February 2015.



The Dicastery for Promoting Christian Unity records that the twenty-one men commemorated as the martyrs of Libya were kidnapped in the city of Sirte in December 2014 and January 2015, and were beheaded on a beach in the western part of the city on 15 February 2015; their remains were found in a mass grave on the Libyan coast in 2017 (Dicastery for Promoting Christian Unity, Memorial of the 21 Coptic Martyrs of Libya (2024), hagiographical note, p. 3). See the Twenty-One Martyrs of Libya.

WHAT HAPPENED HERE

The Twenty-One Martyrs of Libya 15 February 2015 1488

Smyrna

İzmir, Turkey · Anatolia and the Caucasus · 38.42° N, 27.14° E

A port city on the Aegean coast of Asia Minor, now İzmir. One of the seven churches of Revelation, it was the church of Polycarp, where Ignatius stopped on his way to Rome and where Polycarp was burned.



Smyrna stood at the head of a gulf on the west coast of Asia Minor, about 55 kilometres north of Ephesus. The book of Revelation addresses one of its seven letters to the church there and warns it of coming imprisonment (Revelation 2:8–11). Ignatius of Antioch wrote four of his letters from the city when Polycarp was its bishop (Ignatius, To the Ephesians 21) (Eusebius, Church History 3.36), and the church of Smyrna later sent out the account of Polycarp's death in its stadium (Martyrdom of Polycarp greeting). Irenaeus of Lyon says that as a boy he saw Polycarp "in lower Asia" (Eusebius, Church History 5.20.5).

WHAT HAPPENED HERE

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

The Martyrdom of Polycarp c. AD 155–156 504

PLACES

Speyer to Zwolle

Speyer

Speyer, Rhineland-Palatinate, Germany · Central and Northern Europe · 49.32° N, 8.43° E · Also: Spires, Speier

Imperial city on the Rhine where the diets of 1526 and 1529 met. At the second, a minority of princes and cities protested against the majority's decision on religion.



Speyer stands on the left bank of the Rhine in south-western Germany. The diet held here in 1526 left each estate to act on the Edict of Worms as it could answer to God and the emperor (Recess of Speyer (1526) § 4 (Kidd no. 90, p. 185)). The diet of 1529 revoked that article, and a group of princes and cities protested that the decision did not bind them (Protestation of Speyer protest (Kidd no. 107a, pp. 243–244)). See the Protestation at Speyer.

WHAT HAPPENED HERE

The Protestation at Speyer 19 April 1529 1038

Strasbourg

Strasbourg, France · Western Europe · 48.57° N, 7.75° E · Also: Strassburg, Argentina, Argentoratum

City on the upper Rhine, in Alsace. On 14 February 1349, as the plague approached, its Jews were burned in their cemetery, after the city's deputies, who had spoken for them, were shouted down.



The Strasbourg chronicler Jacob of Königshofen tells that the towns of Bern and Zofingen wrote to Strasbourg, Freiburg and Basel urging them to burn their Jews, and that the governments of the three cities at first saw no reason to harm them. At a meeting at Benfeld the deputies of Strasbourg said that they knew no evil of their Jews, and were shouted down; the bishop of Strasbourg, the lords of Alsace and the cities then agreed to do away with them. On Saint Valentine's day the Jews of Strasbourg were burned on a wooden platform in their cemetery, about two thousand by the chronicler's figure. The plague reached the city that summer, and he estimates that about sixteen thousand died. The city resolved to admit no Jew for a hundred years, he says, and readmitted them in 1368 (Königshofen, Chronicle, on the plague and the burning of the Jews, 1349). See the Black Death.

WHAT HAPPENED HERE

The Black Death 1347–1351 941

Susa

Shush, Iran · Mesopotamia and Persia · 32.19° N, 48.25° E · Also: Shushan

An ancient city of Elam and one of the capitals of the Persian kings. The book of Esther is set in its citadel, and Nehemiah served there as the king's cupbearer.



Susa lay in Elam, east of the Tigris, at modern Shush in south-western Iran. The Persian kings kept a residence there: Herodotus has Xerxes return to Susa after his campaign in Greece (Herodotus, Histories 9.108). The Bible calls it Shushan. Daniel sees a vision "in the citadel of Susa, which is in the province of Elam" (Daniel 8:2), the story of Esther takes place in its palace (Esther 1:2), and Nehemiah was serving the king there when news reached him of the state of Jerusalem (Nehemiah 1:1–3).

WHAT HAPPENED HERE

Esther and the Origin of Purim 483–473 BC 218

Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226

Swarthmoor Hall

Near Ulverston, Cumbria, England · Western Europe · 54.19° N, 3.1° W · Also: Swarthmore Hall

The house of Judge Fell and Margaret Fell near Ulverston in the north-west of England. George Fox came there in 1652, and a meeting of Friends was kept in the house for some forty years.



Swarthmoor Hall stands just outside Ulverston. George Fox writes that he came "to Swarthmore to Judge Fell's" in 1652, that Margaret Fell and her household were convinced there, and that the judge allowed a meeting to be kept in his house, which continued until 1690, when a meeting-house was built nearby (Fox, Journal ch. 6). See George Fox and the Quakers.

WHAT HAPPENED HERE

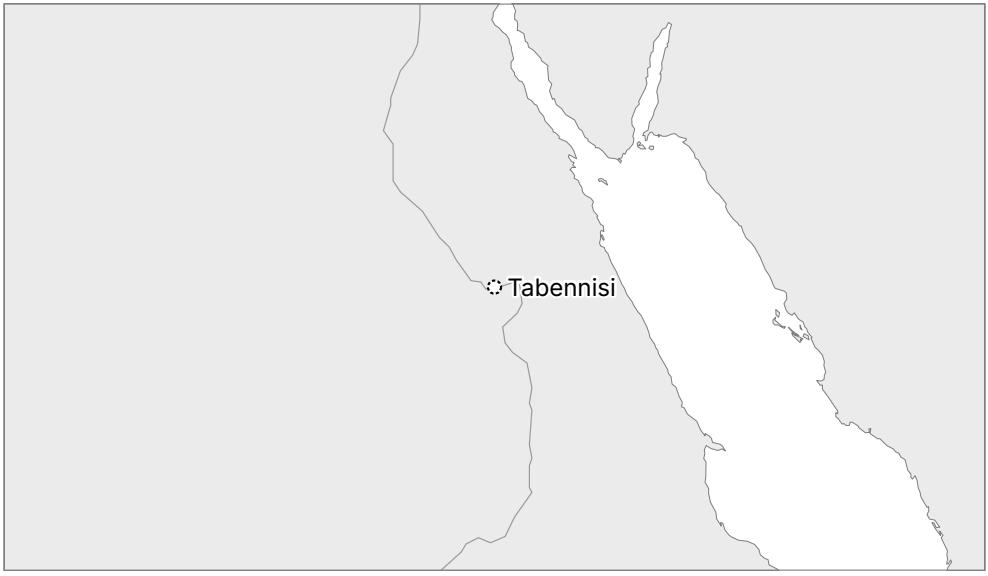
George Fox and the Quakers 1652 1183

Tabennisi

Between Nag Hammadi and Qena, Egypt (site not identified) · Egypt · 26.1° N, 32.38° E · Also: Tabennesi, Tabenna

The position shown is approximate.

A deserted village on the Nile in the Thebaid where Pachomius founded his first monastery about 320. His monks were called Tabennesiots after it. The exact site has not been found.



Tabennisi lay in the Thebaid, the southern part of Egypt. The Life of Pachomius calls it a village in which no one was living when he came there to pray and was told to build a monastery (Life of Pachomius 12). Palladius, writing about 420, knew it as the place that gave the Pachomian monks their name (Palladius, Lausiac History 32.1). The site has not been identified on the ground; the coordinates are those given for it in the Pleiades gazetteer of ancient places, on the Nile between modern Nag Hammadi and Qena. See Pachomius Founds Communal Monasticism.

WHAT HAPPENED HERE

Pachomius Founds Communal Monasticism c. AD 320 580

Tábor (Bohemia)

Tábor, Czech Republic · Central and Northern Europe · 49.41° N, 14.66° E · Also: Hradiště, Mount Tabor in Bohemia

Hilltop stronghold in southern Bohemia, seized and fortified in 1420 by the Hussite brethren known as Taborites, who named it Mount Tabor.



Lawrence of Březová tells that in February 1420 a party of "Taborite brethren" took the town of Ústí by surprise, and a few days later the nearby castle of Hradiště, where the walls of a former town still stood. After a time they burned Ústí and moved with their wives and children to the hill, which they fortified and built over with houses and which they call Mount Tabor (Lawrence of Březová, Chronicle, year 1420 (Höfler, p. 351)). There they chose four captains, among them Jan Žižka (Lawrence of Březová, Chronicle, year 1420 (Höfler, p. 356)). It is not to be confused with Mount Tabor in Galilee. See the Hussites and the Compacts of Basel.

WHAT HAPPENED HERE

The Hussites and the Compacts of Basel 1419–1436 964

Tepeyac

Villa de Guadalupe, Mexico City, Mexico · The Americas · 19.49° N, 99.12° W · Also: Tepeyacac

The hill north of Mexico City where, according to the Nican Mopohua, the Virgin Mary appeared to Juan Diego in 1531. The basilica of Our Lady of Guadalupe stands at its foot.



Tepeyac is a small hill at the northern edge of Mexico City. The *Nican Mopohua* says that the Virgin Mary appeared at Tepeyac, which it calls a little hill and says is now known as Guadalupe (Nican Mopohua lines i–ii, 7). It says that her shrine was built there and that the image on Juan Diego's cloak is kept in it (Nican Mopohua lines 184, 211). John Paul II canonized Juan Diego in the basilica of Our Lady of Guadalupe on the site in 2002 and called it the Marian heart of Mexico and of America (John Paul II, Homily at the canonization of Juan Diego 1). See Our Lady of Guadalupe.

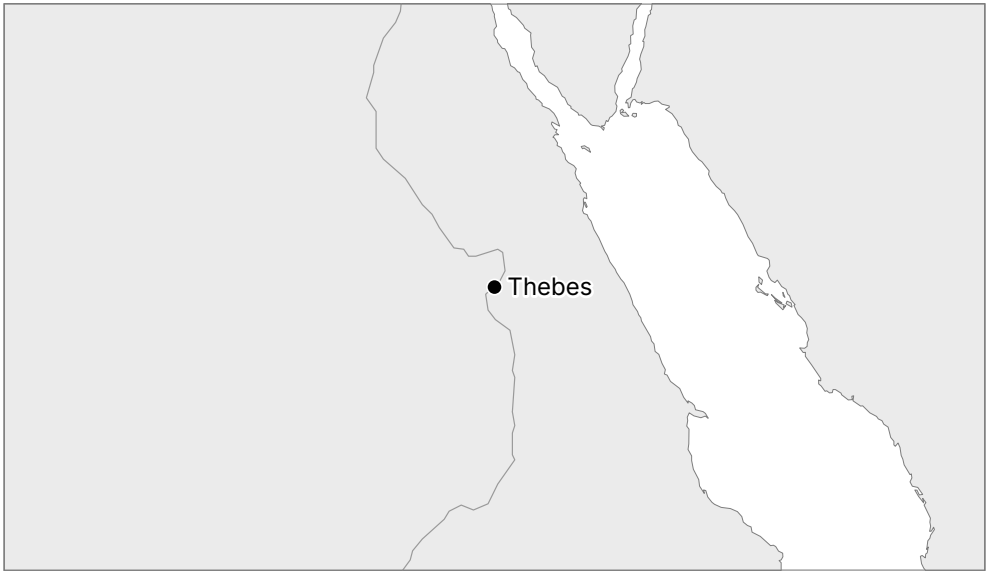
WHAT HAPPENED HERE

Our Lady of Guadalupe 1531

Thebes

Luxor, Egypt · Egypt · 25.67° N, 32.63° E · Also: No-amon, Luxor

The great city of Upper Egypt on the Nile, seat of the god Amun, with the temples of Karnak and Luxor and the royal mortuary temples on the west bank. The Merneptah Stele was found there in 1896. The Hebrew prophets call it No.



Thebes stood on both banks of the Nile in Upper Egypt, where the town of Luxor is now. It was the city of the god Amun and a capital of Egypt under the New Kingdom. The temples of Karnak and Luxor are on the east bank; across the river, at the edge of the desert, the kings built their tombs and mortuary temples. In the first court of the temple of Merneptah there, Flinders Petrie found the stele that names Israel (Petrie, Six Temples at Thebes p. 13), and part of a second copy of its text survives at Karnak (Petrie, Six Temples at Thebes p. 30). See Israel Named on the Merneptah Stele.

The Old Testament calls the city No, or No-amon, after its god. Nahum holds up its fall as a warning to Nineveh (Nahum 3:7–10), and Jeremiah and Ezekiel

announce judgment on “Amon of No” and on the city (Jeremiah 46:25) (Ezekiel 30:14–16).

WHAT HAPPENED HERE

Israel Named on the Merneptah Stele c. 1208 BC 79

Shishak Invades Judah c. 925 BC 128

Thessalonica

Thessaloniki, Greece · Greece and the Balkans · 40.63° N, 22.95° E · Also: Thessalonike, Salonica

Port city of Macedonia. Paul preached in its synagogue and was forced to leave, and the two letters to the Thessalonians are addressed to the church he founded there.



Thessalonica stood at the head of the Thermaic Gulf. Paul and Silas came to it from Philippi, and Paul argued in the synagogue on three sabbaths. Some Jews, many Greeks and a number of leading women joined them. A crowd then attacked the house of their host Jason and accused the believers before the city

magistrates of proclaiming another king, and Paul and Silas were sent away by night (Acts 17:1–10). See Paul Carries the Gospel into Europe.

Paul's first letter to the church, sent with Silvanus and Timothy, speaks of its members as having turned from idols to the living God and as suffering at the hands of their own countrymen (1 Thessalonians 1:1, 9) (1 Thessalonians 2:14). The Philippians sent him help while he was there (Philippians 4:16).

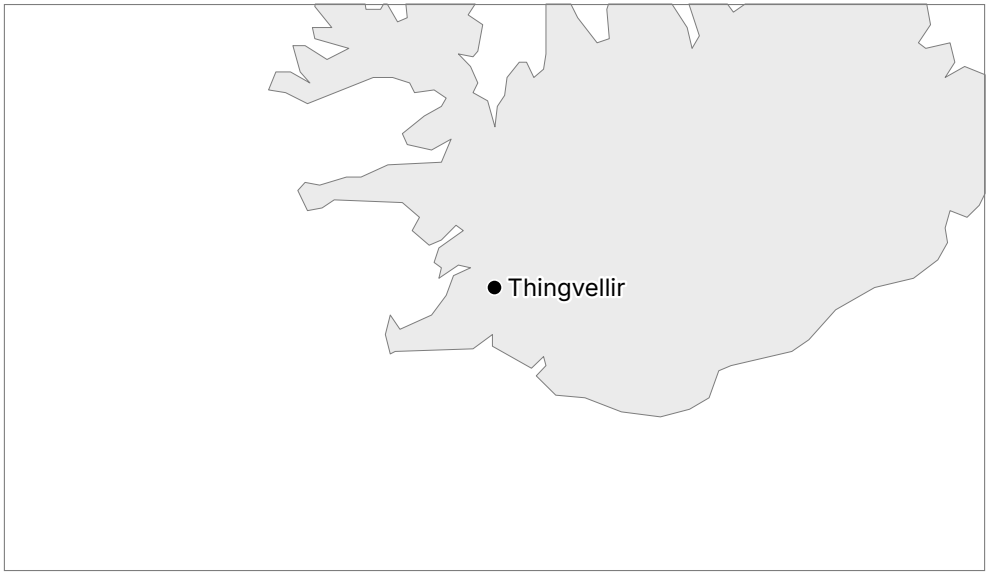
WHAT HAPPENED HERE

Paul Carries the Gospel into Europe c. AD 49–52 419
The Edict of Thessalonica 27 February AD 380 628
Ambrose Calls an Emperor to Penance AD 390 644
Cyril and Methodius among the Slavs AD 863–885 790
Gregory Palamas and the Hesychast Councils 1341–1351 937

Thingvellir

Þingvellir, Iceland · Central and Northern Europe · 64.26° N, 21.13° W · Also: Þingvellir

The plain in south-west Iceland where the Althing, the general assembly of the Icelanders, met each summer. Here the lawspeaker proclaimed from the Law-Rock that all Icelanders should be Christian.



Ari's account of the conversion is set at the Althing: the two parties arrive armed at the assembly field, the speeches are made at the Law-Rock, and the people go back to their booths while the lawspeaker Thorgeir Thorkelsson considers his ruling (Ari, Íslendingabók 7). See Iceland Adopts Christianity by Law.

WHAT HAPPENED HERE

Iceland Adopts Christianity by Law AD 999/1000 825

Toledo

Toledo, Spain · Western Europe · 39.86° N, 4.02° W · Also: Toletum

A city on the river Tagus in central Spain, the royal seat of the Visigothic kings. A long series of councils of the Spanish church met here, among them the council of 589 at which the Goths renounced Arianism.



The acts of the council of 589 call Toledo the royal city, *civitas regia*, and it was there that King Reccared I gathered the bishops of his kingdom (Council of Toledo (589) opening). Isidore of Seville says that Reccared died there (Isidore, History of the Goths 56). The collection of Spanish church law in which those acts are preserved contains the acts of more than a dozen councils held at Toledo (Acts of the Third Council of Toledo).

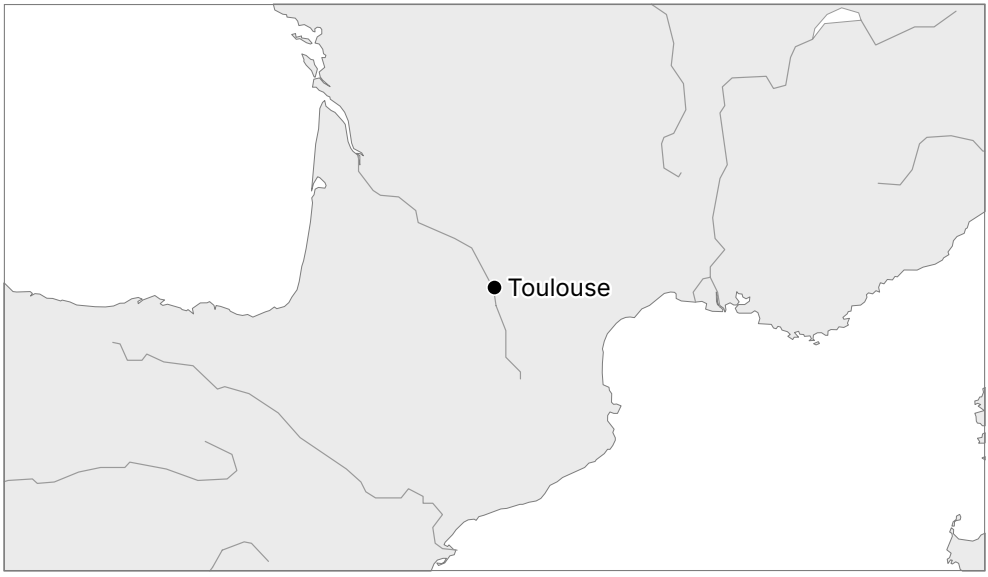
WHAT HAPPENED HERE

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

Toulouse

Toulouse, France · Western Europe · 43.6° N, 1.44° E · Also: Tolosa

City on the Garonne, seat of the counts of Toulouse, in a region where the church fought the Albigensians as heretics. Dominic's first community formed here in 1215, and Dominican friars of its convent later acted as papal inquisitors.



Toulouse lies on the river Garonne in the south of France. Jordan of Saxony says that when Dominic first passed through, the people of the region had long been heretics (Jordan of Saxony, Libellus 14–15). A citizen, Peter Seila, gave Dominic houses near the Narbonne castle in 1215, and the next year the brothers received the church of Saint Romanus in the city (Jordan of Saxony, Libellus 38, 44). A friar of that convent, William Pelhisson, records that the pope later made two of its members inquisitors against heretics in the dioceses of Toulouse and Cahors (William Pelhisson, Chronicle p. 13), and that when the consuls drove the friars out of the city the pope had the count of Toulouse bring them back (William Pelhisson, Chronicle pp. 38–41). See Dominic Founds the Order of Preachers and the Papal Inquisition Is Established.

WHAT HAPPENED HERE

The Albigensian Crusade 1209–1229 890

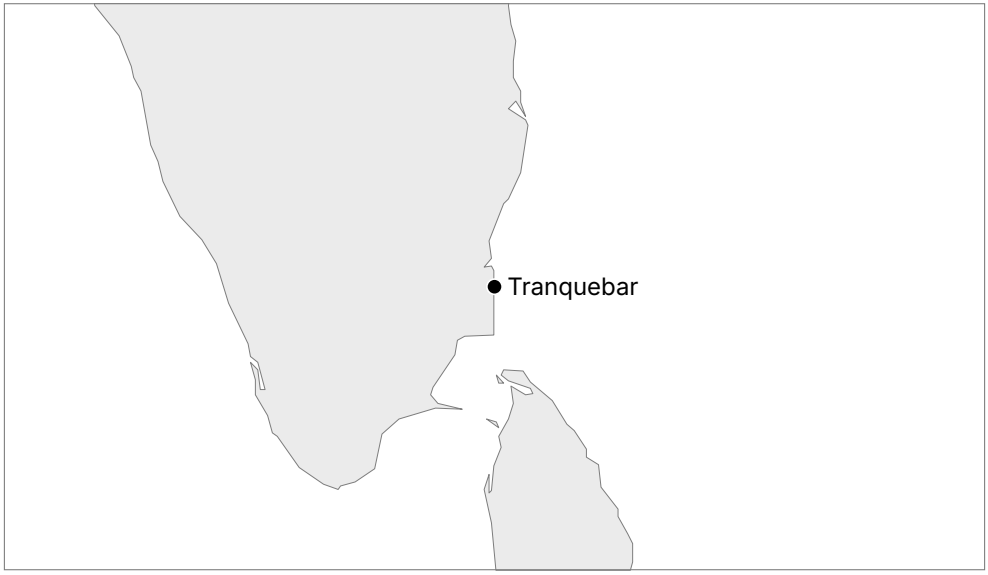
Dominic Founds the Order of Preachers 22 December 1216 899

The Papal Inquisition Is Established 1231 903

Tranquebar

Tharangambadi, Tamil Nadu, India · South and East Asia · 11.03° N, 79.85° E · Also: Tharangambadi, Trankebar

A town on the Coromandel coast of South India with a Danish church and governor in the early eighteenth century. The Lutheran missionaries Ziegenbalg and Plütschau landed there in July 1706.



Bartholomäus Ziegenbalg dates his first letter from India "at Tranquebar, on the Coast of Coromandel" and says the place lies under the eleventh degree north of the equator (Ziegenbalg, Propagation of the Gospel in the East, Part I, pp. 17–18). His letters mention the governor of the settlement and its Danish church, called Sion, in which the missionaries preached before building their own church, Jerusalem, outside the town (Ziegenbalg, Propagation of the Gospel in the East, Part I, letter 9, pp. 68–71). See the Tranquebar Mission.

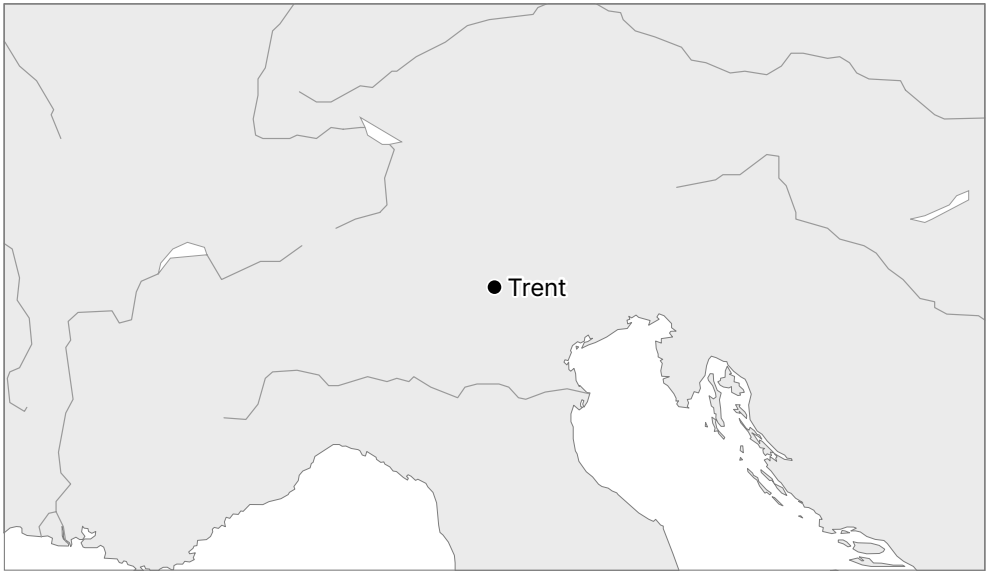
WHAT HAPPENED HERE

The Tranquebar Mission 9 July 1706 1217

Trent

Trento, Italy · Italy · 46.07° N, 11.12° E · Also: Trento, Trient, Tridentum

A city in the valley of the Adige on the road between Italy and Germany. Paul III chose it for the general council that sat there, with interruptions, from 1545 to 1563.



Trent lies in the Alpine valley of the Adige. In the bull that summoned the council Paul III says that he would have preferred a city further into Italy but chose Trent because the Germans wished for it, as a place that bishops could reach easily from Germany and the neighbouring nations (Council of Trent Bull of indiction (22 May 1542)). In March 1547 the council voted to move to Bologna because of disease in the city (Council of Trent Session 8); it resumed at Trent in May 1551 (Council of Trent Session 11) and closed there on 4 December 1563 (Council of Trent Session 25, on the close of the council). See the Council of Trent.

WHAT HAPPENED HERE

The Council of Trent 1545–1563 1075

Tyre

Sour (Tyre), Lebanon · Levant and Arabia · 33.27° N, 35.2° E · Also: Tyrus, Sur

Phoenician port on the coast of Lebanon, once an island. Its king Hiram supplied Solomon's temple, the prophets spoke against it, Alexander took it by siege in 332 BC, and Jesus and Paul both visited its district.



Tyre was a city of the Phoenician coast, built on an island close to the shore. Its king Hiram of Tyre supplied cedar and cypress timber for the temple of Solomon (1 Kings 5:1–12), and Ezekiel describes its trade and foretells its fall (Ezekiel 26:1–14) (Ezekiel 27:1–9). Alexander the Great took it in 332 BC by building a mole from the mainland to the island (Arrian, Anabasis 2.18). Jesus went into its district (Mark 7:24–31), and Paul stayed a week with the disciples there on his way to Jerusalem (Acts 21:3–7).

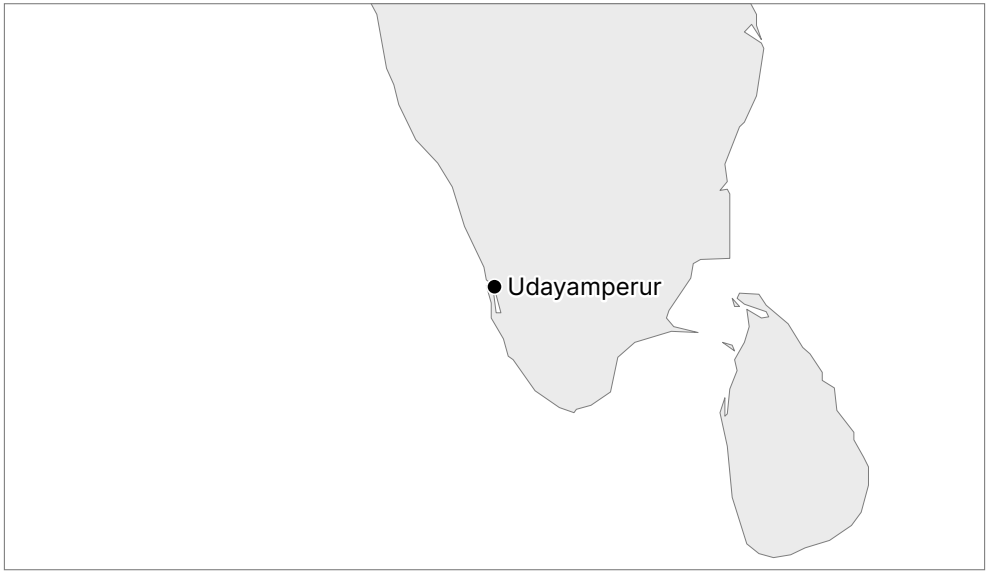
WHAT HAPPENED HERE

Alexander the Great Conquers the Near East 332 BC 240

Udayamperur

Udayamperoor, Kerala, India · South and East Asia · 9.91° N, 76.36° E · Also: Diamper, Udayamperoor

Town in Kerala, called Diamper in the Portuguese records. In June 1599 the archbishop of Goa held there the synod that bound the Thomas Christians of Malabar to Rome.



The acts of the synod call the place “the Town and Kingdom of Diamper”, subject to the king of Cochin, and set the synod in its church of All Saints (Synod of Diamper, title page). The summons says that it was chosen as a convenient place near the middle of the diocese (Synod of Diamper, Publication and Calling (pp. 92–93)). The churches of Kerala use the Malayalam name: a Syro-Malabar chronology speaks of “the Synod of Diamper (Udayamperoor)” (Syro-Malabar Eparchy of Melbourne, Significant Dates entry for 20 June 1599). See the Synod of Diamper and the Coonan Cross Oath.

WHAT HAPPENED HERE

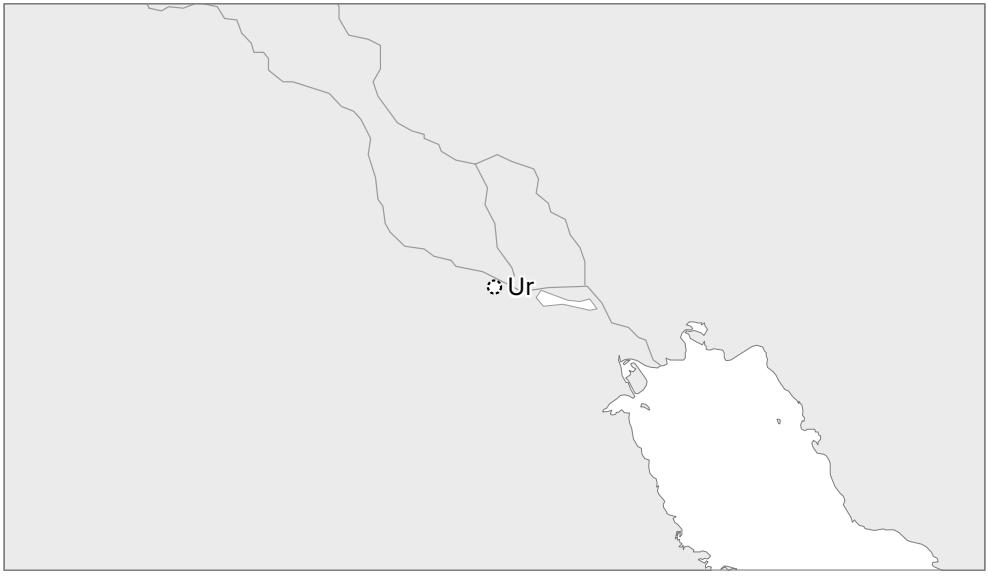
The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

Ur

Tell el-Muqayyar, near Nasiriyah, Iraq · Mesopotamia and Persia · 30.96° N, 46.11° E · Also: Ur of the Chaldees, Ur of the Chaldeans

Scholars disagree about where this place was; the position shown is one proposal.

The home from which Genesis says Abraham's family set out. It is usually identified with the Sumerian city of Ur in southern Iraq, where the pin stands. Some scholars look for it in northern Mesopotamia, nearer Haran.



Genesis calls the homeland of Terah's family "Ur of the Chaldees" (Genesis 11:28) (Genesis 11:31), and later texts recall that God brought Abraham out from there (Genesis 15:7) (Nehemiah 9:7). Stephen speaks of Mesopotamia and "the land of the Chaldaeans" (Acts 7:2–4). Most scholars identify the place with the great Sumerian city excavated at Tell el-Muqayyar on the lower Euphrates (C. Leonard Woolley, *Ur of the Chaldees*, 1929). Others argue for a northern Ur, among them Cyrus H. Gordon, "Abraham and the Merchants of Ura", *Journal of Near Eastern Studies* 17 (1958). They point out that Abraham later calls the region of Haran

"my country" when he sends there for a wife for Isaac (Genesis 24:4) (Genesis 24:10). The text itself does not settle the question.

WHAT HAPPENED HERE

The Call of Abraham c. 2091 BC 24

Vagharshapat

Vagharshapat (Etchmiadzin), Armenia · Anatolia and the Caucasus · 40.18° N, 44.29° E · Also: Etchmiadzin, Ejmiatsin, Valarshapat, Kainepolis

Royal city of Armenia in the plain of Ararat. Agathangelos sets here the martyrdom of Hripsime and her companions and Gregory's vision of the church to be built, by tradition on the site of the cathedral of Etchmiadzin.



Vagharshapat lies west of modern Yerevan. Agathangelos, writing in the fifth century, calls it the residence of the Armenian kings and makes it the scene of the central events of the conversion: the nun Hripsime and her companions took refuge there and were put to death there (Agathangelos, History 2.6, 2.13–15). In the vision he attributes to Gregory the Illuminator, a column of fire topped by a

cross of light stands in the middle of the city near the palace, and Gregory is told to build a temple to God on that spot (Agathangelos, History 3.6, 3.13). The king and people then walled the place and set up a cross there (Agathangelos, History 3.17). The cathedral of Etchmiadzin, the seat of the head of the Armenian Apostolic Church, stands in the town today.

WHAT HAPPENED HERE

Armenia Adopts Christianity AD 301 (traditional) or c. 314 553

Valladolid

Valladolid, Spain · Western Europe · 41.65° N, 4.72° W

A city of Castile. Charles V assembled theologians and jurists there in 1550 to hear Las Casas and Sepúlveda dispute the lawfulness of the conquests in the Americas.



Valladolid lies on the plateau of Old Castile in north-western Spain. Bartolomé de Las Casas says that the New Laws of 1542 were made after many conferences and debates among learned men assembled in the town (Las Casas, Short Account p. 413), and the additions to those laws are dated there on 4 June 1543 (New

Laws of the Indies closing clause of the additions, 4 June 1543). The title page of the tract he printed in 1552 records that the king ordered theologians and jurists to assemble at Valladolid in 1550 to hear his dispute with Juan Ginés de Sepúlveda (Las Casas, Disputation with Sepúlveda title page). See Rome Declares the Peoples of the Americas Free.

WHAT HAPPENED HERE

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

Valley of Elah

Emek HaEla (Wadi es-Sant), Israel · Levant and Arabia · 31.68° N, 34.99° E

The position shown is approximate.

A valley in the low hills of Judah, south-west of Jerusalem, where 1 Samuel sets the fight between David and Goliath. The armies of Saul and the Philistines faced each other across it.



The valley of Elah runs through the low hills between the highlands of Judah and the coastal plain where the Philistine cities lay. In 1 Samuel the Philistines camp between Socoh and Azekah, Saul's army camps in the valley, and each holds a

hillside with the valley between them (1 Samuel 17:1–3). Here David killed Goliath (1 Samuel 17:19, 48–51). The priest at Nob later speaks of "Goliath the Philistine, whom you killed in the valley of Elah" (1 Samuel 21:1, 9). The valley is identified with the Wadi es-Sant. The exact place of the fight is not known, and the point on the map marks the valley only.

WHAT HAPPENED HERE

David and Goliath c. 1025 BC 99

Van Nuys

Van Nuys, Los Angeles, California, United States · The Americas · 34.19° N, 118.45° W

District of Los Angeles in the San Fernando Valley. At St Mark's Episcopal Church there the rector, Dennis Bennett, told his congregation on 3 April 1960 that he had spoken in tongues.



Van Nuys is a district of Los Angeles in the San Fernando Valley. Dennis Bennett was rector of St Mark's Church there, and under him its membership grew from about 500 to 2,500 by 1960 (An Episcopal Dictionary of the Church, Bennett, Dennis Joseph). The Episcopal Church's dictionary names St Mark's

among several Californian parishes where a Pentecostal experience was reported in 1959 (An Episcopal Dictionary of the Church, Charismatic Renewal, or Neo-Pentecostalism). See the Charismatic Renewal.

WHAT HAPPENED HERE

The Charismatic Renewal 1960–1967 1418

Venice

Venice, Italy · Italy · 45.44° N, 12.33° E · Also: Venezia

Maritime republic at the head of the Adriatic, ruled by a doge. Its fleet carried the Fourth Crusade, and it took half the spoils of Constantinople in 1204.



Venice stands on islands in a lagoon at the northern end of the Adriatic Sea. In the Middle Ages it was a republic governed by a doge and councils, and a naval power. The French envoys who came to hire ships for the Fourth Crusade said they knew of no other people with such power at sea; the doge put their request to his council and then to the people assembled in the church of St Mark (Villehardouin, Conquest of Constantinople pp. 6–8). After the capture

of Constantinople the booty brought in was divided in equal parts between the Franks and the Venetians (Villehardouin, Conquest of Constantinople p. 66). See the Fourth Crusade Sacks Constantinople and Enrico Dandolo.

WHAT HAPPENED HERE

The Fourth Crusade Sacks Constantinople April 1204 882

The Philokalia Is Published 1782 1241

Vilvoorde

Vilvoorde, Belgium · Western Europe · 50.93° N, 4.42° E · Also: Vilvorde, Filford

Town north of Brussels in whose castle William Tyndale was held, and where he was strangled and burned in 1536.



Vilvoorde lies a few miles north of Brussels. John Foxe, who spells the name Filford, tells that William Tyndale was held in its castle for a year and a half and was strangled and burned at the town in 1536 (Foxe, Acts and Monuments vol. 5, pp. 123 and 127 (Cattley)). See Tyndale's English New Testament.

WHAT HAPPENED HERE

Tyndale's English New Testament 1526 1034

Warsaw

Warsaw, Poland · Central and Northern Europe · 52.23° N, 21.01° E · Also: Warszawa

Capital of Poland, on the Vistula. On 2 June 1979 Pope John Paul II celebrated Mass in its Victory Square, the first stop of his pilgrimage to Poland that year.



Warsaw stands on the Vistula in central Poland. John Paul II began his pilgrimage of June 1979 with a Mass in Victory Square, and in his homily called the city the capital of Poland and recalled its rising of 1944, in which it was buried under its own ruins (John Paul II, Homily at Victory Square (2 June 1979) 2–3b). See John Paul II and the Churches under Communism.

WHAT HAPPENED HERE

John Paul II and the Churches under Communism 1978–1979 1454

Wartburg

Near Eisenach, Thuringia, Germany · Central and Northern Europe · 50.97° N, 10.31° E · Also: Wartburg Castle

Castle above Eisenach where Luther was hidden from May 1521 to March 1522 after the diet of Worms, and where he translated the New Testament into German.



The Wartburg is a castle on a hill above Eisenach in Thuringia. Martin Luther's letters from his hiding place carry cover names such as "the land of the birds" in place of a place-name. In one of them, of 12 May 1521, he wrote that he had been brought to the castle by night (Luther, Letters, to Nicholas Amsdorf, 12 May 1521), and after his return he said that he had translated the whole New Testament in his "Patmos" (Luther, Letters, to Georg Spalatin, 30 March 1522). The editors of the letters identify the place as the Wartburg. See Luther Is Excommunicated and Outlawed at Worms and Luther Translates the Bible into German.

WHAT HAPPENED HERE

Luther Translates the Bible into German 1522–1534 1017

Whitby

Whitby, North Yorkshire, England · Western Europe · 54.49° N, 0.61° W · Also: Streanaeshalch, Streoneshalh

Site of the monastery founded by Abbess Hilda on the Northumbrian coast, called Streanaeshalch by Bede. The synod of 664 on the date of Easter met here.



Bede calls the place Streanaeshalch and explains the name as “the Bay of the Lighthouse” (Bede, Ecclesiastical History 3.25). The name Whitby is later; the translator of the edition cited here identifies the two. Hilda founded the monastery on an estate of ten households about two years after King Oswiu’s victory of 655, and Oswiu, his queen Eanfled and their daughter Elfled, who later became abbess, were buried in its church of St Peter (Bede, Ecclesiastical History 3.24).

WHAT HAPPENED HERE

The Synod of Whitby AD 664 747

Wittenberg

Lutherstadt Wittenberg, Germany · Central and Northern Europe · 51.87° N, 12.65° E · Also: Lutherstadt Wittenberg

University town on the Elbe in Electoral Saxony where Luther taught. The ninety-five theses were announced for debate here, and his German Bible was printed here.



Wittenberg stands on the Elbe in what was the electorate of Saxony. Martin Luther's theses of 1517 were to be debated "at Wittenberg", where he lectured in theology (Luther, Ninety-Five Theses heading); Philip Melanchthon wrote that he posted them on the church next to the castle (Melanchthon, Life of Luther part 1). Luther burned the pope's bull at the town's eastern gate in December 1520 (Luther, Letters, to Georg Spalatin, 10 December 1520), and his complete German Bible was printed here in 1534 (Luther Bible (1534) museum record). See Luther's Ninety-five Theses and Luther Translates the Bible into German.

WHAT HAPPENED HERE

Luther's Ninety-five Theses 31 October 1517 1007

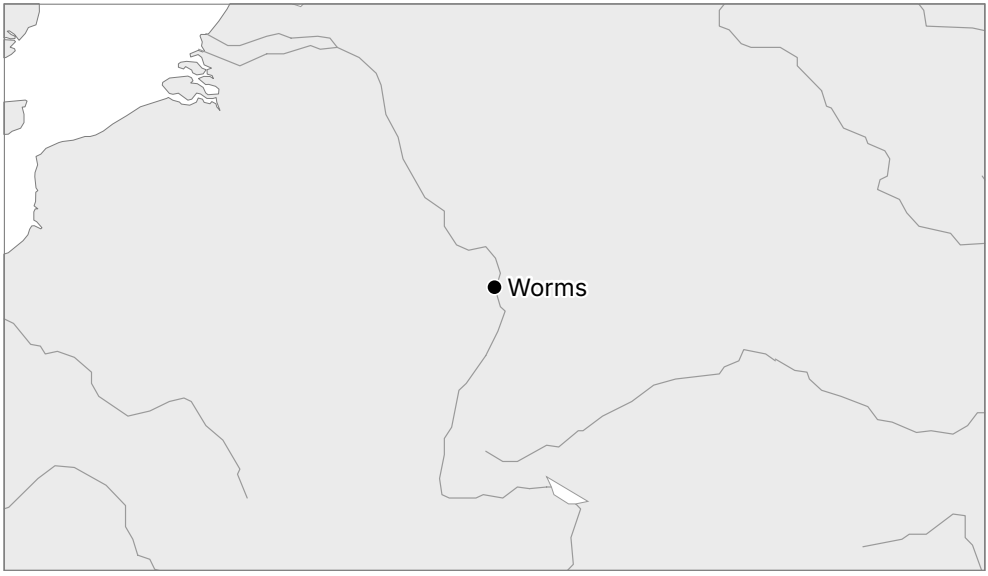
Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Luther Translates the Bible into German 1522–1534 1017

Worms

Worms, Rhineland-Palatinate, Germany · Central and Northern Europe · 49.63° N, 8.37° E · Also: Wormatia

A cathedral city on the left bank of the upper Rhine. The concordat of 1122 between pope and emperor was concluded here.



Worms stands on the Rhine between Mainz and Speyer. Ekkehard of Aura calls it the city of the Vangiones, "now called Wormacia", and says that the charters of the concordat of 1122 were read out in a field beside the river because of the size of the crowd (Ekkehard of Aura, Chronicle 1122 (pp. 259–260)).

WHAT HAPPENED HERE

The Concordat of Worms 23 September 1122 858

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Tyndale's English New Testament 1526 1034

Wuppertal

Wuppertal, North Rhine-Westphalia, Germany · Central and Northern Europe · 51.27° N, 7.18° E · Also: Barmen, Wuppertal-Barmen

City on the river Wupper in western Germany, of which Barmen is a part. The Confessional Synod of the German Evangelical Church met in the Gemarke church at Barmen in May 1934.



Wuppertal lies on the Wupper east of Düsseldorf. The delegates of the Confessional Synod met in the Gemarke church at Barmen, in the city of Wuppertal, from 29 to 31 May 1934 (Barmen Declaration, EKD introduction (English)), and a sculpture in the pedestrian street of Wuppertal-Barmen commemorates the declaration adopted there (Barmen Declaration, EKD introduction (German)). See the Barmen Declaration.

WHAT HAPPENED HERE

The Barmen Declaration 31 May 1934 1375

Zhaoqing

Zhaoqing, Guangdong, China · South and East Asia · 23.05° N, 112.47° E · Also: Shiu Hing

City on the West River in Guangdong, in the part of southern China that Japan had not occupied in January 1944. Bishop Ronald Hall ordained Li Tim Oi a priest in its Anglican church.



Zhaoqing lies on the West River, about eighty kilometres west of Guangzhou. Florence Li Tim Oi recalled that early in 1944 she crossed Japanese-held territory into what she calls “Free” China, that she and Bishop Ronald Hall came to Zhaoqing from Xingxing, a short distance away, on the day of her ordination, and that the service was held in a small, old Anglican church (Li and Harrison, Much Beloved Daughter ch. 4, pp. 43–45). See the First Woman Is Ordained an Anglican Priest.

WHAT HAPPENED HERE

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

Zurich

Zurich, Switzerland · Central and Northern Europe · 47.37° N, 8.54° E · Also: Zürich

Swiss city whose council adopted Zwingli's preaching in 1523 and abolished the mass in 1525. The first Anabaptists baptised here, and the city drowned Felix Manz in 1527.



Zurich was a self-governing city of the Swiss Confederation, ruled by a burgomaster and two councils. In January 1523 those councils heard Huldrych Zwingli, preacher at the Great Minster, defend his teaching and decreed that he should continue (Acts of the First Zurich Disputation decree of 29 January 1523 (Selected Works, pp. 92–94)). In January 1527 the city's court sentenced Felix Manz to be drowned for baptising adults (Zurich council records sentence of 5 January 1527 (Egli no. 1109, pp. 529–530)). See Zwingli and the Reformation in Zurich and the First Anabaptists.

WHAT HAPPENED HERE

Zwingli and the Reformation in Zurich 29 January 1523 1021

The First Anabaptists 21 January 1525 1029

Zwolle

Zwolle, Netherlands · Western Europe · 52.51° N, 6.09° E · Also: Swolle

Town in the diocese of Utrecht where Geert Groote preached. Near it stood the monasteries of Windesheim and Mount St Agnes; Thomas à Kempis lived at Mount St Agnes and finished his manuscript of the Imitation of Christ there in 1441.



Geert Groote preached at Zwolle among the chief towns of the diocese of Utrecht (Thomas à Kempis, Life of Gerard Groote, ch. 15 (Arthur, p. 44)). The chronicle of Mount St Agnes places Windesheim a mile south of the town, and dates the consecration of its first church to 1387 (Chronicle of Mount St Agnes, part 2, ch. 6 (Arthur, pp. 167–168)). The first four brothers of Mount St Agnes were invested in 1398, and John of Kempen became its prior in 1399 (Chronicle of Mount St Agnes, years 1398–1399 (Arthur, pp. 24–35)). Thomas à Kempis dated his manuscript of 1441 at Mount St Agnes near Zwolle (*in monte sancte Agnetis prope Zwollis*) (Brussels autograph of 1441, colophon, as printed by Ruelens, pp. 6–7). See the Devotio Moderna and the Imitation of Christ.

WHAT HAPPENED HERE

The Devotio Moderna and the Imitation of Christ 1384–1441 954

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The ‘Prophet Movement’ in Congo to Acts of the Council of Constantinople (879–880)

The ‘Prophet Movement’ in Congo

History · P. H. J. Lerrigo · 1922 · English

An American Baptist mission secretary’s report on the movement around Simon Kimbangu, written after a visit to the Lower Congo in August 1921. It gives Kimbangu’s own story of his call at second hand and the missionaries’ view of what followed.

Lerrigo was Candidate and Medical Secretary of the American Baptist Foreign Mission Society. He says that he reached the Congo in August 1921, when the movement was in full swing, travelled through the district most affected, and took his information from the missionaries there. Kimbangu’s account of his visions came to him from Budimbu, an English-speaking Congolese who had heard it from Kimbangu himself. He spells the name “Kibangu”.

He writes as a missionary whose stations had been emptied by the movement and who thought it a delusion mixed with older practices, and he also judged the sentences on Kimbangu and his followers too severe. It is the nearest account in time cited in Simon Kimbangu and the Kimbanguist Church.

Edition: The International Review of Missions, vol. 11 (1922), pp. 270–277; scan at the Internet Archive. Public domain. Cited by printed page.

Read the text at archive.org

CITED IN

Simon Kimbangu and the Kimbanguist Church 1921 1367

11QMelchizedek (11Q13)

Manuscript · Copy of the Hasmonean period (2nd–1st century BC) · Hebrew

Fragments of a Hebrew scroll from Qumran Cave 11 that comment on verses of Scripture and centre on Melchizedek. It shows how some Jews read the figure of Genesis 14 and Psalm 110 before the letter to the Hebrews was written.

The scroll is a parchment manuscript in Hebrew, found in Cave 11 at Qumran and surviving only in fragments. The Israel Antiquities Authority, which holds it, assigns the copy to the Hasmonean period and classes it among the exegetical texts, as a collection of *pesher* commentaries on verses from the Hebrew Bible.

In the Authority’s description the text focuses on Melchizedek and portrays him as a heavenly saviour who will rescue the righteous at the final judgment; its writer seems to take the word *Elohim* in several biblical verses as referring to Melchizedek. The description notes the likeness to what the letter to the Hebrews says of Jesus. The scroll is evidence for Jewish interpretation of Melchizedek in the last centuries BC. It is not evidence for the meeting told in Genesis; see Melchizedek Blesses Abram.

Edition: First published by A. S. van der Woude in Oudtestamentische Studiën 14 (1965), pp. 354–373. The official edition is F. García Martínez, E. J. C. Tigchelaar and A. S. van der Woude, Discoveries in the Judaean Desert XXIII (Oxford, 1998), pp. 221–241. Modern English translations are in copyright; what is cited here is the description published by the Israel Antiquities Authority with its photographs of the fragments.
Held by: Israel Antiquities Authority, Jerusalem (11Q13)

See the object at deadseascrolls.org.il · An English translation of column 2 (Posen Library; the opening lines are shown, the rest after free registration)

CITED IN

Melchizedek Blesses Abram c. 2085 BC 28

124 Korean Martyr Blesseds

History · Catholic Bishops’ Conference of Korea · c. 2014 · English

Short lives of Paul Yun Ji-chung and 123 companions, published by the Korean Catholic bishops, who gathered the records of their trials and deaths for the cause of beatification.

The biographies were prepared by the church that promoted the martyrs’ cause, and they quote from the documents assembled for it: interrogation records, a provincial governor’s report to the court, and letters of the bishop of Beijing. They give dates in both the lunar and the solar calendar. They are written to honour the martyrs, and they are cited in Korean Scholars Found a Church for the facts they report of Paul Yun Ji-chung, Paul Yun Yu-il and the priest James Zhou Wen-mo.

Edition: Biographies in English on the website of the Catholic Bishops’ Conference of Korea, one page for each of the martyrs beatified in 2014. Cited by number and name. Paraphrased in this wiki.

Read the text at cbck.or.kr

CITED IN

Korean Scholars Found a Church 1784 1245

1989: The Year of Revolutions – A Look Back 20 Years On

Chronicle · European Parliament, Press Service · 26 August 2009 · English

A dated list of the events of 1989 in central and eastern Europe, published by the European Parliament twenty years later. It is cited in this wiki only for the order of events and for its entry on the protests at Timișoara.

The chronology was written for the twentieth anniversary of 1989. Its entries include the Leipzig demonstration of 9 October, the resignation of Erich Honecker on 18 October, the breach of the Berlin Wall on 9 November, and the outbreak of protests at Timișoara in Romania on 16 December, which it describes as a response to the government’s attempt to evict the dissident pastor László Tőkés, by then a member of the parliament.

It is a summary made long afterwards by a press office, not a primary document, and the wiki uses it only because no document of December 1989 on the Timișoara events was found on an open institutional site. Tőkés was a member of the parliament that published it.

Edition: A two-page chronology issued by the Press Service of the European Parliament, reference 20090826STO59792. Cited by its dated entries.

Read the text at europarl.europa.eu

CITED IN

Churches and the Fall of Communism 9 October 1989 1467

28 Fundamental Beliefs

Creed · General Conference of Seventh-day Adventists · 2020 edition · English

The statement of twenty-eight beliefs in which the Seventh-day Adventist Church sets out its teaching. Cited here as that church’s own account of what it holds about 1844 and about Ellen G. White.

The statement opens by saying that Seventh-day Adventists accept the Bible as their only creed and hold these beliefs to be the teaching of Scripture, and that the statements may be revised at a session of the General Conference. Belief 18 says that the gift of prophecy was manifested in the ministry of Ellen G. White and that the Bible is the standard by which all teaching must be tested. Belief 20 concerns the seventh-day Sabbath. Belief 24 says that in 1844, at the end of the prophetic period of 2300 days, Christ entered the second and last phase of his ministry in the heavenly sanctuary.

It is a primary source for what the church teaches now. See the Millerites and the Great Disappointment.

Edition: The 2020 edition published by the General Conference of Seventh-day Adventists on the church’s website. Cited by the number of the belief. In copyright; paraphrased here. The site refused automated requests; the file was read in the Internet Archive’s copy.

Read the text at adventist.org · The same file at the Internet Archive (copy of 10 September 2024)

CITED IN

The Millerites and the Great Disappointment 22 October 1844 1297

A. M. Mackay, Pioneer Missionary of the Church Missionary Society to Uganda

Letter · Alexander Mackay, edited by his sister · 1890 · English

The life of the missionary Alexander Mackay compiled by his sister from his letters and journals, which it prints at length. His letters from Buganda in 1885 and 1886 report the killings of Christians as they happened.

Mackay was in Buganda throughout the persecution. The book is built from his own letters home, printed with their dates, and from a last survey of the mission’s history that reached the Church Missionary Society in April 1890, after his death.

The letters are contemporary and were written under threat. They give the events as an Anglican missionary knew them at the time, with his anger at the king undisguised.

Edition: New York, A. C. Armstrong, 1890, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

The Martyrs of Uganda 1885–1886 1328

Abridged Chronicle of the Kings of Ethiopia

Chronicle · Compiled probably 1729–1753 from court annals · Ge’ez

A short chronicle of the kings of Ethiopia from the court tradition, translated by René Basset in 1881. Reign by reign it notes campaigns, deaths and church affairs, and it gives the Ethiopian court’s own record of Susenyos and the Jesuits.

The chronicle is a compilation. Its translator, René Basset, says in his introduction that it was put together from the official annals kept by the king’s secretaries, probably under Iyasu II (1729–1753), that the annals of Susenyos, Fasilides and Yohannes I had each been written during the reign concerned, and that from Susenyos onward the compiler simply copied them. It is therefore later in its present form than the events of 1607 to 1632, but it draws on the court’s record of them.

For the reign of Susenyos it is terse. It counts by regnal years and Ethiopian months, and in the passages cited it calls the Jesuits and the Portuguese “the Franks” and the Roman doctrine the belief of the Franks. It is cited here for the Ethiopian side of events that are otherwise told by Jesuit writers such as the Travels of the Jesuits in Ethiopia. The longer chronicle of Susenyos edited by F. M. Esteves Pereira (Lisbon, 1892–1900) was not found in a freely readable copy and is not used. Basset’s notes, printed with the translation, are his own and are not cited as the chronicle.

Edition: French translation by René Basset, Études sur l’histoire d’Éthiopie, première partie: Chronique éthiopienne d’après un manuscrit de la Bibliothèque nationale de Paris, in Journal asiatique, 7th series, vol. 18 (1881); public domain. Basset’s introduction and the Ge’ez text are in vol. 17 of the same year. Cited by the page of vol. 18.

Held by: Bibliothèque nationale de France, Paris (Éthiopien 142)

Read the text at archive.org

CITED IN

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

Account of the Antiquities of the Indians

Treatise · Ramón Pané · c. 1498 · Spanish (lost); preserved in Italian translation

A short treatise on the beliefs and rites of the people of Hispaniola, written at Columbus’s order by a Hieronymite friar who lived among them. It also records the first baptisms on the island.

Ramón Pané calls himself “a poor hermit of the Order of St Jerome” and says he wrote at the command of the admiral. He lived first in the province of Macorix and then for about two years with the cacique Guarionex, learned a local language, and set down what he was told about the origin of the sea and of mankind, the spirits or images called cemis (zemis), and the healers. The last part tells of his own work as a missionary.

The Spanish original is lost. The text survives because Ferdinand Columbus copied it into his life of his father, which is itself known only in an Italian translation printed at Venice in 1571; names in it are often garbled, as Bourne’s notes show. Pané wrote as a missionary who thought the beliefs he recorded

were idolatry, and for part of the time he depended on a convert who knew both languages. See Christianity Crosses the Atlantic.

Edition: English translation by Edward Gaylord Bourne, Columbus, Ramon Pane and the Beginnings of American Anthropology (Worcester, Mass., 1906), from the Italian of 1571; public domain. Cited by page.

Read the text at archive.org

CITED IN

Christianity Crosses the Atlantic 1493 996

Account of the Defenestration of Prague, 23 May 1618

History · after May 1618 · German

A detailed narrative of how the Protestant nobles of Bohemia confronted the king's regents in Prague Castle on 23 May 1618 and threw two of them and a secretary from the window. It is told from the side of the Catholic victims.

The narrative gives the day and hour, names the speakers on both sides and reports the exchange at length: the nobles' charge that the regents Slawata and Martinicz had advised a royal letter against them and were working to undo the Letter of Majesty of 1609, the regents' replies, the vote of those present and the throwing of the three men into the castle moat.

The publication cited here does not name the author. The standpoint is plain from the text: it gives the regents' words and prayers in full, calls them martyrs for God and the emperor, and says that the Virgin Mary was seen to break the fall of Martinicz. It is therefore evidence for the course of events as the Catholic party told it and for the grievances the Protestant nobles voiced, as their opponents recorded them. It is cited in the Thirty Years' War and the Peace of Westphalia.

Edition: English translation by Ellen Yutzy Glebe, published by the German Historical Institute, Washington, in German History in Documents and Images, from Documenta Bohemica Bellum Tricennale Illustrantia, vol. 2 (Prague, 1972), pp. 42–49. Paraphrased here.

Read the text at germanhistorydocs.org

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Account of the Trial and Death of Master Jan Hus

History · Peter of Mladoňovice · c. 1415 · Latin

The eyewitness account of the journey, imprisonment, hearings and burning of Jan Hus, written by a Czech who served one of the noblemen escorting him. It opens with the text of King Sigismund’s safe-conduct.

Peter of Mladoňovice went to Constance as secretary to John of Chlum, one of the Bohemian lords charged with escorting Jan Hus, and stayed with him to the end. His account copies documents, among them the safe-conduct, and reports the public hearings of June 1415 and the last day, 6 July, at close quarters.

He writes as an admirer, to honour the memory of the man he calls the illustrious master, and he says that he set down what he saw and heard. The council’s own record of the same day is the sentence in its fifteenth session. Read together they give the two sides of the Council of Constance and the Burning of Jan Hus.

Edition: Latin text in F. Palacký, Documenta Mag. Joannis Hus (Prague, 1869), pp. 237–324; public domain. Cited by page and paraphrased from the Latin. An English translation by Matthew Spinka, John Hus at the Council of Constance (1965), is in copyright.

Read the text at archive.org

CITED IN

The Council of Constance and the Burning of Jan Hus 1414–1418 959

Account of the Twenty-Six Crucified at Nagasaki

History · Luís Fróis · 1597 · Latin (the version printed in the Acta Sanctorum)

The report on the crucifixion of twenty-six Christians at Nagasaki on 5 February 1597, written within months by the Jesuit Luís Fróis for the general of his order. It names the dead in the order of their crosses and gives the words of Paul Miki.

Fróis was a Portuguese Jesuit who, according to the editors of the Acta Sanctorum, spent thirty-four years in Japan and died at Nagasaki in July 1597, five months after the events. In his dedicatory letter to the Jesuit general he says that he will tell only what he had from trustworthy people, members of the Society

and laymen, who were present at Kyoto, where the arrests began, and at Nagasaki, where the sentence was carried out. Two Jesuit priests, he says, were allowed inside the ring of guards at the place of execution.

He describes the Japanese form of cross, to which the condemned were bound with ropes and iron rings and on which they were killed by lance thrusts, and he lists the twenty-six in order: the six Franciscans in the middle, ten Japanese on one side and ten on the other, the three members of his own Society among them. His is a Jesuit account, written when the Jesuits and the newly arrived Franciscans were at odds over the mission, and it gives most space to the three Jesuits. It presents all twenty-six as martyrs and records their deaths as a victory.

Edition: Latin text headed ‘Martyrii historia auctore Ludovico Froes’, printed in the Acta Sanctorum, February, vol. 1, under 5 February (Paris edition of 1863, pp. 750 ff.); public domain. No English translation is linked; the text is paraphrased in this wiki from the Latin. Cited by chapter and section, with the page of that edition.

Read the text at archive.org

CITED IN

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

Act against Jesuits and Seminarists

Law · Parliament of England · 1585 · English

The English statute of 1585 that ordered every priest ordained by Rome’s authority since 1559 to leave the realm within forty days and made it high treason for such a priest to be in England at all, and a capital felony to shelter one.

The preamble states the government’s view: Jesuits and seminary priests come into the realm “not only to withdraw her highness’s subjects from their due obedience to her majesty, but also to stir up and move sedition, rebellion, and open hostility”.

The act orders all priests ordained by authority of the see of Rome since 24 June 1559 to depart within forty days. Any such priest, being a born subject of the queen, who afterwards comes into or stays in her dominions commits high treason by that fact alone. Whoever knowingly receives or relieves him is a felon

and suffers death. Subjects studying in the seminaries abroad must return within six months and take the oath of supremacy, and sending money or children to those colleges is forbidden.

The offence the act defines is the fact of being a priest of that ordination and being in the realm; it asks for no proof of any further act. The Catholic account of those who died, and the claim that they died for religion and not for treason, is found in works such as A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests.

Edition: 27 Elizabeth I, c. 2, as printed in Henry Gee and William John Hardy, Documents Illustrative of English Church History (London: Macmillan, 1896), no. LXXXV, pp. 485–492, transcribed from the Statutes of the Realm with modernised spelling; public domain. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Elizabethan Settlement 1559 1091

Act against the Bringing In and Putting in Execution of Bulls from the See of Rome

Law · Parliament of England · 1571 · English

The English statute of 1571, passed the year after Pius V’s bull against Elizabeth I, that made it high treason to bring in or use a papal bull, to absolve or reconcile anyone to Rome by such a bull, or to receive such absolution.

The preamble gives Parliament’s reason. People described as seditious have obtained from the bishop of Rome bulls and writings that absolve and reconcile those who will forsake their obedience to the queen, and by these, it says, simple people have been brought to withdraw from divine service and to think themselves discharged of all obedience to her, “whereby most wicked and unnatural rebellion hath ensued”.

The act then makes it high treason, after 1 July 1571, to use any such bull or instrument, to absolve or reconcile anyone by colour of it, to receive such absolution, or to obtain or publish any bull from Rome. Those who aid the offenders

fall under the penalties of praemunire. The same Parliament made it treason to say or write that the queen was a heretic, schismatic or usurper (13 Elizabeth I, c. 1, pp. 57–59 of the same volume). The text is the government's own statement of why it treated reconciliation with Rome as a political crime.

Edition: 13 Elizabeth I, c. 2, abridged in G. W. Prothero, Select Statutes and Other Constitutional Documents Illustrative of the Reigns of Elizabeth and James I, 4th edition (Oxford: Clarendon Press, 1913), pp. 60–63; public domain. Prothero marks his omissions with dots. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Elizabethan Settlement 1559 1091

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

An Act for Establishing Religious Freedom

Law · General Assembly of Virginia, from a bill drafted by Thomas Jefferson · January 1786 (bill reported 1779) · English

The Virginia law of January 1786 providing that no one shall be compelled to attend or support any religious worship or suffer for religious opinions. Thomas Jefferson's draft was reported to the assembly in 1779.

The act has three parts: a long preamble of reasons, a single enacting sentence, and a closing declaration that the rights it asserts are natural rights of mankind, so that any later act repealing it would infringe natural right. The manuscript cited here is the enrolled bill, that is, the text as the assembly passed it, entered with the other acts of the session that began at Richmond on 17 October 1785.

Jefferson's draft, reported to the assembly in June 1779, can be compared with it at Founders Online; the editors of his papers note that he said he had drawn it in 1777. The assembly shortened his preamble; the enacting clause, Madison reported, passed without alteration. See Religious Freedom in the United States and Letter to Thomas Jefferson, 22 January 1786.

Edition: Transcription of the enrolled bill in the Library of Virginia (Records of the General Assembly, Record Group 78), published by Encyclopedia Virginia with images of the manu-

script; Jefferson’s draft in The Papers of Thomas Jefferson, vol. 2, at Founders Online. Public domain.

Read the text at encyclopediavirginia.org · Jefferson’s draft, Bill no. 82 of the Revisal, 1779 (Founders Online)

CITED IN

Religious Freedom in the United States 1786–1791 1249

An Act for the Abolition of Slavery throughout the British Colonies

Law · Parliament of the United Kingdom · 28 August 1833 · English

The Act for the abolition of slavery throughout the British colonies, in force from 1 August 1834. It bound the freed people to a term of apprenticeship and granted twenty million pounds to compensate those who had owned them.

The Act is dated 28 August 1833. Its full title names three purposes: abolishing slavery in the British colonies, “promoting the Industry of the manumitted Slaves”, and compensating “the Persons hitherto entitled to the Services of such Slaves”. Section 12 declares everyone held in slavery in those colonies on 1 August 1834 free from that day. The opening sections turn them into apprenticed labourers bound to work for their former owners for a term of years, and section 24 provides for raising twenty million pounds for the owners.

It is cited in this wiki to mark the difference between the end of the British slave trade in 1807 and the end of slavery in the colonies a generation later.

Edition: 3 & 4 Will. IV c. 73, in the King’s Printer’s copy published by The National Archives at legislation.gov.uk. Cited by section.

Read the text at legislation.gov.uk · The Act as printed by the King’s Printer (PDF)

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

An Act for the Abolition of the Slave Trade

Law · Parliament of the United Kingdom · 25 March 1807 · English

The Act of Parliament that made the African slave trade unlawful for British subjects and ships from 1 May 1807. It prohibited the trade, not slavery itself.

The Act received the royal assent on 25 March 1807, after twenty years of motions and bills in the House of Commons. Its first section declares the African slave trade “utterly abolished, prohibited, and declared to be unlawful” from 1 May 1807 and sets a fine of a hundred pounds for each person bought or sold. The sections that follow forfeit any ship fitted out for the trade, void insurance on it, and provide for people found on captured slave ships.

It is the document of record for Christians and the Abolition of the Slave Trade. It did not free anyone already held in the British colonies; that was the work of a further Act in 1833.

Edition: 47 Geo. III Sess. 1 c. 36. Text as printed in The Statutes of the United Kingdom of Great Britain and Ireland (1807), transcribed by the University of Nebraska–Lincoln. Cited by section.

Read the text at teachinglegalhistory.unl.edu

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

Act for the Reviving of Three Statutes for the Punishment of Heresies

Law · Parliament of England · 1554, in force from 20 January 1555 · English

The statute of Mary I’s third Parliament that brought back three medieval laws against heresy, among them the act of 1401 under which convicted heretics were burned. It is the legal ground of the burnings of 1555–1558.

The act is one sentence long. It says that heresies have lately increased because the bishops lacked authority to proceed against them, and it revives, from 20 January following, the statute of 5 Richard II on the arrest of heretical preachers, the statute of 2 Henry IV on the punishment of heretics and the statute of 2 Henry V against heresy and Lollardy. It does not itself name a penalty: the penalty of

burning stands in the act of Henry IV, which is recorded here as Statute on the Burning of Heretics (De heretico comburendo).

The same Parliament passed the Mary's Second Act of Repeal, which restored the authority of the pope in England. Elizabeth I's Act of Supremacy (1559) repealed this act and the three statutes it had revived.

Edition: 1 & 2 Philip and Mary, c. 6, as printed in Henry Gee and William John Hardy, Documents Illustrative of English Church History (London: Macmillan, 1896), no. LXXV, p. 384, transcribed from the Statutes of the Realm with modernised spelling; public domain.

Read the text at archive.org

CITED IN

The Burning of Protestants under Mary I 1555–1558 1087

Act of Supremacy (1559)

Law · Parliament of England · 1559 · English

The statute of Elizabeth I's first Parliament that abolished the pope's jurisdiction in England, annexed authority over the church to the crown and imposed an oath naming the queen 'the only supreme governor' of the realm in spiritual as in temporal things.

The act's full title is "An Act restoring to the Crown the ancient jurisdiction over the State ecclesiastical and spiritual, and abolishing all foreign power repugnant to the same". It repeals Mary I's Mary's Second Act of Repeal and her Act for the Reviving of Three Statutes for the Punishment of Heresies, revives a number of Henry VIII's statutes against Rome, and declares that no foreign prince or prelate shall exercise any spiritual jurisdiction in the realm.

Clergy, judges, officers of the crown and those taking degrees or holy orders are to swear that the queen is "the only supreme governor of this realm … as well in all spiritual or ecclesiastical things or causes, as temporal". Those who refuse lose their offices. Anyone who defends the authority of a foreign prelate in speech or writing forfeits his goods for a first offence, falls under the penalties of praemunire for a second, and is guilty of high treason for a third. A proviso limits what the queen's commissioners may judge to be heresy to what Scripture, the first four

general councils, or Parliament with the assent of the clergy in Convocation have so determined.

The act is paired with the Act of Uniformity (1559), passed in the same session.

Edition: 1 Elizabeth I, c. 1, as printed in Henry Gee and William John Hardy, Documents Illustrative of English Church History (London: Macmillan, 1896), no. LXXIX, pp. 442–458, transcribed from the Statutes of the Realm with modernised spelling; public domain. Cited by the page of that edition.

Read the text at archive.org · The act as it stands in force today (legislation.gov.uk, where it is dated 1558 by the year in which the session began)

CITED IN

The Burning of Protestants under Mary I 1555–1558 1087

The Elizabethan Settlement 1559 1091

Act of the Holy Synod of the Russian Orthodox Church on the Canonization of Saint Innocent

History · Holy Synod of the Russian Orthodox Church · 6 October 1977 · Russian

The Russian Orthodox Church’s official account of the life of Innocent Veniaminov, issued when he was declared a saint in 1977 at the request of the Orthodox Church in America. It gives the dates of his life and offices.

The Act tells Innocent’s life from his birth in a Siberian village in 1797 to his death as metropolitan of Moscow in 1879, and quotes from his letters. It is a document of the church that honours him, written a century after his death, and it speaks of him and of the peoples he worked among in the language of praise. It is cited in Orthodox Monks Reach Alaska and in Innocent of Alaska for dates and offices and as the Orthodox Church’s own statement about him.

Edition: An article on the website of the Orthodox Church in America, described there as adapted from the English translation of the Act; a closing sentence on the finding of the saint’s relics in 1994 is a later addition. Cited by the opening words of its paragraphs. Paraphrased in this wiki.

Read the text at oca.org

CITED IN

Orthodox Monks Reach Alaska 24 September 1794 1265

Act of the Local Council of the Russian Orthodox Church on Lifting the Anathemas on the Old Rites

Council · 30 May – 2 June 1971 · Russian

The decision of the council of the Russian Orthodox Church that met at the Trinity-Sergius Lavra in 1971. It recognises the old Russian rites as salvific and equal in honour to the new, and declares the anathemas of 1656 and 1667 void.

The Act confirms three resolutions that the Patriarchal Synod had passed on 23 April 1929: that the old Russian rites are salvific, like the new, and equal in honour to them; that the condemnatory expressions used of the old rites, and of the two-finger sign in particular, are rejected and regarded as if they had not been uttered; and that the anathemas which the Moscow councils of 1656 and 1667 laid on the old rites and on those who keep them are abolished and regarded as if they had not been.

It is evidence of how the Moscow Patriarchate itself judged the measures of the seventeenth century three hundred years later. It dates the patriarchate of Nikon to 1652–1666. See Nikon’s Reforms and the Old Believer Schism.

Edition: Russian text in the online library Azbuka very, printed together with the report on the question that Metropolitan Nikodim of Leningrad read to the council on 31 May 1971. No official English translation was found; entries paraphrase the Russian.

Read the text at azbyka.ru

CITED IN

Nikon’s Reforms and the Old Believer Schism 1652–1667 1187

Act of Uniformity (1559)

Law · Parliament of England · 1559 · English

The statute of Elizabeth I’s first Parliament that restored the Book of Common Prayer of 1552, with a few changes, as the only lawful form of

public worship in England from 24 June 1559, and required everyone to attend church on Sundays and holy days.

The act repeals Mary I’s abolition of the Prayer Book and orders every minister to use the book authorised in the fifth and sixth years of Edward VI, with three changes that it names: certain lessons for Sundays, an altered litany, and “two sentences only added in the delivery of the sacrament to the communicants”. The new order was to begin on the feast of the Nativity of St John the Baptist, 24 June.

Its penalties rise by degrees. A minister who uses any other form of service, or who speaks against the book, loses a year’s income and goes to prison for six months for a first offence and for life for a third. Lay people who mock the book or cause another service to be used are fined a hundred marks, then four hundred, then lose their goods and are imprisoned for life. Everyone is to attend the parish church on Sundays and holy days or pay twelve pence for each absence, for the use of the poor. A proviso keeps the church ornaments and vestments in use in the second year of Edward VI until the queen orders otherwise.

It is paired with the Act of Supremacy (1559).

Edition: 1 Elizabeth I, c. 2, as printed in Henry Gee and William John Hardy, Documents Illustrative of English Church History (London: Macmillan, 1896), no. LXXX, pp. 458–467, transcribed from the Statutes of the Realm with modernised spelling; public domain. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Elizabethan Settlement 1559 1091

Act to Retain the Queen’s Majesty’s Subjects in their Due Obedience

Law · Parliament of England · 1581 · English

The English statute of 1581 that made it high treason to draw the queen’s subjects from their obedience, or for that purpose from the established religion to that of Rome, or to be so reconciled. It also set heavy fines for hearing mass and for staying away from church.

The act extends the Act against the Bringing In and Putting in Execution of Bulls from the See of Rome to those who, it says, work “by other means than by bulls”. Anyone who seeks to withdraw the queen’s subjects from their natural obedience, or to withdraw them “for that intent” from the established religion to the Roman, is to be judged a traitor, and so is anyone who is willingly so reconciled.

It also sets money penalties. Saying mass costs two hundred marks and a year in prison; hearing it, one hundred marks and a year. Everyone over sixteen who stays away from church forfeits twenty pounds for every month of absence. The act was passed in the session of January to March 1581.

Edition: 23 Elizabeth I, c. 1, abridged in G. W. Prothero, Select Statutes and Other Constitutional Documents Illustrative of the Reigns of Elizabeth and James I, 4th edition (Oxford: Clarendon Press, 1913), pp. 74–76; public domain. Prothero marks his omissions with dots. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Elizabethan Settlement 1559 1091

Action of the Council of the Lutheran World Federation on the Joint Declaration on the Doctrine of Justification

Treatise · Council of the Lutheran World Federation · 16 June 1998 · English

The resolution by which the Lutheran World Federation’s Council affirmed the Joint Declaration, with its account of how the member churches had answered: 80 of 89 replies were a yes and five a no.

In February 1997 the federation’s general secretary asked each member church whether it could affirm the conclusions of the Joint Declaration on the Doctrine of Justification. This document is the Council’s action on the answers. Part A gives the background and summarises an analysis of the replies made by the Institute for Ecumenical Research at Strasbourg; part B gives the premises and the text of what the Council voted.

It is the federation’s own record and counts the replies in its own categories, including four it calls difficult to interpret. It names the topics the churches

found hardest and lists every church under its answer. It does not reproduce the churches’ replies themselves.

Edition: Text as issued by Lutheran World Information, the federation’s news service, on 24 June 1998 and kept in the Worldwide Faith News archive. It was sent out in several parts, each at its own address; the main link is to part B, the recommendation and the Council’s vote.

Read the text at archive.wfn.org · A. Background, parts 1 and 2: development and nature of the declaration · A. Background, parts 3 and 4: the responses of the member churches · List of the member churches’ responses as of 12 June 1998

CITED IN

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Acts and Canons of the Council of Chalcedon

Council · The Council of Chalcedon · October–November AD 451 · Greek

The minutes of the council held at Chalcedon in October 451, taken down by notaries session by session, together with its canons. They record the speeches, the acclamations and the votes, including the protest of the Roman legates against canon 28.

Unlike the councils of Nicaea and Constantinople, Chalcedon left full minutes. Imperial officials presided, notaries recorded what was said, and the record survives in Greek and in Latin. The acts include the documents read out in the sessions, among them the minutes of the council of Ephesus of 449 which Chalcedon overturned, so that much of what is known of that earlier meeting comes from here.

The council’s statement of faith is cited in this wiki under its own record, the Definition of Chalcedon. This record covers the sessions and the canons. The canons were passed near the end; the one numbered 28, on the rank of the see of Constantinople, was voted when the Roman legates were absent, and the last session records their objection. Percival’s translation is a selection. A reader who wants everything said in a session needs a complete modern translation.

Edition: Extracts translated by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain. Percival gives selected passages from the minutes and all the canons, with his own summaries in square brackets.

Read the text at ccel.org · The same extracts, definition and canons on one page (New Advent)

CITED IN

The Second Council of Ephesus August AD 449 676
The Council of Chalcedon October AD 451 681

Acts and Decrees of the Synod of Diamper

Council · Synod convened by Aleixo de Menezes, archbishop of Goa · June 1599; printed 1606 · Portuguese

The summons, the profession of faith and the decrees of the diocesan synod held at Diamper (Udayamperur) in June 1599, by which the Thomas Christians of Malabar were bound to Rome. The text was printed in Portugal in 1606.

The acts open with the summons issued by Aleixo de Menezes and then record nine sittings, called actions: the profession of faith sworn by all present, the decrees on doctrine and on the Syriac books, and the decrees on the sacraments, the clergy and the customs of the people. They close with an account of the signing.

The text is the record made by the side that called the synod. Its title page says that it was printed at Coimbra in 1606, and the translator’s preface says that it stood at the end of the history of Menezes’s visitation written by the Augustinian friar António de Gouvea at the command of his order. What the Thomas Christians thought of the proceedings appears in it only as the synod describes it, for example in the decree annulling the oaths they had sworn against obedience to Rome.

The translator, Michael Geddes, was an Anglican clergyman. He says in his preface that he published the acts to show Protestants the methods of the Roman prelates and to argue that the church of Malabar had never held the pope’s supremacy, and he adds notes of his own in that sense. The notes are his; the decrees are cited here for what they order.

Edition: English translation by Michael Geddes in The History of the Church of Malabar (London: Sam. Smith and Benj. Walford, 1694), public domain, made from the Portuguese

edition printed at Coimbra in 1606. Cited by action and decree, with the page of Geddes's volume.

Read the text at archive.org

CITED IN

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

Acts and Deeds of Dr Martin Luther at the Diet of Worms

History · 1521 · Latin

The account of Luther's two hearings before the emperor and the estates at Worms in April 1521, written and printed by his supporters within weeks. It contains the text of his speech.

The *Acta* narrate Martin Luther's journey to Worms, the hearings of 17 and 18 April 1521, and the negotiations that followed. They were put together on the Lutheran side and printed at the time. The speech of 18 April is told in the first person and, in the judgement of the editor of the imperial diet records, goes back to Luther himself.

Wrede's edition compares the manuscripts and early prints and records where they differ. Its apparatus is the evidence for the wording of the close of the speech: the edited text ends with a prayer for God's help, and the words "I cannot do otherwise, here I stand" are found only in two prints from a single Wittenberg press. A report preserved among the papers of the papal nuncio Aleander is printed in the same volume.

Edition: Acta et res gestae D. Martini Lutheri in comitiis principum Wormaciae, edited from the manuscripts and first prints by Adolf Wrede in Deutsche Reichstagsakten, Jüngere Reihe, vol. 2 (Gotha: F. A. Perthes, 1896), no. 79, pp. 540–569, public domain; paraphrased here.

Read the text at archive.org · Latin extract with the speech of 18 April (Kidd, no. 42)

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Acts and Documents of the Council of Ephesus (431)

Council · The Council of Ephesus · AD 430–433 · Greek

The letters exchanged by Cyril of Alexandria and Nestorius of Constantinople in 430, the sentence and canons of the council that Cyril led at Ephesus in 431, and the statement of faith on which Cyril and John of Antioch made peace in 433.

The council's proceedings survive in large collections of documents made by the parties to it, in Greek and in Latin translation. They contain the letters read out at the sessions, the minutes of the session at which Nestorius was deposed, the reports sent to the emperor, and the eight canons. Percival's volume gives a selection: Cyril's second letter to Nestorius, which the council approved as agreeing with the creed of Nicaea; his third letter with its twelve anathemas; the decree against Nestorius; extracts from the sessions attended by the Roman legates; and the canons. Cyril's letter to John of Antioch of 433, which contains the statement of faith known as the Formula of Reunion, is printed there with the acts of Chalcedon, where it was read.

These are primary documents, and they are also the file of the winning side. The council whose acts these are was the assembly led by Cyril, which opened before the bishops of the diocese of the East had arrived. The rival assembly under John of Antioch, which deposed Cyril, is known mostly from what its opponents kept. For what Nestorius himself held, his second letter to Cyril is the best short statement; the council condemned it, and it is preserved because it was read into the record.

Edition: Extracts translated by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain; quotations are from this version. The second letter of Nestorius to Cyril is not in Percival and is paraphrased from the translation in Norman P. Tanner (ed.), Decrees of the Ecumenical Councils (1990), as reproduced at papalencyclicals.net.

Read the text at ccel.org · The same extracts on one page (New Advent) · Cyril's second and third letters, the reply of Nestorius, the council's judgment and the Formula of Union, in a modern translation (papalencyclicals.net)

CITED IN

Augustine and Pelagius Dispute over Grace AD 411–418 664

The Council of Ephesus June AD 431 668

Acts and Monuments

History · John Foxe · 1563; enlarged editions in 1570, 1576 and 1583 · English

John Foxe’s history of the church as a history of its martyrs, best known as the Book of Martyrs. For the burnings under Mary I of England (1555–1558) it is a near-contemporary collection of narratives, letters and trial records by a committed Protestant.

Foxe was an English Protestant who went abroad after Mary I came to the throne and returned under Elizabeth I. The first English edition was printed in London by John Day in 1563, and Foxe enlarged and corrected it three times before his death in 1587. From the second edition the work begins with the early church, but its weight lies in the fifteenth and sixteenth centuries and above all in the reign of Mary.

For those years Foxe worked from material close to the events: the registers of bishops, the letters and examinations of the accused, and the accounts of witnesses, many of which he printed. The book is therefore a primary source for what the condemned said and wrote, and for much of it the only one. It is also a work with a cause. Foxe wrote to show that those who were burned belonged to the true church and that their judges did not, and he chose, cut and arranged his material to that end. Later editions differ from the first in substance, so a citation should say which edition it follows. For the centuries before his own Foxe depends on earlier chroniclers.

Edition: The Acts and Monuments of John Foxe, edited by Stephen Reed Cattley with a preliminary dissertation by George Townsend, 8 vols. (London: Seeley and Burnside, 1837–1841), public domain. The main link opens volume 1. This Victorian edition modernises the spelling and does not reproduce any one of the original editions exactly; the four editions of Foxe’s lifetime are transcribed separately in The Acts and Monuments Online (University of Sheffield).

Read the text at archive.org · Volume 2 (Internet Archive) · Volume 3 (Internet Archive) · Volume 4 (Internet Archive) · Volume 5 (Internet Archive) · Volume 6 (Internet Archive) · Volume 7 (Internet Archive) · Volume 8 (Internet Archive)

CITED IN

Wycliffe and the First English Bible c. 1382 950

Tyndale’s English New Testament 1526 1034

The Burning of Protestants under Mary I 1555–1558 1087

Acts of the Council of Constantinople (869–870)

Council · The Council of Constantinople of 869–870 · October AD 869 – February 870 · Greek and Latin

The council, held under Emperor Basil I with legates of Pope Hadrian II, that condemned Photius and confirmed Ignatius as patriarch. The Catholic Church counts it among the general councils.

The council met in Hagia Sophia in ten sessions. Its definition praises Nicholas I, confirms his sentences and those of Hadrian II, and anathematizes Photius; its canons declare that he was never a bishop and that his ordinations are void (canons 2 and 4), and condemn the council at which he had pronounced against the pope (canon 6), whose records were burnt.

The acts are the voice of the party that had just won. Ten years later Photius was patriarch again. The introduction to the translation cited here quotes, from the Greek version read at the council of 879–880, a letter of John VIII that declares this council abrogated, and argues that there is no ground for thinking that Photius altered the text. It adds that the council is not found in the canonical collections of the Byzantines and that, according to modern scholars, it was included in the list of ecumenical councils only after the eleventh century. E. Caspar, who edited John VIII's register (Monumenta Germaniae Historica, *Epistolae* 7, 1928), heads that Greek version *Versio Graeca adulterata*, a falsified version with Photius as its author. In the Latin of the register, as Caspar prints it, the pope releases Photius and his followers from the sentences passed on them, says that the legates of Hadrian II signed this council's acts "until the will of their pontiff", and argues that the Roman see can loose what bishops have bound; at that place the Latin does not declare the council void (Letters (Register), letter 207, pp. 170–171). The Orthodox Church honours Photius among its patriarchs, as in Synodikon of Orthodoxy.

Edition: English translation of the definition and canons, with an introduction, from N. P. Tanner (ed.), Decrees of the Ecumenical Councils (1990), as given at papalencyclicals.net. In copyright; paraphrased here.

Read the text at papalencyclicals.net

CITED IN

The Photian Schism AD 863–867 794

The Council of Constantinople Restores Photius November AD 879 – March 880 802

Acts of the Council of Constantinople (879–880)

Council · The Council of Constantinople of 879–880 · November AD 879 – March 880 · Greek

The record, in seven sessions, of the council at which Photius was recognized as patriarch with the assent of papal legates. It contains the canon on mutual recognition of sentences and the definition forbidding any change to the creed.

The acts survive in Greek. A note at their head in Mansi's volume says that they were first printed in full from a Greek manuscript in the Vatican Library, which Pope Clement XI had transcribed and sent to the Jesuit Jean Hardouin. They give the speeches, the letters read out, canons, the subscriptions of the legates and, in the sixth session, a definition on the creed signed by the emperor Basil I.

Two things should be kept in mind when reading them. The letters of Pope John VIII appear in the acts in a Greek version that differs from the Latin kept in his own register; E. Caspar, who edited the register (Monumenta Germaniae Historica, *Epistolae* 7, 1928), prints the two side by side and heads the Greek *Versio Graeca adulterata*, a falsified version with Photius as its author (Letters (Register), letter 207, p. 166). The introduction printed with the canons of 869–870 in N. P. Tanner (ed.), *Decrees of the Ecumenical Councils* (1990), argues, on the contrary, that there is no ground for thinking that the passage annulling that council was altered by Photius (Acts of the Council of Constantinople (869–870)). And Mansi prints beside the sixth session a note found in the margin of the manuscript, which asserts that the sixth and seventh sessions never took place and were composed by Photius himself. The acts are the record kept by the side that prevailed at the council.

The heading “Pseudo-synodus Photiana” is an editor's. A note in the margin beside it says that the text is taken from the collection of councils of Jean

Hardouin, volume 6. It passes an eighteenth-century editor’s judgement and is not a pronouncement of the Catholic Church; this wiki found no Catholic document that judges the council. For the judgement of the Orthodox churches see Encyclical of the Eastern Patriarchs and Encyclical of the Holy and Great Council of the Orthodox Church.

Edition: Greek text with a Latin translation in G. D. Mansi, Sacrorum conciliorum nova et amplissima collectio, vol. 17 (Venice, 1772), cols 373 and following, where the acts are headed ‘Pseudo-synodus Photiana’; public domain. Paraphrased here from the Latin and cited by session and column of that volume.

Read the text at archive.org

CITED IN

The Council of Constantinople Restores Photius November AD 879 – March 880 802

SOURCES

Acts of the First Zurich Disputation to Aeterni Patris

Acts of the First Zurich Disputation

Council · Erhard Hegenwald · 1523 · German

A record of the debate held before the council of Zurich on 29 January 1523, written from memory by a Zurich schoolmaster and edited by Zwingli before it was printed. It includes the council’s summons and its decision.

Erhard Hegenwald, a schoolmaster in Zurich, wrote the record from memory soon after the meeting, and Huldrych Zwingli edited it for the press, as the editor of the translation explains. The record gives the council’s letter of invitation, the speeches of Zwingli and of Johann Faber, vicar general of the bishop of Constance, and the decree read out that afternoon.

It comes from Zwingli’s side. Faber published his own account, and a satire answered him; the editor of the translation has put passages from both into the notes. The council’s summons and decree are official texts quoted in full and can be relied on as such. The speeches are a hearer’s reconstruction.

Edition: Translation by Lawrence A. McLouth in Selected Works of Huldreich Zwingli, edited by Samuel Macauley Jackson (Philadelphia: University of Pennsylvania, 1901), pp. 40–117, public domain. Cited by the page of this edition.

Read the text at archive.org

CITED IN

Zwingli and the Reformation in Zurich 29 January 1523 1021

Acts of the General Assembly of the Church of Scotland

Council · General Assembly of the Church of Scotland · acts of 1643 and 1647 cited · English

The printed acts of the governing assembly of the Church of Scotland. Those of 1643 commission the Scottish delegates to the Westminster

Assembly, and the act of 27 August 1647 approves the Westminster Confession for the Scottish church.

The commission passed at the close of the Assembly of August 1643 names Alexander Henderson, Robert Douglas, Samuel Rutherford, Robert Baillie and George Gillespie, ministers, and three elders, and empowers any three of them to go to England and to treat with the Assembly of Divines on all that may further the union of the island in one form of church government, one confession of faith, one catechism and one directory of worship.

The act of 27 August 1647 says that the Confession agreed at Westminster "with the assistance of Commissioners from the Kirk of Scotland" had been read twice and examined, and was found agreeable to the Word of God and in nothing contrary to the received doctrine of the Scottish church. The Assembly approves it as a common confession for the three kingdoms. It adds two declarations: that the Confession's silence on church officers and assemblies is no prejudice to what a directory of government shall say, and that part of the second article of chapter 31, on the calling of synods by the magistrate, is understood only of churches not yet settled. These are the church's own records and are cited in the Westminster Confession.

Edition: Acts of the General Assembly of the Church of Scotland, 1638–1842 (Edinburgh, 1843), public domain, as published by British History Online, one page for each year. Cited by date and by the printed page.

Read the text at british-history.ac.uk

CITED IN

The Westminster Confession 1643–1649 1176

Acts of the Moscow Council of 1666–1667

Council · May 1667 · Church Slavonic

The decree of the council held in Moscow under the patriarchs of Alexandria, Antioch and Moscow. It imposes the service books and rites corrected under Nikon and anathematises those who refuse them. It states the case of the reforming church in its own words.

The decree is issued in the names of Paisius of Alexandria, Macarius of Antioch and Joasaph of Moscow and is dated in the year 7175 from the creation, 1667 from the incarnation, in the month of May. It orders clergy and people to use the books corrected and printed under Nikon, whom it calls the former patriarch, to recite the creed in the corrected wording, to sing the alleluia three times, and to make the sign of the cross with the first three fingers. Those who resist are to be deposed if clergy, and excommunicated and anathematised as heretics and disobedient until they repent.

A further paragraph cancels what the council held under Tsar Ivan and Metropolitan Macarius had written in the book called the Stoglav about the two-finger sign and the double alleluia. In 1971 a council of the Russian Orthodox Church declared these anathemas void. See Nikon's Reforms and the Old Believer Schism.

Edition: Printed from the signed original, with the variants of the Greek version in the notes, in Materialy dlya istorii raskola za pervoe vremya ego sushchestvovaniya, vol. 2, issued by the editors of the journal Bratskoe slovo (Moscow, 1876). No English translation is online; entries paraphrase the Slavonic text.

Read the text at archive.org

CITED IN

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

Acts of the Scottish Parliament of August 1560

Law · Parliament of Scotland · August 1560; ratified December 1567 · Scots

The acts by which the Scottish Parliament of 1560 ratified a Protestant confession of faith, ended the pope's jurisdiction in Scotland and forbade the mass. The queen did not confirm them, and they were ratified again in 1567 in the name of her son James VI.

The Parliament met at Edinburgh in the summer of 1560, while Mary, Queen of Scots, was in France. On 17 August it ratified the Scots Confession. On 24 August it passed three acts: one declaring that the bishop of Rome has no jurisdiction or authority in the realm; one annulling earlier acts of Parliament not agreeing with God's word and contrary to the Confession; and one forbidding anyone to

say or hear mass, on pain of confiscation of goods and bodily punishment for a first offence, banishment for a second and death for a third.

The editors of the modern edition note that these three acts are not found in the contemporary printed record of the Parliament. They take the text from the Parliament of December 1567, held in the name of James VI with the advice of the regent Moray, which recited and ratified them; John Knox also copies two of them into his the History of the Reformation of Religion within the Realm of Scotland. Knox reports that opponents called the assembly of 1560 a pretended Parliament, because the king and queen were in France, and that the sovereigns sent back no ratification.

Edition: The Records of the Parliaments of Scotland to 1707, the online edition of the University of St Andrews, which gives the original text and a modern English translation. Cited by the reference number of the act. The translation is modern and is paraphrased here.

Read the text at rps.ac.uk · Act abolishing the jurisdiction of the pope (A1560/8/4) · Act against the mass (A1560/8/6) · The ratification of December 1567 (A1567/12/1)

CITED IN

The Scottish Reformation August 1560 1096

Acts of the Second Council of Nicaea

Council · The Second Council of Nicaea · Autumn AD 787 · Greek

The minutes and decisions of the council that met at Nicaea in 787 under the empress Irene and restored the veneration of images. Its decree distinguishes the honour paid to an image from the worship owed to God alone.

The council met in the church of Holy Wisdom at Nicaea, with a final session in the palace at Constantinople, and its minutes were kept session by session. They include the letters of Pope Hadrian I, the confessions of bishops who had sided with the iconoclasts and now asked to be received back, long files of passages from earlier writers, the reading and refutation of the definition of 754 in the sixth session, the decree, and twenty-two canons on church discipline.

The decree is the council's own statement and is quoted in this wiki from Percival's translation. For everything else his volume is a selection. The first

Latin translation of the acts, made at Rome soon after the council, was word for word and hard to follow, and it was through this version that the Frankish court came to know and reject the council. See Libri Carolini (Opus Caroli regis contra synodum).

Edition: Extracts translated by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain. Percival gives the imperial letter, parts of Pope Hadrian's letter, short passages from the sessions, the decree, the twenty-two canons and the synod's letter to the rulers, with his own notes in square brackets.

Read the text at ccel.org · The same extracts, decree and canons on one page (New Advent)

CITED IN

The Iconoclast Controversy Begins AD 726–730 759

The Second Council of Nicaea Restores Icons AD 787 770

Acts of the Synod of Jerusalem (1672)

Council · The Synod of Jerusalem under Dositheus II · March 1672 · Greek

The preamble and chapters that lead up to the Confession of Dositheus in the synod's acts. They explain why the synod met, deny that the Calvinist confession published under Cyril Lucaris's name was his, and reprint the acts of two earlier synods against it.

The acts are headed "A Shield of Orthodoxy" and addressed to all Orthodox bishops and Christians. The preamble says that the bishops had come together for the dedication of the church of the Nativity at Bethlehem and wished to answer Western writers who claimed the Eastern church for Calvinist doctrine. Six points follow: that the Eastern church never knew Cyril Lucaris as a Calvinist or accepted the confession as his; that if he wrote it he did so in secret; that it is not the confession of the Eastern church; and that two synods had already condemned it. The sixth point is the synod's own confession, cited separately as the Confession of Dositheus.

The acts are an argument by one party to a dispute. Their denial of Cyril's authorship is the synod's claim, made some forty years after his patriarchate by

men who say they had a book of his sermons in his own hand before them. See the Synod of Jerusalem and the Confession of Dositheus.

Edition: Translation by J. N. W. B. Robertson, The Acts and Decrees of the Synod of Jerusalem (London, 1899), public domain. Cited by chapter and by the printed page of this translation.

Read the text at archive.org

CITED IN

The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196

Acts of the Third Council of Constantinople

Council · The Third Council of Constantinople · November AD 680 – September 681 · Greek

The minutes and documents of the council that met in the imperial palace at Constantinople in 680–681 and defined that Christ has two wills and two operations, divine and human. They include the sentence that condemned Pope Honorius by name.

The council sat in eighteen sessions in the domed hall of the palace, with the emperor Constantine IV presiding. Its minutes survive in Greek and in an early Latin translation. They preserve the documents that were read out, chief among them the long letter of Pope Agatho to the emperor, and the texts the council itself issued: the sentence of the thirteenth session against those who had taught one will in Christ, the definition of faith, an address to the emperor and a letter to the pope.

These are the council's own words and the first evidence for what it decided. Percival's version is a selection, with his summaries in square brackets and his own notes on the condemnation of Honorius; the notes are a later scholar's opinion and are not cited here.

Edition: Extracts translated by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain. Percival gives the letter of Pope Agatho, the sentence of the thirteenth session, the definition of faith, the council's address to the emperor and its letter to the pope, with short extracts from other sessions.

Read the text at ccel.org · The same extracts on one page (New Advent)

CITED IN

The Third Council of Constantinople AD 680–681 751

Acts of the Third Council of Toledo

Council · The Third Council of Toledo · 8 May AD 589 · Latin

The record of the council at which Reccared, king of the Visigoths, and the Gothic bishops and nobles renounced Arianism in 589. It holds the king's profession of faith, the anathemas sworn by the converts, 23 canons and his edict confirming them.

The acts were drawn up at the council itself and are dated the eighth day before the Ides of May in the year 627 of the Spanish era and the fourth year of King Reccared, which is 8 May 589. They consist of the king's opening speeches; a written statement of faith, the *tomus*, which he handed to the bishops and which ends with the creeds of Nicaea and Constantinople and the definition of Chalcedon; the signatures of the king and of Queen Baddo; the profession of the converted Gothic bishops, clergy and nobles in a series of anathemas (numbered 23 in modern editions; this manuscript does not number them); 23 disciplinary canons; and a royal edict giving the canons the force of law.

The acts were copied into the Spanish canon-law collection known as the *Hispana*, and the copies differ in one place that later mattered. The manuscript linked here was written at Corbie in the ninth century; the Monumenta's introduction to it explains that its collection is a revision of the *Hispana* made about 850 in the circle that produced the Pseudo-Isidorian decretals. It is one witness to the text and not a critical edition. The king's profession and the third anathema both say that the Holy Spirit proceeds from the Father and the Son. In the text of the creed of Constantinople itself, some copies read "from the Father and the Son" and others, including the manuscript transcribed here, only "from the Father". Which reading stood in 589 is debated.

Edition: Latin text transcribed for the Monumenta Germaniae Historica from the ninth-century manuscript Vatican, Vat. lat. 1341 (the Collectio Hispana Gallica Augustodunensis, a Frankish revision of the Spanish collection of canons). No public-domain English translation is online; the acts are paraphrased here from the Latin. This manuscript abridges the list of signatures and omits the closing sermon of Leander of Seville found in other copies.

Read the text at benedictus.mgh.de · Index of the same canon-law collection, the Collectio Hispana Gallica Augustodunensis (Monumenta Germaniae Historica)

CITED IN

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

The Acts of Thomas

Treatise · Third century AD · Syriac and Greek

An anonymous narrative of the apostle Judas Thomas, sold as a slave to a merchant of the Indian king Gundaphoros and at last speared to death under another king, Misdeus. It is the oldest of the accounts cited in this wiki that takes Thomas to India.

The Acts tell how the apostles divide the world by lot, how India falls to Judas Thomas, and how he is sold as a carpenter to a merchant of King Gundaphoros. A series of wonder stories follows, ending in the kingdom of Misdeus, where Thomas is killed by four soldiers with spears. The closing lines say that his bones were afterwards carried away to the West.

The work is anonymous and carries no date. M. R. James, *The Apocryphal New Testament* (1924), assigns it to the third century and says that, according to the weight of authority, it was composed in Syriac. He accepts that the complete Greek text is a translation from Syriac, while holding it still arguable that the work was first written in Greek and that the Greek of the martyrdom preserves the older text. Percy Gardner, cataloguing the coins of King Gondophares for the British Museum in 1886, likewise spoke of "legends dating from the third century" that record the visit of Thomas to India. A. F. J. Klijn, *The Acts of Thomas: Introduction, Text, and Commentary* (2nd ed., 2003), places the work in early Syriac Christianity. On that dating it was written some two centuries after the time it describes. It is cited in this wiki for what was told about Thomas by then, not as a record of his travels; see the Apostle Thomas and the Christians of India.

Edition: Translation by Alexander Walker, Ante-Nicene Fathers, vol. 8 (1886), public domain. It gives the opening acts and, as a separate piece, the martyrdom. The section numbers used here are those of the full text, as in M. R. James, The Apocryphal New Testament (1924); New Advent prints the text without them.

Read the text at newadvent.org · The closing section, the "Consummation of Thomas", in the same translation (New Advent) · M. R. James, The Apocryphal New Testament

(1924), with the complete text, its section numbers and James's remarks on date and language (Internet Archive)

CITED IN

The Apostle Thomas and the Christians of India AD 52 429

Acts, Sentence and Capitula of the Second Council of Constantinople

Council · The Second Council of Constantinople · AD 553 · Greek and Latin

The record of the council that Justinian called in 553, counted as the fifth ecumenical council. It contains the emperor's letter to the bishops, their sentence condemning the Three Chapters, fourteen doctrinal anathemas and the letter in which Pope Vigilius accepted the result.

The council sat in eight sessions at Constantinople in 553 under the patriarch Eutychius. The manuscripts of its acts differ in places, and Percival notes that the copy kept at Constantinople was found, at the council of 680–681, to contain forged insertions. His selection gives the emperor's letter read at the first session, the exchange about Pope Vigilius at the seventh, the long sentence in which the bishops explain and justify their decision, and the fourteen capitula, each ending "let him be anathema".

The same volume prints fifteen anathemas against Origen under the council's name. Whether the council issued them or an earlier synod at Constantinople did is disputed, as Percival's note explains; the eleventh capitulum does name Origen among the heretics, and Evagrius says that the council condemned his teaching. The letter of Vigilius to Eutychius, dated 8 December 553, is printed last. Its authenticity has been questioned, but Percival reports that most scholars accept it.

Edition: Extracts translated by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain. Percival gives parts of two sessions, the sentence, the fourteen capitula, the anathemas against Origen and the letter of Pope Vigilius, with his own notes.

Read the text at ccel.org · The same extracts, sentence, capitula and the letter of Vigilius on one page (New Advent)

CITED IN

The Second Council of Constantinople AD 553 721

Ad abolendam

Law · Lucius III · 1184 · Latin

A decree of Pope Lucius III, issued with the emperor Frederick I at his side, that places a list of named groups under anathema, among them ‘those who falsely call themselves Humiliati or Poor of Lyon’, and all who preach without authority.

The decree opens with the words *Ad abolendam*, “to abolish” the depravity of various heresies, and says that it is issued in the presence and with the support of the emperor Frederick and on the advice of bishops and princes gathered from many parts. It is a general measure against heresy and names the Cathars and Patarenes first.

It is the judgment of the authority that condemned the Waldensians. In the opening part cited here the charge against such groups is that they preach without being sent. A shortened text was taken into the Decretals of Gregory IX and so became part of the church’s standing law.

Edition: Latin text in J.-P. Migne, Patrologia Latina 201 (Paris, 1855), cols. 1297–1300, among the letters of Lucius III for 1184, where it is headed ‘Decree against heretics’ and assigned, with question marks, to Verona in November. Read in Latin and paraphrased.

Read the text at archive.org · The same decree as shortened in the Decretals of Gregory IX, book 5, title 7, chapter 9 (Bibliotheca Augustana)

CITED IN

Waldo and the Poor of Lyon c. 1173 870

Ad Apostolorum principis

Letter · Pius XII · 29 June 1958 · Latin

Encyclical of Pope Pius XII to the Catholics of China on the “patriotic” association formed among them and on bishops consecrated without the pope’s mandate. It states the penalty of excommunication for such consecrations.

The letter was written after Chinese Catholics had been pressed to join a "patriotic" association and after bishops had been elected and consecrated in China without reference to Rome. Pius XII says that the association aims to lead Catholics to accept atheistic materialism, that no one may lawfully consecrate a bishop without the mandate of the Apostolic See, and that those who give or receive such consecration incur an excommunication reserved to the Holy See. See the Chinese Church under the People's Republic.

Edition: English translation published by the Holy See. Cited by paragraph number.

Read the text at vatican.va

CITED IN

The Chinese Church under the People's Republic 1950–1954 1409

Ad extirpanda

Law · Innocent IV · 15 May 1252 · Latin

A bull of Pope Innocent IV to the rulers and communes of the cities of northern Italy, setting out thirty-eight laws they must adopt against heretics. Its twenty-sixth paragraph orders that arrested heretics be forced, short of maiming or danger of death, to confess.

The bull is addressed to the podestàs, rectors, councils and communes of Lombardy, Romagna and the March of Treviso and is dated at Perugia on the ides of May in the ninth year of Innocent IV, which is 15 May 1252. It requires each city to write a set of laws against heresy into its statutes and binds each new podestà to swear to them.

The laws concern what the civil power must do: appoint officers to arrest heretics, hand those arrested to the bishop or the inquisitors within fifteen days, carry out the penalties on those the church has condemned, destroy the houses where heretics were found and keep registers of the condemned. The clause on forced confession is laid on the civil ruler, who is told to treat heretics as thieves and robbers are treated. The bull speaks to northern Italy only.

Edition: Latin text in Bullarum, diplomatum et privilegiorum sanctorum Romanorum pontificum Taurinensis editio, vol. 3 (Turin, 1858), pp. 552–558. Cited by the paragraph numbers of that edition, which run one ahead of the traditional numbering of the bull's "laws". Paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Papal Inquisition Is Established 1231 903

Ad sanctam beati Petri sedem

Law · Pope Alexander VII · 16 October 1656 · Latin

The constitution of 16 October 1656 in which Pope Alexander VII defined that the five propositions condemned in 1653 were taken from Jansen's Augustinus and were condemned in the sense Jansen intended.

The clause printed in the handbook reads, in substance: we declare and define that those five propositions were excerpted from the book of Cornelius Jansen, bishop of Ypres, entitled *Augustinus*, and were condemned in the sense intended by the same Cornelius. It answers the position that the propositions were rightly condemned but were not Jansen's.

Directly after it the handbook prints the formula that Alexander VII ordered to be signed, from the constitution *Regiminis apostolici*, which it dates 15 February 1664. The signer submits to the constitutions of 1653 and 1656 and swears that he rejects and condemns the five propositions "excerpted from the book of Cornelius Jansen called *Augustinus*, and in the sense intended by the same author". See Jansenism and the Bull Unigenitus.

Edition: The defining clause as printed in H. Denzinger, Enchiridion symbolorum, 11th edition by C. Bannwart (Freiburg: Herder, 1911), no. 1098, p. 343, where the opening words are given as Ad sacram beati Petri sedem; public domain. The formula of submission that the same pope later prescribed follows it there as no. 1099.

Read the text at archive.org

CITED IN

Jansenism and the Bull Unigenitus 1653–1713 1191

Ad Sinarum gentem

Letter · Pius XII · 7 October 1954 · Latin

Encyclical of Pope Pius XII to the bishops, clergy and people of China, rejecting the "Three Autonomies" as applied to the Catholic Church. It

is the Holy See's own statement of why a self-governing national church cannot be Catholic.

The letter answers the movement for a Chinese Catholic church independent of Rome in government, finance and teaching. Pius XII grants that Chinese clergy should in time lead the church and that preaching should be adapted to Chinese culture. He denies that the church in any nation can govern itself apart from the pope, and says that those who adhere to the principles of the "Three Autonomies" cannot be considered Catholics. See the Chinese Church under the People's Republic.

Edition: English translation published by the Holy See. Cited by paragraph number.

Read the text at vatican.va

CITED IN

The Chinese Church under the People's Republic 1950–1954 1409

Address at the Ecumenical Prayer Service near the Archaeological Excavations of the Ancient Basilica of Saint Neophytos

Treatise · Pope Leo XIV · 28 November 2025

The address Pope Leo XIV gave at İznik, the ancient Nicaea, at the prayer service with Patriarch Bartholomew and other church leaders that marked 1,700 years since the council of 325.

Leo XIV spoke on Friday 28 November 2025 at İznik in Türkiye. He says that the faith of Nicaea in Christ, "consubstantial with the Father", is shared by all Christian churches and communities, including those that do not use the creed in worship, and thanks Bartholomew I for deciding to hold the commemoration where the council met.

The booklet printed for the service is the Holy See's own and shows the order of prayer: who took part, the reading from John 17, the pope's address, and the profession of faith introduced by the patriarch. It is evidence for what was planned and printed, and this wiki cites it for the wording of the creed it prints. See the Churches Mark 1,700 Years since Nicaea.

Edition: English text published by the Holy See. The booklet and the programme of the journey, also published by the Holy See, are cited through this record with their own links.
Read the text at vatican.va · The Holy See's booklet for the service, with the order of prayer and the creed (PDF) · The Holy See's programme of the journey to Türkiye and Lebanon, 27 November to 2 December 2025

CITED IN

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Address of Pope Leo XIV to the College of Cardinals

Treatise · Pope Leo XIV · 10 May 2025

The address to the cardinals, two days after his election, in which Pope Leo XIV commits himself to the path of the Second Vatican Council as Pope Francis set it out, and explains why he took the name Leo.

Leo XIV spoke to the cardinals on 10 May 2025. He asks them to renew their commitment to the path the church has followed since the Second Vatican Council, lists points from Pope Francis's Evangelii gaudium that he wishes to stress, and then gives his chief reason for the name: Leo XIII's encyclical *Rerum novarum* on the social question in the first industrial revolution, and the challenge of a new one. It is his own explanation and is cited for that in Leo XIV, the First Pope from the United States.

Edition: English translation published by the Holy See.
Read the text at vatican.va

CITED IN

Leo XIV, the First Pope from the United States 8 May 2025 1507

Address of the Danbury Baptist Association to Thomas Jefferson

Letter · Danbury Baptist Association · after 7 October 1801 · English

A letter to President Jefferson from an association of Baptist churches in Connecticut, signed by a committee of three. It states their belief in

religious liberty and their complaint that in their state they held it only as a favour.

The address is headed as that of the Danbury Baptist Association, assembled on 7 October 1801, and is signed by Nehemiah Dodge, Ephraim Robbins and Stephen S. Nelson. The Baptists write as a religious minority in a state that still had an established church. They say that religion is at all times a matter between God and individuals, and that the legitimate power of civil government reaches no further than to punish one who harms his neighbour. They also acknowledge that the president is not the national legislator and that the national government cannot destroy the laws of each state.

It is the letter to which Letter to the Danbury Baptist Association, 1 January 1802 replies, and it shows what the dissenters themselves asked for.

Edition: Text of The Papers of Thomas Jefferson, vol. 35, at Founders Online (U.S. National Archives). Public domain.

Read the text at founders.archives.gov

CITED IN

Religious Freedom in the United States 1786–1791 1249

Address on the Sixtieth Anniversary of the Mutual Lifting of the Anathemas of 1054

Letter · Bartholomew I, Ecumenical Patriarch · 7 December 2025 · English

An address given in the patriarchal church of St George in Istanbul on 7 December 2025, in which the Ecumenical Patriarch says what the act of 1965 achieved and that it did not restore full communion between the Orthodox and Catholic churches.

Bartholomew I spoke sixty years to the day after the declaration of Paul VI and Athenagoras I, to a congregation that included a representative of the apostolic nuncio in Turkey. In the second paragraph he calls the lifting of the anathemas a token of a new beginning that gave momentum to the “dialogue of love”, and then states its limit: it points toward the restoration of full communion between the

two churches and does not constitute it. He quotes the declaration's own words that the act is not sufficient to end the old and more recent differences.

It is cited in Rome and Constantinople Lift the Anathemas of 1054 as the Ecumenical Patriarchate's own reading of the act, given on its own website. It is a statement made two generations later, by a successor of Athenagoras.

Edition: English text as published by the Ecumenical Patriarchate on its website. The text has no section numbers.

Read the text at ec-patr.org

CITED IN

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Address to an International Symposium on John Hus

Letter · Pope John Paul II · 17 December 1999 · English

The speech in which John Paul II, receiving scholars who had studied the case of Jan Hus, expressed deep regret for the cruel death inflicted on him and for the division that followed among the Czech people.

The symposium was the work of an ecumenical commission set up by the archbishop of Prague to study the place of Jan Hus among the reformers of the church. Receiving its members in Rome on 17 December 1999, John Paul II praised Hus's moral courage and said that he felt the need to express "deep regret" for the "cruel death" inflicted on him and for the conflict and division it left among the Bohemian people.

The address does not lift the council's sentence or pronounce on Hus's teaching. It is cited in the Council of Constance and the Burning of Jan Hus as the Catholic Church's own later statement about his death.

Edition: Official text published by the Holy See at vatican.va.

Read the text at vatican.va

CITED IN

The Council of Constance and the Burning of Jan Hus 1414–1418 959

Address to His Holiness Tawadros II on the Fiftieth Anniversary of the Meeting of Paul VI and Shenouda III

Letter · Pope Francis · 11 May 2023 · English

The address in which Pope Francis welcomed the Coptic Orthodox pope to Rome fifty years after the common declaration of 1973, and announced that the twenty-one men killed in Libya in 2015 would be included in the Roman Martyrology.

The address recalls the meeting of Paul VI and Shenouda III in Rome from 9 to 13 May 1973 and their christological declaration of 10 May, and the first visit of Tawadros II to Francis on 10 May 2013. Near its end the pope thanks Tawadros for the gift of a relic of "the Coptic martyrs killed in Libya on 15 February 2015" and announces, with his consent, that the twenty-one will be included in the Roman Martyrology as a sign of the spiritual communion uniting the two churches.

It is the announcement itself, in the pope's words. See the Twenty-One Martyrs of Libya and Ancient Christological Divisions Are Addressed.

Edition: English text published by the Holy See. Cited by paragraph. In copyright; quoted by the sentence.

Read the text at vatican.va

CITED IN

The Twenty-One Martyrs of Libya 15 February 2015 1488

Address to the Moderator and Representatives of the Church of Scotland

Letter · Pope Francis · 16 February 2015 · English

A short address of Pope Francis to a delegation of the Church of Scotland. At its end he turns to his own language to speak of the Coptic Christians killed in Libya, of whose deaths he had read that day.

Most of the address concerns relations between the Catholic Church and the Church of Scotland. In the last paragraph but one the pope says that he will speak in his native tongue to express his sorrow, that he has read that day of the

execution of “twenty-one or twenty-two” Coptic Christians, and that the blood of Christians of every confession is one and confesses Christ. He names this the ecumenism of blood.

These are his words on the day after the deaths were made known, before the number and the identities of the men were settled. See the Twenty-One Martyrs of Libya.

Edition: English text published by the Holy See; the pope says in it that he delivers the last part in his native tongue. Cited by paragraph. In copyright; quoted by the phrase.

Read the text at vatican.va

CITED IN

The Twenty-One Martyrs of Libya 15 February 2015 1488

Address to the Pontifical Academy of Sciences, 31 October 1992

Treatise · Pope John Paul II · 31 October 1992 · French

The address in which John Paul II received the conclusions of the commission he had set up in 1981 to re-examine the case of Galileo, and gave his own judgment on what had gone wrong.

The pope spoke at the close of a plenary session of the Pontifical Academy of Sciences. He recalled that in 1979 he had asked theologians, scientists and historians to study the case afresh and that a commission was formed on 3 July 1981, whose work Cardinal Paul Poupard had just presented.

In section 5 he says that the new science obliged theologians to examine their own rules for interpreting Scripture, that most of them did not manage to do so, and that Galileo, a sincere believer, showed himself more perceptive on this point than his theological opponents. In section 9 he says that the majority of theologians did not perceive the distinction between Scripture and its interpretation, which led them to carry over into the doctrine of the faith a question that belonged to scientific inquiry. He adds that the sentence of 1633 was not irreformable and that the debate was closed in 1820, and in section 10 he speaks of a tragic mutual incomprehension. The address is the judgment of a later pope on the events and is cited as such in the Trial of Galileo.

Edition: French text published by the Holy See on its own site. Paraphrased here from the French; cited by the numbered sections of the address.

Read the text at vatican.va

CITED IN

The Trial of Galileo 22 June 1633 1172

Address to the Roman Curia Offering Christmas Greetings

Letter · Benedict XVI · 22 December 2005 · Italian

A speech of Pope Benedict XVI, forty years after the Second Vatican Council closed, in which he says that its implementation has been difficult in large parts of the church and describes two opposed ways of interpreting it.

Benedict XVI had been present at all four sessions of the council as theological adviser to Cardinal Frings of Cologne, according to the Holy See's biography of him, and spoke here as pope. In the last part of the address he asks why the reception of the council has been so difficult, and answers that two ways of reading it met and quarrelled: one he calls a hermeneutic of discontinuity and rupture, which looks past the texts to a spirit of the council, and the other a "hermeneutic of reform", of renewal within the continuity of the one church.

The speech is one party's account of the dispute, and it sides with the second reading. It is cited in the Second Vatican Council as a pope's own statement that the reception of the council is contested among Catholics.

Edition: English version published by the Holy See. The text has no section numbers; the passage cited is the part that reflects on the fortieth anniversary of the close of the Second Vatican Council.

Read the text at vatican.va

CITED IN

The Second Vatican Council 1962–1965 1422

Address to the Third International Congress of the Catholic Charismatic Renewal

Letter · Paul VI · 19 May 1975 · French

The speech in which Pope Paul VI received the Catholic Charismatic Renewal at Rome in the Holy Year 1975, called it a chance for the Church and the world, and gave three rules from St Paul for discerning spiritual gifts.

Paul VI spoke to the participants of the movement's third international congress, held in Rome. He welcomed their wish to stand within the Church, described the spiritual renewal he saw in many places, and asked how it could fail to be a "chance" for the Church and the world. He then set out three principles from Paul's letters for testing spiritual gifts: fidelity to the authentic teaching of the faith, gratitude for all gifts as given for the common good, and above all love. See the Charismatic Renewal.

Edition: French text published by the Holy See; the Vatican site gives no English version. Paraphrased here from the French.

Read the text at vatican.va

CITED IN

The Charismatic Renewal 1960–1967 1418

Addresses of 11 and 13 February 1929

Treatise · Pope Pius XI · 11 and 13 February 1929 · Italian

Two addresses in which Pius XI explained the Lateran agreements, the first to the parish priests of Rome at the hour of the signing, the second two days later to the Catholic University of Milan.

On 11 February 1929 Pius XI told the parish priests and Lenten preachers of Rome that the treaty and the concordat were being signed at that hour in the Lateran Palace, and said what each was for. On 13 February, receiving professors and students of the Catholic University of the Sacred Heart, he spoke of the concordat as the condition without which he would not have made the treaty.

They are the pope's own explanation of the agreements, given before their text was published. They are cited in the Lateran Treaty Creates Vatican City.

Edition: Italian texts published by the Holy See. Cited by the date of the address and paraphrased.

Read the text at vatican.va · Address of 13 February 1929, Vogliamo anzitutto

CITED IN

The Lateran Treaty Creates Vatican City 11 February 1929 1371

Admonitio generalis (General Admonition)

Law · Issued in the name of Charlemagne · 23 March AD 789 · Latin

The capitulary of 82 chapters in which Charlemagne, as king of the Franks, calls on bishops and clergy to correct the life, worship and teaching of the church in his kingdom. It is the programme of the Carolingian reform.

The text opens in the king's own voice. He calls himself king and ruler of the kingdom of the Franks by the grace of God, and the devoted defender and humble helper of holy church. It is addressed to all ranks of the clergy and to those who hold secular power. The first fifty-nine chapters repeat rulings of earlier councils and popes, taken from the collection of canon law that Pope Hadrian had sent to the Frankish court. The remaining chapters are the king's own instructions, among them rules on Sunday rest, on the Roman chant, on what priests must know and preach, and on schools and the copying of books.

The edict issued to the royal envoys on the same occasion gives the date and place: the year of the incarnation 789, the twenty-first of the reign, at the palace of Aachen, 23 March. The preface says that the king drew it up together with his bishops and counsellors. It is evidence for what the king and his advisers wanted, not for how far it was carried out.

Edition: Latin text edited by A. Boretius, Capitularia regum Francorum 1, Monumenta Germaniae Historica (Hannover, 1883), no. 22, pp. 52–62, public domain; cited by chapter. No complete English translation is in the public domain; passages are paraphrased from the Latin.

Read the text at archive.org · The same edition at the Monumenta Germaniae Historica (dMGH)

CITED IN

Charlemagne's Reform of Church and Learning AD 789 774

Admonition to Peace: A Reply to the Twelve Articles of the Peasants in Swabia

Treatise · Martin Luther · April–May 1525 · German

Luther's first answer to the peasants' Twelve Articles. He blames the princes and bishops for the unrest, tells the peasants that rebellion can never be Christian, and urges both sides to negotiate.

Martin Luther wrote the tract after reading the Twelve Articles of the Peasants. It has three parts. To the princes and lords he says that they, and above all the bishops, have brought the revolt on themselves by oppressing their subjects and resisting the gospel. To the peasants he says that a just grievance does not make rebellion right, that Christians suffer wrong and do not avenge themselves, and that they misuse the name of Christ. He rejects the article against serfdom as turning Christian freedom into a bodily thing. He ends by telling both sides that they are in the wrong and advising them to let nobles and town councillors settle the matter.

The translator's introduction says that Luther received the articles shortly before 16 April 1525 and that the tract came out early in May, when events had already overtaken it. Read beside Against the Robbing and Murdering Hordes of Peasants, written within weeks, it shows how sharply his tone changed.

Edition: Translation by C. M. Jacobs in Works of Martin Luther, vol. 4 (Philadelphia: A. J. Holman and the Castle Press, 1931), pp. 219–244. Cited by the page of this edition and paraphrased.

Read the text at archive.org

CITED IN

The German Peasants' War 1524–1525 1025

Admonitions

Treatise · Written in the name of Stephen I of Hungary · before 1031 · Latin

A short book of advice on kingship in ten chapters, written in the voice of King Stephen I of Hungary to his son. It puts the keeping of the Catholic faith and the honour of the church and its bishops first among a king's duties.

The edition used here prints the book from a fifteenth-century paper manuscript at Vienna, under a title that addresses it to Duke Emeric. It speaks throughout as a father to "my son", who is to reign after him. Its ten chapters deal in order with the Catholic faith, the standing of the church, the honour due to bishops, the magnates and warriors, judgement and patience, the welcome of foreigners, counsel, the example of forebears, prayer, and mercy with the other virtues.

The sixth chapter is the one most often cited. Guests from abroad, it says, bring different languages, customs, learning and arms, which adorn the royal court, and a kingdom of one language and one way of life is weak and fragile. The annals record the death of Stephen's son Henry in 1031 (Annals of Pressburg); if he is the Emeric of the title, as the editor of the king's Life takes him to be, the book was written before that year. Whether the king composed it himself or a cleric wrote it for him the text does not say.

Edition: S. Stephani regis de morum institutione liber, in S. L. Endlicher (ed.), Rerum Hungaricarum monumenta Arpadiana (St Gallen, 1849), pp. 299–309; public domain. Latin; paraphrased here and cited by chapter of that edition, with its page.

Read the text at archive.org

CITED IN

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Aeterni Patris

Letter · Leo XIII · 4 August 1879 · Latin

The encyclical of Pope Leo XIII on the restoration of Christian philosophy, which names Thomas Aquinas the chief of the scholastic doctors and asks the bishops to restore his teaching in Catholic schools.

Leo XIII addressed the encyclical to the Catholic bishops in the second year of his pontificate. Its argument is that sound philosophy serves faith, that the scholastic

doctors and Thomas above all achieved this, and that his teaching should again be the basis of instruction in seminaries and universities.

It is cited here as evidence of the standing that the Catholic Church gave Thomas six centuries after his death, in the pope's own words. Its historical statements about Thomas and about earlier councils are those of 1879 and are offered in praise.

Edition: English version published by the Holy See. Cited by the numbered paragraph.

Read the text at vatican.va

CITED IN

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

SOURCES

Against Apion to Apology

Against Apion

Treatise · Flavius Josephus · c. AD 94–100 · Greek

Josephus's defence of the antiquity of the Jewish people, written after his Antiquities. It quotes at length from historians now lost, among them the Babylonian Berossus, and describes the Jewish Scriptures as a fixed collection.

Josephus wrote these two books at Rome after finishing the Jewish Antiquities, to answer writers who denied that the Jews were an ancient people. To make his case he quotes Egyptian, Phoenician, Babylonian and Greek authors whose works have since been lost.

Among them is Berossus, a Babylonian who wrote a history of his country in Greek in the third century BC. The extracts in book 1 give the reigns of the kings of Babylon from Nebuchadnezzar to Nabonidus and an account of the Persian conquest. They reach us at second or third hand: Berossus wrote some 250 years after the events, and Josephus quotes him four centuries later still. In the same book Josephus says that the Jews have twenty-two sacred books and that the history written since the reign of Artaxerxes is not held in equal esteem, because the succession of the prophets had failed.

Edition: Translation by William Whiston (1737), public domain. Lexundria divides the text by the section numbers of Niese's Greek edition.

Read the text at lexundria.com

CITED IN

God's Covenant with David c. 1000 BC 110

Solomon Builds the Temple c. 966–959 BC 118

Cyrus Takes Babylon 12 October 539 BC 208

Malachi and the Close of the Prophets c. 435 BC 230

Against Celsus

Treatise · Origen · c. AD 248 · Greek

Origen's reply, in eight books, to the pagan philosopher Celsus, who had attacked Christianity about seventy years earlier. It quotes Celsus at length and reports arguments between Christians and Jews.

Celsus wrote his *True Doctrine* against the Christians in the later second century. The work is lost, and most of what is known of it comes from the long quotations in this reply, which Origen wrote at Caesarea in Palestine near the end of his life. Celsus put part of his attack into the mouth of a Jewish speaker, and Origen answers with what he had himself heard in debate with Jewish teachers.

The work is a primary source for how Christians and their critics argued in the second and third centuries, and for how each side read the prophets. Origen's reports of Jewish interpretation come from an opponent of it and should be read as such.

Edition: Translation by Frederick Crombie, Ante-Nicene Fathers, vol. 4 (1885), public domain. Read the text at newadvent.org

CITED IN

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204

Against Helvidius: On the Perpetual Virginity of Blessed Mary

Treatise · Jerome · c. AD 383 · Latin

Jerome's reply, written at Rome about AD 383, to Helvidius, who argued from the Gospels that Mary bore other children after Jesus. It is the main source for both sides of the early debate about the brothers of Jesus.

Helvidius, who like Jerome was then at Rome, had written that the "brothers" and "sisters" of Jesus named in the Gospels were children born to Mary and Joseph after the birth of Jesus. His work is lost. It is known only from this reply, in which Jerome quotes his arguments in order to refute them; the argument from the brothers is reported in section 13.

Jerome answers that Mary remained a virgin all her life. He argues that "brother" in Scripture can mean a kinsman, and that those called the Lord's brothers were

sons of another Mary, the wife of Clopas, whom he takes to be the sister of the Lord's mother (sections 13–17). This reading makes them cousins of Jesus. The treatise is polemic, harsh in tone towards its opponent, and it gives Helvidius's case only as Jerome chose to report it.

Edition: Translation by W. H. Fremantle, G. Lewis and W. G. Martley, Nicene and Post-Nicene Fathers, second series, vol. 6 (1893), public domain. Cited by section number.

Read the text at newadvent.org

Against Heresies

Treatise · Irenaeus of Lyons · c. AD 180 · Greek, preserved complete only in an early Latin translation

A five-book refutation of Valentinian and other Gnostic teaching by the bishop of Lyons, written about AD 180. It preserves early traditions about the four Gospels and a list of the bishops of Rome down to the author's day.

By his own account Irenaeus saw the aged Polycarp of Smyrna in his early youth (3.3.4). He later became bishop of Lyons in Gaul. He wrote in Greek. Most of the Greek is lost, and the whole work survives only in a Latin translation made in antiquity. He names Eleutherius as the bishop of Rome at the time of writing (3.3.3), which places the third book between about 175 and 189.

Book 1 describes the teaching of the Valentinians and of other groups that Irenaeus opposes. He writes as their adversary. Since the discovery of the Nag Hammadi codices in 1945 his reports can be compared with writings from such groups themselves. Books 3 to 5 argue from Scripture and from the teaching handed down in the churches. The passages cited most often are the account of how the four Gospels came to be written (3.1.1), the list of the bishops of Rome from the apostles to Eleutherius (3.3.3), and the argument that there can be neither more nor fewer than four Gospels (3.11.8). For the apostolic age Irenaeus is a witness to what was believed in the churches about a century later, not a contemporary.

One passage needs care with the online text. In 3.3.2 the printed translation reads that every church should agree with the church of Rome "on account of its pre-eminent authority, that is, the faithful everywhere, inasmuch as the apostolical

tradition has been preserved continuously by those [faithful men] who exist everywhere". The New Advent page (as read on 3 October 2026) stops at "preeminent authority" and omits the rest of the sentence, and it omits the translators' note saying that they are unsure of the rendering. The CCEL page linked above gives both. The sentence survives only in the Latin version, and its meaning is disputed between the churches.

Edition: Translation by Alexander Roberts and William Rambaut, Ante-Nicene Fathers vol. 1 (1885), public domain. The New Advent page for 3.3 leaves out the last clause of 3.3.2; for that section use the CCEL page.

Read the text at newadvent.org · Book 3, chapter 3 in the same translation, with the translators' notes (CCEL)

CITED IN

The Fall Undated 12

The Binding of Isaac c. 2050 BC 35

The Call of Isaiah c. 740 BC 160

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

The Crucifixion AD 30 or 33 359

The Appearances and the Great Commission AD 30 or 33 368

Paul's Voyage to Rome c. AD 59–62 441

The Martyrdoms of Peter and Paul c. AD 64–68 453

The Four Gospels Are Written c. AD 65–100 458

John's Revelation on Patmos c. AD 95 474

The Roman Church Writes to Corinth (1 Clement) c. AD 96 478

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

Marcion Breaks with the Roman Church c. AD 144 496

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

The Martyrdom of Polycarp c. AD 155–156 504

Irenaeus Sets Out the Rule of Faith c. AD 180 515

The Nag Hammadi Library Is Found c. December 1945 1390

Against Marcion

Treatise · Tertullian · c. AD 207–212 · Latin

Tertullian's five books against Marcion, the longest surviving work against him and the main source for his teaching and for the wording of his Gospel and his letters of Paul. It is the work of an opponent, written some sixty years after Marcion taught.

Tertullian says in the preface that this is the third form of his work, the first having been too hasty and the second stolen and published in a faulty copy (1.1). He dates the first book himself: no creation of Marcion's god has been found, he says, "up to the fifteenth of the Emperor Severus", which is AD 207–208 (1.15). Books 1 and 2 argue that the creator is the one good God, book 3 that the Christ of the Gospels is the one foretold by the prophets, and books 4 and 5 go through Marcion's own Gospel and his ten letters of Paul passage by passage.

None of Marcion's writings survives, so what he taught and what his scriptures contained has to be recovered from his opponents, and from this work above all. Tertullian quotes Marcion's texts in order to refute them and is not a neutral reporter. His information about Marcion's life is brief and second-hand: that he came from Pontus, that he once gave money to the Roman church, and that his followers counted 115 years and six and a half months between Christ and Marcion (1.19; 4.4). The work also shows what a Latin-speaking Christian at Carthage took the scriptures of the church to be early in the third century.

Edition: Translation by Peter Holmes, Ante-Nicene Fathers vol. 3 (1885), public domain.

Read the text at newadvent.org · Book 1 (New Advent) · Book 4, on Marcion's Gospel (New Advent) · Book 5, on Marcion's letters of Paul (New Advent) · Latin text and Ernest Evans's translation (The Tertullian Project)

CITED IN

The Trials before the Council and Pilate AD 30 or 33 354

Marcion Breaks with the Roman Church c. AD 144 496

Tertullian Writes Christian Theology in Latin c. AD 197–220 524

Against Praxeas

Treatise · Tertullian · c. AD 210–218 · Latin

Tertullian's defence of the distinction of Father, Son and Spirit against a teacher who held that the Father himself was born and suffered. Here the Latin word Trinity (trinitas) and the language of persons and one substance are first set out at length.

Praxeas, according to Tertullian, came to Rome from Asia and taught that Father, Son and Spirit are one and the same, so that the Father himself was born of Mary and suffered. Nothing else is known of him. Tertullian answers that the one God exists in an ordered "economy" of three, and he supplies Latin terms for saying so: the unity is distributed into a Trinity (*trinitas*), the three are "of one substance" (*unius substantiae*) (2), and one is distinct from another "on the ground of Personality, not of Substance" (*personae non substantiae nomine*) (12).

The work belongs to Tertullian's later years, after he had taken the side of the New Prophecy. He says so himself: he and his friends "withdrew from the carnally-minded" over their acknowledgment of the Paraclete (1). The same chapter is the only source for the report that a bishop of Rome, whom Tertullian does not name, first recognised the prophecies of Montanus, Prisca and Maximilla and then withdrew his letter of peace at Praxeas's urging. Tertullian is a partisan in both disputes, and writes more than a generation after the Roman episode. The treatise carries no date; it is usually placed in the 210s.

Edition: Translation by Peter Holmes, Ante-Nicene Fathers vol. 3 (1885), public domain.
Read the text at newadvent.org · Latin text and Ernest Evans's translation (The Tertullian Project) · Latin text on one page (The Tertullian Project)

CITED IN

The New Prophecy of Montanus c. AD 157–172 508

Tertullian Writes Christian Theology in Latin c. AD 197–220 524

Against the Donatists

Treatise · Optatus of Milevis · c. AD 364–375 · Latin

A reply to the Donatist bishop Parmenian by a Catholic bishop in Numidia, written about sixty years after the schism began. Book 1 is the oldest connected account of its origin, and the appendix preserves letters of Constantine and court records from the years 303–320.

Optatus was bishop of Milevis in Numidia. Jerome says that he wrote six books against the Donatists under the emperors Valentinian and Valens, that is between 364 and 375 (*On Illustrious Men* 110); the manuscripts have seven. Optatus himself says that more than sixty years had passed since the persecution (1.13). He writes to answer a book by Parmenian, the Donatist bishop of Carthage, and his aim is to show that the other side, not his own, began the schism and included men who had handed over the Scriptures.

The work is therefore a partisan account by a writer two generations after the events, and nothing comparable survives from the Donatist side. Its value lies in the documents. Optatus appended a file of older papers to prove his case: the minutes of a meeting of Numidian bishops at Cirta, the record of a hearing before the governor Zenophilus in 320, the inquiry that cleared Felix of Aptunga, letters of Constantine, and the letter of the Council of Arles to the bishop of Rome. Only one manuscript preserves this appendix, and it is incomplete. Several of the same documents are quoted independently by Eusebius and by Augustine.

Edition: Translation by O. R. Vassall-Phillips, The Work of St. Optatus, Bishop of Milevis, against the Donatists (London: Longmans, Green, 1917), public domain, transcribed at the Tertullian Project. Cited by book and chapter; links go to the printed page.

Read the text at tertullian.org · Book 1, on the origin of the schism · The appended documents: letters of Constantine, the letter of the Council of Arles and court records

CITED IN

The Great Persecution under Diocletian AD 303–311 557

The Donatist Schism and the Council of Arles AD 314 576

Against the Robbing and Murdering Hordes of Peasants

Treatise · Martin Luther · May 1525 · German

The short tract of May 1525 in which Luther, with the peasants now in arms, calls on the rulers to put the rising down by force and tells everyone who can to strike the rebels down.

Martin Luther wrote this piece while travelling in Thuringia, where the rising had spread; its first edition was printed together with the Admonition to Peace: A Reply to the Twelve Articles of the Peasants in Swabia. He charges the peasants

with three sins: breaking their oath of obedience, robbery and rebellion, and covering both with the name of the gospel. A rebel, he writes, is outside the law, and anyone may kill him as one kills a mad dog. A Christian ruler should first pray and offer terms; if that fails he must use the sword, and those who die doing so die as martyrs.

The tract is cited here from Luther's own text because friends as well as opponents blamed him for it at once, as his letters of May 1525 show. He answered them in an open letter on what he called the hard book against the peasants, which is printed after it in the same volume. The translator's introduction dates the writing to the first days of May 1525 and its publication to before the middle of the month.

Edition: Translation by C. M. Jacobs in Works of Martin Luther, vol. 4 (Philadelphia: A. J. Holman and the Castle Press, 1931), pp. 248–254. Cited by the page of this edition and paraphrased.

Read the text at archive.org

CITED IN

The German Peasants' War 1524–1525 1025

Alexiad

History · Anna Komnene · c. 1148 · Greek

A history of the reign of the Byzantine emperor Alexios I Komnenos by his daughter, in fifteen books. Books 10 and 11 give a Byzantine account of the First Crusade, written decades afterwards.

Anna Komnene was a daughter of Alexios I Komnenos. In her preface she names herself the daughter of Alexios and Irene, "born and bred in the purple". A. C. Krey notes that she was barely fourteen when the crusading armies reached Constantinople and began her history some forty years later; its hero is her father.

Her account shows how the expedition looked from the capital it passed through: as a mass movement of "Franks" whose leaders had to be watched, supplied and bound by oath. In book 10 she traces it to the preaching of Peter the Hermit. A. C. Krey, in 1921, judged her chronology uncertain and her facts often inexact, and valued the work as a statement of the Byzantine attitude to the Latins.

Edition: Translation by Elizabeth A. S. Dawes (London: Routledge, Kegan Paul, 1928), as published by the Fordham Medieval Sourcebook. Cited by book and chapter.

Read the text at sourcebooks.fordham.edu · Book 10, on the arrival of the crusaders (Fordham Medieval Sourcebook)

CITED IN

The First Crusade 1095–1099 849

Allocution Nostis profecto

Treatise · Pope Benedict XV · 6 December 1915 · Latin

The address of Benedict XV to the cardinals in the consistory of 6 December 1915, in which he speaks of the war and of the ruin hanging over Armenia.

The pope spoke to the cardinals assembled in secret consistory sixteen months after the war began. He says that he has used every means to hasten peace, that the war still rages by land and sea, and that utter ruin hangs over "wretched Armenia". It is a public statement by the pope made while the deportations were going on. It is cited in the Destruction of the Armenian and Assyrian Christians.

Edition: Italian text published by the Holy See; paraphrased here.

Read the text at vatican.va

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Ambulate in Dilectione

Letter · Paul VI · 7 December 1965 · Latin

The apostolic brief of 7 December 1965 in which Pope Paul VI, before the bishops of the Second Vatican Council, removed from the memory of the church the excommunication pronounced at Constantinople in 1054.

The brief takes its name from Ephesians 5:2, "Walk in love". It is the pope's own act, issued on the day the joint declaration with Patriarch Athenagoras was read (see Joint Catholic–Orthodox Declaration of 7 December 1965). Paul VI recalls

that in 1054 the papal legates pronounced a sentence of excommunication against Michael Cerularius, patriarch of Constantinople, and two other churchmen, and that the patriarch and his synod did the same to them. He declares before the bishops gathered in council that he regrets the words and deeds of that time which cannot be approved, and that he wishes to remove the sentence of excommunication from the memory and the midst of the church and to have it buried in oblivion.

He adds that he does this at Rome, by the tomb of the apostle Peter, on the same day on which the same is done at Constantinople, the feast of Ambrose, a bishop and teacher honoured by East and West alike. The brief speaks of the sentence of excommunication and says nothing of restoring communion. See Rome and Constantinople Lift the Anathemas of 1054.

Edition: Latin text as published by the Holy See, which gives no English version. A single paragraph without section numbers; paraphrased here.

Read the text at vatican.va

CITED IN

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

The Anabasis of Alexander

History · Arrian · 2nd century AD · Greek

A history of Alexander's campaigns in seven books, written in Greek in the second century AD. Arrian built it on the lost accounts of Ptolemy and Aristobulus, who served under Alexander.

Arrian came from Nicomedia in Bithynia, held the Roman consulship and governed Cappadocia under the emperor Hadrian. He wrote his history of Alexander some four and a half centuries after the events. In his preface he names his chief authorities: Ptolemy son of Lagus and Aristobulus, both of whom took part in the expedition and wrote after Alexander's death. Where the two agree he follows them, and where they differ he chooses the version he finds more credible. Their books are lost.

He dates the great turning points by the Athenian month and archon, which is how the siege of Tyre and the death of Alexander are fixed to a year. His account

of Syria and Palestine covers the sieges of Tyre and Gaza in detail and says nothing of Jerusalem; see Alexander the Great Conquers the Near East.

Edition: Translation by E. J. Chinnock (1884), public domain. Cited by book and chapter; Wikisource gives each chapter its own page.

Read the text at en.wikisource.org · Greek text, edited by A. G. Roos (Perseus)

CITED IN

Alexander the Great Conquers the Near East 332 BC 240

Angelus Address of 31 October 1999

Treatise · Pope John Paul II · 31 October 1999 · Italian

The pope's words at the Sunday Angelus in Rome on the day the Joint Declaration on the Doctrine of Justification was confirmed, spoken, as he says, while the signing was taking place in Augsburg.

John Paul II spoke at midday in Rome while the representatives of the Catholic Church and the Lutheran World Federation were signing at Augsburg. The address fixes the place and the day from the Catholic side, calls the event a "milestone" and at the same time an "intermediate goal", and speaks of remaining problems still to be addressed. See Lutherans and Catholics Agree on Justification.

Edition: English translation published by the Holy See. Cited by its numbered sections.

Read the text at vatican.va

CITED IN

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Anglican-Orthodox Dialogue: The Dublin Agreed Statement 1984

Council · Anglican-Orthodox Joint Doctrinal Commission · 1984 · English

The second agreed statement of the official dialogue between the Anglican Communion and the Orthodox churches. Its appendix prints the statement of 1978 in which the Orthodox members set out their church's position on ordaining women.

The commission conducts the official doctrinal dialogue between the Anglican Communion and the Orthodox churches; its first agreed statement was made at Moscow in 1976. In July 1978, after some Anglican churches had ordained women as priests, it held a special meeting at Moni Pendeli, near Athens, given mainly to that question. Its report sets out the two positions separately.

Section III, "The Orthodox position on the ordination of women to the Priesthood", was affirmed unanimously by the Orthodox members. It names ministries that women exercise in the Orthodox Church, says that they cannot be admitted to the priesthood, and calls such ordination an innovation without basis in Holy Tradition. Section IV gives the Anglican positions, for and against. The report is cited here as a statement made by an official Orthodox delegation in its own name. See the First Woman Is Ordained an Anglican Priest.

Edition: The text published by the Anglican Communion Office (PDF, 51 pages). Appendix 2, which begins on page 38 of the file, reprints sections of the report of the commission's Athens meeting of July 1978; section III (3) is on page 39.

Read the text at anglicancommunion.org · The same file at its former address (Internet Archive copy of 26 August 2025)

CITED IN

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

The Anglo-Saxon Chronicle

Chronicle · c. 890–1154 · Old English

Annals of English history kept in Old English at several monasteries from the late ninth century. The Peterborough continuation runs to 1154 and is a contemporary record of the reigns of William II and Henry I.

The Chronicle is a set of related annals, begun in the time of King Alfred and continued independently at different houses. For the years around 1100 the text translated here is the continuation kept at Peterborough, which does not hide its opinion of kings: the annal for 1093 complains that William II took back what he had promised when he thought himself dying.

Its entries are brief and dated by year. It is cited here for the public events of the career of Anselm of Canterbury: his appointment to Canterbury in 1093, his departures and returns, and his death in 1109.

Edition: Translation by James Ingram (London, 1823), public domain, as published by the Avalon Project, Yale Law School, with one page for each century. Cited by the year of the annal.

Read the text at avalon.law.yale.edu

CITED IN

Anselm: Faith Seeking Understanding c. 1078–1098 845

Annales ecclesiastici (continuation from 1198)

History · Odorico Raynaldi · Mid-seventeenth century · Latin

The continuation of Baronius's church annals by the Oratorian Odorico Raynaldi, arranged year by year. It is used in this wiki as an edition of documents from the papal registers and of extracts from medieval chronicles and papal lives.

Raynaldi continued the annals of Cesare Baronius from 1198 and worked from the papal registers, which he cites in his margins. Under each year he prints letters of the popes, whole or in extract, and quotes chroniclers and papal biographers, with references in the margin. He wrote some three hundred years after the plague and as a defender of the papacy; his own narrative is not evidence for the fourteenth century.

He is cited here only for the texts he reproduces. Where he quotes a medieval Life of Clement VI on the pope's measures at Avignon, the citation says that the Life is known here through him. For the papal letters he prints see Bulls of 1348 Protecting the Jews and Inter sollicitudines (letter against the flagellants).

Edition: Caesaris Baronii, Od. Raynaldi et Jac. Laderchii Annales ecclesiastici, ed. A. Theiner, vol. 25, covering 1334–1355 (Bar-le-Duc, 1864–1883), public domain. Cited by year and section.

Read the text at archive.org

CITED IN

The Black Death 1347–1351 941

Annals

Chronicle · Lampert of Hersfeld · c. 1077–1080 · Latin

A history of the German kingdom by a monk of Hersfeld, breaking off in 1077. It gives a long narrative of Henry IV's winter journey and penance at Canossa, written from the side of the king's opponents.

Lampert was a monk of the abbey of Hersfeld in Hesse. His annals grow from brief notes into a full narrative for the 1070s and end with the election of Rudolf as king in March 1077, where he says he will leave the rest to another writer. He was a contemporary of the events at Canossa, writing in a German monastery far from them.

He writes well and with a purpose: his sympathies are with the princes who opposed Henry IV (emperor). Oswald Holder-Egger, who edited the text in 1894, marks in his notes the places where Lampert's account of Canossa departs from the letter of Gregory VII, which he judges Lampert had read, and treats several details as Lampert's own additions. The annals are cited here for what Lampert says, set beside Gregory's letter.

Edition: Lamperti monachi Hersfeldensis Opera, edited by Oswald Holder-Egger, Monumenta Germaniae Historica, Scriptores rerum Germanicarum 38 (1894). Cited by year and by page of this edition. Read in Latin and paraphrased.

Read the text at dmgh.de · The same edition with searchable text (Internet Archive)

CITED IN

The Investiture Controversy and Canossa 1075–1077 840

Annals

History · Tacitus · c. AD 115–120 · Latin

A history of Rome under the emperors from Tiberius to Nero, written by a senator about AD 115–120. Its account of Nero's punishment of the Christians after the fire of AD 64 says that Christus was executed under Pontius Pilate in the reign of Tiberius.

Tacitus was a Roman senator who held the consulship in AD 97 and later governed the province of Asia. He wrote the *Annals* near the end of his life, year by

year from the death of Augustus in AD 14. Only part survives: books 1–6, with a gap that swallows most of the years 29–31, and books 11–16, which break off in AD 66.

The passage that matters most here is 15.44. After the fire of Rome in AD 64, Tacitus says, Nero fixed the blame on a group "called Christians by the populace", and he explains the name: Christus had been put to death by the procurator Pontius Pilatus while Tiberius was emperor. Tacitus was a child in 64 and wrote about fifty years later. He does not say where his information came from. He writes as an enemy of the Christians, whose belief he calls a "most mischievous superstition", so the notice does not come from a sympathiser. He gives Pilate the title procurator; an inscription found at Caesarea calls him prefect.

Edition: Translation by John Jackson (Loeb Classical Library, 1931–1937) at LacusCurtius, which states that it is in the public domain in the United States because the copyright was not renewed. The older translation by A. J. Church and W. J. Brodribb (1876) is in the public domain everywhere.

Read the text at penelope.uchicago.edu · Latin text, edited by C. D. Fisher (Perseus) · Translation by Church and Brodribb, 1876 (Perseus)

CITED IN

John the Baptist Preaches at the Jordan c. AD 28–29 299

The Trials before the Council and Pilate AD 30 or 33 354

The Crucifixion AD 30 or 33 359

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395

Claudius Expels Jews from Rome c. AD 49 411

Paul Carries the Gospel into Europe c. AD 49–52 419

Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437

The Great Fire of Rome and Nero's Persecution AD 64 449

Annals of Lorsch (Annales Laureshamenses)

Chronicle · Ends with AD 803 · Latin

Frankish annals ending in 803, distinct from the Royal Frankish Annals. Their entry for 801 gives a reason why Charlemagne was made em-

peror: the imperial name was vacant among the Greeks, who were ruled by a woman.

These annals take their name from the monastery of Lorsch and are a different work from the court annals now called the Royal Frankish Annals. They end with the year 803. Their entries for the years around 800 are full and are worded differently from those of the court annals; that they stop so soon afterwards suggests a writer close to the events.

Their importance for the coronation of 800 is that they give a reason and a procedure. The decision, they say, was taken by the pope, the bishops assembled in council and the rest of the Christian people, on the grounds that there was no emperor among the Greeks and that Charles already held Rome and the other old imperial seats; and Charles accepted because he would not refuse their request.

Edition: Latin text edited by G. H. Pertz, Monumenta Germaniae Historica, Scriptores 1 (Hannover, 1826), pp. 22–39, public domain; cited by year, with the page of that edition. Passages are paraphrased from the Latin.

Read the text at archive.org

CITED IN

Charlemagne Is Crowned Emperor 25 December AD 800 778

Annals of Pressburg

Chronicle · manuscript of the early thirteenth century · Latin

A short set of Hungarian annals running from 997 to 1203, preserved in a manuscript that once belonged to the church of St Martin at Pressburg (Bratislava). It dates the crowning of King Stephen to 1000 and his death to 1038.

The editor's preface says that the manuscript was written at the beginning of the thirteenth century, and that slips of the pen and year numbers that often disagree with the true dates show it to be a copy of older annals now lost.

Its entries are a line each. For the time of Stephen I of Hungary they give the martyrdom of Adalbert under 997, the death of Géza, prince of the Hungarians, under 998, the crowning of Stephen under 1000, the death of the king's son

Henry under 1031 and the king's own death under 1038. The editor notes that the older Life of Stephen puts Géza's death in 997 and the coronation in 1001.

Edition: Annales Posonienses, ed. W. Arndt, Monumenta Germaniae Historica, Scriptores 19 (Hanover, 1866), pp. 571–573, read in the page images of the digital MGH. Latin; cited by year.

Read the text at dmgh.de

CITED IN

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

The Annals of Sennacherib (Taylor Prism)

Inscription · Issued in the name of Sennacherib · 691 BC · Akkadian

A six-sided clay prism from Nineveh, inscribed in 691 BC with Sennacherib's own account of eight campaigns. The third is his invasion of Judah in 701 BC, the siege of Hezekiah in Jerusalem and the tribute Hezekiah paid.

Assyrian kings had accounts of their wars and buildings written on clay cylinders and prisms and placed in the walls of the buildings they raised. This prism, 38 centimetres high, is dated to the year named after the official Bel-emuranni, which is 691 BC. There is no firm record of where and when it was found; the British Museum gives its findspot as Nebi Yunus, one of the mounds of Nineveh. It belonged to Colonel Taylor, the British consul at Baghdad, and the British Museum bought it from his widow in 1855. The same text stands on a prism in Chicago dated 689 BC, and a close parallel on one in the Israel Museum in Jerusalem. The earliest version of the Judah campaign is on the Rassam Cylinder of 700 BC, written within a year of the events.

The third campaign fills column ii, line 37, to column iii, line 49, and column iii, lines 18–49, is the passage on Hezekiah. These are the line numbers of the Chicago Prism, which the linked edition prints with its text and translation; they have become the standard way of citing the text, whichever prism is meant. Sennacherib says that he took forty-six walled towns of Judah, counted 200,150 people as spoil, shut Hezekiah up in Jerusalem, gave parts of his land to Philistine kings and received a heavy tribute that Hezekiah sent after him to Nineveh. Like

every Assyrian royal inscription it is written to praise the king and reports only success. It does not claim that Jerusalem was taken. See Hezekiah Withstands Sennacherib.

Edition: Text and translation by A. Kirk Grayson and Jamie Novotny, The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC), Part 1, RINAP 3/1 (2012), text no. 22, online at the Open Richly Annotated Cuneiform Corpus. Column and line numbers are those of the duplicate Chicago Prism, which the edition and D. D. Luckenbill's translation of 1924 both follow.

Held by: British Museum, London (BM 91032)

See the object at britishmuseum.org · Text and English translation with line numbers (RINAP 3, Sennacherib no. 22) · D. D. Luckenbill, The Annals of Sennacherib (1924), public-domain translation (ISAC, Chicago)

CITED IN

Hezekiah Withstands Sennacherib 701 BC 168

Annals of Shalmaneser III (Other Copies)

Inscription · Issued in the name of Shalmaneser III · 858–824 BC · Akkadian

The campaign records of Shalmaneser III of Assyria as written on statues, bulls and slabs at Kalhu and Assur. They date Jehu's tribute to the king's eighteenth year, 841 BC, and call Hazael of Damascus a usurper.

Shalmaneser III had the record of his campaigns rewritten every few years and inscribed on monuments in his cities. Many versions survive. The two best known, the Kurkh Monolith of Shalmaneser III and the Black Obelisk of Shalmaneser III, have their own entries; this entry covers the others cited in this wiki.

A statue of the king dedicated to the god Adad of Kurbail, found in the arsenal at Kalhu and published in 1962, gives a full account of his eighteenth year. He crossed the Euphrates, defeated Hazael of Damascus at Mount Saniru, shut him up in Damascus and cut down its orchards, marched to the coast, and there received the tribute of Tyre, Sidon and Jehu of Israel (lines 21–30). A statue from Assur says that Hadad-ezer of Damascus died and that Hazael, "son of a nobody", took the throne (i 25–ii 6). That is the Assyrian way of saying he had no claim by birth, and it agrees with the account of his rise in (2 Kings 8:7–15).

These are royal inscriptions written to glorify the king. Their figures for enemy dead grow from one version to the next, and they never record a defeat. For the order and dates of the campaigns they are contemporary and consistent with each other.

Edition: Editions and translations at Royal Inscriptions of Assyria online (RIAo), adapted from A. Kirk Grayson, Assyrian Rulers of the Early First Millennium BC II (858–745 BC) (RIMA 3, 1996). Citations give the RIAo text number and its line numbers.

Held by: Iraq Museum, Baghdad (IM 60497, the Kurbail statue); Istanbul Archaeological Museums (EŞEM 4650, the Assur statue)

See the object at oracc.museum.upenn.edu · Statue for Adad of Kurbail, with the campaign of the eighteenth year and Jehu's tribute (RIAo, Shalmaneser III 12) · Statue from Assur, with the accession of Hazael (RIAo, Shalmaneser III 40) · Bull colossi from Kalhu, with the campaign of the eighteenth year (RIAo, Shalmaneser III 8)

CITED IN

The Kingdom Divides c. 930 BC 124
Ahab at the Battle of Qarqar 853 BC 135
Jehu's Revolt and Tribute to Assyria 841 BC 142
The House of David Inscription from Tel Dan c. 840 BC 150

Annals of St Bertin

Chronicle · Prudentius of Troyes and Hincmar of Reims · AD 830–882 · Latin

A year-by-year chronicle of the West Frankish kingdom from 830 to 882, named after the abbey where a manuscript was found. Its entries for 864 and 866 are a contemporary Western report of the baptism of the Bulgar ruler and his appeal to Rome.

The annals are a continuation of the Royal Frankish Annals for the western kingdom. The edition divides them by author, and its running heads give the years cited in this wiki, 864 and 866, to Hincmar, archbishop of Reims.

For the Baptism of Boris and the Conversion of Bulgaria the annalist writes within a year or two of the events but far from them. He says that Boris I sent to the East Frankish king Louis for clergy and that Louis asked his brother Charles, the annalist's own king, for vessels, vestments and books; news of Bulgaria

reached the western court at least by that road. His story of the revolt is told as a miracle: seven clerics with candles go before the king, and the rebels see a burning building fall on them. The numbers he gives, forty-eight companions and fifty-two nobles put to death, are found in no other source used here.

Edition: Annales Bertiniani, ed. G. Waitz, Monumenta Germaniae Historica, Scriptores rerum Germanicarum 5 (Hanover, 1883), read in the page images of the digital MGH. Latin; paraphrased here and cited by year and page of that edition.

Read the text at dmgh.de · The same edition as a scanned book with searchable text (Internet Archive)

CITED IN

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

Annals of the Kraków Chapter

Chronicle · twelfth and thirteenth centuries · Latin

Annals kept by the cathedral chapter of Kraków, preserved in a single manuscript in the chapter's archive. They place the coming of Dubrovka to Mieszko in 965 and the baptism of the duke in 966.

The editors' preface says that these annals arose in the cathedral chapter at Kraków, that they survive in one manuscript still kept in its archive, and that of all the Kraków annals they stand, in the editors' judgement, closest to the lost original. Their early entries are borrowed from German annals. The Polish entries begin with "965. Dubrovka came to Mieszko" and "966. Mieszko, duke of Poland, is baptized".

Beside them the edition prints a later compilation, the *Annales Cracovienses compilati*, which says under 966 that Duke Mieszko married Dubrovka and was baptized, that he had been blind for seven years, and that the Poles were then baptized.

These are entries of a line each, written down long after the 960s from older notes that do not survive. They are the oldest dated record of the Baptism of Mieszko I of Poland that this wiki has found.

Edition: Annales capituli Cracoviensis et Annales Cracovienses compilati, ed. R. Roepell and W. Arndt, Monumenta Germaniae Historica, Scriptores 19 (Hanover, 1866), pp. 582–607, read in the page images of the digital MGH. Latin; cited by year.

Read the text at dmgh.de

CITED IN

The Baptism of Mieszko I of Poland AD 966 817

Annals of the Reign of Elizabeth

History · William Camden · 1615 (to 1588) and 1625 (complete) · Latin

A year-by-year Latin history of the reign of Elizabeth I by the antiquary William Camden. The part to 1588 was printed in 1615, more than forty years after the events of 1570 that this wiki cites it for.

Camden arranged his history by years, in the manner of Tacitus. The introduction to the edition linked here says that the first part, covering 1558 to 1588, was printed in London in 1615, and that the whole work appeared at Leiden in 1625, after his death. The English text on the same site is the translation first printed in 1630 as the work of "R. N., Gent."; library catalogues give the translator as Robert Norton, and the edition's introduction calls him Richard Norton.

For the bull of Pius V the work is a later narrative, not a contemporary record: it was published forty-five years after 1570. Camden writes as a subject of the crown and calls the death of John Felton a "vaine shadow of glorious martyrdome". It is cited for what a well-informed English writer of the next generation reported about the publication of the bull and its reception, and each use says so.

Edition: Annales rerum Anglicarum et Hibernicarum regnante Elizabetha, in the hypertext critical edition by Dana F. Sutton at the Philological Museum (University of Birmingham): the Latin text with the English translation printed in 1630 over the initials R. N. (Robert Norton, whom the edition's introduction calls Richard), public domain. Cited by year and by the section numbers of that edition.

Read the text at philological.cal.bham.ac.uk

CITED IN

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

The Annals of Ulster

Chronicle · Manuscripts of the late fifteenth and early sixteenth centuries, compiled from older annals · Latin and Irish

A year-by-year chronicle of Irish affairs from AD 431, surviving in manuscripts of about 1500 that were compiled from much older annals. Its entries for the fifth century were worked out long after the events.

The two main manuscripts were written in the late fifteenth and early sixteenth centuries, but the compilers copied much older records. Historians generally treat the entries from the later sixth century onwards as resting on notes made near the time. The entries for the fifth century are a different matter. There the annalists cite later writers by name, among them Bede, Marcellinus and Isidore, and they often enter the same event under several years with the words “or here” or “as some say”, which shows that these entries were calculated afterwards.

Two points of dating need care. In this part of the annals the year written in the manuscript runs one behind the true year, so the edition numbers each entry with the corrected date. And the death of Patrick is entered under 457, 461 and 492/493, which is why his dates are given as traditional.

Edition: For the years 431–1131 the CELT edition gives the translation of Seán Mac Airt and Gearóid Mac Niocaill, The Annals of Ulster (to A.D. 1131) (Dublin Institute for Advanced Studies, 1983), which is in copyright and is paraphrased here.

Held by: Trinity College Dublin, MS 1282; Bodleian Library, Oxford, MS Rawlinson B 489

Read the text at celt.ucc.ie · The complete English translation on one page (CELT) · Latin and Irish text (CELT)

CITED IN

Patrick’s Mission to Ireland c. AD 432–461 or 493 (traditional) 672

Columba Founds Iona AD 563 725

Anonymus Valesianus, Latter Part (Chronica Theodericiana)

Chronicle · c. AD 550 · Latin

A short anonymous Latin chronicle of Italy from 474 to 526, written about 550. It is the fullest early account of how Odoacer deposed the last Western emperor and how Theoderic the Ostrogoth replaced him.

Two unrelated texts were first printed together by Henri de Valois in 1636 and have carried his name since. The first is a fourth-century life of Constantine, cited in this wiki as the Origin of the Emperor Constantine. The second, cited here, was written about 550 by an unknown author and runs from the emperor Nepos to the death of Theoderic. Its editor J. C. Rolfe thought that it drew on a lost chronicle by Maximianus, bishop of Ravenna from 546.

The author writes about seventy years after the events of 476, as a Catholic hostile to Arianism, and he quotes the *Life of Severinus* by Eugippius. He gives exact days for several battles around Ravenna. His sections are numbered continuously with the first text, so the account of Romulus Augustulus is cited as chapter 8, sections 37–38.

Edition: Translation by J. C. Rolfe, printed with Ammianus Marcellinus, vol. 3, Loeb Classical Library (1939); public domain in the United States, as the copyright was not renewed.

Read the text at penelope.uchicago.edu · Latin text (LacusCurtius) · J. C. Rolfe's introduction to both parts (LacusCurtius)

CITED IN

The End of the Western Roman Empire AD 476 686

Apartheid as Heresy (resolution of the 30th General Council)

Council · The United Church of Canada · 16 August 1984 · English

A resolution of the United Church of Canada, a member of the World Alliance of Reformed Churches, affirming the Alliance's declaration of 1982 on apartheid. Cited here because it quotes that declaration; the Alliance's own text was not found online.

The preamble recalls that the World Alliance of Reformed Churches, meeting at Ottawa in August 1982, declared apartheid a heresy and suspended the two Dutch Reformed churches from the privileges of membership, and that the

World Council of Churches made a like declaration at Vancouver in 1983. The resolution then affirms the Alliance's action and quotes its words: apartheid is a sin, and its moral and theological justification is a travesty of the gospel and a theological heresy.

It is a member church's record of what the Alliance decided, made two years afterwards, and it quotes the declaration with an omission marked. The wiki could not open the Alliance's own proceedings. See the Churches and Apartheid.

Edition: The resolution as published in the online record of the General Council of the United Church of Canada, which cites the Record of Proceedings of the 30th General Council (1984), pp. 58 and 360.

Read the text at generalcouncil.ca

CITED IN

The Churches and Apartheid 1982–1986 1462

Apologia pro Vita Sua

History · John Henry Newman · 1864; revised 1865 · English

John Henry Newman's history of his own religious opinions from childhood to his reception into the Catholic Church in 1845, written twenty years later in answer to a charge of dishonesty. It quotes his letters of the time.

John Henry Newman wrote the *Apologia* in 1864. His preface explains that a writer in a magazine had accused him by name of thinking lightly of truthfulness and had imputed the same to the Catholic priesthood. The book is an account of the Oxford Movement by the man at its centre, and it reproduces many of his own letters with their dates.

It was written two decades after the events, by a Catholic looking back on his Anglican years, and it is a defence. For what Newman did and wrote at the time, the letters he quotes are contemporary evidence; for what the events meant, the book gives his judgment in 1864.

Edition: The edition of 1865 (History of My Religious Opinions), as published online by the National Institute for Newman Studies, with the page numbers of the printed book. Cited by chapter and page. Public domain.

Read the text at newmanreader.org

CITED IN

The Oxford Movement 14 July 1833 1289

Apology

Treatise · Tertullian · c. AD 197 · Latin

A defence of the Christians addressed to the governors of the Roman provinces by a Christian of Carthage about AD 197. It argues that Christians are condemned for a name without a hearing, and describes their meetings, their common fund and their loyalty.

The *Apologeticum* is addressed to the "rulers of the Roman Empire" who sit in judgment on Christians (1). Tertullian writes as a trained advocate and as a member of the community he defends. He mentions the rebels Cassius, Niger and Albinus and says that their accomplices are still being hunted down (35), which places the work soon after the civil war in which the emperor Septimius Severus defeated Albinus, in AD 197.

The book is a speech for the defence and is written to win. It is good evidence for what a Christian at Carthage said about his own church at the end of the second century: the assembly for prayer and reading, the monthly voluntary collection for the poor, orphans and prisoners (39), prayer for the emperor (30–32) and the claim that persecution only multiplies believers (50). It is weaker evidence for earlier history. Its statement that Tiberius proposed to the senate that Christ be recognised as a god (5) is found in no Roman source. Chapter 2 is the earliest Christian comment on the exchange between Pliny and Trajan.

Edition: Translation by S. Thelwall, Ante-Nicene Fathers vol. 3 (1885), public domain.
Read the text at newadvent.org · Latin text and other translations (The Tertullian Project)

CITED IN

Pliny Asks Trajan How to Treat Christians c. AD 112 488

Tertullian Writes Christian Theology in Latin c. AD 197–220 524

SOURCES

Apology and Defence to Biblia, das ist, die gantze Heilige Schrifft Deudsch (1534)

Apology and Defence

Treatise · William Miller · 1 August 1845 · English

William Miller's own account, published in 1845, of how he came to expect the return of Christ about 1843, how he preached it, and how he judged the disappointment of 1844. Published about nine months after the last date passed.

The pamphlet is addressed "to all who love the Lord Jesus Christ in sincerity" and opens by saying that the public has a right to a candid statement about his disappointment. It tells of his years as a Deist, his service in the army, his conversion in 1816, the two years of Bible study that led him to the year 1843, his reluctance to speak in public, and the spread of his lectures. It gives the two periods he had expected, the year ending 21 March 1844 and then 22 October 1844, and admits that he was mistaken in both. Its last pages reject the teachings that some drew from the second date.

It is the chief first-hand source for William Miller's life and reasoning, and it is a retrospect: dates in it are given from memory, as he says himself of his first lecture ("as nearly as I can remember"). It prints the year of that lecture as 1833; Sylvester Bliss, in his *Memoirs of William Miller* (1853), p. 98, corrected it to 1831 from Miller's letters. See the Millerites and the Great Disappointment.

Edition: Wm. Miller's Apology and Defence (Boston: J. V. Himes, 1845), scanned at the Internet Archive; each image shows two facing pages. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

The Millerites and the Great Disappointment 22 October 1844 1297

Apology of the Augsburg Confession

Treatise · Philip Melanchthon · Drafted 1530; printed 1531 · Latin

Philip Melanchthon's defence of the Augsburg Confession against the Confutation read at the diet of 1530. Its preface is his own account of what happened after the confession was read.

The Apology ("defence") answers, article by article, the reply that the emperor's theologians made to the Augsburg Confession. In the preface Philip Melanchthon says that the Lutheran princes were refused a copy of that reply except on conditions they would not accept, that he and others drew up a first defence from notes taken while it was read, and that the emperor declined to receive it. He enlarged the text as it went through the press and put his name to it.

It is a primary source for the Lutheran side of the argument at Augsburg, and for the Lutheran account of the diet. It is a party's statement. What it says of its opponents' motives is Melanchthon's own view. The Lutheran churches received it among their confessions in the Book of Concord of 1580.

Edition: English translation by F. Bente and W. H. T. Dau, in Triglot Concordia (St. Louis: Concordia Publishing House, 1921), public domain. Cited by article and paragraph.

Read the text at bookofconcord.org · Melanchthon's preface, with his account of the diet

CITED IN

The Augsburg Confession 25 June 1530 1046

The Apostolic Faith (Los Angeles)

Chronicle · The Apostolic Faith Mission, 312 Azusa Street · September 1906 – May 1908 · English

The newspaper of the Azusa Street mission in Los Angeles, issued free from September 1906. It is the mission's own account, written within months, of how the revival began, what it taught and who came.

The paper was published by "the Apostolic Faith Movement of Los Angeles" from the mission's address at 312 Azusa Street. Thirteen numbers appeared in Los Angeles between September 1906 and May 1908. Most articles are unsigned; some carry the name of William Seymour, the mission's pastor. It printed doctri-

nal statements, sermons, testimonies of conversion and healing, and letters from people who had carried the message to other cities and countries.

It is the voice of the mission and reports what its members believed was happening, including healings and the speaking of foreign languages by people who had not learned them. It gives the date on which the mission held that the revival began, 9 April 1906, describes the building, and records who took part. It is cited in the Azusa Street Revival for those things and for the mission's own teaching.

Edition: Cited by volume, number, month and page of the original four-page issues. The main link is the Apostolic Faith Church of Portland, Oregon, which offers scans of the originals and reset reproductions. Citations link to scans made by the Flower Pentecostal Heritage Center, in the copies kept by the Internet Archive. Public domain.

Read the text at apostolicfaith.org · Scan of vol. 1 no. 1, September 1906 (Flower Pentecostal Heritage Center, archived copy) · Searchable transcription of vol. 1 no. 1 (Azusa Books)

CITED IN

The Azusa Street Revival 9 April 1906 1342

Apostolic Letter for the Fourth Centenary of the Union of Brest

Letter · John Paul II · 12 November 1995 · English

The letter in which Pope John Paul II marked four hundred years since the Union of Brest together with the Ukrainian Greek Catholic Church. It states how the Catholic Church reads the union and gives the dates of its conclusion at Rome and its proclamation at Brest.

The letter was written for the Ukrainian Greek Catholic Church, the church that descends from the bishops who accepted the union, after what the letter calls its years underground and its regained freedom. It gives the dates as the Holy See reckons them: the union was effected at Rome on 23 December 1595 and solemnly proclaimed at Brest on 16 October 1596. It presents the union as a restoration of communion with Rome that referred back to the Council of Florence, stresses that the bishops kept their eastern identity and did not pass over to the Latin tradition, and recalls the persecutions that this church later suffered.

It is a document of one side, written four centuries after the event, and it is cited in this wiki for the Catholic and Greek Catholic reading of the union and for the dates. The same letter acknowledges that some regard the Eastern Catholic churches as an obstacle to unity with the Orthodox, and refers to the joint Catholic-Orthodox dialogue on that question.

Edition: English version published by the Holy See. Cited by the numbered section.

Read the text at vatican.va

CITED IN

The Union of Brest October 1596 1125

The Apparitions and Bernadette Soubirous (Sanctuary of Our Lady of Lourdes)

History · Sanctuary of Our Lady of Lourdes · Undated web pages, read in October 2026 · English

The account of the eighteen apparitions of 1858 and of the life of Bernadette Soubirous published by the sanctuary at Lourdes. It quotes her words but is the sanctuary's summary, written long afterwards.

The first page lists the apparitions day by day from 11 February to 16 July 1858, with words attributed to Bernadette. Under 25 March it gives, as she recounted them, the words in which the lady named herself, *Que soy era Immaculada Concepciou*, with the English "I am the Immaculate Conception". The second page gives the dates of Bernadette's life: her birth on 7 January 1844, her years with the Sisters of Nevers, her death on 16 April 1879 and her canonization on 8 December 1933.

These pages are a modern summary by the institution that keeps the shrine. The wiki uses them for the wording and date of the saying of 25 March and for the plain dates of her life. See the Dogma of the Immaculate Conception.

Edition: Pages of the sanctuary's own website. In copyright; paraphrased here.

Read the text at lourdes-france.com · Bernadette Soubirous (the sanctuary's page on her life)

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

An Appeal to All Christian People

Council · The Lambeth Conference of 1920 · 1920 · English

The appeal for the visible unity of the church issued by the Anglican bishops at the Lambeth Conference of 1920. Its sixth section restates the four points of 1888 in new words.

The bishops acknowledge all who believe in Christ and have been baptized in the name of the Trinity as sharing with them membership in the universal church. Section 6 says that visible unity will involve the acceptance of the Scriptures, the Nicene Creed, the sacraments of Baptism and Holy Communion, and a ministry acknowledged by every part of the church. Section 7 claims the episcopate as the means of providing such a ministry, while acknowledging the spiritual reality of the ministries of churches without bishops.

Edition: As published by the Anglican Communion Office, which now issues the resolutions of each conference as one document; the wording was read in the Internet Archive's copy of the office's earlier page for the resolution, linked here. Cited by the numbered sections of the Appeal.

Read the text at anglicancommunion.org · Resolution 9 on its own page, as the Anglican Communion Office published it until its website was rebuilt (Internet Archive, 19 January 2022)

CITED IN

The Lambeth Quadrilateral July 1888 1332

Appeal to Leo (Appellatio Flaviani)

Letter · Flavian, bishop of Constantinople · August AD 449 · Latin, from a lost Greek original

The letter in which Flavian of Constantinople, just deposed by the council of Ephesus in 449, appeals to the bishop of Rome and describes the session from his own side. It is a statement by the losing party, written within days of the event.

Flavian of Constantinople wrote this letter at Ephesus after the session that deposed him, and Leo's letter of 13 October 449 to the emperor mentions that Flavian had given the Roman delegates an appeal in writing (Letters, Letter 44). It says that Dioscorus of Alexandria opened the council without notice, allowed

Flavian and those who had sat with him no hearing, had Eutyches declared orthodox, and then moved the condemnation of Flavian and of Eusebius of Dorylaeum; that Leo's letters were not read; and that when Flavian appealed to the Roman see soldiers surrounded him. He asks Leo to write to the emperor and to obtain a council of East and West.

The letter is the complaint of one party and has to be read beside the council's own minutes and the judgment of those who upheld it. Its value is that it is immediate: Flavian died not long afterwards, and this is the only account of the session in his own words cited in this wiki.

Edition: Translation by T. A. Lacey, Appellatio Flaviani (Church Historical Society tract 70; London: SPCK, 1903), public domain, as reproduced on the public pages of Early Church Texts, a commercial site, which also gives the Latin. No scan of the 1903 printing was found at the Internet Archive; the extracts printed by Edward Denny in 1912 agree with the text given there apart from a few words.

Read the text at earlychurchtexts.com · Latin text (Early Church Texts) · Long extracts from Lacey's translation as printed in Edward Denny, Papalism (London, 1912), pp. 364–365

CITED IN

The Second Council of Ephesus August AD 449 676

The Arch of Constantine

Inscription · Dedicated by the Senate and People of Rome · Dedicated AD 315 · Latin

The triumphal arch that the Roman senate dedicated to Constantine for his victory over Maxentius. Its inscription, carved within three years of the battle, credits the victory to the prompting of the divinity and names no god.

The arch stands beside the Colosseum, on the route of the triumphal processions. The same inscription is carved on both faces of the attic. It says that the senate and people dedicated the arch to Constantine because, *instinctu divinitatis mentis magnitudine*, "by the prompting of the divinity and by greatness of mind", he and his army avenged the state on the tyrant and all his faction at one stroke with just arms. Shorter inscriptions in the central passage hail him as liberator of the

city and founder of peace. The holding institution dates the dedication to 25 July 315, the start of the tenth year of his reign.

It is a public statement about the victory at the Milvian Bridge made within three years of it, and it comes from the senate of Rome and not from a Christian writer. It agrees with the Christian writers that the victory was owed to divine help. It does not say which divinity, and the monument carries no Christian symbol; its sculpture, much of it taken from older monuments, shows the emperor in traditional scenes, including sacrifice.

Edition: The page of the Parco archeologico del Colosseo (colosseo.it) describes the monument; the site was not answering when the links were last checked, so the link opens the Internet Archive's copy of 29 September 2023. The Judaism and Rome project, a research database, gives the Latin text of the inscriptions with an English translation.
Held by: In place beside the Colosseum, Rome (Parco archeologico del Colosseo)
See the object at web.archive.org · Text and translation of the inscriptions (Judaism and Rome project)

CITED IN

Constantine's Victory at the Milvian Bridge 28 October AD 312 565

The Arch of Titus

Artifact · After AD 81, under Domitian · Latin

A marble arch at the foot of the Palatine in Rome, put up under Domitian in memory of his brother Titus. A relief inside the archway shows Roman soldiers carrying the spoils of the Jerusalem temple in triumph, among them the seven-branched lampstand.

The arch stands at the foot of the Palatine, on the edge of the Roman Forum. According to the body that looks after it, it was built by Domitian in memory of his brother Titus, whom the inscription on the side facing the Colosseum already calls deified, to celebrate his triumph in the Jewish war. That places it after the death of Titus in AD 81.

Two relief panels line the passage. One shows Titus in his chariot, crowned by a winged Victory. The other shows soldiers carrying the spoils taken from the temple of Jerusalem: the silver trumpets, the table of the showbread and the menorah. The scene agrees with the description of the triumph by Josephus,

who names the golden table and the lampstand among the objects carried in procession. The arch is a victory monument and shows the event as the victors wished it to be seen. See the Jewish Revolt and the Destruction of the Temple.

Edition: Described and illustrated on the website of the Parco archeologico del Colosseo (colosseo.it), the Italian state body that has charge of the monument. The site was not answering when the links were last checked, so the link opens the Internet Archive's copy of 1 April 2026.

Held by: Roman Forum, Rome (Parco archeologico del Colosseo)

See the object at web.archive.org

CITED IN

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

Archeteles

Treatise · Huldrych Zwingli · 22–23 August 1522 · Latin

Zwingli's reply of August 1522 to an admonition from the bishop of Constance. In it he gives an account of what he had preached in Zurich since his arrival.

In May 1522 the bishop of Constance sent the chapter of the Great Minster in Zurich an admonition against new teachings. It did not name Huldrych Zwingli, but he took it as aimed at himself and answered point by point in this Latin defence.

The passage cited here is his own list of the biblical books he had preached through, in order, beginning with Matthew. He adds that when he began he had not yet heard the name of those to whose party he was now said to belong. It is a statement in his own defence and should be read as one.

Edition: Translation by Henry Preble in The Latin Works and the Correspondence of Huldreich Zwingli, edited by Samuel Macauley Jackson, vol. 1 (New York: G. P. Putnam's Sons, 1912), pp. 197–292, public domain.

Read the text at archive.org

CITED IN

Zwingli and the Reformation in Zurich 29 January 1523 1021

Articles Concerning Union with the Roman Church (Articles of Brest)

Council · Michael Rohoza, metropolitan of Kiev, and the bishops of his province · 1 June 1595 (old calendar) · Ruthenian (Ukrainian), Polish and Latin

The thirty-three conditions on which the metropolitan of Kiev and his bishops offered to enter union with Rome in 1595. They ask to keep the eastern creed, liturgy, sacraments, married clergy and church government, and to be given the standing of the Latin bishops.

The articles open with the sentence that the bishops require guarantees of them "from the Romans" before entering the union, and they close by entrusting them to two of their number, Hypatius Potij and Cyril Terletsky, to be confirmed by the pope and by the king of Poland. They are dated 1 June 1595 by the old calendar and carry the names of Michael, metropolitan of Kiev and Halych and all Rus', and of the bishops of Volodymyr, Lutsk and Pinsk, with the seals of others.

The first articles concern faith and worship: the procession of the Holy Spirit is to be confessed as the Greek fathers taught it, "from the Father through the Son"; the liturgy, the sacraments and the church year are to stay as they were; priests may marry. The larger number concern the standing of the church in the Polish-Lithuanian state: free election of bishops from among their own people, seats in the senate, the return of church property, authority over monasteries, brotherhoods, schools and printing presses, and a ban on turning their churches into Latin ones or receiving their faithful into the Latin rite.

The articles state what the bishops asked, not what was granted. The pope's answer is the bull recorded as Magnus Dominus et laudabilis nimis, which permits the eastern rites in general terms. Articles 14 and 32 ask that clergy who come from Greece claiming authority over them be kept out of the kingdom.

Edition: English translation of the thirty-three articles published in the document library of the Eternal Word Television Network under the title 'Treaty of Brest'; the translator is not named, so the text is paraphrased in this wiki. The library page has moved, and the link opens the Internet Archive's copy. Cited by article number.

Read the text at web.archive.org

CITED IN

The Union of Brest October 1596 1125

Ask The UMC: Does the UMC Accept the Baptism of Other Denominations?

Treatise · The United Methodist Church · Dated 19 September 2019 on the page; read in October 2026 · English

A page on the United Methodist Church's website explaining which baptisms that church recognizes. It says that the baptism of the Church of Jesus Christ of Latter-day Saints is not what United Methodists consider Christian baptism.

The page says that the United Methodist Church recognizes baptisms with water in the name of the Father, Son and Holy Spirit by a person authorized by the other denomination, and does not rebaptize. It then lists what it does not recognize. Of the Latter-day Saints it says that they use the words "Father, Son, and Holy Spirit" when they baptize but mean such different things by them that, in the page's words, both churches agree that what they offer "is not what we consider Christian baptism".

The page is an explanation for enquirers and is not a resolution of the church's General Conference. The church's news service reported on 10 May 2000 that the General Conference had that day approved guidelines on the subject, "Sacramental Faithfulness", which recommend baptism for Latter-day Saints who join; the wiki could not open their text and does not cite them. See Joseph Smith and the Latter-day Saints.

Edition: A page of the United Methodist Church's official website, in its series 'Ask The UMC', which the page describes as a ministry of United Methodist Communications. In copyright; quoted by the phrase.

Read the text at umc.org

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Association of the World Communion of Reformed Churches with the Joint Declaration on the Doctrine of Justification

Treatise · World Communion of Reformed Churches · 2017 · English

The statement by which the World Communion of Reformed Churches associated itself with the Joint Declaration in 2017. It affirms the declaration's common statements and adds a Reformed emphasis on the link between justification and justice.

The communion's site says that the statement was drafted by a small group of theologians in consultation with the member churches and signed at Wittenberg during the General Council of 2017. Paragraphs 1 and 2 accept the invitation to associate and affirm doctrinal agreement with the common statements of the Joint Declaration on the Doctrine of Justification; paragraphs 12 to 20 add what the text calls particular Reformed emphases, among them the continuing use of the law in the Christian life and the relation of justification to justice. It closes with an Official Common Affirmation by the Catholic, Lutheran, Methodist and Reformed parties. See Lutherans and Catholics Agree on Justification.

Edition: English text as published by the World Communion of Reformed Churches. Cited by its numbered paragraphs.

Read the text at wcrc.eu · The communion's own account of the process and the signing at Wittenberg

CITED IN

Lutherans and Catholics Agree on Justification 31 October 1999 1474

The Assyrian Eponym Chronicle

Chronicle · Covers 858–699 BC · Akkadian

The Assyrian list of the officials after whom each year was named, with a note of the main event of the year. Its entry for a solar eclipse in 763 BC fixes the whole sequence and, through it, the dates of Ahab and Jehu.

The Assyrians did not number their years. They named each one after an official, the *limmu* or eponym, and kept running lists of the names. The version called

the Eponym Chronicle adds the eponym's office and a short note of where the army campaigned that year. Ten copies survive in fragments, found at Nineveh, Assur and Sultantepe, and together they give a continuous sequence from 858 to 699 BC.

The entry for the year of Bur-Saggile, governor of Guzana, records an eclipse of the sun in the month Simanu. Astronomers identify it with the eclipse of 15 June 763 BC. Counting back along the list from that fixed point gives a calendar date for every earlier eponym, and so for every campaign that an Assyrian king dates by eponym or by regnal year.

Two of those dates anchor the chronology of the kings of Israel. Shalmaneser III dates his campaign to Qarqar to the eponymy of Dayan-Ashur, which is 853 BC, and his eighteenth year, in which he received tribute from Jehu, is 841 BC. See Ahab at the Battle of Qarqar and Jehu's Revolt and Tribute to Assyria.

Edition: Translation at Livius.org after J.-J. Glassner, Mesopotamian Chronicles (2004), no. 9. The standard edition is Alan Millard, The Eponyms of the Assyrian Empire, 910–612 BC (1994).

Held by: Ten fragmentary copies on clay tablets from Nineveh, Assur and Sultantepe

Read the text at livius.org

CITED IN

Ahab at the Battle of Qarqar 853 BC 135

Jehu's Revolt and Tribute to Assyria 841 BC 142

The Augsburg Confession

Creed · Drafted by Philip Melanchthon · 1530 · German and Latin

The statement of faith that the Lutheran princes and cities presented to the emperor Charles V at the Diet of Augsburg on 25 June 1530. Its twenty-eight articles are the chief confession of the Lutheran churches.

The confession was written for a political occasion. Charles V had summoned the estates of the empire to Augsburg to deal with the Turkish threat and with the division in religion, and, as the preface records, he asked the estates to submit their opinions on the second matter in German and Latin. Luther, under the imperial ban, could not attend, and Philip Melanchthon drew up the text on the

basis of earlier articles. It was signed by the elector John of Saxony, six other princes and the cities of Nuremberg and Reutlingen, and the German version was read aloud before the emperor on 25 June 1530.

The first twenty-one articles set out teaching, among them justification by faith (IV), the church (VII) and the Lord's Supper (X); the last seven defend changes in practice such as communion in both kinds and the marriage of priests. The tone is deliberately moderate. The signers argue that they hold nothing contrary to Scripture or to the catholic church, and several matters then in dispute, the papacy among them, are passed over. The German and Latin texts are both original and do not agree word for word; the translation linked here follows the Latin. Melanchthon later issued altered versions, and the Lutheran churches bind themselves to the text of 1530, called the Unaltered Augsburg Confession.

Edition: English translation by F. Bente and W. H. T. Dau from the Latin text, in Triglot Concordia (St. Louis: Concordia Publishing House, 1921), public domain.

Read the text at bookofconcord.org

CITED IN

The Fall Undated 12
The Sermon on the Mount c. AD 28–29 315
The Last Supper AD 30 or 33 346
The First Council of Nicaea May AD 325 584
The Protestation at Speyer 19 April 1529 1038
Luther and Zwingli Meet at Marburg 1 October 1529 1042
The Augsburg Confession 25 June 1530 1046
Lutherans and Catholics Agree on Justification 31 October 1999 1474

Augustinus

Treatise · Cornelius Jansen · Printed 1640; the author died in 1638 · Latin

The work on Augustine's teaching about grace that Cornelius Jansen, bishop of Ypres, left unpublished at his death. It was printed at Louvain in 1640, and the dispute over five propositions said to be drawn from it gave Jansenism its name.

The title page calls the book the *Augustinus* of Cornelius Jansen, bishop of Ypres, and announces that its first volume sets out from Augustine the errors of Pelagius. Behind the title page is printed a copy of Jansen's will, said in its heading to have been dictated scarcely half an hour before his death and dated 6 May 1638. In it he gives his writings on Augustine to his chaplain, to be published as faithfully as possible in consultation with two named scholars, and adds that if the Roman See wishes anything changed he is its obedient son. The dedication by those two editors is dated at Louvain in June 1640.

The front matter is cited for the date and circumstances of publication and for Jansen's own submission to Rome. The wiki does not undertake to say whether the five propositions later condemned are in the book; that was the point in dispute. See Jansenism and the Bull Unigenitus.

Edition: Cornelii Iansenii episcopi Iprensis Augustinus, tomus primus (Louvain: Jacobus Zegers, 1640); public domain. Scan of the first of the three volumes, digitised by Google. Cited by the unnumbered leaves at the front of that volume.

Read the text at archive.org

CITED IN

Jansenism and the Bull Unigenitus 1653–1713 1191

The Authoritative Life of General William Booth, Founder of the Salvation Army

History · George Scott Railton · 1912 · English

The life of William Booth published in the year of his death, written by his first commissioner with a preface by Bramwell Booth, his son and successor as General. It quotes Booth's own accounts of his early ministry and of the beginning of the work in East London.

Railton calls himself on the title page the first commissioner to General Booth, and says that he knew the Booths closely in the years when the Army was being formed. The book quotes William Booth's own recollections and diaries at length and ends with a table of dates.

It is an official and admiring life, published within months of Booth's death. It is cited here for Booth's own words, for dates and for what a senior officer of the

Army recorded about its early organisation. One slip should be noted: the table of dates at the end prints 1827 for the births of both Booths, where the first chapter and the captions to the portraits give 1829.

Edition: New York, George H. Doran, 1912, with a preface by Bramwell Booth, as transcribed by Project Gutenberg. Cited by chapter. Public domain.

Read the text at gutenberg.org

CITED IN

William and Catherine Booth Found the Salvation Army July 1865 1321

Authority in the Church II

Council · Anglican–Roman Catholic International Commission · 1981 · English

An agreed statement of the official dialogue between the Anglican Communion and the Roman Catholic Church on papal primacy and infallibility. Paragraph 30 records what the two sides agree about Mary and why the two Marian dogmas remain a difficulty for Anglicans.

The commission conducts the official theological dialogue between the Anglican Communion and the Roman Catholic Church. This statement of 1981 took up four problems that its first statement on authority had left open, among them papal infallibility. On Mary it lists a series of agreements, and then says that the dogmas of the Immaculate Conception and the Assumption are a special problem for those Anglicans who do not find the definitions sufficiently supported by Scripture. The statement is the work of the commission, not a decision of either church. See the Dogma of the Assumption of Mary and the Dogma of the Immaculate Conception.

Edition: The text published by the Anglican Communion Office (PDF, 11 pages). Cited by paragraph number; paragraph 30 is on page 9 of the file.

Read the text at anglicancommunion.org · The same text at its former address (Internet Archive copy of 29 January 2024)

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

The Dogma of the Assumption of Mary 1 November 1950 1414

Autobiography

History · Ignatius of Loyola, as taken down by Luis Gonçalves da Câmara · Dictated between 1553 and 1555 · Spanish

The account of his own life, from his wounding at Pamplona to his first years in Rome, that Ignatius of Loyola gave by word of mouth to a fellow Jesuit. It is a first-hand source for his conversion, his studies and the gathering of his companions.

The preface of the writer explains how the book was made. In 1553 Ignatius of Loyola, pressed by members of the Society to tell the story of his life, began to relate it to Luis Gonçalves da Câmara, who noted the points at once and wrote them out afterwards, keeping, he says, to Ignatius's own words. The telling was broken off and taken up again in 1555. Ignatius speaks of himself throughout in the third person, often as "the pilgrim". The narrative ends with the first years in Rome.

It is Ignatius's own testimony, given late in his life about events of many years before, and passed through a secretary's memory and through translation before it reached this English text. Of the vision near Rome he himself says that he no longer remembered the particulars. Dates are few and some are loose. The chapter headings and the appendix in O'Conor's edition are the editor's.

Edition: The Autobiography of St. Ignatius, edited by J. F. X. O'Conor (New York: Benziger Brothers, 1900), public domain, an English version of the Latin translation of the original. Cited by the printed page, which the link opens.

Read the text at gutenberg.org

CITED IN

The Society of Jesus Is Founded 27 September 1540 1067

The Autobiography of the Chung-Wang

History · Li Xiucheng · 1864; English translation 1865 · Chinese

The statement written by the Taiping general Li Xiucheng, the Faithful King, while a prisoner after the fall of Nanjing in 1864, with the Qing commander's reports of the capture printed after it. It tells the last days of the Heavenly Kingdom from inside.

The text is headed the “autographic deposition” of the Chung-wang “during his confinement after the capture of Nanking”, written when he was called on for his defence. It begins with the early life of Hong Xiuquan as Li had heard it and then follows Li’s own campaigns to the fall of the city. The appendix prints, in the same translator’s English, memorials of the Qing commander Zeng Guofan, the first of them dated 26 July 1864, and the edicts that answered them.

Li wrote as a captive addressing his captors, and what survives is the text as they kept it and as Lay translated it a year later. The Western dates in the English, such as 30 June for Hong’s death, are the translator’s conversions. The memorials are the victors’ reports to the throne. Each is cited for what its author states.

Edition: The Autobiography of the Chung-Wang, translated from the Chinese by W. T. Lay (Shanghai: Presbyterian Mission Press, 1865); public domain. With an appendix of memorials by Zeng Guofan and imperial edicts on the capture of Nanjing. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Taiping Heavenly Kingdom 1851–1864 1301

Autograph Manuscript of the Imitation of Christ (1441)

Manuscript · Written out by Thomas à Kempis · 1441 · Latin

A small paper and vellum volume in the hand of Thomas à Kempis, finished at Mount St Agnes in 1441. It contains the four books of the Imitation of Christ followed by other treatises and is the main documentary evidence in the dispute over the book’s author.

Ruelens describes a volume of 192 leaves, written throughout in one hand, with a list of contents at the front and at the end the note *Finitus et completus anno domini M.cccc.xli per manus fratris Thome Kempis in monte sancte Agnetis prope Zwollis*: finished and completed in the year 1441 by the hand of brother Thomas of Kempen at Mount St Agnes near Zwolle. The four books of the Imitation come first, in the order one, two, four, three, and other short treatises follow. An inscription on the flyleaf records that the book belonged to the monastery of Mount St Agnes and was rescued from its ruins in 1577; it came to the Jesuits of Antwerp and from them to the library at Brussels.

What the manuscript proves is that Thomas à Kempis copied these texts in 1441. The words "by the hand of" are those of a scribe, and the house chronicle says that he also copied a Bible. The note is silent on who composed the Imitation. Ruelens, who held the authorship of Thomas to be proved, relied on other things: that the remaining treatises in the volume are Thomas's own, that an older manuscript at Brussels (no. 18137) carries a note dated 1425 calling the work his, and that the punctuation and rhythm match his other writings. He also records that from 1604 the book was claimed for Jean Gerson and for an Italian named Gersen. His introduction is the argument of one side in that dispute and is cited as such. See the Devotio Moderna and the Imitation of Christ.

Edition: Photographic facsimile of the four books of the Imitation from the manuscript, with an introduction by Charles Ruelens, Keeper of the Department of Manuscripts of the Royal Library, Brussels: The Imitation of Christ: Being the Autograph Manuscript of Thomas à Kempis (London: Elliot Stock; the printing used is dated 1885); public domain. The closing note and the table of contents are quoted from Ruelens's introduction, pp. 6–7.

Held by: Royal Library of Belgium (KBR), Brussels, MS 5855–5861

See the object at archive.org · The facsimile volume (Internet Archive)

CITED IN

The Devotio Moderna and the Imitation of Christ 1384–1441 954

The Babylonian Captivity of the Church

Treatise · Martin Luther · 1520 · Latin

Luther's Latin treatise of 1520 on the sacraments. It denies that there are seven and argues that Rome holds the Lord's Supper captive by withholding the cup, by transubstantiation and by the sacrifice of the mass.

The book was written in Latin. Martin Luther opens by saying that he must deny that there are seven sacraments and for the present hold to three: baptism, penance and the bread. He then takes the seven in turn. On the Lord's Supper he names three captivities: the cup withheld from the laity, the doctrine of transubstantiation, and the teaching that the mass is a good work and a sacrifice.

It is cited here for what Luther himself taught about the sacraments in 1520. He says in it that his view had moved since his earlier writing on the Eucharist, so it should not be read back into the theses of 1517.

Edition: Translation by A. T. W. Steinhaeuser in Works of Martin Luther, vol. 2 (Philadelphia: A. J. Holman, 1915), pp. 170–293, public domain. Cited by the page of this edition.

Read the text at archive.org

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Babylonian Chronicle 1 (from Nabonassar to Shamash-shuma-ukin)

Chronicle · Copy dated 500/499 BC; covers 747–668 BC · Akkadian

The Babylonian court chronicle for the years 747–668 BC. It records that Shalmaneser V ravaged Samaria, gives the accession date of Sargon II, and dates Sennacherib's murder by his son to the day.

The Babylonian chronicles are terse year-by-year records, written in Akkadian on clay tablets, of what happened to the kings of Babylon and their neighbours. Chronicle 1 in A. K. Grayson's edition (ABC 1) runs from the Babylonian king Nabonassar to the accession of Shamash-shuma-ukin. It survives in two copies in the British Museum. The better preserved is a large tablet with two columns on each side. Its colophon says that it was written at Babylon in the twenty-second year of Darius I, which is 500/499 BC (iv.39–43).

For the history of Israel and Judah three entries matter. The chronicle says that Shalmaneser V "ravaged Samaria" (i.27–28), which is the only event it records for his reign and the Babylonian counterpart to the Fall of Samaria. It dates the accession of Sargon II to the twelfth day of the month Tebetu (i.31). And it reports that Sennacherib was killed by his son in a rebellion on the twentieth of Tebetu (iii.34–35), a death that Kings and Isaiah also report, naming two sons (2 Kings 19:37) (Isaiah 37:38). The chronicle is written from Babylon's point of view and has no stake in either the Assyrian or the biblical telling.

Edition: Translation at Livius.org, adapted from A. K. Grayson, Assyrian and Babylonian Chronicles (1975), and J.-J. Glassner, Mesopotamian Chronicles (2004). Cited by column and

line.
Held by: British Museum, London (BM 92502)
Read the text at livius.org · Column ii, the reign of Sennacherib (Livius) · Column iii, with the death of Sennacherib (Livius)

CITED IN

The Fall of Samaria 722/721 BC 164
Hezekiah Withstands Sennacherib 701 BC 168

Babylonian Chronicle 3 (the Fall of Nineveh Chronicle)

Chronicle · Copied c. 550–400 BC; covers 616–609 BC · Akkadian

A cuneiform tablet of the Babylonian court chronicle for the tenth to the seventeenth year of Nabopolassar, 616–609 BC. It records the fall of Nineveh in 612 BC and the Egyptian army's march to the Euphrates in 609 BC.

This tablet continues the Babylonian chronicle series through the last years of the Assyrian empire. It was first published by C. J. Gadd in 1923. Year by year it follows the Babylonian king Nabopolassar and his Median allies: the capture of Ashur in 614 BC, the three-month siege and sack of Nineveh in the summer of 612 BC, and the last Assyrian king's attempt to hold out at Harran.

Its entry for Nabopolassar's seventeenth year (609 BC) says that the Assyrian king crossed the Euphrates with a large Egyptian army to retake Harran and failed. Historians identify this with the march on which Pharaoh Necho II killed King Josiah at Megiddo (2 Kings 23:29), and so date Josiah's death to 609 BC. The chronicle does not mention Judah.

Edition: Translation at Livius.org, adapted from A. K. Grayson, Assyrian and Babylonian Chronicles (1975), with readings from J.-J. Glassner, Chroniques mésopotamiennes (1993). Livius divides the text by regnal year, and it is cited that way here.
Held by: British Museum, London (BM 21901)
Read the text at britishmuseum.org · English translation, year by year (Livius)

CITED IN

The Call of Jeremiah 627 BC 172
Josiah's Reform and the Book of the Law 622 BC 176

Josiah Falls at Megiddo 609 BC 180
Babylon Defeats Egypt at Carchemish 605 BC 184

Babylonian Chronicle 5 (the Jerusalem Chronicle)

Chronicle · Copied c. 550–400 BC; covers 605–594 BC · Akkadian

A cuneiform tablet of the Babylonian court chronicle for the years 605–594 BC. It records Nebuchadnezzar's victory at Carchemish and his capture of Jerusalem in 597 BC, dated to the day.

The Babylonian chronicles are terse year-by-year records of the king's campaigns, written in Akkadian on clay tablets. This tablet, known as Chronicle 5 in A. K. Grayson's edition (ABC 5), runs from the last year of Nabopolassar to the eleventh year of Nebuchadnezzar II.

Its entry for the seventh year reports the siege of "the city of Judah", its capture on the second day of the month Addaru, the removal of its king and the appointment of another. It is the only Babylonian account of the First Deportation to Babylon, and it supplies the exact date. The tablet breaks off before the destruction of Jerusalem a decade later, for which no Babylonian chronicle survives.

Edition: Translation at Livius.org, adapted from A. K. Grayson, Assyrian and Babylonian Chronicles (1975), and J.-J. Glassner, Mesopotamian Chronicles (2004).
Held by: British Museum, London (BM 21946)

Read the text at britishmuseum.org · English translation with line numbers (Livius)

CITED IN

The Call of Jeremiah 627 BC 172
Babylon Defeats Egypt at Carchemish 605 BC 184
Daniel at the Babylonian Court c. 605–536 BC 189
The First Deportation to Babylon 16 March 597 BC 193
Ezekiel's Visions among the Exiles 593–571 BC 196
The Fall of Jerusalem and the Destruction of the Temple 587/586 BC 200

The Bar Kokhba Letters

Letter · Issued in the name of Shim'on bar Kosiba · AD 132–135 · Hebrew, Aramaic, and Greek

Letters sent by the leader of the Jewish revolt of AD 132–135 to his officers, found in caves by the Dead Sea in 1951–1961. They give his real name, Shim'on bar Kosiba, and show the daily running of the revolt.

The letters come from two groups of caves in the Judaean desert where refugees and rebels hid at the end of the war: Wadi Murabba'at, found by Bedouin in 1951, and Nahal Hever, excavated in 1960–1961. In the "Cave of Letters" at Nahal Hever a leather waterskin held fifteen letters in Hebrew, Aramaic and Greek, most of them sent by the leader of the revolt.

They are short orders to local commanders at En-gedi and elsewhere: send men, hand over grain, arrest a named person, with threats of punishment for delay. One asks for palm branches, citrons, myrtle and willow for the festival of Sukkot. In several the sender calls himself "Shim'on bar Kosiba", and once "ruler over Israel". That is the leader's own name; "Bar Kokhba", son of the star, is what later Christian writers call him. The letters are documents of the revolt itself, taken down by scribes who sign several of them.

Edition: The main link is the Israel Antiquities Authority's description of the finds in the Leon Levy Dead Sea Scrolls Digital Library. The translations linked are those of J. A. Fitzmyer and D. J. Harrington (1978) and of Yigael Yadin (1971), as revised by L. H. Schiffman.

Held by: Israel Antiquities Authority; shown in the Shrine of the Book, Israel Museum, Jerusalem

Read the text at deadseascrolls.org.il · English translations of ten of the letters (Center for Online Judaic Studies) · The letter ordering palm branches and citrons for Sukkot, with photograph (Center for Online Judaic Studies)

CITED IN

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

The Behistun Inscription

Inscription · Issued in the name of Darius I · c. 520–518 BC · Old Persian, Elamite and Babylonian

Darius I's own account of how he became king of Persia in 522 BC and put down the revolts that followed, carved in three languages on a cliff beside the road from Babylon to Ecbatana.

The inscription is cut into a rock face about a hundred metres above the ground, beneath a relief of Darius I with the rebel leaders bound before him. In it Darius says that a Magian named Gaumâta had seized the throne by pretending to be the brother of Cambyses, that he killed Gaumâta in the autumn of 522 BC and became king, and that he then defeated a series of rebels across the empire, in Babylon among other places.

It is a contemporary document and the starting point for the chronology of his reign. It is also the victor's version: every opponent is called a liar, and no other account of these events from inside the empire survives to set beside it. The biblical books of Ezra, Haggai and Zechariah date events by the years of this king.

Edition: Translation by L. W. King and R. C. Thompson, The Sculptures and Inscription of Darius the Great on the Rock of Behistûn in Persia (1907), public domain, with section headings and date conversions added by Livius.org.
Held by: In place on the cliff at Bisotun, Iran

See the object at livius.org · The monument and its setting (Livius)

CITED IN

The Second Temple Is Completed March 515 BC 214

The Belhar Confession

Creed · Dutch Reformed Mission Church in South Africa · Drafted 1982, adopted 1986 · Afrikaans

The confession drafted in 1982 and adopted in 1986 by the Dutch Reformed Mission Church in South Africa. It confesses the church's unity, reconciliation and God's justice, and rejects any doctrine that sanctions forced separation by race in the name of the gospel.

The confession has five articles. The first confesses the triune God who gathers the church; the second, the unity of the church as gift and obligation, with true faith in Christ as the only condition of membership; the third, the message of reconciliation, and the rejection of teaching that legitimates forced separation by appeal to the gospel; the fourth, God as the one who brings justice, in a special way the God of the destitute, the poor and the wronged; the fifth, the church's duty to confess these things whatever authorities and laws may forbid.

The page's introduction says that the church drafted it in 1982 and formally adopted it in 1986, and that it is now a standard of the Uniting Reformed Church in Southern Africa; the Reformed Church in America adopted it in 2009–2010. See the Churches and Apartheid.

Edition: English translation of the Afrikaans text adopted in 1986, prepared by the Office of Theology and Worship of the Presbyterian Church (U.S.A.), as published with a short introduction by the Reformed Church in America. Cited by article. In copyright; quoted by the phrase.

Read the text at rca.org · The same translation as published by the Christian Reformed Church in North America

CITED IN

The Churches and Apartheid 1982–1986 1462

Benedictus Deus

Law · Pope Benedict XII · 1336 · Latin

A constitution of 1336 in which Benedict XII defined that the souls of the blessed see the divine essence directly, face to face, before the general judgment. It states the Latin doctrine of the vision of God in the decade of the hesychast dispute.

The constitution defines that the souls of the just, once purified, are with Christ in heaven before they take up their bodies again and before the general judgment, and that they see the divine essence "face to face", with no creature standing between as the object of sight; the essence shows itself to them plainly and openly.

The text does not mention the Greek controversy, which began a few years later. It is cited in Gregory Palamas and the Hesychast Councils as a formal statement of what the Western church taught about the vision of God at the time when the Eastern councils were teaching that God is seen in his energies and not in his essence.

Edition: English translation at Papal Encyclicals Online; paraphrased here.

Read the text at papalencyclicals.net

CITED IN

Gregory Palamas and the Hesychast Councils 1341–1351 937

Biblia, das ist, die gantze Heilige Schrifft Deudsch (1534)

Scripture · Translated by Martin Luther and his colleagues at Wittenberg · Printed at Wittenberg, 1534 · German

The first complete Bible in Luther's German translation, printed in six parts by Hans Lufft at Wittenberg in 1534. The copy cited is in the Lutherhaus at Wittenberg.

The title page reads, in translation, "Bible, that is, the whole Holy Scripture in German. Mart. Luth. Wittenberg", and names the printer Hans Lufft and the year 1534. The museum's record describes a folio in six parts and dates the work of translation from 1522 to 1534.

The record is cited for the object and its date. It is the description of one surviving copy by the museum that keeps it, in the house at Wittenberg where Martin Luther lived.

Edition: Object record of the copy in the Lutherhaus Wittenberg, published on museum-digital. The record transcribes the title and gives the make-up of the volume.
Held by: Lutherhaus Wittenberg (Ag 2° 86)

Read the text at st.museum-digital.de · Title page, with a description (German History in Documents and Images)

CITED IN

Luther Translates the Bible into German 1522–1534 1017

SOURCES

Biblical Authority in Evangelism to Bull of Excommunication against Michael Cerularius

Biblical Authority in Evangelism

Treatise · Billy Graham · 15 October 1956 · English

An article by Billy Graham in the first issue of Christianity Today. In a section headed “A word of confession” he tells how his doubts about the Bible ended in August 1949, six weeks before the Los Angeles campaign.

Billy Graham wrote the article seven years after the events it describes, for the opening number of the magazine he had helped to found. It argues that the preacher’s authority rests on Scripture, and it gives his own account of a crisis in 1949: doubts about the Bible, a decision at the Forest Home conference centre near Los Angeles to accept it by faith as the word of God, and the change this made to his preaching in the campaign that followed.

It is his own testimony, given in retrospect and in support of an argument. See Billy Graham and Postwar Evangelicalism.

Edition: Christianity Today, vol. 1, no. 1 (15 October 1956), as republished on the magazine’s website. In copyright; paraphrased here.

Read the text at christianitytoday.com

CITED IN

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

Biglietto Speech

Letter · John Henry Newman · 12 May 1879 · English

The address John Henry Newman gave in Rome on 12 May 1879 on receiving the notice that Pope Leo XIII had made him a cardinal. He says that for decades he had resisted what he calls liberalism in religion.

The speech was given at the Palazzo della Pigna in Rome when the messenger from the Vatican brought the *biglietto* announcing John Henry Newman's elevation. It is cited in this wiki for the fact and date of his becoming a cardinal, and it is his own short summary of what he thought his life's work had been.

Edition: Text with a contemporary report of the occasion, as published online by the National Institute for Newman Studies. Public domain.

Read the text at newmanreader.org

Bill of Rights (Amendments to the United States Constitution)

Law · proposed 25 September 1789, ratified 15 December 1791 · English

The first ten amendments to the United States Constitution. The first forbids Congress to make any law respecting an establishment of religion or prohibiting its free exercise.

The National Archives page gives the text of the joint resolution by which Congress, sitting at New York, proposed twelve amendments to the states, and then the ten that were ratified. Its introductory note gives the dates: proposed on 25 September 1789, ratified by three fourths of the state legislatures on 15 December 1791. The religion clauses stood third among the articles proposed and became the opening words of the First Amendment. They are addressed to Congress. See Religious Freedom in the United States.

Edition: Transcription of the joint resolution of Congress of 1789 and of the ten ratified amendments, published by the U.S. National Archives with a note on their proposal and ratification. Public domain.

Read the text at archives.gov

CITED IN

Religious Freedom in the United States 1786–1791 1249

Biographical Notes on the Cardinals

History · Holy See Press Office · Kept up to date; read in October 2026 · Italian and English

The Holy See Press Office's official curriculum vitae of each cardinal: birth, ordination, appointments, creation as cardinal, the conclaves he took part in and, where it applies, the date of death.

The notes are short official records, written and kept current by the press office of the Holy See. They are reliable for dates of birth, ordination, appointment, retirement and death, which are matters of record for the body that publishes them. They are written by the institution the cardinals serve and do not discuss controversy: the note on Cardinal Bernard Law, for example, records that he became archbishop emeritus of Boston on 13 December 2002 and says nothing of why. Use them for dates and offices, and other documents for everything else.

Edition: English versions as published by the Holy See Press Office, one page for each cardinal. Cited by the cardinal's surname, with a link to his page.

Read the text at press.vatican.va

CITED IN

The Catechism of the Catholic Church 11 October 1992 1471

Biographical Profiles of the Popes

History · The Holy See · Published online 1997–2019 · English

The short official lives of the modern popes that the Holy See publishes on its website. They are cited in this wiki only for plain dates and offices: birth, ordination, election and death.

These pages are the Holy See's own summaries, written after the event. The profile of Paul VI is reprinted from L'Osservatore Romano of 24 October 2014, and that of John Paul II from the booklet for his canonisation in 2014. They are not contemporary documents. The wiki uses them only for dates and offices that the Holy See itself is in a position to record, and takes nothing else from them.

The English pages contain two misprints, which the wiki does not repeat. The profile of John XXIII gives 20 October 1958 as the day of his election; the Holy See's own page for his pontificate gives 28 October. The English profile of John Paul II dates the attempt on his life in St Peter's Square to 3 May 1981; the Italian version of the same profile gives 13 May.

Edition: Short lives of the modern popes published by the Holy See on its website. Each citation links to the page for the pope concerned.

Read the text at vatican.va · John XXIII · Paul VI · John Paul II · Benedict XVI

CITED IN

The First Vatican Council 1869–1870 1324
The Second Vatican Council 1962–1965 1422
John Paul II and the Churches under Communism 1978–1979 1454
The Assassination of Óscar Romero 24 March 1980 1458

Biography of Ecumenical Patriarch Bartholomew

History · Ecumenical Patriarchate · Greek

The Ecumenical Patriarchate's official life of Patriarch Bartholomew: his birth on Imbros in 1940, his studies and ordinations, and his election as Ecumenical Patriarch on 22 October 1991.

The page gives the secular name of Bartholomew I, Dimitrios Archontonis, his birth at Agioi Theodoroi on the island of Imbros on 29 February 1940, his ordination as deacon in 1961 and priest in 1969, his election as metropolitan of Philadelphia in 1973 and of Chalcedon in 1990, and his unanimous election as Ecumenical Patriarch on 22 October 1991. It is his own church's record and is used in this wiki for dates and offices.

Edition: Greek text on the Ecumenical Patriarchate's own site, undated, read in October 2026. The wiki's account is a paraphrase of the Greek. The site's English biography, linked here, is a separate text that gives the years but not the days of his birth and election.

Read the text at ec-patr.org · The patriarchate's English biography, a different and less exact text

The Biography of Eld. Barton Warren Stone, Written by Himself

History · Barton W. Stone, with additions by John Rogers · written about 1843; published Cincinnati, 1847 · English

The autobiography of Barton W. Stone, minister at Cane Ridge, written near the end of his life. It gives his eyewitness account of the Kentucky

revival of 1801 and prints the Last Will and Testament of the Springfield Presbytery of 1804.

Stone wrote the narrative when, as he says in it, he was over seventy and almost all the other witnesses were dead. He writes to defend the revival against accounts by "enemies, or scorners" and to explain why he left the Presbyterian church, and he remembers the events of 1801 across more than forty years. His figure for the crowd at Cane Ridge is, in his own words, what military men on the ground judged it to be.

The book also preserves the text of *The Last Will and Testament of the Springfield Presbytery*, signed by Stone and five others on 28 June 1804. It is cited in the Second Great Awakening.

Edition: Cincinnati: J. A. & U. P. James, 1847, scan at the Internet Archive, public domain. Stone's own narrative fills the first part; the rest, by Elder John Rogers, adds letters, notices of his death and documents. Cited by printed page.

Read the text at archive.org

CITED IN

The Second Great Awakening August 1801 1272

Biography of His Holiness Patriarch Kirill of Moscow and All Russia

History · Moscow Patriarchate, Department for External Church Relations · Russian

The Moscow Patriarchate's official life of Patriarch Kirill: his birth in Leningrad in 1946, his years as head of the church's external relations, and his election as patriarch in January 2009.

The page gives the secular name of Kirill of Moscow, Vladimir Mikhailovich Gundyaev, his birth in Leningrad on 20 November 1946 as the son and grandson of priests, his chairmanship of the Department for External Church Relations from 1989 to 2009, his election as patriarch by a local council of the Russian Orthodox Church on 27 January 2009 and his enthronement on 1 February 2009. It is his own church's record and is used in this wiki for dates and offices.

Edition: English version on the site of the Moscow Patriarchate's Department for External Church Relations, undated, read in October 2026.

Read the text at mospat.ru

Biography of Metropolitan Epiphanius of Kyiv and All Ukraine

History · Orthodox Church of Ukraine · Ukrainian

The Orthodox Church of Ukraine's official curriculum vitae of its primate: birth, studies, monastic profession, ordinations, offices, election on 15 December 2018 and reception of the tomos on 6 January 2019.

The page gives the secular name of Epiphanius of Kyiv, Serhii Petrovych Dumenko, his birth on 3 February 1979 in the village of Volkove in the Odesa region, his monastic profession in 2007 and his ordination as a bishop in 2009 in the church then called the Ukrainian Orthodox Church of the Kyiv Patriarchate, by its patriarch Filaret. It records his election as primate at the unifying council of 15 December 2018 and says that he received the tomos from the hands of the Ecumenical Patriarch on 6 January 2019 during the liturgy in the cathedral of St George at the Phanar.

It is his own church's record and is used for dates and offices.

Edition: Ukrainian text on the official site of the Orthodox Church of Ukraine, undated, read in October 2026. The wiki's account is a paraphrase of the Ukrainian.

Read the text at pomisna.info

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Biography of Pope Francis

History · The Holy See · 2013; revised after his death in 2025 · Italian

The Holy See's official life of Pope Francis, from his birth in Buenos Aires in 1936 to his death in the Vatican on 21 April 2025, with the main acts of his pontificate.

The Holy See keeps a biography on the page of each pope. This one was rewritten after the death of Francis and now covers the whole of his life: his entry into

the Society of Jesus in 1958, his ordination in 1969, his years as archbishop of Buenos Aires from 1998, his election on 13 March 2013 and his death on Easter Monday, 21 April 2025.

It is an official and admiring account and passes over controversy. It is used in this wiki for dates, offices and the titles of documents, and its descriptions of him, such as “the first Pope to come from the Americas”, are given as the Holy See’s.

Edition: English version published by the Holy See on its page for Pope Francis, read in October 2026.

Read the text at vatican.va

CITED IN

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

Leo XIV, the First Pope from the United States 8 May 2025 1507

Biography of the Holy Father Leo XIV

History · The Holy See · 2025

The Holy See’s official life of Pope Leo XIV, born Robert Francis Prevost in Chicago in 1955: his years as an Augustinian friar, missionary and bishop in Peru and prefect in Rome, and his election on 8 May 2025.

The biography is set out under headings: his family and studies, “Missionary Ministry in Peru”, “Episcopal Ministry”, “Service in the Roman Curia” and “Election to the Apostolic See”. It gives exact dates for his profession in the Order of Saint Augustine, his ordination in 1982, his two terms as prior general of the order from 2001, his appointment to the diocese of Chiclayo in 2014, his naturalisation as a Peruvian citizen in 2015, his appointment as prefect of the Dicastery for Bishops in 2023 and his election.

It is an official record, and it is the document on which this wiki rests for the statements that Leo XIV is the 267th successor of Peter, the first pope from the United States of America and the first Augustinian pope. See Leo XIV, the First Pope from the United States.

Edition: English version published by the Holy See on its page for Pope Leo XIV, read in October 2026. Cited by its headed sections.

Read the text at vatican.va

CITED IN

Leo XIV, the First Pope from the United States 8 May 2025 1507

The Black Bishop: Samuel Adjai Crowther

History · Jesse Page · 1908 · English

A biography of Bishop Crowther published seventeen years after his death, with a preface by Eugene Stock. It prints long extracts from Crowther's journals and letters.

Page wrote as an admirer and for a missionary public. The book is cited in this wiki only for passages it quotes from Samuel Ajayi Crowther's own journals, such as his entry on meeting his mother again at Abeokuta in 1846.

Edition: London, Hodder and Stoughton, 1908, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

The Black Obelisk of Shalmaneser III

Inscription · Issued in the name of Shalmaneser III · c. 825 BC · Akkadian

A black limestone obelisk from Kalhu with the annals of Shalmaneser III and five rows of reliefs showing tribute. The caption of the second row names Jehu of Israel, and the scene beneath shows him or his envoy bowing before the Assyrian king.

Austen Henry Layard found the obelisk at Nimrud, ancient Kalhu, in 1846. It is just under two metres high and nearly undamaged. It was set up in a courtyard in the centre of the city about 825 BC, near the end of the reign of Shalmaneser III. Its long inscription summarises his campaigns year by year down to his thirty-first year.

Five bands of relief run round all four sides. Each shows the tribute of one ruler or land and has a one-line caption. The second caption says that the king received the payment of *Iaua* of *Bit-Humri*, literally "Jehu son of Omri": silver, gold, a gold bowl, a gold tureen, gold vessels, gold pails, tin, staffs and spears. In the panel beneath it a figure bows to the ground before Shalmaneser. Assyrian scribes

called Israel the house of Omri, after the founder of the dynasty that Jehu had just destroyed; the phrase marks him as ruler of that land, not as Omri's descendant.

The caption gives no date. Other copies of the annals place the payment in the king's eighteenth year, 841 BC; see Jehu's Revolt and Tribute to Assyria. The books of Kings do not mention the tribute.

Edition: Edition and translation at Royal Inscriptions of Assyria online (RIAo), adapted from A. Kirk Grayson, Assyrian Rulers of the Early First Millennium BC II (858–745 BC) (RIMA 3, 1996), texts A.0.102.14 (main inscription) and A.0.102.87–91 (captions).
Held by: British Museum, London (BM 118885)

See the object at britishmuseum.org · The caption naming Jehu, text and translation (Royal Inscriptions of Assyria online, Shalmaneser III 88) · The main inscription, text and translation with line numbers (Royal Inscriptions of Assyria online, Shalmaneser III 14) · Description of the monument and its five scenes (Oracc, Nimrud project)

CITED IN

Ahab at the Battle of Qarqar 853 BC 135
Jehu's Revolt and Tribute to Assyria 841 BC 142
The House of David Inscription from Tel Dan c. 840 BC 150

The Book of Common Prayer (1549)

Liturgy · Church of England · 1549 · English

The English service book authorised by the Act of Uniformity of 1549 for use throughout the realm. It puts the daily offices, the communion and the other rites of the church into English in one volume.

The book's full title is *The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the Use of the Church of England*. Its preface explains the aim: Scripture read through in order, in a language the hearers understand, with few and plain rules, and one use for the whole realm in place of the several local uses of Salisbury, Hereford, Bangor, York and Lincoln.

It is the primary source for the worship that the law required in England from 1549 to 1552. The communion service keeps the title "commonly called the

Mass". The book names no author. The Act of Uniformity says that it was drawn up by the archbishop of Canterbury with other bishops and learned men.

Edition: The Two Liturgies, A.D. 1549 and A.D. 1552, edited by Joseph Ketley for the Parker Society (Cambridge, 1844), public domain, in modernised spelling. Cited by page.

Read the text at archive.org

CITED IN

The Book of Common Prayer 1549–1552 1080

The Book of Common Prayer (1552)

Liturgy · Church of England · 1552 · English

The revised English service book annexed to the second Act of Uniformity of 1552. Its communion service drops the name of Mass and changes the words said to communicants, and a declaration added late explains what kneeling at communion does not mean.

The second book of Edward VI replaced the first from 1 November 1552. The Act that authorised it says that the first book had been "explained, and made fully perfect"; the changes include a new title for the communion service and new words for the priest to say in giving the bread and wine.

It is the primary source for the worship required by law in the last months of Edward's reign. The declaration on kneeling that closes the communion service was a late addition. The Parker Society's editor notes that in most copies it is printed on a separate leaf, that the make-up of the book shows it was added afterwards, and that several copies lack it.

Edition: The Two Liturgies, A.D. 1549 and A.D. 1552, edited by Joseph Ketley for the Parker Society (Cambridge, 1844), public domain, in modernised spelling. Cited by page.

Read the text at archive.org

CITED IN

The Book of Common Prayer 1549–1552 1080

The Book of Concord

Creed · The Lutheran princes and estates of the Holy Roman Empire · 1580 · German and Latin

The collection of confessions published by the Lutheran princes and cities in 1580: the three ancient creeds, the Augsburg Confession and its Apology, the Smalcald Articles, Luther's two catechisms and the Formula of Concord.

The Book of Concord was published in 1580, fifty years after the Augsburg Confession was presented. Its preface, signed by electors, princes and cities, tells how the confession of 1530 came to be the common statement of their churches and how later disputes among Lutherans led to the Formula of Concord. The signers say that they hold to the confession as it was presented to Charles V in 1530 and to no other version.

It is the primary source for what the Lutheran churches bound themselves to teach. The documents inside it are of different dates and are cited in this wiki under their own names where a separate record exists.

Edition: English translation by F. Bente and W. H. T. Dau, in Triglot Concordia (St. Louis: Concordia Publishing House, 1921), public domain.

Read the text at bookofconcord.org · The preface of 1580

CITED IN

The Augsburg Confession 25 June 1530 1046
The Book of Concord 25 June 1580 1117

The Book of Mormon (first edition, 1830)

Treatise · Published by Joseph Smith · 1830 · English

The book printed at Palmyra, New York, in 1830, which Joseph Smith said he translated from gold plates. The Church of Jesus Christ of Latter-day Saints receives it as the word of God beside the Bible. Cited here for its title page and its witnesses' statements.

The title page of the first edition calls the book an abridgment of the record of the people of Nephi, sealed up and hidden "to come forth by the gift and power of God", and names "Joseph Smith, Junior, Author and Proprietor"; the imprint is Palmyra, printed by E. B. Grandin for the author, 1830. At the end of the volume stand two statements. In the first, Oliver Cowdery, David Whitmer and Martin

Harris say that an angel laid the plates before their eyes. In the second, eight men, four of them Whitmers and three of them Smiths, say that Joseph Smith showed them the plates and that they handled the leaves.

Joseph Smith's own account of how the book came to him is in his history; see Joseph Smith and the Latter-day Saints. The wiki cites the book for what its title page and its witnesses say, and takes no position on its origin.

Edition: Page images and transcription of the first edition (Palmyra: E. B. Grandin, 1830), published online by the Joseph Smith Papers. Cited by the page of that edition. The text is in the public domain.

Read the text at josephsmithpapers.org · Title page of the 1830 edition (Joseph Smith Papers) · The current edition (The Church of Jesus Christ of Latter-day Saints)

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

The Book of the Foundations

History · Teresa of Ávila · 1573–1582 · Spanish

Teresa of Ávila's own narrative of the convents she founded after St Joseph's at Ávila, from Medina del Campo in 1567 onwards. It tells how she obtained leave to found houses of friars and how John of the Cross joined her reform.

The book continues the story that Teresa's the Life of Teresa of Jesus breaks off. She says in its prologue that she began it at Salamanca in 1573 on the order of her confessor, and she carried it on as the foundations continued. Each chapter or group of chapters tells how one house came into being: the journeys, the search for a building, the benefactors, the opposition, and the first mass. Along the way she gives advice to her prioresses and stories of individual nuns.

For the history of the Discalced Carmelites it is the founder's own record, written close to the events and from inside them. She is candid about setbacks and about people, including the first two friars, of whom she did not at first think one strong enough. Her dates are sometimes given from memory, as when she says that the first mass at Duruelo was said on "the first or second Sunday in Advent" of 1568

and that she does not remember which. The notes of the edition linked here add dates and names from later Carmelite histories.

Edition: The Book of the Foundations of S. Teresa of Jesus, written by herself, translated from the Spanish by David Lewis, new edition with an introduction by Benedict Zimmerman (London: Thomas Baker, 1913); public domain. Cited by chapter and section, with the page of this edition.

Read the text at archive.org

CITED IN

Teresa of Ávila Reforms Carmel 24 August 1562 1100

The Book of the Himyarites

History · Soon after AD 525, by its editor's judgment; manuscript dated AD 932 · Syriac

A Syriac account of the persecution of Christians in south Arabia under the Jewish king Masruq and of the Aksumite invasion that followed. It survives only in fragments recovered from a book binding, with its table of forty-nine chapters.

The work was unknown until Axel Moberg found its leaves in the boards of a later Syriac manuscript. The copy to which they had belonged was finished, according to its scribe's note, on 10 April of the year 1243 of the Greeks, which is AD 932. Only part of the text survives, together with the index of chapters, which shows what the lost parts contained: the first coming of the Abyssinians, the burning of the church at Zafar, the siege of Najran, the deaths of the clergy, the leading men and the women, and the expedition of King Kaleb.

Moberg judged that it was composed shortly after the Aksumite expedition, about 525, from the accounts of people who had come from Yemen and said that they had seen the events, and that the later Greek *Martyrdom of Arethas* drew mainly on it. Those are his conclusions. The author writes as a Christian honouring martyrs and calls the king "the crucifier" throughout. He names many of the dead, and he gives days of the week and of the month. Moberg noticed that the two do not agree for the year 523: he gives Sunday, 25 November, for the death of Harith, and in 523 that date was a Saturday.

Edition: Syriac text with introduction and English translation by Axel Moberg, The Book of the Himyarites: Fragments of a Hitherto Unknown Syriac Work (Lund: Gleerup, 1924), in the

public domain in the United States. Cited by the chapter of the work and Moberg's page in roman numerals.

Read the text at archive.org · The editor's introduction on the dates given in the work (p. lviii)

CITED IN

The Martyrs of Najran AD 523 (or 518) 699

The Book of the Laws of the Countries

Treatise · A pupil of Bardaisan named Philip · Early third century · Syriac

A Syriac dialogue on fate and free will in which Bardaisan of Edessa is the chief speaker, written down by a pupil. It is an early work of Syriac Christian literature and mentions Christians in Edessa, Parthia, Persia and Media.

The dialogue is told in the first person by one of Bardaisan's circle, whom Bardaisan addresses as Philip. An inquirer named Avida asks why God did not make people unable to sin. Bardaisan answers that human beings are free, and that neither nature nor the stars compel them: peoples living under the same stars keep quite different laws, and people who change their religion change their customs wherever they live. His last examples are the Jews and "the new race of us Christians", who keep the same way of life in every country.

The work gives the views of Bardaisan's school in the form his pupils chose to publish. Its passing remark that King Abgar, when he "became a believer", forbade a pagan rite of self-mutilation at Edessa is a statement, by a Christian writer of the king's own city, that a king of Edessa adopted Christianity. It does not say which Abgar is meant or what his belief amounted to. Church History knew a dialogue of Bardaisan *On Fate* in Greek, and says of its author that he never wholly shook off the teaching of Valentinus (4.30).

Edition: Translation by B. P. Pratten, Ante-Nicene Fathers, vol. 8 (1886), public domain, where it is titled The Book of the Laws of Divers Countries. The translation has no section numbers; passages are cited by the page as a whole.

Read the text at newadvent.org

CITED IN

Christianity Takes Root in Edessa c. AD 201 528

Brevis Relatio (A Short Account of the Declaration of the Emperor of China on the Honours Paid to Heaven, Confucius and the Ancestors)

History · Jesuit missionaries at Beijing · Declaration of 30 November 1700; this reprint 1703 · Latin

The Jesuits' own account of how, on 30 November 1700, they asked the Kangxi emperor whether their understanding of the rites for Confucius and the ancestors was correct, with their statement and his answer. It is the Jesuit case in the Jesuits' words.

The account opens by saying that a grave controversy had arisen over the Chinese rites, some holding them to be superstitious and idolatrous, while the Society of Jesus had long permitted them as merely political, and that the Jesuits at court therefore resolved to ask the emperor for an authoritative statement of their meaning. It prints the declaration they submitted, the emperor's reply and testimonies collected from Chinese scholars.

It is the account of one party to the dispute. See the Chinese Rites Controversy.

Edition: Reprint issued at Augsburg and Dillingen in 1703, after a copy printed in China. Cited by the printed page; the scan carries no page numbers, so each citation links to the leaf. No English translation is online; entries paraphrase the Latin.

Read the text at archive.org

CITED IN

The Chinese Rites Controversy 1704–1742 1212

Brief and Succinct Account (Brevis et succincta commemoratio)

History · Humbert of Silva Candida (attributed) · AD 1054 · Latin

The Roman legates' own report of what they did at Constantinople in June and July 1054, with the dates on which they laid down the bull, left the city, were recalled and left again.

The report is written in the third person but from the legates' side throughout, and is usually taken to be the work of Humbert of Silva Candida. It gives the day and hour of the excommunication, the third hour on Saturday 16 July, and the legates' movements afterwards. It calls Michael Cerularius a heresiarch, says that he falsified the bull in translation and stirred up a riot against the emperor, and ends with the emperor's anger at the patriarch. The Greek account of the same days is in Edict (Semeioma) of the Synod of Constantinople, and the two should be read together.

Edition: Cornelius Will, Acta et scripta quae de controversiis ecclesiae Graecae et Latinae saeculo undecimo composita extant (Leipzig and Marburg, 1861), pp. 150–152, public domain. Latin; cited by its three numbered sections.

Read the text at archive.org

CITED IN

The Schism of 1054 16 July 1054 832

Brief Record of the Second Council of Lyon

Council · AD 1274 · Latin

An anonymous day-by-day record of the ceremonies and sessions of the council of 1274, from the pope's vesting on the first day to his closing blessing. It describes the arrival of the Greek envoys, the singing of the creed with the Filioque and the death of Bonaventure.

The record is the work of someone who watched the council as a ceremony: who vested the pope, where the cardinals sat, which Gospel was sung, who preached. It gives the days of the sessions, the reception of the envoys of the Greek emperor on 24 June, the mass of the feast of Peter and Paul at which the creed was sung in Latin and in Greek, and the session of 6 July at which the emperor's letters were read and an oath was taken in his name.

It reports what was done in public and says nothing of what was negotiated. Its notice of the death of Bonaventure on Sunday 15 July, with the pope and the whole council at his burial, is the report of a contemporary who was at Lyon.

Edition: Brevis nota eorum quae in secundo concilio Lugdunensi generali acta sunt, in G. D. Mansi, Sacrorum conciliorum nova et amplissima collectio, vol. 24 (Venice, 1780), cols 61–68; public domain. Latin; paraphrased here and cited by column.

Read the text at archive.org

CITED IN

The Second Council of Lyon May 1274 916

A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests

History · William Allen · 1582 · English

An English Catholic account, printed in 1582, of the trials and deaths of the Jesuit Edmund Campion and other priests executed under Elizabeth I. Its author headed the seminary at Douai that trained priests for England, and he presents them as martyrs for their religion.

William Allen built up the English seminary at Douai, which trained priests for the mission to England, and was later made a cardinal. His letters, quoted in the introduction to the edition linked here, show him writing the book in the summer of 1582 from information sent to him from England and sending out the finished print on 3 September of that year, nine months after Campion's death. It gives the indictment, the conduct of the trial, and the speeches made on the scaffold.

It is the work of a party to the quarrel, as Acts and Monuments is on the other side. Allen's argument is stated on his first page: the priests were put to death "under pretence of high treason" and in truth "for the Catholike Faith and religion". The government's position, that they died as traitors and not for their belief, is set out in the statutes of the reign, among them the Act against the Bringing In and Putting in Execution of Bulls from the See of Rome and, three years after Allen's book, the Act against Jesuits and Seminarists. The editor of the 1908 reprint was himself a Jesuit and writes as an admirer of his subject.

Edition: A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests, Father Edmund Campion and his Companions, by William Cardinal Allen, reprinted from the copy in the British Museum and edited by J. H. Pollen (London: Burns and Oates, 1908); public domain. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Elizabethan Settlement 1559 1091

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

Briefing paper on the ARCIC report Mary: Grace and Hope in Christ (GS 1818)

Treatise · Faith and Order Advisory Group of the Church of England · February 2011 · English

A paper prepared for the General Synod of the Church of England on the Anglican–Roman Catholic report about Mary. Its second section states why the two Marian dogmas of 1854 and 1950 have divided Roman Catholics from other Christians.

The paper was written by the Church of England's own advisers on doctrine for a synod debate. It quotes the two papal definitions, notes that they were welcomed by Roman Catholics and by some others, and then gives the objection of "many Anglicans" and other Christians: that the definitions lack a proper basis in the New Testament and the early Church, and that the pope has no authority to define the faith of the whole Church. It is an advisory paper, cited as a Church of England statement of the objection made by many Anglicans and, as it says, other Christians. See the Dogma of the Assumption of Mary and the Dogma of the Immaculate Conception.

Edition: General Synod paper GS 1818, issued by the Council for Christian Unity, on the Church of England's website (PDF, 8 pages). Cited by section.

Read the text at churchofengland.org

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

The Dogma of the Assumption of Mary 1 November 1950 1414

Bronze Coin of Bar Kokhba, Year One

Artifact · Struck by the rebel administration of Shim'on bar Kosiba · AD 132–133 · Hebrew

A bronze coin struck by the rebels in the first year of the Bar Kokhba revolt. It names "Shimon, Prince of Israel" and is dated "Year 1 of the Redemption of Israel", in the rebels' own words.

The coin weighs 8.31 grams. One side shows a palm branch in a wreath with the Hebrew legend "Shimon Prince of Israel"; the other shows a lyre with the legend "Year 1 of the Redemption of Israel". The museum dates it to AD 132–133.

The rebel government struck its own money, and this is one of many surviving pieces. The coins are evidence, from the rebels themselves, of the title their leader used and of the era by which they counted the years of the war. See the Bar Kokhba Revolt and Aelia Capitolina.

Held by: Harvard Art Museums, Cambridge, Massachusetts (2008.2.105)

See the object at harvardartmuseums.org

CITED IN

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

The Bubastite Portal at Karnak (Triumphal Relief of Shoshenq I)

Inscription · Carved for Shoshenq I · c. 925 BC, in or soon after year 21 of Shoshenq I · Egyptian

A wall relief at Karnak in which the god Amun presents Shoshenq I with rows of bound figures, each labelled with the name of a conquered town in Israel, Judah or the Negev. It is the Egyptian record of the campaign of the Bible's Shishak.

The Bubastite Portal is the south gate of the great first court of the temple of Amun at Karnak, in ancient Thebes. It was built by Shoshenq I, founder of Egypt's Twenty-second Dynasty. A stela left in the sandstone quarries at Silsila (Quarry Stela of Shoshenq I at Gebel es-Silsila (No. 100)) records that he ordered stone for the court in his twenty-first year, so the relief on the wall beside the gate was carved near the end of his reign.

The scene follows an old Egyptian pattern. The king, whose figure has now almost vanished from the wall, raises his mace over a group of kneeling captives, while Amun and the goddess of Thebes lead forward more than 150 small bound figures. Each figure stands for a place, and its name is written in an oval ring on its body. About half of the names can still be read. They include Megiddo, Taanach, Shunem, Beth-shean and Rehob in the north, Gibeon, Beth-horon and Aijalon in the hills north-west of Jerusalem, Mahanaim east of the Jordan, and Arad in the south.

The text that goes with the scene is a speech of Amun praising the king in stock phrases. It gives no date and tells no story of the campaign, and it does not name Judah, Rehoboam or Jeroboam. Jerusalem is not among the names that survive; two rows of the list are almost wholly destroyed and other names are lost. What the relief establishes for Shishak Invades Judah is that Shoshenq campaigned in Palestine and claimed towns in both Hebrew kingdoms. The link with the fifth year of Rehoboam comes from Kings and Chronicles.

Edition: Photographs and facsimile drawings: The Epigraphic Survey, Reliefs and Inscriptions at Karnak, vol. III: The Bubastite Portal (Oriental Institute Publications 74, 1954), plates 2–9. Translation: James Henry Breasted, Ancient Records of Egypt, vol. 4 (1906), §§709–722, public domain. The town names are numbered as in both works.

Held by: In place on the south outer wall of the temple of Amun-Re at Karnak, Luxor, Egypt

See the object at isac.uchicago.edu · English translation of the relief's texts, with the readable town names (Breasted, Ancient Records of Egypt, vol. 4, §§709–722)

CITED IN

Shishak Invades Judah c. 925 BC 128

Building Inscriptions of Flavius Silva at Urbs Salvia (AE 1969/70, 183)

Inscription · Set up by L. Flavius Silva Nonius Bassus · After the death of Titus in AD 81, since he is called "deified" · Latin

Two copies of a Latin inscription from Urbs Salvia in Italy in which Silva Nonius Bassus lists his offices and records a building put up at his own cost. One copy preserves the words “of the province of Judaea”.

The two stones carry the same text, and each lacks the beginning of its lines. What can be read on one or both is this: the names Silva Nonius Bassus; that he was consul and pontifex; the words *provinciae Iudaeae*, "of the province of Judaea", lacking only their first two letters; that he was enrolled among the patricians by censors, of whom "the deified Titus" is named on the stone (the first two letters of *divo* are lost), and by the same men among those of praetorian rank; that he was legate of the legion XXI Rapax; the name of the legion IIII Scythica, where his post is lost; that he was *triumvir capitalis*, twice *praetor quinquennalis*, and patron of the colony; and that in his own name and in those of his mother and his wife he had something built with his own money on his own land and dedicated it.

The editors supply the rest. Restored, and not on the stones, are his first names Lucius Flavius, the title *legatus Augusti pro praetore* that governs the words "of the province of Judaea", the name of Vespasian beside that of Titus, and the word "amphitheatre" for the building.

The inscription is Silva's own record of his career. It shows a Silva Nonius Bassus holding office in the province of Judaea, and he is taken to be the Flavius Silva of Josephus. The order of his posts is the basis of the argument about the year in which Masada fell; see the Fall of Masada and Flavius Silva. The inscription does not mention Masada.

Edition: Epigraphic Database Heidelberg, records HD013180 (AE 1969/70, 183b) and HD013177 (AE 1969/70, 183a), each with the letters on the stone and a transcription that marks restored text in square brackets. The records also cite AE 1961, 140 and AE 1995, 434.
Held by: Urbisaglia (ancient Urbs Salvia), Marche, Italy

See the object at edh.ub.uni-heidelberg.de · The second copy, AE 1969/70, 183a (Epigraphic Database Heidelberg, HD013177) · Internet Archive copy of the record HD013180, for readers whom the database's access check turns away · Internet Archive copy of the record HD013177

CITED IN

The Fall of Masada AD 73 or 74 466

Buildings

History · Procopius of Caesarea · c. AD 550–560 · Greek

A survey in six books of the churches, fortifications and public works built under the emperor Justinian, written in his praise by a contemporary. It opens with the fullest early description of Hagia Sophia.

Procopius wrote the *Buildings* as a formal work of praise, a panegyric, and it presents everything Justinian built as the fruit of the emperor's piety and foresight. The same author's *Wars* is more measured, and his *Secret History* attacks the emperor and empress bitterly, so the tone of the *Buildings* reflects its genre and should not be taken as his whole opinion.

Its value lies in the descriptions. Procopius knew Constantinople and saw Hagia Sophia in its first form, with the original dome, before part of it fell in an earthquake and was rebuilt. He names the two master builders, describes how the dome is carried on four arches and piers, and tells how the piers began to crack during construction. The exact date of the work is debated; it describes the church before the collapse of the dome.

Edition: Translation by H. B. Dewing, Loeb Classical Library, Procopius vol. 7 (1940); public domain in the United States, as the copyright was not renewed.

Read the text at penelope.uchicago.edu · Book 1, chapter 1, on the Great Church of Constantinople

CITED IN

Justinian Builds Hagia Sophia 27 December AD 537 708

Bull of Excommunication against Michael Cerularius

Letter · The legates Humbert, Peter of Amalfi and Frederick of Lorraine · 16 July AD 1054 · Latin

The document that the three legates of the Roman see laid on the altar of Hagia Sophia on 16 July 1054. It praises the emperor and the city and anathematizes the patriarch Michael, two named associates and their followers.

The bull is short. The legates say that Rome sent them to see whether the reports reaching it were true. They find the city of Constantinople, in the pillars of the empire and its honoured citizens, most Christian and orthodox, and Michael Cerularius, "wrongly called patriarch", and his supporters guilty of a string of

heresies, each matched to an ancient sect: selling God's gift like the Simoniacs, rebaptizing Latins like the Arians, allowing priests to marry like the Nicolaitans, and, like the "Pneumatomachi", cutting from the creed the procession of the Spirit from the Son. The anathema falls on Michael, on Leo of Ohrid, on Michael's treasurer (*sacellarius*) Constantine and on all who follow them in the errors named, unless they repent.

The name of Humbert of Silva Candida stands first. The legates act on the authority of the Roman see, say that they subscribe to the anathema with which the pope had threatened Michael unless he repented, and cite the letters of Pope Leo, who had died three months earlier. The bull is evidence for what they did and thought. Its charge that the Greeks had cut a clause from the creed does not fit the history of the text: the words "and from the Son" were added in the West (The Visigoths Turn Catholic at Toledo).

Edition: Cornelius Will, Acta et scripta quae de controversiis ecclesiae Graecae et Latinae saeculo undecimo composita extant (Leipzig and Marburg, 1861), pp. 153–154, public domain. Latin. A Greek translation made for the patriarch is embedded in the synodal edict, pp. 161–165.

Read the text at archive.org

CITED IN

The Schism of 1054 16 July 1054 832

SOURCES

Bull to the University of Oxford against John Wycliffe to The Christian Manifesto: Direction of Endeavor for Chinese Christianity in the Construction of New China

Bull to the University of Oxford against John Wycliffe

Letter · Pope Gregory XI · May 1377 · Latin

The letter in which Gregory XI rebuked the University of Oxford for tolerating the teaching of John Wycliffe, rector of Lutterworth and professor of Scripture, and ordered his arrest.

The translation dates the bull at Santa Maria Maggiore in Rome on 31 May in the sixth year of Gregory XI, following the Latin copy in the Fasciculi Zizaniorum (p. 244), whose editor notes that another copy reads “seventh”. The companion bulls to the archbishop of Canterbury and the bishop of London, which the Victorian edition of Foxe prints in Latin from the archbishop’s register (vol. 3, notes to pp. 6–7), are dated 22 May (the eleventh day before the Kalends of June) in the seventh year, and the editor adds the year 1377. The year given here is that one; the day is left open. It describes John Wycliffe as rector of the church of Lutterworth in the diocese of Lincoln and professor of the sacred Scriptures, compares his views to those of Marsilius of Padua, and orders the university to arrest him and hand him to the archbishop of Canterbury or the bishop of London.

The Sourcebook prints it on one page with the conclusions condemned at London in 1382 and with Wycliffe’s letter to Urban VI. See Wycliffe and the First English Bible.

Edition: English translation from O. J. Thatcher, The Library of Original Sources, vol. 5 (1907), in the Internet Medieval Sourcebook (Fordham University); public domain.

Read the text at sourcebooks.fordham.edu

CITED IN

Wycliffe and the First English Bible c. 1382 950

Bulls of 1348 Protecting the Jews

Letter · Clement VI · 4 July and 26 September 1348 · Latin

Two letters of Pope Clement VI from Avignon during the plague. The first renews the old papal protection of the Jews; the second declares the charge that Jews caused the plague by poison to be false and orders bishops to stop the killing.

The first letter is dated at Avignon on the fourth day before the nones of July in the seventh year of Clement VI, 4 July 1348. In the part that the annalist prints it lays down the terms of papal protection: no forced baptism, and no wounding, killing or robbing of Jews without the judgment of the lord of the place. The date is the one the annalist prints; some modern accounts give 6 July for this letter.

The second is dated on the sixth day before the kalends of October, 26 September. It is commonly cited by its opening words, *Quamvis perfidiam*, which the annalist does not print; he reports that its preamble names the earlier popes whose example Clement follows. The passage he gives in full is the pope's argument: the plague is afflicting Jews and peoples who have never lived beside Jews, so that it is not likely that Jews caused it. The orders to the bishops, with the threat of excommunication, are given in the annalist's summary and not in the pope's words. Both letters reach us here through a seventeenth-century selection from the registers, and are cited with that limit. See Annales ecclesiastici (continuation from 1198) and the Black Death.

Edition: Latin extracts printed from the papal registers by Odorico Raynaldi, Annales ecclesiastici, under the year 1348, §33; here in the edition of A. Theiner, vol. 25 (Bar-le-Duc, 1864–1883), pp. 454–455, public domain. Raynaldi prints the central passages in the pope's words and summarises the rest. Paraphrased from the Latin. An English translation in Rosemary Horrox, The Black Death (Manchester University Press, 1994), is in copyright.

Read the text at archive.org · The bull of 26 September (Raynaldus, vol. 25, p. 455)

CITED IN

The Black Death 1347–1351 941

The Caiaphas Ossuary

Artifact · First century AD · Aramaic

A decorated limestone bone box from a family tomb in southern Jerusalem, found in 1990 and inscribed "Joseph son of Caiaphas". Many scholars identify him with the high priest before whom Jesus was tried; others question the identification.

An ossuary is a stone chest in which the bones of the dead were gathered after the body had decayed. This one comes from a rock-cut family tomb found during building work in the south of Jerusalem in 1990. It is decorated, and it bears, inscribed twice, the name "Joseph son of Caiaphas" (*Yehosef bar Qafa*). Another ossuary from the same tomb carries the name *Qafa* alone. The Israel Museum showed the decorated one in 1992–1993 under the title "Ossuary of Caiaphas - The High Priest (18-36 CE)", and the page linked here is its notice of that exhibition, not a record of the object.

The identification rests on the name. Josephus calls the high priest of those years "Joseph, who was also called Caiaphas" (*Antiquities* 18.95). The inscription gives no title, however. The excavators proposed the identification and many scholars accept it; others have questioned it, pointing to the spelling of the name and the absence of a priestly title (see William Horbury, "The 'Caiaphas' Ossuaries and Joseph Caiaphas", *Palestine Exploration Quarterly* 126, 1994, pp. 32–48). The ossuary shows that a family of this name buried its dead at Jerusalem in the first century. It says nothing about the trial of Jesus.

Edition: The link opens the Israel Museum's page for a past exhibition of the ossuary (5 October 1992 to 30 November 1993), which has one sentence of description; it is not a collections record. Published by Zvi Greenhut, "The 'Caiaphas' Tomb in North Talpiyot, Jerusalem", and Ronny Reich, "Ossuary Inscriptions from the 'Caiaphas' Tomb", 'Atiqot 21 (1992), pp. 63–71 and 72–77.

Held by: Israel Museum, Jerusalem

See the object at imj.org.il · The inscription "Joseph son of Caiaphas", record JERU0558 (Inscriptions of Israel/Palestine, Brown University)

CITED IN

The Trials before the Council and Pilate AD 30 or 33

Calendar of State Papers, Foreign Series, of the Reign of Elizabeth

Letter · English ambassadors, agents and correspondents; calendared by Allan James Crosby · Documents of 1572–1574 · English and French

Summaries, with extracts, of the letters and reports on foreign affairs that reached Elizabeth I's government. Volume 10 holds the dispatches from Paris on the shooting of Admiral Coligny and the massacre of August 1572, and copies of French royal acts.

A calendar is a printed digest: for each document in the archive the editor gives the date, the writer and recipient, and a summary of the contents, with passages of special interest quoted in the writer's own words between quotation marks. The entries are therefore close to the originals but are not transcripts, and the headings, such as "Massacre of St. Bartholomew", are the editor's.

The papers of August to October 1572 include a letter written from Paris on the day Coligny was shot, unsigned reports of the killings sent to England in September, a proclamation issued in Normandy four days after the massacre began, and the sentence of the Parlement of Paris against the dead admiral. The reports were written by or for English Protestants and are hostile to the French court; they repeat hearsay about numbers and about who gave the orders, and they say so ("the opinion is"). The French official documents give the crown's own explanation. Read together they show what was being said on both sides within weeks of the event.

Edition: Calendar of State Papers, Foreign Series, of the Reign of Elizabeth, vol. 10, 1572–1574, edited by Allan James Crosby (London, 1876); public domain, given in full at British History Online. Cited by volume and by the number of the document.
Held by: The National Archives, Kew (State Papers Foreign)

Read the text at british-history.ac.uk

CITED IN

The St Bartholomew's Day Massacre 24 August 1572 1113

Call to All Christians: Message of the Sixth World Conference on Faith and Order

Council · Sixth World Conference on Faith and Order, World Council of Churches · 24–28 October 2025 · English

The message of the conference the World Council of Churches held at Wadi El Natrun in Egypt in October 2025 as the centre of its commemoration of Nicaea, on the theme “Where now for visible unity?”.

The World Council of Churches’ page for the conference says that it met at the monastery of St Bishoy at Wadi El Natrun from 24 to 28 October 2025 and was the centrepiece of the council’s activities for the 1,700th anniversary of Nicaea. The message thanks the Coptic Orthodox Church and its pope, Tawadros II, for their hospitality, places the meeting in the line of the Faith and Order conferences from Lausanne in 1927 to Santiago de Compostela in 1993, and ends with a call to renew commitment to faith, mission and unity.

It is the conference’s own statement. The page for the event was written in part before the meeting and speaks of it in the present and future tenses. See the Churches Mark 1,700 Years since Nicaea.

Edition: Text published by the World Council of Churches at oikoumene.org.

Read the text at oikoumene.org · The World Council of Churches’ page for the conference, with place, dates, theme and programme

CITED IN

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Canadian Bishops’ Statement on the Encyclical Humanae Vitae (the Winnipeg Statement)

Letter · The Catholic bishops of Canada · 27 September 1968 · English

The statement issued by the Catholic bishops of Canada from their plenary assembly at St Boniface, Winnipeg, on 27 September 1968, two months after Humanae vitae. It affirms solidarity with the pope and gives pastoral guidance for those who cannot accept all of the encyclical.

The statement's heading gives its date and place. Its six sections are headed "Solidarity with the Pope", "Solidarity with the Faithful", "Christian Conscience and Divine Law", "Teaching Office of the Church", "Preliminary Pastoral Guidance" and "Invitation to Social Pastoral Action". Paragraph 16 asks those who teach in the church's name to refrain from public opposition to the encyclical. Paragraph 17 acknowledges that some Catholics find it difficult or impossible to make all of its doctrine their own and says that they are not shut off from the body of the faithful. Paragraph 26 concerns those who accept the teaching but find themselves in what seems to them a conflict of duties.

It is the bishops' own text and a primary source for how one national hierarchy received the encyclical. The wiki has read it in full only in the copy linked here, which is hosted by critics of the statement. The sentences quoted from paragraphs 2, 17 and 26 were compared with the text printed in Robert G. Hoyt, ed., *The Birth Control Debate* (National Catholic Reporter, 1968), as the Internet Archive's full-text search shows it, and agree word for word; that book is available there only on loan. See Humanae Vitae.

Edition: The text as reproduced on a private website (isidore.co), not that of any church body, which files the text in a folder named 'Modernism' and names a pamphlet of 1997 by Vincent Foy as its source; an editor's note at the head, calling four paragraphs objectionable, is not part of the statement, and the copy has a few misprints. No institutional copy was found: none on the website of the Canadian Conference of Catholic Bishops or in the Internet Archive's copies of it, and the printed collections that include it can only be borrowed. Cited by paragraph number. In copyright; quoted by the sentence or less.

Read the text at isidore.co

CITED IN

Humanae Vitae 25 July 1968 1441

Canonization Process of Thomas Aquinas at Naples

Law · 21 July – 18 September 1319 · Latin

The sworn depositions of forty-two witnesses heard in the archbishop's palace at Naples in 1319 for the canonization of Thomas Aquinas. Several had known him or his companions, and they describe his last months.

Pope John XXII opened the cause in September 1318 and appointed commissioners, who took evidence at Naples from 21 July to 18 September 1319. Each witness was sworn and asked what he knew and how he knew it, and the notary recorded the answers.

The fullest deposition is that of Bartholomew of Capua, a high officer of the kingdom of Sicily, in sections 76 to 86. He says that as a young student at Naples he frequented the Dominican house and learned about Thomas from friars who had been his pupils. His account of how Thomas stopped writing came, he says, from Reginald of Piperno, Thomas's companion, by way of another friar who heard Reginald's confession. It is therefore testimony at third hand, given forty-five years after the event, but under oath and with the chain of informants named.

Edition: Latin text edited by M.-H. Laurent, Fontes vitae S. Thomae Aquinatis, fasc. 4 (Saint-Maximin: Revue Thomiste, undated), beginning at p. 265. Cited by the numbered sections of the edition and paraphrased from the Latin.

Read the text at archive.org

CITED IN

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

The Canons and Decrees of the Council of Trent

Council · The Council of Trent · 1545–1563 · Latin

The decrees and canons issued by the Catholic bishops at Trent in twenty-five sessions between 1545 and 1563. They define Catholic teaching on Scripture and tradition, justification and the sacraments, and order a reform of the clergy.

The council met at Trent, in northern Italy, in three periods: 1545–1547, 1551–1552 and 1562–1563, under the popes Paul III, Julius III and Pius IV. Its acts are cited by session. The principal sessions issued a doctrinal decree, set out in chapters, followed by canons, short statements each ending "let him be anathema", and a separate decree on reform. The most cited are the fourth session on Scripture and tradition, the fifth on original sin, the sixth on justification, the thirteenth on the eucharist and the twenty-third on holy orders and seminaries.

These are the council's own words and the authoritative statement of what it taught. Two cautions apply. The canons condemn propositions without naming who held them, so a canon shows what the council rejected and is not by itself evidence that a given Reformer taught exactly that. And the decrees give only the outcome: the debates among the bishops and theologians are recorded elsewhere. Protestant delegates came to Trent briefly in the second period, but no Protestant church took part in the council's decisions.

Edition: Translation by J. Waterworth, The Canons and Decrees of the Sacred and Oecumenical Council of Trent (London: Dolman, 1848), public domain.

Read the text at papalencyclicals.net · The same translation with the page numbers of the printed edition (Hanover College)

CITED IN

The Fall Undated 12

Alexander the Great Conquers the Near East 332 BC 240

Antiochus IV Desecrates the Temple 167 BC 248

The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253

Judea Gains Independence under the Hasmoneans 142 BC 263

The Last Supper AD 30 or 33 346

Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619

Jerome Translates the Latin Vulgate c. 382–405 636

African Councils List the Books of Scripture AD 393–397 648

The Fourth Lateran Council November 1215 895

Luther Translates the Bible into German 1522–1534 1017

The Council of Trent 1545–1563 1075

The Heidelberg Catechism 19 January 1563 1104

The Dogma of the Immaculate Conception 8 December 1854 1305

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Canons and Letters of the Council of Constantinople (381)

Council · The Council of Constantinople · AD 381–382 · Greek

What survives from the council of 381 itself: a short letter to the emperor Theodosius, the canons, and the letter that the bishops sent to Rome when they met again in 382. No minutes of the sessions exist.

The council of 381 left no acts. Its own documents are a covering letter to Theodosius, which reports that the bishops ratified the faith of Nicaea, condemned the heresies opposed to it and drew up canons, and the canons themselves, headed with the date 9 July 381. The Greek collections count seven canons. The Latin collections have only the first four, and the last three are generally thought to come from the council of 382 or later. The letter of 382, addressed to Damasus of Rome, Ambrose of Milan and other western bishops, is copied by Theodoret into his *Church History* (5.9); it gives a summary of the eastern bishops' faith and mentions a longer statement, a "tome", issued in 381, which is lost.

These texts are first-hand evidence for what the bishops decided. The creed that bears the council's name is not among them. It is known from the acts of the Council of Chalcedon seventy years later and has its own record, the Niceno-Constantinopolitan Creed. Percival's volume prints the documents with long notes of his own and of older commentators; only the documents are cited here.

Edition: Translation by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain.

Read the text at ccel.org · Letter to Theodosius and canons on one page (New Advent; the numbering of the canons there is faulty) · Synodical letter of 382 as preserved by Theodoret, Church History 5.9 (CCEL)

CITED IN

Constantine Dedicates Constantinople 11 May AD 330 594
The Councils of Rimini and Seleucia AD 359–360 610
The First Council of Constantinople May AD 381 632

Canons of the Council in Trullo

Council · The Council in Trullo (Quinisext Council) · AD 692 · Greek

The 102 disciplinary canons issued by a council of Eastern bishops in the domed hall (trullus) of the palace at Constantinople in 692. The Orthodox churches count them as canons of the fifth and sixth ecumenical councils; Rome did not accept them as a whole.

The fifth and sixth ecumenical councils, of 553 and 680–681, issued no canons. The emperor Justinian II called this council to supply them, which is why it is also called the Quinisext, the "fifth-sixth". Its canons gather and renew earlier legislation and add rulings on clergy, monks, marriage and worship.

The West was not represented, and Pope Sergius I refused to sign the canons when they were sent to him. Canon 36 renews the ruling of Constantinople in 381 and of Chalcedon in 451 that the see of Constantinople has equal privileges with that of Rome and ranks second after it, followed by Alexandria, Antioch and Jerusalem. The canons are evidence for the law of the Eastern churches at the end of the seventh century and for how those churches read the earlier councils.

Edition: Translation by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain.

Read the text at ccel.org · All 102 canons on one page (New Advent)

CITED IN

The Council of Chalcedon October AD 451 681

The Third Council of Constantinople AD 680–681 751

Canons of the Council of Carthage (397), with the Summary of Hippo (393)

Council · Councils of the African bishops · AD 393–397 · Latin

The decisions of the African bishops at Hippo in October 393, as summarised and confirmed at Carthage on 28 August 397. Canon 47 (36 in the summary of Hippo) lists the books that may be read in church as canonical Scripture.

The council that met at Hippo Regius on 8 October 393 left no surviving minutes. Its decisions are known from a summary, the *Breviarium Hipponense*, drawn up for the council held at Carthage on 28 August 397 under Bishop Aurelius,

and from the canons of that council, which repeat them. Both were read again and confirmed at the council of 419, whose collection is known as the Code of Canons of the African Church; there the canon on the Scriptures is number 24.

The texts come down through the medieval collections of church law, and their wording varies from one collection to another. For the canon on the Scriptures the chief variant is at the end. In one family of manuscripts the canon closes by counting the twenty-seven books of the New Testament and saying that the churches across the sea are to be consulted to confirm it. In others, and in the African Code, it asks that the list be made known to "our brother and fellow bishop Boniface". Boniface was bishop of Rome at the time of the council of 419, not in 397, so that clause belongs to the later council. Some copies of the African Code also lack the two books of Maccabees. Bruns and Westcott record these variants in their notes. These are the bishops' own decisions, but they are the decisions of a regional council, and they say so by asking for confirmation from elsewhere.

Edition: Latin text in H. T. Bruns, Canones apostolorum et conciliorum saeculorum IV. V. VI. VII., vol. 1 (Berlin, 1839), pp. 122–138, public domain. For the form in which the canons were repeated in 419, the English translation by Henry R. Percival, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900).

Read the text at archive.org · The canon on the Scriptures in Latin, with variant readings (B. F. Westcott, History of the Canon, 7th ed. 1896, Appendix D, pp. 550–551) · The same canon in English, as repeated in the African Code of 419, canon 24 (CCEL)

CITED IN

African Councils List the Books of Scripture AD 393–397 648

Canons of the Council of Carthage (418)

Council · The Council of Carthage · 1 May 418 · Latin

Eight canons against the teaching of Pelagius and Caelestius, adopted by the bishops of Africa at Carthage under Aurelius on 1 May 418. They anathematise the denial of original sin and of the need of grace for every good act.

The council met in the consulship of Honorius for the twelfth time and Theodosius for the eighth, on the Kalends of May, and Bishop Aurelius presided. Its canons were taken into the collection approved at Carthage the following year, which is how they are preserved.

Each canon condemns a proposition: that Adam was created mortal and would have died whether he sinned or not; that infants have no original sin to be remitted in baptism; that grace only forgives past sins, or only teaches what to do; that the commandments could be kept without grace, though less easily; and that the saints ask forgiveness in the Lord's Prayer only out of humility. They are the African bishops' own definition of what they rejected. They do not name Pelagius, and a proposition condemned in a canon is not for that reason proved to have been taught by him in those words. One further canon, on the fate of unbaptised infants, is found in only some manuscripts.

Edition: Translation by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain, where they stand as canons 109–116 of the Code of Canons of the African Church.

Read the text at newadvent.org · The first of the canons, with the following pages (CCEL)

CITED IN

Augustine and Pelagius Dispute over Grace AD 411–418 664

Canons of the First Lateran Council

Council · The First Lateran Council · March 1123 · Latin

The canons of the council that Callixtus II held at the Lateran in 1123, the year after the Concordat of Worms. They repeat the reform programme: no simony, canonical election of bishops, no lay control of church property, clerical celibacy.

The translation used here follows the edition in Norman Tanner's *Decrees of the Ecumenical Councils*. Tanner's notes say that no acts of the council survive and that its canons come down in two versions with different numbering; his introduction dates the opening of the council to 18 March 1123 and counts at least three hundred bishops and abbots.

The Catholic Church reckons this the ninth ecumenical council. The canons as printed there do not name the agreement with the emperor; Tanner's introduction says that the council approved and confirmed it, not without opposition. They are cited here for the rules on elections and lay power that the council restated.

Edition: English translation from Norman P. Tanner (ed.), Decrees of the Ecumenical Councils (1990), as published by Papal Encyclicals Online. Cited by canon number and paraphrased.

Read the text at papalencyclicals.net

CITED IN

The Concordat of Worms 23 September 1122 858

The Canons of the Synod of Dort

Council · National Synod of the Reformed Churches of the United Netherlands · promulgated 6 May 1619 · Latin

The judgment of the Synod of Dort on the five articles of the Remonstrants, set out in five heads of doctrine with a rejection of errors after each. It is the synod's own statement of the Reformed doctrine of predestination and grace.

The Canons were signed by the Dutch delegates and by those of the foreign churches and promulgated on 6 May 1619. Each head gives the synod's teaching in numbered articles and then lists the opinions it rejects. The first head treats predestination, the second the death of Christ, the third and fourth together the corruption of man and his conversion, the fifth the perseverance of the saints. The order is that of the Remonstrants' articles.

The preface is the synod's own history of the dispute and names Arminius and his followers as those who had disturbed the churches. The conclusion denies a list of charges brought against the Reformed doctrine, among them that it makes God the author of sin. The sentence that follows deposes the Remonstrant ministers who had been cited, and the States General add their approval, dated at The Hague on 2 July 1619.

The English version printed by Schaff gives only the positive articles and the conclusion; the preface, the rejections and the sentence are in his Latin text. He

notes two places where the English omits words of the Latin. The Canons are the synod's own statement and are cited in the Synod of Dort for the Contra-Remonstrant position.

Edition: Latin text with the preface, the rejections of errors, the subscriptions, the sentence on the Remonstrants and the approval of the States General, followed by the English version of the Reformed Church in America, in Philip Schaff, The Creeds of Christendom, vol. 3 (1877), pp. 550–597, public domain. Cited by head and article; quotations are from that English version.

Read the text at ccel.org

CITED IN

The Synod of Dort 1618–1619 1159

Canons of the Third Lateran Council

Council · The Third Lateran Council · March 1179 · Latin

The twenty-seven canons of the council that Alexander III held at the Lateran in March 1179 after the end of a papal schism. The last canon condemns the Cathars and those who defend them.

The introduction printed with the translation says that the council was summoned by Pope Alexander III in 1178 and met at Rome in March 1179 with about three hundred fathers. Its canons deal with papal elections, clerical discipline and, in canon 27, with heresy in southern France.

The canons as printed there do not name the followers of Waldo. Their appearance at the council is reported by Walter Map, who was there, and by the Chronicle of Laon.

Edition: English translation from Norman P. Tanner (ed.), Decrees of the Ecumenical Councils (1990), as published by Papal Encyclicals Online. Cited by canon number and paraphrased.

Read the text at papalencyclicals.net

CITED IN

Waldo and the Poor of Lyon c. 1173 870
The Third Lateran Council March 1179 874
The Albigensian Crusade 1209–1229 890

The Cape Town Commitment

Creed · Third Lausanne Congress on World Evangelization, Cape Town · October 2010 · English

The statement of the third Lausanne congress, held at Cape Town in October 2010. Its first part is a confession of faith and its second a call to action; its preamble reaffirms the Lausanne Covenant and the Manila Manifesto.

The foreword says that the congress met at Cape Town from 16 to 25 October 2010 and brought together 4,200 evangelical leaders from 198 countries. The preamble says that the movement remains committed to the Lausanne Covenant of 1974 and the Manila Manifesto of 1989, and observes that at least two thirds of the world's Christians now live in the global south and east.

See the Lausanne Congress on World Evangelization.

Edition: Text as published by the Lausanne Movement on its website. Cited by its headed parts. In copyright; paraphrased here.

Read the text at lausanne.org

CITED IN

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

Capitulary of the Synod of Frankfurt

Council · The Synod of Frankfurt under Charlemagne · June AD 794 · Latin

The fifty-six chapters issued by the council of Frankish, Italian and Aquitanian bishops that Charlemagne held at Frankfurt in 794, with papal legates present. Chapter 2 rejects the recent Greek synod on images.

The synod met in the summer of 794, in the twenty-sixth year of Charlemagne's reign, and the king took part in person. Its first chapter condemns the teaching of the Spanish bishops Elipandus and Felix that Christ as man was the adopted son of God. Its second deals in three lines with the new synod of the Greeks on the adoration of images, which it says was held at Constantinople. It states that the synod had laid an anathema on anyone who would not give the images of

the saints the same service and adoration as the Trinity, and that the fathers at Frankfurt rejected and condemned this.

That is not what the council of 787 had decreed, and the chapter shows how the decree was understood at the Frankish court. The remaining chapters deal with the price of grain, monastic discipline and church order; one says that God may be prayed to in any language, and the last admits Alcuin to the fellowship and prayers of the synod.

Edition: Latin text edited by A. Boretius, Capitularia regum Francorum 1, Monumenta Germaniae Historica (Hannover, 1883), no. 28, pp. 73–78, public domain; cited by chapter.

Read the text at archive.org · English translation of canon 2, in Percival's excursus on the council (CCEL)

CITED IN

The Second Council of Nicaea Restores Icons AD 787 770

Casti connubii

Letter · Pope Pius XI · 31 December 1930 · Latin

The encyclical of Pius XI on Christian marriage, dated 31 December 1930. Paragraphs 53 to 56 condemn the deliberate frustration of the marriage act as against the law of God and of nature.

The encyclical treats the goods of marriage, the errors it sees opposed to them, and the remedies. Paragraph 56 says that some had recently judged it possible to declare another doctrine, departing from the uninterrupted Christian tradition, and proclaims anew that any use of matrimony in which the act is deliberately frustrated in its natural power to generate life is an offence against the law of God and of nature. The paragraph does not name those it has in view. Paragraph 59 adds that spouses do not act against nature when they use their right in the proper manner although, for natural reasons of time or of certain defects, new life cannot result.

It is the papal teaching that *Humanae vitae* and the Second Vatican Council cite as their precedent. See Humanae Vitae.

Edition: English translation published by the Holy See. Cited by paragraph number.

Read the text at vatican.va

CITED IN

Humanae Vitae 25 July 1968 1441

Catechetical Lectures

Treatise · Cyril of Jerusalem · c. AD 350 · Greek

Lectures given at Jerusalem to candidates for baptism, explaining the creed article by article, followed by five on the rites of initiation. They show what a fourth-century bishop taught converts and how he read Scripture.

Cyril delivered these lectures at Jerusalem in the weeks before Easter, about the middle of the fourth century. An opening address and eighteen lectures explain the faith to those about to be baptised, following the clauses of the creed. Five further lectures on baptism, anointing and the Eucharist follow them.

They are a primary source for teaching and worship at Jerusalem in Cyril's time. Lectures 16 and 17 treat the Holy Spirit, and it is there that he sets the gift of tongues at Pentecost against the confusion of tongues at Babel.

Edition: Translation by Edwin Hamilton Gifford, Nicene and Post-Nicene Fathers, Second Series, vol. 7 (1894), public domain.

Read the text at newadvent.org

CITED IN

The Tower of Babel Undated 19

The Transfiguration c. AD 29 or 32 331

The Church of the Holy Sepulchre Is Dedicated AD 335 602

Catechism of the Catholic Church

Treatise · 1992

The official summary of Catholic teaching, published by Pope John Paul II on 11 October 1992. It is cited here as the Catholic Church's own statement of its doctrine, paragraph by paragraph.

The Catechism was asked for by the Extraordinary Synod of Bishops of 1985 and published by John Paul II with the apostolic constitution *Fidei Depositum*,

dated 11 October 1992. It sets out Catholic teaching in four parts, on the creed, the liturgy and sacraments, the Christian way of life and prayer, in numbered paragraphs.

It is a primary source for what the Catholic Church teaches today, and it is cited in this wiki for that purpose only. Where it describes the positions of other churches, as in its note on the different ways of numbering the Ten Commandments, the description is its own.

Edition: English translation published by the Holy See. Cited by paragraph number.

Read the text at vatican.va · Fidei Depositum, the apostolic constitution publishing the Catechism (Vatican)

CITED IN

Melchizedek Blesses Abram c. 2085 BC 28
The Covenant at Sinai c. 1446 or c. 1260 BC 56
Peter's Confession at Caesarea Philippi c. AD 29 or 32 327
The Trials before the Council and Pilate AD 30 or 33 354
The Martyrdoms of Peter and Paul c. AD 64–68 453
The Roman Church Writes to Corinth (1 Clement) c. AD 96 478
Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484
Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500
Irenaeus Sets Out the Rule of Faith c. AD 180 515
The First Council of Nicaea May AD 325 584
The First Council of Constantinople May AD 381 632
The Third Council of Constantinople AD 680–681 751
The Second Council of Nicaea Restores Icons AD 787 770
Boniface VIII Issues Unam Sanctam 18 November 1302 925
Humanae Vitae 25 July 1968 1441
The Catechism of the Catholic Church 11 October 1992 1471

Certificate of Sacrifice from Theadelphia (P.Mich. inv. 262)

Manuscript · June AD 250 · Greek

A papyrus certificate issued in Egypt in June 250, in the first year of the emperor Decius. A man and his two children declare that they have always sacrificed to the gods and have now done so before the commissioners, who countersign.

The papyrus comes from the village of Theadelphia in Egypt. It is a petition addressed to "the superintendents of sacrifices" by Inarous son of Akis and his two children. They state that they have always sacrificed to the gods and that now, in the officials' presence and "in accordance with the order", they have sacrificed, poured libations and tasted the offerings, and they ask for this to be certified. In a second hand two officials, Aurelius Serenus and Hermas, add that they saw them sacrificing. The date is 23 Pauni in the first year of Decius, which falls in June 250.

It is one of the certificates that Christian writers of the time call *libelli*, and it is direct evidence, from the government's side, of what Decius's order required: a personal act of sacrifice, witnessed and recorded. The petitioners describe themselves as lifelong worshippers of the gods, and nothing in the text suggests that they were suspected of being Christians. It shows the order being applied to an ordinary village family.

Edition: English translation published by the University of Michigan Papyrology Collection on its own website.

Held by: University of Michigan Library, Papyrology Collection, Ann Arbor (P.Mich. inv. 262)

See the object at apps.lib.umich.edu · Catalogue record with an image of the papyrus (University of Michigan, APIS) · A second certificate from the same village in the same collection, P.Mich. inv. 263

CITED IN

The Decian Persecution AD 250 540

Challenge to the Privy Council

Letter · Edmund Campion · 1580 · English

An open letter that the Jesuit Edmund Campion wrote to Elizabeth I's Privy Council soon after he reached England in 1580. It states who sent him and for what, denies any political errand and asks for a public disputation.

The letter is addressed to "the Lords of Her Majestie's Privy Council" and is set out in nine articles. In it Edmund Campion says that he is a priest of the Society of Jesus, that his charge is to preach, to minister the sacraments and to confute errors, and that he is "strictly forbidden" by the superior who sent him to deal with matters of state. He asks for three hearings, before the Council, before the scholars of both universities and before the lawyers. Campion describes the paper himself in a letter to the general of his order that William Allen printed in 1582: he had written out the causes of his coming, kept one copy and left another with a friend, who let it circulate.

It is Campion's own statement of his purpose, written before his arrest. The government's view of that purpose is in the Execution of Justice in England. The text is here taken from a twentieth-century Jesuit editor's printing; its spelling is partly modernised.

Edition: Printed in full in the introduction by J. H. Pollen to Campion's Ten Reasons (London: Manresa Press, 1914), public domain; transcribed as Project Gutenberg ebook 13133. Cited by its nine numbered articles.

Read the text at gutenberg.org

CITED IN

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

The Character of the Beast, or The False Constitution of the Church

Treatise · John Smyth · 1609 · English

John Smyth's defence, printed in 1609, of his congregation's rejection of infant baptism and its new beginning by the baptism of confessing believers. It is the statement of the case by the man who led the change.

The book is cast as a written exchange with Richard Clifton, a minister among the English Separatists, whose arguments Smyth prints and answers in turn. Its title page states the two points at issue: that infants are not to be baptized, and that those converted from "Antichristian" churches are to be received into the true church by baptism. The preface explains why Smyth and his people had moved from Puritanism to Separatism and then to "true Christian baptism".

It is a primary source for what Smyth taught and for the fact that the group had baptized itself, which he defends as "that which is done by us" without describing the occasion. The account of who baptized whom comes from an opponent, John Robinson, in Of Religious Communion, Private and Public. It is cited in the First Baptist Congregations.

Edition: Reprinted in W. T. Whitley (ed.), The Works of John Smyth, vol. 2 (Cambridge, 1915), beginning at p. 563, public domain. Cited by the pages of that volume.

Read the text at archive.org

CITED IN

The First Baptist Congregations 1609 1146

A Charge Delivered on the Banks of the River Niger in West Africa

Treatise · Samuel Ajayi Crowther · 1866 · English

The address Bishop Crowther gave to the first meeting of the clergy of his Niger Mission. It reviews the mission's history since 1857, lists its stations and staff, and gives directions for preaching.

Samuel Ajayi Crowther opens by calling the meeting the first gathering of the bishop and clergy of the mission. He dates the mission from the expedition of 1857, names the stations opened since and the clergy, catechists and readers placed at each, gives the numbers baptized, and then turns to how the gospel should first be preached and to what he sees as the chief obstacles.

It is a bishop's own report on his diocese two years after his consecration, and evidence, in his own words, of how he understood and directed the work.

Edition: London, Seeley, Jackson and Halliday, 1866, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Charitas

Letter · Pope Pius VI · 13 April 1791 · Latin

The letter of Pius VI to the clergy and people of France condemning the Civil Constitution of the Clergy and the oath to uphold it, suspending clergy who had sworn, and declaring the consecrations of the new bishops unlawful.

The letter is addressed to the cardinals, bishops, clergy and people of the kingdom of France and is dated at Rome, 13 April 1791. Its first half recounts the pope's dealings with Louis XVI and the French bishops since July 1790 and names the bishops who took the oath and consecrated the first elected bishops. The second half imposes penalties and exhorts those who refused the oath to stand firm.

It is the pope's account and judgment, written from Rome on the reports that reached him; its statement that almost all the bishops and most parish priests refused the oath is his own. It is cited in the French Revolution and the Church beside the law it condemns, Civil Constitution of the Clergy.

Edition: English translation published at Papal Encyclicals Online, in thirty-two numbered sections. The translator is not named there, so the text is paraphrased in this wiki.

Read the text at papalencyclicals.net

CITED IN

The French Revolution and the Church 1790–1801 1257

The Charter of Charity

Law · Twelfth century, in several stages; date debated · Latin

The constitution that bound the Cistercian abbeys to one another: one observance of the Rule in every house, yearly visitation of each daughter

house by its mother house, and a yearly general chapter of all abbots at Cîteaux.

The Charter is written in the voice of the abbot and monks of the New Monastery, that is Cîteaux, and its prologue names Abbot Stephen and his brethren as its authors. It says that they drew it up before the daughter abbeys began to flourish, so that no abbey would be founded in a diocese until the bishop had approved the terms.

It survives in more than one version, and historians disagree about how much of the text goes back to Stephen Harding himself; see the note on Exordium Parvum. It is cited here for what its provisions say.

Edition: English translation of the earlier version of the Charter (Carta Caritatis Prior, a prologue and eleven chapters), printed after the Exordium Parvum in a PDF published by the Cistercian abbey of Vyšší Brod (the translator is not named there). Cited by chapter and paraphrased.

Read the text at klastervyssibrod.cz

CITED IN

The Cistercians and Bernard of Clairvaux 1098–1115 854

Charter on the Establishment of the Patriarchate of Moscow

Law · Tsar Fyodor Ivanovich, Patriarch Jeremias II of Constantinople, Patriarch Job of Moscow and the council of Russian and Greek clergy · May 1589 · Russian

The charter, sealed by the tsar and by the patriarchs of Constantinople and Moscow, that records the creation of the patriarchate of Moscow and the installation of Job in 1589. It contains the statement that the Russian realm is the ‘Third Rome’.

The charter is dated at Moscow in May of the year 7097 from the creation of the world, that is, 1589, some months after the installation it records. It is written in the tsar’s name. Fyodor Ivanovich says that he and his wife Irina resolved to set up a patriarchal throne in Moscow and put the matter to Jeremias, patriarch of Constantinople, who had come to Russia with the metropolitan of Monemvasia and the archbishop of Elasson; that Jeremias, with the Russian council, chose

and installed Job, the metropolitan of Moscow; that future patriarchs are to be installed in Moscow by the Russian bishops with the tsar's consent and are to write to Constantinople for its agreement; and that the Russian church is to have four metropolitans, six archbishops and eight bishops. A list of those present follows.

The best-known passage is a speech that the charter gives to Jeremias. He praises the tsar and says that the old Rome fell by the Apollinarian heresy, that the second Rome, Constantinople, is in the hands of the Turks, and that the tsar's Russian realm, "the Third Rome", surpasses all in piety, so that he alone under heaven is called a Christian emperor. The words stand in a document drawn up in Moscow in the tsar's name; they echo the letter of the monk Philotheus recorded as Letter to Misyur Munekhin on Unfavourable Days and Hours. The act that Jeremias and the other eastern patriarchs issued themselves, a year later in Constantinople, is recorded as Synodal Charter of Constantinople Confirming the Patriarchate of Moscow.

Edition: Russian text as published by the Orthodox library Azbuka very, which gives its source as Sobranie gosudarstvennykh gramot i dogovorov, part 2 (1819), pp. 95–102. No English translation is linked; the text is paraphrased in this wiki from the Russian. Cited by the paragraphs of the online text.

Read the text at azbyka.ru · The charter together with the Constantinople acts of 1590 and 1593, with their printed editions listed (Azbuka very)

CITED IN

Moscow Becomes a Patriarchate 26 January 1589 1121

China's Spiritual Need and Claims

Treatise · James Hudson Taylor · 1865; seventh edition 1887 · English

The appeal Hudson Taylor wrote in 1865 to show how few Protestant missionaries there were in China and how many provinces had none. It was reissued, enlarged, into the 1880s, and Taylor says it led a number of people to join the China Inland Mission.

James Hudson Taylor says in the note to this edition that he wrote the pamphlet in 1865 to show the need for a further effort to evangelise China, and that it was reprinted in 1866, 1868 and 1872 and enlarged in 1884. The later editions add

tables of all the Protestant missions in China and an account of how the China Inland Mission was formed.

The edition cited is the enlarged one, and it speaks of the first edition in the past tense. Where this wiki reports what the pamphlet of 1865 said, it relies on Taylor's own statement in 1887 of what he had written then.

Edition: Seventh edition, London, 1887, in the scan of the Internet Archive. Its prefatory note lists the earlier editions, from the first of 1865. The scan carries no usable page numbers, so the links go to the leaf. Public domain.

Read the text at archive.org

CITED IN

Hudson Taylor and the China Inland Mission 25 June 1865 1314

The Christian Faith

Treatise · Friedrich Schleiermacher · first edition 1821–22; second edition 1830–31 · German

Schleiermacher's systematic theology, in which Christian doctrine is presented as the description of Christian religious feeling. Its introduction defines piety as the consciousness of absolute dependence.

Der christliche Glaube is built of short numbered propositions, each followed by pages of explanation. Baillie translated the propositions alone, printing the edition of 1821–22 on the left-hand pages and that of 1830–31 on the right, and says in his note that the work had not then been translated into English. The numbering differs between the editions: the definition of piety is §§8–9 in the first and §§3–4 in the second.

It is cited in Schleiermacher and Modern Theology for its definitions, which are quoted in Baillie's wording.

Edition: The numbered propositions of both editions in English: The Christian Faith in Outline, translated by D. M. Baillie (Edinburgh: W. F. Henderson, 1922), public domain, with the first and second editions on facing pages. The explanations that follow each proposition in the German are not included. Cited by proposition and edition.

Read the text at archive.org

CITED IN

Schleiermacher and Modern Theology 1799 1269

The Christian Manifesto: Direction of Endeavor for Chinese Christianity in the Construction of New China

Creed · Wu Yaozong and other Chinese Protestant leaders, forty in all · July 1950 · Chinese

The statement of July 1950 in which Chinese Protestant leaders pledged support for the new government and set their churches the aims of ending foreign control and purging "imperialist" influence. It is the founding statement of what became the Three-Self Patriotic Movement.

The manifesto was drawn up by Wu Yaozong and others after their meetings with the premier, Zhou Enlai, in May 1950, and was then circulated for signature in the churches. It is short. A section headed "The Task in General" commits Christians to support the government's Common Programme and to oppose imperialism, feudalism and bureaucratic capitalism under the government's leadership. Its "fundamental aims" are that the churches should recognise how imperialism had used Christianity, purge that influence, and watch against American imperialism in particular. The Communist Party's account adds that it set the churches the task of becoming self-governing, self-supporting and self-propagating in the shortest possible time.

It is the signers' own statement of their case. How freely the signatures that followed were given is disputed; the collection that prints this translation was compiled by former missionaries, and its notes say that some at first refused to sign. See the Chinese Church under the People's Republic.

Edition: English translation in Documents of the Three-Self Movement, edited by Francis P. Jones (National Council of the Churches of Christ in the U.S.A., New York, 1963), pp. 19–20. In copyright; the Internet Archive's scan can be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search. Cited by printed page; the page numbers stand at the foot of the page. Paraphrased here.

Read the text at archive.org · The Communist Party's account of the manifesto and the movement (in Chinese)

CITED IN

The Chinese Church under the People's Republic 1950–1954 1409

SOURCES

Christian Topography to Church allowed abuse by priest for years

Christian Topography

Treatise · Cosmas Indicopleustes · c. AD 547 · Greek

A work in twelve books by a merchant of Alexandria who had sailed the Red Sea and the Indian Ocean. Written to argue for a flat, box-shaped world, it also reports Christian churches in Sri Lanka and on the west coast of India.

The author, known as Cosmas Indicopleustes, "the sailor to India", had been a merchant before he became a monk. His translator, J. W. McCrindle, works out from the text that he was writing about the year 547. The purpose of the book is to defend a picture of the world drawn from Scripture against the round earth of the Greek philosophers, and most of it is argument of that kind.

In passing, Cosmas says what he saw and heard on his voyages. In the third book he lists the lands where the gospel has been preached and names a church with clergy on Taprobane, a church in Male "where the pepper grows", and a bishop at Calliana who is appointed from Persia. In the eleventh book he says that the church on Taprobane belongs to Persian Christians settled there. McCrindle identifies Taprobane with Sri Lanka, Male with the Malabar coast and Calliana with Kalyana near Bombay. These passages do not mention the apostle Thomas. See the Apostle Thomas and the Christians of India.

Edition: Translation by J. W. McCrindle, The Christian Topography of Cosmas, an Egyptian Monk (Hakluyt Society, 1897), public domain, transcribed by Roger Pearse. Cited by book and by McCrindle's page.

Read the text at tertullian.org · Book 3, with the passage on the churches of Taprobane, Male and Calliana (McCrindle pp. 118–119) · Book 11, on Taprobane and the ports of India (McCrindle pp. 365–367)

CITED IN

The Apostle Thomas and the Christians of India AD 52 429

The Martyrs of Najran AD 523 (or 518) 699

Christianity and Liberalism

Treatise · J. Gresham Machen · 1923 · English

A book by a New Testament scholar at Princeton Theological Seminary arguing that the liberal theology of his day was a religion distinct from Christianity.

The preface says that the book grew out of an address given by J. Gresham Machen on 3 November 1921 and printed in *The Princeton Theological Review* in 1922 under the title "Liberalism or Christianity". Its chapters set what Machen takes to be the teaching of liberalism against that of historic Christianity on doctrine, God and man, the Bible, Christ, salvation and the church.

It is one side's case in a controversy, made by a participant. It is cited in the Fundamentals and the Modernist Controversy for Machen's own argument.

Edition: New York: Macmillan, published February 1923; the copy the author gave to the library of Princeton Theological Seminary, scanned at the Internet Archive. Public domain in the United States. Cited by printed page.

Read the text at archive.org

CITED IN

The Fundamentals and the Modernist Controversy 1910–1925 1354

Christmas Sermon of 634

Treatise · Sophronius of Jerusalem · 25 December AD 634 · Greek

A sermon preached in Jerusalem by its patriarch at Christmas 634, when Arab forces held Bethlehem and the congregation could not go there. It is a datable Christian testimony from Palestine to the first stage of the Arab conquest.

Sophronius, patriarch of Jerusalem, preached this sermon in the church of the Mother of God inside the city. Custom was to keep the feast at Bethlehem. He explains to the congregation why they cannot: the "godless Saracens" hold the place and threaten to kill anyone who leaves the walls. The sermon's heading says that the feast fell on a Sunday, which 25 December did in 634; M. J. de Goeje proposed that year, and Usener accepted it.

The sermon is evidence from the moment itself, before anyone knew how the invasion would end. In the passages used here Sophronius does not describe a new religion. He speaks of Saracens, Ishmaelites and Hagarenes, the old biblical and Roman names for the Arabs, and treats their success as a punishment for the sins of Christians that repentance will reverse.

Edition: Greek text edited by H. Usener, "Weihnachtspredigt des Sophronios", Rheinisches Museum für Philologie 41 (1886), pp. 500–516, open access at the journal's site; cited by its page numbers. There is an English translation by J. M. Duffy, Sophronios of Jerusalem: Homilies (Dumbarton Oaks Medieval Library 64, 2020), in copyright. The passages used here are paraphrased from the Greek.

Read the text at journals.ub.uni-koeln.de

CITED IN

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

Chronicle

Chronicle · Bernold of Constance · c. 1073–1100 · Latin

A year-by-year chronicle kept by a south German monk and priest who supported the reforming popes. For the 1080s and 1090s he writes as a contemporary, among other things of the council of Piacenza in 1095.

Bernold was a cleric of Constance and later a monk at St Blasien and Schaffhausen. For the last decades of the eleventh century his chronicle is a running record made close to the events, and it stops in 1100.

He was a committed partisan of Gregory VII and Urban II: Henry IV (emperor) is to him a deposed king and the pope set up by Henry a heresiarch. His dates and his reports of synods are valuable; his judgments are those of one party.

Edition: Bernoldi Chronicon, edited by Georg Heinrich Pertz, Monumenta Germaniae Historica, Scriptores 5 (1844). Cited by year and by page of this edition. Read in Latin and paraphrased.

Read the text at dmgh.de

CITED IN

The Investiture Controversy and Canossa 1075–1077 840
The First Crusade 1095–1099 849

Chronicle

Chronicle · Ekkehard of Aura · c. 1105–1125 · Latin

A universal chronicle continued to 1125 by a Bavarian monk, abbot of Aura. For the reign of Henry V it is a contemporary narrative, and it copies the two charters of the Concordat of Worms with their date.

Ekkehard was a monk who became abbot of Aura on the Franconian Saale. For the years after 1100 his chronicle is written close to the events, and it ends in 1125.

For 1122 he describes the assembly at Worms, gives the text of both charters and their date, and tells how they were read out in a field by the Rhine. He writes as a churchman glad to see the schism ended. His wording of the papal charter has the bishop receive the regalia "by the sceptre".

Edition: Ekkehardi Chronicon, in Monumenta Germaniae Historica, Scriptores 6, edited by Georg Heinrich Pertz (Hannover, 1844). Cited by year and by page of this edition. Read in Latin and paraphrased.

Read the text at dmgh.de

CITED IN

The Concordat of Worms 23 September 1122 858

Chronicle

Chronicle · Hermann of Reichenau · completed AD 1054 · Latin

A world chronicle by a monk of Reichenau on Lake Constance, kept up year by year to his death in 1054. Its last entries are a contemporary German record of Pope Leo IX's final months.

Hermann wrote the entries for his own lifetime as events were reported at Reichenau, and the chronicle stops with the year in which he died. Under 1053 he tells of Leo IX's defeat by the Normans and his detention at Benevento; under 1054, of the pope's return to Rome in sickness as Easter approached and of his death there in April, which he puts on the sixteenth day before the Kalends of May.

Edition: Monumenta Germaniae Historica, Scriptores 5, read in the page images of the digital MGH. Latin; cited by year.

Read the text at dmgh.de

CITED IN

The Schism of 1054 16 July 1054 832

Chronicle

Chronicle · Jerome, translating and continuing Eusebius of Caesarea · c. AD 380 · Latin

Jerome's Latin version of the chronological tables of Eusebius, which set the rulers and events of all nations side by side year by year, with his own continuation to AD 378. For the fourth century it records what a contemporary knew.

Eusebius compiled his chronological tables early in the fourth century; the Greek is lost. Jerome translated them into Latin about 380 and added his own continuation for the years 326 to 378. The work places each event against the regnal year of the reigning emperor, from which the year of the Christian era can be read off.

Its value differs by period. For the first three centuries it passes on what Eusebius had gathered from older writers, such as the notice, credited to Julius Africanus, of a "holy man" Abgar who reigned at Edessa. For the middle of the fourth century Jerome is writing of his own lifetime. He puts the death of the monk Antony the Great in the nineteenth year of Constantius, AD 356. The English translation linked here misprints Antony's age in that entry as 150; the Latin has CV, 105, which agrees with Life of Antony.

Edition: Collaborative English translation published online at the Tertullian Project in 2005, made from Rudolf Helm's edition (1956) and placed in the public domain by its editor. Cited by the year of the Christian era shown in the right-hand column.

Read the text at tertullian.org · English translation, part 2: from the birth of Christ to AD 378 · Latin text of the same part

CITED IN

The New Prophecy of Montanus c. AD 157–172 508

The Martyrs of Lyon and Vienne AD 177 512

Antony Withdraws to the Desert c. AD 270–285 549

Constantine Dedicates Constantinople 11 May AD 330 594

Chronicle

Chronicle · John of Biclaro · c. AD 590 · Latin

A Latin chronicle of the years 567 to 590 by a Spanish abbot, dated by the years of the emperors at Constantinople and of the Visigothic kings. It notes in one line each the conversion of a people it calls Maccurritae and their embassy to Justin II.

John, abbot of the monastery of Biclaro in Spain, continued the chronicle of Victor of Tunnuna from the accession of the emperor Justin II. He dates each entry by the emperor's regnal year and by that of the Visigothic king; the years of our era in the margin are the editor's, printed with a question mark.

Among short notices of events in the East he records, under the third year of Justin, that the people of the "Maccurritae" received the faith of Christ at that time, and under the seventh that their envoys came to Constantinople with elephant tusks and a giraffe and made friendship with the Romans. He says no more about them. The name is close to that of the Makoritae of Nubia in John of Ephesus; Mommsen's own note on the passage takes them instead for the Makkourai of Mauretania Caesariensis named by Ptolemy.

Edition: Latin text edited by Theodor Mommsen, Chronica Minora II, Monumenta Germaniae Historica, Auctores Antiquissimi 11 (Berlin, 1894), pp. 211–220, public domain. Cited by the regnal year of the entry and Mommsen's page; paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Conversion of the Nubian Kingdoms c. AD 543–580 717

Chronicle

Chronicle · Henry Knighton · late fourteenth century · Latin

The chronicle of a member of the religious house at Leicester, written in the last decades of the fourteenth century. A hostile contemporary witness to Wycliffe and his followers, and an English view of the papal schism.

Knighton belonged to the religious house at Leicester, in the county where John Wycliffe held his parish of Lutterworth. For the years of his own lifetime he copies documents in full and adds his own comments.

He writes as an opponent of Wycliffe. That is what gives his complaint about the English Scriptures its value for Wycliffe and the First English Bible: a man with no wish to credit Wycliffe names him as the one who turned the Gospel from Latin into English. For the Great Western Schism he gives the cardinals' own letter announcing the election of Urban VI and then records their revolt.

Edition: Chronicon Henrici Knighton, ed. J. R. Lumby, Rolls Series, vol. 2 (1895); Latin, public domain. Cited by volume and page and paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Black Death 1347–1351 941
The Great Western Schism 1378–1417 946
Wycliffe and the First English Bible c. 1382 950

Chronicle

Chronicle · Marcellinus Comes · First edition to AD 518, continued by the author to 534 and by another hand to 548 · Latin

A Latin chronicle of the Eastern empire, year by year from 379 to 534, by an official with the rank of count, with an anonymous continuation to 548. It states, some forty years after the event, that the Western Roman empire ended with Romulus Augustulus in 476.

Marcellinus styles himself *vir clarissimus* and *comes*, a man of senatorial rank and a count. He says in his preface that he continued the chronicle of Jerome from 379 down to 518, following only the Eastern empire, and then added a further sixteen years, to Justinian's fourth consulship in 534. Another writer carried it on to 548. Each year is headed by its indiction and consuls.

He looks at the West from the East and some forty years after 476. Under that year he writes that the Western empire of the Roman people, which Augustus had begun to hold in the 709th year of the city, perished with Augustulus, and that Gothic kings held Rome from then on. Under 454 he had already written that

the Western realm fell with the murder of the general Aetius and had not been raised since. The continuation gives the day on which Justinian's Great Church at Constantinople was dedicated.

Edition: Latin text of Theodor Mommsen's edition (1894) as given by The Latin Library. No public-domain English translation is online; the entries are paraphrased here from the Latin.

Read the text at thelatinlibrary.com · Theodor Mommsen's edition in Chronica Minora II (Monumenta Germaniae Historica, 1894)

CITED IN

The End of the Western Roman Empire AD 476 686
Benedict Writes His Rule c. AD 530–550 704
Justinian Builds Hagia Sophia 27 December AD 537 708

Chronicle

Chronicle · Prosper of Aquitaine · c. AD 433–455 · Latin

A year-by-year Latin chronicle that shortens Jerome's down to 378 and continues it to 455, dating each entry by the consuls. For the years from about 410 its author, a lay theologian from Gaul and a supporter of Augustine, writes as a contemporary.

Prosper came from Aquitaine, lived in southern Gaul, and took Augustine's side in the disputes over grace. His chronicle is an epitome of Jerome's as far as the death of the emperor Valens; at that point he writes that Jerome's reckoning ends and that he has added what followed (§1166). From there each year is headed by its consuls, which is what allows the entries to be converted to years AD.

The notices are brief: the sack of Rome in 410, the condemnations of Pelagius, the council of Ephesus, the death of Augustine on 28 August 430. For these Prosper is close in time, and he is the earliest source for several of the dates. He is not neutral in doctrine, and he calls the opponents of Augustine heretics as a matter of course. The day of the month given for the capture of Rome stands in only part of the manuscript tradition, which Mommsen marks with square brackets.

Edition: Latin text edited by Theodor Mommsen, Chronica minora saec. IV. V. VI. VII., vol. 1 (Monumenta Germaniae Historica, Auctores antiquissimi 9, Berlin 1892), pp. 385–485.

Entries are cited by Mommsen's paragraph numbers. No English translation is in the public domain.

Read the text at archive.org

CITED IN

The Martyrdom of Perpetua and Felicity 7 March AD 203 532
The Conversion of Augustine AD 386 640
The Sack of Rome and Augustine's City of God August AD 410 660
Augustine and Pelagius Dispute over Grace AD 411–418 664

Chronicle

Chronicle · Roger of Hoveden · c. 1192–1201 · Latin

A history of England by a royal clerk of Henry II, written a generation after Becket's death. It gives a continuous narrative of the quarrel between king and archbishop and copies many of the letters and documents.

Roger of Hoveden (Howden, in Yorkshire) served in the royal administration; the Fordham editor describes him as a royal clerk who compiled his history in the early years of the thirteenth century. For the Becket dispute he gives a year-by-year narrative and transcribes many letters.

Two things should be kept in mind. He begins each year at Christmas, as the Fordham editor notes, so that the murder of 29 December 1170 stands under 1171. And he writes after Thomas Becket had become a saint: the archbishop is "the blessed Thomas" throughout.

Edition: Translation by Henry T. Riley, The Annals of Roger de Hoveden, 2 vols. (London: Bohn, 1853), public domain, in a condensed selection for the years 1154–1190 prepared by Scott McLetchie for the Fordham Medieval Sourcebook. Cited by the year under which Roger enters the event.

Read the text at sourcebooks.fordham.edu · Riley's translation, volume 1, as a scanned book (Internet Archive); cited by its page where an entry gives one

CITED IN

The Murder of Thomas Becket 29 December 1170 866

The Third Lateran Council March 1179 874

Chronicle

Chronicle · George Sphrantzes · by about 1477 · Greek

The memoir of a Byzantine courtier and friend of the last emperor, Constantine XI. He was in Constantinople during the siege of 1453 and counted its defenders for the emperor.

Sphrantzes served the Palaiologan emperors as a diplomat and was close to Constantine XI Palaiologos. He was in the city when it fell, was taken prisoner and ransomed, and wrote his chronicle towards the end of his life. His account of the siege is short. It gives the number of defenders, which he says he reckoned himself at the emperor's order, and the date of the fall, and it says plainly that he was not at the emperor's side when he was killed.

The work cited is the short chronicle known as the Chronicon Minus. See the Fall of Constantinople.

Edition: Translated by Marios Philippides, The Fall of the Byzantine Empire: A Chronicle by George Sphrantzes 1401–1477 (Amherst, 1980); the chapters on the siege are reproduced with the publisher's permission by De Re Militari. Cited by chapter and section and paraphrased.

Read the text at deremilitari.org

CITED IN

The Fall of Constantinople 29 May 1453 979

Chronicle

Chronicle · Thietmar of Merseburg · AD 1012–1018 · Latin

A history of the Saxon kings and emperors and of the author's own times by a bishop of Merseburg. It tells of the baptism of Mieszko of Poland, the founding of the archbishopric of Gniezno and the crowning of Stephen of Hungary.

Thietmar was bishop of Merseburg, on the eastern border of Saxony, and wrote in the last years of his life. His see lay close to the Slav lands, and Polish and

Bohemian affairs take up much of his book. For the 960s he writes half a century after the events; the year 1000 fell within his own lifetime.

He is not a neutral witness. He calls Boleslav, the son of Mieszko I, a son far unworthy of his good mother, and he notes that the archbishopric at Gniezno was founded without the consent of the bishop to whose diocese the region belonged. His one sentence on Stephen I of Hungary, whom he calls Waic, says that the Hungarian ruler received crown and blessing by the favour and urging of the emperor, and does not mention the pope.

Edition: Die Chronik des Bischofs Thietmar von Merseburg und ihre Korveier Überarbeitung, ed. R. Holtzmann, Monumenta Germaniae Historica, Scriptores rerum Germanicarum, Nova series 9 (Berlin, 1935), read in the page images of the digital MGH. Latin; paraphrased here and cited by book and chapter, with the page of that edition. The edition prints the author's own manuscript on the left-hand pages and a later reworking from Corvey on the right.

Read the text at dmgh.de · The older edition by F. Kurze (1889) as a scanned book with searchable text (Internet Archive)

CITED IN

The Baptism of Mieszko I of Poland AD 966 817

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Chronicle

Chronicle · William Pelhisson · Mid-thirteenth century · Latin

A short Latin chronicle by a Dominican friar of Toulouse, describing from the inside the first years of the papal inquisition in the dioceses of Toulouse, Albi and Cahors in the 1230s.

William Pelhisson was a friar of the Dominican convent at Toulouse and writes in the first person of what the brothers there went through; a later Dominican historian, Bernard Gui, noted of him that he "saw and was present". His chronicle tells of the first inquisitors appointed in the region, the trials and burnings they brought about, the anger of the townspeople, and the expulsion of the friars from Toulouse in November 1235 and their return the next year. It was written some years after the events: it looks ahead to the burning of two hundred and ten heretics at Montségur.

He is a partisan. More than once he blesses God and Saint Dominic for a victory over the heretics, and he calls an accused man "accursed". That is the value of the text: it shows, without embarrassment and from the inquisitors' side, how the procedure worked and how it was received.

Edition: Latin text edited by Charles Molinier, De fratre Guillelmo Pelisso veterrimo inquisitionis historico (Le Puy and Paris, 1880), where the chronicle has its own page numbers after the editor's introduction. Cited by those pages and paraphrased from the Latin. No English translation is in the public domain.

Read the text at archive.org

CITED IN

The Papal Inquisition Is Established 1231 903

Chronicle (Chronographia)

Chronicle · Theophanes the Confessor · c. AD 810–814 · Greek

A year-by-year chronicle from AD 284 to 813, written in Greek by a Byzantine monk. It is the fullest surviving narrative of the seventh and eighth centuries in the eastern empire, written by a defender of icons long after most of what it reports.

Theophanes was a Byzantine monk. His preface says that he took up the world chronicle of George Syncellus at George's request and carried it on from Diocletian; it ends in 813. Each entry is headed by the year of the world and by the regnal years of the emperor, the ruler of the Arabs and the patriarchs. For the seventh and eighth centuries he worked from older chronicles that are now lost.

Two things have to be kept in mind in using him. He wrote some 175 years after the surrender of Jerusalem and some 85 years after the first measures against icons. And he wrote as a partisan: he was a defender of images, and the emperors who opposed them are "impious" and "lawless" throughout his account. This wiki cites no narrative from the iconoclast side to set beside his.

Edition: Greek text edited by C. de Boor, Theophanis Chronographia, vol. 1 (Leipzig: Teubner, 1883), public domain; cited by the chronicle's year of the world (AM) and de Boor's page. The English translations (H. Turtledove, 1982; C. Mango and R. Scott, 1997) are in copyright, so passages are paraphrased from the Greek.

Read the text at archive.org · Volume 2 of the same edition, with the ninth-century Latin version by Anastasius

CITED IN

Jerusalem Surrenders to the Caliph Umar AD 637/638 743
The Third Council of Constantinople AD 680–681 751
The Iconoclast Controversy Begins AD 726–730 759
The Second Council of Nicaea Restores Icons AD 787 770
Charlemagne Is Crowned Emperor 25 December AD 800 778

Chronicle (Sacred History)

History · Sulpicius Severus · c. AD 400–404 · Latin

A short history of the world from creation to the author's day by a Christian writer of Aquitaine. Its closing chapters give a western and Gallic account of the Arian controversy, the council of Ariminum and the affair of Priscillian.

Sulpicius Severus was a Christian writer of Aquitaine, the author also of a *Life* of Martin of Tours. His *Chronicle* retells the history of the Old Testament and carries the story on through the persecutions to his own time. He reckons his chronology down to the consulship of Stilicho (2.9, 2.27).

For the councils of 359 he writes about forty years after the events and from Gaul. He names an informant, his bishop Gavidius, for one detail (2.41), and his interest is in the Gallic and British bishops and in Hilary of Poitiers, whom he credits with freeing Gaul from heresy (2.45). He is a firm partisan of the Nicene side and calls its opponents Arians throughout. His account of what happened at Ariminum after the envoys returned is fuller than that of Athanasius, whose main narrative was written before the council had ended.

Edition: Translation by Alexander Roberts, Nicene and Post-Nicene Fathers, second series, vol. 11 (1894), public domain, where the work is called the Sacred History. Cited by book and chapter.

Read the text at newadvent.org · Book 2, from the exile to the author's own time

CITED IN

The Councils of Rimini and Seleucia AD 359–360 610

Chronicle (second continuation of the chronicle of Guillaume de Nangis)

Chronicle · Jean de Venette (attributed) · Mid-fourteenth century, ending in 1368 · Latin

The chronicle of a Carmelite friar of Paris, the last continuation of the chronicle of Guillaume de Nangis, ending in 1368. He saw the plague of 1348–1349 in the city and describes the deaths, the accusation against the Jews and the flagellants.

The author does not name himself. He says that he was born at Venette near Compiègne, and he writes as a friar, in Paris, of things he saw with his brothers: of a star over the city in August 1348 he says that "I and many other brothers" watched it. His editor, Géraud, identifies him as a Carmelite and argues in his introduction that he is the Jean de Venette of that order who wrote a French poem on the three Marys about 1357. The identification is Géraud's, and the name is used here for convenience.

For the plague he is close to the events, though a note of the editor shows that this part of the chronicle was written down after 1357. He passes on some things as hearsay ("as is said") and gives his own opinion on the charge against the Jews, which he does not believe could explain the deaths. The figure of more than five hundred dead a day carried from the Hôtel-Dieu, which stands in all the manuscripts, the editor thinks a copyist's error for fifty; it is not used here. See the Black Death.

Edition: Latin text in H. Géraud (ed.), Chronique latine de Guillaume de Nangis de 1113 à 1300, avec les continuations de cette chronique de 1300 à 1368, vol. 2 (Paris: Société de l'histoire de France, 1843), public domain. Cited by year and page and paraphrased from the Latin. An English translation by Jean Birdsall, edited by Richard A. Newhall (New York: Columbia University Press, 1953), is in copyright.

Read the text at archive.org

CITED IN

The Black Death 1347–1351 941

The Chronicle of Edessa

Chronicle · Sixth century, after AD 540, using older city records · Syriac

A short anonymous Syriac chronicle of the city of Edessa, running to AD 540. Its long opening entry copies an archive record of the flood of November 201, which names a church of the Christians among the buildings destroyed.

The chronicle is a list of dated notices about Edessa and its bishops, compiled by an unknown writer in the sixth century; the last event it records belongs to AD 540. It counts by the Seleucid era, the "year of the Greeks", which began in the autumn of 312 BC: year 513 began in October AD 201.

Most entries are a line or two. The exception is entry 8, a detailed report of a flood of the river Daisan in the reign of the emperor Severus and of King Abgar, which ends with the names of the two scribes who wrote it down and of the two keepers of the city archive who filed it. The compiler has plainly copied a document. In the list of damage it says that the waters destroyed "the temple of the church of the Christians". That phrase, in a record deposited in the city's archives, is a dated mention of a church building at Edessa. Walter Bauer suspected that the sixth-century compiler added it (*Orthodoxy and Heresy in Earliest Christianity*, 1934; English translation 1971, chapter 1); the translator, B. H. Cowper, took it as part of the record.

The chronicle says nothing of the letters between Jesus and King Abgar or of the mission of Thaddaeus, which Church History reports (1.13). The first bishop it names is Conon, who laid the foundations of a church in year 624, that is AD 312–313 (entry 12).

Edition: English translation of the Syriac text, with J. S. Assemani's introduction, by B. H. Cowper in The Journal of Sacred Literature, new series, vol. 5 (1864), pp. 28–45, public domain; transcribed at the Tertullian Project. Cited by the entry numbers of that translation.

Read the text at tertullian.org

CITED IN

Christianity Takes Root in Edessa c. AD 201 528

A Chronicle of England during the Reigns of the Tudors

Chronicle · Charles Wriothesley · A contemporary record from about 1520 to 1559 · English

The London chronicle of Charles Wriothesley, Windsor Herald. For the years from about 1520 it is a contemporary's record, often dated to the day, of executions, proclamations, sermons and changes in worship under Henry VIII, Edward VI and Mary.

Wriothesley was Windsor Herald, an officer of arms in London. His editor shows that the chronicle down to the eleventh year of Henry VIII is copied from an older London chronicle and that from then on it is original, the events being set down as they happened, usually with the day of the month and the day of the week.

It is cited here for dates and public events: the trials and deaths of John Fisher and Thomas More, the fall of Thomas Cromwell, the death of Henry VIII, the coming of the new service books. He records the changes in religion with approval, calling the Acts of the Parliament of 1549 "godly", and his notes on those who died for refusing them should be read in that light. The footnotes in the printed edition are the Victorian editor's and are not cited.

Edition: Edited by William Douglas Hamilton for the Camden Society, new series 11 and 20 (Westminster, 1875–1877), public domain. Cited by volume and page.

Read the text at archive.org · Volume 2, 1547–1559 (Internet Archive)

CITED IN

England Breaks with Rome 1534 1055

The Book of Common Prayer 1549–1552 1080

Chronicle of King John II

Chronicle · Rui de Pina · early sixteenth century · Portuguese

The official chronicle of John II of Portugal by his court chronicler. Its chapters 57 to 63 are the main narrative of the first Portuguese embassy to Kongo and the baptism of its king in 1491.

Rui de Pina was chronicler to the Portuguese crown. He writes of Kongo from the Portuguese court, where, as he says, the news of the king's baptism arrived.

He gives exact dates for the landing, for the baptisms of the lord of Soyo, the king and the queen, and for the building of the first church.

The account is written to the glory of the king's Portuguese sponsor, John II, and of the faith. It puts long pious speeches into the mouths of the king of Kongo and his nobles and reports dreams and the finding of a stone cross as miracles. This wiki knows of no Kongo account of 1491 to set beside it; the letters of the king's son Afonso, a generation later, are the nearest thing. See the King of Kongo Is Baptised.

Edition: Chronica d'El Rei D. João II, in J. Corrêa da Serra (ed.), Collecção de livros ineditos de historia portugueza, vol. 2 (Lisbon, 1792), public domain. Cited by chapter and paraphrased from the Portuguese; chapter 57 begins on p. 144.

Read the text at archive.org

CITED IN

The King of Kongo Is Baptised 3 May 1491 992

Chronicle of Laon

Chronicle · c. 1218 · Latin

An anonymous universal chronicle written at Laon in northern France. It tells in detail the conversion of Waldo of Lyon and reports that Pope Alexander III approved his poverty and restricted his preaching.

The chronicler is unknown; the work is cited by the place where it was written. Robinson, who translated the passage on Waldo, describes it as an anonymous chronicle written about 1218, that is some forty-five years after the conversion it dates to 1173.

The writer admires Waldo's renunciation, tells it as an edifying story with scenes and speeches, and ends by condemning his followers for disobedience. He writes decades after the events. His year for the Lateran council, 1178, is a year earlier than the date given with the council's canons in Tanner's edition, March 1179.

Edition: Entry for 1173 translated by James Harvey Robinson, Readings in European History, vol. 1 (Boston: Ginn, 1904), pp. 380–383, public domain, as published by the Fordham Medieval Sourcebook. Entries for 1177 and 1178 read in the Latin of the extracts printed as Ex Chronico universali anonymi Laudunensis in Monumenta Germaniae Historica, Scriptores 26, and paraphrased.

Read the text at sourcebooks.fordham.edu · Latin text of the entries for 1173, 1177 and 1178 (MGH Scriptores 26, pp. 447–449)

CITED IN

Waldo and the Poor of Lyon c. 1173 870

Chronicle of the Canons Regular of Mount St Agnes

Chronicle · Thomas à Kempis, with an anonymous continuation · Fifteenth century, continued to 1477 · Latin

The house chronicle of the monastery near Zwolle where Thomas à Kempis lived from about 1399 to 1471. It records the investiture of each brother, including his own in 1406, and a continuator adds a notice of his death.

The chronicle runs from the first gathering of brothers on the hill outside Zwolle to the death of the fourth prior, year by year, with a second part on events outside the house: the deaths of Ruysbroeck and of Geert Groote, and the consecration of the church at Windesheim in 1387. Thomas à Kempis enters his own investiture under 1406 in the same plain form as everyone else's. Under 1471 another hand takes over, beginning with a notice of Thomas's death, age and writings; the translator says that this continuation, which runs to 1477, stood in the first printed edition of 1621.

It is a domestic record and reliable for the house's own dates. The letter on Windesheim translated in the same volume is a separate work by an old canon who says that he withholds his name; it is cited here for its account of the beginnings and for the phrase "the New Devotion". See the Devotio Moderna and the Imitation of Christ.

Edition: English translation by J. P. Arthur, The Chronicle of the Canons Regular of Mount St. Agnes, Written by Thomas à Kempis (London: Kegan Paul, Trench, Trübner, 1906); public domain. Cited by page of the translation. The volume also translates a letter on the founding of Windesheim, which Arthur ascribes to William Vornken, prior of that house (pp. 209 and following).

Read the text at archive.org

CITED IN

The Devotio Moderna and the Imitation of Christ 1384–1441 954

The Chronicle of the Hutterian Brethren

Chronicle · Begun by Kaspar Braitmichel and continued by others · Begun in the sixteenth century; carried down to 1665 · German

The history kept by the Hutterian Brethren of Moravia. It tells from inside the movement how the first adult baptism took place among Zwingli's former followers at Zurich.

According to the library record of the edition, the chronicle was begun by Kaspar Braitmichel, who carried it to 1542, and others continued it to 1665. It opens with the history of the church and then tells how the brotherhood began in Switzerland: how Conrad Grebel, Felix Manz and Huldrych Zwingli discussed baptism, how the priest George Blaurock joined them, and how Blaurock asked Grebel to baptise him.

It was written later and far from Zurich, by a community that honoured these men as its founders, and it gives no day for the baptism. How the story reached the chronicler is not known. For the same weeks the Records of the Zurich Council on the Reformation, 1519–1533 give the authorities' side.

Edition: Geschicht-Buch der Hutterischen Brüder, edited by Rudolf Wolkan for the Hutterian Brethren in America (Standoff Colony, Macleod, Alberta, 1923), public domain. Cited by the page of this edition and paraphrased from the German.

Read the text at archive.org

CITED IN

The First Anabaptists 21 January 1525 1029

Chronicle of the Old College of Prague (Chronicon veteris collegiati Pragensis)

Chronicle · Covers 1419–1441 · Latin

An anonymous Bohemian chronicle of the years 1419 to 1441, by a man who was present at some of the fighting. It records the campaigns

of Žižka and his death in 1424, the battle of Lipany and the settlement at Jihlava.

The writer does not name himself. He speaks in the first person now and then: he barely escaped from a defeat in 1423, was taken prisoner in Prague in 1427 and rode with the Praguers into Moravia in 1428. He records events year by year with the days of the church calendar.

He is no friend of the field armies. Recording the death of Jan Žižka he adds a hostile epithet in Czech, and he blames the Taborites and the Orphans for the ruin of the country and welcomes their defeat at Lipany as the end of a band of robbers. For the settlement of 1436 he quotes the document in which the Council of Basel ordered the bishops to give communion in both kinds to those who asked for it. See the Hussites and the Compacts of Basel.

Edition: Latin text in K. Höfler (ed.), Geschichtschreiber der husitischen Bewegung in Böhmen, vol. 1 (Vienna, 1856), pp. 78 and following, from a manuscript at Darmstadt; public domain. Cited by year and page and paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Hussites and the Compacts of Basel 1419–1436 964

Chronicon Paschale (The Easter Chronicle)

Chronicle · c. AD 630 · Greek

An anonymous Greek chronicle of the world from Adam to the reign of the emperor Heraclius, arranged year by year with consuls and indictions. For the fourth century it preserves precise dates for events at Constantinople, including the dedication of the city.

The chronicle takes its modern name from the discussion of the date of Easter with which it begins. The title under which it was first printed describes it as running from the creation to the twentieth year of the emperor Heraclius, about 630. Each year's entry is headed by the indiction, the regnal year and the consuls, and under them stand short notices of events, many of them concerning Constantinople.

For the reign of Constantine the work is therefore a late compilation, three centuries after the events, and its notices are only as good as the sources behind them, which it does not name. Where they can be tested they are often exact: the entry on the dedication of Constantinople gives the day of the week together with the date, and the two agree.

Edition: Greek text with a Latin translation at the foot of each page, edited by Ludwig Dindorf, Corpus Scriptorum Historiae Byzantinae (Bonn, 1832), vol. 1, public domain; cited by year and by Dindorf's page. An English translation of the part from 284 to 628, by Michael and Mary Whitby, is in copyright.

Read the text at archive.org

CITED IN

Constantine Dedicates Constantinople 11 May AD 330 594

The Chronograph of 354

Chronicle · AD 354 · Latin

An almanac made at Rome for a Christian named Valentinus for the year 354. Its list of the days on which the Roman church commemorated its martyrs opens with the birth of Christ on 25 December, an early record of that date.

The Chronograph is a collection of calendars and lists put together at Rome for the year 354: an illustrated civil calendar, lists of consuls, city prefects and bishops of Rome, and two lists of the burial days of Roman bishops and martyrs. The original is lost and the work is known from later copies. The standard edition of the unillustrated parts is Mommsen's of 1892.

The list of martyrs (part 12) is arranged by the calendar and gives the day and the cemetery at which each was commemorated. Its first line, placed before the entries for January, reads *VIII kal. Ian. natus Christus in Betleem Iudeae*: "on the eighth day before the Kalends of January, Christ born in Bethlehem of Judea". That is 25 December. The list shows that the Roman church kept the day by the middle of the fourth century. It is a liturgical record made more than three hundred years after the event, and it does not say on what the date rests.

Edition: Latin text edited by Theodor Mommsen: the lists in Monumenta Germaniae Historica, Chronica Minora I (1892), with the martyrs on pp. 71–72, the prefects on pp. 65–69 and

the bishops on pp. 73–76; the calendar in Inscriptiones Latinae Antiquissimae (1893), pp. 256–278. Transcribed part by part at the Tertullian Project. The pages give the Latin only, except the list of bishops, which has an English translation beside it; the entries are short dates and names.

Read the text at tertullian.org · Part 12, the commemorations of the martyrs: Latin text (Tertullian Project) · Part 13, the list of bishops of Rome (Liberian Catalogue): Latin with English · Part 6, the civil calendar: Latin text · Part 10, the prefects of the city, AD 254–354: Latin text

CITED IN

The Birth of Jesus c. 6–4 BC 286
The Martyrdom of Perpetua and Felicity 7 March AD 203 532
The Decian Persecution AD 250 540
Cyprian on the Unity of the Church AD 251–258 544
Constantine's Victory at the Milvian Bridge 28 October AD 312 565
The Donatist Schism and the Council of Arles AD 314 576

Chronographia

History · Michael Psellus · c. AD 1060–1078 · Greek

A history of the Byzantine emperors from Basil II to Michael VII by a courtier and scholar. Its first book, on Basil II, was written two generations after the events from what older men had told him.

Psellus was born after Basil II's great wars and wrote about him from what he had heard. On the civil war of 987–989 he notes that a picked force of "Scythians" from the Taurus had lately come to the emperor's aid and was used against the rebels (1.13). He does not say how the emperor obtained them; that is supplied by History.

Edition: Translation by E. R. A. Sewter (1953), as hosted by the Fordham Medieval Sourcebook. Paraphrased here; cited by book and section.

Read the text at sourcebooks.fordham.edu

CITED IN

The Baptism of Rus' AD 988/989 821

Chronographia (Theophanes Continuatus)

History · Anonymous continuators of Theophanes · c. AD 950 · Greek

A history of the Byzantine emperors from 813, compiled at the court of Constantine VII about a century after the restoration of icons. Its fourth book tells how Theodora and Methodios ended iconoclasm.

The work continues the chronicle of Theophanes and was put together under the emperor Constantine VII in the middle of the tenth century. For the 840s its authors wrote about a hundred years after the events, from older writings that are mostly lost, and with a clear purpose: the iconoclast emperors and their patriarch are blackened and the restorers of the images praised. Stories such as the patriarch John wounding himself, or Theodora's oath that her husband repented on his deathbed, are told as the tradition of the victorious party and should be read as such.

Edition: Greek text with facing Latin translation, ed. I. Bekker (Bonn, 1838), public domain. Cited by book and chapter and linked to the page of that edition.

Read the text at archive.org

CITED IN

The Triumph of Orthodoxy 11 March AD 843 786

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

Church allowed abuse by priest for years

History · The Boston Globe Spotlight Team · 6 January 2002 · English

The first of the Boston Globe's reports of January 2002 on the archdiocese of Boston's handling of the priest John Geoghan.

The article was prepared by the newspaper's investigative unit, the Spotlight Team, and written by Michael Rezendes. It reports that more than 130 people had come forward since the mid-1990s with accounts of abuse by John Geoghan, that the archdiocese had moved him between parishes over three decades, and that Cardinal Bernard Law approved his transfer to a parish in Weston in 1984. It draws on the public files of civil lawsuits against Geoghan and on church records

the newspaper had obtained, and says that the cardinal's office declined to answer questions.

It is journalism and is cited in this wiki for one thing only: what the newspaper published, and on what day. For the facts of what happened in the archdiocese the wiki uses the attorney general's report, the Sexual Abuse of Children in the Roman Catholic Archdiocese of Boston: A Report by the Attorney General, which had the archdiocese's own files.

Edition: The article as republished on the newspaper's own site, headed "Jan. 6, 2002 | Part 1 of 2".

Read the text at bostonglobe.com

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

SOURCES

Church History to Common Worship: The Calendar

Church History

History · Eusebius of Caesarea · c. AD 311–325, in successive editions · Greek

The first history of the church, in ten books, from the apostles to the sole rule of Constantine, by the bishop of Caesarea in Palestine. It quotes at length from earlier Christian writings, many of which survive nowhere else.

Eusebius became bishop of Caesarea about 313 and had the use of the Christian library gathered there. His method was to copy out passages from the writers and documents he found: Papias on the Gospels, Hegesippus on James, the letter of the churches of Lyons and Vienne on their martyrs, the letters of Dionysius of Alexandria, and many more. Where the originals are lost, these extracts are the earliest evidence there is. He issued the work in several editions as events moved, and the last books bring it down to Constantine's victory over Licinius in 324.

A reader has to keep two distances in mind. For the persecution that began in 303 and for the years that followed, Eusebius is a contemporary and often an eyewitness. For the first and second centuries he writes two hundred years and more after the events and is only as good as the source he is quoting, so a citation should say whose words he reports. He also writes as an advocate. The history is arranged to show the succession of bishops from the apostles, the defeat of heresy and the vindication of the church under a Christian emperor, and it passes on some traditions, such as the letters said to have been exchanged between Jesus and King Abgar (1.13), without questioning them.

Edition: Translation by Arthur Cushman McGiffert, Nicene and Post-Nicene Fathers, second series, vol. 1 (1890), public domain.

Read the text at newadvent.org · The same translation with one page per chapter and McGiffert's notes (CCEL) · Greek text (Perseus)

CITED IN

Paul Opposes Peter at Antioch c. AD 49 415

The Apostle Thomas and the Christians of India AD 52 429
Paul's Voyage to Rome c. AD 59–62 441
The Death of James, the Brother of the Lord AD 62 445
The Great Fire of Rome and Nero's Persecution AD 64 449
The Martyrdoms of Peter and Paul c. AD 64–68 453
The Four Gospels Are Written c. AD 65–100 458
The Jewish Revolt and the Destruction of the Temple AD 66–70 462
The Didache, an Early Church Manual c. AD 50–120 470
John's Revelation on Patmos c. AD 95 474
The Roman Church Writes to Corinth (1 Clement) c. AD 96 478
Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484
Pliny Asks Trajan How to Treat Christians c. AD 112 488
The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492
Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500
The Martyrdom of Polycarp c. AD 155–156 504
The New Prophecy of Montanus c. AD 157–172 508
The Martyrs of Lyon and Vienne AD 177 512
Irenaeus Sets Out the Rule of Faith c. AD 180 515
The Muratorian List of New Testament Books c. AD 170–200 520
Christianity Takes Root in Edessa c. AD 201 528
The Martyrdom of Perpetua and Felicity 7 March AD 203 532
Origen and the School of Alexandria c. AD 203–254 536
The Decian Persecution AD 250 540
Cyprian on the Unity of the Church AD 251–258 544
Antony Withdraws to the Desert c. AD 270–285 549
Armenia Adopts Christianity AD 301 (traditional) or c. 314 553
The Great Persecution under Diocletian AD 303–311 557
Galerius Grants Toleration 30 April AD 311 561

Constantine's Victory at the Milvian Bridge 28 October AD 312 565
The Edict of Milan AD 313 572
The Donatist Schism and the Council of Arles AD 314 576
Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619

Church History

History · Rufinus of Aquileia · c. AD 401–403 · Latin

A Latin translation and abridgement of Eusebius's Church History, to which Rufinus added two books of his own that continue the story through the fourth century. They contain the story of the mission of Frumentius and an early account of Helena finding the cross.

Rufinus was a priest of Aquileia in northern Italy who had spent many years in the East. He says in his preface that Chromatius, bishop of Aquileia, asked him for the work at the time when Alaric and his Goths had broken into Italy, as something to turn people's minds from the disaster. He put Eusebius into Latin and then added two further books of his own.

For the events of the 320s to 340s these books stand sixty to eighty years after the facts. Rufinus sometimes names his informant: the story of Frumentius, he says, he had from Aedesius of Tyre, who had been there (10.9). Elsewhere, as with the finding of the cross by Helena (10.7–8), he tells a story current in his day without saying where he learned it. Socrates says that he used Rufinus, and the other Greek church historians of the fifth century tell these stories in much the same form, so their agreement with him is not independent confirmation.

Edition: Latin text in J.-P. Migne, Patrologia Latina 21 (page images at the Internet Archive); the passages cited here are at columns 475–482. The two books Rufinus added are numbered 10 and 11 as a continuation of Eusebius; Migne prints them as books 1 and 2, and in his printing the whole story of Frumentius is chapter 9 of book 1, where the modern edition divides it into 10.9 and 10.10, and the conversion of the Iberians (10.11) is his chapter 10. No English translation is in the public domain; the modern one, by Philip R. Amidon (1997), is in copyright.

Read the text at archive.org

CITED IN

The Conversion of Georgia c. AD 326–337 589
King Ezana of Aksum Becomes Christian c. AD 330–356 598
The Church of the Holy Sepulchre Is Dedicated AD 335 602

Church History

History · Socrates of Constantinople · c. AD 439–443 · Greek

A continuation of Eusebius in seven books, covering the church from Constantine to AD 439, by a layman of Constantinople often called Socrates Scholasticus. It quotes creeds, letters and decisions of councils and is a main narrative source for the Arian controversy.

Socrates lived in Constantinople and finished his history about 439, the year at which it stops. He begins, as he says in his first chapter, where Eusebius left off. For the last decades he could draw on his own memory and on people still living. For the Council of Nicaea and the reign of Constantine he writes more than a century after the events and depends on earlier writers: Eusebius, Athanasius, and the Latin church history of Rufinus.

He is open about this. At the start of the second book he explains that he rewrote the first two books after reading Athanasius and finding that Rufinus had the order of events wrong, and that he added the letters and documents which the first version had lacked. That habit of quoting documents in full is what makes the work useful. His sympathies lie with the Nicene side, but he is more restrained than most church writers of his time and gives room to groups outside the main church, especially the Novatians.

Edition: Translation by A. C. Zenos, Nicene and Post-Nicene Fathers, second series, vol. 2 (1890), public domain.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL)

CITED IN

The First Council of Nicaea May AD 325 584
The Conversion of Georgia c. AD 326–337 589

Constantine Dedicates Constantinople 11 May AD 330 594
King Ezana of Aksum Becomes Christian c. AD 330–356 598
The Church of the Holy Sepulchre Is Dedicated AD 335 602
Ulfilas Translates the Bible for the Goths c. AD 341 606
The Councils of Rimini and Seleucia AD 359–360 610
Julian Tries to Restore the Old Religion AD 361–363 615
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The Edict of Thessalonica 27 February AD 380 628
The First Council of Constantinople May AD 381 632
Ambrose Calls an Emperor to Penance AD 390 644
John Chrysostom, Preacher and Exile AD 398–407 652
The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656
The Sack of Rome and Augustine's City of God August AD 410 660
The Council of Ephesus June AD 431 668

Church History

History · Sozomen · c. AD 439–450 · Greek

A history of the church in nine books from Constantine to the early fifth century, written at Constantinople and dedicated to Theodosius II. It runs parallel to Socrates, adds much on monks, laws and the churches outside the empire, and stands decades after most of what it tells.

Salamanes Hermeias Sozomenos was a lawyer at Constantinople. In the dedication to the emperor Theodosius II he says that his history begins with the consulship of the Caesars Crispus and Constantine and reaches the emperor's seventeenth consulship, which is AD 439, and that he has divided it into nine books. The dedication dates the work between that year and the emperor's death in 450. The ninth book as it survives does not reach 439.

Sozomen covers the same ground as Socrates and often follows him closely without naming him, but he rearranges the material, adds stories of monks and holy men, and makes more use of imperial laws. For the reign of Theodosius I he

writes about sixty years after the events, for the exile of John Chrysostom about forty, and for the Gothic sack of Rome about thirty. He writes as an admirer of the Nicene emperors and of the monastic life, and he reports hearsay as such, with phrases like “it is said”.

Edition: Translation by Chester D. Hartranft, Nicene and Post-Nicene Fathers, second series, vol. 2 (1890), public domain.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL)

CITED IN

Armenia Adopts Christianity AD 301 (traditional) or c. 314 553
The Conversion of Georgia c. AD 326–337 589
The Edict of Thessalonica 27 February AD 380 628
The First Council of Constantinople May AD 381 632
Ambrose Calls an Emperor to Penance AD 390 644
The Sack of Rome and Augustine’s City of God August AD 410 660

Church History

History · Theodoret of Cyrrhus · c. AD 449–450 · Greek

A history of the church in five books from the outbreak of the Arian controversy to about AD 428, by the bishop of Cyrrhus in Syria. It is valued chiefly for the letters and synodal documents it copies out, some preserved nowhere else.

Theodoret was bishop of Cyrrhus, a small city in northern Syria, from 423, and one of the leading theologians of the school of Antioch. He says in his prologue that he takes up the story where Eusebius ended. The five books run from the dispute between Arius and Bishop Alexander of Alexandria through the reigns of Constantine’s successors to the time of Theodosius II.

The work is openly partisan. Its theme is the struggle of the Nicene faith against the Arians, and emperors and bishops are judged by which side they took. Its order of events is sometimes loose, and for the Council of Nicaea it stands a century and a quarter after the facts. What gives it weight is the documents:

Theodoret transcribes letters of Alexander, of Arius, of Eusebius of Nicomedia, of Constantine and of several councils, and for some of these his is the only surviving copy.

Edition: Translation by Blomfield Jackson, Nicene and Post-Nicene Fathers, second series, vol. 3 (1892), public domain. Its chapter numbers differ in places from those of the modern Greek edition.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL)

CITED IN

The First Council of Nicaea May AD 325 584
The Conversion of Georgia c. AD 326–337 589
Ulfilas Translates the Bible for the Goths c. AD 341 606
Julian Tries to Restore the Old Religion AD 361–363 615
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The First Council of Constantinople May AD 381 632
Jerome Translates the Latin Vulgate c. 382–405 636
Ambrose Calls an Emperor to Penance AD 390 644
John Chrysostom, Preacher and Exile AD 398–407 652

Church History (epitome by Photius)

History · Philostorgius · First half of the fifth century; summarised in the ninth · Greek

A history of the church from the rise of Arius to the early fifth century, written from the side that rejected the Nicene creed. The original is lost; it is known from the hostile summary made by Photius, patriarch of Constantinople, in the ninth century.

Philostorgius came from Cappadocia and belonged to the party of Eunomius, which rejected the Nicene formula. His history told the story of the fourth century from that side. It was not preserved. What remains is the abstract made by Photius, who, as the translator notes, inveighs against the author throughout as a heretic.

Each statement therefore comes through two filters: a partisan author, and a summariser who disliked him and shortened what he read. On Ulfilas Philostorgius writes with sympathy, and he says, as Socrates does, that Ulfilas devised the Gothic letters and translated the Scriptures (2.5). The epitome names the emperor of the embassy as Constantine; whether that is right is part of the debate over the date of the ordination.

Edition: Translation by Edward Walford, The Ecclesiastical History of Philostorgius, as epitomised by Photius (London, 1855), public domain, transcribed at the Tertullian Project. Cited by book and chapter of the epitome.

Read the text at tertullian.org

CITED IN

Ulfilas Translates the Bible for the Goths c. AD 341 606

Church History (the Wentworth letter)

History · Joseph Smith · 1 March 1842 · English

A sketch of ‘the rise, progress, persecution, and faith of the Latter-Day Saints’ that Joseph Smith printed in 1842, written at the request of the Chicago editor John Wentworth. It ends with the thirteen statements later called the Articles of Faith.

Smith says at the outset that he wrote the sketch at the request of John Wentworth, editor of the *Chicago Democrat*. It tells of his vision of “two glorious personages”, the plates and the Book of Mormon, the organizing of the church on 6 April 1830, the expulsions from Missouri and the building of Nauvoo, and closes with thirteen statements, twelve of which begin “We believe”, above his name. The Church of Jesus Christ of Latter-day Saints prints those statements, with small changes of wording, as the Articles of Faith.

It is Joseph Smith’s own summary, written twelve years after the church was organized. It places that event in the town of Manchester, New York, where his manuscript history has Fayette; see the dating note of Joseph Smith and the Latter-day Saints.

Edition: Printed in the Times and Seasons (Nauvoo, Illinois), vol. 3, 1 March 1842, pp. 706–710; page images and transcription published online by the Joseph Smith Papers. Cited by the page of the Times and Seasons. The text is in the public domain.

Read the text at josephsmithpapers.org · The Articles of Faith as now printed in the Pearl of Great Price (The Church of Jesus Christ of Latter-day Saints)

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

A Church Is Born: film and commentary on the inauguration of the Church of South India

History · India Committee of the Foreign Missions Conference of North America · c. 1947–1948 · English

A film with commentary, produced by a committee of North American mission boards, showing the inauguration of the Church of South India in September 1947. It gives the date, the place and the size of the congregation.

The film was produced by the India Committee of the Foreign Missions Conference of North America. The commentary sketches the history of missions in India, the appeal for unity, and the service itself. It was made by supporters of the union for audiences at home, close to the event. See the Church of South India Unites Four Traditions.

Edition: Photographs and commentary published online by the Burke Library at Union Theological Seminary, Columbia University Libraries, which holds the collection.

Read the text at exhibitions.library.columbia.edu · The section on the inauguration service

CITED IN

The Church of South India Unites Four Traditions 27 September 1947 1397

The Church of Greece on the Question of the Autocephaly of the Church of Ukraine

Council · Holy Synod of the Hierarchy of the Church of Greece · 12 October 2019 · Greek

The announcement that the bishops of the Church of Greece, in extraordinary session, recognised the Ecumenical Patriarchate's canonical

right to grant autocephaly and left the recognition of the Church of Ukraine to their archbishop.

The hierarchy, the assembly of all the bishops of the Church of Greece, met in extraordinary session on Saturday 12 October 2019. The announcement reports the proposal of Archbishop Ieronymos, the finding of two synodal committees that nothing prevented recognition, and the decision. It records that seven metropolitans asked for the decision to be postponed. See Constantinople Grants Autocephaly to the Orthodox Church of Ukraine.

Edition: Greek text as published on the Church of Greece's own site, ecclesia.gr, in the Internet Archive's capture of 15 November 2019; the live address returned an error when this record was made. The wiki's account is a paraphrase of the Greek.

Read the text at web.archive.org

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

The Church-Idea: An Essay towards Unity

Treatise · William Reed Huntington · 1870 · English

An essay on the reunion of the American churches by an Episcopal priest. Its chapter on reconciliation reduces what he calls the Anglican principle to four points and names them the Quadrilateral.

William Reed Huntington was rector of All Saints, Worcester, when he published the essay. He distinguishes the Anglican principle from the Anglican system, says that he does not wish to impose the whole English system on America, and argues that a church for the whole nation could stand on four points alone.

It states, sixteen years earlier and in other words, four points like those the American bishops adopted in 1886.

Edition: New York, E. P. Dutton, 1870, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

The Lambeth Quadrilateral July 1888 1332

The Church, the Churches and the World Council of Churches (the Toronto Statement)

Council · Central Committee of the World Council of Churches · July 1950 · English

The statement in which the World Council's central committee, meeting at Toronto in 1950, set out what membership of the council does and does not imply about the nature of the Church.

The council's first assembly had left open what the council was in relation to the churches that composed it. The central committee took up the question at Toronto in July 1950. Part III of its statement says what the council is not: it is not a "superchurch", and joining it does not mean that a church treats its own understanding of the Church as merely relative. Part IV sets out what the members do assume in common, and adds that membership does not oblige a church to regard the other members as churches in the full sense of the word.

It is the council's own account of itself. See the World Council of Churches Is Founded.

Edition: Text published by the World Council of Churches on its website. Cited by part and paragraph.

Read the text at oikoumene.org

CITED IN

The World Council of Churches Is Founded 23 August 1948 1401

Circular to the Governors of the States, 1 March 1792

Letter · Thomas Jefferson · 1 March 1792 · English

The letter, dated at Philadelphia, with which Jefferson sent each state governor authenticated copies of the amendments to the Constitution ratified by three fourths of the state legislatures.

The circular is a single sentence of transmittal, dated "Philadelphia March 1st. 1792" and signed by Jefferson. Among its enclosures it lists the ratifications, by three fourths of the legislatures of the states, of articles in addition to and amendment of the Constitution proposed by Congress. It is the official notice to

the states that the amendments now known as the Bill of Rights had taken effect. See Religious Freedom in the United States.

Edition: Text of The Papers of Thomas Jefferson, vol. 23, at Founders Online (U.S. National Archives). Public domain.

Read the text at founders.archives.gov

CITED IN

Religious Freedom in the United States 1786–1791 1249

The City of God

Treatise · Augustine of Hippo · AD 413–426 · Latin

Augustine's work in twenty-two books, begun after the Goths sacked Rome in 410, answering the charge that Christianity had ruined the empire and setting out the history of two cities, the earthly and the heavenly, from creation to the last judgment.

Augustine began the *City of God* about 413 and issued it in parts over some thirteen years. He explains its occasion himself: after Alaric's Goths took Rome in 410, worshippers of the old gods blamed the disaster on the Christian religion. Books 1–10 reply that the gods had protected Rome neither in this life nor for the next. Books 11–22 describe the origin, the course and the appointed ends of two cities, which Augustine defines by what their citizens love (14.28).

It is a work of argument, not a chronicle. For the reaction to the sack of Rome and for the debate between Christians and pagans in the early fifth century Augustine is a contemporary witness. For the earlier history of Rome and of Israel he depends on the Bible and on writers such as Varro, Sallust and Livy, and he uses them to make a case. Above all it is evidence for what Augustine himself taught about creation, sin, history and the church.

Edition: Translation by Marcus Dods, Nicene and Post-Nicene Fathers, first series, vol. 2 (1887), public domain.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL) · Latin text (The Latin Library)

CITED IN

The Creation Undated 9

The Tower of Babel Undated 19
God's Covenant with David c. 1000 BC 110
Jerome Translates the Latin Vulgate c. 382–405 636
Ambrose Calls an Emperor to Penance AD 390 644
The Sack of Rome and Augustine's City of God August AD 410 660

Civil Constitution of the Clergy

Law · National Constituent Assembly of France · 12 July 1790 · French

The law of 12 July 1790 by which the French National Assembly redrew dioceses to match the departments, made bishops and parish priests elective, put the clergy on state salaries and forbade new bishops to seek confirmation from the pope.

The law has four titles: on church offices, on appointment to them, on salaries, and on the residence of the clergy. It treats the church as a public service of the nation and regulates it without reference to Rome, while declaring that unity of faith and communion with the pope as visible head of the universal Church are maintained. The oath that made it a test of loyalty was imposed by a separate decree of 27 November 1790.

It is a statute, and is cited in the French Revolution and the Church for its provisions. The pope's judgment on it is in Charitas.

Edition: English translation by James Harvey Robinson, as printed in F. M. Anderson, The Constitutions and Other Select Documents Illustrative of the History of France, 1789–1901 (Minneapolis, 1904), no. 6C, pp. 16–22, public domain. Anderson gives the main articles and summarises others. Cited by title and article.

Read the text at archive.org · The same translation, selected articles (Hanover Historical Texts)

CITED IN

The French Revolution and the Church 1790–1801 1257

Clericis laicos

Law · Boniface VIII · 25 February 1296 · Latin

The bull of Boniface VIII that forbade clergy to pay taxes to lay rulers, and rulers to levy them, without the pope's permission, on pain of excommunication.

The bull is dated at Saint Peter's on the sixth day before the kalends of March in the second year of Boniface VIII, 25 February 1296. It begins from the complaint that laymen have always been hostile to the clergy, declares that lay rulers have no jurisdiction over churchmen or their goods, and attaches automatic excommunication both to clergy who pay and to rulers who exact any levy on church revenues without leave of the apostolic see.

It is a legal text and states the pope's claim at its widest. It names no ruler.

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell, 1892 and later printings), pp. 432–434, public domain.

Read the text at sourcebooks.fordham.edu · The same translation in the printed book (Henderson, pp. 432–434)

CITED IN

Boniface VIII Issues Unam Sanctam 18 November 1302 925

Codex Argenteus (the Silver Bible)

Manuscript · Early sixth century AD · Gothic

A luxury copy of the four Gospels in Gothic, written in silver and gold ink on purple parchment in Italy in the early sixth century. The library that holds it calls it the longest surviving text in Gothic. The translation is attributed to Ulfilas.

The manuscript was made in Italy under Gothic rule; the library that holds it thinks it was probably copied at Ravenna, possibly for King Theoderic. It originally had at least 336 leaves, of which 187 are at Uppsala and one more, found in 1970, is at Speyer. It was in the abbey of Werden in the sixteenth century, was taken from Prague by Swedish troops in 1648, and was given to Uppsala University in 1669.

The codex is not the translator's own copy. It was written about a century and a half after Ulfilas, for Goths in Italy, and it contains only the Gospels. What it

shows is that a Gothic version of the Gospels, written in the alphabet that ancient writers say Ulfilas devised, was in church use among the Goths. The attribution of the translation to him rests on the historians Philostorgius and Socrates.

Edition: Described on the pages of Uppsala University Library, which holds it.
Held by: Uppsala University Library (Carolina Rediviva)

See the object at uu.se · The history of the manuscript (Uppsala University Library) · Catalogue record with images (Alvin, the Uppsala platform for digital collections)

CITED IN

Ulfilas Translates the Bible for the Goths c. AD 341 606

Codex Sinaiticus

Manuscript · Middle of the fourth century AD · Greek

A Greek Bible written by hand in the middle of the fourth century, containing the oldest complete copy of the New Testament. It is a chief witness to the text of the Gospels as it was read in the fourth century.

Codex Sinaiticus is a parchment book that once held the whole Bible in Greek: the Old Testament in the Septuagint version, of which only part survives, and the complete New Testament. It was written by several scribes about the middle of the fourth century and corrected by later hands. It was kept at St Catherine's Monastery on Mount Sinai until the nineteenth century, and its leaves are now divided among four libraries, which have published the whole online with a transcription.

It is cited in this wiki as evidence for the wording of the New Testament at an early date. Two of its readings matter for the story of the resurrection. The Gospel of Mark ends in it at 16:8, "for they were afraid", and Luke begins on the same page; the twelve verses printed in most Bibles as Mark 16:9–20 are not there. And at Luke 24:13 it gives the distance from Jerusalem to Emmaus as a hundred and sixty stadia, where most manuscripts have sixty. A manuscript shows what one copy contained. Which reading is original is a matter of comparing it with the other copies.

Edition: Digital edition by the Codex Sinaiticus Project, with photographs of every page and a full transcription. Cited by book, chapter and verse; each citation links to the page of the manuscript.

Held by: British Library, London (Add MS 43725); Leipzig University Library; St Catherine's Monastery, Sinai; National Library of Russia, St Petersburg

See the object at codexsinaiticus.org · About the manuscript (Codex Sinaiticus Project)

CITED IN

The Burial and Resurrection AD 30 or 33 364

The Appearances and the Great Commission AD 30 or 33 368

The Ascension AD 30 or 33 372

Codex Sinaiticus

History · The Holy Monastery of Sinai (Saint Catherine's) · English

The account of the Codex Sinaiticus that St Catherine's Monastery publishes on its own website. It says that Tischendorf promised to return the manuscript and did not, and it rejects his story that monks were burning its leaves.

The page describes the manuscript and then tells its removal from the monastery's side. Constantin von Tischendorf, it says, "managed to take" forty-three folios in 1844, and in 1859 asked to take the rest to Russia, promising to return it at the monastery's first request; instead it was kept by the Russian government and sold to England in 1933. The page calls his claim that the codex was about to be burned a slander against which the monastery has always protested.

It is a present-day statement by one party, undated, and it is cited as the monastery's own position.

Edition: Statement on the monastery's own website, in the section on its library. A short page, cited as a whole.

Read the text at sinaimonastery.com

CITED IN

Tischendorf and the Codex Sinaiticus 1844–1859 1293

Coins of King Gondophares in the British Museum

Artifact · Struck in the name of Gondophares · Not later than the middle of the first century AD, according to the catalogue · Greek and an Indian language

Coins bearing the name of a king Gondophares in Greek and in an Indian script. They show that a ruler of the name borne by the king in the Acts of Thomas reigned in the north-west of the Indian subcontinent.

The coins carry a Greek legend with the king's titles and name and, on the other side, a legend in an Indian script, which the catalogue transliterates *Maharaja rajadiraja tradata devatrata Gudapharasa*.

Percy Gardner, who catalogued them for the British Museum, argued from one silver coin of Parthian type that it was struck not later than the middle of the first century AD, and that this period would suit the king's other coins. He reports that Gondophares's coins were found in plenty at Begram and his small silver coins in the Punjab, and concludes that the kings of this group ruled an extensive dominion. He notes that the name occurs in the legends of St Thomas. An inscription from Takht-i-Bahi had been read as dated in the king's twenty-sixth year; Gardner treats the reading as doubtful and says that, if it is right, Gondophares reigned in the neighbourhood of Peshawar. The coins show that the king of the Acts of Thomas bears the name of a real ruler. They say nothing about Thomas. See the Apostle Thomas and the Christians of India.

Edition: Percy Gardner, The Coins of the Greek and Scythic Kings of Bactria and India in the British Museum, edited by R. S. Poole (London, 1886). Gondophares's coins are listed on pp. 103–106; the introduction discusses him on pp. xliii–xlv.

Held by: British Museum, London, Department of Coins and Medals

See the object at archive.org · The catalogue's introduction on Gondophares, his date and where his coins were found, pp. xliii–xlv (Internet Archive)

CITED IN

The Apostle Thomas and the Christians of India AD 52

The Cologne Fragment of Tyndale's New Testament (1525)

Scripture · Translated by William Tyndale · Printed at Cologne, 1525 · English

The surviving sheets of the quarto New Testament that Tyndale began to print at Cologne in 1525 before the city stopped the work: a prologue and the Gospel of Matthew as far as chapter 22.

The fragment is all that remains of William Tyndale's first attempt to print his translation. It begins with a prologue addressed to "brethren and sisters" in which he says that he has translated the New Testament for their spiritual edifying and asks those with better knowledge of the tongues to amend what he has not rendered rightly. The text has printed notes in the margins.

Arber's facsimile is cited for the fragment itself and for the documents gathered in its introduction. The quarto was abandoned at Cologne; the complete book that followed is the New Testament in English (Worms, 1526).

Edition: The First Printed English New Testament, photo-lithographed from the unique fragment in the Grenville Collection of the British Museum, edited by Edward Arber (London, 1871), public domain. Arber's introduction prints and translates the contemporary reports of the printing.

Held by: British Library, London (Grenville Collection)

Read the text at archive.org · Opening of the prologue in modern spelling (Parker Society edition, pp. 7–8)

CITED IN

Tyndale's English New Testament 1526 1034

Commentaries on the Acts and Writings of Martin Luther

History · Johannes Cochlaeus · 1549 · Latin

A hostile history of Luther and his movement by the Catholic controversialist Johannes Cochlaeus, printed in 1549. It tells how its author discovered and stopped the printing of an English New Testament at Cologne.

Cochlaeus spent his life writing against Martin Luther. In his history, printed near Mainz in 1549, he relates that while he was living at Cologne he learned from printers over wine that two Englishmen were having three thousand copies of an English New Testament printed there, that he told Hermann Rinck, a patrician of the city, who had the senate forbid the printers to continue, and that the two fled up the Rhine to Worms with the printed sheets.

The Cologne episode is told here by the man who caused the interruption. He wrote more than twenty years later, calls the translators apostates and their book Luther's Testament, and never saw them. Arber, who reprints the passage, notes these limits.

Edition: Extract under the year 1526, with the English translation of Christopher Anderson, in Edward Arber, The First Printed English New Testament (London, 1871), pp. 20–24, public domain.

Read the text at archive.org

CITED IN

Tyndale's English New Testament 1526 1034

Commentary on a Harmony of the Evangelists, Matthew, Mark and Luke

Treatise · John Calvin · 1555 · Latin

John Calvin's commentary on Matthew, Mark and Luke, arranged as a single harmony and first published in 1555. It is cited here for what a leading Reformer made of particular Gospel passages.

John Calvin set the first three Gospels side by side and commented on them section by section, in the order of his harmony; the dedication of the first edition is dated 1555. The English translation linked here fills three volumes, of which this is the first.

It is a primary source for Calvin's own reading of the Gospels, and it is cited in this wiki for that purpose only. On Matthew 1:25 he recalls the dispute between Helvidius and Jerome over whether Mary had other children. He concludes that "no just and well-grounded inference can be drawn from these words of the Evangelist, as to what took place after the birth of Christ", and that no one will press the question except from curiosity or a love of dispute.

Edition: Translation by William Pringle for the Calvin Translation Society (vol. 1, 1845), public domain, made from the Latin and compared with Calvin's French version. Cited by the Gospel verse commented on.

Read the text at ccel.org

Commentary on Daniel

Treatise · Jerome · c. AD 407 · Latin

Jerome's verse-by-verse commentary on Daniel. Its prologue preserves the argument of the pagan philosopher Porphyry that the book was written in the time of Antiochus Epiphanes, and Jerome's reply.

Jerome wrote his commentary on Daniel at Bethlehem early in the fifth century. It is the main surviving witness to the lost work of Porphyry, a philosopher of the third century AD, who devoted the twelfth book of his treatise against the Christians to Daniel. According to Jerome's prologue, Porphyry denied that the book was written by Daniel and assigned it to someone living in Judaea under Antiochus Epiphanes, who related the past in the form of prophecy. Jerome names the Christian writers who had answered him and defends the traditional authorship.

The commentary is evidence for how the book was read and argued over in the early church, nearly a thousand years after the time in which its stories are set. See Daniel at the Babylonian Court.

Edition: Translation by Gleason L. Archer (1958), transcribed at tertullian.org, which describes the text as in the public domain.

Read the text at tertullian.org · Translator's introduction (tertullian.org)

CITED IN

Daniel at the Babylonian Court c. 605–536 BC 189

Commentary on the Heidelberg Catechism

Treatise · Zacharias Ursinus · Lectures of the 1560s and 1570s; edition of David Pareus, 1591 · Latin

The lectures of Zacharias Ursinus on the Heidelberg Catechism, written up from students' notes and edited by his pupil David Pareus. They explain the catechism question by question in the words of the man held to be its chief author.

Ursinus taught theology at Heidelberg in the years when the catechism was made and introduced. These lectures go through it in order, giving for each question

the text, an exposition under numbered heads, and answers to objections. They were not published by Ursinus himself. According to the introduction printed with the translation, students' notes of the lectures appeared in print soon after his death, and his pupil David Pareus then revised the whole; that revision was first printed at Heidelberg in 1591 and is the text translated here.

The work shows how the catechism was understood and taught in the school from which it came. On the first question Ursinus says that the question of comfort is placed first because it contains the design and substance of the whole catechism. Because the text passed through the hands of students and an editor, it cannot be taken as Ursinus's exact words throughout.

Edition: The Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism, translated from the Latin by G. W. Williard (first published Columbus, Ohio, 1851; the copy linked is a later reprint); public domain. The translator worked from a Geneva printing of 1616 of the edition prepared by David Pareus. Cited by the page of this translation.

Read the text at archive.org

CITED IN

The Heidelberg Catechism 19 January 1563 1104

Common Christological Declaration between the Catholic Church and the Assyrian Church of the East

Creed · Pope John Paul II and Mar Dinkha IV · 11 November 1994 · English

A statement of shared faith about Christ signed at Rome in 1994 by Pope John Paul II and Mar Dinkha IV, Catholicos-Patriarch of the Assyrian Church of the East. It begins from the Nicene Creed as the faith both churches inherit.

The Assyrian Church of the East descends from the ancient church of the Persian empire (see the Church of the East Organises at Seleucia-Ctesiphon). This declaration is an agreed statement on the person of Christ between that church and the Catholic Church, given at St Peter's in Rome on 11 November 1994.

Its opening sentence describes both churches as heirs of the apostolic faith "as formulated by our common Fathers in the Nicene Creed". It is cited here as a

document in which the Church of the East states for itself that it holds the faith of Nicaea.

Edition: Official English text as published by the Holy See.

Read the text at vatican.va

CITED IN

The First Council of Nicaea May AD 325 584

The Council of Ephesus June AD 431 668

Ancient Christological Divisions Are Addressed 1973–1994 1445

Common Declaration of Pope Paul VI and Pope Shenouda III

Creed · Paul VI and Shenouda III · 10 May 1973 · English

The statement signed at the Vatican on 10 May 1973 by Pope Paul VI and Shenouda III, Pope of Alexandria and head of the Coptic Orthodox Church. It contains a common confession of faith about Christ and says that the differences dating from 451 cannot be ignored.

The declaration was made at the Vatican at the end of the two men's meetings. Its third paragraph confesses, in conformity with the first three ecumenical councils, that Jesus Christ is perfect God with respect to his divinity and perfect man with respect to his humanity, and that in him divinity and humanity are united in a real and perfect union without mingling, commixtion, confusion, alteration, division or separation. It does not use the phrases "one nature" or "two natures" and does not name the Council of Chalcedon.

The seventh paragraph says that theological differences have existed since the year 451, widened by non-theological factors, and that they cannot be ignored; the eighth sets up a joint commission to study them. The text speaks of a search for perfect communion and does not claim to have restored it. See Ancient Christological Divisions Are Addressed.

Edition: English text as published by the Holy See. The paragraphs are not numbered; cited here by counting them from the opening sentence.

Read the text at vatican.va

CITED IN

Ancient Christological Divisions Are Addressed 1973–1994 1445

Common Declaration of Pope Paul VI and the Archbishop of Canterbury

Letter · Paul VI and Michael Ramsey, Archbishop of Canterbury · 24 March 1966 · English

A declaration signed at the monastery of St Paul in Rome on 24 March 1966 by Pope Paul VI and Archbishop Michael Ramsey, announcing a serious dialogue between the Roman Catholic Church and the Anglican Communion.

The declaration followed a meeting of the two men on 23 March 1966. It gives thanks for a "new atmosphere" of Christian fellowship between the two communions in recent years, and states their intention to open a dialogue founded on the Gospels and the ancient common traditions, covering Scripture, tradition and liturgy as well as practical difficulties. It acknowledges that serious obstacles stand in the way of restored communion of faith and sacramental life.

The text does not name the Second Vatican Council. It is cited in the Second Vatican Council for what the Archbishop of Canterbury put his name to in the months after the council closed.

Edition: English text as published by the Holy See. A short text without section numbers.

Read the text at vatican.va

CITED IN

The Second Vatican Council 1962–1965 1422

Common Declaration of Pope Paul VI and the Ecumenical Patriarch Athenagoras I

Letter · Paul VI and Ecumenical Patriarch Athenagoras I · 28 October 1967 · English

The declaration issued in Rome on 28 October 1967 when Patriarch Athenagoras I visited Pope Paul VI. It calls the two churches sister churches and says that obstacles remain before full communion can be re-established.

The declaration was made at the end of the patriarch's visit to Rome, where, it says, the two men prayed together with the bishops of the Synod of the Roman Catholic Church. Its second paragraph is the one cited in this wiki. It recognises that there is still a long way to go, that points remain to be clarified and obstacles to be overcome before the unity in the profession of faith that is needed for re-establishing full communion, and it rejoices that the two churches are rediscovering each other as sister churches.

It is evidence, in the words of the two men who made the act of 1965, that neither regarded communion as restored two years afterwards. See Rome and Constantinople Lift the Anathemas of 1054.

Edition: English text as published by the Dicastery for Promoting Christian Unity, from its Information Service 3 (1967/III), p. 14. Seven paragraphs without numbers.

Read the text at christianunity.va

CITED IN

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Common Statement on "Sacramental Life"

Treatise · Joint Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East · 24 November 2017 · English

An agreed statement on the sacraments by the official dialogue commission of the Catholic Church and the Assyrian Church of the East. Its introduction says what the declaration of 1994 settled: an old controversy over the Council of Ephesus.

The Joint Committee was set up by the Common Christological Declaration between the Catholic Church and the Assyrian Church of the East. This statement, dated 24 November 2017, concludes the phase of its work devoted to the sacraments and is a text agreed by the representatives of both churches.

It is cited in this wiki for one sentence of its introduction. Quoting the declaration of 1994, the committee says that with those words an age-old doctrinal controversy about the Christological implications and consequences of the Council of Ephesus was concluded. The two churches here say together that it was the

Council of Ephesus over which they had been divided. The statement does not list the councils that the Assyrian Church of the East receives.

Edition: English text as published by the Holy See's Dicastery for Promoting Christian Unity.

Read the text at christianunity.va

CITED IN

The Council of Ephesus June AD 431 668

Common Worship: The Calendar

Liturgy · The Church of England · English

The Church of England's authorised calendar of festivals and commemorations. It is cited to show whom that church commemorates and on what day.

The calendar lists, month by month, the saints and others whom the Church of England remembers in its worship, with a short description and the year of death. It is evidence for what the church honours today, not for the events themselves.

Edition: The calendar of holy days in Common Worship, as published on the Church of England's website. Cited by the day of the month.

Read the text at churchofengland.org

CITED IN

The Martyrs of Uganda 1885–1886 1328

SOURCES

Communiqué of the Holy and Sacred Synod of the Ecumenical Patriarchate, 11 October 2018 to The Council of Nicaea (325), canons and synodal letter

Communiqué of the Holy and Sacred Synod of the Ecumenical Patriarchate, 11 October 2018

Council · Chief Secretariat of the Holy and Sacred Synod of the Ecumenical Patriarchate · 11 October 2018 · Greek

The announcement of five decisions on Ukraine taken by the synod of the Ecumenical Patriarchate at its session of 9–11 October 2018, among them to proceed to grant autocephaly and to revoke the synodal letter of 1686.

The synod met under Patriarch Bartholomew I from 9 to 11 October 2018, with the two exarchs it had sent to Ukraine present. The communiqué lists five numbered decisions: to proceed to the granting of autocephaly; to re-establish the patriarch's stavropegion in Kyiv; to accept the appeals of Filaret Denisenko, Makariy Maletych and their followers and restore them to their rank and to communion; to revoke the synodal letter of 1686; and to appeal to all sides to avoid the seizure of churches and every act of violence.

It gives the decisions and, briefly, the grounds Constantinople claims for them: the patriarch's prerogative to hear appeals from all the autocephalous churches, and the view that the letter of 1686 gave Moscow only a right "through oikonomia", that is by dispensation, to ordain the metropolitan of Kyiv. See Constantinople Grants Autocephaly to the Orthodox Church of Ukraine.

Edition: The Ecumenical Patriarchate's own English version, published on its site beside the Greek original, which is linked here.

Read the text at ec-patr.org · Greek original (Ecumenical Patriarchate)

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Communiqué of the Holy Assembly of Bishops of the Serbian Orthodox Church, May 2019

Council · Holy Assembly of Bishops of the Serbian Orthodox Church · May 2019 · Serbian

The report of the Serbian bishops' regular assembly of 9–18 May 2019, which among other business restates that the Serbian Orthodox Church does not recognise the new church structure in Ukraine.

The assembly met at Žiča monastery and in Belgrade under Patriarch Irinej. Its communiqué covers the whole of its business; one paragraph deals with Ukraine. It calls the schism there the greatest problem of the Orthodox Church at that time, criticises Constantinople for acting on its own initiative, and states that the Serbian church is in communion only with the Ukrainian Orthodox Church led by Metropolitan Onufriy. It calls the new church a "false-church structure". See Constantinople Grants Autocephaly to the Orthodox Church of Ukraine.

Edition: English version as published on the Serbian Orthodox Church's own site, spc.rs, on 22 May 2019, in the Internet Archive's capture of that day; the address no longer resolves on the live site.

Read the text at web.archive.org

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Communiqué on the Completion of the Unifying Council in Kyiv, 15 December 2018

Council · Chief Secretariat of the Holy and Sacred Synod of the Ecumenical Patriarchate · 15 December 2018 · Greek

The Ecumenical Patriarchate's announcement that a council held in Kyiv that day had founded the new autocephalous Orthodox Church of Ukraine and elected Metropolitan Epiphanius of Pereyaslav and Bila Tserkva as its primate.

The communiqué has three short paragraphs. It announces the completion of what it calls the Unifying Council, founding the new church, and the election of Epiphanius of Kyiv; reports that he telephoned the Ecumenical Patriarch; and says that Bartholomew I invited him to concelebrate at the Phanar on the feast of Theophany and to receive the tomos. It does not say who took part in the council. See Constantinople Grants Autocephaly to the Orthodox Church of Ukraine.

Edition: Greek text on the Ecumenical Patriarchate's site. The wiki's account is a paraphrase of the Greek.

Read the text at ec-patr.org

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

The Community Rule (1QS)

Manuscript · Copy of c. 100–75 BC · Hebrew

The rule book of the community behind the Dead Sea Scrolls, found almost complete in Qumran Cave 1 in 1947. It sets out how members were admitted, how they met, ate and were disciplined, and what they believed.

The scroll is one of the first seven found in Cave 1 at Qumran. It is written in Hebrew, about two and a half metres long, and the Israel Museum dates this copy to between 100 and 75 BC. Fragments of ten more copies came from Cave 4 and of another from Cave 5, which shows how much the text mattered to the people who kept it. In Hebrew it is called *Serekh ha-Yahad*, the rule of the *yahad*, "the community".

According to the museum's description, the rule deals with the admission of new members, conduct at the common meals and the community's teaching that the world is divided between two opposed powers and that all things are predestined.

It is the community's own account of itself, written by members for members, and so stands beside the outside descriptions of the Essenes given by Josephus, Philo and Pliny. See the Community of the Dead Sea Scrolls.

Edition: First published by Millar Burrows, The Dead Sea Scrolls of St. Mark's Monastery, vol. 2, fasc. 2 (1951), as the Manual of Discipline. Photographs of every column, with the museum's description, are on the Israel Museum's Digital Dead Sea Scrolls site (dss.collections.imj.org.il/community). Modern English translations of the whole text are in copyright; the Library of Congress page gives a translation of one Cave 4 fragment.

Held by: Israel Museum, Jerusalem, Shrine of the Book (96.83/208A-B); the Cave 4 copies are held by the Israel Antiquities Authority

See the object at imj.org.il · The museum's description of the scroll on its Digital Dead Sea Scrolls site (Internet Archive copy; the site itself is served without https) · A Cave 4 copy, 4Q258, in photographs (Leon Levy Dead Sea Scrolls Digital Library) · Description of 4Q258 (Library of Congress exhibition, 1993) · English translation of the 4Q258 fragment by E. Qimron (Library of Congress)

CITED IN

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258

Concerning Choice and Liberty Respecting Food

Treatise · Huldrych Zwingli · 16 April 1522 · German

The printed form of a sermon Zwingli preached in Lent 1522 after some citizens of Zurich broke the fast. It argues from Scripture that no food is forbidden to Christians at any time.

Huldrych Zwingli addressed the tract to the Christians of Zurich. He says that some of them had eaten meat, eggs and cheese during the fast, that others took offence, and that the council had been obliged to look into it. He then argues from the New Testament that fasting rules are human commands and that each Christian is free to keep them or not, though no one should use the freedom to give offence.

It shows how the dispute in Zurich came into the open: over a custom, argued from the Bible, before the city's council.

Edition: Translation in The Latin Works and the Correspondence of Huldreich Zwingli, edited by Samuel Macauley Jackson, vol. 1 (New York: G. P. Putnam's Sons, 1912), pp. 70–112, public domain.

Read the text at archive.org

CITED IN

Zwingli and the Reformation in Zurich 29 January 1523 1021

Conclusions of Wycliffe Condemned at London

Council · The council held by the archbishop of Canterbury at the Blackfriars, London · 1382 · Latin

The twenty-four propositions drawn from Wycliffe's teaching that were condemned at London in 1382. They concern the Eucharist, the papacy, church property and the religious orders; none concerns the translation of the Bible.

The list opens with three propositions on the Eucharist, that the substance of bread and wine remains after the consecration and that Christ is not present "identically, truly and really" in his bodily presence. Others deny that a pope or priest in mortal sin holds power, reject church endowments and attack the friars. The ninth says that after Urban VI no one should be received as pope and that people should live, like the Greeks, under their own laws.

The propositions are his opponents' summary of John Wycliffe's teaching, not his own words. The Sourcebook heads them "The Condemned Conclusions of John Wycliffe" and prints them between Gregory XI's bull of 1377 and Wycliffe's letter to Urban VI. See Wycliffe and the First English Bible.

Edition: English translation from O. J. Thatcher, The Library of Original Sources, vol. 5 (1907), in the Internet Medieval Sourcebook (Fordham University); public domain.

Read the text at sourcebooks.fordham.edu

CITED IN

Wycliffe and the First English Bible c. 1382 950

Concordat between the Holy See and the German Reich

Law · The Holy See and the German Reich · 20 July 1933 · German

The treaty signed in the Vatican on 20 July 1933 by Cardinal Pacelli for Pius XI and Vice-Chancellor Franz von Papen for the German Reich, regulating the position of the Catholic Church in Germany.

The concordat has 34 articles and a final protocol. It guarantees the freedom of profession and public practice of the Catholic religion, the church's right to manage its own affairs within the law that applies to all, Catholic religious instruction and Catholic confessional schools, and the protection of Catholic organisations that serve religious, cultural and charitable purposes. In article 32 the Holy See undertakes to bar clergy and religious from membership of political parties.

It is the legal text itself and is cited in Mit brennender Sorge: Pius XI on the Church in the German Reich for what the two parties agreed in 1933.

Edition: German text published by the Secretariat of State of the Holy See. Cited by article and paraphrased.

Read the text at vatican.va

CITED IN

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 — 1379

Concordat of 1801

Law · Pope Pius VII and the French Republic · done at Paris, 26 Messidor Year IX (15 July 1801); promulgated 8 April 1802 · French

The convention between Pius VII and the French government under the First Consul that restored the public exercise of Catholic worship in France, gave the head of state the naming of bishops and left the buyers of church lands undisturbed.

The convention has a preamble and seventeen articles. The government recognises the Catholic religion as that of the great majority of French citizens. The pope accepts a new map of dioceses, the resignation of the existing bishops and nomination of bishops by the First Consul, and undertakes not to disturb the buyers of alienated church lands; the government allows public worship, returns unsold churches and pays the clergy.

When the convention was promulgated in France on 8 April 1802 it was accompanied by the Organic Articles, a French law regulating the church in detail, which Anderson prints as no. 64B. See the French Revolution and the Church.

Edition: English translation in F. M. Anderson, The Constitutions and Other Select Documents Illustrative of the History of France, 1789–1901 (Minneapolis, 1904), no. 64A, pp. 296–299, public domain. Cited by article.

Read the text at archive.org

CITED IN

The French Revolution and the Church 1790–1801 1257

The Concordat of Worms

Law · Callixtus II and Henry V · 23 September 1122 · Latin

Two short charters exchanged at Worms in 1122. The emperor gives up investiture with ring and staff and allows free election; the pope lets elections in Germany take place in the emperor's presence and lets him confer the regalia by the sceptre.

The agreement consists of two documents, one issued by each side: a privilege of Pope Callixtus II for the emperor and an edict of Henry V (emperor) for the church. The emperor's charter names the princes by whose counsel it was made. The name "concordat" is later; the texts speak of peace.

The Avalon Project page heads the emperor's charter "Edict of the Emperor Henry IV". That is a slip: the emperor of 1122 was Henry V, who in the text itself speaks of the time "of my father".

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell and Sons, 1896), public domain, as published by the Avalon Project. Henderson has the bishop receive the regalia 'through the lance'; the Latin reads per sceptrum, by the sceptre.

Read the text at avalon.law.yale.edu · Latin text of both charters as copied into Ekkehard of Aura's chronicle (MGH Scriptores 6, p. 260)

CITED IN

The Concordat of Worms 23 September 1122 858

Confession

Treatise · Patrick · Fifth century, in Patrick's old age · Latin

Patrick's account of his own life, written in Ireland in old age: his capture and slavery, his escape, his return as a bishop and the charges brought against him. With his letter to Coroticus it is the main evidence for his mission.

The *Confession* (Latin *Confessio*) is a defence and a thanksgiving in sixty-two short sections. Patrick wrote it in Ireland, in old age, to answer critics among the clergy of Britain who had questioned his fitness to be a bishop. It is addressed to fellow Christians, and it explains his mission by telling how he first came to Ireland as a slave.

It is not a biography. Patrick names his father, his grandfather and his home village, but no king, no pope, no Irish place except a wood "near the western sea", and no date. It does not mention Armagh or Tara; the stories that link him with those places are found in Lives written some two centuries later. The text survives in eight manuscripts, the oldest being the Book of Armagh, copied in Ireland about 807.

Edition: English translation by Pádraig McCarthy (2003), published with Ludwig Bieler's Latin text by the Royal Irish Academy's Saint Patrick's Confessio project. The translation is in copyright and is paraphrased here.

Read the text at confessio.ie · Latin text, edited by Ludwig Bieler (Royal Irish Academy) · The oldest copy, in the Book of Armagh, Trinity College Dublin MS 52 (images)

CITED IN

Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672

The Confession of Dositheus

Creed · Dositheus II of Jerusalem and the Synod of Jerusalem · March 1672 · Greek

A statement of Orthodox doctrine in eighteen decrees and four questions, issued by the Synod of Jerusalem in March 1672 in answer to a confession with Calvinist teaching published under the name of Cyril Lucaris.

The synod met under Dositheus II, patriarch of Jerusalem, in March 1672, when the Church of the Nativity at Bethlehem was rededicated; for that reason it is also called the Synod of Bethlehem. Its purpose was to condemn the *Eastern Confession of the Christian Faith*, published under the name of Cyril Lucaris, a former patriarch of Constantinople, which taught several doctrines of the Reformed churches. See the Synod of Jerusalem and the Confession of Dositheus.

The eighteen decrees and four questions follow the order of that confession and answer it point by point. They are a primary source for what Orthodox bishops of the seventeenth century taught on Scripture and tradition, predestination, the fall, justification, the church and the sacraments. It is the statement of one regional synod, written for a controversy, and is read as such.

Edition: Translation by J. N. W. B. Robertson, The Acts and Decrees of the Synod of Jerusalem (London, 1899), public domain; scan at the Internet Archive. The Confession begins on p. 110 and its first decree on p. 111; cited by decree or question.

Read the text at archive.org · The eighteen decrees in the same translation, lightly modernised (CRI/Voice)

CITED IN

The Fall Undated 12
Alexander the Great Conquers the Near East 332 BC 240
Antiochus IV Desecrates the Temple 167 BC 248
The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253
Judea Gains Independence under the Hasmoneans 142 BC 263
The Last Supper AD 30 or 33 346
Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619
African Councils List the Books of Scripture AD 393–397 648
The Second Council of Nicaea Restores Icons AD 787 770
The Fourth Lateran Council November 1215 895
The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196

Confession of Faith Ratification Act 1690

Law · Parliament of Scotland · 1690 · Scots

The act of the Scottish Parliament of 1690 that ratified the Westminster Confession as the public confession of the Church of Scotland and re-established presbyterian church government.

The act's own title is "Act Ratifying the Confession of Faith and settleing Presbyterian Church Government". The king, queen and estates declare that they ratify and establish the confession read in their presence "as the publick and avowed Confession of this Church", containing the sum and substance of the doctrine of the Reformed churches, and that they confirm the government of the church by kirk sessions, presbyteries, provincial synods and general assemblies. The text of the Confession follows the act; it is that of the Westminster Assembly, beginning with the chapter on Holy Scripture.

It is cited in the Westminster Confession for the legal standing the Confession received in Scotland.

Edition: Text published by the National Archives of the United Kingdom at legislation.gov.uk, with the Confession annexed. The short title was given by a statute of 1964.

Read the text at legislation.gov.uk

CITED IN

The Westminster Confession 1643–1649 1176

Confession of Thomas Müntzer (1525)

Law · Thomas Müntzer, as recorded by his interrogators · 16 May 1525 · German

The statement taken from Thomas Müntzer under interrogation after his capture at Frankenhausen, printed within weeks together with his last letter.

The title of the pamphlet describes Thomas Müntzer as formerly pastor at Allstedt, "now found in the rebellious band at Frankenhausen", and dates the confession to the Tuesday after Cantate 1525, which was 16 May. The library's record notes that it was obtained under torture, that Müntzer names fellow conspirators in it, and that the pamphlet also prints his last letter, in which he asks his followers to avoid further bloodshed.

A confession extracted by the victors is weak evidence for what a man believed. It is cited here only for the date and for the fact of his capture with the peasant army.

Edition: Record and digital copy of a printing made at Erfurt in 1525 (VD16 B 1550), held by Pitts Theology Library, Emory University. Cited for its title and date.
Held by: Pitts Theology Library, Emory University, Atlanta (1525 BEKE)
Read the text at digital.pitts.emory.edu

CITED IN

The German Peasants' War 1524–1525 1025

Confessions

Treatise · Augustine of Hippo · c. AD 397–400 · Latin

Augustine's account, in thirteen books addressed to God, of his life from childhood in North Africa to his conversion at Milan in 386 and the death of his mother. It is the main source for his early life, written about ten years after the events it ends with.

Augustine wrote the *Confessions* in the first years after he became bishop of Hippo in North Africa. Books 1–9 follow his life from his birth in 354 through his schooling, his years as a Manichaean and as a teacher of rhetoric, to his conversion in a garden at Milan (8.12), his baptism and the death of his mother Monica at Ostia. Book 10 examines his state at the time of writing, and books 11–13 are a meditation on the opening of Genesis.

The work is a first-hand account, and it is also a prayer and an argument. Augustine tells his past as a bishop looking back, selecting and interpreting it to show how God led him, and he says little about matters that do not serve that end. Where it can be checked against the dialogues he wrote in the months after his conversion, the emphasis differs, and scholars have long discussed how far the later telling reshapes the earlier experience. For what Augustine believed and taught about 400 it is direct evidence.

Edition: Translation by J. G. Pilkington, Nicene and Post-Nicene Fathers, first series, vol. 1 (1887), public domain.
Read the text at newadvent.org · The same translation with one page per chapter (CCEL) · Latin text (The Latin Library)

CITED IN

Antony Withdraws to the Desert c. AD 270–285 549

The Conversion of Augustine AD 386 640
Augustine and Pelagius Dispute over Grace AD 411–418 664

The Confutation of the Augsburg Confession

Treatise · Theologians commissioned by Charles V · 1530 · Latin and German

The reply to the Augsburg Confession drawn up for Charles V by Catholic theologians and read to the diet in August 1530. It says, article by article, what it accepts in the confession and what it rejects.

The Confutation (*Confutatio Pontificia*) opens by saying that the emperor referred the confession presented by the elector of Saxony, the other princes and the two cities to learned men of several nations, with instructions to approve what agreed with Catholic teaching and to mark what did not. The edition linked here dates the text 3 August 1530. It then takes the twenty-eight articles in order.

It is the primary source for the Catholic answer given at Augsburg itself, fifteen years before the Council of Trent. It accepts a good many articles, some with conditions, and rejects others, among them the statement that faith alone justifies. The page that hosts the translation is a Lutheran site, and its introduction judges the document harshly; the text of the Confutation below that introduction is what is cited here.

Edition: English translation printed in J. M. Reu, The Augsburg Confession: A Collection of Sources (1930), as reproduced at bookofconcord.org with an introduction written from the Lutheran side. Cited by the article of the confession it answers.

Read the text at bookofconcord.org

CITED IN

The Augsburg Confession 25 June 1530 1046

The Conquest of Constantinople

History · Robert of Clari · In or after 1216 · Old French

An account of the Fourth Crusade by a knight from Picardy who served in the army. Munro's collection gives extracts, among them the sermons preached to the crusaders before the final assault on Constantinople.

Robert of Clari was one of the poorer knights in the army of the Fourth Crusade. Munro, introducing his extracts, sets him beside Villehardouin as the second main authority: Villehardouin was one of the leaders and gave what Munro calls an official account, while Robert "told what the bulk of the army knew and thought". He was not in the leaders' councils, and where he reports their speeches he reports what reached the ranks. His narrative closes with a short notice of events down to 1216, so it was finished in or after that year.

Only extracts are in the public-domain collection cited here. They cover the debt to Venice, the proposal to go to Zara, the debate over Constantinople, the quarrel with the young emperor Alexius and the preaching of the bishops on the Sunday before the city fell.

Edition: Extracts translated by Dana C. Munro, The Fourth Crusade, Translations and Reprints from the Original Sources of European History, vol. 3, no. 1 (Philadelphia: University of Pennsylvania, 1890s; revised edition 1912), public domain. Chapter numbers follow the edition in Charles Hopf, Chroniques gréco-romanes (Berlin, 1873).

Read the text at sourcebooks.fordham.edu

CITED IN

The Fourth Crusade Sacks Constantinople April 1204 882

The Conquest of Constantinople

History · Geoffrey of Villehardouin · After 1207 · Old French

A French account of the Fourth Crusade by the Marshal of Champagne, who negotiated the fleet with Venice and was among the leaders of the army that took Constantinople in 1204.

Geoffrey of Villehardouin, Marshal of Champagne, was one of the six envoys who hired the Venetian fleet, and he names himself among those who spoke for the army at each turn of the expedition. His narrative runs from the preaching of the crusade to the death of Boniface of Montferrat in 1207, so it was written after that. Its translator calls it a monument of French prose at an early stage of its development.

He writes as a leader who had to answer for the decisions taken. Those who left the army or opposed the diversions to Zara and Constantinople appear in his

account as men who wished to break up the host, and the plunder of the city is told as a victory given by God. His figures and sequence of events are those of a man who was in the councils; his judgments are those of one party. Read him beside History, which tells the same days from inside the city.

Edition: Translation by Sir Frank Marzials in Memoirs of the Crusades by Villehardouin and De Joinville (London: J. M. Dent, Everyman's Library, 1908), public domain. Cited by the page of that edition. Dates in round brackets are the translator's.

Read the text at archive.org · The same translation on one page (Fordham Medieval Sourcebook)

CITED IN

The Fourth Crusade Sacks Constantinople April 1204 882

The Conquest of the Lands (Futuh al-Buldan)

History · al-Baladhuri · Before AD 892 · Arabic

A ninth-century Arabic history of the Muslim conquests, arranged region by region, with the terms on which each city surrendered. It is among the earliest surviving Muslim accounts of the taking of Jerusalem.

Ahmad ibn Yahya al-Baladhuri lived in Baghdad, was close to the Abbasid caliphs of his day, and died in 892. His book collects reports on the conquest of each province and names the men who handed each report down. Where reports disagree he sets them side by side, as he does for Jerusalem.

He wrote about 250 years after the conquest of Syria and Palestine. His interest is practical: whether a city was taken by force or by treaty decided how it was taxed, so the terms of surrender are what he records most carefully.

Edition: Translation by Philip K. Hitti, The Origins of the Islamic State, vol. 1 (New York: Columbia University, 1916), public domain; cited by its pages.

Read the text at archive.org

CITED IN

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

Constitution of the United States

Law · signed 17 September 1787 · English

The frame of government of the United States, signed in convention on 17 September 1787. Its sixth article forbids any religious test for federal office.

The original Constitution mentions religion once. Article VI requires legislators and officers of the United States and of the states to be bound by oath or affirmation to support the Constitution, and adds that no religious test shall ever be required as a qualification for any office or public trust under the United States. The closing words date the signing to 17 September 1787. See Religious Freedom in the United States and Bill of Rights (Amendments to the United States Constitution).

Edition: Transcription of the engrossed parchment published by the U.S. National Archives. Public domain.

Read the text at archives.gov

CITED IN

Religious Freedom in the United States 1786–1791 1249

The Constitutions and Other Select Documents Illustrative of the History of France, 1789–1901

Law · Frank Maloy Anderson (editor and translator) · documents of 1789–1810 cited; collection published 1904 · French

A collection of French laws, decrees, constitutions and treaties in English translation. It is cited here for the Revolution's decrees on church lands, the clerical oath, refractory priests and worship, and for Napoleon's treaties and decrees concerning the pope.

Anderson prints the operative text of each document, often abridged, and marks omissions. His short introductions and reading lists are the work of a historian of 1904 and are not cited as evidence, except once for his explanation of the dates he gives the Concordat. The documents used in this wiki are: the decree on church lands of 2 November 1789 (no. 6A) and that on monastic vows (6B;

its heading prints the year as 1789, an error for 1790); the decree on the clerical oath of 27 November 1790 (6D); the Convention's decrees on non-juring priests of April and October 1793, on the Supreme Being of May 1794 and on worship of 1794 and 1795 (no. 29); the armistice of 1796 and the treaty of Tolentino with Pius VI (no. 52); the Constitution of the Year VIII (no. 58) and the senatus-consultum of 1804 that made Napoleon emperor; the Organic Articles of 1802 (64B); and the decree of 1809 annexing the Papal States.

A decree states what was ordered. It does not show how far, or how evenly, the order was carried out. The Civil Constitution and the Concordat, which Anderson also prints, have their own records: Civil Constitution of the Clergy and Concordat of 1801.

Edition: Minneapolis: H. W. Wilson, 1904, public domain. English translations of French laws, decrees and treaties, each with a reference to the French text in Duvergier's collection of laws or another printed source. Cited by Anderson's document number and printed page.

Read the text at archive.org

CITED IN

The French Revolution and the Church 1790–1801 1257

The Constitutions of Clarendon

Law · Issued in the name of Henry II · January 1164 · Latin

Sixteen articles drawn up at Clarendon in 1164 as a record of the customs of the English crown in church matters under Henry I. They are the king's statement of the case that Thomas Becket refused to seal.

The document calls itself a record of part of the "customs and liberties and dignities" of the king's predecessors, made in the tenth year of Henry II of England in the presence of the bishops and barons, and it names Thomas Becket first among the bishops who granted them. It is dated at Clarendon on the fourth day before the feast of the Purification, which falls on 2 February.

It is the royal side's formulation. It presents as old custom what the archbishop treated as an attack on the liberty of the church, and its statement that the bishops promised to observe the articles should be read beside the chroniclers' accounts of how that promise was obtained and withdrawn.

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell and Sons, 1896), public domain, from the Latin in William Stubbs, Select Charters.

Read the text at avalon.law.yale.edu · The same translation at the Fordham Medieval Sourcebook

CITED IN

The Murder of Thomas Becket 29 December 1170 866

Constitutions of the Fourth Lateran Council

Council · The Fourth Lateran Council · November 1215 · Latin

The seventy-one constitutions issued by the general council that Innocent III held at the Lateran in November 1215: a creed, measures against heresy, rules for clergy and laity, restrictions on Jews and Muslims, and a crusade decree.

The constitutions are the council's own enactments, read out before the assembled bishops and issued in the pope's name with the council's approval. All but three of them were taken into the Decretals, the official collection of church law that Gregory IX issued for use in the courts and the schools.

They are cited here by number. The first is a profession of faith; the second and third condemn named and unnamed heresies; the fourth and fifth concern the Greek church and the patriarchal sees after the Latin conquest of Constantinople; the twenty-first requires yearly confession and Easter communion; the last five concern Jews and Muslims and the planned crusade. The text shows what the council decreed. How far each decree was carried out in a given country is a separate question that the constitutions cannot answer.

On the linked page each numbered anchor sits a few lines above the heading of its constitution.

Edition: English translation from Norman P. Tanner (ed.), Decrees of the Ecumenical Councils (1990), as published by Papal Encyclicals Online. Cited by the number of the constitution and paraphrased; single Latin words are given from the text in the Decretals of Gregory IX.

Read the text at papalencyclicals.net · Another English translation, by H. J. Schroeder, with summaries (Fordham Medieval Sourcebook) · Latin text of constitution 1 as taken into the Decretals of Gregory IX, book 1, title 1 (Bibliotheca Augustana) · Latin text of

constitution 3 in the Decretals of Gregory IX, book 5, title 7, chapter 13 (Bibliotheca Augustana)

CITED IN

The Third Lateran Council March 1179 874
The Fourth Crusade Sacks Constantinople April 1204 882
The Fourth Lateran Council November 1215 895
Dominic Founds the Order of Preachers 22 December 1216 899
The Papal Inquisition Is Established 1231 903
Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

Constitutions of the Second Council of Lyon

Council · The Second Council of Lyon · May–July 1274; promulgated 1 November 1274 · Latin

The decrees of the general council that Gregory X held at Lyon in 1274: a constitution on the crusade, a definition that the Holy Spirit proceeds from the Father and the Son as from one principle, and the rule that shuts the cardinals in conclave to elect a pope.

The council issued two sets of texts. The first, *Zelus fidei*, deals with the Holy Land and the crusade. The second is a collection of thirty-one constitutions that Gregory X promulgated on 1 November 1274; the editor's introduction notes that three of them were added after the council and that others, the conclave rule among them, were revised by the papal curia before publication.

Constitution 1 of the second set, which opens with the words *Fideli ac devota*, is the dogmatic statement on the procession of the Holy Spirit. Constitution 2, *Ubi periculum*, is the conclave law; it says expressly that it leaves in force what Alexander III had laid down for papal elections (The Third Lateran Council). The introduction is modern scholarship and is cited in this wiki only for the editor's account of the texts.

Edition: English translation from Norman P. Tanner (ed.), Decrees of the Ecumenical Councils (1990), as published by Papal Encyclicals Online, with Tanner's introduction. In copyright; paraphrased here and cited by constitution number.

Read the text at papalencyclicals.net

CITED IN

The Second Council of Lyon May 1274 916

Continuation of Regino's Chronicle

Chronicle · Adalbert of Magdeburg (attributed) · AD 960s · Latin

Annals for 907–967 added to the chronicle of Regino of Prüm by a writer close to Otto I's court, probably the Adalbert who was sent as missionary bishop to the Rus' in 961.

The continuation is a contemporary record for the years around Otto's imperial coronation, written by someone with access to the court. It reports under 959 the embassy of "Helena, queen of the Rus'" asking for a bishop, under 960 the papal envoys who called Otto into Italy, and under 962 his reception and coronation at Rome. The author is usually identified with Adalbert, monk of St Maximin at Trier and later archbishop of Magdeburg, whose own mission to the Rus' the annals describe; the edition cited here records that identification in its notes.

Edition: Monumenta Germaniae Historica, Scriptores rerum Germanicarum 50, read in the page images of the digital MGH. Latin; cited by year.

Read the text at dmgh.de

CITED IN

Otto I Is Crowned Emperor February AD 962 810

The Baptism of Rus' AD 988/989 821

The Conversion of Kartli (Moktsevay Kartlisay)

Chronicle · Georgian; in a manuscript of the ninth or tenth century, from older material · Georgian

A short Georgian chronicle that tells of the coming of Christianity to Kartli and carries its history on to the ninth century. Its brief account of Nino, Queen Nana and King Mirian counts the events by the years of Nino's stay at Mtskheta.

The chronicle survives in the manuscript collection of the monastery of Shatberdi, bound up with a longer *Life* of Nino (The Life of St. Nino). Marjory and J.

O. Wardrop, who translated the passage on Nino, describe it in their preface as giving the story "in a dry, brief manner" and carrying the history down to the ninth century. They judged that its oldest part was not later than the seventh century and that it was compiled from existing material and was not the root of the other versions. These are their opinions, printed in 1900.

The passage has Nino come to Mtskheta after the martyrdom of her companions in Armenia, and dates the conversion of the queen to her sixth year there and of the king to the seventh. It puts her death in the fifteenth year from her arrival, "from the ascension of Christ three hundred and thirty-eight years", a figure which the translators thought should be counted from Christ's birth, and goes on to the deaths of the king and queen. The translators note that a leaf is missing from the manuscript in the middle of the passage and that they filled the gap from the later Georgian Chronicle. Like the *Life*, it stands centuries after the events and after Rufinus.

Edition: The passage on Nino translated by Marjory Wardrop and J. O. Wardrop, Life of St. Nino, Studia Biblica et Ecclesiastica, vol. 5, part 1 (Oxford: Clarendon Press, 1900), pp. 61–64, public domain. Cited by printed page of that translation.

Read the text at archive.org

CITED IN

The Conversion of Georgia c. AD 326–337 589

Coptic Synaxarium

Liturgy · Arabic, in English translation

The book of saints' commemorations read day by day in the Coptic Orthodox Church. It is evidence for whom that church honours and how it tells their stories, not a contemporary record of the events.

The Synaxarium gives, for each day of the Coptic year, short accounts of the saints and events commemorated on it; they are read in the liturgy. The English text used here is the one published by the Coptic Orthodox Church Network.

It is cited in this wiki as a document of the Coptic Orthodox Church's own tradition. Its entry for 7 Tout, for example, commemorates Dioscorus of Alexandria as the twenty-fifth pope of Alexandria and "the great champion of Orthodoxy",

who died in exile after refusing the Council of Chalcedon. The narratives were composed long after the persons they describe and are not used here as evidence for what happened.

Edition: English version published online by the Coptic Orthodox Church Network (copticchurch.net), a site sponsored by St. Mark's Coptic Orthodox Church, Jersey City, New Jersey, with one page for each day of the Coptic calendar. The site does not name the translator or the printed edition it follows. Cited by day.

Read the text at copticchurch.net

CITED IN

The Second Council of Ephesus August AD 449 676

Correspondence of Matthew Parker

Letter · Matthew Parker · 1535–1575 · English and Latin

The letters of Matthew Parker, Elizabeth I's first archbishop of Canterbury, with his own Latin notes on the chief dates of his life. The notes record his birth in 1504, his loss of office under Mary I and his consecration as archbishop on 17 December 1559.

The volume gathers Parker's surviving letters to and from the queen, her secretary William Cecil and the bishops, and so shows the Elizabethan settlement being put into practice from the inside. Its first appendix prints a short autobiographical record in Latin, kept by Parker himself and continued, as the editors note, in another hand: his birth at Norwich on 6 August 1504, his degrees and preferments, his marriage in 1547, the loss of his offices in 1554, and the entry for 17 December 1559, "consecratus sum in Archiepiscopum Cantuar.", followed by a prayer of dismay at the burden.

These are private memoranda and letters, not a narrative written for readers, and they are evidence for what Parker did and said he thought at the time.

Edition: Correspondence of Matthew Parker, D.D., Archbishop of Canterbury, comprising letters written by and to him from A.D. 1535 to his death, A.D. 1575, edited for the Parker Society by John Bruce and Thomas Thomason Perowne (Cambridge: University Press, 1853); public domain. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Elizabethan Settlement 1559 1091

The Cottesloe Declaration

Council · Cottesloe Consultation of the World Council of Churches and its South African member churches · 1960 · English

The statement agreed in 1960 by delegates of the South African member churches of the World Council of Churches and the Council's own representatives. It records their disagreement about apartheid and the points on which they could nevertheless agree.

The statement has three parts. The first says that the theme of the seven days was the Christian attitude to race relations, that the delegates were united in rejecting all unjust discrimination, and that their convictions on apartheid itself diverged widely; it adds that the agreements recorded do not represent in full the convictions of the member churches. The second lists seventeen agreed points, among them that no believer may be excluded from any church on grounds of colour or race, that there are no scriptural grounds for prohibiting mixed marriages, and that the permanent exclusion of people from the government of their country cannot be justified. The third makes requests to the government on particular matters.

The archive's introductory note says that the consultation was followed by a strong reaction, especially from the Afrikaans-speaking churches, and that the Dutch Reformed churches and the Nederduitsch Hervormde Kerk decided to resign from the World Council. See the Churches and Apartheid.

Edition: The text published, with a short introductory note, by the archive of the Dutch Reformed Church in South Africa (kerkargief.co.za). Cited by part and paragraph. The note is the archive's and is cited as such.

Read the text at kerkargief.co.za

CITED IN

The Churches and Apartheid 1982–1986 1462

The Council of Arles (314)

Council · The bishops assembled at Arles · AD 314 · Latin

The decisions of the bishops whom Constantine summoned to Arles in 314 to judge the case against Caecilian of Carthage: a letter to the bishop of Rome and twenty-two canons on Easter, rebaptism, clergy who had handed over the Scriptures, and other matters of discipline.

The council's decisions survive in two forms. One is a letter to Silvester of Rome, headed by the names of thirty-three bishops, which reports that the accusers of Caecilian were condemned and summarises a few rulings; it is preserved in the appendix to Optatus and in collections of Gallic canons. The other is a list of twenty-two canons with the names of those who subscribed, transmitted in early collections of church law. The manuscripts number canons 9 to 17 in two slightly different ways, so that the canon on rebaptism is 8 or 9 and the canon on those who handed over the Scriptures is 13 or 14.

These are the council's own words and the best evidence for what it decided. They do not include minutes of the hearing itself, which are lost. For the dispute that led to the council see the Donatist Schism and the Council of Arles.

Edition: The twenty-two canons in an English translation made for the Fourth Century Christianity project of Wisconsin Lutheran College from the Latin edition of C. Munier, Concilia Galliae a. 314 – a. 506 (1963). The letter to Silvester in the translation of O. R. Vassall-Phillips (1917), public domain.

Read the text at fourthcentury.com · The council's letter to Silvester of Rome, in the appendix to Optatus (Tertullian Project) · Introduction to the council and its documents (Fourth Century Christianity, Wisconsin Lutheran College)

CITED IN

Cyprian on the Unity of the Church AD 251–258 544
The Donatist Schism and the Council of Arles AD 314 576

The Council of Nicaea (325), canons and synodal letter

Council · The Council of Nicaea · AD 325 · Greek

The twenty canons issued by the bishops at Nicaea and the letter in which they reported their decisions to the church of Alexandria. With

the creed, these are the council's own surviving documents; no minutes were kept or none survive.

Besides its creed, which has its own record (The Creed of Nicaea), the council left two kinds of document. The twenty canons are rules of church order: on the appointment of bishops, the standing of the great sees, the readmission of those who had lapsed in persecution or belonged to separated groups, and points of conduct and worship. They survive because they were copied into the early collections of church law. Later collections, among them an Arabic one whose headings are printed in the same volume, attribute many further canons to the council.

The synodal letter, addressed to the churches of Alexandria, Egypt, Libya and Pentapolis, reports the condemnation of Arius, the settlement with the followers of Melitius and the agreement about Easter. It is preserved by the fifth-century historians Socrates (1.9) and Theodoret (1.8). The Easter decision is not among the canons. It is known from this letter, from a letter of Constantine quoted by Eusebius (*Life of Constantine* 3.17–20), and from later references. These are primary documents of the first rank for what the council decided. They do not report the debates.

Edition: Translation by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain. Each canon has its own page at CCEL, with Percival's notes.

Read the text at ccel.org · The synodal letter to the church of Alexandria (CCEL) · Creed, canons and synodal letter on one page (New Advent)

CITED IN

The First Council of Nicaea May AD 325 584

SOURCES

The Creed of Nicaea to Decrees of the Council of Constance

The Creed of Nicaea

Creed · The Council of Nicaea · AD 325 · Greek

The statement of faith adopted by the bishops assembled at Nicaea in 325. It declares the Son to be of one substance with the Father and ends by condemning the teachings associated with Arius. It is shorter than the creed now recited under the same name.

No minutes of the Council of Nicaea survive. The text of its creed is known because people who were there quoted it soon afterwards, above all Eusebius of Caesarea in a letter to his own church, and because it was read into the acts of the later councils of Ephesus (431) and Chalcedon (451). The church historians Socrates and Theodoret copy it from those earlier writers.

The creed is the council's own wording and is evidence of the first rank for what was decided. It says that the Son is "of one substance" with the Father (*homoousios* in the Greek), gives a single clause to the Holy Spirit, and closes with a condemnation of those who say that there was a time when the Son was not. It should not be confused with the longer creed used in worship today and commonly called the Nicene Creed, which omits the condemnation and adds a full article on the Spirit and the church; that text is linked with the council of 381.

Edition: Translation by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain.

Read the text at ccel.org · Greek and Latin text (Schaff, Creeds of Christendom, vol. 2) · Creed, canons and synodal letter of the council on one page (New Advent)

CITED IN

The First Council of Nicaea May AD 325 584
The First Council of Constantinople May AD 381 632
The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Cum occasione

Law · Pope Innocent X · 31 May 1653 · Latin

The constitution of 31 May 1653 in which Pope Innocent X condemned five propositions on grace and free will. Each is given with its own censure; four are called heretical outright.

The handbook cited prints the five propositions with the note that each follows. The first, on commandments impossible to the just, is declared rash, impious, blasphemous and heretical. The second, that interior grace is never resisted in the state of fallen nature, and the third, that merit requires only freedom from compulsion and not freedom from necessity, are declared heretical. The fourth, on what made the Semipelagians heretics, is declared false and heretical. The fifth, that it is Semipelagian to say that Christ died for all, is declared false, rash and scandalous, and, if taken to mean that Christ died only for the predestined, impious, blasphemous and heretical.

The heading under which the handbook prints them, "Errors of Cornelius Jansen, excerpted from the Augustinus", is its editor's. That the propositions were Jansen's, and were condemned in his sense, is what Ad sanctam beati Petri sedem defined three years later.

Edition: The five propositions and their censures as printed in H. Denzinger, Enchiridion symbolorum, 11th edition by C. Bannwart (Freiburg: Herder, 1911), nos. 1092–1096, p. 341; public domain. The handbook prints the propositions and censures, not the whole constitution. Cited by its numbers.

Read the text at archive.org

CITED IN

Jansenism and the Bull Unigenitus 1653–1713 1191

Cur Deus Homo

Treatise · Anselm of Canterbury · c. 1094–1098 · Latin

Why God Became Man: a dialogue in two books between Anselm and his pupil Boso, arguing that the debt of human sin could be paid only by one who was both God and man. Begun in England and finished in exile.

The book is a dialogue. Boso, whom Anselm names as the one who pressed him hardest to write, puts the questions; Anselm answers. The preface says that it was begun in England “under great anguish of heart”, that part of it was copied before it was finished, and that it was completed in exile. It also states the method: the argument is to proceed as if nothing were known of Christ and to show by reasoning alone that no one could be saved without him.

Its argument is usually called the satisfaction account of the atonement. It is cited here for what Anselm argues, in his own words.

Edition: English translation as printed in Sidney Norton Deane, St. Anselm: Proslogium; Monologium; An Appendix in Behalf of the Fool by Gaunilon; and Cur Deus Homo (Chicago: Open Court, 1903), public domain. Cited by book and chapter.

Read the text at ccel.org

CITED IN

Anselm: Faith Seeking Understanding c. 1078–1098 845

Cyropaedia (The Education of Cyrus)

History · Xenophon · c. 370–360 BC · Greek

An idealised life of Cyrus the Great by an Athenian soldier who had served in Persia. It is closer to a political novel than to a history, but it preserves a Greek tradition about the fall of Babylon.

Xenophon of Athens marched into the Persian empire with a Greek mercenary army in 401 BC and later wrote this portrait of Cyrus the Great as the model ruler. It was composed about 170 years after Cyrus took Babylon, and much of it is invention in the service of its argument.

Its account of the capture of the city agrees with Herodotus that the Persians entered along the bed of the Euphrates during a night festival, and adds that the Babylonian king was killed in his palace. It does not name the king. See Cyrus Takes Babylon.

Edition: Translation by Walter Miller (Loeb Classical Library, 1914), public domain.

Read the text at perseus.tufts.edu

CITED IN

Cyrus Takes Babylon 12 October 539 BC 208

The Cyrus Cylinder

Inscription · Issued in the name of Cyrus II · Shortly after 539 BC · Akkadian

A clay cylinder inscribed in Babylonian cuneiform for Cyrus after he took Babylon in 539 BC. It presents him as chosen by Marduk and describes his return of gods and peoples to their homes.

The cylinder is a foundation deposit of the kind Mesopotamian kings buried in the buildings they restored. It was excavated at Babylon in 1879. In the manner of such royal inscriptions it denounces the previous king, Nabonidus, says that the god Marduk chose Cyrus the Great to replace him, and reports that Cyrus entered Babylon without a battle.

Its closing section says that Cyrus sent the images of gods back to their sanctuaries in a list of cities beyond the Tigris and returned their people to their settlements. Judah and Jerusalem are not named. The text matters for the Edict of Cyrus and the First Return because it records, in the king's own words, measures of the same kind as the decree in Ezra.

Edition: The line-numbered translation at Livius.org is based on Mordechai Cogan's in W. W. Hallo and K. L. Younger, The Context of Scripture, vol. 2 (2003), adapted to Hanspeter Schaudig's edition of the text. The British Museum's record of the object carries a translation by its curator Irving Finkel.

Held by: British Museum, London (BM 90920)

See the object at britishmuseum.org · English translation with line numbers (Livius)

CITED IN

Cyrus Takes Babylon 12 October 539 BC 208

The Edict of Cyrus and the First Return 538 BC 211

Dagome iudex

Law · Summarized by Cardinal Deusdedit · summary of c. AD 1087 of a document issued under Pope John XV (985–996) · Latin

A summary, in a Roman canon-law collection of the 1080s, of a document by which a 'judge Dagome', his wife Ote and their sons gave a city called Schinesghe and its territory to Saint Peter. It is read as a gift of Mieszko I of Poland.

The text is named after its opening words. It is not the document itself but a note made by Cardinal Deusdedit, who was collecting evidence of the property and rights of the Roman church. He found, he says, in a volume from the time of Pope John XV that Dagome the judge, Ote the senatrix and their sons Misica and Lambert had conferred on Saint Peter a whole city called Schinesghe with everything belonging to it, and he copies its boundaries: the sea, Prussia, Rus', Kraków, the river Oder, the land of the Milzeni.

Deusdedit did not know who these people were; he guesses that they were Sardinians, because Sardinia was ruled by judges. One manuscript of his collection reads "Schinesne of the province of the Poles". Thietmar of Merseburg says that the second wife of Mieszko I was called Oda, that she bore him a son Miseco, and that Mieszko died in 992 (Chronicle 4.57–58). On these grounds Dagome is taken to be Mieszko and Schinesghe to be Gniezno. The text does not explain the name Dagome, and the editor of the collection calls the document unclear in many respects.

Edition: V. Wolf von Glanvell (ed.), Die Kanonessammlung des Kardinals Deusdedit, vol. 1 (Paderborn, 1905), p. 359; public domain. Latin; paraphrased here.

Read the text at archive.org

CITED IN

The Baptism of Mieszko I of Poland AD 966 817

The Daiva Inscription of Xerxes (XPh)

Inscription · Issued in the name of Xerxes I · Reign of Xerxes I, 486–465 BC · Old Persian, Elamite and Babylonian

A royal inscription of Xerxes I, known from stone slabs found at Persepolis and Pasargadae. It gives his titles and lists the lands he ruled, from India to Nubia.

The text is one of the standard inscriptions of Xerxes I, cut in Old Persian with Elamite and Babylonian versions. After praising the god Ahuramazda, the king names himself son of Darius and lists some thirty lands that paid him tribute, among them Babylonia, Egypt, the Greeks on both sides of the sea, India and the Nubians. He then says that he put down a rebellion and destroyed a sanctuary of false gods, the *daiva* from which the inscription takes its modern name.

It is the king's own statement of the extent of his empire. The book of Esther describes the realm of Ahasuerus in the same terms, as reaching "from India even to Ethiopia"; see Esther and the Origin of Purim.

Edition: Old Persian text and English translation at Livius.org.

See the object at livius.org

CITED IN

Esther and the Origin of Purim 483–473 BC 218

The Damascus Document

Manuscript · 2nd–1st century BC; oldest copy 1st century BC · Hebrew

A work of exhortation and law from the community of the Dead Sea Scrolls. It tells of a "teacher of righteousness" raised up 390 years after Nebuchadnezzar and of a "new covenant in the land of Damascus". Known first from medieval copies, then from Qumran.

Solomon Schechter found two medieval copies of this work among the manuscripts of the Cairo Genizah and published them in 1910 under the title *Fragments of a Zadokite Work*. He dated the longer copy to the tenth century and the shorter to the eleventh or twelfth. After 1947, fragments of the same work were found in the caves at Qumran, most of them in Cave 4. They showed that it was a thousand years older than the Cairo copies and belonged with the other writings of that community.

The first part is an admonition that retells Israel's history and the origin of the group. The second part gives its laws on oaths, courts, purity and the sabbath. Unlike the Community Rule (1QS), it provides for members who live in "camps", marry and have children (CD 7.6–7). Its figure of 390 years is the number given in Ezekiel (Ezekiel 4:5), and many scholars take it as symbolic. The teacher and his opponents are never named. See the Community of the Dead Sea Scrolls.

Edition: Translation by Solomon Schechter, Documents of Jewish Sectaries, vol. 1: Fragments of a Zadokite Work (Cambridge, 1910), public domain. Cited as CD by the page and line of the medieval Cairo manuscript, which Schechter prints in the margin.

Held by: Israel Antiquities Authority, Jerusalem (4Q266–273 and other Qumran fragments); Cambridge University Library (the Cairo Genizah copies, T-S 10K6 and T-S 16.311)

See the object at deadseascrolls.org.il · English translation by Solomon Schechter, 1910, from p. xxxi (Internet Archive) · Description of a Cave 4 fragment, 4Q271 (Library of Congress exhibition, 1993)

CITED IN

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258

The Dark Night of the Soul

Treatise · John of the Cross · Late sixteenth century; the text gives no date · Spanish

A poem of eight stanzas by the Carmelite friar John of the Cross, with his own unfinished commentary. It describes the soul's passage to union with God as a journey by night, through a purgation first of the senses and then of the spirit.

The poem speaks in the voice of a lover who slips out of a sleeping house at night to meet the beloved. In the prose commentary John reads it as the soul's journey to God. He distinguishes a night of the senses, which he says comes to many who persevere in prayer, from a night of the spirit, which he calls far more severe and the lot of few. The commentary explains the first two stanzas, begins the third and then breaks off.

The translator's introduction describes the work as a continuation of John's *Ascent of Mount Carmel*. It is a treatise of spiritual direction, and it is evidence for John's teaching, not for the events of his life. The text gives no date of composition.

Edition: Dark Night of the Soul, translated and edited by E. Allison Peers from the critical edition of Silverio de Santa Teresa, third revised edition, as published by the Christian Classics Ethereal Library. The translation is modern and is paraphrased in this wiki, not quoted. Cited by book and chapter.

Read the text at ccel.org

CITED IN

Teresa of Ávila Reforms Carmel 24 August 1562 1100

Das Newe Testament Deutzsch (the September Testament, 1522)

Scripture · Translated by Martin Luther · Printed at Wittenberg, September 1522 · German

The first printing of Luther's German New Testament, issued at Wittenberg by Melchior Lotter in September 1522 with woodcuts by Lucas Cranach. The copy cited is in the Kessler Reformation Collection at Emory University.

The book is a folio of 222 leaves printed by Melchior Lotter at Wittenberg, with twenty-one woodcuts by Lucas Cranach in the Revelation. It is called the September Testament from the month of its appearance; a letter of Martin Luther written about 20 September 1522 sends finished copies to the court, lacking only the preface to Romans.

The record linked here is the holding library's description of its own copy. It is cited for the book as an object: its title, printer, date and make-up. What Luther says about his translation and about the books of the New Testament is in his prefaces, which have their own record, Prefaces to the Books of the Bible.

Edition: Record and digital copy of the first printing held by Pitts Theology Library, Emory University. Luther's prefaces are cited from the English translation in Works of Martin Luther, vol. 6.

Held by: Pitts Theology Library, Emory University, Atlanta (1522 BIBL 1)

Read the text at digital.pitts.emory.edu

CITED IN

Luther Translates the Bible into German 1522–1534 1017

De Christiana expeditione apud Sinas (On the Christian Expedition among the Chinese)

History · Matteo Ricci, edited and put into Latin by Nicolas Trigault · Finished by Ricci shortly before his death in 1610; published in Latin 1615 · Latin

The history of the Jesuit mission in China from its beginning to Ricci's death, drawn from Ricci's own Italian manuscript and published in

Latin by his fellow Jesuit Nicolas Trigault in 1615. It is the mission's own narrative of its first decades.

The title page says that the work is taken "from the commentaries of Father Matteo Ricci". In his note to the reader Nicolas Trigault, a Jesuit who had himself worked in China, explains how it was made. Ricci, sensing that his life was ending, set down the beginnings of the mission in Italian and finished a few months, "or rather days", before he died; the manuscript was found in his desk. Trigault, sent to Europe as the mission's procurator, turned it into Latin on the journey, filled its gaps and, as he says, added much. The chapters on Ricci's death and burial cannot be Ricci's own. The note is dated at Rome in January 1615. The first of the five books describes China; the other four tell the story of the mission.

It is a primary source for what the Jesuits did and for how Ricci understood Chinese society and religion. It is the mission's own account, published to win support in Europe, and because Trigault reworked it a sentence cannot always be assigned to one man or the other. What it says about Chinese converts such as Xu Guangqi is the missionaries' report; Xu's own words survive in his prefaces and memorials.

Edition: The first edition of 1615, scanned at the Internet Archive; public domain. Cited by book, chapter and printed page, and paraphrased from the Latin.

Read the text at archive.org

CITED IN

Matteo Ricci at the Court of Beijing 24 January 1601 1142

De nugis curialium (Courtiers' Trifles)

History · Walter Map · c. 1181–1193 · Latin

A miscellany of anecdotes and satire by an English cleric and courtier of the later twelfth century. Map was at the Lateran council of Alexander III, where he was set to question two Waldensians, and he describes them.

Walter Map was a cleric and courtier, and his book is a loose collection of stories, complaints and gossip. The chapter on the "Valdesii" is an eyewitness report by a hostile and amused observer: he says that he saw them at the council under Pope

Alexander III, that he was told to examine two of their leaders, and that he made them look foolish.

What he reports of their way of life he reports with distaste. His fear that they would supplant the clergy if admitted is his own.

Edition: Translation by Montague Rhodes James, Walter Map's De nugis curialium (London, 1923), public domain. Cited by distinction and chapter.

Read the text at archive.org

CITED IN

Waldo and the Poor of Lyon c. 1173 870

The Third Lateran Council March 1179 874

De Orbe Novo (Decades of the New World)

History · Peter Martyr d'Anghiera · 1493–1494 (Decade 1, books 1–2) · Latin

Letters on the Spanish discoveries written from the court of Spain by an Italian humanist who questioned the returning voyagers. The first two books of the first decade were written in 1493 and 1494, within months of the events.

Peter Martyr wrote from the Spanish court. He calls Christopher Columbus his friend and says that he sets down what he could gather from those who came back. The second book of the first decade, addressed to an Italian prince of the church, is dated from the court on 29 April 1494 and reports the second voyage on the word of men who had returned with the first ships.

He is cited in Christianity Crosses the Atlantic for the building of a church at the new settlement and the mass said there at Epiphany 1494. His figure of thirteen priests is doubted by his translator, who thinks it counts everyone who served at the altar.

Edition: Translated by Francis Augustus MacNutt, De Orbe Novo: The Eight Decades of Peter Martyr d'Anghera (New York, 1912), vol. 1; public domain. Cited by decade and book.

Read the text at gutenberg.org

CITED IN

Christianity Crosses the Atlantic 1493 996

The Dead Sea Scrolls from the Qumran Caves

Manuscript · 3rd century BC – 1st century AD · Hebrew, Aramaic, and Greek

The remains of hundreds of Jewish manuscripts found between 1947 and 1956 in eleven caves near Qumran, by the Dead Sea. They include the oldest known copies of the books of the Hebrew Bible and the writings of a community that lived by its own rule.

The first scrolls were found by a Bedouin shepherd in 1947 in a cave north of Wadi Qumran. Over the next nine years Bedouin and archaeologists found written remains in eleven caves along the cliffs. A few scrolls are nearly complete. Most of the collection is thousands of fragments of parchment and papyrus.

The Israel Antiquities Authority, which holds most of them, dates the scrolls from the third century BC to the first century AD. About 230 are copies of books now in the Hebrew Bible, and every book is represented except Esther. The rest are other Jewish religious writings of the time. About a quarter of these are called "sectarian", because they set out the beliefs and rules of one particular community. The Authority notes that scholars first assigned all the scrolls to the Essenes, that this view has since been challenged and modified, and that many scholars still link the Essenes and the scrolls. The Authority states that no rabbinic or Christian texts were found among them. See the Community of the Dead Sea Scrolls and the Dead Sea Scrolls Are Discovered.

Edition: The official edition is Discoveries in the Judaean Desert, 40 volumes (Oxford, from 1955). The Leon Levy Dead Sea Scrolls Digital Library, published by the Israel Antiquities Authority, gives photographs of the fragments and the Authority's own description of the collection, which is what is cited here.

Held by: Israel Antiquities Authority, Jerusalem; the seven scrolls first found in Cave 1 are in the Shrine of the Book at the Israel Museum

See the object at deadseascrolls.org.il · Photographs of the fragments (Leon Levy Dead Sea Scrolls Digital Library) · The caves and what each contained (Leon Levy Digital Library) · Historical background (Leon Levy Digital Library)

CITED IN

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258

The Dead Sea Scrolls Are Discovered 1947 1394

The Decameron

History · Giovanni Boccaccio · Soon after 1348 · Italian

A collection of a hundred tales set in the plague year 1348. Its introduction to the first day is a Florentine's description of the plague in his city, its symptoms, the collapse of ordinary life and the burial of the dead.

Boccaccio frames his stories with ten young people who leave Florence to escape the plague, and begins with an account of the plague itself. He speaks of it as "the late mortal pestilence" and says that he saw some of what he describes with his own eyes. His translator held it certain that Boccaccio was not in Florence during the plague and had his details from witnesses; the text itself claims otherwise.

The passage is the opening of a work of fiction, and its purpose is literary. It is cited here for what a Florentine of the time says the plague was like, and for the figure of the dead, which he gives as what "is believed", not as a count.

Edition: Translation by J. M. Rigg, The Decameron of Giovanni Boccaccio (London: A. H. Bullen, 1903), public domain, as published by Project Gutenberg (no. 3726). The description of the plague is the introduction to the first day.

Read the text at gutenberg.org

CITED IN

The Black Death 1347–1351 941

Decet Romanum Pontificem

Law · Pope Leo X · 3 January 1521 · Latin

The bull that declared Luther a heretic and excommunicated him and his supporters after the sixty days allowed by Exsurge Domine had run out.

The bull follows from Exsurge Domine. It reports that many of Martin Luther's followers had recanted and that his books had been burned in parts of Germany, but that Luther himself had not withdrawn his errors within the time set and had written and preached worse things. It declares him a heretic, extends the same sentence to those who follow or protect him, whatever their rank, and orders the clergy to publish the excommunication.

It is dated at St Peter's on 3 January 1521. It is the church's formal sentence and gives no new account of Luther's teaching.

Edition: English translation published by Papal Encyclicals Online; paraphrased here and cited by section.

Read the text at papalencyclicals.net

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Decision of the Holy Synod of 1 June 2016 on the Pan-Orthodox Council

Council · Holy Synod of the Bulgarian Orthodox Church · 1 June 2016 · Bulgarian

The decision in which the Bulgarian synod, sitting in full, listed six reasons for asking that the council on Crete be postponed and resolved not to take part if it was not.

The text is short: a list of six considerations and two resolutions, adopted unanimously according to the document (protocol no. 12 of 1 June 2016). The considerations are the absence from the agenda of topics the synod thought important, the disagreements other churches had declared about texts already approved, the impossibility under the rules of editing texts during the council, the seating of the primates, the placing of observers and guests, and the cost of taking part.

It is the Bulgarian church's own statement of its reasons for not attending the council; see the Holy and Great Council of the Orthodox Church.

Edition: Bulgarian text as published on the patriarchate's own site on 1 June 2016, in the Internet Archive's capture of 4 June 2016; the site has since been rebuilt and no longer serves this address. No official English version was found, and the wiki's account is a paraphrase of the Bulgarian.

Read the text at web.archive.org

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

Declaratio of 11 February 2013

Law · Pope Benedict XVI · Dated 10 February 2013; read on 11 February 2013 · Latin

The short declaration, read in Latin to the cardinals, by which Benedict XVI renounced the office of bishop of Rome with effect from 20:00 on 28 February 2013.

The text is two paragraphs long. Benedict XVI read it to the cardinals gathered in consistory on 11 February 2013; it is dated the day before. It gives his reason, the decline of his strength with age, states that he acts "with full freedom", names the hour at which the see will fall vacant, and says that a conclave will have to be called.

It is the act of resignation itself and so the primary source for Benedict XVI Resigns and Francis Is Elected. It is addressed to the cardinals as an announcement of a decision already made.

Edition: English translation published by the Holy See. The Latin is the original.

Read the text at vatican.va · The Latin text as read (Holy See)

CITED IN

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

A Declaration from the Harmless and Innocent People of God, Called Quakers

Treatise · George Fox and other Friends · January 1661 (dated 1660 in the reckoning of the time) · English

A printed declaration against plots and fighting, presented to Charles II after the Fifth Monarchy rising in London. In it Friends deny all outward wars and fighting with outward weapons, for any end whatever.

Fox's Journal says that he and Richard Hubberthorn drew up a first declaration, which was seized at the press, and that a second was then written in haste, printed and sent to the king and council. Its heading says it was presented to the king on the twenty-first day of the eleventh month, 1660. The English year then began in March, so the eleventh month is January and the date is January 1661 by modern reckoning.

The text answers the suspicion that Quakers were plotters. It argues from the sayings of Jesus to Peter and to Pilate that Christ's servants do not fight, and it says that the Spirit by which Friends are guided will never move them to fight against any man with outward weapons. See George Fox and the Quakers.

Edition: Text as printed in the Journal of George Fox (London edition of 1852), vol. 1, pp. 380–383, public domain.

Read the text at archive.org

CITED IN

George Fox and the Quakers 1652 1183

Declaration of 21 November 1974

Letter · Marcel Lefebvre · 21 November 1974 · French

The statement of November 1974 in which Archbishop Marcel Lefebvre refused to follow the tendencies he saw in the Second Vatican Council and in the reforms that came from it. It is published by the Society of St Pius X, for whose seminarians he wrote it.

The declaration is signed by Archbishop Marcel Lefebvre. The Society of St Pius X, which publishes it, says that he wrote it on 21 November 1974 for the seminarians of its seminary at Écône, ten days after two visitors sent from Rome had been there. It opens by holding fast to "Catholic Rome" and "Eternal Rome", and then refuses to follow what it calls the Rome of neo-Modernist and neo-Protestant tendencies, which it says were evident in the Second Vatican Council and in all the reforms that issued from it. It names the reform of the Mass in particular, says that no authority can oblige its author to diminish the faith as the church taught it for nineteen centuries, and ends by holding to what was believed and practised before the council.

It is one party's statement, written in protest, and is cited in the Second Vatican Council only as evidence, in his own words, that some Catholics rejected the council's reforms. The English wording differs slightly between the society's national sites.

Edition: English translation as published by the Society of St Pius X, District of Great Britain. A short text without section numbers. In copyright; paraphrased here, with one short phrase quoted.

Read the text at fsspx.uk · The same declaration with a note on its occasion (Society of St Pius X, Australia)

CITED IN

The Second Vatican Council 1962–1965 1422

A Declaration of Faith of English People Remaining at Amsterdam in Holland

Creed · Thomas Helwys and his congregation · 1611 · English

A confession in twenty-seven articles printed in 1611 by the part of John Smyth's congregation that stayed with Thomas Helwys. It sets out believers' baptism, the independence of each congregation, and the teaching that God would have all people saved.

The title page is dated 1611 and names no author; the confession speaks for the "English people remaining at Amsterdam", and the printed letter that follows it is directed against Smyth. McGlothlin, who prints it, says that Helwys drew it up. Article 10 defines the church as a company of faithful people joined to the Lord and to one another by baptism upon their own confession of faith and of sins. Articles 13 and 14 require every church to receive its members by such baptism and deny that baptism belongs to infants. Articles 11 and 12 give every congregation, however small, the whole of Christ's ordinances and deny any church a prerogative over another.

On grace the confession departs from the Reformed churches of its day: God, it says, has predestined that all who believe shall be saved, would have all people saved, and is the author of no one's condemnation (article 5), and those who have received grace may fall away (article 7). Article 24 calls magistracy a holy ordinance of God and says that magistrates may be members of the church. It is cited in the First Baptist Congregations.

Edition: Text in W. J. McGlothlin, Baptist Confessions of Faith (Philadelphia, 1911), pp. 85–93, public domain, from a transcript of the copy in the library of York Minster. Cited by article.

Read the text at archive.org

CITED IN

The First Baptist Congregations 1609 1146

Declaration of Sentiments

Treatise · Jacobus Arminius · 30 October 1608 · Dutch

The statement of his views that Arminius made in person to the States of Holland. It attacks the doctrine of predestination then taught in the Dutch churches and sets out his own, and it reports his dispute with Franciscus Gomarus.

The Declaration is addressed to the States of Holland and West Friesland. Arminius begins by recalling a conference held at The Hague between himself and Franciscus Gomarus, and the hearing afterwards at which Gomarus said that he would not dare to appear before his Maker holding the opinions Arminius professed. Arminius then offered to declare all his views openly, and this is the declaration.

The longest part concerns predestination. Arminius describes three forms of the doctrine taught by others and gives his reasons against each, and then states his own in four decrees: the appointment of Christ as mediator, the decision to receive those who repent and believe, the provision of the means of repentance and faith, and the decree to save and to damn particular persons, which he founds on God's foreknowledge of who would believe and persevere through grace. Shorter sections follow on providence, free will, grace, perseverance, assurance and other points.

It is Arminius's own account of his teaching and of the controversy as he saw it. What it says of Gomarus is an opponent's report. The text itself carries no date. The heading in the American edition of 1853 says that it was delivered in Dutch before the States of Holland at The Hague on 30 October 1608, and the editor's life of Arminius in the same volume, quoting the funeral oration of Petrus Bertius, puts his death on 19 October 1609.

Edition: English translation by James Nichols (1825), public domain, in The Works of James Arminius, vol. 1, as published by the Christian Classics Ethereal Library. Cited by section.

Read the text at ccel.org · The same translation in the American edition of 1853, with the editor's heading and life of Arminius (Internet Archive)

CITED IN

The Synod of Dort 1618–1619 1159

Declaration of the Cardinals against Urban VI

Letter · The cardinals who had elected Urban VI · August 1378 · Latin

The manifesto in which the cardinals who had elected Urban VI in April 1378 declared the election void because it was made in fear of the Roman crowd. It opened the Great Western Schism.

The cardinals issued the declaration in August 1378, some four months after they had elected Bartholomew, archbishop of Bari, as Urban VI at Rome. It says that armed Romans surrounded and entered the conclave, threatened to kill the electors unless they chose a Roman or an Italian, and so forced an election that was null.

It is the case for one side, written by men who had themselves written to announce Urban's election and coronation before they turned against him; Catherine of Siena and others answered that they had chosen him freely. The source book prints only the central part of a long text. See the Great Western Schism.

Edition: Extract translated in O. J. Thatcher and E. H. McNeal, A Source Book for Mediaeval History (1905), no. 167, from Baluze; public domain.

Read the text at gutenberg.org

CITED IN

The Great Western Schism 1378–1417 946

Declaration of the House of Bishops on Christian Unity

Council · The House of Bishops of the Protestant Episcopal Church in the United States · 1886 · English

The statement on Christian unity adopted by the bishops of the Episcopal Church meeting at Chicago in 1886. It names four things as essential to the restoration of unity, the first form of the Chicago-Lambeth Quadrilateral.

The bishops address the declaration to their fellow Christians of other communions in the United States. They say that all who have been duly baptized with water in the name of the Trinity are members of the Holy Catholic Church,

that their church is ready to give up its own preferences in matters of human ordering, and that it does not seek to absorb other communions. They then name four things as inherent parts of the deposit of faith and order: the Scriptures, the Nicene Creed, the two sacraments, and the historic episcopate.

A note printed with the text in the Prayer Book says that the House of Bishops adopted this form but the House of Deputies did not enact it; it was referred to a new joint commission on Christian reunion.

Edition: As printed among the Historical Documents of the Church in the Episcopal Church's Book of Common Prayer (1979), pp. 876–877, in the online edition at bcponline.org. Public domain.

Read the text at bcponline.org

CITED IN

The Lambeth Quadrilateral July 1888 1332

Declaration of Utrecht

Creed · The Old Catholic bishops of the Netherlands, Germany and Switzerland · 24 September 1889 · German

The common statement of five Old Catholic bishops meeting at Utrecht in 1889. It holds to the faith of the undivided church of the first millennium and rejects the Vatican decrees of 1870 on papal infallibility and universal jurisdiction.

The declaration is signed by the archbishop of Utrecht, the bishops of Haarlem and Deventer, the bishop of the Old Catholic Church of Germany and the bishop of the Christian Catholic Church of Switzerland. The bishops say that this is their first such meeting and that they have resolved to meet regularly. The second article rejects the decrees of 18 July 1870 and at the same time acknowledges the historic primacy of the bishop of Rome as first among equals. Other articles reject the dogma of 1854 on the Immaculate Conception and accept the Council of Trent's doctrinal decisions only where they agree with the teaching of the ancient church.

It is a primary source for the Old Catholic position, stated by the churches themselves nineteen years after the council.

Edition: English translation published by the Union of Utrecht on its website, made from the German original. Cited by article and paraphrased, with short phrases quoted.

Read the text at utrechter-union.org

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

The First Vatican Council 1869–1870 1324

Declaration on Luther, 19 April 1521

Law · Emperor Charles V · 19 April 1521

The statement that Charles V gave to the estates at Worms the day after Luther refused to recant, declaring that he would defend the faith of his ancestors and proceed against Luther.

The declaration is short and personal. Charles V recalls that his forebears, emperors, archdukes of Austria and dukes of Burgundy, were faithful sons of the Catholic Church, and says it is his duty to uphold what they and the councils established. He calls Martin Luther a single monk who sets his own judgement against the faith held by all Christians for more than a thousand years, regrets having delayed so long, and resolves to hear him no more, while keeping the safe-conduct.

It states the emperor's own reasons, the day after the hearing, and is the plainest expression of his side of the case.

Edition: English translation in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), no. 43, pp. 85–86, taken from Edward Armstrong, The Emperor Charles V, vol. 1; public domain.

Read the text at archive.org

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

Decree of Propaganda Fide on Questions from the China Mission (1645)

Law · Congregation de Propaganda Fide · 1645 · Latin

Seventeen questions put to Rome by missionaries in China, with the answers approved by Propaganda Fide and Pope Innocent X. Questions 8 and 9 describe the honours paid to Confucius and to ancestors as sacrifices and are answered that Christians may not take part.

Each question describes a Chinese practice as its proposers understood it and asks whether converts may share in it. The eighth says that governors offer a solemn sacrifice in the temple of Confucius twice a year, with a pig, a goat, candles, wine, flowers and incense, and that the intention of the rite is to give thanks for his teaching and to obtain from him talent, wisdom and understanding. The answer is that it is not lawful. The pope ordered all missionaries in China, of whatever order, including the Society of Jesus, to observe the answers until the Holy See should decide otherwise.

The decree does not name those who put the questions. See the Chinese Rites Controversy.

Edition: Latin text in Collectanea S. Congregationis de Propaganda Fide, vol. 1 (Rome, 1907), no. 114, pp. 30–35. No English translation is online; entries paraphrase the Latin.

Read the text at archive.org

CITED IN

The Chinese Rites Controversy 1704–1742 1212

Decree of the Holy Office on Questions from the China Mission (1656)

Law · Congregation of the Holy Office · 1656 · Latin

The Holy Office's answers of 1656 to a second set of questions from China. The third describes the scholars' ceremony in the hall of Confucius as a civil act and is answered that it may be permitted to Christians.

The decree recalls the questions answered in 1645 and then takes up others. The third asks whether Christian scholars may perform the ceremony of taking their degrees in the hall of Confucius. As described there, no priest of an idolatrous sect takes part, the scholars acknowledge Confucius as their teacher with the same bows that pupils make to living masters, and the hall is a school and not properly

a temple. The Congregation answers, "according to what has been set out above", that the ceremonies may be permitted, because the cult appears to be merely civil and political. A fourth question on ceremonies for the dead follows.

Set beside the decree of 1645, it shows that Rome's answer depended on how the rite was described to it. See the Chinese Rites Controversy.

Edition: Latin text in Collectanea S. Congregationis de Propaganda Fide, vol. 1 (Rome, 1907), no. 126, pp. 36–39. No English translation is online; entries paraphrase the Latin.

Read the text at archive.org

CITED IN

The Chinese Rites Controversy 1704–1742 1212

Decree on Freedom of Conscience and on Church and Religious Societies

Law · Council of People's Commissars of the Russian Soviet Republic · 20 January (2 February) 1918 · Russian

The Soviet government's decree of 20 January (2 February) 1918, known as the decree on the separation of church from state and school from church. Its thirteen articles ended the legal standing and the property rights of all churches in Russia.

The decree is signed by Lenin as chairman of the Council of People's Commissars and by eight commissars. Articles 1 to 8 separate church and state, guarantee to each citizen the profession of any religion or none, and transfer the registration of births and marriages to the civil authorities. Article 9 separates school and church. Articles 10 to 13 place religious societies under the rules for private associations, deny them the right to own property or to be legal persons, and declare everything they hold to be the property of the people.

It is the text of the law itself and is cited in the Russian Church under the Bolsheviks for its provisions, not for how they were applied.

Edition: Russian text from Dekrety Sovetskoi vlasti, vol. 1 (Moscow, 1957), pp. 373–374, in the collection 100(0) Schlüsseldokumente zur russischen und sowjetischen Geschichte, with a facsimile, a German translation and an introduction. Cited by article and paraphrased.

Read the text at 1000dokumente.de · German translation and facsimile (1000dokumente.de, Bavarian State Library)

CITED IN

The Russian Church under the Bolsheviks 1917–1918 1363

Decrees of the Council of Constance

Council · The Council of Constance · 1414–1418 · Latin

The decrees of the general council that met at Constance from 1414 to 1418, ended the papal schism, condemned Wycliffe and Hus, and passed the decrees Haec sancta and Frequens on the authority and frequency of councils.

The decrees are cited by session. The council sat for forty-five sessions between November 1414 and April 1418. Its acts include the bull by which John XXIII convoked it, the decrees of the fifth session on the council's authority (Haec sancta), the condemnations of the teaching of John Wycliffe and of Jan Hus, the depositions of John XXIII and Benedict XIII and the acceptance of Gregory XII's resignation, the decree on regular councils (Frequens), and the acts of Martin V after his election.

The online page mixes three kinds of text: the decrees themselves, Tanner's short summaries of sessions he does not print, and comments added by the person who put the text online. Only the decrees and Tanner's summaries are used in this wiki, and a summary is called a summary where it is cited. See the Council of Constance and the Burning of Jan Hus, the Great Western Schism and Wycliffe and the First English Bible.

Edition: English translation from N. P. Tanner, Decrees of the Ecumenical Councils (1990), reproduced at Papal Encyclicals Online with the editor's bracketed summaries of sessions not printed in full. In copyright; paraphrased here. Short quotations are from Thatcher and McNeal, A Source Book for Mediaeval History (1905).

Read the text at papalencyclicals.net · Haec sancta in a public-domain translation (Thatcher and McNeal, no. 171) · Frequens in a public-domain translation (Thatcher and McNeal, no. 173)

CITED IN

The Great Western Schism 1378–1417 946
Wycliffe and the First English Bible c. 1382 950
The Council of Constance and the Burning of Jan Hus 1414–1418 959
The Hussites and the Compacts of Basel 1419–1436 964

SOURCES

Decrees of the Council of Ferrara and Florence to The Didache (The Teaching of the Twelve Apostles)

Decrees of the Council of Ferrara and Florence

Council · The Council of Ferrara–Florence under Pope Eugene IV · 1438–1445 · Latin and Greek

The decrees of the council that Eugene IV moved from Basel to Ferrara in 1438 and to Florence in 1439, among them Laetentur caeli, the bull of union with the Greeks of 6 July 1439, and the later bulls of union with the Armenians and the Copts.

The decrees are cited by the session numbers of Tanner's edition, which begin again at Ferrara. They include the declaration opening the council at Ferrara on 8 January 1438, the decree of 10 January 1439 moving it to Florence because of plague, the definition of 6 July 1439 known from its first words as Laetentur caeli, and the bulls of union with the Armenians (1439) and with the Copts (Cantate Domino, 1442).

Laetentur caeli was issued in Latin and Greek in the name of Eugene IV with the agreement of the emperor John VIII Palaiologos and the Greek delegation. These are the texts of the side that held the union to be valid; for the Greek refusal see Encyclical Letter to All Orthodox Christians and History. See the Council of Florence Proclaims Reunion.

Edition: English translation from N. P. Tanner, Decrees of the Ecumenical Councils (1990), reproduced at Papal Encyclicals Online, where the decrees of Basel, Ferrara, Florence and Rome stand on one page. In copyright; paraphrased here.

Read the text at papalencyclicals.net

CITED IN

The Council of Florence Proclaims Reunion 6 July 1439 974

Decrees of the Council of Pisa

Council · The Council of Pisa · 1409 · Latin

Extracts from the council called by cardinals of both papal lines in 1409. It declared that the cardinals could summon a council in a schism and cited both claimants to hear judgment; the cardinals swore to pursue reform.

The cardinals of the two rival lines, acting as one college, called a council to Pisa in 1409. The first extract is its declaration that the united college of cardinals had the right to summon it and that both claimants had been cited to appear. The second is the oath of the cardinals that whichever of them was elected pope would keep the council in being until the church was reformed "in its head and in its members".

The source book does not print the sentence of deposition or the record of the election that followed. For those this wiki relies on the bull by which the Pisan pope John XXIII later summoned the Council of Constance. See the Great Western Schism.

Edition: Two extracts translated in O. J. Thatcher and E. H. McNeal, A Source Book for Mediaeval History (1905), nos. 169 and 170, from Raynaldus; public domain.

Read the text at gutenberg.org

CITED IN

The Great Western Schism 1378–1417 946

Decretals of Gregory IX (Liber Extra)

Law · Compiled by Raymond of Penyafort for Gregory IX · 1234 · Latin

The official collection of papal and conciliar law in five books that Gregory IX issued in 1234. It carried the decrees of the Fourth Lateran Council and Gregory's own statutes on heresy into the courts and law schools of the Latin church.

In the bull *Rex pacificus*, addressed to the masters and students of Bologna, Gregory IX explains that the decretals of his predecessors were scattered through several volumes, repeated or contradicted one another and caused confusion in

the courts. He had therefore had them gathered into one volume by his chaplain and penitentiary, brother Raymond, with his own constitutions added, and he ordered that this collection alone be used in courts and schools.

The collection is arranged by subject. Its title on heretics, book 5, title 7, contains the third constitution of the Fourth Lateran Council as chapter 13 and Gregory IX's own decree *Excommunicamus* as chapter 15. The compiler shortened many texts, so the wording here is the wording that became law, which is not always the wording first issued.

Edition: Latin text of the edition by Emil Ludwig Richter and Emil Friedberg, Corpus Iuris Canonici, vol. 2 (Leipzig, 1881), digitised in the Bibliotheca Augustana. Cited by book, title and chapter (X 5.7.13 is book 5, title 7, chapter 13). No complete English translation is in the public domain; passages are paraphrased from the Latin.

Read the text at tha.de · The bull Rex pacificus, with which Gregory IX sent the collection to the schools of Bologna

CITED IN

The Third Lateran Council March 1179 874
The Fourth Lateran Council November 1215 895
The Papal Inquisition Is Established 1231 903

Decretum (Concordia discordantium canonum)

Law · Gratian · c. 1140 · Latin

A collection of church law that sets conflicting canons, papal letters and passages from the Fathers side by side and reconciles them. Its own title is 'A Harmony of Discordant Canons'. It stands first in the medieval body of canon law, the Corpus iuris canonici.

The work is headed *Concordia discordantium canonum*, and its plan follows from the title: on each question the compiler assembles the authorities, notes where they disagree, and adds comments of his own (printed under the name GRATIANUS) to bring them into agreement. It opens with a treatise on the kinds of law.

Nothing is said here about the compiler beyond what the book shows. The date of about 1140 is the one commonly given, for instance in Norman Tanner's

introduction to the canons of the First Lateran Council. The text is cited here for its title and its opening.

Edition: Latin text in the edition of Emil Friedberg, Corpus iuris canonici, vol. 1 (Leipzig, 1879), in the digital edition of the Bayerische Staatsbibliothek, Munich. Cited by the standard divisions (D. = distinction, c. = chapter). Read in Latin and paraphrased.

Read the text at geschichte.digitale-sammlungen.de

CITED IN

The Schools Become Universities c. 1150–1215 862

The Dedicatory Inscription of the Aqua Claudia

Inscription · Set up in the name of the emperor Claudius · AD 52 · Latin

The inscription with which Claudius recorded bringing the Aqua Claudia and Anio Novus into Rome. It gives his titles for his twelfth year of tribunician power, among them imperator for the twenty-seventh time.

The Porta Maggiore at Rome is a monumental gate formed by the arches of two aqueducts, the Aqua Claudia and the Anio Novus, where they crossed two roads. One of its inscriptions states that Claudius brought both waters into the city at his own expense. It gives his titles: tribunician power for the twelfth time, consul for the fifth time, *imperator* for the twenty-seventh time.

It matters here only for the count of acclamations. Gaius was killed on 24 January 41 and Claudius was accepted as emperor the next day (Suetonius, *Caligula* 58; *Claudius* 10), so his twelfth year of tribunician power ran from January 52 to January 53. A letter of his at Delphi, the Gallio Inscription from Delphi, was written when he had been acclaimed *imperator* twenty-six times, and so no later than that year.

Edition: Corpus Inscriptionum Latinarum VI 1256 (Epigraphic Database Roma, EDR104278). The record of the Europeana network of Ancient Greek and Latin Epigraphy (EAGLE) linked here gives an English translation by Rebecca R. Benefiel.

Held by: In place on the Porta Maggiore, Rome

See the object at wiki.eagle-network.eu · The Porta Maggiore and its inscriptions (Livius)

CITED IN

Paul Carries the Gospel into Europe c. AD 49–52 419

Deed for the Pious Transit of His Holiness Benedict XVI, Pope Emeritus

History · The Holy See · 5 January 2023

The Holy See's official record of the life, death and burial of Benedict XVI: birth, studies, offices, election, resignation and death, with the Latin words of the resignation.

This is the formal record of the death and burial of Benedict XVI, headed in Latin *Obitus, depositio et tumulatio*, which the Holy See Press Office published on the day of his funeral. It gives his birth at Marktl am Inn on 16 April 1927, his ordination in 1951, his appointment as archbishop of Munich and Freising and as cardinal in 1977 and as prefect of the Congregation for the Doctrine of the Faith in 1981, his election on 19 April 2005, the declaration of 11 February 2013 and his death on 31 December 2022.

It is a formal and commemorative text, and its judgments on his pontificate are those of the Holy See. It is used in this wiki for dates and offices.

Edition: English translation published in the bulletin of the Holy See Press Office on 5 January 2023.

Read the text at press.vatican.va

CITED IN

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

The Deeds of God through the Franks

History · Guibert of Nogent · c. 1108–1112 · Latin

A history of the First Crusade by the abbot of Nogent, reworking the Gesta Francorum with material of his own. It contains one of the four versions cited here of Urban II's sermon at Clermont.

Guibert was abbot of Nogent in northern France from 1104. He did not go on the crusade. Krey's introduction dates his book between 1108 and 1112 and calls it the best of the three literary reworkings of the Gesta Francorum.

In his version of the sermon the pope speaks of the holiness of Jerusalem, compares the crusaders to the Maccabees, and connects the recovery of the city with the coming of Antichrist and the end of the age.

Edition: The account of Urban II's sermon translated by August C. Krey, The First Crusade: The Accounts of Eye-Witnesses and Participants (Princeton, 1921), pp. 36–40, public domain.

Read the text at sourcebooks.fordham.edu

CITED IN

The First Crusade 1095–1099 849

Deeds of Otto (Liber de rebus gestis Ottonis)

History · Liudprand of Cremona · c. AD 964–965 · Latin

A short account by Bishop Liudprand of Cremona of Otto I's dealings with Rome from 960 to 964, written by a participant to justify the emperor's deposition of Pope John XII.

Liudprand was bishop of Cremona and in Otto's service. He was present at the Roman synod of 963 and tells us that he delivered the emperor's speech to the Romans in Latin, since they could not follow Otto's Saxon (ch. 11). His account is that of an eyewitness and an advocate. He lists those present and quotes letters and speeches at length, and he repeats every charge made against John XII without reserve.

He gives the coronation of 962 three sentences and no date. The work breaks off in 964.

Edition: Translation by F. A. Wright, The Works of Liudprand of Cremona (London, 1930), pp. 215–232, where the work is called 'A Chronicle of Otto's Reign'. Cited by chapter.

Read the text at archive.org

CITED IN

Otto I Is Crowned Emperor February AD 962 810

Deeds of the Princes of the Poles

Chronicle · Anonymous, known as Gallus · c. AD 1115 · Latin

A chronicle of the Polish dukes, composed by a foreign cleric at the court of Duke Boleslav III. Its account of Mieszko's baptism was set down about a hundred and fifty years after the event.

The author does not name himself; a later tradition calls him Gallus, "the Gaul". He wrote for the court of Boleslav III, and his book is a history of that duke's ancestors and deeds. What he tells of Mieszko I and Dobrawa is the tradition of the ruling house as it stood in the early twelfth century: the pagan duke with seven wives, the Christian princess who would not be his wife until he gave them up, and the baptism that came "through his faithful wife".

The edition's table of contents describes the chronicle as running to 1113. The year numbers printed in its margins are the editors' and are not in the text.

Edition: Chronicae Polonorum, ed. J. Szlachtowski and R. Köpke, Monumenta Germaniae Historica, Scriptores 9 (Hanover, 1851), pp. 418 and following, read in the page images of the digital MGH. Latin; paraphrased here and cited by book and chapter, with the page of that edition.

Read the text at dmgh.de

CITED IN

The Baptism of Mieszko I of Poland AD 966 817

Defence before Constantius (Apologia ad Constantium)

Treatise · Athanasius of Alexandria · AD 356–357 · Greek

An address to the emperor Constantius II in which Athanasius answers charges of disloyalty. Written as he was driven from Alexandria in 356, it quotes two letters of the emperor, one of them to the rulers of Aksum about their bishop Frumentius.

Athanasius composed this defence for the emperor at the time when imperial troops forced him out of his church and a rival bishop, George, was sent to Alexandria. Its editor in the Nicene and Post-Nicene Fathers dates the main part to 356 and the closing sections, which mention George's arrival, to early 357.

Near the end Athanasius says that he has learned of letters written against him and copies two of them out (30–31). The second is addressed by Constantius to Aezanes and Sazanes, the rulers of Aksum. It tells them to send Frumentius, whom Athanasius had ordained, to Egypt to be examined. Athanasius quotes it to show how far the campaign against him reached. For the history of Aksum it is a contemporary document from outside the kingdom that names Ezana and connects him with a Christian bishop.

Edition: Translation by M. Atkinson, revised by Archibald Robertson, Nicene and Post-Nicene Fathers, second series, vol. 4 (1892), public domain. Cited by section.

Read the text at newadvent.org · The same translation divided by section, with its introduction (CCEL)

CITED IN

King Ezana of Aksum Becomes Christian c. AD 330–356 598

Defence of the Nicene Definition (De Decretis)

Treatise · Athanasius of Alexandria · Between AD 346 and 356 · Greek

A letter in which Athanasius, who had been at Nicaea as a deacon, explains to a friend why the council used the non-scriptural words ‘from the essence’ and ‘of one essence’. It is the fullest account of the making of the creed by someone who was present.

A friend who had been arguing with Arians asked Athanasius what the council had done and why it had gone beyond the words of Scripture. Athanasius answered with this letter. Its editor in the Nicene and Post-Nicene Fathers dates it between his return to Alexandria in 346 and his flight in 356, that is twenty to thirty years after the council.

Athanasius describes how the bishops tried one scriptural phrase after another and found that the supporters of Arius could accept each in their own sense, and how the words “from the essence” and “one in essence” were chosen to exclude this (19–20). He gives the number of bishops as “three hundred more or less” (3). The account is that of a committed party, written to defend the council against its critics, and long after the event. At the end Athanasius attaches the letter that

Eusebius of Caesarea wrote to his own church from Nicaea, a report written at the time of the council, which quotes the creed in full.

Edition: Translation by John Henry Newman, edited by Archibald Robertson, Nicene and Post-Nicene Fathers, second series, vol. 4 (1892), public domain. Cited by section.

Read the text at newadvent.org · The same translation divided by chapter, with its introduction (CCEL)

CITED IN

The First Council of Nicaea May AD 325 584

The Definition of Chalcedon

Creed · The Council of Chalcedon · AD 451 · Greek

The statement on the person of Christ approved by the Council of Chalcedon in October 451. It confesses one and the same Christ in two natures, divine and human, united in one person, and it became the standard of the Greek and Latin churches.

Unlike the councils of 325 and 381, Chalcedon left full minutes, and the definition stands in the record of its fifth session. The text first repeats the creeds of Nicaea and of Constantinople and accepts letters of Cyril of Alexandria and the Tome of Pope Leo as sound expositions of them. It then states that Christ is to be confessed as perfect in Godhead and perfect in manhood, "in two natures, unconfusedly, immutably, indivisibly, inseparably", the properties of each nature being kept and united in one person and subsistence.

The definition is the council's own text and the best evidence for what it decided. It was not received everywhere. Large parts of the churches of Egypt and Syria, and the churches of Armenia and Ethiopia, rejected the phrase "in two natures" and held to the language of Cyril; they are the churches now called Oriental Orthodox.

Edition: Translation by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain.

Read the text at ccel.org · Greek, Latin and English text (Schaff, Creeds of Christendom, vol. 2) · Extracts from the acts of the council, with the definition and canons (New Advent)

CITED IN

The First Council of Nicaea May AD 325 584
The First Council of Constantinople May AD 381 632
The Council of Ephesus June AD 431 668
The Council of Chalcedon October AD 451 681
Ancient Christological Divisions Are Addressed 1973–1994 1445

Definition of the Council of Hieria

Council · The Council of Hieria · AD 754 · Greek

The doctrinal statement of the council of 338 bishops that met near Constantinople in 754 and condemned the making and veneration of images. It survives only because the council of 787 had it read out, section by section, in order to refute it.

The council was called by the emperor Constantine V. Theophanes says that it sat from 10 February to 8 August 754 in the palace of Hieria and then moved to the church of Blachernae, and that no one was present from Rome, Alexandria, Antioch or Jerusalem. It called itself the seventh ecumenical council.

What remains of it is the definition (*horos*), preserved in the minutes of the sixth session of the Second Council of Nicaea Restores Icons, where a bishop read it out section by section and a deacon read a prepared refutation after each. In it the iconoclasts speak in their own words, though the text reaches us through their opponents. The text argues from the doctrine of Christ's two natures, appeals to Scripture and to passages from the fathers, forbids images in churches and in private houses, and at the same time upholds the intercession of Mary and the saints and forbids anyone to plunder church plate on the pretext of destroying images.

Edition: English epitome in Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain. It shortens the definition, translates the decree and the anathemas, and adds editorial remarks in square brackets.

Read the text at ccel.org · The same text (Fordham Medieval Sourcebook)

CITED IN

The Iconoclast Controversy Begins AD 726–730 759

Dei Filius

Council · The First Vatican Council · 24 April 1870 · Latin

The First Vatican Council's dogmatic constitution on the Catholic faith, approved at its third session. It treats God the creator, revelation, faith, and the relation of faith and reason, with canons condemning the contrary positions.

The constitution was approved on 24 April 1870, the earlier of the council's two dogmatic constitutions. Its second chapter teaches that God can be known with certainty by reason from created things and has also revealed himself in a supernatural way, and that this revelation is contained in Scripture and in unwritten traditions as the Council of Trent declared. The third chapter treats faith, and the fourth teaches that faith and reason, having one source, cannot truly disagree.

The page that carries it at the Christian Classics Ethereal Library also carries the council's second constitution, *Pastor aeternus*, and is headed in the site's table of contents with the title of the following document in the book. The text itself is headed "The Dogmatic Decrees of the Vatican Council".

Edition: Latin text with the English translation of Henry Edward Manning (Petri Privilegium, 1871), as printed in Philip Schaff, The Creeds of Christendom, vol. 2 (1877), from p. 234, in the online edition of the Christian Classics Ethereal Library. Cited by chapter. Public domain.

Read the text at ccel.org · Latin text (Vatican)

CITED IN

The First Vatican Council 1869–1870 1324

Dei Verbum

Council · The Second Vatican Council · 18 November 1965 · Latin

The Second Vatican Council's dogmatic constitution on divine revelation, promulgated on 18 November 1965. It treats Scripture and tradition as one deposit of the word of God and urges all the faithful to read the Bible.

The constitution has six short chapters, on revelation itself, its handing on, the inspiration and interpretation of Scripture, the Old Testament, the New Testament, and Scripture in the life of the church. Articles 9 and 10 describe tradition and Scripture as flowing from one source and forming a single deposit, and say that the church does not draw its certainty about everything revealed from Scripture alone. Article 22 asks for translations from the original languages and allows them to be made together with other Christians; article 25 urges every believer to frequent reading of Scripture.

See the Second Vatican Council.

Edition: English translation published by the Holy See. Cited by article number. In copyright; paraphrased here.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The Second Vatican Council 1962–1965 1422

Description of Hagia Sophia

Treatise · Paul the Silentiary · c. AD 563 · Greek

A long Greek poem by an official of Justinian's court, recited when Hagia Sophia was reopened after the rebuilding of its dome. It describes the dome, the marbles, the lamps and the furnishings of the church as they then were.

Paul was a *silentiarius*, an official of the palace, and a poet. His description, in Homeric hexameters, was composed for the celebrations at which the church was dedicated again after an earthquake had brought down the eastern part of the first dome. The poem speaks of that collapse and of the emperor's rebuilding before it turns to the building itself.

It is a court poem and praises the emperor throughout. It is also the work of someone who had walked through the church and looked closely, and it records details that Procopius omits: the kinds of marble and where they were quarried, the pulpit or ambo, and the many lamps hung on chains. The Fordham page gives short extracts; the book of Lethaby and Swainson translates or summarises the whole.

Edition: Extracts translated by W. R. Lethaby and Harold Swainson, The Church of Sancta Sophia, Constantinople: A Study of Byzantine Building (London and New York: Macmillan, 1894), public domain.

Read the text at sourcebooks.fordham.edu · Fuller translation and summary in Lethaby and Swainson, The Church of Sancta Sophia (1894), chapters 3–4

CITED IN

Justinian Builds Hagia Sophia 27 December AD 537 708

Desmond Tutu: Facts

History · The Nobel Foundation · Laureate record for the Nobel Peace Prize 1984, as published online · English

The Nobel Foundation's record of the Peace Prize of 1984, with Desmond Tutu's dates, his office at the time of the award and the prize motivation, and a biographical note written at the time.

The record gives Tutu's birth at Klerksdorp on 7 October 1931 and his death at Cape Town on 26 December 2021, describes him at the time of the award as bishop of Johannesburg and former secretary general of the South African Council of Churches, and gives the motivation of the prize: his role as a unifying leader in the non-violent campaign to resolve the problem of apartheid. The biographical note adds his ordination in 1960, his appointment as dean of St Mary's Cathedral in Johannesburg in 1975, his years as bishop of Lesotho from 1976 to 1978, and his appointment as general secretary of the Council of Churches in 1978.

The wiki uses it for these plain facts only. See Desmond Tutu.

Edition: The laureate record and the biographical note published on the official website of the Nobel Prize.

Read the text at nobelprize.org · Biographical note published with the award

CITED IN

The Churches and Apartheid 1982–1986 1462

Determinations of the Local Council of the Orthodox Church of Russia, 1917–1918

Council · 1917–1918 · Russian

The decisions of the council of bishops, clergy and laity of the Russian Orthodox Church that met in Moscow in 1917 and 1918, printed by the council itself. They restore the patriarchate and set out how the church is to be governed.

The Council published its decisions in four parts in 1918 as a supplement to its Acts. The first determination, dated 4 November 1917 in the Julian calendar, declares that the highest authority in the Russian church belongs to a local council of bishops, clergy and laity, and restores the patriarchate. Later ones define the rights and duties of the patriarch, the synod and the supreme church council, the diocese and the parish, and respond to the measures of the Soviet government on marriage, schools and church property.

These are the church's own acts, adopted while the events described in the Russian Church under the Bolsheviks were taking place. They are cited there for what the Council decided.

Edition: Russian text of the Sobranie opredelenii i postanovlenii Sviashchennogo Sobora Pravoslavnoi Rossiiskoi Tserkvi 1917–1918 gg. (Moscow, 1918), four parts, as reproduced with its page references at azbyka.ru. Public domain. Cited by the number and date of the determination and paraphrased.

Read the text at azbyka.ru

CITED IN

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

The Russian Church under the Bolsheviks 1917–1918 1363

Deutschland und Armenien 1914–1918: Sammlung diplomatischer Aktenstücke

Letter · Johannes Lepsius (editor) · Documents of 1914–1918, published 1919 · German

A collection of reports and telegrams of the German embassy at Constantinople and the German consulates in the Ottoman Empire, taken from the files of the German Foreign Office and published in 1919 with an introduction by the editor.

Johannes Lepsius, a German Protestant pastor who had gone to Constantinople in the summer of 1915, says in his foreword that after the war he asked the German Foreign Office for access to its files on the Armenian question and was given it. The volume prints several hundred documents: reports from the ambassadors to the Chancellor in Berlin, telegrams from consuls at Aleppo, Erzurum, Trebizond, Adana and Mosul, and notes of conversations with Ottoman ministers and with the Armenian Patriarch.

Germany was the ally of the Ottoman Empire, and these are the working papers of its diplomats. The selection is the editor's, and the long introduction is his own account. It is cited in the Destruction of the Armenian and Assyrian Christians for the embassy's reports from the capital and for the dealings of Zaven I Der Yeghiayan with it.

Edition: Potsdam: Tempelverlag, 1919. Public domain. Cited by document number and printed page, and paraphrased from the German.

Read the text at archive.org

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Dialogue against the Luciferians

Treatise · Jerome · c. AD 379 · Latin

A dialogue in which Jerome argues against the followers of Lucifer of Cagliari, who refused communion with bishops that had signed the creed of Ariminum. Sections 17–19 describe that council from its acts and contain the line about the world finding itself Arian.

Lucifer, bishop of Cagliari, would not accept back the bishops who had signed at Ariminum in 359, and his followers kept apart from the rest of the church. Jerome wrote this dialogue against them; the translators' introduction dates it to about 379, some twenty years after the council. To show that the bishops

who signed had been deceived and were not heretics, he tells what happened at Ariminum.

His account matters because he says where it comes from: the acts of the synod, which he tells the reader can be consulted in the archives of the churches, and the memory of people still living (18). It is all the same an argument for one side of a later quarrel. Jerome wants the signatories excused, and he presents them as simple men tricked by the wording of Valens of Mursa.

Edition: Translation by W. H. Fremantle, with G. Lewis and W. G. Martley, Nicene and Post-Nicene Fathers, second series, vol. 6 (1893), public domain. Cited by section.

Read the text at newadvent.org

CITED IN

The Councils of Rimini and Seleucia AD 359–360 610

A Dialogue Concerning Heresies

Treatise · Thomas More · Revised edition dated 1530 · English

Thomas More's defence of the old church against what its title calls the sect of Luther and Tyndale. Book 3 explains why Tyndale's New Testament was burned.

The title page of the text cited is dated 1530 and describes the book as newly revised by its author, by then Chancellor of England. The work is cast as a conversation between Thomas More and a visitor who puts to him the objections people were raising. In the third book the visitor asks why William Tyndale's translation was burned. More answers that it deserved to be called Tyndale's or Luther's testament, that it mistranslated three words of great weight wherever they occur, "priests", "church" and "charity", and that the changes were made with intent. Later in the book he says that the church's law did not forbid English Bibles as such and that he would welcome a translation made by a sound scholar and approved by the bishops.

It states, in the words of a learned layman and royal councillor, the case against Tyndale's version. It is controversy and gives the other side only through the mouth More lends it.

Edition: Text with standardised spelling and modern punctuation prepared by Mary Gottschalk for the Center for Thomas More Studies (2015), following the pages of The Complete Works of St. Thomas More, vol. 6 (Yale University Press). Cited by book and chapter; paraphrased, with single words of More's quoted.

Read the text at thomasmorestudies.org

CITED IN

Tyndale's English New Testament 1526 1034

Dialogue on Miracles

Treatise · Caesarius of Heisterbach · c. 1219–1223 · Latin

A collection of edifying stories told as a dialogue between a monk and a novice, by the novice-master of a Cistercian abbey in the Rhineland. Its chapter on the Albigensians reports, as hearsay, the words 'Kill them; the Lord knows who are his'.

Caesarius was a monk of Heisterbach, near Bonn, and wrote the Dialogue for the instruction of novices; it is dated to the years 1219 to 1223. He was not in the south of France. His chapter on the Albigensian heresy (5.21) rests on what reached the Cistercian order, whose abbot of Cîteaux, Arnaud Amalric, had led the crusade: he mentions a letter that a papal legate wrote "this year" to the Cistercian chapter.

He tells the story of Béziers as an example of God's vengeance on heretics, and gives the city more than a hundred thousand inhabitants. The abbot's answer is introduced with *fertur dixisse*, "he is said to have said". Caesarius does not offer it as something he witnessed, and he reports it without blame. See the Albigensian Crusade.

Edition: Dialogus miraculorum, ed. J. Strange, 2 vols (Cologne, 1851); public domain. Latin; paraphrased here and cited by distinction and chapter, with the page of volume 1.

Read the text at archive.org

CITED IN

The Albigensian Crusade 1209–1229 890

Dialogue on the Life of John Chrysostom

History · Palladius of Helenopolis · c. AD 408 · Greek

A defence of John Chrysostom written soon after his death in the form of a conversation between a bishop and a Roman deacon. Its author was one of John's supporters and suffered exile for it. It is the fullest account of his deposition, banishment and death.

The work is cast as a dialogue held at Rome between an eastern bishop and a deacon named Theodore, shortly after news of John's death in 407 had arrived. It is transmitted under the name of Palladius, bishop of Helenopolis in Bithynia, the author of the *Lausiac History*, and is generally accepted as his. Palladius belonged to John's party, went to Rome to plead his cause and was himself exiled.

The author knew many of the people involved and quotes documents, among them John's letter to Innocent of Rome and the exchange of messages with the synod at the Oak. He is also an advocate. The dialogue is written to clear John and to blacken Theophilus of Alexandria, and its account of motives should be read as that of one side. The church historians Socrates and Sozomen, who were less committed, tell the same events with more criticism of John's manner.

Edition: Translation by Herbert Moore, The Dialogue of Palladius concerning the Life of Chrysostom (London: SPCK, 1921), public domain. Cited by the chapters of this translation.

Read the text at tertullian.org · The translator's introduction (tertullian.org)

CITED IN

John Chrysostom, Preacher and Exile AD 398–407 652

Dialogue with Trypho

Treatise · Justin Martyr · c. AD 155–165 · Greek

Justin's account of a long debate with a Jew named Trypho about whether Jesus is the Messiah foretold in the Scriptures. Its opening chapters are the only source for Justin's own path from Greek philosophy to Christianity.

The *Dialogue* is the longest of Justin's surviving works. Its setting is the aftermath of a war: Trypho introduces himself as a Hebrew who has escaped from "the war

lately carried on" (1), which is taken to be the Bar Kokhba revolt. The book was written later than the *First Apology*, to which it refers. Eusebius says the debate took place at Ephesus (*Church History* 4.18).

In chapters 2–8 Justin tells how he studied with a Stoic, a Peripatetic, a Pythagorean and a Platonist, and how an old man he met near the sea directed him to the prophets. The story is told by Justin himself, in a work composed to persuade, and its details cannot be checked. The rest of the book argues from the Greek translation of the Jewish Scriptures and is a main witness to how Christians and Jews disputed over those texts in the middle of the second century.

Edition: Translation by Marcus Dods and George Reith, Ante-Nicene Fathers vol. 1 (1885), public domain.

Read the text at newadvent.org · Chapters 1–9, Justin's account of his conversion (New Advent)

CITED IN

John's Revelation on Patmos c. AD 95 474

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

Dialogues

History · Gregory the Great · c. AD 593 · Latin

Four books of stories about the holy men and women of Italy, told by Pope Gregory I in conversation with his deacon Peter. The second book is the main early account of Benedict of Nursia and his sister Scholastica.

Gregory wrote the *Dialogues* about 593, three years after he became pope. The second book is given wholly to Benedict. Gregory says at its opening that he could not learn everything about him and that what he tells comes from four of Benedict's disciples, whom he names: Constantinus and Simplicius, who succeeded him as abbots; Valentinianus, who had charge of the monastery at the Lateran; and Honoratus, abbot in Gregory's day of the monastery where Benedict began.

That places the book within living memory of Benedict and gives it named informants. It is also a collection of miracle stories meant to show the power of

God in the saints of Italy, and it follows the pattern of such stories: almost every chapter is a wonder, often compared with one from Scripture. It gives no dates. The few facts that can be tied to other evidence are the places, Subiaco and Monte Cassino, and the visit of the Gothic king Totila, who reigned in the 540s.

Edition: English translation by "P. W." (Paris, 1608), re-edited by Edmund G. Gardner (London: Philip Lee Warner, 1911), public domain, transcribed by Roger Pearse.

Read the text at tertullian.org · Book 2, the Life and Miracles of Saint Benedict

CITED IN

Benedict Writes His Rule c. AD 530–550 704

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

Diaries of Michael Cardinal von Faulhaber, 1911–1952

Chronicle · Michael von Faulhaber · 1911–1952 · German

The private diaries of the archbishop of Munich, published online in a critical edition. The entries are brief notes of whom he met and when, made at the time.

Michael von Faulhaber kept a diary of his visitors and journeys from 1911 until his death. The online edition gives a transcription of each entry with the editors' notes identifying the people named; its home page names the Institute for Contemporary History in Munich, the University of Münster and the archive of the archdiocese as the bodies behind it. The edition also carries a short biography written by its editors, which is cited in this wiki only for dates and offices and for the editors' statement about his part in the encyclical of 1937.

The entries are terse and were not written for publication. The one cited in Mit brennender Sorge: Pius XI on the Church in the German Reich records his stay in Rome in January 1937.

Edition: Kritische Online-Edition der Tagebücher Michael Kardinal von Faulhabers (1911–1952), a transcription with commentary of the diaries kept in the archive of the archdiocese of Munich and Freising. Cited by the date of the entry and paraphrased from the German. Held by: Erzbischöfliches Archiv München, Nachlass Faulhaber

Read the text at faulhaber-edition.de · The edition's biography of Faulhaber

CITED IN

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

Diary

Chronicle · Georg Spalatin · Entry of 11 August 1526 · Latin

Notes kept by Georg Spalatin, who served the electors of Saxony. An entry made at the diet of Speyer in August 1526 records a report that an English New Testament had been printed at Worms.

Spalatin was with the elector John of Saxony at the diet of Speyer in the summer of 1526. On Saturday 11 August he wrote down what a man he calls Buschius had said at supper: that six thousand copies of the New Testament in English had been printed at Worms, translated by an Englishman who was staying there with two companions and who was skilled in seven languages.

The entry is hearsay at one remove, noted on the day, from a town some twenty miles from Worms. It names no one. It is the nearest thing to a contemporary report of the printing of the New Testament in English (Worms, 1526).

Edition: Extract, with English translation, in Edward Arber, The First Printed English New Testament (London, 1871), pp. 25–26, public domain; Arber takes it from J. G. Schelhorn, Amoenitates Literariae, vol. 4 (1730).

Read the text at archive.org

CITED IN

Tyndale's English New Testament 1526 1034

The Diary of Henry Machyn

Chronicle · Henry Machyn · 1550–1563 · English

A day-by-day record of public events in London from 1550 to 1563, kept by a citizen who supplied funeral trappings. It notes proclamations, executions, burnings and changes of religion under Edward VI, Mary I and Elizabeth I as they happened.

Machyn was a London merchant-taylor whose trade, as the editor of the diary shows from its contents, was the furnishing of funerals. His book began as a list of the funerals he supplied and grew into a chronicle of what was seen in the streets of London: processions, sermons at Paul's Cross, proclamations, hangings and burnings. He writes in the spelling of the time and gives dates by the day of the month.

He is a witness from the time and place, with no argument to make about the burnings he records, and that is his value beside Acts and Monuments. Two cautions apply. He was not always present at what he reports, and his dates sometimes differ by a day or two from those in other records. And the manuscript was badly damaged in the fire of the Cotton library in 1731: where the edition prints words in square brackets, they are the editor's restorations from an earlier transcript or from the context, not surviving text.

Edition: The Diary of Henry Machyn, Citizen and Merchant-Taylor of London, from A.D. 1550 to A.D. 1563, edited by John Gough Nichols (London: Camden Society, 1848), public domain; the text is given in full at British History Online. Cited by the day of the entry.
Held by: British Library, London (Cotton MS Vitellius F V)

Read the text at british-history.ac.uk

CITED IN

The Burning of Protestants under Mary I 1555–1558 1087
The Elizabethan Settlement 1559 1091

Diary of the Siege of Constantinople

Chronicle · Nicolò Barbaro · 1453 · Venetian Italian

A day-by-day record of the siege of 1453 kept by the surgeon of the Venetian galleys in the harbour of Constantinople. He was in the city until its last morning and escaped by ship.

Barbaro belonged to a patrician family of Venice and was surgeon of the Venetian galleys. He writes as a Venetian, proud of his countrymen and at times unfair to the Greeks and the Genoese. His figures for the Ottoman army are those of a man looking out from the walls, and he puts his own interpretation on events, including the prophecies he says were fulfilled.

Within those limits it is a detailed eyewitness account from inside the city, with dated entries from April to the end of May. See the Fall of Constantinople.

Edition: Translated by J. R. Melville-Jones, Diary of the Siege of Constantinople 1453 (New York, 1969); the siege narrative is reproduced with his permission by De Re Militari, the Society for Medieval Military History. Cited by the date of the entry and paraphrased.

Read the text at deremilitari.org

CITED IN

The Fall of Constantinople 29 May 1453 979

The Didache (The Teaching of the Twelve Apostles)

Treatise · Between about AD 50 and 150; most often placed near AD 100 · Greek

An anonymous manual of Christian conduct and church practice in sixteen short chapters. It gives early directions for baptism, fasting, the Lord's Prayer, the eucharist, travelling prophets and local leaders.

The Didache is a short handbook for a Christian community. Its first six chapters set out moral teaching as a choice between a way of life and a way of death. The rest gives practical rules: how to baptize (7), when to fast and how to pray (8), what to say over the cup and the bread (9–10), how to receive and test travelling apostles and prophets (11–13), the assembly on the Lord's day (14), and the appointing of bishops and deacons (15). It ends with a warning about the last days (16).

The work gives no author, place or date. Its title claims the authority of the twelve apostles, but nothing in the text says who compiled it. Scholars place it between the middle of the first century and the middle of the second, and many think that it draws on older material. The complete Greek text is known from a single manuscript, copied in 1056, which Philotheos Bryennios found at Constantinople in 1873 and published in 1883. It shows what one early community was told to do; it does not say how widely those practices were followed.

Edition: Translation by M. B. Riddle, Ante-Nicene Fathers vol. 7 (1886), public domain.

Read the text at newadvent.org

CITED IN

The Sermon on the Mount c. AD 28–29 315

The Appearances and the Great Commission AD 30 or 33 368
The Didache, an Early Church Manual c. AD 50–120 470

SOURCES

Dignitatis Humanae to The Elephantine Memorandum of Bagohi and Delaiah (TAD A4.9)

Dignitatis Humanae

Council · The Second Vatican Council · 7 December 1965 · Latin

The Second Vatican Council's declaration on religious freedom, promulgated on 7 December 1965. It declares that the human person has a right to be free from coercion in religious matters, a right founded on human dignity.

Article 2 states the teaching: every person has a right to religious freedom, meaning immunity from coercion by individuals, groups or any human power, so that within due limits no one is to be forced to act against his own beliefs, in private or in public, alone or with others. The right rests on the dignity of the person and is to be recognised in civil law.

Article 1 sets the limits of the claim. The council professes that the one true religion subsists in the Catholic Church and says that religious freedom concerns immunity from coercion in civil society, so that it leaves untouched the traditional Catholic teaching on the moral duty of individuals and societies toward the true religion. See the Second Vatican Council.

Edition: English translation published by the Holy See. Cited by article number. In copyright; paraphrased here.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The Second Vatican Council 1962–1965 1422

Directory of Members of the European Parliament

Chronicle · European Parliament · Record of the eighth parliamentary term, 2014–2019 · English

The European Parliament's own record of its members, giving for each the date and place of birth, the party and group, and the offices held in each term. It is cited in this wiki for those facts only.

The entry for a member lists the date and place of birth and, for each parliamentary term, the political group, the national party and the committee posts with their dates. It is an administrative record kept by the parliament and says nothing of a member's earlier life.

Edition: The official register of members on the website of the European Parliament. Each citation links to the page of the member concerned.

Read the text at europarl.europa.eu · László Tőkés, eighth term

Discourse on the Forgery of the Alleged Donation of Constantine

Treatise · Lorenzo Valla · AD 1440 · Latin

The treatise in which the humanist Lorenzo Valla showed, from its language, its anachronisms and its silence in early writers, that the Donation of Constantine could not have been issued by Constantine.

Valla wrote the discourse in 1440 while in the service of Alfonso, king of Aragon and Naples, who was then at odds with the pope, and the tone is that of an attack. The argument does not depend on the occasion. He goes through the text phrase by phrase and shows that it uses words and offices unknown to Constantine's Rome, such as "satraps" set beside the senate, and that no early source knows of the gift.

It is the classic demonstration that the Donation of Constantine (Constitutum Constantini) is a forgery, and the conclusion has stood.

Edition: Latin text with English translation by Christopher B. Coleman, The Treatise of Lorenzo Valla on the Donation of Constantine (New Haven: Yale University Press, 1922), public domain, as given by the Hanover Historical Texts Project; cited by the pages of that edition.

Read the text at history.hanover.edu

CITED IN

The Donation of Pepin and the Papal States AD 754–756 766

Diu satis

Letter · Pope Pius VII · 15 May 1800 · Latin

The first encyclical of Pius VII, written two months after his election and dated from the monastery of San Giorgio Maggiore at Venice. It looks back on the last years of Pius VI and the scattering of the cardinals.

Pius VII opens by saying that two months have passed since the office was laid on him. He praises the firmness of Pius VI, recalls how the cardinals had been driven from their sees, some imprisoned and all kept apart by enemy armies, and gives thanks that by the time Pius VI died they were able to meet at Venice under the protection of the emperor Francis. The letter is cited in the French Revolution and the Church for that account, given by the pope elected in those circumstances.

Edition: English translation published at Papal Encyclicals Online, cited by its numbered sections. The translator is not named there, so the text is paraphrased in this wiki.

Read the text at papalencyclicals.net

Divina disponente (bull of canonization of Joan of Arc)

Letter · Benedict XV · 16 May 1920 · Latin

The bull by which Pope Benedict XV declared Joan of Arc a saint. It retells her life and both trials from the Catholic Church's later standpoint and fixes her commemoration on 30 May.

The bull is dated at Saint Peter's on 16 May 1920. It narrates the life of Joan of Arc, calls the trial at Rouen unjust and her death cruel, recalls the rescript of Callixtus III and the sentence of 7 July 1456, and records the steps of her cause: its introduction in 1894, the decree on her virtues, the miracles accepted, and her beatification. It then gives the formula by which the pope declared her a saint and ordered her memory kept each year on 30 May.

It is a document of 1920 and is cited for the canonization and for the judgment of the modern papacy on the trial of 1431, not as evidence for the fifteenth century. See the Trial of Joan of Arc.

Edition: Latin text published by the Holy See on its website. Paraphrased from the Latin.

Read the text at vatican.va

CITED IN

The Trial of Joan of Arc 30 May 1431 969

Divini Redemptoris

Letter · Pope Pius XI · 19 March 1937 · Latin

The encyclical of Pius XI on atheistic communism, dated 19 March 1937, five days after his letter to the German bishops.

The letter is addressed to the bishops of the whole Catholic Church. It describes the doctrine of communism and its effects in Russia, Mexico and Spain, sets against it the church's teaching on society, and forbids Catholics to collaborate with it. It is cited in Mit brennender Sorge: Pius XI on the Church in the German Reich to show what else the pope published in the same week.

Edition: English translation published by the Holy See. Cited by numbered section and paraphrased.

Read the text at vatican.va

CITED IN

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

Dobrotolubiye (Slavonic Philokalia)

Treatise · Moscow, May 1793 · Church Slavonic

The Church Slavonic version of the Philokalia, printed at Moscow in May 1793 by order of the empress Catherine and with the blessing of the Holy Synod. Its title leaf fixes the date and place of printing.

The title leaf says that the book, *Dobrotolubiye*, or words and chapters of sacred watchfulness, gathered from the writings of the holy and God-inspired fathers, was printed in the reigning city of Moscow by command of the empress Catherine and with the blessing of the Most Holy Governing Synod, in the year 7301 from the creation of the world and 1793 from the birth of Christ, in the eleventh indiction, in the month of May. It names no translator. The attribution of the

translation to Paisius Velichkovsky rests on the Russian editors of his writings in 1847 (see Life and Writings of the Moldavian Elder Paisius Velichkovsky).

Edition: Scan of the first edition at the Internet Archive. The title leaf is read in the original; nothing is quoted.

Read the text at archive.org

CITED IN

The Philokalia Is Published 1782 1241

Doctrine and Covenants

Treatise · The Church of Jesus Christ of Latter-day Saints · Sections cited here: 1830–1847 · English

The collection of revelations and declarations that the Church of Jesus Christ of Latter-day Saints holds as scripture, most of them given through Joseph Smith. Cited here as that church's own founding documents.

The sections are numbered and each has a heading, written by the church, that gives its date and occasion. Section 20, known at first as the Articles and Covenants, sets out the church's organization, its teaching and its rite of baptism, and dates the church's rise to 6 April 1830. Section 21 was given on that day. Section 22, dated in its heading to 16 April 1830, requires the baptism of those who had been baptized elsewhere. Section 135 is the announcement of the deaths of Joseph and Hyrum Smith in 1844, and section 136 is headed as given through Brigham Young at Winter Quarters in January 1847.

The wiki cites these texts for what the church says of itself in its own documents. That the words are revelations is the church's belief, reported as such.

Edition: The current edition published by the Church of Jesus Christ of Latter-day Saints. Cited by section and verse; each citation links to the section. The texts of the sections cited are in the public domain; the headings are the church's own and modern.

Read the text at churchofjesuschrist.org

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

The Doctrines and Discipline of the African Methodist Episcopal Church

Law · African Methodist Episcopal Church · 1817 · English

The first book of order of the African Methodist Episcopal Church, printed the year after its founding. Its preface, signed by Richard Allen, Daniel Coker and James Champion, tells the church's history from 1787 to the conference of 1816.

The book sets out the articles of religion, the rules of the societies and the government of the new church, following the Methodist pattern. It opens with an address "To the Members of the African Methodist Episcopal Church", a brief statement of the church's rise and progress, which dates the first meeting of the Black Methodists of Philadelphia to November 1787 and records that on 11 April 1816 Allen was set apart for the episcopal office. Its section on slavery provides that no slaveholder shall be received as a member.

The preface was written within a year of the founding by the men who led it, thirty years after the earliest events it describes. It is cited in Richard Allen and the African Methodist Episcopal Church.

Edition: First edition, Philadelphia: published by Richard Allen and Jacob Tapsico for the African Methodist Connection in the United States, 1817, in the electronic edition of Documenting the American South (University of North Carolina at Chapel Hill), which keeps the printed page numbers. Public domain. The university's site (docsouth.unc.edu) refuses connections from some networks, so the links here open the Internet Archive's copy of 4 September 2026, which has the same page anchors.

Read the text at web.archive.org

CITED IN

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253

Documents of the Three-Self Movement: Source Materials for the Study of the Protestant Church in Communist China

History · Edited by Francis P. Jones, with Wallace C. Merwin · 1963 · English

Translations of the statements, reports and articles of the Chinese Protestant Three-Self Movement from 1950 to the early 1960s, made for the American National Council of Churches, with their notes on the documents and the people named in them.

The collection was made in New York from the Chinese church press, much of it from the movement's own magazine *Tian Feng*. Most of what it prints is the voice of the movement's supporters, as the editors themselves point out. It also prints Wang Mingdao's pamphlet against the movement and the attacks on him that followed. The editors worked for the Far Eastern Office of the Division of Foreign Missions of the American National Council of Churches, and their introductions and biographical notes are written from outside China.

It is cited in this wiki for the translated documents, each under its own title, and for the editors' notes as their own statements. See the Chinese Church under the People's Republic.

Edition: Far Eastern Office, Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A., New York, 1963. In copyright; the Internet Archive's scan can be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search.

Read the text at archive.org

CITED IN

The Chinese Church under the People's Republic 1950–1954 1409

Dominus ac Redemptor

Law · Pope Clement XIV · 21 July 1773 · Latin

The papal brief by which Clement XIV abolished the Society of Jesus in 1773. It gives the pope's own account of his reasons and lays down what was to become of the Society's members, houses, schools and missions.

A brief is a papal letter issued under the seal of the Fisherman's ring; this one is dated at Rome, at St Mary Major, on 21 July 1773. It is long. The first third recalls earlier suppressions of religious orders by popes. The middle reviews the history of the Society of Jesus as a record of privileges granted by popes and of complaints made against it, and reports that the kings of France, Spain, Portugal

and the Two Sicilies had expelled the Jesuits and asked for the Society to be dissolved. The last third abolishes the Society and regulates the consequences.

The brief is the pope's statement of his own act and reasons. It lists accusations against the Society without examining them, and says that earlier popes suppressed orders without a trial. It is cited in the Suppression of the Jesuits for what it says and orders, not as evidence of how the suppression was carried out in each country. It was set aside in 1814 by Sollicitudo omnium ecclesiarum.

Edition: English translation by John Murphy, S.J., first printed in Thomas M. McCoog (ed.), "Promising Hope": Essays on the Suppression and Restoration of the English Province of the Society of Jesus (Rome, 2003), pp. 296–312, and reproduced by the Institute for Advanced Jesuit Studies at Boston College. The translation is modern and is paraphrased in this wiki. The page does not number its paragraphs, so passages are cited by their opening words.

Read the text at jesuitportal.bc.edu

CITED IN

The Suppression of the Jesuits 21 July 1773 1237

The Donation of Constantine (Constitutum Constantini)

Law · Unknown forger, writing in the name of the emperor Constantine · Second half of the eighth century or first half of the ninth · Latin

A forged decree in which the emperor Constantine, cured of leprosy by Pope Silvester, grants the bishops of Rome primacy over all churches, the Lateran palace, imperial insignia, and rule over Rome, Italy and the western provinces.

The text presents itself as a charter of Constantine the Great. It tells the legend of his leprosy and baptism by Pope Silvester and then lists what he gives to the Roman see in thanks, ending with his decision to move his own seat to the East so that no earthly emperor should rule where the head of the Christian religion has his.

It is not a document of the fourth century. Its Latin, its titles of office and its ideas belong to a much later time. C. B. Coleman, who edited the classic exposure of it (*The Treatise of Lorenzo Valla on the Donation of Constantine*, 1922), judged that it was written probably not long after the middle of the eighth century and noted that it became widely known through a ninth-century collection of forged

decretals. It is cited in this wiki only for what it claims, and it must be kept apart from the real grant that King Pepin made in 756 (The Donation of Pepin and the Papal States).

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell, 1892; reprinted 1910), pp. 319–329, public domain.

Read the text at sourcebooks.fordham.edu

CITED IN

The Donation of Pepin and the Papal States AD 754–756 766

Early Writings of Mrs. White

Treatise · Ellen G. White · First part published 1851; collected 1882 · English

Ellen White's own account of her early life and of the visions she says she received from December 1844 onwards. Its first part was published in 1851 and reprinted with other writings in 1882. A primary source for what she reported and taught.

The first part of the volume, "Experience and Views", was first published in 1851, as the preface to the second edition says; the copyright notice of the collected volume is dated 1882. It begins with a short sketch of her conversion and of the Adventist meetings she attended at Portland, Maine, and then relates her visions one by one. A publisher's note on its first page gives her birth as 26 November 1827 at Gorham, Maine, and a note to her first vision says that it was first published in 1846.

The book records what Ellen White said she saw. The wiki reports the visions as her account, as it does with any vision. See the Millerites and the Great Disappointment.

Edition: Early Writings of Mrs. White: Experience and Views, and Spiritual Gifts, Volume One, fifth edition (Battle Creek, Michigan: Review and Herald, 1893), scanned at the Internet Archive. Cited by the printed page of the first part. Public domain.

Read the text at archive.org

CITED IN

The Millerites and the Great Disappointment 22 October 1844 1297

The Eastern Confession of the Christian Faith

Creed · Published under the name of Cyril Lucaris · Dated at Constantinople, January 1631 · Greek

A confession in eighteen chapters and four questions, issued in the name of Cyril Lucaris, patriarch of Constantinople, which teaches several doctrines of the Reformed churches. The Synod of Jerusalem denied that he wrote it and answered it chapter by chapter.

The text opens in the name of "Cyril, Patriarch of Constantinople" and closes "Given at Constantinople in the month of January 1631". It sets the witness of Scripture above that of the church, teaches predestination without regard to works and justification by faith, counts two sacraments delivered by the Lord in the Gospel, rejects transubstantiation and, in its fourth question, rejects the worship and service of icons while allowing pictures of Christ and the saints.

The Synod of Jerusalem and the Confession of Dositheus held that Cyril did not write it and said that he had himself many times denied the chapters on oath. The record gives the text as it was printed, under the name it bears.

Edition: Translation by J. N. W. B. Robertson, printed as the appendix to The Acts and Decrees of the Synod of Jerusalem (London, 1899), pp. 185–215, public domain.

Read the text at archive.org

CITED IN

The Synod of Jerusalem and the Confession of Dositheus 16 March 1672 1196

Ecclesia in America

Treatise · John Paul II · 22 January 1999 · Latin

The apostolic exhortation that Pope John Paul II signed in Mexico City on 22 January 1999 after the Synod of Bishops for America. Section 11 speaks of Our Lady of Guadalupe and extends her feast to the whole continent.

The exhortation gathers the conclusions of the Special Assembly for America of the Synod of Bishops. In section 11 the pope says that the appearance of Mary to Juan Diego on the hill of Tepeyac in 1531 had a decisive effect on evangelization,

records that she is invoked as "Patroness of all America", and accepts the bishops' proposal that her feast be kept throughout the continent on 12 December.

It is cited here as a document of the Catholic Church's teaching office, for the standing the Church gives to the devotion.

Edition: English text published by the Holy See. Cited by numbered section.

Read the text at vatican.va

CITED IN

Our Lady of Guadalupe 1531 1051

Ecclesiastical History

History · Evagrius Scholasticus · c. AD 593–594 · Greek

A church history in six books covering AD 431 to 594, written at Antioch by a lawyer in the service of its patriarch. It is the fullest Greek narrative of the Council of Chalcedon and of the disputes over it during the following 140 years.

Evagrius was born at Epiphania in Syria about 536 and worked at Antioch as an advocate (*scholasticus*) and adviser to the patriarch Gregory. His history begins with the Nestorian controversy and ends in the twelfth year of the emperor Maurice. For Chalcedon he writes some 140 years after the event, but he had the acts of the council in front of him and gives a long summary of them, and he quotes official documents in full, among them the Henotikon of the emperor Zeno.

He accepts Chalcedon and writes from that side. He is nevertheless careful to report the other: he often cites Zachariah the Rhetor, an opponent of the council, and at one point he argues that the two formulas "in two natures" and "from two natures" imply each other. His accounts of events in Alexandria and Antioch should be read beside the anti-Chalcedonian sources.

Edition: Translation by Edward Walford (London: Samuel Bagster and Sons, 1846), public domain, transcribed by Roger Pearse.

Read the text at tertullian.org · Book 2, on Marcian and the Council of Chalcedon

CITED IN

The Second Council of Ephesus August AD 449 676

The Council of Chalcedon October AD 451 681
The Henotikon and the Acacian Schism AD 482–519 690
Justinian Builds Hagia Sophia 27 December AD 537 708
Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712
The Second Council of Constantinople AD 553 721

Ecclesiastical History of the English People

History · Bede · AD 731 · Latin

A history of Christianity among the English in five books, from the Roman invasions to AD 731, by a monk of Jarrow in Northumbria. It is a principal narrative source for the mission of Augustine of Canterbury and for the English church of the seventh century.

Bede entered the monastery of Wearmouth and Jarrow as a boy and spent his life there. He finished the *History* in 731, when by his own account he was in his fifty-ninth year. He names his informants in the preface, among them Abbot Albinus of Canterbury and the priest Nothelm, who brought him copies of letters from the papal archive in Rome, and he quotes many of those letters in full, especially those of Pope Gregory the Great.

For his own lifetime in Northumbria Bede is a contemporary. For the arrival of Augustine in 597 and the conversions that followed he writes more than a century later, from documents and from what the churches of Kent and Northumbria remembered. He is careful about dates, and his use of years counted from the birth of Christ did much to spread that system. His sympathies are plain. The dispute over the date of Easter runs through the work, and Bede takes the Roman side in it; he is severe on the British church and warmer towards the Irish missionaries, whose way of life he admired. Miracles are reported as his sources gave them.

Edition: Translation by A. M. Sellar (London: George Bell and Sons, 1907), a revision of earlier English versions; Project Gutenberg lists it as public domain in the United States.

Read the text at gutenberg.org · Latin text, edited by C. Plummer (Perseus) · The same translation with one page per chapter, lacking chapters 1.7 and 5.6 (CCEL)

CITED IN

Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672
Columba Founds Iona AD 563 725
Gregory the Great and the Mission to the English AD 590–604 733
The Synod of Whitby AD 664 747
Bede Completes His Ecclesiastical History AD 731 763

Ecclesiastical History, Part Three

History · John of Ephesus · c. AD 585 · Syriac

The surviving third part of a church history by a Syriac-speaking bishop who rejected Chalcedon. It was being written in the 580s and is the main narrative source for the conversion of the Nubian kingdoms and for the last years of Jacob Baradaeus.

John came from Amida in northern Mesopotamia, lived for many years at Constantinople and was made bishop for Ephesus by Jacob Baradaeus; he describes himself as present at court when Nubian envoys were received (4.8). His translator's preface explains that the history had three parts, of which the first is lost and the second is known from extracts in a later chronicle; the third is fragmentary, and Payne Smith marks the places where chapters are missing, as at the opening of book 4. In that book John says that he is writing in the year 896 of the Greeks, which is 585 (4.61).

He writes as a member of one party, which he calls "the believers" and "the orthodox"; the supporters of Chalcedon are "the synodites". On Nubia he is the admirer of the missionaries Julian and Longinus and of the empress Theodora, and no account from the emperor's side is cited in this wiki to set beside his. On the quarrel inside his own church between Jacob and Paul of Antioch he knew both men and received letters from both camps, and he is frank about the faults of his own side. He often quotes letters, and for dates he uses the Seleucid era.

Edition: Translation by R. Payne Smith, The Third Part of the Ecclesiastical History of John, Bishop of Ephesus (Oxford: Oxford University Press, 1860), public domain, transcribed by Roger Pearse. Payne Smith summarises some chapters in his own words. Cited by part 3, book and chapter.

Read the text at tertullian.org · Book 4, on the missions to Nubia and the quarrel of Jacob and Paul

CITED IN

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

The Conversion of the Nubian Kingdoms c. AD 543–580 717

The Ecclesiastical Ordinances of Geneva

Law · Drafted by John Calvin and a committee of the Council; enacted by the councils of Geneva · Adopted 20 November 1541 · French

The church constitution that Geneva adopted on Calvin's return in 1541. It sets up four offices, pastors, teachers, elders and deacons, and a weekly consistory of ministers and elders to oversee the conduct of the people.

The council register records that John Calvin, on the day he came back to Geneva, asked that the church be set in order and the order put in writing, and that six councillors were named to work with the ministers. The draft they produced was amended by the Little Council and the Two Hundred and passed by the General Council on Sunday 20 November 1541.

The text printed by Kidd is the draft, with the councils' changes in the notes. Those changes matter: the magistrates added that the elders are their own delegates, that the ministers have no civil jurisdiction, and that the consistory takes nothing from the authority of the city's courts. The ordinances show what Geneva enacted in 1541; a revised text was issued in 1561, and Kidd's later documents show the consistory's right to excommunicate contested in 1543 and conceded by the councils only in 1555.

Edition: The draft of September–October 1541 in the original French, with the changes made by the councils given in the notes, in B. J. Kidd, Documents Illustrative of the Continental Reformation (Oxford: Clarendon Press, 1911), no. 302, public domain. Cited by Kidd's page.

Read the text at archive.org

CITED IN

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

Edict (Semeioma) of the Synod of Constantinople

Council · Michael Cerularius and the synod of Constantinople · July AD 1054 · Greek

The record of the synod held by Patriarch Michael Cerularius after the legates left. It reproduces their bull in Greek, gives the patriarch's account of events and anathematizes the document and those who wrote it.

The edict is dated July of the seventh indiction and names the metropolitans and archbishops who sat with the patriarch. It opens with a denunciation of men who came "out of the darkness" of the West and attacked the orthodox faith, in language taken over from Encyclical to the Eastern Patriarchs, and answers the legates' charges about beards, married priests and the creed. It then tells how the document was laid on the altar, removed by the subdeacons and translated, quotes it in full, and quotes a letter of the emperor ordering it burnt.

Its claims are those of one side. It says the legates were not sent by the pope at all but came on their own with the connivance of the Byzantine governor in Italy, Argyros, and with forged seals. The sentence itself is narrow: the document and those who composed it or advised it are anathematized, and the original is kept in the patriarchal archive. The editor's page headings and notes are hostile to the patriarch; the text is not his.

Edition: Cornelius Will, Acta et scripta quae de controversiis ecclesiae Graecae et Latinae saeculo undecimo composita extant (Leipzig and Marburg, 1861), pp. 155–168, public domain. Greek with facing Latin translation, under the editor's hostile heading "Edict of the pseudo-synod".

Read the text at archive.org

CITED IN

The Schism of 1054 16 July 1054 832

Edict of Expulsion of the Jews from Castile and Aragon

Law · Ferdinand and Isabella · 31 March 1492 · Spanish

The decree given at Granada on 31 March 1492 by which Ferdinand and Isabella ordered all Jews to leave their kingdoms by the end of July

and never return, on pain of death and confiscation. It states the monarchs' reasons at length.

The edict is issued in the names of Ferdinand II of Aragon and Isabella I of Castile and is addressed to their son, the prelates and nobles, the towns, and the Jewish communities themselves. It ends with the date at Granada, the signatures "I the King" and "I the Queen", and the name of the secretary Juan de Coloma.

Most of the text is a statement of reasons. The king and queen say that there were bad Christians who judaized, and that contact with Jews was much to blame: Jews, they say, instructed such people in their law, told them the fasts and feasts, and brought them unleavened bread. They recall that at the Cortes of Toledo in 1480 they had ordered the Jews to live in separate quarters, that the Inquisition had been at work for more than twelve years, and that they had ordered the Jews out of Andalusia, and they declare that none of this had been enough. The order follows: all Jews of whatever age to leave by the end of July; death and loss of goods for any who stay or return; loss of property for anyone who shelters them. Until the term they are under royal protection and may sell or exchange their property, and they may take their goods out by sea or land, but not gold, silver, coined money or other things forbidden by law.

This is the rulers' own account of their motives and says nothing of how the order was carried out; for that see History of the Catholic Monarchs Ferdinand and Isabella. Amador de los Ríos prints it from a manuscript in the Biblioteca Nacional, which his heading does not identify more closely. See the Spanish Inquisition and the Expulsion of the Jews.

Edition: Castilian text printed from a manuscript of the Biblioteca Nacional in José Amador de los Ríos, Historia social, política y religiosa de los judíos de España y Portugal, vol. 3 (Madrid: T. Fortanet, 1876), documents, no. IV, pp. 603–607; public domain. Paraphrased from the Castilian.

Read the text at archive.org

CITED IN

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

The Edict of Fontainebleau (Revocation of the Edict of Nantes)

Law · Louis XIV of France · October 1685 · French

The edict by which Louis XIV revoked the Edict of Nantes in October 1685, ordered the Reformed churches of France demolished, banned Reformed worship and gave ministers who would not convert a fortnight to leave the kingdom.

The preamble gives the king's own account of the Edict of Nantes: his grandfather Henry IV had issued it to keep the peace and with the aim of bringing the Reformed back to the Catholic church, the plan was cut short by Henry's sudden death, and the Reformed lost some of its advantages before the further edict given at Nîmes in 1629. It then says that most of the king's Reformed subjects have now become Catholics, so that the edict has lost its purpose. That claim is the crown's and is reported here as such.

The first article suppresses and revokes the edict "given at Nantes in April, 1598" together with the particular articles of the following May, and orders the Reformed churches pulled down. The articles that follow forbid Reformed worship in any place or private house, expel ministers who will not convert, close Reformed schools and require children to be baptized by the parish priests. It is cited in the Edict of Nantes and Louis XIV Revokes the Edict of Nantes.

Edition: English translation from J. H. Robinson, Readings in European History, vol. 2 (1906), public domain, as published in Fordham University's Internet Modern History Sourcebook. It gives the preamble, articles 1–4 and 7–12, some abridged, and the dating clause.

Read the text at sourcebooks.fordham.edu

CITED IN

The Edict of Nantes April 1598 1133

Louis XIV Revokes the Edict of Nantes October 1685 1204

The Edict of Nantes

Law · Henry IV of France · April–May 1598 · French

The law by which Henry IV settled the position of the Reformed in France in 1598. It consists of the edict in 92 articles, 56 particular articles and two royal warrants, and is the primary evidence for what was granted and what was withheld.

The settlement is made up of four documents, all printed on the page linked here. The edict proper has a preamble and 92 articles and was sealed as a "perpetual and irrevocable" law. The 56 particular articles, dated 2 May 1598, settle details and local cases. Two royal warrants (*brevets*), dated 3 April and the last day of April, promise money and leave fortified towns in Reformed hands for eight years; the second says that the Reformed had agreed not to press the king to put it into a more solemn form.

The edict is dated only "in the month of April" 1598. The notes at its foot record its registration by the Parlement of Paris on 25 February 1599, by the Chambre des Comptes on the last day of March and by the Cour des Aides on 30 April 1599. It calls the Reformed faith throughout "the so-called Reformed religion" (*religion prétendue réformée*), the wording of a Catholic chancery. It is cited in the Edict of Nantes for its own terms; it is not evidence of how far those terms were carried out.

Edition: French text at Wikisource, the first part transcribed from a scan of Édits, déclarations et arrests concernans la religion protestante réformée, 1662–1751, précédés de l'Édit de Nantes (1885), as Wikisource titles the volume. Cited by article and paraphrased. On that page the fourteenth and fifteenth articles of the edict carry wrong numerals (XVI and XIV); they are cited here by their place in the sequence.

Read the text at fr.wikisource.org

CITED IN

The Edict of Nantes April 1598 1133

The Edict of Potsdam

Law · Frederick William, Elector of Brandenburg · 29 October 1685 (Julian calendar; 8 November in the Gregorian) · German

The edict by which the Elector of Brandenburg, himself Reformed, offered French Protestants refuge in his lands in the autumn of 1685,

with free passage, exemption from taxes, houses, the rights of native subjects and their own French-speaking pastors.

The edict is given at Potsdam on 29 October 1685 and signed by Frederick William. Its preamble speaks of the persecutions that the elector's fellow believers of the Evangelical-Reformed faith have suffered in France and offers them a secure and free refuge. Fourteen articles arrange their journey by way of Amsterdam, Hamburg and Frankfurt, name the towns where they may settle, free their goods from duties, grant them houses and land, exempt them from taxes for a term of years, give them the rights of native subjects and provide that in each town they shall have a pastor and worship in French as in the Reformed churches of France. The thirteenth article excludes Roman Catholics from these favours.

It shows how a Protestant ruler described the events in France at the time and what he offered in response. See Louis XIV Revokes the Edict of Nantes.

Edition: English translation by C. A. Macartney (1970), published online by the German Historical Institute, Washington, in German History in Documents and Images. Under copyright: entries paraphrase it.

Read the text at germanhistorydocs.org · German text (German History in Documents and Images)

CITED IN

Louis XIV Revokes the Edict of Nantes October 1685 1204

The Edict of Restitution

Law · Ferdinand II, Holy Roman Emperor · 6 March 1629 · German

The edict of 6 March 1629 in which Ferdinand II gave the Catholic reading of the Religious Peace of 1555 the force of law and ordered the return of church lands taken by Protestants since 1552.

The edict is dated at Vienna on 6 March 1629. It argues from the text of the Religious Peace of Augsburg that Protestant rulers had no right to take over monasteries and church foundations within their lands, nor to keep bishoprics whose holders had left the Catholic church, and that Catholic rulers might hold their subjects to their own religion. It then orders imperial commissioners into the Empire to demand back every archbishopric, bishopric, monastery and

church property that the Catholics had possessed at the time of the Treaty of Passau or afterwards, and threatens those who resist with the imperial ban.

It is the emperor's own statement of his policy at the height of his military success. The treaty of Osnabrück of 1648 names it among the acts that may never be invoked against the peace. It is cited in the Thirty Years' War and the Peace of Westphalia.

Edition: English translation by Thomas A. Brady Jr., published by the German Historical Institute, Washington, in German History in Documents and Images; passages the editors summarise are marked there in square brackets. Paraphrased here.

Read the text at germanhistorydocs.org

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Edict of Worms

Law · Issued in the name of Emperor Charles V · May 1521 · Latin

The imperial edict of May 1521 that put Luther under the ban of the empire as a heretic cut off from the church, forbade anyone to shelter him and ordered his books destroyed.

The edict was issued in the name of Charles V after the hearing at Worms, with, as it says, the consent of the electors, princes and estates assembled there. After reciting the proceedings in Martin Luther's case, it declares that the emperor, in execution of the pope's bull, holds Luther to be a member cut off from the church of God, an obstinate schismatic and a manifest heretic. No one is to house, feed or help him; he is to be seized and handed over; his supporters may be attacked and their goods taken; his books are not to be bought, sold, read, copied or printed, and are to be burned. A final section places all printing on matters of faith under the approval of the bishops and a theological faculty.

Kidd prints extracts and dates the edict 26 May 1521. It remained the law of the empire on Luther's case, and the later diets of Speyer turned on whether and how it was to be enforced.

Edition: Latin extracts in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), no. 45, pp. 87–89, public domain; paraphrased here and cited by section.

Read the text at archive.org

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

The Protestation at Speyer 19 April 1529 1038

Edicts of Toyotomi Hideyoshi on Christianity (1587)

Law · Toyotomi Hideyoshi · 18th and 19th days of the sixth month of Tenshō 15 (1587) · Japanese

Two edicts issued on successive days in 1587 by Toyotomi Hideyoshi, the ruler who was unifying Japan. The first limits conversions of lords and their subjects to Christianity; the second orders the missionaries to leave within twenty days while trade continues.

The first edict, dated the eighteenth day of the sixth month, leaves it to each person's conscience whether to follow "the padre" but forbids a lord to force the farmers or retainers of his domain to convert, and requires the holders of large fiefs to obtain permission before becoming Christians. The second, dated the next day, opens with the statement that Japan is the country of the gods. It charges the missionaries with having their followers destroy shrines and temples, says that they cannot be allowed to remain, and gives them twenty days to prepare to leave; the Portuguese ships, it adds, come to trade, which is a separate matter and may go on.

These are the ruler's own orders and give his stated reasons. The Columbia text prints excerpts only. Missionaries were still in Japan ten years later, as the accounts of 1597 show, and the sentence of that year refers back to this prohibition.

Edition: Excerpts in English from David J. Lu, Japan: A Documentary History (Armonk, N.Y.: M. E. Sharpe, 1997), pp. 196–197, published with the publisher's permission by Asia for Educators, Columbia University. The translation is in copyright and is paraphrased in this wiki. Cited by the edict and its numbered article.

Read the text at afe.easia.columbia.edu

CITED IN

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

Elements of Geometry (Jihe yuanben): the prefaces of Xu Guangqi and Matteo Ricci

Treatise · Xu Guangqi and Matteo Ricci · 1607 · Classical Chinese

The two prefaces printed with the Chinese version of the first six books of Euclid, made in Beijing by Matteo Ricci and Xu Guangqi. Each man tells in his own words how and why the translation was done. Ricci's is dated 1607.

Xu Guangqi's preface comes first and is signed "Xu Guangqi of Wusong". He writes that the study of measure and number flourished in Chinese antiquity and was lost, that "Master Li" (Ricci) had learned it from a famous teacher, and that he asked Ricci to put his mathematical books into Chinese; since nothing else could be discussed until this book was translated, the two of them translated its essential six books together. He then divides Ricci's learning into three: the greater part is the cultivation of the self and the service of Heaven, the lesser is the investigation of things, and number is one branch of the lesser. He says that he hastens to pass on the lesser first because it is easier to believe, so that readers may see that the master's learning can be trusted.

Ricci's preface is dated to the *dingwei* year of Wanli, 1607. He writes that he came to lodge in the capital in the *gengzi* year, when he presented his gifts, and that Xu came in the winter of the *guimao* year (1603). At first, he says, Xu asked mostly about the way of the Lord of Heaven. When they took up Euclid, Ricci explained the text aloud and Xu wrote it down; they went through three drafts and finished the first six books early in the spring. Xu wanted to go on to the end, and Ricci asked him to stop and publish these first.

Both texts are first-hand statements by the two translators, and Xu's is a Chinese scholar's own account of what he was doing with the Jesuits. They are cited in Matteo Ricci at the Court of Beijing.

Edition: Chinese text of the two original prefaces at Wikisource, Xu Guangqi's first and Ricci's after it. Paraphrased here from the Chinese; no translation is quoted.

Read the text at zh.wikisource.org

CITED IN

Matteo Ricci at the Court of Beijing 24 January 1601 1142

The Elephantine "Passover Letter" (TAD A4.1)

Letter · Hananiah · 419/418 BC · Aramaic

A damaged papyrus letter of the fifth year of Darius II from one Hananiah to Jedaniah and the Jewish garrison at Elephantine. Its surviving lines give rules for the days from the fifteenth to the twenty-first of Nisan, when nothing leavened is to be eaten.

The letter was excavated on the island of Elephantine in 1906–1907, and the museum's record assigns it to the archive of Jedaniah. The writer, Hananiah, addresses Jedaniah and his colleagues, the Jewish garrison, as his brothers and says that in this year, the fifth of King Darius, something has been sent from the king to Arsames, whose name is partly lost. The museum's record converts the date to 419/418 BC.

The papyrus is incomplete on both sides, and much of each line is lost. What survives tells the readers to count, and speaks of the days from the fifteenth to the twenty-first, of being pure and taking heed, of work, of not drinking, of anything leavened, of sunset and the twenty-first day of Nisan, and of sealing something up during those days. Cowley's edition and the museum's translation both fill the gaps with wording about Passover and the Feast of Unleavened Bread, and it is on that restoration that the papyrus is called the Passover letter. The word "Passover" is not among the preserved words. The museum's record notes that recent scholarship disputes whether the letter refers to Passover at all. See the Judean Temple at Elephantine.

Edition: Aramaic text and English translation in the Elephantine database of the Staatliche Museen zu Berlin, cited by its line numbers. No. 21 in A. Cowley, Aramaic Papyri of the Fifth Century B.C. (1923); A4.1 in B. Porten and A. Yardeni, Textbook of Aramaic Documents from Ancient Egypt, vol. 1 (1986). Both translations mark the restored words.

Held by: Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin (P. 13464)

Read the text at elephantine.smb.museum · Text and translation in A. Cowley, Aramaic Papyri of the Fifth Century B.C. (1923), no. 21, p. 63 (Internet Archive)

CITED IN

The Judean Temple at Elephantine 410–407 BC 234

The Elephantine Memorandum of Bagohi and Delaiah (TAD A4.9)

Letter · Shortly after 407 BC · Aramaic

A note of eleven short lines recording what Bagohi and Delaiah said about the destroyed temple at Elephantine. It is to be rebuilt on its site, and meal-offering and incense are to be offered there as before.

The papyrus is complete. It is not a letter with an address and a date but a memorandum: a record, in the first person, of what Bagohi and Delaiah "said to me", for use before Arsames in Egypt. The museum's record dates it between 407 and 400 BC. Cowley took it for the answer to the petition of November 407 BC (The Elephantine Petition to Bagohi (TAD A4.7)), which was addressed to Bagohi as governor of Judah and says that the same request had gone to Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria.

The message is that the "altar-house of the God of Heaven" at Elephantine, built before Cambyses and demolished by Vidranga in the fourteenth year of King Darius, is to be rebuilt on its site as it was, and that meal-offering and incense are to be offered on its altar as before. The petition had asked for meal-offering, incense and burnt offering. See the Judean Temple at Elephantine.

Edition: Aramaic text and English translation in the Elephantine database of the Staatliche Museen zu Berlin, cited by its line numbers. No. 32 in A. Cowley, Aramaic Papyri of the Fifth Century B.C. (1923); A4.9 in B. Porten and A. Yardeni, Textbook of Aramaic Documents from Ancient Egypt, vol. 1 (1986).

Held by: Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin (P. 13497)

Read the text at elephantine.smb.museum · Text and translation in A. Cowley, Aramaic Papyri of the Fifth Century B.C. (1923), no. 32, p. 123 (Internet Archive)

CITED IN

The Judean Temple at Elephantine 410–407 BC 234

SOURCES

The Elephantine Offer of Payment for the Temple (TAD A4.10) to The Filioque: A Church-Dividing Issue?

The Elephantine Offer of Payment for the Temple (TAD A4.10)

Letter · Jedaniah son of Gemariah and four others · c. 407 BC · Aramaic

A draft in which five men of the Elephantine community, headed by Jedaniah son of Gemariah, offer a payment to an unnamed lord if their temple is rebuilt, on the terms that only incense and meal-offering will be offered there.

The papyrus was excavated at Elephantine under Otto Rubensohn and Friedrich Zucker and was transferred to the Egyptian Museum in Cairo in 1912. Its lower left half is lost, and holes affect several other words. The Berlin database describes it as a draft and assigns it to 407 BC.

Five men, named with their fathers, call themselves Syenians who hold property in the fortress of Elephantine. They say that if their lord agrees and the temple of YHW is rebuilt as it was, sheep, ox and goat will not be made a burnt-offering there, only incense and meal-offering, and that they will then pay silver and a thousand ardabs of barley to their lord's house. The "not" and several other words are partly restored; the next line, which begins "but" and names incense and meal-offering, is preserved. See the Judean Temple at Elephantine.

Edition: Aramaic text and English translation in the Elephantine database of the Staatliche Museen zu Berlin, cited by its line numbers. No. 33 in A. Cowley, Aramaic Papyri of the Fifth Century B.C. (1923); A4.10 in B. Porten and A. Yardeni, Textbook of Aramaic Documents from Ancient Egypt, vol. 1 (1986).

Held by: Egyptian Museum, Cairo (JdE 43467)

Read the text at elephantine.smb.museum · Text and translation in A. Cowley, Aramaic Papyri of the Fifth Century B.C. (1923), no. 33, p. 125 (Internet Archive)

CITED IN

The Judean Temple at Elephantine 410–407 BC 234

The Elephantine Petition to Bagohi (TAD A4.7)

Letter · Jedaniah and the priests of the Jewish garrison at Elephantine · 25 November 407 BC · Aramaic

A papyrus letter from the Jewish garrison at Elephantine in Egypt to the Persian governor of Judah, dated 407 BC. It names Johanan the high priest in Jerusalem and the sons of Sanballat, governor of Samaria.

A community of Jewish soldiers and their families lived on the island of Elephantine, at the southern border of Egypt, under Persian rule, and had a temple of their own there. In 410 BC Egyptian priests, with the help of the local Persian commander, destroyed it. This papyrus, excavated on the island in 1906–1907, is the community's copy of the petition it sent three years later to Bagohi, governor of Judah, asking him to support the rebuilding.

The letter is dated to the twentieth of Marheshvan in the seventeenth year of King Darius, that is Darius II. It says that the writers had earlier written to Jehohanan the high priest and the priests in Jerusalem and had received no answer, and that they have also sent their case to Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria.

It is an original document of the fifth century BC, and it mentions these people in passing, with no interest in the story told in the Bible. It shows that the Sanballat of the book of Nehemiah was governor of Samaria, and it ties the high priests named in Nehemiah to a fixed date, which settles that Nehemiah's king was Artaxerxes I; see Nehemiah Rebuilds the Walls of Jerusalem.

Edition: Text and English translation in the Elephantine database of the Staatliche Museen zu Berlin. First published by Eduard Sachau in 1907; no. 30 in A. Cowley, Aramaic Papyri of the Fifth Century B.C. (1923); A4.7 in B. Porten and A. Yardeni, Textbook of Aramaic Documents from Ancient Egypt (1986).

Held by: Ägyptisches Museum und Papyrussammlung, Staatliche Museen zu Berlin (P. 13495)

Read the text at elephantine.smb.museum

CITED IN

Ezra Brings the Law to Jerusalem 458 BC 222

Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226

The Judean Temple at Elephantine 410–407 BC 234

Encyclical Letter to All Orthodox Christians

Letter · Mark of Ephesus · c. 1440 · Greek

The letter in which Mark, metropolitan of Ephesus, the Greek bishop who refused to sign the union at Florence, called on Orthodox Christians everywhere to shun those who had accepted it.

Mark of Ephesus addresses the Orthodox Christians everywhere, on land and in the islands. He attacks the Greeks who signed at Florence, whom he calls "Greco-Latins", and goes through the points of the decree one by one: the procession of the Holy Spirit, the addition to the creed, unleavened bread, purgatory, and the pope as vicar of Christ. For him the pope is one of the patriarchs, and that only if he is Orthodox. He ends by telling his readers to flee the unionists and keep to the traditions they have received.

The letter is undated. Its editor, Louis Petit, says in his introduction that it is aimed chiefly at the supporters of Rome in the islands, where the patriarch Metrophanes had the union proclaimed in June and July 1440. It is a controversial pamphlet by the leader of one party and is cited as such in the Council of Florence Proclaims Reunion.

Edition: Greek text with a Latin translation, ed. L. Petit, Patrologia Orientalis 17 (Paris, 1923), document XV, pp. 449–459, public domain; cited by Petit's section numbers and pages. Petit notes an older printing, with the reply of Gregory the Protosynkellos, in Migne, Patrologia Graeca 160. An English translation made from the Russian version of Archimandrite Amvrossy Pogodin appeared in The Orthodox Word, vol. 3, no. 2 (1967), pp. 53–59; it is in copyright and is not linked. The entries paraphrase Petit's text.

Read the text at archive.org · Petit's introduction to the letter, pp. 316–317

CITED IN

The Council of Florence Proclaims Reunion 6 July 1439 974

Encyclical of the Eastern Patriarchs

Letter · The patriarchs of Constantinople, Alexandria, Antioch and Jerusalem with their synods · May 1848 · Greek

The reply of the four Orthodox patriarchs and their synods to Pope Pius IX's letter of January 1848 inviting the Eastern churches to union with Rome. It rejects the papal claims and the Filioque and states the Orthodox position on both.

In January 1848 Pope Pius IX addressed a letter "to the Easterns" calling them to return to communion with the see of Rome. The four patriarchs of Constantinople, Alexandria, Antioch and Jerusalem answered in a common encyclical addressed to all Orthodox Christians and signed by the bishops of three of their synods. It lists the points on which, in their view, Rome had departed from the faith of the early councils, chiefly the addition of the Filioque to the creed and the claim to universal jurisdiction.

Section 11 answers the appeal to Matthew 16. It says that the church was founded on "the immovable rock of St. Peter's Confession", which it calls the common answer of the apostles, and that the charge "Feed my sheep" gave Peter no prerogative over the others. The encyclical is a primary source for the teaching of the Orthodox patriarchates in the nineteenth century. It is a controversial letter, written in answer to a controversial letter, and its language is that of polemic.

Edition: English translation of the nineteenth century, reproduced in the Internet Modern History Sourcebook (Fordham University). Cited by section number and paraphrased.

Read the text at sourcebooks.fordham.edu

CITED IN

Peter's Confession at Caesarea Philippi c. AD 29 or 32 327
The Martyrdoms of Peter and Paul c. AD 64–68 453
The Roman Church Writes to Corinth (1 Clement) c. AD 96 478
Irenaeus Sets Out the Rule of Faith c. AD 180 515
The Council of Constantinople Restores Photius November AD 879 – March 880 802

Encyclical of the Holy and Great Council of the Orthodox Church

Council · The Holy and Great Council of the Orthodox Church · Pentecost 2016

The encyclical issued by the council of Orthodox churches that met on Crete at Pentecost 2016. Among other things it names the councils the Orthodox Church regards as having universal authority after the seven ecumenical councils.

The council met on the island of Crete during the feast of Pentecost 2016, convened by the Ecumenical Patriarch Bartholomew, and its encyclical is signed by the heads and bishops of the churches that took part. Section I.3 says that the conciliar work of the church continued after the ecumenical councils in later councils "of universal authority", and gives as examples the council of 879–880 under Photius and the councils held in the time of Gregory Palamas in 1341, 1351 and 1368.

It is cited in this wiki as a present-day statement of how the Orthodox Church receives those councils; see Gregory Palamas and the Hesychast Councils.

Edition: Official English text published by the council at holycouncil.org.

Read the text at holycouncil.org

CITED IN

The Council of Constantinople Restores Photius November AD 879 – March 880 802
Gregory Palamas and the Hesychast Councils 1341–1351 937
The Council of Florence Proclaims Reunion 6 July 1439 974
The Holy and Great Council of the Orthodox Church June 2016 1493

Encyclical to the Eastern Patriarchs

Letter · Photius · AD 867 · Greek

The circular letter in which Patriarch Photius summoned the eastern patriarchs to a council against the Latin missionaries in Bulgaria. It is the first full statement of the eastern case against the filioque.

Photius wrote to the patriarchs of Alexandria, Antioch and Jerusalem after Latin clergy sent by Nicholas I had begun work among the newly baptized Bulgarians. He lists what they taught there: fasting on Saturdays, contempt for married priests, a second anointing by bishops of those already chrismated by priests,

and above all the addition to the creed that the Holy Spirit proceeds from the Son as well as from the Father. Against the last he argues at length that it brings two sources into the Trinity. He announces that the offenders are condemned by synodal decree and asks the patriarchs to send representatives.

The letter is one party's document in a quarrel and was meant to persuade. He adds that complaints against the bishop of Rome have reached him from Italy, and mentions in passing that the Rus' too have now accepted a bishop and pastor. The council he was preparing pronounced against the pope; its records were burnt at the council of 869–870 (Acts of the Council of Constantinople (869–870), canon 6). The English version in the second link is shortened and its translator is not named; nothing is taken from it here that is not in Migne's text.

Edition: Greek text with facing Latin translation in J.-P. Migne, Patrologia Graeca 102 (Paris, 1860), cols 721–742, where it is letter 13 of the first book; public domain. Paraphrased here from the Latin and cited by the numbered sections of that edition. The letter bears no date; it is assigned to 867.

Read the text at archive.org · Abridged English version on a University of Oregon course page (translator not named; it shortens and in places summarizes the letter)

CITED IN

The Photian Schism AD 863–867 794
The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798
The Baptism of Rus' AD 988/989 821
The Schism of 1054 16 July 1054 832

The Enduring Legacy: A History of the Mar Thoma Church

History · Malankara Mar Thoma Syrian Church · English

The account of its own past published by the Malankara Mar Thoma Syrian Church, one of the churches descended from the Thomas Christians of Kerala. It is cited for that church's judgement of the Synod of Diamper.

The page traces the church to the apostle Thomas and to its old ties with the Church of the East. In the section on the Portuguese it says that the Synod of

Diamper, convened in 1599 by Archbishop Aleixo de Menezes, was "a coercive attempt" to dismantle the Syrian identity of the community and to impose Latin customs, that East Syrian books were condemned or destroyed, and that the autonomy of the church was suppressed. A caption calls the Coonen Cross a symbol of the declaration of independence by the Thomas Christians.

It is a statement of what the church holds today and names no sources. It is cited only as that church's reading of the events.

Edition: The history page of the church's official website, marthoma.in, read in October 2026. Cited by its section headings.

Read the text at marthoma.in

CITED IN

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens

Treatise · William Carey · 1792 · English

The pamphlet in which William Carey argued that the command to teach all nations still binds Christians, surveyed the religions of the world country by country, and proposed a society to send missionaries.

The *Enquiry* has an introduction and five sections: whether Christ's commission is still binding; a review of earlier missions; a survey of the world in tables of countries, populations and religions; the practicability of doing more; and the duty of Christians and the means to be used. Carey writes for his own denomination, the Particular Baptists, but says that he wishes every denomination to take up the work separately.

It is a proposal, written before Carey had left England. It is cited in William Carey and the Modern Missionary Movement for his argument and his plan.

Edition: First edition of 1792 in the Project Gutenberg transcription (no. 11449), public domain. Cited by its five sections.

Read the text at gutenberg.org

CITED IN

William Carey and the Modern Missionary Movement 2 October 1792 1261

The Epic of Gilgamesh, Tablet XI (the Flood Tablet)

Manuscript · 7th century BC (this copy) · Akkadian

A clay tablet from the royal library at Nineveh carrying the eleventh tablet of the Babylonian Epic of Gilgamesh, in which Ut-napishtim tells how he survived a flood sent by the gods. It is the best-known flood story outside the Bible.

The tablet was copied in Assyria in the seventh century BC and comes from the library of King Ashurbanipal at Nineveh. The poem is older than this copy: the standard version of the epic was composed in Babylonia about 1100 BC, and its flood story follows the older Babylonian poem of Atrahasis closely. When the tablet was first read in the nineteenth century it caused a sensation because of its likeness to the flood story in Genesis.

In tablet XI the hero Gilgamesh, searching for a way to escape death, meets Ut-napishtim, who tells him how the gods resolved on a flood, how the god Ea warned him, and how he built a boat, rode out the storm, sent out three birds and sacrificed on a mountain. The text is evidence for the flood tradition of Mesopotamia. It does not mention Noah, and readers differ on how it is related to the Flood and the Covenant with Noah in Genesis.

Edition: The line-numbered translation at Livius.org is adapted from Maureen Gallery Kovacs, The Epic of Gilgamesh (1989).
Held by: British Museum, London (K.3375)

See the object at britishmuseum.org · English translation of tablet XI with line numbers (Livius)

CITED IN

The Flood and the Covenant with Noah Undated 15

An Episcopal Dictionary of the Church

History · Edited by Don S. Armentrout and Robert Boak Slocum · English

The reference dictionary that the Episcopal Church publishes on its own website. Its entries on Dennis Bennett and on the charismatic renewal give that church's account of how the renewal began in its parishes.

The dictionary is a work of reference, not a document of the events. It is cited in this wiki because it is the Episcopal Church's own published account of one of its priests and of a movement within it, with dates. Its entry on Dennis Bennett gives his birth and death, his ordination, and the sermon of 3 April 1960. Its entry on the renewal describes the movement as the impact of Pentecostalism on the older churches and names other Episcopalians who had the same experience in the 1950s. See the Charismatic Renewal.

Edition: The glossary published by the Episcopal Church on its website, adapted from An Episcopal Dictionary of the Church: A User Friendly Reference for Episcopalians (Church Publishing, New York). The two entries cited here are no longer served at their old addresses and are cited from the Internet Archive's copies of the church's pages.

Read the text at episcopalchurch.org · Entry: Bennett, Dennis Joseph (Internet Archive copy of the Episcopal Church's glossary) · Entry: Charismatic Renewal, or Neo-Pentecostalism (Internet Archive copy)

CITED IN

The Charismatic Renewal 1960–1967 1418

Erinnerung und Gedenken an den Völkermord an den Armeniern und anderen christlichen Minderheiten in den Jahren 1915 und 1916

Law · German Bundestag (motion of the CDU/CSU, SPD and Green parliamentary groups) · 31 May 2016 · German

A motion laid before the German Bundestag in 2016 that describes the deportation and killing of Armenians and other Christians in the Ottoman Empire in 1915 and 1916 as genocide and regrets the part played by the German Empire.

The text is a motion of three parliamentary groups dated 31 May 2016. Its title uses the word *Völkermord*, genocide. It names Aramean, Assyrian and Chaldean

Christians beside the Armenians, and says that the German Empire, as the chief military ally of the Ottoman Empire, did not try to stop what its own diplomats and missionaries reported. It is cited in the Destruction of the Armenian and Assyrian Christians only for the use of the term.

Edition: Printed paper of the 18th Bundestag, on the parliament's document server.

Read the text at dserver.bundestag.de

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

The Ethiopian Synaxarium

Liturgy · Ge'ez

The book of the Ethiopian Orthodox Tewahedo Church that gives, for every day of the year, short lives of the saints commemorated on it. On 12 Sanê it commemorates King Lalibela as a saint and builder of churches.

The Synaxarium (in Ge'ez, Mäṣḥafä Sənkəssar) is the Ethiopian Orthodox Tewahedo Church's book of the saints of each day. Budge translated it from two manuscripts in the British Museum. No date for the compilation is given here.

Its notice of Lalibela is short. It is cited here as the church's own liturgical statement of who he was: a king, a saint and a seer, who built ten churches as an angel had shown him.

Edition: Translation by E. A. Wallis Budge, The Book of the Saints of the Ethiopian Church (Cambridge: University Press, 1928), from British Museum manuscripts Oriental 660 and 661; public domain in the United States. Cited by the day of the Ethiopian month and the page of Budge's translation.

Read the text at archive.org

CITED IN

The Rock-Hewn Churches of Lalibela c. 1200 878

Evangelii gaudium

Treatise · Pope Francis · 24 November 2013

The apostolic exhortation "The Joy of the Gospel", on the proclamation of the gospel in today's world, which Pope Francis issued eight months after his election and in which he set out the aims of his pontificate.

An apostolic exhortation is a papal teaching document, here written after a synod of bishops on evangelisation held in 2012, as paragraph 16 explains. Francis says in that paragraph that he also means to state his own concerns, and the Holy See's biography of him calls the text his "apostolic programme".

It has 288 numbered paragraphs. Paragraphs 27 to 33 deal with the reform of the church's structures, including the papacy; paragraphs 53 and 54 with what it calls "an economy of exclusion"; paragraphs 186 to 216 with the inclusion of the poor in society. It is cited in this wiki as the pope's own statement of what he intended.

Edition: English translation published by the Holy See. Cited by its numbered paragraphs.
Read the text at vatican.va

CITED IN

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

Evangelism and the World

Treatise · René Padilla · July 1974 · English

The paper given at the Lausanne congress of 1974 by René Padilla, a Latin American student worker based in Buenos Aires. It criticises the identification of the Gospel with a culture, the North American way of life in particular.

The headnote describes Padilla as associate general secretary for Latin America of the International Fellowship of Evangelical Students, with headquarters in Buenos Aires. The paper studies the word "world" in the New Testament and draws consequences for evangelism. Under the heading "culture Christianity" it argues that the Gospel has repeatedly been identified with a culture: with Spanish Catholic culture in the conquest of Latin America, with European colonialism in the nineteenth century, and in his own day with the "American Way of Life", which turns the Gospel into a product offered at the least possible cost (pp. 125–126). It goes on to say that repentance has a social dimension and that where there

is no concrete obedience there is no repentance (p. 128). It rejects two opposite errors: a salvation confined to this life, for which it names the Latin American theology of liberation, and a salvation of the soul alone that withdraws from the problems of society (p. 129).

It is one speaker's paper, and its sharpest pages are aimed at fellow evangelicals. The file is a scan without a text layer. See the Lausanne Congress on World Evangelization.

Edition: A plenary paper of the congress, as printed in the congress compendium, Let the Earth Hear His Voice, pp. 116–133; scanned pages published by the Lausanne Movement. Cited by the printed page. In copyright; paraphrased here.

Read the text at lausanne.org

CITED IN

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

The Events of 1915 and the Turkish-Armenian Controversy over History: An Overview

Treatise · Ministry of Foreign Affairs of the Republic of Türkiye · Web page, current in 2026 · English

The Turkish government's own statement of its position on the events of 1915. It acknowledges Armenian suffering and loss of life and rejects the description of the events as genocide.

The statement says that Turkey does not deny the suffering of Armenians during the First World War. It describes the measures of 1915 as the relocation of Armenians living in or near the war zone, at a time when Armenian groups had joined the invading Russian army, and attributes the deaths to wartime conditions, disease, famine, banditry and the failure of the state. It says that no authentic evidence shows a plan to kill the Armenians and that to call the events genocide is legally unfounded. It is cited in the Destruction of the Armenian and Assyrian Christians as the position of the Turkish state.

Edition: Statement on the ministry's website; undated.

Read the text at mfa.gov.tr

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843

Treatise · William Miller · 1836 · English

The course of lectures in which William Miller set out his reckoning that the 2300 days of Daniel 8 would end, and Christ return, about 1843. First printed at Troy, New York, in 1836 and reprinted in later years.

The title page reads “Evidence from Scripture and History of the Second Coming of Christ, about the year 1843: exhibited in a course of lectures”, with the imprint Troy, 1836. The third lecture takes Daniel 8:13–14 as its text. It argues that the 2300 days are years, that they begin with the decree to rebuild Jerusalem, which it puts 457 years before Christ, and that they therefore end in 1843.

The book is William Miller’s argument in the form in which his hearers met it, eight years before the date passed. See the Millerites and the Great Disappointment.

Edition: First edition (Troy, New York: Kemble and Hooper, 1836), scanned at the Internet Archive from the copy at Andrews University; each image shows two facing pages. Cited by lecture and printed page. Public domain.

Read the text at archive.org

CITED IN

The Millerites and the Great Disappointment 22 October 1844 1297

Ex quo singulari

Law · Pope Benedict XIV · 11 July 1742 · Latin

The constitution of 1742 in which Benedict XIV reviewed a century of Roman rulings on the Chinese rites, quoted them at length, confirmed Clement XI’s prohibition, annulled the permissions granted by the legate Mezzabarba and imposed an oath on missionaries.

The document is Rome's own history of the controversy as well as its ruling. Sections 1 to 6 recount the decrees of 1645, 1656 and 1669 and the decision confirmed by Clement XI on 20 November 1704. It then reproduces the decree of 1710, the constitution *Ex illa die* of 19 March 1715 with its list of prohibitions, the pastoral letter that the legate Carlo Ambrogio Mezzabarba issued at Macao on 4 November 1721 with a list of permissions, and a brief of Clement XII of 1735. Sections 21 to 24 give the judgment: the permissions were never approved by the Holy See, they are to be held as if they had never existed, and no one may use them. The constitution is dated at St Mary Major on the fifth day before the Ides of July 1742.

It is cited in the Chinese Rites Controversy both for its own decision and for the earlier papal texts it preserves.

Edition: Latin text in Sanctissimi Domini Nostri Benedicti Papae XIV Bullarium, vol. 1 (Rome: Propaganda Fide press, 1746), pp. 188–204. Cited by the section numbers printed in the margin and by page. No English translation is online; entries paraphrase the Latin.

Read the text at archive.org

CITED IN

The Chinese Rites Controversy 1704–1742 1212

Execrabilis

Law · Pope Pius II · January 1460 · Latin

The bull in which Pius II condemned appeals from the pope to a future general council as erroneous and detestable. It is the papacy's answer to the conciliar claims made at Constance.

In this bull Pius II calls the practice of appealing from a pope's judgment to a future council an "execrable" abuse, on the ground that the pope is the vicar of Christ to whom the care of the flock was given in the person of Peter, and he forbids it.

The bull does not name the decree Haec sancta, but it rejects the conclusion drawn from it, that a council stands above a pope. See the Council of Constance and the Burning of Jan Hus.

Edition: Translated in O. J. Thatcher and E. H. McNeal, A Source Book for Mediaeval History (1905), no. 174, from Denzinger; public domain. The source book dates it 1459, by a reckoning that began the year in March.

Read the text at gutenberg.org

CITED IN

The Council of Constance and the Burning of Jan Hus 1414–1418 959

The Execution of Justice in England

Treatise · Attributed to William Cecil, Lord Burghley · 17 December 1583 · English

The English government's printed defence of its executions of Catholic priests, dated 17 December 1583. It argues that they died for treason under the old law, for upholding the pope's bull against the queen, and not for their religion.

The tract was printed without an author's name. The preface to the 1675 reprint cited here says that it was "penned by the direction" of Lord Treasurer Burghley and was published in several languages for the courts of other princes. The reprint's title page gives the date 17 December 1583.

Its argument runs as follows. The pope's bull declared the queen no queen and released her subjects from obedience; the rising in the north of England and the war in Ireland followed from it; the seminary priests and Jesuits were sent to bring the people to obey it; and those put to death were condemned under the treason law of Edward III, not under any new law about religion. It prints a paper said to have been found after Edmund Campion's death, recording the pope's answer of 14 April 1580 that the bull did not bind Catholics as things then stood. It contrasts the number executed, not above sixty in twenty-five years by the Catholics' own list, with almost four hundred who died for religion under Mary I of England.

It is the statement of one party. William Allen answered it point by point in A True, Sincere and Modest Defence of English Catholics.

Edition: As reprinted in A Collection of Several Treatises concerning the Reasons and Occasions of the Penal Laws (London: Richard Royston, 1675), where it is the first treatise; public domain. Cited by the page of that reprint.

Read the text at archive.org

CITED IN

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

Exigit sincerae devotionis (bull allowing Ferdinand and Isabella to appoint inquisitors)

Letter · Sixtus IV · 1 November 1478 · Latin

The bull of 1 November 1478 in which Sixtus IV allowed Ferdinand and Isabella to choose priests as inquisitors against baptised people who kept Jewish rites, and to remove and replace them. It survives as copied into the commission of the two inquisitors of Seville.

The bull is addressed to Ferdinand and Isabella as king and queen of Castile and León and is dated at Rome on the kalends of November 1478, in the eighth year of Sixtus IV. It repeats their petition: that in the kingdoms of Spain under their rule there were very many who had been baptised, without having been strictly forced to it, and who passed as Christians while going over or returning to the rites and customs of the Jews; that their children and those who lived with them were infected; and that wars and other troubles were believed to follow from these sins and from the tolerance shown by the pope and the prelates. The pope adds his hope that the king and queen will also bring the kingdom of Granada under their rule.

He grants that three bishops or other upright priests, secular or religious, over forty years old, masters or bachelors of theology or doctors or licentiates of canon law, chosen by the king and queen for each city and diocese, or at least two of them, shall have against such offenders and those who shelter them the jurisdiction that ordinaries and inquisitors of heresy have by law or custom. The king and queen may appoint such men as often as they think fit, remove them and put others in their place.

The text printed by Fita is not the original bull. It stands inside the commission that the king and queen gave at Medina del Campo on 27 September 1480 to the Dominicans Miguel de Morillo and Juan de San Martín, which the two inquisitors in turn copied into a mandate issued at Seville on 2 January 1481.

The pope's own later account of how the bull came to be issued is in Letters of 1482 on the Inquisition in Castile and Aragon. See the Spanish Inquisition and the Expulsion of the Jews.

Edition: Latin text as copied into the royal commission of 27 September 1480 and the inquisitors' mandate of 2 January 1481, printed from the Archivo Histórico Nacional by Fidel Fita, "Nuevas fuentes para escribir la historia de los judíos españoles. Bulas inéditas de Sixto IV e Inocencio VIII", Boletín de la Real Academia de la Historia 15 (1889), pp. 442–491, at pp. 447–453; public domain, as published online by the Biblioteca Virtual Miguel de Cervantes. Paraphrased from the Latin and the Castilian.

Read the text at cervantesvirtual.com · Internet Archive copy of the same page (17 February 2020), for readers whom the library's own site turns away

CITED IN

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Exordium Parvum

History · First half of the twelfth century; date debated · Latin

The Cistercians' own account of how the monks of Molesme founded the New Monastery at Cîteaux in 1098, with the letters and privileges that authorised it and the first rules they set themselves.

The "Little Beginning" opens in the first person plural: the Cistercians who first founded the church write so that those who come after may know how the monastery and its way of life began. It is a short narrative in eighteen chapters built around official documents quoted in full: letters of the papal legate Hugh of Lyon, of Pope Urban II and of local bishops, and a privilege of Pope Paschal II.

It is the Order's account of itself, written to show that the departure from Molesme was lawful and that the customs of Cîteaux were a return to the Rule of Benedict. It presents itself as the work of the founders. Constance H. Berman, *The Cistercian Evolution* (2000), argued that it and the Charter of Charity took the form in which they survive only in the 1160s and 1170s; the dating remains debated.

Edition: English translation of the Exordium Parvum, the Charter of Charity and the Exordium Cistercii, published as a single PDF by the Cistercian abbey of Vyšší Brod (the

translator is not named there). Cited by chapter and paraphrased. The standard edition of the Latin is Chrysogonus Waddell, Narrative and Legislative Texts from Early Cîteaux (1999).

Read the text at klastervyssibrod.cz

CITED IN

The Cistercians and Bernard of Clairvaux 1098–1115 854

Exsurge Domine

Law · Pope Leo X · 15 June 1520 · Latin

The bull in which Leo X condemned forty-one propositions drawn from Luther's writings, ordered his books burned and gave him sixty days to recant or be declared a heretic.

The bull takes its name from its opening words, a prayer: "Arise, O Lord, and judge your own cause." It calls on Peter, Paul and the whole church to rise, speaks of a wild boar that seeks to destroy the Lord's vineyard, lists forty-one statements, and condemns them as heretical, scandalous, false, offensive to pious ears or seductive of simple minds. It does not say which censure applies to which statement.

It is the Roman see's own account of what was wrong with Martin Luther's teaching in 1520 and of the steps already taken to recall him. The propositions are quoted from his works, cut loose from their context; to see what he meant by them one must go to the works themselves.

Edition: English translation published by Papal Encyclicals Online; the closing section is supplied there from H. J. Hillerbrand, The Reformation in Its Own Words (1964). Paraphrased here, and cited by the number of the condemned proposition.

Read the text at papalencyclicals.net · Latin extracts (Kidd, Documents of the Continental Reformation, no. 38)

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

A Faithful Narrative of the Surprising Work of God

Letter · Jonathan Edwards · Dated 6 November 1736; preface of the first editors 12 October 1737 · English

Edwards's letter to Dr Colman of Boston describing the religious awakening in his congregation at Northampton, Massachusetts, in 1734 and 1735. It is the pastor's own account, written within two years of the events.

Edwards describes his town and its earlier ministers, the beginning of the awakening in the last days of 1734, its spread to neighbouring towns in the spring of 1735 and its decline after May. He reckons the converts in Northampton at more than three hundred in half a year, describes the usual course of a conversion, and gives two cases at length. He also reports what went wrong: a suicide and two people "led away with strange enthusiastic delusions".

The letter is addressed to a minister in Boston and was printed with a preface by its first editors, Isaac Watts and John Guyse, dated 12 October 1737. It is the judgment of a participant who believed the work to be of God. See the Great Awakening.

Edition: Text from The Works of Jonathan Edwards, vol. 1, at the Christian Classics Ethereal Library, public domain, where it is headed Narrative of Surprising Conversions. Cited by its three sections.

Read the text at ccel.org · Preface by the first editors, Isaac Watts and John Guyse

CITED IN

The Great Awakening 1734–1743 1229

Fasciculi Zizaniorum

Chronicle · late fourteenth to early fifteenth century · Latin

A collection of documents and hostile narrative on the proceedings against Wycliffe and his followers; the title means "bundles of tares". It records the council at the Blackfriars in London in 1382.

The title page of the printed edition ascribes the collection to Thomas Netter of Walden. It gathers the charges, condemnations and recantations in the campaign against John Wycliffe and the Lollards, linked by a narrative written against them.

For Wycliffe and the First English Bible it supplies the setting of the condemnation of 1382: Archbishop William of Canterbury called his bishops and doctors

of theology and law to the house of the Friars Preachers in London, and an earthquake shook England that afternoon.

Edition: Fasciculi Zizaniorum Magistri Johannis Wyclif cum Tritico, ed. W. W. Shirley, Rolls Series (London, 1858); Latin, public domain. Cited by page and paraphrased from the Latin.
Read the text at archive.org

CITED IN

Wycliffe and the First English Bible c. 1382 950

Fasti Vindobonenses priores

Chronicle · After AD 493, from older consular lists · Latin

A list of the Roman consuls year by year with short historical notes, made in Italy and preserved in a fifteenth-century Vienna manuscript. Under the consuls of AD 203 it enters the martyrdom of Perpetua and Felicity on 7 March.

The list names the consuls of each year and adds, here and there, a line on an event of that year: the birth and death of Christ, the deaths of martyrs, wars and the accessions of emperors. Its editor, Theodor Mommsen, printed it with other lists of the same family under the title *Consularia Italica*. The copy he called the first recension runs without a break to AD 403 and then from 455 to 493, in a manuscript now at Vienna that also contains the Chronograph of 354.

It is a late compilation and does not say where its notes came from. For the third century it has a few Christian entries. Under Plautianus and Geta, the consuls of AD 203, it reads *his cons. passae sunt Perpetua et Felicitas nonas Martias*: “under these consuls Perpetua and Felicity suffered, on the Nones of March”. Under Tuscus and Bassus, AD 258, it enters the death of Cyprian at Carthage on 14 September. Mommsen judged that Prosper of Aquitaine took his notice of Perpetua from a list of this kind; Prosper adds that she died at Carthage (Chronicle 757).

Edition: Latin text edited by Theodor Mommsen among the Consularia Italica, Chronica minora saec. IV. V. VI. VII., vol. 1 (Monumenta Germaniae Historica, Auctores antiquissimi 9, Berlin 1892), from p. 274, with his introduction from p. 263. Cited by the year and the printed page. No English translation is in the public domain.
Held by: Österreichische Nationalbibliothek, Vienna (cod. 3416, fifteenth century)

Read the text at archive.org · The entry for AD 203, with the notice of Perpetua and Felicity (p. 287)

CITED IN

The Martyrdom of Perpetua and Felicity 7 March AD 203 532

Female Ministry; or, Woman's Right to Preach the Gospel

Treatise · Catherine Booth · 1859, revised later · English

Catherine Booth's pamphlet arguing from Scripture that women may preach. She holds that the public ministry of women is not forbidden in the Bible but enjoined there by precept and example.

Catherine Booth takes the objections to women preaching one at a time. She argues that custom is being mistaken for nature, that 1 Corinthians 11 assumes that women prayed and prophesied in the assembly, that the silence required in 1 Corinthians 14 concerns disorderly questioning, and that the prophecy of Joel quoted at Pentecost and Paul's words in Galatians 3:28 put women beside men in the work of the gospel.

The preface says that the argument had first appeared as *Female Teaching* and that this edition drops the controversial passages. The Salvation Army's own chronology gives 1859 for her first pamphlet. It is her own statement of the case for women preachers.

Edition: London, Morgan and Chase, 23 pages, transcribed by the Victorian Women Writers Project of Indiana University, which dates the pamphlet 1859. Its preface calls it a revision of an earlier pamphlet, Female Teaching. Cited by printed page. Public domain.

Read the text at purl.dlib.indiana.edu

CITED IN

William and Catherine Booth Found the Salvation Army July 1865 1321

Festal Letters, with the Festal Index

Letter · Athanasius of Alexandria · AD 329–373 · Greek, surviving mainly in Syriac and Coptic

The letters Athanasius sent each year to the churches of Egypt to announce the date of Easter, with an ancient index that dates each one. Letter 39, for 367, contains his list of the books of Scripture.

It was the custom of the bishops of Alexandria to write to their churches some months before Easter, announcing its date and adding a pastoral address. Athanasius wrote such letters through the forty-five years of his episcopate. A collection of them, with gaps, survives in a Syriac translation brought to England in the nineteenth century, and fragments of others are quoted by later writers.

With the Syriac collection came an index, of uncertain date but thought by its editors to be only a little later than Athanasius, which gives for each year the date of Easter, the consuls, the prefect of Egypt and a note of the main events in the bishop's life. It is the chief source for the chronology of his career: it dates his ordination to 328 and his death to 7 Pachon, 2 May 373. Of the thirty-ninth letter, for Easter 367, the part containing the list of the books of Scripture is preserved in the original Greek by the Byzantine canonist Theodore Balsamon, and in a Syriac translation. The index says of that year that he wrote "forming a Canon of the Holy Scriptures".

Edition: Translation from the Syriac in the Oxford Library of the Fathers, revised by Miss Payne Smith, with Letter 39 from the Greek, Nicene and Post-Nicene Fathers, second series, vol. 4 (1892), public domain. Letters are cited by number and section; the Index by the number of the letter it describes.

Read the text at ccel.org · Letter 39, for Easter 367 (New Advent) · The Festal Index (CCEL)

CITED IN

King Ezana of Aksum Becomes Christian c. AD 330–356 598
The Church of the Holy Sepulchre Is Dedicated AD 335 602
Julian Tries to Restore the Old Religion AD 361–363 615
Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619
African Councils List the Books of Scripture AD 393–397 648
The Nag Hammadi Library Is Found c. December 1945 1390

Fidei Depositum

Letter · John Paul II · 11 October 1992 · Latin

The apostolic constitution of 11 October 1992 by which Pope John Paul II ordered the publication of the Catechism of the Catholic Church. It tells how the catechism was requested, drafted and arranged, and what authority the pope gives it.

The constitution has five short sections. The first traces the catechism to the Extraordinary Synod of Bishops of 1985, which asked for a compendium of all Catholic doctrine on faith and morals. The second describes the drafting: a commission of twelve cardinals and bishops under Cardinal Joseph Ratzinger, an editorial committee of seven diocesan bishops, nine successive drafts and a consultation of the Catholic bishops of the world. The third explains the four-part arrangement, which follows that of the catechism of Pius V. The fourth says that the pope approved the text on 25 June 1992, declares it a sure norm for teaching the faith, and says that it is not meant to replace approved local catechisms.

It is the legal act of publication and the pope's own account of the work. See the Catechism of the Catholic Church.

Edition: English version published by the Holy See. Cited by its five headed sections (I–V). In copyright; paraphrased here.

Read the text at vatican.va

CITED IN

The Catechism of the Catholic Church 11 October 1992 1471

Fifth Lateran Council, Session 11: On the Abrogation of the Pragmatic Sanction

Council · Leo X, with the approval of the Fifth Lateran Council · 19 December 1516 · Latin

The bull by which Leo X, in the eleventh session of the Fifth Lateran Council, annulled the Pragmatic Sanction of Bourges and renewed the constitution Unam sanctam of Boniface VIII.

The eleventh session met on 19 December 1516. Its bull abolishes the Pragmatic Sanction of Bourges, a French ordinance limiting papal rights. In doing so it states that subjection to the Roman pontiff is necessary for salvation for all Christ's faithful, cites *Unam sanctam* for this, and renews and approves that constitution, adding that this is without prejudice to the declaration of Clement V beginning *Meruit*.

Its wording speaks of "all Christ's faithful", where Boniface wrote "every human creature".

Edition: English translation from Norman P. Tanner (ed.), Decrees of the Ecumenical Councils (1990), as published by Papal Encyclicals Online. Paraphrased.

Read the text at papalencyclicals.net

CITED IN

Boniface VIII Issues Unam Sanctam 18 November 1302 925

The Filioque: A Church-Dividing Issue?

Treatise · North American Orthodox-Catholic Theological Consultation · 25 October 2003 · English

An agreed statement by Orthodox and Catholic theologians appointed by their bishops in North America. It reviews the history of the clause "and the Son" in the Western creed, sets out how each church understands it, and makes recommendations to both.

The Consultation is the official dialogue between the Orthodox and Catholic bishops of the United States and Canada. It adopted this statement at Washington on 25 October 2003 after four years of study. The text has a section on Scripture, a long historical section, a section on the theological questions and a list of recommendations.

It is a modern document and is not evidence for the sixth century in its own right; its historical section summarises the work of scholars. It is cited in this wiki because it is a text that both traditions put their names to. It says that the earliest use of *Filioque* language in a creed-like setting is the profession of faith drawn up for King Reccared at Toledo in 589, and that no clear record survives of how the word entered the creed itself. It describes the clause as part of ordinary teaching

for Catholics and most Protestants, and as an offence to Eastern Christians both for its theology and because it was added to the creed of an ecumenical council without ecumenical agreement. Among its recommendations is that the Catholic Church use the original Greek text of the creed, without the addition, in new translations.

Edition: English text as published, in PDF, by the United States Conference of Catholic Bishops.

Read the text at usccb.org · Catalogue page for the statement (United States Conference of Catholic Bishops)

CITED IN

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

The Council of Constantinople Restores Photius November AD 879 – March 880 802

The Second Council of Lyon May 1274 916

SOURCES

Final Documents of Medellín to Gaudet Mater Ecclesia

Final Documents of Medellín

Council · Second General Conference of the Latin American Bishops · 1968 · Spanish

The conclusions of the bishops of Latin America at their second general conference in 1968: an introduction and sixteen documents applying the Second Vatican Council to their continent, among them texts on justice, peace and the poverty of the church.

The conference was opened by Paul VI in Bogotá on 24 August 1968 and its conclusions bear the name of Medellín. The sixteen documents cover justice, peace, the family, education, youth, popular religion, elites, catechesis, liturgy, lay movements, priests, religious, the training of clergy, the poverty of the church, joint pastoral planning and the mass media. Each sets out facts, a doctrinal reflection and pastoral recommendations.

The introduction says that the bishops considered the transformation of Latin America in the light of the council. The document on justice calls the misery of large groups an injustice that cries to heaven; the document on peace speaks of a situation of injustice that can be called institutionalised violence, and also says, in words it marks as a quotation, that violence is neither Christian nor evangelical; the document on the poverty of the church asks that the church's people and efforts give effective preference to the poorest. These are the bishops' own agreed words. Gutiérrez cites them in 1970, and the Roman instruction of 1984 refers to Medellín for the option for the poor. The copy read here marks footnotes in the text but does not print them. See Medellín and Liberation Theology.

Edition: Spanish text, Documentos finales de Medellín, as published by the Latin American Episcopal Council (CELAM) on celam.org, read in the Internet Archive's copy of 30 January 2026. Cited by document title and the paragraph numbers marked in that text. Paraphrased here; there is no English version on an institutional site.

Read the text at web.archive.org

CITED IN

Medellín and Liberation Theology 24 August 1968 1436

Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse, Volume 16: Religious Institutions

History · Royal Commission into Institutional Responses to Child Sexual Abuse (Australia) · 2017 · English

The volume of the Australian royal commission's final report that deals with religious institutions. It gives counts from the commission's private sessions and from data it required of the Catholic and Anglican churches.

The royal commission sat for five years and examined institutions of every kind, among them schools, sporting clubs, the armed forces and out-of-home care. Volume 16 covers religious institutions and rests on three kinds of evidence: private sessions in which survivors spoke to a commissioner, thirty public case studies, and surveys of the claims and complaints that church bodies themselves had received.

The numbers need to be read with their definitions. Counts from private sessions are counts of people who chose to come forward, as they stood on 31 May 2017. The Catholic claims data cover claims that church authorities received between 1 January 1980 and 28 February 2015; that is the period given in the body of the volume and under "Other data sources" in its summary, while the summary's section on the Catholic Church prints 31 December 2015, the end date of the Anglican data. The proportion of priests who were alleged perpetrators is a weighted average over those who ministered between 1950 and 2010. "Alleged" is the commission's word: the data record claims, not findings of guilt. The commission says that it heard more allegations about the Catholic Church than about any other religious organisation, followed by the Anglican Church and the Salvation Army.

Edition: The commission's own page for volume 16, which carries the volume's summary and the three books of the volume as PDF files. Cited by the headed sections of that summary.

Read the text at childabuseroyalcommission.gov.au · The same page in the Internet Archive

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Finding ‘A Clear Voice’: 65 Years of Christianity Today

History · Wheaton College Archives and Special Collections · 15 October 2021 · English

The Wheaton College archives’ account of how Christianity Today was founded, written from the correspondence of Billy Graham, L. Nelson Bell and Carl Henry that the archive holds.

The article is a guide to the archive’s holdings, not one of the documents. It reports from the correspondence that the plan began in 1954 in discussions between Billy Graham and his father-in-law L. Nelson Bell, and it names the staff of the first issue, with Carl Henry as editor. See Billy Graham and Postwar Evangelicalism.

Edition: An article on the archive’s own website describing the collections it holds on the founding of Christianity Today, among them the papers of L. Nelson Bell and of Carl F. H. Henry.

Read the text at fromthevault.wheaton.edu

CITED IN

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

First Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches

Creed · Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches · 20–24 June 1989 · English

A statement on the person of Christ agreed at the Anba Bishoy monastery in Egypt in June 1989 by delegates of the Eastern Orthodox churches, which receive Chalcedon, and of the Oriental Orthodox churches, which do not.

The commission met at the Anba Bishoy monastery in Wadi El-Natroun from 20 to 24 June 1989. Its statement describes the two groups as two families of Orthodox churches long out of communion with each other. It says that they found common ground in the formula of Cyril of Alexandria, one incarnate nature (or hypostasis) of God the Word, and that the four adverbs that qualify the union of divine and human in Christ, without confusion, without change, without separation and without division, belong to the tradition of both. Those who speak of two natures, it says, do not deny their inseparable union, and those who speak of one united divine-human nature do not deny the continuing presence in Christ of the divine and the human.

A second statement followed in 1990 (see Second Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches). Both are texts agreed by a commission and submitted to the churches. See Ancient Christological Divisions Are Addressed.

Edition: English text as published by the Department of Syriac Studies of the Syriac Orthodox Patriarchate of Antioch. The paragraphs are not numbered.

Read the text at dss-syriacpatriarchate.org

CITED IN

Ancient Christological Divisions Are Addressed 1973–1994 1445

First Apology

Treatise · Justin Martyr · c. AD 150–155 · Greek

A defence of the Christians addressed to the emperor Antoninus Pius by a Christian teacher at Rome about AD 150–155. Its closing chapters give a detailed early description of baptism, the eucharist and the Sunday assembly.

Justin introduces himself in the first chapter as a native of Flavia Neapolis in Palestine. He taught as a Christian philosopher at Rome and was put to death there under Marcus Aurelius. The *Apology* is a petition to Antoninus Pius, his adopted sons, the Senate and the Roman people, asking that Christians be judged for what they do and not condemned for the name alone. Justin says in passing

that Christ was born a hundred and fifty years earlier (46), which is the main ground for the date.

Chapters 61–67 describe what Christians at Rome did when they baptized and when they met on "the day called Sunday": readings from "the memoirs of the apostles" or the prophets, an address by the one presiding, prayers, the bread and the cup, and a collection for those in need. Justin writes as a member of the community he describes, and he writes to persuade outsiders, so he presents its practice in the most favourable light. He twice tells his readers that they can confirm what he says about Jesus from the "Acts of Pontius Pilate" (35, 48); no official record of that kind survives.

Edition: Translation by Marcus Dods and George Reith, Ante-Nicene Fathers vol. 1 (1885), public domain.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL)

CITED IN

The Gospel Reaches Samaria and an Ethiopian Official c. AD 34 385

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

Marcion Breaks with the Roman Church c. AD 144 496

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

The First Assembly of the World Council of Churches, Amsterdam 1948: The Official Report

Council · World Council of Churches · Assembly of 22 August – 4 September 1948; report published 1949 · English

The official record of the assembly that constituted the World Council of Churches in 1948. It prints the assembly's message, a day-by-day account of its sessions, the reports of its sections, the constitution with the Basis, and the list of delegates.

The report was compiled by the council's staff and published under the name of its general secretary, Willem Visser 't Hooft, whose preface is dated Geneva, September 1948. The introduction sketches the council's origins as its founders

saw them, in the missionary movement and the movements called Life and Work and Faith and Order.

It is the council's own record and gives its own view of itself. It is the primary source for what the assembly resolved, for the wording of the Basis and for who was present. See the World Council of Churches Is Founded.

Edition: Edited by W. A. Visser 't Hooft, The Amsterdam Assembly Series vol. 5 (SCM Press, London, 1949), in the World Council of Churches' own digital edition at the Internet Archive. Cited by printed page.

Read the text at archive.org

CITED IN

The World Council of Churches Is Founded 23 August 1948 1401

First Blessing Urbi et Orbi of Pope Leo XIV

Treatise · Pope Leo XIV · 8 May 2025 · Italian and Spanish

The words Pope Leo XIV spoke from the central loggia of St Peter's Basilica on the day of his election, beginning "Peace be with you all!", before his first blessing.

The text is the Holy See's transcript of what Leo XIV said to the crowd on Thursday 8 May 2025. He greets them with the risen Christ's words of peace, thanks Pope Francis and the cardinals, calls himself an Augustinian, greets the church of Rome and, in Spanish, his former diocese of Chiclayo in Peru, and ends with a Hail Mary. See Leo XIV, the First Pope from the United States.

Edition: English translation published by the Holy See; the passage spoken in Spanish is given in the original with a translation.

Read the text at vatican.va

CITED IN

Leo XIV, the First Pope from the United States 8 May 2025 1507

The First Book of Discipline

Treatise · John Knox and five other ministers · 1560 · Scots

The plan for the government, ministry, schools and finances of the reformed church of Scotland, drawn up in 1560 by John Knox and five

other ministers. Many nobles signed it in January 1561, but it was never made law.

The book sets out how the new church was to be ordered: what doctrine was to be preached, how the sacraments were to be administered, how ministers were to be chosen and paid, how discipline was to be kept, and how the old church's revenues were to support the ministry, the schools and the poor. It gives each congregation the right to elect its minister, proposes superintendents to oversee the ministers of a district, and asks for a schoolmaster in every church and a college in every notable town.

Knox, in his the History of the Reformation of Religion within the Realm of Scotland, names the six men charged with writing it: John Winram, John Spottiswood, John Willock, John Douglas, John Row and himself. He places the commission after the Parliament of August 1560; the book's own preface says the charge from the Great Council was dated 29 April 1560. Knox also says that part of the nobility signed it in the Tolbooth of Edinburgh on 27 January 1560, by the reckoning that began the year in March, and that others, who held church lands, called it "devote imaginationis" and would not have it made law.

Edition: Printed in The Works of John Knox, collected and edited by David Laing for the Wodrow Society, vol. 2 (Edinburgh), pp. 183–260, in the reprint of 1895 transcribed by Project Gutenberg; public domain. Cited by the page of that volume.

Read the text at gutenberg.org

CITED IN

The Scottish Reformation August 1560 1096

First Greeting and Blessing Urbi et Orbi of Pope Francis

Treatise · Pope Francis · 13 March 2013 · Italian

The words Pope Francis spoke from the central loggia of St Peter's Basilica on the evening of his election, before and after his first blessing.

The text is a transcript of what Francis said to the crowd in St Peter's Square on Wednesday 13 March 2013. He speaks throughout as bishop of Rome, prays for his predecessor, whom he calls "our Bishop Emeritus", and asks the people to

pray for him before he gives the blessing. See Benedict XVI Resigns and Francis Is Elected.

Edition: English translation published by the Holy See.

Read the text at vatican.va

CITED IN

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

The First Letter of Clement to the Corinthians

Letter · The church of Rome; attributed to Clement · c. AD 96 · Greek

A long letter from the church at Rome to the church at Corinth, written about AD 96 after presbyters there had been removed from office. It is among the earliest Christian writings outside the New Testament and speaks of the deaths of Peter and Paul.

The letter names no author. It opens as a message from "the church of God which sojourns at Rome" to the church at Corinth. The link with Clement comes from the later second century: Dionysius of Corinth, in a letter that Eusebius quotes, speaks of it as written "through Clement", and Irenaeus says that the church of Rome sent it in the time of Clement, whom he counts third in the succession of bishops there. Its occasion is a dispute at Corinth in which presbyters had been put out of their office, and it calls on those responsible to submit to the presbyters.

The usual date, about AD 96, is an inference. The opening words speak of sudden and repeated misfortunes that delayed the letter, and these are commonly taken to be a persecution under Domitian; the text does not say so, and both earlier and later dates have been proposed. Chapter 5 holds up Peter and Paul as examples "furnished in our own generation" who suffered and died, without saying where or how. Chapters 42 and 44 say that the apostles appointed bishops and deacons and arranged that others should succeed them. Older translations lack part of the ending, because the complete Greek text was first published in 1875.

Edition: Translation by John Keith, Ante-Nicene Fathers vol. 9 (1896), public domain.

Read the text at newadvent.org

CITED IN

Jesus Appoints the Twelve c. AD 28–29 311

The Letters of Paul c. AD 50–60 424
The Great Fire of Rome and Nero's Persecution AD 64 449
The Martyrdoms of Peter and Paul c. AD 64–68 453
The Roman Church Writes to Corinth (1 Clement) c. AD 96 478

First Letter to Peter of Antioch

Letter · Michael Cerularius · AD 1054 · Greek

The patriarch of Constantinople's own account of the affair of 1054, sent to his colleague at Antioch, with a list of Latin errors and the claim that the pope had long been absent from the diptychs.

Michael Cerularius wrote to win the other eastern patriarchs to his view. He repeats that the legates were impostors, lists the faults of the Latins, and rebukes Peter for a rumour that Antioch, Alexandria and Jerusalem still named the pope in the liturgy. Constantinople, he says, has not done so since the sixth council (chapter 9), a statement that Letter to Michael Cerularius corrects.

Edition: Cornelius Will, Acta et scripta quae de controversiis ecclesiae Graecae et Latinae saeculo undecimo composita extant (Leipzig and Marburg, 1861), pp. 172 ff., public domain. Greek with Latin translation; cited by chapter.

Read the text at archive.org

CITED IN

The Schism of 1054 16 July 1054 832

First Life of Bernard (Vita Prima)

History · William of Saint-Thierry, Arnold of Bonneval and Geoffrey of Auxerre · c. 1147–1156 · Latin

The 'First Life' of Bernard of Clairvaux, in several books: the first by his friend William of Saint-Thierry, the last, on his death in 1153, by Geoffrey of Auxerre, a monk of Clairvaux.

Book 1, by William of Saint-Thierry, covers Bernard's youth, his entry at Cîteaux and the founding of Clairvaux. William knew Bernard: he speaks of things "we

used to hear him say". The last books, by Geoffrey of Auxerre, describe Bernard's death; Geoffrey writes as a monk of Clairvaux, which he calls "our valley".

The work was written to honour a man its authors held to be a saint, and it is full of visions and miracles. It is used here for the outline of Bernard's early career and for the dates it gives. The volume of Migne also prints a long editorial commentary on the Life, which is cited in one dating note as scholarship.

Edition: Latin text in J.-P. Migne, Patrologia Latina 185 (Paris, 1855), cited by book, chapter and numbered section, with Migne's column. Read in Latin and paraphrased.

Read the text at archive.org

CITED IN

The Cistercians and Bernard of Clairvaux 1098–1115 854

First Life of Saint Francis

History · Thomas of Celano · 1228–1229 · Latin

The earliest life of Francis of Assisi, written by a friar of his order at the command of Pope Gregory IX within three years of Francis's death.

Thomas of Celano joined the Friars Minor in Francis's lifetime. He says in his preface that he writes at the bidding of Pope Gregory and sets down what he heard from Francis's own mouth or learned from trustworthy witnesses. His translator dates the work between the canonization of Francis on 16 July 1228 and February 1229.

It is the work of a disciple, composed for a new saint's cult and in the manner of a saint's life: it tells of visions and miracles, counts years from Francis's "conversion" and gives almost no calendar dates before the last two years. Its closeness to the events is its strength. For the journey to Rome, the first brothers, the stigmata and the death it is the earliest narrative there is, written while many who had known Francis were alive.

Edition: Translation by A. G. Ferrers Howell, The Lives of S. Francis of Assisi by Brother Thomas of Celano (London: Methuen, 1908), public domain. Cited by the numbered paragraphs of the Latin edition; links go to the page of the translation.

Read the text at archive.org

CITED IN

Francis of Assisi and the Friars Minor c. 1209 886

The Five Articles of the Remonstrants (The Remonstrance)

Creed · The Remonstrant ministers of Holland · 1610 · Dutch

Five articles on predestination, the death of Christ, free will, grace and perseverance, drawn up in 1610 by the followers of Arminius. They are the statement of the Remonstrant position that the Synod of Dort answered point by point.

Schaff prints the five positive articles in three columns, Dutch, Latin and English, and says in his note that he omits the preface, the five negative articles and the conclusion of the original document. The closing sentence that he does give says that the Remonstrants hold these articles to agree with the Word of God and to be sufficient for salvation on this subject, “so that it is not necessary or edifying to rise higher or to descend deeper”.

Two points of wording matter. In the third article Schaff’s English reads “saving grace” where the Dutch and the Latin both have “saving faith”; this wiki follows the Dutch and Latin. The fifth article does not deny that believers can fall away: it says that the question needs to be examined further from Scripture before the authors can teach on it with full conviction. The articles are cited in the Synod of Dort as the Remonstrants’ own words.

Edition: Dutch text of 1612, the Latin version of Petrus Bertius and an English translation in Philip Schaff, The Creeds of Christendom, vol. 3 (1877), pp. 545–549, public domain. Cited by article; quotations are from Schaff’s English.

Read the text at ccel.org

CITED IN

The Synod of Dort 1618–1619 1159

Five Tomes Against Nestorius

Treatise · Cyril of Alexandria · c. AD 430 · Greek

Cyril's point-by-point reply to the sermons of Nestorius, written on the eve of the Council of Ephesus. In it he states that after the union the incarnate nature of the Word is to be thought of as one, the formula later held against Chalcedon.

Cyril, bishop of Alexandria from 412, wrote the five books about 430, quoting passages from the sermons of Nestorius and answering each. His concern throughout is that Christ is one subject, the Word made flesh, and not a man joined to the Word.

Near the start of the second book he writes that the incarnate nature of the Word is, after the union, conceived of as one, as a human being is one though made of soul and body. He used the same phrase, "one incarnate nature of God the Word", in later letters. Both sides at Chalcedon claimed Cyril. The council received two of his letters as standards of faith; those who rejected the council held that its "in two natures" abandoned this phrase of his.

Edition: Translation by P. E. Pusey, A Library of Fathers of the Holy Catholic Church, vol. 47 (Oxford: James Parker, 1881), public domain, transcribed by Roger Pearse.

Read the text at tertullian.org · Book 2

CITED IN

The Council of Chalcedon October AD 451 681

Flowers of History

Chronicle · Roger of Wendover · To 1235 · Latin

The chronicle of a monk of St Albans, which runs to the year 1235. For the early thirteenth century it is a contemporary English record, and it reports the Lateran council of 1215 and the deaths and elections of the popes.

Roger of Wendover was a monk of St Albans in England and for a time prior of its cell at Belvoir. His chronicle ends in 1235. For roughly the last fifty years of it he writes of his own time, entering events year by year and copying in papal letters and other documents that reached his abbey.

He is cited here for things an English monastery heard about from Rome: who attended the council of 1215, and the days on which popes died and were succeeded. He was not present at these events, and his entries are not always in the right year; the notice of Innocent III's death on 16 July stands among the events of 1217, although the length he gives for the pontificate fixes it in 1216.

Edition: Translation by J. A. Giles, Roger of Wendover's Flowers of History, vol. 2 (London: Henry G. Bohn, 1849), public domain. Cited by the page of that volume.

Read the text at archive.org

CITED IN

The Fourth Lateran Council November 1215 895

The Footsteps of Divine Providence

History · August Hermann Francke · 1701, continued 1702; in English from 1705; edition cited 1787 · German

Francke's own account of how the charity school, orphan house and other foundations at Glaucha outside Halle began in 1695 and were paid for by gifts. It is the founder's narrative, written to show the hand of God in the work.

Francke writes in the first person, year by year, of the poor-box in his parsonage, the first school, the first orphans and the building of the orphan house, and he records gift after gift arriving when money had run out. The narrative is Francke's own, and its stated purpose is to show the providence of God in the work. See Spener's Pia Desideria and the Rise of Pietism.

Edition: English translation, The Footsteps of Divine Providence; or, the Bountiful Hand of Heaven Defraying the Expences of Faith (London, 1787), public domain; an earlier English version appeared in 1705 as Pietas Hallensis. Cited by chapter, section and printed page. Sums of money are given by the translator in English coin.

Read the text at archive.org

CITED IN

Spener's Pia Desideria and the Rise of Pietism 1675 1200

Form of Agreement of the Serampore Missionaries

Treatise · William Carey, Joshua Marshman, William Ward and their colleagues · 7 October 1805 · English

The statement of principles agreed by the Baptist missionaries at Serampore on 7 October 1805, to be read publicly at every station three times a year. It sets out how they meant to preach, form Indian churches, translate the Scriptures and live in common.

The full title is "Form of Agreement respecting the Great Principles upon which the Brethren of the Mission at Serampore think it their duty to act in the work of instructing the Heathen". It has an introduction, ten numbered articles and a conclusion. The articles deal with the value of souls, knowledge of the people's beliefs, avoiding offence, seizing opportunities, preaching Christ crucified, winning confidence, building up converts, training Indian preachers and forming self-governing Indian churches, translating and distributing the Scriptures, and prayer.

It is the missionaries' own rule for themselves, written after twelve years' experience in Bengal, in the language of its time about Hindu religion. Smith, who reprints it, says that William Ward drafted it. It is cited in William Carey and the Modern Missionary Movement.

Edition: First printed at the Brethren's Press, Serampore, 1805, and reprinted at Calcutta in 1874; read here as reprinted in George Smith, The Life of William Carey, D.D. (London: John Murray, 1885), appendix I, pp. 441–450, public domain. Cited by article and by Smith's page.

Read the text at archive.org

CITED IN

William Carey and the Modern Missionary Movement 2 October 1792 1261

The Formula of Concord

Creed · Signed by Jakob Andreae, Martin Chemnitz and four other Lutheran theologians · 1577 · German

The statement of 1577 that settled the disputes among Lutherans after Luther's death. Its twelve articles, in a short Epitome and a longer Solid

Declaration, became the last of the confessions gathered in the Book of Concord of 1580.

The Formula exists in two forms. The Epitome states each disputed question, the teaching affirmed ("we believe, teach, and confess") and the teachings rejected. The Solid Declaration argues the same twelve articles at length: original sin, free will, the righteousness of faith, good works, law and gospel, the third use of the law, the Lord's Supper, the person of Christ, the descent into hell, church rites, election, and other sects. Both open with a statement of the rule by which doctrine is to be judged: the Scriptures alone are "the only judge, rule, and standard", and the creeds, the Augsburg Confession and Luther's catechisms are received as witnesses to how Scripture has been understood.

A note in the Triglot edition records that the manuscripts of the Epitome end "Actum Bergae", 29 May 1577, followed by six names: Jakob Andreae, Nikolaus Selnecker, Andreas Musculus, Christoph Körner, David Chytraeus and Martin Chemnitz, and that the same names stand at the end of the Solid Declaration.

The Formula was written to end quarrels inside one confession, and it does so partly by drawing lines against others. Its seventh and eighth articles are directed against those it calls Sacramentarians, that is, the followers of Zwingli and Calvin, and its twelfth against Anabaptists, Schwenckfelders and Anti-Trinitarians. What it says of those groups is how their opponents described them.

Edition: English translation by F. Bente and W. H. T. Dau in Triglot Concordia (St. Louis: Concordia Publishing House, 1921), public domain, as published at bookofconcord.org. The main link opens the Epitome. Cited by part (Epitome or Solid Declaration), article and paragraph.

Read the text at bookofconcord.org · The Solid Declaration, the full form of the Formula · German, Latin and English texts in parallel, with the note on the signatures of 1577 (Triglot Concordia, p. 842)

CITED IN

The Book of Concord 25 June 1580 1117

Formula of Hormisdas (the libellus signed by John of Constantinople)

Creed · Signed at Constantinople, 28 March AD 519 · Latin

The profession of faith that Pope Hormisdas required of the eastern bishops, in the copy signed by John, patriarch of Constantinople, on 28 March 519. It accepts Chalcedon and Leo's letters and anathematises Acacius by name, and so ended the Acacian schism.

The document is a short written profession, a *libellus*, drawn up at Rome and carried east by the legates of Hormisdas. This copy is the one that John of Constantinople signed and sent back, with a preface of his own in which he says that he holds the churches of the old and the new Rome to be one. It is preserved in the collection of imperial and papal letters known as the *Collectio Avellana*. Its date line gives 28 March in the twelfth indiction, in the consulship of the emperor Justin and Eutharic.

It opens by saying that the first condition of salvation is to keep the rule of right faith and not to depart from the tradition of the fathers; it cites Christ's words to Peter about the rock on which the church is built (Matthew 16:18) and says that the catholic religion is always kept inviolate in the apostolic see. The signer anathematises Nestorius, Eutyches and Dioscorus, then Timothy Aelurus and Peter of Alexandria, Acacius of Constantinople as their accomplice, and Peter of Antioch; accepts all the letters of Leo; and promises that the names of those separated from the communion of the apostolic see shall not be read at the liturgy. The text is Rome's own statement of the terms of reunion.

Edition: Latin text in Otto Günther (ed.), Epistulae imperatorum pontificum aliorum … Avellana quae dicitur collectio, Corpus Scriptorum Ecclesiasticorum Latinorum 35, part 2 (Vienna, 1898), letter 159, pp. 607–610, public domain. No English translation is in the public domain; the text is paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Henotikon and the Acacian Schism AD 482–519 690

Foundation Charter of Cluny

Law · William I of Aquitaine · 11 September AD 910 (or 909) · Latin

The deed by which Duke William gave his estate of Cluny to the apostles Peter and Paul for a monastery under the Rule of Benedict, free of every lord and bishop and under the protection of the pope.

The charter was drawn up at Bourges and written, its last line says, by a deacon named Oddo acting for the chancellor. Bruel printed it from the original, or a contemporary copy, now in the Bibliothèque nationale in Paris. A fourteenth-century copy heads it "the testament of William the Pious" and notes that it shows the monks of Cluny to be exempt from their foundation.

It is a legal act and speaks in the donor's voice: why he gives, what he gives, on what conditions, and what curses fall on anyone who breaks them. It says nothing of how the house was actually settled. The dating clause gives the day, the regnal year of King Charles and the indiction, but no year of the Incarnation; see the dating note of the Founding of Cluny.

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (1892), public domain; it omits the witness list and the dating clause, which are in the Latin of A. Bruel's edition (Paris, 1876).

Read the text at sourcebooks.fordham.edu · Latin text (Bruel, Recueil des chartes de l'abbaye de Cluny, vol. 1, no. 112)

CITED IN

The Founding of Cluny 11 September AD 910 807

The Four Articles of Prague

Creed · The burgomasters, councillors and community of Prague · July 1420 · Latin, Czech, and German

The common programme of the Hussite parties, sent by the city of Prague to the crusading army that besieged it in July 1420. It demands free preaching, communion in both kinds, a clergy without worldly lordship and the punishment of public sins.

Lawrence of Březová reports that the Praguers asked for a public hearing before the king's army in which their masters could set out the four articles in Czech, German, Hungarian and Latin; when none was granted, the masters wrote the articles down with their proofs and sent them to the camp. The text he copies

is issued in the name of the burgomasters, councillors, aldermen and whole community of Prague.

Each article is followed by its authorities, from the Gospels and Paul to Gregory, Augustine, Jerome and the canon law. The second, on the chalice, has the longest list. The closing paragraph protests that the city seeks only to please Christ and keep his law, that anyone who attacks it for these articles will be resisted as a tyrant, and that it is ready to be corrected from Scripture. The copy in Höfler's edition ends with the year 1421, though the chronicle places the sending in July 1420. See the Hussites and the Compacts of Basel.

Edition: Latin text as copied by Lawrence of Březová into his chronicle, in K. Höfler (ed.), Geschichtschreiber der husitischen Bewegung in Böhmen, vol. 1 (Vienna, 1856), pp. 380–384; public domain. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Hussites and the Compacts of Basel 1419–1436 964

The Four Books of Sentences

Treatise · Peter Lombard · c. 1155–1158 · Latin

A systematic collection of the teachings of the Fathers in four books: on God, on creation, on the incarnation and on the sacraments. Later theologians, Thomas Aquinas and Bonaventure among them, wrote commentaries on it.

Peter Lombard compiled the Sentences from Scripture and the Fathers. His prologue says that the purpose is to put the opinions of the Fathers, with their own words, into one short volume, so that a student need not search through many books. The four books treat the Trinity, creation, the incarnation, and the "doctrine of signs", that is the sacraments.

The date given above is that of the Bibliotheca Augustana, whose text is used here. The work is cited for what it says. Its later use as the book on which theologians lectured is not documented from the Sentences themselves.

Edition: Latin text of the prologue and the first distinction of each book at the Bibliotheca Augustana (from the edition of the Collegium S. Bonaventurae, 1971); book 4, distinction 2,

from Petri Lombardi Libri IV Sententiarum, vol. 2 (Quaracchi, 1916). Cited by book, distinction and chapter. Read in Latin and paraphrased.

Read the text at tha.de · Latin text of books 3 and 4 in the Quaracchi edition of 1916 (Internet Archive)

CITED IN

The Schools Become Universities c. 1150–1215 862

The Freedom of a Christian

Treatise · Martin Luther · 1520 · Latin and German

A short treatise of 1520, sent with a letter to Leo X, in which Luther sets out how faith alone makes a Christian free and how love makes the same Christian a servant of all.

Martin Luther published the treatise with an open letter to Pope Leo X. The letter addresses Leo with respect, as a lamb and a Daniel among lions, and attacks the Roman court in the harshest terms. The treatise itself is not a polemic. It starts from two statements that Luther says are both Paul's: a Christian is a free lord of all, subject to none, and a Christian is a dutiful servant of all, subject to every one. The first he explains by faith, which alone justifies; the second by love, which works freely for the neighbour.

It is the calmest of the three books of 1520 and the plainest statement of what Luther meant by justification by faith at that date.

Edition: Translation by R. S. Grignon, printed as Concerning Christian Liberty in The Harvard Classics, vol. 36 (New York: P. F. Collier, 1910), public domain.

Read the text at projectwittenberg.org · The prefatory letter to Leo X (Project Wittenberg)

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

From Conflict to Communion: Lutheran–Catholic Common Commemoration of the Reformation in 2017

Treatise · Lutheran–Roman Catholic Commission on Unity · 2013

The report in which the international Lutheran–Catholic dialogue commission retells the history of the Reformation in a form both sides accept and proposes five commitments for marking its five-hundredth anniversary together.

The commission carries on the international dialogue between the Lutheran World Federation and the Catholic Church. Its report has 245 numbered paragraphs: a sketch of Luther and the Reformation as present-day historians of both traditions describe them, a summary of what the dialogue has agreed on justification, the Eucharist, ministry, and Scripture and tradition, and at the end five "ecumenical imperatives" (paragraphs 239 to 243).

It is the report of a dialogue commission, and builds on the Joint Declaration on the Doctrine of Justification. Its title gave the commemoration at Lund its motto. See Catholics and Lutherans Mark 500 Years of the Reformation Together.

Edition: English text as published by the Holy See's Dicastery for Promoting Christian Unity, from the edition of Evangelische Verlagsanstalt and Bonifatius (Leipzig and Paderborn, 2013). Cited by its numbered paragraphs.

Read the text at christianunity.va · The same text as a PDF (Dicastery for Promoting Christian Unity)

CITED IN

The Second Vatican Council 1962–1965 1422

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

From Madness to Hope: The 12-Year War in El Salvador

History · Commission on the Truth for El Salvador · 15 March 1993 · English

The report of the commission set up under the peace agreements between the government of El Salvador and the FMLN, presented in March 1993 and transmitted to the Security Council by the UN Secretary-General. It investigates the gravest acts of violence of the war, case by case.

The commission was created by the peace agreements that ended the civil war in El Salvador, and the Secretary-General transmitted its report to the Security

Council on 29 March 1993. The assassination of Archbishop Romero is its first "illustrative case" under the heading of death squad assassinations (pp. 127–131). The commission sets out the background, the failures of the official investigation and its own findings: that former Major Roberto D'Aubuisson gave the order to assassinate the archbishop and gave instructions to members of his security service, acting as a death squad, to organise and supervise the killing, and that the Supreme Court helped to ensure impunity for those who planned it.

It is the finding of an international commission of inquiry, made thirteen years after the event on the evidence it could gather; it is not the verdict of a court. See the Assassination of Óscar Romero.

Edition: United Nations Security Council document S/25500 of 1 April 1993, in the English version published in the United Nations' official document system. Cited by the page of that document.

Read the text at documents.un.org

CITED IN

The Assassination of Óscar Romero 24 March 1980 1458

From Patti Mansfield, Participant of the Duquesne Weekend

History · Patti Gallagher Mansfield · English

The recollections of one of the Duquesne University students who made the retreat of February 1967 from which Catholics date the charismatic renewal in their church. It was written many years afterwards.

Patti Gallagher was a student at Duquesne University in 1967 and a member of the Scripture study group that made the retreat. She tells how two professors of the university had sought the "baptism in the Holy Spirit" at a prayer meeting of other Christians in January, how about twenty-five students went to the retreat house on 17 February, and what she and another student experienced in the chapel on the Saturday night. She has told the story many times, and here she tells it as a witness to the movement that grew from it. See the Charismatic Renewal.

Edition: Published on the website of The Ark and The Dove, the retreat house near Pittsburgh where the weekend took place.

Read the text at thearkandthedoveworldwide.org

CITED IN

The Charismatic Renewal 1960–1967 1418

The Fundamentals: A Testimony to the Truth

Treatise · 1910–1915 · English

Twelve volumes of essays by conservative Protestant writers from Britain and North America, paid for by two laymen and sent free to ministers and church workers throughout the English-speaking world.

The volumes carry the line “Compliments of Two Christian Laymen” and do not name them on the title page or in the foreword. Each contains essays by different authors on doctrines the editors held to be basic: the first has pieces on the virgin birth, the deity of Christ, the Holy Spirit and the higher criticism of the Bible.

A statement by the two laymen in the twelfth volume tells how the series was made. A. C. Dixon, then pastor of the Moody Church in Chicago, organised the Testimony Publishing Company in the autumn of 1909 and edited the first five volumes; Louis Meyer edited the next five and died in 1913; R. A. Torrey edited the eleventh and twelfth. The same statement gives the number of copies printed as nearly three million. The title pages are undated. The Internet Archive catalogues the first volume under 1910, and the last announces a change of the publisher’s address “after May 1, 1915”. See the Fundamentals and the Modernist Controversy.

Edition: Twelve volumes, Chicago: Testimony Publishing Company, no date on the title pages. Public domain. Cited by volume and printed page; links open the Internet Archive scans, in which several volumes are bound together, by leaf.

Read the text at archive.org · Volumes 1–7 (New York Public Library copy) · Volumes 11–12

CITED IN

The Fundamentals and the Modernist Controversy 1910–1925 1354

The Gallio Inscription from Delphi

Inscription · Issued in the name of the emperor Claudius · AD 52 · Greek

Fragments of a letter of the emperor Claudius, cut in stone at Delphi, which mentions Gallio; the words "my friend and proconsul" after his name are partly restored. Its dating to AD 52 gives a fixed point for the chronology of Paul.

The inscription is a copy on stone of a letter from the emperor Claudius about the affairs of Delphi. It survives in fragments found at Delphi; an early edition was published by Émile Bourguet in 1905. Much of each line is lost and has been restored by its editors, so the editions differ in detail. In the text as Oliver prints it, with restored letters in square brackets, the first two lines keep parts of the emperor's name (Tiber[ius Claudius Caes]ar S[ebast]os G[ermanicus]), the last letters of the words for "tribunician power", the numeral 26, and parts of the title "father of his country". The number of the year of tribunician power is lost and is supplied by the editors as the twelfth. The word *imperator* before the numeral is also restored, so that the numeral counts the emperor's acclamations. In lines 5–6 the stone has "[Ju]nius Gallio, my f[riend] an[d procon]sul". The praenomen L. and the first letters of "Junius" are supplied, and the words before the name, "as ... recently reported to me", are Plassart's restoration; of them only the first letter of "as" survives.

The numeral gives the date. An inscription on the Aqua Claudia at Rome already counts Claudius as *imperator* for the twenty-seventh time in his twelfth year of tribunician power, which ran from 25 January 52 the Dedicatory Inscription of the Aqua Claudia, so a letter written after the twenty-sixth acclamation is no later than that year. Oliver heads his text "A.D. 52" and judges that Gallio was probably proconsul when the emperor wrote. Since Acts says that Paul was brought before Gallio at Corinth (Acts 18:12), the letter ties that hearing to a year or two around AD 51–52. See Paul Carries the Gospel into Europe.

Edition: Greek text edited by A. Plassart, Fouilles de Delphes III.4 (1970), no. 286, and printed with revisions by James H. Oliver, 'The Epistle of Claudius which Mentions the Proconsul Junius Gallio', Hesperia 40 (1971), pp. 239–240, the article linked here. Older edition: Sylloge Inscriptionum Graecarum, 3rd ed. (1917), no. 801 D.

See the object at ascsa.edu.gr · Record of the article that prints the text (American School of Classical Studies at Athens)

CITED IN

Paul Carries the Gospel into Europe c. AD 49–52 419

Gaudet Mater Ecclesia

Letter · John XXIII · 11 October 1962 · Latin

The address with which Pope John XXIII opened the Second Vatican Council in St Peter's on 11 October 1962. It says what he wanted the council to do and what he did not want from it.

The address is named from its first words, "Mother Church rejoices". John XXIII delivered it in Latin to the assembled bishops on the day the council opened. In section 4 he says he must disagree with those forecasters of misfortune who always announce the worse, as though ruin were at hand. In section 6 he says the council is to hand on Catholic teaching whole and undistorted, and distinguishes the deposit of faith itself from the manner in which it is expressed, the sense and meaning remaining the same. In section 7 he says that the church, which has often condemned errors with great severity, now prefers the medicine of mercy.

It is the primary source for the pope's own stated purpose in calling the council; Benedict XVI quoted section 6 in 2005 when he set out his reading of the council. See the Second Vatican Council.

Edition: Latin text as published by the Holy See, which also gives Italian, Portuguese and Spanish versions but no English one. Cited by the numbered sections of the Latin text; paraphrased here.

Read the text at vatican.va · Italian text (Vatican)

CITED IN

The Second Vatican Council 1962–1965 1422

SOURCES

Gaudium et Spes to Histories (History of the Franks)

Gaudium et Spes

Council · The Second Vatican Council · 7 December 1965 · Latin

The Second Vatican Council's pastoral constitution on the church in the modern world, promulgated on 7 December 1965, the day before the council closed. It addresses all people and treats marriage, culture, economic life, politics and peace.

Its opening sentence, from which it takes its name, says that the joys and hopes, griefs and anxieties of the people of the age, especially of the poor, are those of the followers of Christ (article 1). Article 4 speaks of the church's duty to read "the signs of the times" in the light of the Gospel. A first part sets out a teaching on the human person and society; a second takes up marriage and the family, culture, economic and social life, the political community, and peace.

Article 39 speaks of the hope of a new earth, which is not to weaken but to stimulate concern for cultivating this one. Archbishop Romero read it out in his last homily; see the Assassination of Óscar Romero.

See the Second Vatican Council.

Edition: English translation published by the Holy See. Cited by article number. In copyright; paraphrased here.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

Humanae Vitae 25 July 1968 1441

The Assassination of Óscar Romero 24 March 1980 1458

General Audience of 27 February 2013

Treatise · Pope Benedict XVI · 27 February 2013 · Italian

Benedict XVI's last general audience, in St Peter's Square on the day before his resignation took effect, in which he explains the decision and says how he will live afterwards.

Benedict XVI spoke to the crowd in St Peter's Square on the eve of the vacancy. The address looks back over his eight years, thanks those who worked with him, and then turns to the resignation: he says that he took the step for the good of the church, aware of its gravity "and even its novelty", and that he is not returning to private life.

It is his own account of his motives and of what he understood a retired pope to be, and is cited for that in Benedict XVI Resigns and Francis Is Elected.

Edition: English translation published by the Holy See.

Read the text at vatican.va

CITED IN

Benedict XVI Resigns and Francis Is Elected 11 February 2013 1484

General Audience of 7 March 2007: Saint Clement, Bishop of Rome

Treatise · Pope Benedict XVI · 7 March 2007 · Italian

A catechesis by Pope Benedict XVI on Clement of Rome and his letter to Corinth, the first of a series on the Apostolic Fathers. It is cited here as a statement of how the Catholic Church reads that letter.

The address was given at the weekly general audience of Wednesday 7 March 2007. It opens a series on the Apostolic Fathers, following one on the apostles, and presents Clement as the third successor of Peter at Rome, dates his letter to just after the death of Domitian, and summarises its teaching on order in the church and on the succession from the apostles.

The address is not a historical source for the first century. It is a primary source for the Catholic reading of 1 Clement: the pope says that the letter can be called a first exercise of the Roman primacy after the death of Peter, and that it sets out the doctrine of apostolic succession. It is cited in this wiki only for that reading.

Edition: English translation published by the Holy See.

Read the text at vatican.va

CITED IN

The Roman Church Writes to Corinth (1 Clement) c. AD 96 478

General Epistle from the Council of the Twelve Apostles (1847)

Letter · The Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, signed by Brigham Young · 23 December 1847 · English

A letter to the Latter-day Saints everywhere, written at Winter Quarters on the Missouri and signed by Brigham Young on 23 December 1847. It reports the journey of the pioneer company to the Great Basin that year and tells the Saints to gather there.

The epistle closes: written at Winter Quarters, Omaha Nation, on the west bank of the Missouri River, and signed on 23 December 1847 on behalf of the Quorum of the Twelve Apostles by Brigham Young, president, with Willard Richards as clerk. Its first pages tell how the Saints left Nauvoo in 1846, how members of the council and 143 pioneers set out on 14 April 1847 and reached the Great Basin in the latter part of July, and how they chose the site of a city to be called Great Salt Lake City. The rest instructs the members to gather to that place.

It is the leaders' own report, written within months of the journey. See Joseph Smith and the Latter-day Saints.

Edition: As printed in The Latter-day Saints' Millennial Star (Liverpool), vol. 10, no. 6, 15 March 1848, pp. 81–88; scan at the Internet Archive. Cited by the page of the Millennial Star. Public domain.

Read the text at archive.org

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

General Letter (Epistola generalis)

Letter · Issued in the name of Charlemagne · Between AD 786 and 800 · Latin

A letter from Charlemagne to the clergy of his kingdom, sent out with a collection of sermons compiled by Paul the Deacon. It states that the king has had the books of the Old and New Testament corrected.

The letter introduces two volumes of readings from the fathers for the night office, which the Lombard scholar Paul the Deacon had compiled at the king's order. In explaining the commission the king describes his wider aim: to repair "the knowledge of letters", nearly lost through the neglect of earlier generations, to correct the biblical books corrupted by careless copyists, and to follow his father Pepin, who had brought the Roman chant into the churches of Gaul.

Its editor placed it between 786 and 800: the royal title is that used before the imperial coronation, and Paul had already gone back to Monte Cassino when it was written.

Edition: Translation in O. J. Thatcher and E. H. McNeal, A Source Book for Mediaeval History (New York: Scribner, 1905), no. 12, pp. 56–57, public domain.

Read the text at archive.org · Latin text, Capitularia regum Francorum 1, no. 30, pp. 80–81 (Internet Archive)

CITED IN

Charlemagne's Reform of Church and Learning AD 789 774

General Prologue to the Wycliffite Bible

Treatise · late fourteenth century · Middle English

The anonymous prologue printed with the Wycliffite Bible. In its last chapter the translator, who calls himself "a simple creature", explains how the English Bible was made and defends translating Scripture.

The prologue is printed in the first volume of Forshall and Madden's edition of the Wycliffite versions. Its fifteenth and last chapter is a statement by a translator about his own work. He does not name himself. He says that he gathered old Latin Bibles and commentaries to establish a sound Latin text, studied it with the gloss and above all with Nicholas of Lyra on the Old Testament, consulted grammarians and theologians about hard words, and then translated "to the sentence", that is, by the sense, with "manie gode felawis" correcting the work.

He adds that the English Bible "late translatid" is more accurate than most Latin Bibles he has seen.

The online page heads the text "Purvey's Prologue". That attribution to John Purvey is not made in the text itself, and the chapter carries no date; the period given here is approximate. See Wycliffe and the First English Bible.

Edition: Chapter 15 in the Middle English text of J. Forshall and F. Madden, The Holy Bible … in the Earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers (Oxford, 1850), vol. 1, reproduced with a modern-English rendering at bible-researcher.com. The 1850 text is in the public domain.

Read the text at bible-researcher.com · Forshall and Madden's edition of 1850 (HathiTrust catalogue record)

CITED IN

Wycliffe and the First English Bible c. 1382 950

German Chronicle of Strasbourg

Chronicle · Jacob of Königshofen · Late fourteenth and early fifteenth century · German

The chronicle of a Strasbourg historian and archivist born about the time of the plague. Its account of the burning of the city's Jews on 14 February 1349 draws on the older Strasbourg chronicler Closener.

The translator gives Königshofen's dates as 1346 to 1420, so he was an infant when the Jews of Strasbourg were burned, and he wrote decades afterwards. The same translator notes that he was an archivist and took much of his material from his predecessor Fritsche Closener, who was probably an eyewitness.

The passage tells of the plague, of the accusation that Jews had poisoned the wells, of confessions obtained under torture in Bern and Zofingen, of the meeting at Benfeld where the bishop of Strasbourg, the lords of Alsace and the cities agreed to do away with the Jews, and of the burning itself. Its figures (about two thousand burned; about sixteen thousand dead of the plague in the city) are the chronicler's estimates. He states his own view of the motive: that the Jews would not have been burned had they been poor and had the lords not been in their debt. See the Black Death.

Edition: English translation of the passage on the plague and the Jews in Jacob R. Marcus, The Jew in the Medieval World: A Source Book, 315–1791 (1938), from Schilter's edition of 1698,

reproduced in the Internet Jewish History Sourcebook (Fordham University). In copyright; paraphrased here.

Read the text at sourcebooks.fordham.edu

CITED IN

The Black Death 1347–1351 941

Gesta Francorum

History · c. 1100 · Latin

The Deeds of the Franks and the Other Pilgrims to Jerusalem: an anonymous account of the First Crusade by a man who fought in it, finished soon after the capture of Jerusalem. Later Latin histories drew on it.

The author does not name himself. He writes as one of the fighting men (“our men”, “we”), in plain Latin, and follows the army from the first preaching to the capture of Jerusalem and the choice of a ruler for the city. The Fordham Sourcebook’s note describes him as a writer connected with Bohemond of Antioch and dates the work about 1100–1101.

Robert the Monk, Baldric of Dol and Guibert of Nogent each rewrote this text in a more polished style, as Krey’s introduction explains. The Gesta is therefore both an eyewitness account and the base of much of the later Latin tradition. It reports the killing at Jerusalem without apology and as a victory.

Edition: Extracts translated by August C. Krey, The First Crusade: The Accounts of Eye-Witnesses and Participants (Princeton, 1921), public domain. The work is in ten books; the extracts are cited by book, with a short description of the passage, and each link opens the matching section of the Fordham Sourcebook page.

Read the text at sourcebooks.fordham.edu · The same extracts in A. C. Krey, The First Crusade, 1921 (Internet Archive)

CITED IN

The First Crusade 1095–1099 849

The Gospel according to Thomas (Nag Hammadi Codex II, 2)

Manuscript · Coptic copy of the 4th or 5th century · Coptic

A collection of sayings attributed to Jesus, with no narrative of his life or death. It is cited here from the Coptic copy in Nag Hammadi Codex II.

The text gives its title at the end, “The Gospel according to Thomas”, and opens by calling itself the hidden sayings of the living Jesus, written down by Didymos Judas Thomas. What follows is a series of sayings, most of them introduced by “Jesus said”, which modern editors number from 1 to 114. Some are close to sayings in Matthew, Mark and Luke; others have no parallel there.

The translator’s page on the manuscripts lists the Nag Hammadi copy as a papyrus codex of the fourth or fifth century, and names Greek papyri from Oxyrhynchus that preserve related sayings. When and where the collection was first put together, and how it is related to the canonical Gospels, are disputed among scholars. See the Nag Hammadi Library Is Found.

Edition: English translation by Mark M. Mattison, placed by him in the public domain, made from the Coptic text of Nag Hammadi Codex II. Cited by the usual numbering of the sayings.
Held by: Coptic Museum, Cairo (Nag Hammadi Codex II)

See the object at gospels.net · Codex II, pages 32 and 111, where the text begins (Claremont Colleges Digital Library) · Codex II, pages 90 and 51, with the title at the end of the text (Claremont Colleges Digital Library)

CITED IN

The Nag Hammadi Library Is Found c. December 1945 1390

Grave nimis

Law · Pope Sixtus IV · 4 September 1483 · Latin

The constitution in which Sixtus IV forbade preachers to call either opinion about Mary’s conception heretical, because the Roman church had not decided the question. Read here in the extract printed in Denzinger’s collection.

Denzinger prints two texts of Sixtus IV on the subject. The first, *Cum praeexcelsa*, which the collection dates 28 February 1476, calls on the faithful to give thanks for the conception of the "immaculate Virgin" and to attend the Masses and offices instituted for it. The second, *Grave nimis*, dated 4 September 1483, is the one cited: it condemns the assertion that those who hold Mary to have been conceived without original sin are heretics or sin mortally, and reproves likewise those who say this of the contrary opinion, since the Roman church and the apostolic see had not yet decided.

The extract is abridged, with omissions marked. The Council of Trent renewed "the constitutions of Pope Sixtus IV" in its decree on original sin. See the Dogma of the Immaculate Conception.

Edition: Extract in English in the translation of Heinrich Denzinger's Enchiridion published as The Sources of Catholic Dogma, no. 735 in the older numbering, as reproduced at patristica.net; the anchor opens the collection at no. 700. The site does not name the translator; the printed book of that title is Roy J. Deferrari's translation of the thirtieth edition (St. Louis: B. Herder, 1957). In copyright; paraphrased here.

Read the text at patristica.net

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

The Great Display Inscription of Sargon II

Inscription · Issued in the name of Sargon II · 707–706 BC · Akkadian

A summary of Sargon II's reign carved around the walls of five rooms of his palace at Khorsabad. In it the king says that he besieged and conquered Samaria and carried off 27,290 of its inhabitants.

Sargon II built a new capital, Dur-Sharrukin, at modern Khorsabad near Nineveh. The stone slabs lining the rooms of its palace carried reliefs and long inscriptions. This one, which scholars call the Display Inscription or *Prunkinschrift*, ran around Rooms I, IV, VII, VIII and X. It refers to the king's fifteenth year, 707 BC, and to the festivities at the city's completion the year after. It arranges his wars by region, not by year.

Lines 23–25 are Sargon's claim to the Fall of Samaria: he surrounded and took the city, deported 27,290 people, took fifty chariots into his own army, set one

of his officials over those who remained and imposed the former king's tribute on them. Copies in the different rooms vary slightly in the number. Like all Assyrian royal inscriptions it is written to glorify the king. It does not mention Shalmaneser V, whom the Babylonian chronicle and 2 Kings credit with the attack on Samaria.

Edition: Text and translation by Grant Frame, The Royal Inscriptions of Sargon II, King of Assyria (721–705 BC), RINAP 2 (2021), text no. 7, published online by the Open Richly Annotated Cuneiform Corpus. Cited by line.

Held by: Carved on wall slabs of Sargon's palace at Khorsabad (Dur-Sharrukin), Iraq. Known mainly from the copies and paper squeezes made by P. E. Botta in the 1840s; fragments are in the Louvre, the British Museum, the Oriental Institute Museum in Chicago, the Iraq Museum and the Egyptian Museum in Turin.

See the object at oracc.museum.upenn.edu · Introduction, sources and bibliography (RINAP 2, text no. 7)

CITED IN

The Fall of Samaria 722/721 BC 164

The Great Isaiah Scroll (1QIsa[a])

Manuscript · c. 125 BC · Hebrew

The largest and best preserved of the biblical Dead Sea Scrolls, found in Qumran Cave 1 in 1947. Its 54 columns contain all 66 chapters of Isaiah, copied about 125 BC.

The scroll is one of the seven found in the first cave at Qumran in 1947. It is 7.34 metres long and almost complete. The Israel Museum dates it to about 125 BC, roughly a thousand years before the oldest copies of the Hebrew Bible known until then.

Its text is close to the traditional Hebrew text, with many differences of spelling and wording. It shows that by the late second century BC the sixty-six chapters of Isaiah were copied as a single book. It cannot show how or when the book was put together, which is the question debated for chapters 40–55; see the Prophecy of Comfort and the Suffering Servant.

Edition: Photographs of every column, with the museum's description, are on the Israel Museum's Digital Dead Sea Scrolls site (dss.collections.imj.org.il/isaiah).
Held by: Israel Museum, Jerusalem, Shrine of the Book (HU 95.57/27)

See the object at imj.org.il · The museum's description of the scroll on its Digital Dead Sea Scrolls site (Internet Archive copy; the site itself is served without https)

CITED IN

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258

Greater Legend of Saint Stephen

History · late eleventh century · Latin

An anonymous Latin Life of King Stephen I of Hungary, older than the reworking by Bishop Hartvic, who copied most of it. It tells of his wars with pagan rebels, his bishoprics and monasteries and his coronation.

The Life is anonymous. Its editor, W. Wattenbach, connects it with the public veneration of the king that followed the raising of his body in 1083, when a legend was needed for the cult. It is a saint's Life and not a chronicle: it was written to show a holy king, and it gives few dates. It puts the death of Stephen's father in 997 and the coronation "in the fifth year" after it. Of the crown it says only that letters of apostolic blessing were brought and that Stephen I of Hungary was then acclaimed, anointed and crowned.

In the edition used here the additions that Hartvic made to this Life are printed in smaller type beneath the passages they replace, so that the two versions of the coronation can be read on one page.

Edition: Vita Stephani regis Ungariae (Vita maior), ed. W. Wattenbach, Monumenta Germaniae Historica, Scriptores 11 (Hanover, 1854), pp. 229–242, read in the page images of the digital MGH. Latin; paraphrased here and cited by chapter, with the page of that edition.

Read the text at dmgh.de

CITED IN

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Greek inscription of Ezana with a Trinitarian opening (RIÉ 271)

Inscription · Set up in the name of Ezana, king of Aksum · Mid-fourth century AD · Greek

A stone from Aksum inscribed in Greek for King Ezana, recording a campaign against the Noba. It opens by invoking the faith of God and the power of the Father, Son and Holy Spirit, and names Jesus Christ.

The stone is 1.63 metres high; the record says that it was found at Aksum about 1959. It carries a Greek text (RIÉ 271) and a Ge'ez text in South Arabian letters (RIÉ 190). The Greek gives the king's titles, among them king of Aksum, of the Himyarites, of Raydan, of Saba and of the Beja, and tells how he went to war against the Noba after neighbouring peoples complained of them.

What sets it apart from the other inscriptions of Ezana is its beginning. Instead of naming the king as son of Ares, it opens with the faith of God and the power of the Father, the Son and the Holy Spirit, who has preserved his kingdom, and with the faith of God's Son Jesus Christ, who helps him. These opening lines are not transcribed in the online record, which gives only lines 22–26 and 32 of the Greek; they are reported here from the translation that Butts quotes. This is a statement in the king's own name and from his own time, and Butts treats it as the evidence that establishes that Ezana presented himself as a Christian. It does not say when or how he became one.

Edition: Object record and partial transcription in Beta maṣāḥəft, Hiob-Ludolf-Zentrum für Äthiopistik, Universität Hamburg, following the Recueil des inscriptions de l'Éthiopie (1991–2000), where the Greek text is no. 271 and the Ge'ez text on the same stone no. 190. The opening lines are not transcribed in the record; they are reported here from the translation quoted by Butts (2025, p. 9).

Held by: Aksum, Ethiopia

See the object at betamasaheft.eu · Text view of the record, with lines 22–26 and 32 of the Greek (Beta maṣāḥəft) · Aaron Michael Butts, 'Ezana of Aksum: The First Christian African King', Aethiopica 28 (2025), with a translation of the opening lines (open access, Universität Hamburg)

CITED IN

King Ezana of Aksum Becomes Christian c. AD 330–356 598

Greeting on the Fiftieth Anniversary of the Opening of the Second Vatican Council

Letter · Bartholomew I, Ecumenical Patriarch · 11 October 2012 · English

The address given by the Ecumenical Patriarch of Constantinople in St Peter's Square at the Mass marking fifty years since the Second Vatican Council opened. It is an Orthodox patriarch's assessment of the council.

Bartholomew I spoke at the end of the anniversary Mass on 11 October 2012, addressing Benedict XVI and the bishops and people in the square. He recalls that as a student at the Pontifical Oriental Institute in Rome he attended some sessions of the council in person. He says the council opened the Catholic Church to ecumenical encounter, and names as its results the rescinding of the excommunications of 1054, exchanges of visits, the return of relics and the theological dialogue between the two churches. He adds that the council's main themes are hard to apply in practice and that the door must stay open for its deeper reception.

It is cited in the Second Vatican Council as an Orthodox response to the council in the words of the patriarch whom Vatican Radio's introduction calls first among equals in the Eastern Orthodox communion.

Edition: Complete English text as published by Vatican Radio on the day it was given. The text has no section numbers.

Read the text at archivioradiovaticana.va

CITED IN

The Second Vatican Council 1962–1965 1422

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Gustavo Gutiérrez Merino, O.P., Collection: Finding Aid

History · University of Notre Dame Archives · Finding aid, published after October 2024 · English and Spanish

The description of the papers and recorded lectures of Gustavo Gutiérrez held by the University of Notre Dame, where he taught. Its bio-

graphical note gives the dates and places of his birth, ordination and death and the posts he held.

The collection consists mainly of recordings and transcripts of the lectures Gutiérrez gave each year in Lima from 1971 to 2020. The biographical note says that he was born in Lima on 8 June 1928, was ordained priest in 1959, joined the Dominican order in 2001, taught at the Pontifical Catholic University of Peru and later held a chair of theology at Notre Dame, was closely involved in the second general conference of the Latin American bishops in 1968, founded the Instituto Bartolomé de las Casas in Lima in 1974, published *Teología de la liberación: Perspectivas* in 1971, and died in Lima on 22 October 2024.

It is an archivist's summary written by the institution that employed him and holds his papers, not a document of his own. The wiki cites it for dates and posts only.

Edition: The archive's online description of the collection, with a biographical note in English and Spanish.

Held by: University of Notre Dame Archives, Notre Dame, Indiana (collection GGT)

Read the text at archivesspace.library.nd.edu

CITED IN

Medellín and Liberation Theology 24 August 1968 1436

The Gutenberg Bible (42-line Bible)

Artifact · c. 1454–1455, not after August 1456 · Latin

The Latin Vulgate printed at Mainz with movable type in two folio volumes, the first large book printed in Europe. The printer is not named in it. Copies survive on paper and on vellum.

The book does not name its printer. The Göttingen library catalogues its vellum copy as printed at Mainz by "the printer of the 42-line Bible (Johannes Gutenberg, with Johannes Fust and Peter Schöffer), about 1454, not after August 1456", and notes that the attribution to Johannes Gutenberg, though now accepted, does not rest on his name appearing in it. The text is Jerome's Latin Bible, set in two columns of forty-two lines in a type modelled on the formal hand of missals.

The Library of Congress describes its own copy as one of three perfect copies on vellum, the others being in Paris and London. Princeton, which holds the Scheide copy, counts 643 leaves. Estimates of the number printed and the number surviving differ slightly from library to library. See Gutenberg Prints the Bible.

Edition: The Göttingen copy is described by its library and digitised in full. The other links are to the pages of two further holding libraries.

Held by: Göttingen State and University Library (2° Bibl. I, 5955 Inc. Rara Cim.); other copies in many libraries

See the object at gutenberg-digital.p.sub.uni-goettingen.de · Library of Congress copy, on vellum · Princeton University Library, Scheide copy, with the fifteenth-century sources

CITED IN

Gutenberg Prints the Bible c. 1454–1455 983

The Hagioretic Tome

Treatise · Gregory Palamas, with the signatures of the monks of Mount Athos · c. 1340 · Greek

A short declaration in defence of hesychast prayer, drafted by Gregory Palamas and signed by the leading monks of Mount Athos and the local bishop. It shows that his teaching was put forward as that of the Holy Mountain.

In Migne the work is headed “Hagioretic Tome on behalf of the hesychasts”, and the heading adds that it is written because of those who, from their own inexperience and their disobedience to the saints, reject the hidden workings of the Spirit. It sets out in a prologue and a few short chapters the hesychast claim that the good things of the age to come are already given, in measure and as a pledge, to those whom the Spirit makes worthy, and that the grace and the light they receive are uncreated. The editors of the English Philokalia (vol. 4, 1995) date it to 1340.

It closes with a list of signatures: the protos of the Athonite monasteries, the abbots of the Great Lavra, Iviron, Vatopedi, the Serbian monastery and others, with a note that the abbots of Iviron and of the Serbian monastery and a Syrian elder signed each in his own language, and Bishop Iakovos of Hierissos, who adds

that the whole Holy Mountain has signed through them. The signatories say that "our brother" the hieromonk Gregory has written these same things in defence of those who practise holy stillness, and that they follow exactly the traditions of the saints. See Gregory Palamas and the Hesychast Councils.

Edition: Greek text with a Latin translation in Migne, Patrologia Graeca 150 (1865), cols 1225–1236, public domain; read there and cited by column. An English translation, where it is called the Declaration of the Holy Mountain, is in G. E. H. Palmer, Philip Sherrard and Kallistos Ware, The Philokalia: The Complete Text, vol. 4 (1995), pp. 418–426; it is in copyright and is not linked. The entries paraphrase Migne's text.

Read the text at archive.org

CITED IN

Gregory Palamas and the Hesychast Councils 1341–1351 937

The Harmony of the Gospels

Treatise · Augustine of Hippo · c. AD 400 · Latin

Augustine's four books on the agreement of the four Gospels (De consensu evangelistarum), written about AD 400. It works through the places where they differ in order or wording and is a primary source for how the early church read those differences.

Augustine wrote this work as bishop of Hippo in North Africa, in answer to critics who used the differences between the Gospels as an argument against them. Book 1 defends the evangelists in general. Books 2 and 3 follow Matthew's order and compare the other three with it passage by passage, and book 4 treats what is peculiar to Mark, Luke and John.

It is cited in this wiki for Augustine's own solutions, which were widely followed in later centuries. On the driving of the traders from the temple, which John sets at the start of Jesus's public work and the other three in his last week, Augustine concludes that Jesus did this twice (2.67.129). He writes some three and a half centuries after the events and has no source for them beyond the Gospels themselves, so the work is evidence for the history of interpretation, not for the events.

Edition: Translation by S. D. F. Salmond, Nicene and Post-Nicene Fathers, First Series, vol. 6 (1888), public domain. Cited by book, chapter and running paragraph number.

Read the text at newadvent.org

CITED IN

The Birth of Jesus c. 6–4 BC 286

Jesus Drives the Traders from the Temple AD 30 or 33 342

The Heidelberg Catechism

Creed · Theologians and ministers of the Palatinate, by order of the elector Frederick III · 1563 · German

The catechism of the church of the Palatinate, issued at Heidelberg in 1563 in 129 questions and answers. The Synod of Dort approved it in 1619, and Reformed churches still hold it as a confession.

The catechism was published by the elector Frederick III, whose preface is recorded separately as Preface of the Elector Frederick III to the Heidelberg Catechism. It is arranged in three parts, announced in its second question: human misery, redemption, and thankfulness. Under these heads it expounds the Apostles' Creed, the sacraments, the Ten Commandments and the Lord's Prayer. Its first question asks for the believer's "only comfort in life and in death".

The text was not fixed at once. Question 80, which contrasts the Lord's Supper with the mass and calls the mass "an accursed idolatry", was not in the first printing. Schaff's note reports that it was inserted by the elector's order, in part in the second edition and in full in the third, which carries the remark that what had been overlooked was now added "by command of his Electoral Grace". The churches that hold the catechism now differ over that question: the Christian Reformed Church in North America prints its last paragraphs in brackets with a note that they are no longer binding, and the Reformed Church in America keeps the full text as a statement of its time.

The catechism states the Reformed faith of its authors and their prince. On disputed points, such as the Lord's Supper, it is evidence for what they taught and for how they described the teaching of others, not a neutral account of that teaching.

Edition: German text with the English translation made for the tercentenary of 1863, in Philip Schaff, The Creeds of Christendom, vol. 3, pp. 307–355; public domain. Quotations follow this translation. Cited by question number.

Read the text at ccel.org · The text as published today by the Christian Reformed Church in North America, with its introduction and its notes on question 80

CITED IN

The Last Supper AD 30 or 33 346
The Heidelberg Catechism 19 January 1563 1104
The Book of Concord 25 June 1580 1117

The Helmasperger Notarial Instrument

Law · Ulrich Helmasperger, notary · 6 November 1455 · German

A parchment deed of 6 November 1455 recording the oath of Johann Fust in his lawsuit against Johannes Gutenberg over money advanced for “the work of the books”. It is the only contemporary record of their partnership.

The notary Ulrich Helmasperger, a cleric of the diocese of Bamberg, drew up the deed at Mainz. It certifies that Fust swore he had advanced Johannes Gutenberg 1,550 gulden, borrowed at six per cent, and that he claimed back with interest whatever had not gone into “the work of the books” for their common profit. It reports the first point of the suit and a judgment unfavourable to Gutenberg, and says nothing of the final outcome.

The library’s description speaks only of “the work of the books” and does not say that the deed names a Bible. It was given to the Göttingen library in 1741 and rediscovered in 1886, according to the library. See Gutenberg Prints the Bible.

Edition: Described, in German, by the holding library on its Gutenberg Digital site. Cited from that description.

Held by: Göttingen State and University Library (2° Cod. Ms. hist. lit. 123 Cim.)

Read the text at gutenberg-digital.p.sub.uni-goettingen.de

CITED IN

Gutenberg Prints the Bible c. 1454–1455 983

Here Is Contained a Dispute or Controversy (the Valladolid disputation)

Treatise · Bartolomé de Las Casas, with a summary by Domingo de Soto · Printed 1552; the assembly was called in 1550 · Spanish

The tract in which Las Casas printed the record of his debate with Juan Ginés de Sepúlveda before the theologians and jurists whom Charles V assembled at Valladolid in 1550 to judge whether the conquests in the Indies were lawful.

The long title states the matter: Doctor Sepúlveda, chronicler to the emperor, contended that the conquests of the Indies were lawful; the bishop maintained that they had been, and could not but be, tyrannical, unjust and wicked; and the question was argued before many theologians and jurists in an assembly that the king ordered to meet at Valladolid in 1550. The tract opens with a summary of how the dispute arose and then gives the abstract of the two men's arguments that the Dominican theologian Domingo de Soto made for the assembly, followed by Sepúlveda's objections and Las Casas's replies.

It is a printed record of the debate, and it comes from one of the two parties. Las Casas chose what to print and wrote the introduction. Juan Ginés de Sepúlveda's own book on the subject, a dialogue in Latin, had been refused a licence to print, as the introduction itself says, so his case is known here through his opponent's report of it.

Edition: Aquí se contiene una disputa o controversia (Seville: Sebastián Trugillo, 1552), the copy of the John Carter Brown Library, in the original black-letter type. Cited by the title page and the opening summary; the link opens the page.

Read the text at archive.org

CITED IN

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

Hesychasm (The Catholic Encyclopedia, 1910)

Treatise · Adrian Fortescue · 1910 · English

The article on hesychasm in the Catholic Encyclopedia of 1910. It is cited only as evidence of how Roman Catholic theology judged Palamas's teaching at that date, not as an authority on the events.

The Catholic Encyclopedia was published in New York with church approval; this volume carries a nihil obstat and imprimatur dated 1910. Its article on hesychasm, by Adrian Fortescue, calls the distinction between God's essence and his energy "fundamentally opposed" to the Western scholastic idea of God and speaks of Palamas's teaching as heresy.

An encyclopedia is not a source for what happened in the fourteenth century, and this wiki does not use it as one. The article is a primary document for one thing only: the attitude of Catholic theology to Palamas in the early twentieth century, which is how Gregory Palamas and the Hesychast Councils cites it.

Edition: The Catholic Encyclopedia, vol. 7 (New York, 1910), public domain; online at New Advent.

Read the text at newadvent.org

CITED IN

Gregory Palamas and the Hesychast Councils 1341–1351 937

Hexaemeron

Treatise · Basil of Caesarea · c. AD 364–378 · Greek

Nine homilies on the six days of creation, preached by Basil of Caesarea in Cappadocia. They are an early and detailed Greek exposition of Genesis 1 and were widely read in East and West.

Basil of Caesarea preached these nine sermons on the first chapter of Genesis to his congregation, in morning and evening sittings. They cannot be dated more closely than his years as presbyter and bishop at Caesarea. In the ninth homily he says that he knows the rules of allegory but prefers to take the words of Scripture in their common sense.

The homilies are evidence for how a leading fourth-century bishop read the creation account, not for the events they discuss. In the second homily Basil explains "one day" as the space of a day and a night, twenty-four hours.

Edition: Translation by Blomfield Jackson, Nicene and Post-Nicene Fathers, Second Series, vol. 8 (1895), public domain.

Read the text at newadvent.org

CITED IN

The Creation Undated 9

Histoire de l'Église de Corée

History · Charles Dallet · 1874 · French

A history of the Catholic Church in Korea published in 1874 by a priest of the Paris Foreign Missions. For the founding years it largely translates Korean records and reprints a missionary's letter of 1784 from Beijing reporting Yi Seung-hun's baptism.

Dallet, a priest of the Paris Foreign Missions, compiled the book from papers sent home by the missionaries in Korea. He says in a note that for the earliest period the memoirs of Bishop Daveluy, his main source, are for the most part a literal translation of Korean documents (vol. 1, p. 13), and he mentions among those documents the memoirs of Jeong Yak-yong, one of the first converts, on the coming of the gospel to Korea (vol. 1, p. 121). The book is therefore ninety years later than the events of Korean Scholars Found a Church but rests on older records.

It also reprints contemporary letters, among them one of M. de Ventavon, a missionary at Beijing, dated 25 November 1784, which is an account of the baptism of Yi Seung-hun written within the year. Dallet writes as a missionary of his century. He judges severely the first Koreans who gave way under pressure, and his verdicts on them are his own. The Korean names are given in his French spelling (Piek-i for Yi Byeok, Seng-houn-i for Yi Seung-hun).

Edition: Paris: Victor Palmé, 1874, two volumes, public domain; cited by volume and printed page from the Internet Archive scan. Paraphrased in this wiki.

Read the text at archive.org · Volume 2 (Internet Archive)

CITED IN

Korean Scholars Found a Church 1784 1245

Historia Augusta

History · Fourth century AD · Latin

A collection of lives of the Roman emperors from Hadrian to the late third century, written in Latin in the fourth century. Its life of Hadrian is one of the two narrative sources for his reign, and it is used with caution.

The *Historia Augusta* presents itself as the work of six authors writing under Diocletian and Constantine. Most historians now think that it was written by one author late in the fourth century, and that many of its documents and some of its details are invented, especially in the later lives. The early lives, among them that of Hadrian, are thought to rest on better sources.

It is cited here for the birth dates of Hadrian and Antoninus Pius, for the terms of Antoninus's adoption, and for one sentence about the Jewish war: that the Jews went to war under Hadrian "because they were forbidden to practice circumcision" (*Hadrian* 14.2). Cassius Dio gives a different cause, and the notice stands alone. It was written some two centuries after the event.

Edition: Translation by David Magie (Loeb Classical Library, 1921–1932) at LacusCurtius, which states that the text is in the public domain.

Read the text at penelope.uchicago.edu

CITED IN

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

Histories

History · Herodotus · c. 430–420 BC · Greek

The earliest surviving Greek history, an account of the rise of the Persian empire and its wars with the Greeks. It describes Babylon and is the fullest narrative source for Cyrus, Darius and Xerxes.

Herodotus came from Halicarnassus in Asia Minor, a Greek city under Persian rule, and wrote in the second half of the fifth century BC. His nine books trace the rise of Persia from Cyrus the Great to the failure of Xerxes's invasion of Greece

in 480–479 BC, with long digressions on the lands and peoples of the empire, among them a description of Babylon and its temple tower.

He travelled, questioned people and often says where a story comes from, and he reports much that he does not vouch for. For Babylon and the Persian court he depends on what he saw and was told one to four generations after the events. His account of the capture of Babylon by the diversion of the Euphrates differs from the Babylonian records, which speak of an entry without fighting. He is a witness to what was told about these kings and places in the century after them, and he is the fullest narrative source for the reign of Xerxes.

Edition: Translation by A. D. Godley (Loeb Classical Library, 1920–1925), public domain.
Read the text at penelope.uchicago.edu · The same translation, section by section, with the Greek text (Perseus)

CITED IN

The Tower of Babel Undated 19
Hezekiah Withstands Sennacherib 701 BC 168
Cyrus Takes Babylon 12 October 539 BC 208
Esther and the Origin of Purim 483–473 BC 218

The Histories

History · Polybius · c. 150–118 BC · Greek

A Greek statesman's history of Rome's rise to rule the Mediterranean, written in the second century BC. Polybius was a contemporary of Antiochus IV, and his fragments on that king give an outside account of the ruler the books of Maccabees describe.

Polybius of Megalopolis was a leading man of the Achaean League. After Rome defeated Macedon in 168 BC he was taken to Italy as a hostage and lived there for many years, close to the family of Scipio. His forty books covered the years 220 to 146 BC. Only the first five survive whole. The rest, including everything on Antiochus IV, is known from excerpts made by later writers and Byzantine compilers.

What survives on Antiochus is therefore a set of fragments: the king's eccentric behaviour at Antioch, for which Polybius says he was nicknamed Epimanes, "the madman", in place of Epiphanes (26.1); the Roman envoy who forced him out of Egypt in 168 BC (29.27); and his death in Persia after an attempt to rob a temple (31.9). Polybius was alive when these things happened. Josephus quotes a lost passage in which he mentions the Jews and their temple (*Antiquities* 12.135–136).

Edition: Translation by W. R. Paton (Loeb Classical Library, 1922–1927) at LacusCurtius, which states that the text is in the public domain. Cited by book and chapter.

Read the text at penelope.uchicago.edu

CITED IN

Antiochus IV Desecrates the Temple 167 BC 248

Histories

History · Tacitus · c. AD 100–110 · Latin

Tacitus's history of Rome from AD 69, written in the first decade of the second century. What survives ends in AD 70; its fifth book gives a Roman senator's account of the Jews and of the opening of Titus's siege of Jerusalem.

The *Histories* were the earlier of Tacitus's two large works. They began with the civil wars of AD 69, a period that Tacitus had lived through as a boy. Only the first four books and the opening of the fifth survive, and the text breaks off in AD 70.

Book 5 opens with Titus encamped before Jerusalem. Before describing the siege, Tacitus gives an account of the origin, customs and history of the Jews (5.2–10), and then the city, the Temple and the portents said to have preceded its fall (5.11–13). The surviving text does not reach the capture of the city. The account of the Jews sets out several rival stories about their origin and is openly contemptuous of their religion; it is evidence for how an educated Roman saw them, not for their own traditions. It also records that Pompey, when he entered the Temple, found no image of a god inside (5.9).

Edition: Translation by Clifford H. Moore (Loeb Classical Library, 1925–1931) at LacusCurtius, which states that it is in the public domain in the United States because the copyright was not renewed. The older translation by A. J. Church and W. J. Brodribb is in the public domain everywhere.

Read the text at penelope.uchicago.edu · Latin text, edited by C. D. Fisher (Perseus) · Translation by Church and Brodribb (Perseus)

CITED IN

Pompey Takes Jerusalem 63 BC 268
Herod the Great Becomes King of Judea 40–37 BC 272
Augustus Becomes Rome's First Emperor 27 BC 276
Judea Comes under Direct Roman Rule AD 6 295
Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437
The Jewish Revolt and the Destruction of the Temple AD 66–70 462

Histories (History of the Franks)

History · Gregory of Tours · c. AD 575–594 · Latin

Ten books of history by the bishop of Tours, from the creation to AD 591, most of it on the Frankish kingdoms of his own century. It is the main narrative of the reign and baptism of Clovis, written some eighty years after the events.

Gregory was born about 538, became bishop of Tours in 573 and died in 594. He wrote his ten books in stages over some twenty years and revised the earlier ones. From the fifth book onwards he describes kings he knew and events he witnessed. The second book, which tells of Clovis, is different. Gregory was working two or three generations later, and he dates the main events of the reign at intervals of five years: the war with the Alamanni in the fifteenth year, the battle of Vouillé in the twenty-fifth, the king's death in the thirtieth.

He writes as a Catholic bishop for whom Arian Christianity was the great enemy, and he presents Clovis as a new Constantine whose victories follow from his baptism. His Clovis moves straight from paganism to Catholic faith. Readers should set his account beside the one contemporary document, the letter of Avitus of Vienne to the king, Letter to King Clovis (Letter 46).

Edition: Translation by Ernest Brehaut, History of the Franks (New York: Columbia University Press, 1916), public domain. Brehaut translates selected chapters in full and summarises the others in square brackets.

Read the text at sourcebooks.fordham.edu · Latin text (The Latin Library) · Critical edition by B. Krusch and W. Levison (Monumenta Germaniae Historica)

CITED IN

The Baptism of Clovis c. AD 496–508 695

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

Gregory the Great and the Mission to the English AD 590–604 733

SOURCES

History to History of the Mongols (Ystoria Mongalorum)

History

History · Doukas · c. 1462 · Greek

A Greek history of the last century of Byzantium, ending in 1462, by a man in the service of the Gattilusio lords of Lesbos. It favours church union and is a main narrative for the return from Florence and the fall of Constantinople.

Doukas served the Gattilusio family, lords of Lesbos, and travelled on their business to the Ottoman court. The introduction to Magoulias's English translation says that he took his account of the fall of Constantinople from men who had been there on both sides, Turks and Greeks; he does not write as one who was inside the walls. His history breaks off in 1462. He supported the union of the Council of Florence Proclaims Reunion and blames its opponents for the city's fate, which colours his portraits of the anti-unionists and of Gennadius Scholarius in particular.

He is cited for the reception of the union in Constantinople, the liturgy of December 1452 in Hagia Sophia, and the events of 29 May 1453 in the Fall of Constantinople.

Edition: Greek text with a Latin translation, ed. I. Bekker (Bonn, 1834), public domain; citations link to its pages. Cited by the chapter and section numbers of the English translation by Harry J. Magoulias, Decline and Fall of Byzantium to the Ottoman Turks (1975), with Bekker's page added. That translation is in copyright and is not linked; the entries paraphrase.

Read the text at archive.org

CITED IN

The Council of Florence Proclaims Reunion 6 July 1439 974

The Fall of Constantinople 29 May 1453 979

History

History · Leo the Deacon · c. AD 995 · Greek

A history of the Byzantine emperors from 959 to 976, with later notes, by a deacon of the palace clergy who witnessed part of what he describes. It mentions the capture of Cherson by the Rus' among the disasters of 989.

Leo wrote in Constantinople in the 990s. In a digression in his last book he lists the portents and calamities that followed the death of the rebel Bardas Phokas: pillars of fire in the northern sky, which foretold the taking of Cherson by the "Tauroscythians" (his name for the Rus'), a comet, and the earthquake that damaged Hagia Sophia. He says nothing of a baptism. His value for the Baptism of Rus' is the sequence, which places the fall of Chersonesus after Phokas's death and so helps to date it.

Edition: Greek text with Latin translation, ed. C. B. Hase, in the Bonn Corpus (1828), public domain. Cited by book and chapter and linked to the page of that edition.

Read the text at archive.org

CITED IN

The Baptism of Rus' AD 988/989 821

History

History · Niketas Choniates · Early thirteenth century · Greek

A Greek history of the Byzantine empire from 1118 to the first years after 1204. Its chapters on the reign of Alexios V Doukas describe the sack of Constantinople by the crusaders from the side of the city's people.

Niketas Choniates wrote the history of the Byzantine emperors from 1118 down to the Latin conquest of 1204 and the years just after it. The passage cited in this wiki comes from his account of the short reign of Alexios V Doukas, whom the crusaders called Mourzuphles. Munro, who translated it, notes that the same chapters include the author's own experiences in the captured city.

The public-domain extract covers only the sack itself: the treatment of icons, relics and the eucharist, the stripping of Hagia Sophia and the suffering of the inhabitants. It is a lament as much as a report, written by one of the defeated, and its language about the Latins is as hostile as the Conquest of Constantinople

is satisfied. The letter of Pope Innocent III in Letters confirms the main charges from the Latin side.

Edition: Extract translated by Dana C. Munro, The Fourth Crusade, Translations and Reprints from the Original Sources of European History, vol. 3, no. 1 (Philadelphia: University of Pennsylvania, rev. ed. 1912), pp. 15–16, public domain. Munro translated from the Greek text in the Recueil des historiens des croisades, Historiens grecs, vol. 1, p. 397.

Read the text at sourcebooks.fordham.edu · The same extract with other sources for the Fourth Crusade (Fordham Medieval Sourcebook)

CITED IN

The Fourth Crusade Sacks Constantinople April 1204 882

History

History · George Pachymeres · c. AD 1308 · Greek

A history of the Byzantine empire under Michael VIII and Andronikos II by a deacon and official of the church of Constantinople. It is the main Greek account of how the union of Lyon was imposed on the clergy and undone after the emperor's death.

Pachymeres was a deacon of the church of Constantinople who held the offices of protekdikos and dikaiophylax, and he lived through what he describes. Six of his thirteen books cover the reign of Michael VIII Palaiologos and seven that of his son Andronikos II; the narrative runs to 1308.

He belonged to the clergy on whom the union was pressed, and he records the emperor's arguments, the objections of the bishops and the punishments of those who refused in more detail than any Latin source. He is no friend of the union, but he is also critical of the zealots who took revenge after 1282. He is cited here from the Latin translation printed beneath the Greek in the Bonn edition.

Edition: Georgii Pachymeris de Michaele et Andronico Palaeologis libri tredecim, ed. I. Bekker, 2 vols (Bonn, 1835), Greek with the Latin translation of P. Poussines; public domain. Paraphrased here from the Latin and cited as 'Michael' or 'Andronikos' with book and chapter and the page of that edition.

Read the text at archive.org · Volume 2, on the reign of Andronikos II (Internet Archive)

CITED IN

The Second Council of Lyon May 1274 916

History

History · Yahya of Antioch · early eleventh century · Arabic

A chronicle in Arabic by a Christian writer of Antioch, continuing the annals of Eutychius of Alexandria. It gives the fullest near-contemporary account of Basil II's alliance with the Rus' and of Vladimir's baptism.

Yahya ibn Sa'id wrote in Arabic, within a generation of the events, and dates them by the Seleucid and the Muslim years. He was a Christian of the Greek rite with good information on Byzantine affairs and no stake in the story the Rus' later told about themselves. His account of the baptism is short and political: Basil II, pressed by the revolt of Bardas Phokas, asked the king of the Rus' for help; the king married the emperor's sister on condition of being baptized with his people; the emperor then sent metropolitans and bishops.

Edition: Arabic text with French translation by I. Kratchkovsky and A. Vasiliev, Patrologia Orientalis 23 (Paris, 1932). Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Baptism of Rus' AD 988/989 821

History of Codex Sinaiticus

History · The British Library, Leipzig University Library, the National Library of Russia and St Catherine's Monastery, Sinai · English

The account of how the Codex Sinaiticus came to be divided, agreed by the four institutions that hold its parts. It states what the documents show for 1844 to 1975 and says where the four still do not agree.

The four holders of the manuscript signed a partnership in March 2005 to conserve, photograph and publish it, and undertook to commission a historical narrative acceptable to all of them. This text is the result. Its opening paragraph says that the events since 1844 are not fully known, that they are open to widely different interpretations, and that the four institutions "have not come to a full accord" over the recent history; they offer the text as a common framework and a basis for dialogue.

It summarises documents, among them the receipt Constantin von Tischendorf signed in 1859 and the act of donation of 1869, and it sets out the disputed points without deciding them. It is a record agreed by the interested parties together. See Tischendorf and the Codex Sinaiticus.

Edition: Published, undated, on the website of the Codex Sinaiticus Project, whose partnership agreement was signed in 2005. The page is not divided into numbered sections; cited by the subject of the paragraph.

Read the text at codexsinaiticus.org

CITED IN

Tischendorf and the Codex Sinaiticus 1844–1859 1293

History of His Own Time

History · Jacques-Auguste de Thou · Early seventeenth century · Latin

A history of his own age by the French statesman Jacques-Auguste de Thou, who was in Paris as a young man during the massacre of 1572. The extract used here tells of the decision to kill the Huguenots and of the death of Admiral Coligny.

De Thou was born in 1553 and died in 1617. The sourcebook that hosts the extract describes him as a statesman and historian who witnessed St Bartholomew's Day in his youth; his history was written long afterwards. For what happened inside Coligny's lodging he names his informant: one of the killers, he says, reported the admiral's last words as he gives them, and he sets beside this a different version that "others have written".

The extract opens with the decision to "exterminate all the Protestants", which De Thou says the queen mother approved, and with the duke of Guise instructing the captains in the king's name. It then follows the killing of Coligny, the treatment of his body, and its secret burial at Chantilly. His sympathies show in the telling: he stresses the admiral's composure and writes of "the just indignation of many" at the display of the corpse. The passage linked here is an extract from a very long work, translated at second hand through French.

Edition: Extract on the massacre of St Bartholomew's Day, translated from the French version of De Thou (Histoire des choses arrivées de son temps, Paris, 1659, pp. 658 ff.) in James Harvey

Robinson, Readings in European History, vol. 2 (Boston: Ginn, 1906), pp. 180–183; public domain. Text as given by the Internet Modern History Sourcebook, Fordham University.
Read the text at sourcebooks.fordham.edu

CITED IN

The St Bartholomew's Day Massacre 24 August 1572 1113

History of Jerusalem

History · Baldric of Dol · After 1107 · Latin

A history of the First Crusade by the abbot of Bourgueil, later archbishop of Dol, reworking the Gesta Francorum. It contains one of the four versions cited here of Urban II's sermon at Clermont.

Baldric was abbot of Bourgueil and, after 1107, archbishop of Dol in Brittany. He did not go on the crusade. Krey's introduction says that his history was written after 1107 and adds little to the Gesta Francorum on which it is based.

In his version of the sermon the pope rebukes the knights for preying on fellow Christians and tells them either to lay down their arms or to go to the defence of the Eastern church. Baldric writes as one who saw the bishop of Le Puy come forward at the council to take the cross.

Edition: The account of Urban II's sermon translated by August C. Krey, The First Crusade: The Accounts of Eye-Witnesses and Participants (Princeton, 1921), pp. 33–36, public domain.
Read the text at sourcebooks.fordham.edu

CITED IN

The First Crusade 1095–1099 849

History of Jerusalem

History · Robert the Monk · By about 1107 · Latin

A history of the First Crusade by a French monk, reworking the Gesta Francorum. Its opening gives a long version of Urban II's sermon at Clermont, with the cry 'It is the will of God'.

Robert did not go on the crusade. A. C. Krey, in the introduction to his collection of 1921, says that he is generally identified with a monk who became abbot of

Saint-Remi at Reims, counts him among three churchmen who rewrote the plain Gesta Francorum in a more literary form, says that his book was written before 1107, and notes that it was very widely copied.

His version of the sermon at Clermont is addressed to the "race of Franks", dwells on atrocities said to have been committed against Christians in the East, and makes Jerusalem and the Holy Sepulchre the goal. It was written after the city had been taken.

Edition: The account of Urban II's sermon translated by Dana C. Munro, Urban and the Crusaders, Translations and Reprints from the Original Sources of European History, vol. 1, no. 2 (Philadelphia, 1895), public domain.

Read the text at sourcebooks.fordham.edu

CITED IN

The First Crusade 1095–1099 849

History of Joseph Smith (about 1832)

Manuscript · Joseph Smith · c. summer 1832 · English

A six-page manuscript history of Joseph Smith's early life, dated by its editors to about the summer of 1832. It contains an account of his first vision that is earlier than, and differs from, the one in his history of 1838.

On its third page the manuscript says that Smith, calling on the Lord "in the 16th year of my age", saw a pillar of light, and continues: "I saw the Lord and he spake unto me saying Joseph my son thy sins are forgiven thee". The words giving his age are an insertion; the editors' note at that place says that they are in the hand of Frederick G. Williams.

The account names one figure, "the Lord", where the history begun in 1838 speaks of two Personages. The wiki reports both as Joseph Smith's accounts; see Joseph Smith and the Latter-day Saints.

Edition: Page images and transcription published online by the Joseph Smith Papers, whose editors date the text to about the summer of 1832. Cited by manuscript page. The text is in the public domain.

Held by: Church History Library, Salt Lake City

See the object at josephsmithpapers.org

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

History of Joseph Smith (begun 1838)

History · Joseph Smith · Begun in 1838; the first manuscript volume written 1839–1843 · English

Joseph Smith's own narrative of his visions, the Book of Mormon and the founding of his church, begun in 1838. It is his account, written eight years after the church was organized, and one of several he left of his first vision.

The history opens by saying that it is written to answer hostile reports, "being now [1838] the eighth year since the organization of the said Church" (JS—H 1:1–2), and one passage dates itself to 2 May 1838 (JS—H 1:60). According to the editors of the Joseph Smith Papers, a first draft of April and May 1838 does not survive; Smith began dictating again on 11 June 1839, and the manuscript volume cited here, which they call "History, 1838–1856, volume A-1", was written by his scribes between then and August 1843. They add that he corrected its first forty-two pages himself. The volume runs from his birth in 1805 to August 1834.

It is a primary source for what Joseph Smith said of his own experience, set down between eighteen and eight years after the events it describes. It is not a contemporary record of them. Earlier and later accounts by Smith differ from it in detail; see History of Joseph Smith (about 1832) and Church History (the Wentworth letter).

Edition: Cited in two ways. 'JS—H' with chapter and verse refers to the extracts that the Church of Jesus Christ of Latter-day Saints prints in the Pearl of Great Price. 'Vol. A-1' with a page refers to the manuscript, in the transcription of the Joseph Smith Papers. The text is in the public domain.

Read the text at josephsmithpapers.org · Joseph Smith—History, the extracts printed in the Pearl of Great Price (The Church of Jesus Christ of Latter-day Saints)

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

History of Mar Yahballaha III and of Rabban Sauma

History · After 1317 · Syriac, abridging in part a lost Persian narrative

The life of two monks of the Church of the East from north China. One, Mark, became its catholicos as Yahballaha III in 1281; the other, Rabban Sauma, went as a Mongol envoy to Rome, Paris and the king of England in 1287–1288.

The work is anonymous. It follows Rabban Sauma and his disciple Mark from China to Persia, tells how Mark was chosen catholicos, recounts Sauma's embassy to the West, and goes on with the history of the catholicos and his church under the Mongol kings down to his death, which it places in the year 1629 of the Greeks, AD 1317. Budge judges that the author saw much of what he describes in the life of Yahballaha III and that he probably wrote in the first half of the fourteenth century.

For the embassy the author was not an eyewitness. He says at the end of chapter 7 that he has abridged what Rabban Sauma himself wrote in Persian, shortening or enlarging "according to necessity". The account of Rome and Paris is therefore Sauma's own, at one remove and in another language, and the debate with the cardinals is reported from his side only. The narrative slips at times into the first person ("we blessed the king"). The Syriac text became known to scholars in the 1880s and was first printed by Bedjan in 1888.

The History gives few dates for the journey. The identifications of the kings, the pope and the places are Budge's and Chabot's, set in brackets or notes. The Latin letters that the pope gave the envoys survive in the papal register and can be set beside it: see Letters to the Mongol Court and to Yahballaha III and Rabban Sauma, a Monk from Beijing, Visits Rome and Paris.

Edition: English translation by E. A. Wallis Budge, The Monks of Kûblâi Khân, Emperor of China (London: Religious Tract Society, 1928), from the Syriac text edited by Paul Bedjan (second edition, 1895); public domain. Cited by Budge's chapter and page. Words in square brackets in Budge's text are his own additions and identifications. A second English translation, by James A. Montgomery (New York: Columbia University Press, 1927), covers the first half of the work.

Read the text at archive.org · Chapter 7, the embassy to the West (Budge, p. 165) · French translation with documents: J.-B. Chabot, Histoire de Mar Jabalaha III (Paris, 1895)

CITED IN

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921

History of Mehmed the Conqueror

History · Kritoboulos of Imbros · c. 1467 · Greek

A Greek history of the first seventeen years of Mehmed II, written by a Greek who governed the island of Imbros for the Ottomans. It tells the siege of 1453 from the besiegers' side and records the appointment of Gennadius as patriarch.

Kritoboulos took service under the Ottomans, governed his native Imbros for them from 1456 to 1466, and wrote a history of Mehmed II covering 1451 to 1467. His account is more favourable to the sultan than any other Greek work and is detailed about the Ottoman dispositions, the guns and the assault. He also mourns the city, and gives figures for the dead and enslaved.

This wiki has not been able to cite an Ottoman eyewitness of 1453 in an openly available translation, and uses Kritoboulos for the view from the sultan's side, with that limitation stated. See the Fall of Constantinople.

Edition: Book 1, sections 117–257, in the English of Charles T. Riggs, History of Mehmed the Conqueror (Princeton, 1954), reproduced with the publisher's permission by De Re Militari; in copyright and paraphrased. Book 2 is cited from the Greek text in Müller's edition, by book and chapter.

Read the text at deremilitari.org · Greek text, ed. C. Müller, Fragmenta Historicorum Graecorum vol. 5 (1870)

CITED IN

The Fall of Constantinople 29 May 1453 979

The History of My Calamities

Letter · Peter Abelard · c. 1132 · Latin

Abelard's account of his own life, written as a letter of consolation to a friend: his studies and rivalries in the schools of Paris, his love for Heloise and its consequences, and the condemnation of his book at Soissons.

The Historia calamitatum is an autobiography in the form of a letter. It is Peter Abelard's own account of his life and of the masters and students of northern France in the first decades of the twelfth century.

It is also a self-defence. Abelard presents his teachers and rivals as moved by envy and himself as the victim of his own fame, and what he says of William of Champeaux, Anselm of Laon and the council of Soissons is his side of each quarrel.

Edition: Translation by Henry Adams Bellows (1922), public domain, as published by the Fordham Medieval Sourcebook. Cited by chapter.

Read the text at sourcebooks.fordham.edu

CITED IN

The Schools Become Universities c. 1150–1215 862

History of the Albigensians

History · Peter of les Vaux-de-Cernay · c. 1212–1218 · Latin

A history of the crusade against the heretics of southern France down to 1218, by a Cistercian monk who dedicated it to Innocent III. It is the fullest account from the crusaders' side and a hostile description of what the heretics believed.

The author calls himself brother Peter, a monk of Vaux-de-Cernay, and dedicates the work to Pope Innocent III. He says in the dedication that he has set down nothing that he did not see with his own eyes or hear from persons of great authority, and that the heretics of Toulouse and the other towns, with their defenders, are called Albigensians because that was the name other nations gave to the heretics of the region. The narrative ends with the death of Simon de Montfort before Toulouse.

Peter writes as a partisan. Simon is "our count" and the soldier of Christ; Raymond VI of Toulouse is a deceiver; the dead of Béziers received what they deserved. His second chapter, on the heretics' sects, is a list of charges drawn up by an enemy, some of them doctrine and some scandal. It is cited in this wiki as what the crusade's own historian said the heretics believed, and for events at which he or his informants were present.

Edition: Historia Albigensium, in J.-P. Migne, Patrologia Latina 213 (Paris, 1855), cols 543–712; public domain. Latin; paraphrased here and cited by chapter and column of that edition, whose chapter numbers differ from those of modern editions.

Read the text at archive.org

CITED IN

The Albigensian Crusade 1209–1229 890

History of the Armenians

History · Agathangelos · Second half of the fifth century · Armenian

The Armenian church's own account of its origin: the sufferings of Gregory, the martyrdom of Hripsime and her companions, and the conversion of King Tiridates and his people. It was written about a century and a half after the events.

The author calls himself Agathangelos, "bearer of good news", and presents himself as a contemporary writing at King Tiridates III's command. The claim is not accepted: the book in its present form is dated to the second half of the fifth century, and the name is most likely a pen-name. It has come down in Armenian, Greek, Arabic and other versions.

It is the chief narrative of the conversion of Armenia, written long after the events it describes. Much of it is told in the manner of a saint's life: Gregory the Illuminator survives thirteen years in a pit, the king is changed into the likeness of a beast and healed, and a vision shows where the churches are to be built. The abridgement linked here gives no dates. One point can be tested from outside: Eusebius, writing at the time, knows the Armenians as a Christian people about AD 312 (Church History 9.8.2).

The text linked here is an abridgement, and it should be used as a guide to what the *History* contains, not as a substitute for the full work.

Edition: The English text at Livius.org is an anonymous, much shortened version, lightly adapted by the site's editor, and citations follow its book and paragraph numbers. The complete translation is R. W. Thomson, Agathangelos: History of the Armenians (Albany: State University of New York Press, 1976), which is in copyright and not freely online.

Read the text at livius.org · Book 1: Tiridates and the imprisonment of Gregory · Book 3: Gregory's vision, the destruction of the temples and his consecration

CITED IN

Armenia Adopts Christianity AD 301 (traditional) or c. 314 553

History of the Catholic Church in Korea

History · Catholic Bishops' Conference of Korea · 2009 · English

The Korean Catholic bishops' own account of their church's history. It is cited for how that church describes its beginning in 1784, the years of lay leadership and the coming of the first priest.

These articles are a modern summary, not a document of the eighteenth century. They are cited in Korean Scholars Found a Church as the present-day statement of the church concerned about its own origin: that Koreans took up the faith from books, sent one of their number to Beijing for baptism and formed a community before any missionary came. The articles call the period in which lay leaders acted as priests the "pseudo-hierarchy" and say it was begun in good faith and given up when the bishop of Beijing was consulted.

Two of the articles differ slightly on the date: one puts the baptism of Yi Byeok in September 1784, another the founding of the community in October 1784.

Edition: A series of short articles published in English on the website of the Catholic Bishops' Conference of Korea, dated 2009. Cited by article title. Paraphrased in this wiki.

Read the text at cbck.or.kr

CITED IN

Korean Scholars Found a Church 1784 1245

History of the Catholic Monarchs Ferdinand and Isabella

Chronicle · Andrés Bernáldez · Late fifteenth and early sixteenth century · Spanish

The chronicle of the parish priest of Los Palacios, near Seville, a contemporary of the events. He describes the first years of the Inquisition at Seville and the departure of the Jews in 1492, and he writes as a supporter of both.

The title page calls the author parish priest of Los Palacios and chaplain to Diego de Deza, archbishop of Seville. The editor's prologue reports, on the word of the seventeenth-century scholar Rodrigo Caro, who saw the parish registers, that Bernáldez was priest of Los Palacios from 1488 to 1513, and says that all the manuscripts go back to a single copy made by Caro. The dates given above for the writing are an inference from those years and from the chapter on the Inquisition, which counts its work down to 1488.

He writes of things done at Seville in his own time, and he says that converts who left the city during the plague of 1481 came to Los Palacios among other places. His figures for the tribunal are round ones, and he does not say where he had them: more than 700 burned and more than 5,000 reconciled at Seville in eight years; more than 15,000 dead of plague in the city in 1481. For the number of Jews he names his informants: a letter of one rabbi to another, and a rabbi who came back after the expulsion and whom he himself baptised. He is no neutral witness. He calls the tribunal holy and the heresy wicked, and ends his chapter on it with the words that the fire is lit and will burn until all who judaized are dead. His pity for the exiles on the road in 1492 stands beside his statement that they set out trusting in the vain hopes of their blindness.

The chapters used are 8 and 9, on the descent and marriage of the king and queen (vol. 1, pp. 29–31); 43 and 44, on the bull and the tribunal of Seville (pp. 122–134); 102, on the surrender of Granada (pp. 300–304); 110 to 112, on the edict and the departure of the Jews (pp. 337–343); and 201, on the death of Isabella I of Castile (vol. 2, pp. 266–267). Some of his dates for the royal family differ from one another, and only those that the wiki needs are repeated. See the Spanish Inquisition and the Expulsion of the Jews.

Edition: Castilian text in Historia de los Reyes Católicos D. Fernando y Doña Isabel, escrita por el Bachiller Andrés Bernáldez, 2 vols. (Seville: José María Geofrin, 1870), with a prologue

by Fernando de Gabriel y Ruiz de Apodaca; public domain. Cited by chapter, volume and page and paraphrased from the Castilian.

Read the text at archive.org · Volume 2 of the same edition

CITED IN

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

The History of the Church Missionary Society: Its Environment, Its Men and Its Work

History · Eugene Stock · 1899 · English

The history of the Church Missionary Society published by the Society in 1899, its centenary year, and written by its editorial secretary. It quotes many of the Society's papers.

Eugene Stock is named on the title page as editorial secretary of the Church Missionary Society, which published the work. He writes of the Society's later years as a contemporary. The book quotes the Society's letters and reports at length.

It is the Society's account of itself. On the crisis in the Niger Mission in 1890 and 1891 it gives the committee's side, though with open criticism of the English missionaries concerned, and its judgments on African clergy are those of an English official of the 1890s. It is cited in this wiki for dates, for the documents it quotes, and for what the Society itself admitted.

Edition: Three volumes, London, Church Missionary Society, 1899, in the scans of the Internet Archive. Cited by volume and printed page. Public domain.

Read the text at archive.org · Volume 2 · Volume 3

CITED IN

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

A History of the Church of Russia

History · Andrei Nikolaevich Muravyov · 1838; English translation 1842 · Russian

A history of the Russian church to the founding of the Holy Synod, written in 1838 by an official of that Synod. It is cited for the letter of

Patriarch Jeremias III of Constantinople of 23 September 1723, which it prints in full, and for its author's own account, named as such.

The title page describes the author as chamberlain to the emperor and under-procurator of the Most Holy Governing Synod. He writes more than a century after the events of 1721 and as a servant of the institution whose founding he describes, which he presents as a needed reform approved by the whole eastern church. His narrative is therefore a later and interested account, and where the wiki uses it the text says so.

At pages 287 and 288 he gives the letter in which Jeremias, patriarch of Constantinople, recognises the Russian Synod, dated 23 September 1723. The wording quoted in the wiki is that of Blackmore's English translation. Muravyov does not say from what copy he prints it.

Edition: A History of the Church of Russia, by A. N. Mouravieff, translated by R. W. Blackmore (Oxford and London, 1842), from the edition printed at St Petersburg in 1838; public domain. Cited by the page of the translation.

Read the text at archive.org

CITED IN

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

The History of the Clergy during the French Revolution

History · Augustin Barruel · London, 1794 (English translation of the French original) · French

An account of what befell the French clergy in the first years of the Revolution, published in exile by a French priest from reports sent to him by other refugee clergy. It includes a detailed narrative of the killing of priests in Paris in September 1792.

Barruel dedicated the book to the English nation, which had taken in the exiled clergy. He says in the dedication that he publishes a collection of accounts communicated to him by his dispersed brethren, and that he was careful, for fear of exaggeration, in what he admitted. The third part tells of the arrest of priests who had refused the oath, their confinement in the church of the Carmelites in Paris and their deaths on 2 September 1792.

The book appeared within two years of the events and rests on survivors' reports, but it is the work of a committed opponent of the Revolution, written to honour the victims and to move its English readers. It is cited in the French Revolution and the Church for the event it describes; it gives the victims' side only.

Edition: English translation printed in London by J. P. Coghlan, 1794, in three parts, each paged separately; scan at the Internet Archive, public domain. Cited by part and printed page.

Read the text at archive.org

CITED IN

The French Revolution and the Church 1790–1801 1257

History of the Expedition to Jerusalem

History · Fulcher of Chartres · c. 1101–1127 · Latin

A history of the First Crusade and of the Latin kingdom of Jerusalem to 1127 by a priest who went east with the army and stayed. It opens with the council of Clermont and gives one of the versions of Urban II's sermon.

Fulcher was a priest from Chartres who set out with the army in 1096 and says that he stored what he witnessed in his memory for the benefit of those who came after. A. C. Krey, introducing his translation, notes that Fulcher became chaplain to Baldwin of Boulogne in 1097 and was at Edessa during the sieges of Antioch and of Jerusalem, so that his account of the capture of the city in 1099 rests on what others told him; he came to Jerusalem later that year and afterwards lived there.

His account of Clermont was written after the crusade had succeeded. His version of the pope's sermon is plain beside the other three: reform of the clergy, the Truce of God, and then aid for the Christians of the East, with no mention of Jerusalem in the words he gives the pope.

Edition: Extracts in public-domain translations: O. J. Thatcher and E. H. McNeal, A Source Book for Mediaeval History (1905); F. Duncalf and A. C. Krey, Parallel Source Problems in Medieval History (1912); A. C. Krey, The First Crusade (1921). Cited by book and chapter of Hagenmeyer's Latin edition.

Read the text at sourcebooks.fordham.edu · Latin text: Fulcheri Carnotensis Historia Hierosolymitana, edited by H. Hagenmeyer, 1913 (Internet Archive) · A. C. Krey,

The First Crusade: The Accounts of Eye-Witnesses and Participants, 1921 (Internet Archive)

CITED IN

The First Crusade 1095–1099 849

History of the Franks Who Captured Jerusalem

History · Raymond of Aguilers · c. 1099–1105 · Latin

An account of the First Crusade by the chaplain of Count Raymond of Toulouse, who was at the siege and capture of Jerusalem. It includes a detailed report of the killing in the city.

Raymond was a canon of Le Puy who was ordained priest on the expedition and served as chaplain to Raymond of Saint-Gilles, count of Toulouse. His preface says that he writes about the count, the bishop of Le Puy and their army. Krey judges that the book was written possibly no earlier than 1102, from notes made on the journey.

He is a partisan of the Provençal army and a firm believer in the visions and relics that accompanied it. He was present at Jerusalem in July 1099, and he describes the slaughter there as a judgment of God.

Edition: Extracts translated by August C. Krey, The First Crusade: The Accounts of Eye-Witnesses and Participants (Princeton, 1921), public domain. Cited by a short description of the passage; each link opens the matching section of the Fordham Sourcebook page.

Read the text at sourcebooks.fordham.edu · The same extracts in A. C. Krey, The First Crusade, 1921 (Internet Archive)

CITED IN

The First Crusade 1095–1099 849

History of the Indies

History · Bartolomé de Las Casas · Put into its present form from about 1552; first printed 1875 · Spanish

The history of the first decades of Spanish rule in the Caribbean and on the mainland by Bartolomé de Las Casas, who lived through them. Book 3 gives his account of the sermon of Antonio de Montesinos.

Las Casas gathered material for the History over many years and, according to his translator Francis A. MacNutt (*Bartholomew de Las Casas*, 1909), began to put it into its present form about 1552 or 1553, relying on memory where his papers had been lost. It remained in manuscript until this edition of 1875. He was living in the Indies in the years he describes in book 3, and he tells of the Dominicans' protest as one who knew the men; of the effect of the sermon he reports what he "afterwards understood".

It is the principal narrative of the sermon of Antonio de Montesinos, and it was written decades afterwards. The words he gives the preacher are his reconstruction, though he says that the sermon had been written out and signed by all the friars beforehand. The History is a participant's memoir with a cause to plead, the same cause as the A Short Account of the Destruction of the Indies.

Edition: Historia de las Indias, first edition, vol. 3 (Madrid, 1875), which contains the end of book 2 and the first chapters of book 3. Cited by book and chapter; the link opens the page. The text is in Spanish and is paraphrased.

Read the text at archive.org

CITED IN

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

History of the Journey to Jerusalem

History · Albert of Aachen · Between about 1120 and 1150 · Latin

A long Latin history of the First Crusade and the early kingdom of Jerusalem by a cleric of Aachen who never went east. It gives a Latin narrative of the attacks on the Jews of the Rhineland in 1096.

Little is known of Albert. A. C. Krey, introducing his translation, says that Albert by his own admission never visited the Holy Land, that he drew on the spoken and written testimony of those who had, and that his work, which runs to 1120, was written at some point between that year and the middle of the century. Krey adds that its value has been much disputed.

His account of the massacres at Cologne and Mainz is that of a Christian cleric of the region writing a generation later. He condemns the killing and says that the attackers acted from greed. Hebrew accounts from the Jewish communities

themselves also survive; one, on Mainz, can be read in translation at the Fordham Sourcebook.

Edition: Extract translated by August C. Krey, The First Crusade: The Accounts of Eye-Witnesses and Participants (Princeton, 1921), pp. 54–56, public domain.

Read the text at sourcebooks.fordham.edu · The same extract in A. C. Krey, The First Crusade, 1921, pp. 54–56 (Internet Archive) · A Hebrew account of the attack on the Jews of Mainz, in translation (Fordham Medieval Sourcebook)

CITED IN

The First Crusade 1095–1099 849

History of the Kings of the Goths, Vandals and Sueves

History · Isidore of Seville · Soon after AD 621 · Latin

A short history of the Goths from their origins to the author's own day, by the bishop of Seville. Isidore dates each reign by the Spanish era and tells, a generation later, of King Reccared's conversion and of the council of 589.

Isidore was bishop of Seville and wrote in the Visigothic kingdom a generation after the council of Toledo; the last reign he describes began in the year 659 of the Spanish era, AD 621. He dates Reccared's accession to the year 624 of the Spanish era, which is AD 586, and gives him a reign of fifteen years.

The work is brief and written in praise of the Goths and their Catholic kings. Its account of Reccared sets him against his Arian father Leovigild at every point. It is close in time and place, and it shows how the Spanish church understood the conversion: Isidore says that the king, at the council, proclaimed that the Holy Spirit proceeds inseparably from the Father and the Son.

Edition: Latin text as given by The Latin Library. No public-domain English translation is online; the passages are paraphrased here from the Latin.

Read the text at thelatinlibrary.com

CITED IN

The Visigoths Turn Catholic at Toledo 8 May AD 589 728

History of the Life and Acts of Martin Luther

History · Philip Melanchthon · 1546 · Latin

A short life of Luther written by his colleague Philip Melanchthon in the months after Luther's death in 1546. The story that the theses were posted on the Castle Church at Wittenberg rests chiefly on it.

Philip Melanchthon wrote this account as the preface to the second volume of Martin Luther's collected Latin works, printed in the Wittenberg edition in 1546. He says he relates what he heard from Luther himself and what he saw. For Luther's childhood he questioned Luther's mother and brother.

Melanchthon came to Wittenberg in 1518, so for the events of 1517 he was not an eyewitness and wrote nearly thirty years afterwards. The work is also a tribute by a friend and fellow reformer. It is cited here for what it states, with that distance noted. The transcription linked above heads the text with the year 1549; the preface was first printed in 1546.

Edition: Anonymous English translation printed in Hymns of the Reformation (London: J. Unwin, 1845), pp. 157–251, public domain, as transcribed by Project Wittenberg.

Read the text at projectwittenberg.org · Part two, with the announcement of Luther's death (Project Wittenberg) · Latin text (Project Wittenberg)

CITED IN

Erasmus Publishes the Greek New Testament 1516 1003

Luther's Ninety-five Theses 31 October 1517 1007

History of the LWF

History · The Lutheran World Federation · English

The Lutheran World Federation's short account of its own history: its founding assembly at Lund in 1947 and the names, countries, birth dates and terms of its presidents.

The page records that the federation was established in 1947 and held its first assembly at Lund in Sweden from 30 June to 6 July of that year, attended by 47 member churches from 26 countries, with Anders Nygren of Lund as its first

president. Its list of presidents gives Christian Krause the years 1997–2003 and Munib Younan the years 2010–2017. It is used in this wiki for those dates.

Edition: Page on the federation's own site, with a short account of its founding and a list of its presidents; undated, read in October 2026.

Read the text at lutheranworld.org

CITED IN

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

History of the Malankara Orthodox Syrian Church

History · Malankara Orthodox Syrian Church · English

The account of its own past published by the Malankara Orthodox Syrian Church, one of the churches descended from the Thomas Christians of Kerala. It is cited for that church's judgement of the synod of 1599 and the oath of 1653.

The page headed History calls the church the second largest part of the old church of the Thomas Christians. It says that contact with the Portuguese ended in the "enforced domination" of Roman Catholicism, in which the synod of Udayamperur of 1599 played the decisive part; that in 1653, "through an Oath", the church overthrew that subjection; and that those who held out entered from 1665 into relations with bishops from the West Syrian patriarchate. The page headed The Catholicate says that after the Coonan Cross oath the church ordained the archdeacon a bishop with the name Mar Thoma I, and that bishops of that name led it from 1653 to 1816.

These are statements of what the church holds today. They name no sources and are not evidence for the events; they are cited only as that church's reading of them.

Edition: The pages headed History and The Catholicate on the church's official website, mosc.in, read in October 2026. The address of the first page is spelled as given.

Read the text at mosc.in · The Catholicate, on the archdeacons and the Mar Thoma bishops

CITED IN

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

History of the Mongols (Ystoria Mongalorum)

History · John of Plano Carpini · c. 1247 · Latin

The report of the Franciscan whom Innocent IV sent to the Mongols in 1245. Its last part tells of his journey to the khan's camp, the enthronement of Güyük in August 1246 and the drafting of the khan's reply to the pope.

Rockhill translates only the closing narrative of the journey, told in the first person and dated by the feasts of the church calendar. The rest of the work, a description of the Mongols and their customs, he quotes in his notes.

He was an eyewitness of what he reports from the camp, and he says where he depends on others, such as the Russians and Hungarians at court who knew Latin or French. He spoke through interpreters. Rockhill prints after it a second, shorter account taken down from John's companion Benedict the Pole, from which he supplies in brackets a few details that John omits, among them the date of the departure from Lyon. See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

Edition: The account of the journey, translated by W. W. Rockhill in The Journey of William of Rubruck to the Eastern Parts of the World, 1253–55 … with Two Accounts of the Earlier Journey of John of Pian de Carpine (London: Hakluyt Society, 1900), pp. 1–32; public domain. Cited by Rockhill's page. Rockhill translates from the Latin text edited by M. A. P. d'Avezac (1839) and gives its page numbers in brackets.

Read the text at archive.org

CITED IN

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

SOURCES

The History of the Origin and First Ten Years of the British and Foreign Bible Society to In Darkest England and the Way Out

The History of the Origin and First Ten Years of the British and Foreign Bible Society

History · John Owen · 1816 · English

A history of the Bible Society's founding and first decade by John Owen, an Anglican clergyman who spoke at the founding meeting in 1804 and became one of its secretaries seven weeks later. He prints the circulars and resolutions and describes the meeting as a participant.

Owen was present at the meeting of 7 March 1804 and spoke at it. When the committee chose secretaries on 12 March he declined, and Josiah Pratt was appointed beside the Baptist Joseph Hughes; on 23 April Pratt resigned and Owen took his place (vol. 1, pp. 53–54, 60). For the two years before that meeting he was not himself a witness; he first heard of the plan, he says, from the circular that announced the meeting. He writes as the Society's advocate.

It is cited in the British and Foreign Bible Society for the sequence of events from Thomas Charles's visit to London in 1802 to the founding meeting. In the pages on Charles's visit (vol. 1, pp. 15–17) Owen does not mention the story, told in later accounts, of a Welsh girl who walked to Bala for a Bible; that story is not used in this wiki.

Edition: London: Tilling and Hughes, 1816, two volumes, scan at the Internet Archive, public domain. Cited by volume and printed page.

Read the text at archive.org · Volume 2 (Internet Archive)

CITED IN

The British and Foreign Bible Society 7 March 1804 1276

History of the Prophets and Kings

History · al-Tabari · Completed c. AD 915 · Arabic

A universal history in Arabic from the creation to AD 915, by a scholar of Baghdad. For the Arab conquests it reproduces earlier reports with their chains of transmitters, among them the text of Umar's assurance to the people of Jerusalem.

Abu Ja'far Muhammad ibn Jarir al-Tabari (839–923) compiled his history from the collections of earlier traditionists. He rarely speaks in his own voice. He gives each report under the year it belongs to, with the names of those who passed it on, and often gives several reports that do not agree.

For the surrender of Jerusalem he writes nearly three centuries after the event. The document he quotes as Umar's letter to the people of the city is the full text of what is called the assurance or covenant of Umar. It may preserve the substance of real terms, but no copy from the seventh century exists to compare it with, and al-Tabari himself gives two different years for the conquest.

Edition: Arabic text edited by M. J. de Goeje and others, Annales quos scripsit Abu Djafar Mohammed ibn Djarir at-Tabari (Leiden: Brill, 1879–1901), public domain; cited by series and page of that edition, here series I, vol. 5. The English translation, The History of al-Tabari (State University of New York Press, 1985–2007), prints the Leiden page numbers in its margins and is in copyright; the surrender of Jerusalem is in vol. 12, translated by Y. Friedmann (1992).

Read the text at archive.org

CITED IN

Jerusalem Surrenders to the Caliph Umar AD 637/638 743

The History of the Reformation of Religion within the Realm of Scotland

History · John Knox · 1559–1571 · Scots

John Knox's own account of the Scottish Reformation down to 1564, written by its leading preacher while the outcome was still in doubt. It preserves documents and eyewitness detail and is openly a defence of his party.

Knox's editor David Laing argues from the text and the manuscripts that part of the second book was written at the end of 1559 and most of the first and fourth books in 1566, with marginal notes added as late as 1571. The four books that are his carry the story from the first Protestant preachers in Scotland to 1564; a fifth book printed under his name in 1644 is of doubtful authorship. An attempt to print the History in London in 1586 or 1587 was stopped and the copies seized.

Knox took part in much of what he describes, and he copies into his narrative petitions, acts of Parliament, the Scots Confession and the First Book of Discipline. He writes as a partisan and says so. His opponents are "Papists" and their worship "idolatry"; Mary, Queen of Scots, and her mother the regent are drawn as enemies of the truth; and his own conversations with the queen are reported by him alone. The History has to be read as one side's account of the Scottish Reformation.

Edition: The Works of John Knox, collected and edited by David Laing for the Wodrow Society, vols. 1 and 2 (Edinburgh), in the reprint of 1895 transcribed by Project Gutenberg; public domain. Cited by volume and page of that edition. The text is in sixteenth-century Scots.

Read the text at gutenberg.org · Books 3 and 4, with the Confession of 1560 and the Book of Discipline (Works, vol. 2)

CITED IN

The Scottish Reformation August 1560 1096

The History of the Rise, Progress and Accomplishment of the Abolition of the African Slave-Trade by the British Parliament

History · Thomas Clarkson · 1808; revised edition 1839 · English

Thomas Clarkson's account of the campaign against the British slave trade, from its forerunners to the Act of 1807, written by a member of the London committee who collected evidence for it. It prints petitions, minutes and summaries of the debates.

Thomas Clarkson published the *History* in 1808, the year after the Act passed. He had been a member of the London committee from its first meeting in 1787,

so that much of the book is the report of a participant. It prints documents in full, among them the Quaker petition of 1783, and it summarises the debates in both Houses year by year.

It is a partisan's book. Clarkson writes to honour the cause and those who served it, and he says little good of its opponents. For dates, votes and the texts he reproduces it is a primary source; for motives, his own and other people's, it is one man's testimony.

Edition: The one-volume edition of 1839, as transcribed by Project Gutenberg. Cited by the chapter numbers of that edition; the two-volume first edition of 1808 numbers its chapters differently. Public domain.

Read the text at gutenberg.org

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

History of the Siege, Capture and Destruction of Magdeburg

History · Otto Guericke · after 1631 · German

An account of the storming and burning of Magdeburg in 1631 by Otto Guericke, councillor and mayor of the city. It describes the sack as a citizen of the town saw and remembered it.

The excerpt begins with the breach of the walls and describes the entry of the imperial army and the army of the Catholic League, the plundering, the fire that consumed the city within a day, and the clearing of the dead afterwards. Guericke attributes the soldiers' violence partly to hatred of those who held the Augsburg Confession and partly to their losses during the assault.

On the number of dead he is careful. He says that it cannot be known with certainty, because so many died by fire and were found in cellars long afterwards, and then gives the figure generally reckoned, some 20,000. The figure is his report of a common estimate and is given as such in the Thirty Years' War and the Peace of Westphalia. He wrote as a Protestant citizen of the ruined town.

Edition: Excerpt in English translation by Julie K. Tanaka, published by the German Historical Institute, Washington, in German History in Documents and Images, from the edition of F. W. Hoffmann (Magdeburg, 1860), pp. 82–87. Paraphrased here.

Read the text at germanhistorydocs.org

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

History of the Wars

History · Procopius of Caesarea · Mid sixth century, c. AD 550–554 · Greek

An account in eight books of Justinian's wars against Persia, the Vandals and the Goths, by the secretary of the general Belisarius. Procopius saw much of what he describes, including the Nika riot of 532 at Constantinople.

Procopius of Caesarea says at the start of the work that he was appointed adviser to the general Belisarius and so saw nearly all of what he describes. The first two books deal with Persia, the next two with the Vandals, and the last four with the Goths. For the wars of the 530s and 540s he is an eyewitness or close to eyewitnesses. For the events of 476, which he sketches at the start of the Gothic War, he writes some seventy years later and from the point of view of Constantinople, for which Odoacer was a usurper.

His account of the Nika riot in the first book includes the burning of the old church of Holy Wisdom and a speech he gives to the empress Theodora. He introduces it as spoken "to the following effect"; like other ancient historians he gives his characters' speeches in his own words.

Edition: Translation by H. B. Dewing, Loeb Classical Library, 5 vols. (1914–1928), public domain.

Read the text at penelope.uchicago.edu

CITED IN

The End of the Western Roman Empire AD 476 686
The Martyrs of Najran AD 523 (or 518) 699
Justinian Builds Hagia Sophia 27 December AD 537 708

The Conversion of the Nubian Kingdoms c. AD 543–580 717

History of the World Council of Churches

History · World Council of Churches · Web page, current in 2026 · English

The World Council of Churches' own summary of where it came from. It is cited only as that body's statement about its roots and its predecessor organisations.

The page is a brief institutional history. It names the Edinburgh missionary conference of 1910 among the council's historical roots, lists the International Missionary Council among the bodies later incorporated into it, and dates that merger to 1961. It is not a contemporary record of any of those events and is cited only for how the council describes its own origins.

Edition: The council's own short account of its origins, on its website. It carries no date; its latest figures are for 2013.

Read the text at oikoumene.org

CITED IN

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

The Holy Bible (King James Version), with its preface "The Translators to the Reader"

Scripture · The translators appointed by James I · 1611 · English

The English Bible of 1611. Its title page, its dedication to the king and its long preface, The Translators to the Reader, are the translators' own account of what they were asked to do and how they did it.

The first edition was printed in London by Robert Barker, the king's printer, in 1611. The title page describes the work as newly translated out of the original tongues, with the former translations diligently compared and revised, by the king's special commandment, and as "Appointed to be read in Churches". The table of books sets "the Bookes called Apocrypha" between the Old Testament and the New.

Two pieces stand before the text. The Epistle Dedicatory addresses James as the mover of the work. The Translators to the Reader, which is unsigned, defends the making of translations in general, answers Catholic and Puritan critics, and describes the translators' aims and method: to make "out of many good ones one principal good one", to work from the Hebrew and Greek, to set alternative senses in the margin, and not to tie themselves to rendering a word always by the same English word. It also says that the proposal arose at the Hampton Court conference. It is the translators' own statement, and is cited as such in the King James Bible.

Edition: Title page and table of books of the first edition (London, Robert Barker, 1611) as transcribed at Wikisource. The preface is cited from the Wikisource text of the Oxford edition of 1769, which prints it in modernised spelling; quotations follow that text. Public domain.

Read the text at en.wikisource.org · The Epistle Dedicatory and The Translators to the Reader (Wikisource, in the spelling of the 1769 edition)

CITED IN

The King James Bible 1611 — 1151

Homilies of Archbishop Óscar Romero

Letter · Óscar Romero · 1977–1980 · Spanish

The Sunday homilies of the archbishop of San Salvador from 1977 to 1980, transcribed from recordings. Those of his last weeks include his letter to the president of the United States and his appeal to soldiers to stop the repression.

The homilies were preached at Sunday Mass in San Salvador and broadcast by the archdiocesan radio station YSAX, which the homily of 23 March 1980 greets. Besides expounding the readings they report the week's events, including killings and arrests; the transcripts mark where the congregation applauded. The homily of 17 February 1980 contains the letter he had written to President Carter asking that the United States give no military aid to the Salvadoran government. The homily of 23 March 1980 ends with his appeal to the men of the army, the National Guard and the police. The last, on 24 March 1980, was given at a memorial Mass in the chapel of the Divina Providencia hospital; the transcript ends with the note that a shot rang out.

They are the primary source for what Romero said, in his own words. What he reports about events is his account, drawn in large part from the legal aid office of his archdiocese. See the Assassination of Óscar Romero.

Edition: English translation of the transcribed homilies, published with the Spanish texts by the Archbishop Romero Trust, London. Each citation links to the PDF of one homily and gives its page. In copyright; paraphrased here, with short phrases quoted.

Read the text at romerotrust.org.uk · Homily of 17 February 1980, with the letter to President Carter (English PDF) · Homily of 23 March 1980 (English PDF) · Homily of 23 March 1980 (Spanish PDF) · Final homily, 24 March 1980 (English PDF)

CITED IN

The Assassination of Óscar Romero 24 March 1980 1458

Homilies on the Statues

Treatise · John Chrysostom · AD 387 · Greek

Twenty-one sermons preached by John, then a presbyter at Antioch, in the weeks after a riot in which the people threw down the statues of the emperor Theodosius and his family. They are a day-by-day record of a city waiting to learn its punishment.

The sermons were preached at Antioch during Lent while the bishop, Flavian, travelled to Constantinople to ask the emperor's pardon for the city. John speaks to a congregation in fear: he describes the emptied streets, the arrests and trials, the monks who came down from the hills to plead with the judges, and at the end the bishop's return with the news that the city was spared. Between these reports he preaches against swearing and on fasting and repentance.

They are the words of an eyewitness and the main source for the episode. They show the preaching that made John's name before he was called to Constantinople. They do not explain the cause of the riot; for that the later historians must be used.

Edition: Translation by W. R. W. Stephens, Nicene and Post-Nicene Fathers, first series, vol. 9 (1889), public domain.

Read the text at newadvent.org · The same translation (CCEL)

CITED IN

John Chrysostom, Preacher and Exile AD 398–407 652

Homily at the Canonization of Forty Martyrs of England and Wales

Treatise · Pope Paul VI · 25 October 1970 · Italian and English

The homily Paul VI preached when he canonised forty Catholics put to death in England and Wales in the sixteenth and seventeenth centuries. It is the Catholic Church's own statement of why it honours them as martyrs.

Paul VI declared the forty to be saints on 25 October 1970 and names Edmund Campion as one of them. The homily says that they were loyal to their country and faithful subjects of the royal power, which all of them recognised as legitimate in everything belonging to the civil and political order, and that their loyalty to the civil authority came into conflict with their fidelity to God and to what their conscience held about the Eucharist and the prerogatives of Peter's successor. In its closing words, spoken in English, the pope hopes that the blood of these martyrs may help to heal the separation of the Anglican and Catholic churches.

It is a document of 1970, not a source for the events. It is cited for the judgement the Catholic Church passes on those deaths, as the Execution of Justice in England is cited for the judgement of Elizabeth's government.

Edition: The text published by the Holy See on its website. The opening and closing paragraphs are in English and the body is in Italian; it is paraphrased here from the Italian.

Read the text at vatican.va

CITED IN

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

Homily at the Canonization of John Henry Newman and Four Others

Treatise · Pope Francis · 13 October 2019 · Italian

The homily preached by Pope Francis in St Peter's Square at the Mass in which he canonized John Henry Newman and four women. It is the Holy See's record of the occasion.

The page is headed with the names of the five people canonized on 13 October 2019, John Henry Newman first among them. It is cited only for the fact and date of the canonization.

Edition: Official English translation published by the Holy See.

Read the text at vatican.va

Homily at the Canonization of Juan Diego Cuauhtlatoatzin

Treatise · John Paul II · 31 July 2002 · Spanish

The homily preached by Pope John Paul II in the Basilica of Our Lady of Guadalupe, Mexico City, on 31 July 2002, when he declared Juan Diego a saint.

John Paul II preached this homily at the Mass in which he canonized Juan Diego, whom he calls the first indigenous saint of the American continent. It is cited here as the Catholic Church's own statement, at its highest level, about Juan Diego and about the place of Our Lady of Guadalupe in Mexico and the Americas.

A canonization is an act of the Church's teaching and worship. The homily speaks of the accounts of Guadalupe and of their meaning; it does not discuss the documentary questions that historians have raised.

Edition: English text published by the Holy See. Cited by numbered section.

Read the text at vatican.va

CITED IN

Our Lady of Guadalupe 1531 1051

Homily at the Canonization of the Korean Martyrs

Treatise · John Paul II · 6 May 1984 · English

The homily preached by Pope John Paul II at Yoido, Seoul, on 6 May 1984, at the Mass in which he canonized Korean martyrs. It states how the Catholic Church understands the origin of the church in Korea.

John Paul II preached this homily in Seoul at what he calls the jubilee of the Church on Korean soil. In its third section he says that the Christian message reached Korea through books brought from China, that the Koreans sent one of their own to Beijing in 1784, where he was baptized, and that the community born from him was founded entirely by laypeople. It is cited in Korean Scholars Found a Church as the Catholic Church's own statement, at its highest level, about that beginning.

Edition: English text published by the Holy See. Cited by numbered section.

Read the text at vatican.va

CITED IN

Korean Scholars Found a Church 1784 1245

Homily at the Canonization of the Martyrs of Uganda

Treatise · Pope Paul VI · 18 October 1964 · Latin

The homily Paul VI preached in St Peter's when he canonized Charles Lwanga, Matthias Mulumba Kalemba and twenty companions. He says that Anglicans also died for the name of Christ in the same persecution.

The homily was given during the Second Vatican Council. Paul VI recalls that Benedict XV had beatified the twenty-two on 6 June 1920, says that Anglican missionaries reached Buganda first and the White Fathers two years after them, and sets the new saints beside the martyrs of ancient Africa. In two places he speaks of the Anglicans who were killed: they too, he says, deserve mention as having met death for the name of Christ, and a long list could be drawn up of them.

It is the Catholic Church's act of canonization, eighty years after the events, and it is cited for the canonization and for what the pope said of the Anglican dead.

Edition: Latin text published by the Holy See, which gives no English version. Paraphrased here from the Latin; cited by paragraph.

Read the text at vatican.va · Spanish translation (Vatican)

CITED IN

The Martyrs of Uganda 1885–1886 1328

Homily at the Common Ecumenical Prayer in the Lutheran Cathedral of Lund

Treatise · Pope Francis · 31 October 2016 · Spanish

The sermon Pope Francis preached in Lund Cathedral at the joint Catholic–Lutheran commemoration of the Reformation, on the words "Abide in me as I abide in you".

Francis preached on John 15 during the common prayer of 31 October 2016; the Lutheran World Federation's report says that he spoke in Spanish. He speaks of fifty years of dialogue between the federation and the Catholic Church, says that both sides must look at the past with love and honesty, and acknowledges "with gratitude" that the Reformation helped give Scripture a more central place in the church's life. Of Martin Luther he says that the question of a just relationship with God, which haunted Luther, is the decisive question of human life.

It is the pope's own statement of how he read the Reformation on that occasion. See Catholics and Lutherans Mark 500 Years of the Reformation Together.

Edition: English translation published by the Holy See.

Read the text at vatican.va

CITED IN

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

Homily at the Mass for the Beginning of the Pontificate

Treatise · Pope Leo XIV · 18 May 2025

The sermon Pope Leo XIV preached in St Peter's Square at the Mass that opened his pontificate, on Jesus' question to Peter, "Do you love me?", and on love and unity as the two dimensions of Peter's mission.

Leo XIV preached on John 21 on Sunday 18 May 2025. He recalls the death of Pope Francis and the conclave, says that he was chosen "without any merit of my

own", and describes the office of Peter as one of self-giving love and of service to unity, to be exercised without becoming "an autocrat". He names a united church as his first great desire. See Leo XIV, the First Pope from the United States.

Edition: English translation published by the Holy See.

Read the text at vatican.va

CITED IN

Leo XIV, the First Pope from the United States 8 May 2025 1507

Homily at the Mass for the Martyrs of Uganda

Treatise · Pope Francis · 28 November 2015 · English

The homily Pope Francis preached at the Catholic shrine at Namugongo in 2015. He recalls the Catholic martyrs and says that the Anglican martyrs also died for Christ.

The Mass was celebrated in the grounds of the Catholic shrine of the martyrs. The pope names Joseph Mukasa and Charles Lwanga and says that the deaths of the Anglican martyrs "testify to the ecumenism of blood". It is cited as a statement by a pope that the Catholic Church honours the Anglicans who died beside its own.

Edition: English text published by the Holy See. A short homily, cited as a whole.

Read the text at vatican.va

CITED IN

The Martyrs of Uganda 1885–1886 1328

Homily at the Opening of the Second General Assembly of the Bishops of Latin America

Letter · Paul VI · 24 August 1968 · Spanish

The homily with which Pope Paul VI, on what he called the first visit of a pope to Latin America, opened the conference of bishops whose conclusions are the Medellín documents. He urged social change and rejected hatred and violence as the way to it.

Paul VI spoke to the bishops in Bogotá on Saturday 24 August 1968. He calls his journey the first personal visit of a pope to Latin America, and gives the bishops three directions: spiritual, pastoral and social. In the social part he says that the church cannot stand with systems and structures that conceal and favour grave and oppressive inequalities, praises dioceses that had given land to the poor, and speaks of the church's vocation to the poverty of Christ. He then says that neither hatred nor violence is the force of Christian charity, and that among the paths to social renewal the bishops can choose neither atheistic Marxism, nor systematic rebellion, nor bloodshed and anarchy.

See Medellín and Liberation Theology.

Edition: Spanish text as published by the Holy See, which also gives an Italian version but no English one. The text has no section numbers; cited by its three headed parts. Paraphrased here.

Read the text at vatican.va

CITED IN

Medellín and Liberation Theology 24 August 1968 1436

Homily at the Shrine of the Holy Uganda Martyrs of Namugongo

Treatise · Pope John Paul II · 7 February 1993 · English

The homily John Paul II preached at the Catholic shrine at Namugongo during his visit to Uganda. He calls Namugongo the place of the fire that consumed Charles Lwanga and his companions.

The pope spoke at the Catholic shrine at Namugongo. The homily is cited for the Catholic Church's identification of Namugongo as the place where Charles Lwanga and his companions were burned, and for the pilgrimage that comes there each year.

Edition: English text published by the Holy See. Cited by numbered section.

Read the text at vatican.va

Homily at Victory Square, Warsaw

Letter · John Paul II · 2 June 1979 · Polish

The homily John Paul II preached at Mass in Victory Square in Warsaw on 2 June 1979, the first stop of his first journey to Poland as pope. It argues that Christ cannot be kept out of human history and ends with a prayer for the renewal of the land.

The Mass was celebrated on the eve of Pentecost. In section 1 the pope says that Paul VI had wished to come to Poland for the millennium of its baptism and had been unable to, and that his own pilgrimage marks the ninth centenary of the death of St Stanislaus. Section 3 argues that man cannot be fully understood without Christ, that Christ cannot be kept out of the history of man in any part of the globe, and that the history of Poland cannot be understood without him. It recalls the Warsaw rising of 1944. Section 4, spoken before the tomb of the Unknown Soldier, remembers the dead of Poland's wars and of the Warsaw ghetto and ends with the prayer that the Spirit descend and renew the face of the earth and of that land.

The homily does not mention communism, Marxism, the government or the party. See John Paul II and the Churches under Communism.

Edition: English version published by the Holy See. Cited by the numbered section. In copyright; paraphrased here, with short phrases quoted.

Read the text at vatican.va

CITED IN

John Paul II and the Churches under Communism 1978–1979 1454

Homily for the Inauguration of His Pontificate

Letter · John Paul II · 22 October 1978 · Italian

The homily preached by Pope John Paul II in St Peter's Square at the Mass that began his ministry, six days after his election. It contains the appeal not to be afraid and to open doors, and the frontiers of states, to Christ.

The homily starts from Peter's confession of Christ. In section 3 the pope says that a bishop who is not a Roman, a son of Poland, now succeeds to the see of Peter. In section 4 he explains that, like his predecessor, he will not be crowned with the tiara. Section 5 holds the appeal for which the homily is remembered:

do not be afraid, open wide the doors for Christ, and open to his saving power the boundaries of states, economic and political systems and the fields of culture. In section 7 he greets the pilgrims from Poland and the Polish bishops with their primate at their head.

See John Paul II and the Churches under Communism.

Edition: English version published by the Holy See. Cited by the numbered section. In copyright; paraphrased here, with short phrases quoted.

Read the text at vatican.va

CITED IN

John Paul II and the Churches under Communism 1978–1979 1454

House Resolution 296, 116th Congress

Law · United States House of Representatives · 29 October 2019 · English

A resolution of the United States House of Representatives affirming as United States policy the commemoration of what it calls the Armenian Genocide and the rejection of its denial.

The resolution was agreed to in the House on 29 October 2019. Its preamble speaks of a campaign of genocide against Armenians, Greeks, Assyrians, Chaldeans, Syriacs, Arameans, Maronites and other Christians, and recalls the reports of Ambassador Henry Morgenthau. It is a political act of 2019 and is cited in the Destruction of the Armenian and Assyrian Christians only as evidence of how a state describes the events.

Edition: Engrossed text published by the United States Government Publishing Office. Public domain.

Read the text at congress.gov

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

How Pentecost Came to Los Angeles

History · Frank Bartleman · 1925 · English

The memoir of a man who attended the Los Angeles prayer meetings of 1906 and the Azusa Street mission. Its dedication is dated April 1925, nineteen years after the events it describes.

Frank Bartleman was in Los Angeles before the revival began, met William Seymour at a cottage prayer meeting shortly before 26 March 1906, and went to the meetings at Azusa Street. The book is arranged by date, like a diary, and its dedication is signed at Los Angeles in April 1925.

He writes as a participant, and the book is his own view of events and of the people in them, set down nineteen years afterwards. It is cited in the Azusa Street Revival for what he says he saw.

Edition: Los Angeles: F. Bartleman, 1925; public domain. Cited by the pages of the reset edition at the Christian Classics Ethereal Library, which differ from those of the first printing.

Read the text at ccel.org

CITED IN

The Azusa Street Revival 9 April 1906

Human Life in Our Day

Letter · The Catholic bishops of the United States · 15 November 1968 · English

The collective pastoral letter of the Catholic bishops of the United States issued on 15 November 1968. Its chapter on the family receives Humanae vitae as authoritative teaching and sets out norms for theological dissent.

The introduction says that the letter will treat life in the family and life in a peaceful world order; the page linked here gives its first chapter, “The Christian Family”. In it the bishops call the encyclical an obligatory and authoritative statement and proclaim its doctrine in union with the pope. They add that the encyclical does not undertake to judge the consciences of individuals. Under the heading “Norms of licit theological dissent” they say that there is always a presumption in favour of the teaching office, and that dissent from teaching that is not infallible may be expressed only if the reasons are serious and well founded, the manner does not impugn the church’s teaching authority, and no scandal is given.

It is the bishops' own text. See Humanae Vitae.

Edition: The first chapter as printed in the weekly English edition of L'Osservatore Romano, 12 and 19 December 1968, and reproduced in the online library of the Eternal Word Television Network, without paragraph numbers. Cited by section heading. In copyright; paraphrased here.

Read the text at ewtn.com

CITED IN

Humanae Vitae 25 July 1968 1441

Humanae Salutis

Letter · John XXIII · 25 December 1961 · Latin

The apostolic constitution of Christmas Day 1961 by which Pope John XXIII formally summoned the Second Vatican Council to meet in St Peter's in 1962.

In section 13 the pope recalls that he first announced his intention to hold a council on 25 January 1959, and describes the preparation that followed. In section 18 he announces and convokes the council for the coming year 1962, to be held in the Vatican basilica on days still to be fixed. The document is dated at St Peter's, 25 December 1961, in the fourth year of his pontificate.

See the Second Vatican Council.

Edition: Latin text as published by the Holy See. Cited by its numbered sections; paraphrased here.

Read the text at vatican.va

CITED IN

The Second Vatican Council 1962–1965 1422

Humanae vitae

Letter · Pope Paul VI · 25 July 1968 · Latin

The encyclical of Paul VI on the regulation of birth, dated 25 July 1968. It teaches that each marital act must keep its intrinsic relationship to procreation, excludes abortion, sterilization and contraception, and allows recourse to the infertile periods.

The letter begins from new questions about population, the place of women and the control of nature (paragraphs 2–3), tells how the pope consulted a commission and bishops and why he did not treat the commission's conclusions as final (5–6), and then gives its doctrine of married love and responsible parenthood (7–10). Paragraphs 11 to 16 state the norm and its applications. The rest is addressed to public authorities, scientists, married couples, doctors, priests and bishops, and foresees that the teaching will not be easily accepted by all (18).

It is the document of record for the teaching. It does not print the commission's reports. See Humanae Vitae.

Edition: English translation published by the Holy See. Cited by paragraph number. In copyright; quoted by the phrase.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

Humanae Vitae 25 July 1968 1441

Hussite Chronicle (De gestis et variis accidentibus regni Boemiae)

Chronicle · Lawrence of Březová · Covers 1414–1422 · Latin

The chronicle of a Prague master on the Hussite revolution from 1414 to 1422, with the deaths of Hus and King Wenceslas, the rise of Tábor, the crusade of 1420 and the text of the Four Articles of Prague.

Lawrence writes as a partisan of the communion of the chalice, which he calls "the truth", and as an opponent both of the crusaders and of the radical Taborite priests, whose violence and whose new teachings he reports with disapproval. He gives the events at Prague in 1419 and 1420 day by day, with documents copied in: the Four Articles as the city sent them to the besieging army, the Taborites' demands, and the reply of Sigismund.

His figures are those of a man inside the walls: he puts the besieging army at more than 150,000 and the attackers killed at Vítkov at three hundred in an hour. He tells the relief of the bulwark on that hill as a miracle. In this edition the chronicle runs to 1422. See the Hussites and the Compacts of Basel.

Edition: Latin text in K. Höfler (ed.), Geschichtschreiber der husitischen Bewegung in Böhmen, vol. 1 (Fontes rerum Austriacarum, Scriptores 2; Vienna, 1856), pp. 321–527, under the title Magister Laurentius de Brezina, De gestis et variis accidentibus regni Boemiae, 1414–1422; public domain. Cited by year and page and paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Hussites and the Compacts of Basel 1419–1436 964

The Imitation of Christ (De imitatione Christi)

Treatise · Thomas à Kempis (attributed) · Early fifteenth century; a copy with a note dated 1425 is reported · Latin

A book of spiritual counsel in four parts, on the inner life, on consolation and on communion, written in Latin in the early fifteenth century. It is commonly printed under the name of Thomas à Kempis, a canon of Mount St Agnes near Zwolle.

The work is made up of four short books: admonitions for the spiritual life, on the inner life, on inward consolation and on the sacrament of the altar. The text names no author. Its opening chapters set humility and a good life above learning pursued for its own sake.

The oldest evidence for the author cited in this wiki is a manuscript of 1441 written by Thomas à Kempis himself; see Autograph Manuscript of the Imitation of Christ (1441) for what that manuscript does and does not show. The book is cited here as a document of the circle described in the Devotio Moderna and the Imitation of Christ, without deciding who composed it.

Edition: English translation by William Benham, public domain, as published by Project Gutenberg (no. 1653). Cited by book and chapter; the linked page has an anchor for each chapter, numbered through the four books in sequence (book 3, chapter 5 is chap42; book 4, chapter 1 is chap97).

Read the text at gutenberg.org · Facsimile of the manuscript of 1441 in the hand of Thomas à Kempis (London, 1885)

CITED IN

The Devotio Moderna and the Imitation of Christ 1384–1441 954

In Darkest England and the Way Out

Treatise · William Booth · 1890 · English

William Booth's book of 1890 on destitution in England. It estimates a "submerged tenth" of three million people and proposes a scheme of city, farm and overseas colonies run by the Salvation Army.

William Booth published the book in 1890 and dedicated it to the memory of his wife, Catherine Booth. The first part describes the homeless, the out-of-work, the criminal and their children; the second sets out a plan of relief and asks the public for the money to carry it out.

It is the founder's own statement of why the Salvation Army took up social work and how he meant it to proceed. Its figures are his estimates, drawn from the writers he names.

Edition: First edition, published by the Salvation Army, London, 1890, as transcribed by Project Gutenberg. Cited by part and chapter. Public domain.

Read the text at gutenberg.org

CITED IN

William and Catherine Booth Found the Salvation Army July 1865 1321

Rerum Novarum and Christian Social Teaching 15 May 1891 1336

SOURCES

In Defence of Flaccus (Pro Flacco) to Joint Declaration of Pope Francis and Patriarch Kirill of Moscow and All Russia

In Defence of Flaccus (Pro Flacco)

Treatise · Cicero · 59 BC · Latin

A court speech delivered at Rome in 59 BC, four years after Pompey took Jerusalem. In passing, Cicero mentions the gold that Jews sent each year to the temple and says that Pompey, as conqueror, touched nothing in it.

Cicero was consul in 63 BC, the year in which Pompey took Jerusalem. In 59 BC he defended Lucius Valerius Flaccus, a former governor of Asia, against a charge of extortion. One count was that Flaccus had seized the gold which the Jews of his province collected for the temple in Jerusalem. Cicero defends the seizure, speaks with open contempt of the Jews and their religion, and answers the objection that Pompey himself had left the temple's treasures alone (sections 66–69).

The speech is the plea of an advocate and is hostile to the Jews. Its value is that it is nearly contemporary: it shows that within four years of the conquest it was common knowledge at Rome that Pompey had taken nothing from the temple, and that Jewish communities across the empire were already sending money to Jerusalem. See Pompey Takes Jerusalem.

Edition: Translation by C. D. Yonge, The Orations of Marcus Tullius Cicero (1856), public domain. Cited by section.

Read the text at perseus.tufts.edu · Latin text, edited by A. C. Clark (Perseus)

CITED IN

Pompey Takes Jerusalem 63 BC

In Spiritu Sancto

Letter · Paul VI · 8 December 1965 · Latin

The apostolic brief of 8 December 1965 with which Pope Paul VI declared the Second Vatican Council closed and ordered that what it had decided be observed.

The brief says that the council was called by John XXIII, opened on 11 October 1962 and was continued by Paul VI after John's death; that it had worked through four sessions; and that all its constitutions, decrees, declarations and votes had been approved by the assembly and promulgated by the pope. It then closes the council and decrees that everything it established is to be religiously observed by all the faithful.

It also gives the pope's own estimate of the council: the largest in the number of bishops attending, and concerned above all with pastoral needs. See the Second Vatican Council.

Edition: English version published by the Holy See. A short text without section numbers; paraphrased here.

Read the text at vatican.va

CITED IN

The Second Vatican Council 1962–1965 1422

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

In Supremo Apostolatus

Letter · Pope Gregory XVI · 1839 · Latin

An apostolic letter of 1839 in which Gregory XVI condemns the trade in Black Africans and all enslavement, and forbids any Catholic, cleric or lay, to defend it as permissible.

The letter recalls that the apostles told masters to treat their slaves justly, lists earlier papal letters against the enslavement of the peoples of the Americas and Africa, from Pius II in 1462 to Pius VII, and admits that these had not ended the practice: the trade, it says, is still carried on by numerous Christians. Gregory

then warns the faithful not to enslave anyone or to help those who do, and forbids anyone to teach or publish that the traffic is lawful.

It is a primary source for the teaching of the Roman see in 1839. Its warning names both the traffic and the act of reducing people to servitude.

Edition: English translation reproduced at Papal Encyclicals Online. Paraphrased, and cited by paragraph.

Read the text at papalencyclicals.net

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

In unitate fidei

Letter · Pope Leo XIV · 23 November 2025

The apostolic letter Pope Leo XIV issued on the 1,700th anniversary of the Council of Nicaea, days before his journey to Türkiye, on the creed of Nicaea and its value as common ground among Christians.

The letter has twelve numbered sections and ends with a prayer to the Holy Spirit. Sections 3 to 8 retell the council and its aftermath as the Catholic Church reads them: the dispute over Arius, the summons by the emperor Constantine, the word *homoousios*, and the completion of the creed at Constantinople in 381. Sections 9 to 11 ask what the creed demands today, and section 12 treats its ecumenical value.

Two points matter for the wiki's long thread on East and West. Section 8 quotes the creed's article on the Holy Spirit in the form "who proceeds from the Father", and footnote 10 states that the words "and the Son" are not in the text of 381, that Pope Benedict VIII inserted them into the Latin creed in 1014, and that they are a subject of Orthodox–Catholic dialogue. The letter is a present-day papal document and is not evidence for the fourth century. See the Churches Mark 1,700 Years since Nicaea.

Edition: English translation published by the Holy See. Cited by its numbered sections and footnotes.

Read the text at vatican.va

CITED IN

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Indication of the Way into the Kingdom of Heaven

Treatise · Innocent Veniaminov · written on Unalaska between 1824 and 1834 · Aleut (read here in Russian)

A short instruction in the Christian life written in Aleut by the priest John Veniaminov, later Bishop Innocent, for the people of his parish. It presents the Christian way as following Christ by self-denial and the cross.

The work has an introduction, four parts and a conclusion: what Christ has given, how he lived and suffered, what the way into the kingdom is, and how Christ helps those who walk it. It is plain catechesis, built on the Gospel saying about denying oneself, taking up the cross and following Christ. The act of the Russian church that declared its author a saint says that he wrote it in the Aleut language while he was priest on Unalaska and that the Holy Synod allowed it to be printed in Aleut in 1840; the year 1833 usually given for it is not stated in the text read here.

It is cited in Orthodox Monks Reach Alaska as an example of what the mission taught, in the missionary's own words.

Edition: Russian text (Указание пути в Царство Небесное) in the transcription of the Russian Orthodox library Azbyka.ru, cited by its introduction and four parts. Paraphrased in this wiki.

Read the text at azbyka.ru · English adaptation by Bishop Alexander (Mileant)

CITED IN

Orthodox Monks Reach Alaska 24 September 1794 1265

Ineffabilis Deus

Letter · Pope Pius IX · 8 December 1854 · Latin

The apostolic constitution in which Pius IX defined as revealed doctrine that the Virgin Mary was preserved from all stain of original sin from the first instant of her conception.

The letter reviews the liturgy, the Fathers and the acts of earlier popes, reports that the pope had consulted the bishops, and then gives the definition in the pope's own name, "by the authority of Jesus Christ our Lord, of the Blessed Apostles Peter and Paul, and by our own". It is dated at St Peter's on 8 December 1854.

It is the document of record for the dogma of the Immaculate Conception. It is cited in the First Vatican Council because it was a doctrinal definition made by a pope without a council, sixteen years before the council defined when such definitions are infallible.

Edition: English translation reproduced at Papal Encyclicals Online, which does not name the translator; paraphrased here. Cited by the headings that this translation gives to the paragraphs; the definition stands near the end, with its Latin in note 29. The translation prints 'first instance' where the Latin has 'in primo instanti', the first instant.

Read the text at papalencyclicals.net

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305
The First Vatican Council 1869–1870 1324

Information on an Unauthorised Demonstration in the City Centre of Leipzig on 9 October 1989

Manuscript · Ministry for State Security of the GDR, Leipzig district administration (Manfred Hummitzsch) · 9 October 1989 · German

The enciphered telex in which the head of the East German secret police in Leipzig reported to Berlin on the peace prayers and the demonstration of 9 October 1989. Its three annexes are the texts of the appeals for calm that circulated that day.

The report is dated 9 October 1989 and was sent by Lieutenant-General Manfred Hummitzsch to two deputy ministers for state security. It gives the secret police's own count of the day: peace prayers from 17:00 to 18:00 in four city-centre churches with more than 5,000 people present, and then an unauthorised demonstration of 50,000 to 60,000 from the forecourt of the Nikolaikirche. It lists the slogans shouted, records that there were no attacks on the security forces,

and states that the measures prepared to prevent and break up a demonstration were not used, because of the overall situation and in accordance with a central decision. It also reports the regional bishop's announcement that he would speak at the prayers.

The report itself fills sheets 100 to 103: the count of the prayers and the demonstration and the first slogans on sheet 100; the further slogans, the absence of attacks, the measures not used and the bishop's announcement on sheet 101; his words in the four churches and the circulation of the appeals on sheet 102. Three annexes follow. Annex 2 (sheet 104) is an appeal for nonviolence signed by three church-based groups. Annex 1 (sheet 105) is the "Appeal to all Leipzigers" of six citizens, read by the conductor Kurt Masur. Annex 3 (sheet 106) is a call for dialogue in place of violence in the name of members and supporters of the New Forum. The online viewer loads the neighbouring sheets with each page, so the sheet number should be read from the stamp on the facsimile. The archive's introduction says that western media and the Stasi counted 70,000 demonstrators.

The document is the work of the body that watched and tried to control the churches, and its wording shows it: the peace prayers stand in quotation marks. It is cited for the facts it records against its authors' interest. See Churches and the Fall of Communism.

Edition: Facsimile and transcript published by the Stasi Records Archive of the German Federal Archives in its online Mediathek. Cited by the sheet (Blatt) of the file; each sheet has its own page, reached by adding /blatt/100/ to /blatt/106/ to the address, and the facsimile of each carries the archive's stamp with its number. Paraphrased here from the German.
Held by: Bundesarchiv, Stasi-Unterlagen-Archiv, Berlin (BArch, MfS, Sekr. Neiber, Nr. 617, Bl. 100–106)

See the object at stasi-mediathek.de

CITED IN

Churches and the Fall of Communism 9 October 1989 1467

Inscription of Ezana in Greek, Sabaean script and Ge'ez (RIÉ 185 and 270)

Inscription · Set up in the name of Ezana, king of Aksum · Mid-fourth century AD · Greek and Ge'ez

A stone slab from Aksum, about two and a half metres high, with the same royal text in Greek and in Ge'ez written in two scripts. Ezana styles himself son of the unconquered god Ares and dedicates statues to him after a campaign against the Beja.

This is the monument often called the Ezana Stone. It carries three versions of one text: in Ge'ez in South Arabian letters, in Ge'ez in the unvocalised Ethiopic script, and in Greek. A second set of the same three texts also exists (RIÉ 185 bis and 270 bis).

In the Greek, the king gives his name as Aeizanas and his titles as king of the Aksumites, the Himyarites, Raeidan, the Ethiopians, the Sabaeans, Silee, Tiamo, the Beja and Kasu, king of kings, son of the unconquered god Ares (lines 1–6). He relates that he sent his brothers Saiazana and Adephas against the Beja, resettled the six chiefs who surrendered with their people, and in thanks to Ares who begot him dedicated one statue of gold, one of silver and three of bronze (lines 6–31). The Ge'ez versions name the god Mahrem where the Greek has Ares.

It is the king's own statement and contemporary with him. It shows Ezana using the traditional religious style of the Aksumite kings, and it names a brother, Saiazana, whose name is close to that of the Sazanes addressed with him in the letter of Constantius II quoted by Athanasius. It is not dated.

Edition: Record and transcription in Beta maṣāḥəft, the research environment of the Hiob-Ludolf-Zentrum für Äthiopistik, Universität Hamburg, following É. Bernand, A. J. Drewes and R. Schneider, Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite (Paris, 1991–2000). The record gives the Greek text; it has no English translation, and the summary here is made from the Greek.

Held by: Aksum, Ethiopia

See the object at betamasaheft.eu · Text view of the same record, with the Greek and Ge'ez texts (Beta maṣāḥəft, Universität Hamburg)

CITED IN

King Ezana of Aksum Becomes Christian c. AD 330–356 598

Inscription of Sharah'il Yaqbal at Bir Hima (Ja 1028)

Inscription · Set up by Sharah'il Yaqbal dhu-Yaz'an, an officer of King Yusuf As'ar Yath'ar · Dated dhu-Madhra'an 633 of the Himyarite era: July AD 523, or 518 on another reckoning · Sabaic

A rock inscription cut for a commander of the Himyarite king Yusuf, known to later tradition as Dhu Nuwas. In the king's own camp's words it records the burning of the church at Zafar, the killing of the Abyssinians there and the war against Najran.

The inscription is one of the documents from the Himyarite side of the events told in the Martyrs of Najran. Twelve lines in the monumental South Arabian script invoke the God to whom heaven and earth belong and Rahmanan, and close with the words rendered "By the Lord of Jews. By the Highly Praised." The writer, a chief of the clan of Yaz'an, says that the king burned the church and killed the Abyssinians at Zafar, made war on the Ash'aran, Rakban, Farasan and Mukhawan, moved against Najran and fortified the chain of Mandab, and that he himself was posted against Najran with tribesmen and nomads while the king watched the coast against the Abyssinians. It reckons the dead, the prisoners and the captured animals of the campaign.

It does not describe the executions in Najran that the Syriac writers report; it speaks of war and blockade. It is dated by month and year of the Himyarite era. The commentary in the archive, following Joëlle Beaucamp, Françoise Briquel-Chatonnet and Christian Robin ("La persécution des chrétiens de Nagrān et la chronologie ḥimyarite", *Aram* 11–12, 1999–2000), counts that era from 110 BC and so puts the inscription in July 523. The live record sits behind an automated-access check; the archived copy linked above shows the same text, as does a copy of the live address archived in April 2025.

Edition: Text, English translation and commentary in the Corpus of South Arabian Inscriptions of the Digital Archive for the Study of pre-Islamic Arabian Inscriptions (DASI), with the German translation and notes of Norbert Nebes (2005). First published by Albert Jamme in 1966. Cited by line of the inscription; paraphrased.

Held by: Rock face near the well of Bir Hima, Saudi Arabia (in situ)

See the object at dasi.cnr.it · The same record as archived in July 2020 (Internet Archive)

CITED IN

The Martyrs of Najran AD 523 (or 518) 699

Inscription of Sumyafa' Ashwa' at Husn al-Ghurab (CIH 621)

Inscription · Set up by Sumyafa′ Ashwa′ and his sons · Dated dhu-Hillatan 640 of the Himyarite era: February AD 530 on the usual reckoning · Sabaic

A Himyarite inscription recording that a group of nobles repaired and held a fortress when the Abyssinians came into the land of Himyar and killed its king. It is a local witness to the Aksumite conquest that ended the reign of Yusuf.

Ten lines name Sumyafa' Ashwa', his sons and a long list of clans and tribes, and say that they wrote the inscription in the fortress of Mawiyat when they restored its wall, gate, cisterns and approach and fortified themselves there, after returning from the land of the Abyssinians, when the Abyssinians had killed the king of Himyar and his chiefs. The king is not named. Norbert Nebes, whose notes the archive reproduces, takes him to be Yusuf As'ar Yath'ar and converts the date, the month dhu-Hillatan of the year 640, to February 530. The translation of lines 8–9 is disputed in detail, as the archive's notes set out.

The live record sits behind an automated-access check; the archived copy of the same address linked above shows the text and translations.

Edition: Text, English translation and commentary in the Corpus of South Arabian Inscriptions of the Digital Archive for the Study of pre-Islamic Arabian Inscriptions (DASI), with the German translation and notes of Norbert Nebes (2005). Cited by line; paraphrased.

Held by: Rock of Husn al-Ghurab, the ancient fortress of Mawiyat, at Bir Ali in southern Hadramawt, Yemen (in situ)

See the object at dasi.cnr.it · The same record as archived in November 2024 (Internet Archive)

CITED IN

The Martyrs of Najran AD 523 (or 518) 699

Institutes of the Christian Religion

Treatise · John Calvin · First edition 1536; final Latin edition 1559 · Latin

John Calvin's systematic account of Christian teaching, first published in 1536 and enlarged through successive editions to its final form in four books in 1559. It is the principal doctrinal work of the Reformed tradition.

John Calvin published the first edition in 1536 and went on revising and enlarging the work for more than twenty years. The final Latin edition of 1559 is arranged in four books: on the knowledge of God the creator, on the knowledge of God the redeemer, on the way in which the grace of Christ is obtained, and on the church.

It is a primary source for what Calvin taught and for the doctrine of the churches that followed him, and it is cited here for that purpose. Much of the fourth book is controversy with the Roman church of his day. Chapter 6 of that book argues against the primacy of the Roman see, and in the course of it Calvin weighs the tradition about Peter at Rome (4.6.14–15). Where he reports the views of his opponents, the report is his own.

Edition: Translation by Henry Beveridge (1845), public domain, made from the final Latin edition of 1559. Cited by book, chapter and section.

Read the text at ccel.org

CITED IN

Melchizedek Blesses Abram c. 2085 BC 28
The Martyrdoms of Peter and Paul c. AD 64–68 453
Cyprian on the Unity of the Church AD 251–258 544
The Second Council of Nicaea Restores Icons AD 787 770
Calvin's Institutes and the Reform of Geneva 1536–1541 1059

Instructio summaria (Summary Instruction for the Indulgence Commissaries)

Law · Issued in the name of Albert of Brandenburg, archbishop of Mainz · c. 1517 · Latin

The handbook that Archbishop Albert of Mainz issued to the preachers and confessors of the indulgence for St Peter's in Rome. It lists the graces offered and the scale of payments.

The Instruction was the official guide for those who preached the plenary indulgence that Pope Leo X had granted for the rebuilding of St Peter's and for which Albert of Brandenburg was commissary in his provinces. It names four principal graces: full remission of sins for the contrite who have confessed, a letter allowing the choice of a confessor, a share in the spiritual goods of the whole church, and full remission for souls in purgatory by way of intercession. It also fixes what each rank of person should contribute.

Martin Luther's letter to Albert of 31 October 1517 refers to it by name. It shows what was authorised, as distinct from what any one preacher may have said. Kidd prints extracts, not the whole text.

Edition: Latin extracts in B. J. Kidd, Documents Illustrative of the Continental Reformation (Oxford: Clarendon Press, 1911), no. 6, pp. 13–17, public domain; paraphrased here.

Read the text at archive.org

CITED IN

Luther's Ninety-five Theses 31 October 1517 1007

Instructions of Seville for the Inquisitors (1484)

Law · Tomás de Torquemada and the inquisitors and lawyers assembled at Seville · 29 November 1484 · Spanish

The rules of procedure drawn up at Seville on 29 November 1484 by inquisitors and lawyers summoned by Tomás de Torquemada. They set out the sermon and term of grace, the written confession, public abjuration, and the penalties laid on those reconciled.

The preamble names Tomás de Torquemada as prior of the monastery of Santa Cruz at Segovia, confessor of the king and queen and inquisitor general in their name, and lists those who met with him at Seville: the inquisitors of Seville, Córdoba, Ciudad Real and Jaén, with other men of learning from the royal council. Among them is Juan de San Martín, one of the two friars commissioned in 1480. They had been called together, it says, by order of the king and queen

and by Torquemada, and they submit what they have decided to the judgment of the Church and of the pope.

The text is cited here from a printing of 1667, almost two centuries later, made by order of the inquisitor general of that day. It reprints a collection compiled by order of an earlier inquisitor general, Alonso Manrique. Its title page calls Torquemada the first inquisitor general of the kingdoms and lordships of Spain. The wording of the articles is therefore that of the tribunal's own official collection, not of a manuscript of 1484, which this wiki has not seen.

Only the preamble and the first eight articles are used. They tell the inquisitors what to do on arriving in a place and what is to happen to those who confess within the term of grace and after it. They are rules, and do not show how any tribunal applied them; for that see the chronicler in History of the Catholic Monarchs Ferdinand and Isabella and the complaints in Letters of 1482 on the Inquisition in Castile and Aragon. See the Spanish Inquisition and the Expulsion of the Jews.

Edition: Castilian text in Compilación de las Instrucciones del Oficio de la Santa Inquisición, hechas por el muy Reverendo Señor Fray Tomás de Torquemada (Madrid: Diego Díaz de la Carrera, 1667), fols. 2–4 for the preamble and articles 1–8; public domain. Copy of the Biblioteca de la Universidad de Sevilla, digitised on the Internet Archive. Cited by article and folio and paraphrased from the Castilian.

Read the text at archive.org

CITED IN

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Inter Caetera

Law · Pope Alexander VI · 4 May 1493 · Latin

The bull in which Alexander VI granted the kings of Castile all islands and mainlands found or to be found west and south of a line a hundred leagues beyond the Azores and Cape Verde, and charged them to bring the inhabitants to the Catholic faith.

The bull is addressed to Ferdinand and Isabella and dated at St Peter's in Rome on 4 May 1493, in the first year of Alexander VI. It recounts the voyage of Christopher Columbus as the sovereigns' envoys had reported it, praises their

purpose of bringing the newly found peoples to the faith, and then, "out of the fullness of our apostolic power", gives, grants and assigns the lands to them and their heirs, provided no Christian prince already possessed them. It orders the sovereigns to send learned and God-fearing men to instruct the inhabitants and forbids anyone else to go there without their licence.

The bull is addressed to the Spanish sovereigns alone. The peoples whose lands it assigns appear in it only as the sovereigns' envoys had described them: peaceful, unclothed, believing in one creator in heaven and apt to receive the faith. See Christianity Crosses the Atlantic.

Edition: English translation at Papal Encyclicals Online. Short phrases are quoted; the rest is paraphrased.

Read the text at papalencyclicals.net

CITED IN

Christianity Crosses the Atlantic 1493 996

Inter sollicitudines (letter against the flagellants)

Letter · Clement VI · 20 October 1349 · Latin

The letter in which Pope Clement VI condemned the flagellant processions of 1349 and ordered the bishops to suppress them, while leaving the faithful free to do penance in private.

The letter is dated at Avignon on the thirteenth day before the kalends of November in the eighth year of Clement VI, 20 October 1349. The pope writes that in Germany and neighbouring lands a crowd of simple people calling themselves Flagellants has been deceived by men who claim that Christ appeared to the patriarch of Jerusalem; that they travel in companies, wear a black habit marked with the cross, make statutes of their own and despise the church's power of the keys; that some friars preach in their support; and that many of them shed the blood of Jews, whom, he says, Christian piety receives and sustains, and of Christians, and plunder clergy and laity.

He orders the bishops to declare these practices unlawful, to make those involved desist by church censure and, where they have temporal power, by temporal penalties, and to arrest clergy who preach for them. The annalist notes that the

register lists the same order to bishops in Germany, Poland, Sweden, England and France. See the Black Death.

Edition: Latin text printed from the papal register by Odorico Raynaldi, Annales ecclesiastici, under the year 1349, §§20–22; here in the edition of A. Theiner, vol. 25 (Bar-le-Duc, 1864–1883), pp. 471–472, public domain. The copy printed is the one addressed to the archbishop of Magdeburg and his suffragans, and Raynaldi's text begins at the words Molesta nobis; the opening words Inter sollicitudines, by which the letter is commonly cited, are not in his print. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Black Death 1347–1351

The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African

History · Olaudah Equiano · 1789 · English

The autobiography of a formerly enslaved man, published in London in 1789 and addressed to Parliament. It describes capture in Africa, the Atlantic crossing, slavery, the purchase of his freedom and his conversion.

Olaudah Equiano published the book by subscription in London, with a dedication to both Houses of Parliament dated 24 March 1789, weeks before William Wilberforce brought the question before the Commons. He says that its chief design is to move Parliament to compassion for the miseries the slave trade had brought on his countrymen.

The book is the testimony of one man about his own life. It is a primary source for what he says he saw and suffered and for how a Black Christian in London argued against the trade. His account of his birth and childhood in Africa cannot be checked against other documents from the place, and it has been questioned; the person entry gives the reference.

Edition: Text of an early London edition as transcribed by Project Gutenberg. Cited by chapter. Public domain.

Read the text at gutenberg.org

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

The Interior Castle

Treatise · Teresa of Ávila · 1577 · Spanish

Teresa of Ávila's last major work on prayer, written in 1577 for the nuns of her reform. It pictures the soul as a castle of crystal with many rooms, through which the soul passes in seven stages to the central chamber where God dwells.

Teresa says in her preface that she began the book on Trinity Sunday 1577 in the convent at Toledo, under obedience and in poor health, and that she wrote only for her sisters. The closing note dates its completion to the eve of St Andrew in the same year, at St Joseph's in Ávila.

The work describes seven "mansions", or sets of rooms, from the outer courts, where the soul first turns to prayer, to the innermost, where she places the closest union with God. It is a guide written from experience for people practising a life of prayer. In the preface she submits her writings to the judgment of the learned men who had commanded them and says that anything in them contrary to the doctrine of the Roman Catholic Church would be the fault of ignorance.

Edition: The Interior Castle, or The Mansions, translated from the autograph of St. Teresa of Jesus by the Benedictines of Stanbrook, revised with notes and an introduction by Benedict Zimmerman, third edition (London: Thomas Baker, 1921); public domain. Cited by mansion, chapter and section.

Read the text at ccel.org

CITED IN

Teresa of Ávila Reforms Carmel 24 August 1562 1100

Into the Big Tent: Billy Graham and the 1949 Los Angeles Campaign

History · Billy Graham Center Archives, Wheaton College · Online exhibit, 2009 · English

The Billy Graham Center Archives' exhibit on the campaign of 1949, with a chronology and statistics compiled from the records the archive holds. It is the archive's own summary of its documents.

The Billy Graham Center Archives at Wheaton College hold the records of Graham's organisation and of many of the people who worked with him. For this exhibit the archivists put the documents of the Los Angeles campaign online and drew up a chronology and a page of figures from them. Where the evidence is uncertain they say so: the story that William Randolph Hearst ordered his editors to "puff Graham" is given as what he "is supposed to have" said, and the count of children's decisions is marked as unclear.

The exhibit is a compilation made sixty years later by the keepers of the records, not a document of 1949. See Billy Graham and Postwar Evangelicalism.

Edition: An exhibit prepared by the staff of the Billy Graham Center Archives from the campaign's records, press cuttings, photographs and recordings of the sermons. The pages are no longer on Wheaton College's website and are cited from the Internet Archive's copies.

Read the text at web.archive.org · Statistics of the campaign · Select chronology of the campaign · The Archives today (Wheaton College Archives and Special Collections)

CITED IN

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

Íslendingabók (Book of the Icelanders)

History · Ari Thorgilsson · AD 1122–1133 · Old Norse

A short history of Iceland from the settlement to 1118 by the priest Ari the Learned. Its seventh chapter is the earliest surviving account of the decision at the Althing to accept Christianity, written about 120 years later.

Ari wrote for the two bishops of Iceland and names his informants. For the conversion he relies on Teitr, son of Bishop Ísleifr and grandson of Gizurr the White, one of the two men who brought the Christian case to the assembly; Teitr in turn had it, Ari says, from a man who was there. The account is therefore the tradition of the family that led the Christian party, set down in the third generation.

Ari dates the event to the summer in which King Olaf Tryggvason fell, 1000 years after the birth of Christ "by the common reckoning". The translator's note explains why this may correspond to 999.

Edition: Translation by Siân Grønlie, Íslendingabók, Kristni saga: The Book of the Icelanders, The Story of the Conversion (London: Viking Society for Northern Research, 2006), published online by the Society. Paraphrased here; cited by chapter.

Read the text at vsnr.org

CITED IN

Iceland Adopts Christianity by Law AD 999/1000 825

Itinerary (The Pilgrimage of Egeria)

Letter · Egeria · c. AD 381–384 · Latin

A Christian woman's first-hand account of her journey to Sinai, Egypt, Palestine and Mesopotamia in the late fourth century, written for her community at home. It describes the holy places as pilgrims of her day were shown them.

Egeria, called Etheria or Silvia in older books, came from the Latin West, probably from Spain or Gaul, and wrote for a circle of women whom she addresses as her sisters. Her account survives, incomplete, in a single manuscript of the eleventh century that was found at Arezzo and first published in 1887. The text does not date itself. The years 381–384 for her stay in the East were worked out by Paul Devos, "La date du voyage d'Égérie", *Analecta Bollandiana* 85 (1967), pp. 165–194, and are now generally accepted.

She reports what she saw and what the local monks and clergy told her: the church on the summit of Mount Sinai, the place of the burning bush, the church on Mount Nebo, and the liturgy of Jerusalem through the year. She is a witness to the places as they were identified in her own day, many centuries after the Old Testament events they commemorate. Her account shows how old those identifications are; it cannot show that they are correct.

Edition: Translation by M. L. McClure and C. L. Feltoe, The Pilgrimage of Etheria (1919), public domain. Citations give the chapter and section of the Latin text and link to the page of the translation.

Read the text at archive.org · The same translation on a single page (CCEL) · Latin text with chapter and section numbers (The Latin Library)

CITED IN

Jesus Enters Jerusalem AD 30 or 33 338
Gethsemane and the Arrest AD 30 or 33 351
The Ascension AD 30 or 33 372
The Church of the Holy Sepulchre Is Dedicated AD 335 602

Itinerary from Bordeaux to Jerusalem

History · An anonymous pilgrim from Bordeaux · AD 333 · Latin

The travel notes of a Christian who went overland from Bordeaux to Jerusalem and back in 333. Mostly a list of stages and distances, it includes the oldest surviving description of the holy places by a pilgrim, made while Constantine's churches were new.

The author is unknown. The text is a road-book: it lists the halts and changes of horses from Bordeaux across northern Italy, the Balkans and Asia Minor to Palestine, and back by way of Rome and Milan. It dates itself by the consuls of the year: the journey from Chalcedon and back to Constantinople was made, it says, in the consulship of Dalmatius and Zenophilus, which is 333.

Only in Palestine does the list broaden into description. At Jerusalem the pilgrim notes the pools, the Temple mount, Sion, the hill of Golgotha, the tomb a stone's throw from it, and the basilica that had been built there by order of Constantine. This is an eyewitness two years before the dedication recorded in the Church of the Holy Sepulchre Is Dedicated. The pilgrim reports what was shown and what local guides said about each place, and does not mention Helena or a relic of the cross.

Edition: Translation by Aubrey Stewart for the Palestine Pilgrims' Text Society, printed with notes in The Library of the Palestine Pilgrims' Text Society, vol. 1, public domain.

Read the text at archive.org · The passage on Golgotha and Constantine's basilica (pp. 23–24 of the translation), in the same volume

CITED IN

The Church of the Holy Sepulchre Is Dedicated AD 335 602

James Hannington, First Bishop of Eastern Equatorial Africa: A History of His Life and Work, 1847–1885

History · E. C. Dawson · 1887 · English

The life of Bishop James Hannington published two years after his death, drawing on his diaries and letters and quoting them at length.

Dawson wrote from James Hannington's own papers, and much of the book is in the bishop's words, among them his note of his date of birth. It is cited in this wiki for such statements and for the date and place of his consecration. The narrative that joins them is an admirer's.

Edition: New York, A. D. F. Randolph, 1887, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

Jehoiachin's Ration Tablets

Artifact · c. 595–570 BC · Akkadian

Administrative tablets excavated at Babylon that list oil rations issued to captives at Nebuchadnezzar's court, among them the king of Judah and his retinue.

German excavators found an archive of ration lists at Babylon in the early twentieth century. The tablet linked here names, among recipients from many lands, the king of Judah with his entourage. It confirms from Babylon's own records that Jehoiachin lived there as a royal captive after the First Deportation to Babylon, as the end of 2 Kings says.

Edition: First published by Ernst F. Weidner, "Jojachin, König von Juda, in babylonischen Keilschrifttexten", in Mélanges syriens offerts à Monsieur René Dussaud, vol. 2 (1939), pp. 923–935.

Held by: Vorderasiatisches Museum, Berlin (VAT 16378)

See the object at search.smb.museum

CITED IN

The First Deportation to Babylon 16 March 597 BC 193

Jerusalem Talmud

Law · c. AD 350–425 · Aramaic and Hebrew

The commentary on the Mishnah produced by the rabbinic schools of Galilee and completed about AD 400. It preserves traditions about the Bar Kokhba revolt, including Rabbi Akiva's hailing of its leader as the Messiah.

The Jerusalem (or Palestinian) Talmud records the discussions of the Mishnah in the schools of Tiberias, Sepphoris and Caesarea over some two centuries. It is older and shorter than the Babylonian Talmud.

Its commentary on the fast of the ninth of Av (*Ta'anit* 4:5) gathers stories about the fall of Betar. One, handed down in the name of Rabbi Simeon ben Yohai, says that his teacher Akiva applied to the rebel leader the verse "a star will come out of Jacob" and called him the King Messiah, and that another rabbi contradicted him. These stories were written down more than two hundred years after the war. They show how the rabbis remembered it, and they are the source of the name Bar Kokhba, "son of the star", being linked to a messianic claim.

Edition: English translation by Heinrich W. Guggenheimer (De Gruyter, 1999–2015), released under a CC-BY licence and hosted at Sefaria.

Read the text at sefaria.org

Jewish Antiquities

History · Flavius Josephus · AD 93–94 · Greek

A history of the Jewish people in twenty books, from the creation to the eve of the revolt of AD 66, finished at Rome in AD 93–94. Its last books are the fullest account from outside the New Testament of Judaea in the time of Jesus and the apostles.

Josephus was born in Jerusalem in AD 37 or 38 into a priestly family. He commanded Jewish forces in Galilee at the start of the revolt against Rome, surrendered in 67, and spent the rest of his life at Rome under the patronage

of the Flavian emperors. He says at the end of the *Antiquities* that he finished it in the thirteenth year of Domitian, which is AD 93–94. The first half retells the biblical history. The later books draw on writers now mostly lost and, for the first century, on what Josephus knew from his own country. He was not yet born when Pontius Pilate governed Judaea, and he writes of those years about six decades later.

Three passages bear directly on Christian origins: the notice of Jesus at 18.63–64 (18.3.3 in Whiston's numbering), the account of John the Baptist at 18.116–119 (18.5.2), and the death of James, "the brother of Jesus, who was called Christ", at 20.200 (20.9.1). The wording of the first is disputed. As it stands in the Greek manuscripts it calls Jesus the Christ and says that he appeared alive on the third day. Most scholars think that a Christian copyist added to what Josephus wrote or reworded it; some regard the whole notice as an insertion, and a few defend it as it stands. The other two passages are generally accepted as his.

Edition: Translation by William Whiston (1737), public domain. Lexundria divides the text by the section numbers of Niese's Greek edition (18.63–64); the Chicago copy keeps Whiston's own book, chapter and paragraph (18.3.3).

Read the text at lexundria.com · The same translation with Whiston's chapter and paragraph numbers (University of Chicago) · Greek text, edited by B. Niese (Perseus)

CITED IN

The Creation Undated 9
The Flood and the Covenant with Noah Undated 15
The Tower of Babel Undated 19
The Call of Abraham c. 2091 BC 24
Melchizedek Blesses Abram c. 2085 BC 28
The Binding of Isaac c. 2050 BC 35
Joseph and the Descent into Egypt c. 1898–1876 BC 42
Covenant Renewal at Shechem c. 1380 or c. 1195 BC 75
Saul Becomes Israel's First King c. 1050 BC 95
David and Goliath c. 1025 BC 99
God's Covenant with David c. 1000 BC 110

Elijah on Mount Carmel c. 860 BC 132
Daniel at the Babylonian Court c. 605–536 BC 189
The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204
The Second Temple Is Completed March 515 BC 214
Esther and the Origin of Purim 483–473 BC 218
Nehemiah Rebuilds the Walls of Jerusalem 445 BC 226
Alexander the Great Conquers the Near East 332 BC 240
The Hebrew Scriptures Are Translated into Greek c. 250 BC 244
Antiochus IV Desecrates the Temple 167 BC 248
The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253
The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258
Judea Gains Independence under the Hasmoneans 142 BC 263
Pompey Takes Jerusalem 63 BC 268
Herod the Great Becomes King of Judea 40–37 BC 272
Herod Rebuilds the Temple 20/19 BC 280
The Birth of Jesus c. 6–4 BC 286
The Death of Herod and the Division of His Kingdom 4 BC 291
Judea Comes under Direct Roman Rule AD 6 295
John the Baptist Preaches at the Jordan c. AD 28–29 299
The Baptism and Temptation of Jesus c. AD 26–29 303
The Execution of John the Baptist c. AD 28–32 319
Peter's Confession at Caesarea Philippi c. AD 29 or 32 327
Jesus Drives the Traders from the Temple AD 30 or 33 342
The Trials before the Council and Pilate AD 30 or 33 354
The Crucifixion AD 30 or 33 359
Pentecost AD 30 or 33 378
The Conversion of Paul c. AD 31–36 388

The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395
Herod Agrippa Kills James and Dies at Caesarea AD 44 399
Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437
The Death of James, the Brother of the Lord AD 62 445

The Jewish War

History · Flavius Josephus · c. AD 75–79 · Greek

Josephus's account in seven books of the Jewish revolt against Rome, AD 66–73, written within a decade by a man who fought in it and then watched the siege of Jerusalem from the Roman camp. It is the main source for the fall of the Temple in AD 70.

Josephus wrote the *War* at Rome in the 70s. He says in the preface that he first composed it in the language of his own country and then put it into Greek. The seven books begin with the seizure of Jerusalem by Antiochus Epiphanes in the second century BC and end with the fall of Masada, but most of the work concerns the revolt that broke out in AD 66.

He took part in that war on both sides: as commander in Galilee until his surrender in 67, then in the Roman camp, where he was present at the siege of Jerusalem in 70. That makes him an eyewitness of much that he reports. It also shapes the report. He wrote under the patronage of Vespasian and Titus, he lays the blame for the disaster on the leaders of the Jewish rebel factions, and he says that Titus tried to save the Temple from the fire (6.254–266). His figures for armies and for the dead are widely thought to be too high.

Edition: Translation by William Whiston (1737), public domain. Lexundria divides the text by the section numbers of Niese's Greek edition (6.249–253); the Chicago copy keeps Whiston's own book, chapter and paragraph (6.4.5).

Read the text at lexundria.com · The same translation with Whiston's chapter and paragraph numbers (University of Chicago) · Greek text, edited by B. Niese (Perseus)

CITED IN

Melchizedek Blesses Abram c. 2085 BC 28
The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258
Pompey Takes Jerusalem 63 BC 268
Herod the Great Becomes King of Judea 40–37 BC 272
Herod Rebuilds the Temple 20/19 BC 280
The Death of Herod and the Division of His Kingdom 4 BC 291
Judea Comes under Direct Roman Rule AD 6 295
The Trials before the Council and Pilate AD 30 or 33 354
The Church at Antioch, Where Believers Were First Called Christians c. AD 43 395
Paul's Arrest and Imprisonment at Caesarea c. AD 57–59 437
The Death of James, the Brother of the Lord AD 62 445
The Jewish Revolt and the Destruction of the Temple AD 66–70 462
The Fall of Masada AD 73 or 74 466

John Stott Dies Aged 90

History · The Lausanne Movement · July 2011 · English

The notice issued by the Lausanne Movement on the death of John Stott in July 2011. It records the date and place of his death and the main offices he held, from the organisation of which he was honorary chairman.

The release says that Stott died at Lingfield, Surrey, on 27 July 2011; that he was appointed rector of All Souls Church, Langham Place, London, in 1950 at the age of 29 and became rector emeritus in 1975; that he was the chief architect of the Lausanne Covenant and remained honorary chairman of the movement until his death; that the Langham Partnership is perhaps his major legacy; and that in 1982 he founded the London Institute for Contemporary Christianity.

It is an obituary notice written by colleagues, not a contemporary document of the events of 1974. The wiki cites it only for the date of his death and for the offices named. The site may refuse automated requests; the page opens in an ordinary browser.

Edition: News release published by the Lausanne Movement on its website.
Read the text at lausanne.org

Joint Catholic–Orthodox Declaration of 7 December 1965

Treatise · Pope Paul VI and Ecumenical Patriarch Athenagoras I · 7 December 1965 · French

The declaration, read at the same hour in Rome and Istanbul, in which the pope and the ecumenical patriarch regretted the excommunications of 1054 and removed them from the memory of the Church.

The text is short and is the common statement of both sees about the Schism of 1054. It describes the sentences of 1054 as directed against persons and not against the Churches, says they were not meant to break communion between Rome and Constantinople, regrets the offensive words and gestures on both sides, and commits the excommunications to oblivion. It adds that this does not end the differences between the two Churches. See Rome and Constantinople Lift the Anathemas of 1054.

Edition: English text as published by the Holy See. Cited by its numbered paragraphs.
Read the text at vatican.va

CITED IN

The Schism of 1054 16 July 1054 832
Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Joint Communiqué of Pope Paul VI and Patriarch Athenagoras

Letter · Paul VI and Ecumenical Patriarch Athenagoras I · 6 January 1964 · French

The statement issued by Pope Paul VI and Patriarch Athenagoras I of Constantinople at the end of their meeting in Jerusalem in January 1964. It calls the meeting a fraternal gesture and a sign of things to come.

The communiqué is dated 6 January 1964 and was issued, it says, at the end of the meeting of the two men in Jerusalem, the patriarch acting with the agreement

of his synod. It gives thanks that both were led to the Holy Land, describes the meeting as a fraternal gesture inspired by the charity of Christ, and prays that it may be the sign and prelude of things to come. It says that the two met after many centuries of silence.

It makes no doctrinal statement and does not mention the events of 1054. It is cited in Rome and Constantinople Lift the Anathemas of 1054 for the meeting from which the declaration of 1965 says it grew.

Edition: French text as published by the Dicastery for Promoting Christian Unity, from Tomos Agapis, Vatican-Phanar (1958–1970) (Rome and Istanbul, 1971), no. 120. Three paragraphs; paraphrased here.

Read the text at christianunity.va

CITED IN

Rome and Constantinople Lift the Anathemas of 1054 7 December 1965 1432

Joint Declaration of Pope Francis and Patriarch Kirill of Moscow and All Russia

Treatise · Pope Francis and Patriarch Kirill · 12 February 2016

The declaration signed at Havana airport by Pope Francis and Patriarch Kirill at what the text calls the first meeting in history between a pope and a patriarch of Moscow.

Francis and Kirill of Moscow met at José Martí airport in Havana on 12 February 2016 and signed a declaration of thirty paragraphs. It speaks of the persecution of Christians in the Middle East, of the family and of Europe, and in paragraphs 25 to 27 of Ukraine: it says that "uniatism" is not the way to restore unity while the Eastern Catholic communities have the right to exist, deplores the hostilities in Ukraine, and hopes that the schism among the Orthodox there may be overcome "through existing canonical norms".

It is a joint text, agreed by both sides, and is cited in this wiki as evidence of the positions they were willing to state together.

Edition: English text published by the Holy See. Cited by its numbered paragraphs.

Read the text at vatican.va

CITED IN

The Union of Brest October 1596 1125

The Holy and Great Council of the Orthodox Church June 2016 1493

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

SOURCES

Joint Declaration of Pope Leo XIV and Ecumenical Patriarch Bartholomew I to Le Renouveau charismatique: orientations théologiques et pastorales (Malines Document 1)

Joint Declaration of Pope Leo XIV and Ecumenical Patriarch Bartholomew I

Treatise · Pope Leo XIV and Ecumenical Patriarch Bartholomew I · 29 November 2025 · English

The declaration signed at the Phanar on 29 November 2025, the day after the commemoration at Nicaea, in which pope and ecumenical patriarch name the faith expressed in the creed of Nicaea as what binds Christians together and state a shared wish for a common date of Easter.

The bulletin records that Leo XIV and Bartholomew I signed the declaration in the Patriarchal Palace on 29 November 2025, at a meeting that began at 15.50, and prints it. It is dated “From the Phanar” and opens by noting that it was the eve of the feast of the apostle Andrew, patron of the Ecumenical Patriarchate.

It has eight paragraphs. The second and third concern Nicaea and the date of Easter; the fourth recalls the declaration of 1965 by which the excommunications of 1054 were set aside (Joint Catholic–Orthodox Declaration of 7 December 1965); the fifth supports the official theological dialogue; the last three concern peace. It is a joint text of the two sees and commits no other Orthodox church. See the Churches Mark 1,700 Years since Nicaea.

Edition: Text published in the bulletin of the Holy See Press Office on 29 November 2025. The text has no numbered paragraphs; it is cited by paragraph.

Read the text at press.vatican.va

CITED IN

The Churches Mark 1,700 Years since Nicaea 28 November 2025 1510

Joint Declaration on the Doctrine of Justification

Treatise · The Lutheran World Federation and the Catholic Church · Text completed 1997; confirmed 31 October 1999

The agreed statement in which the Lutheran World Federation and the Catholic Church set out a common understanding of justification and say that the sixteenth-century condemnations do not apply to the teaching it presents.

The declaration has 44 numbered paragraphs and an appendix of sources. It was drawn up from the reports of the official Lutheran–Catholic dialogue and sent to the churches in 1997; the Dicastery's site files it under that year. It was confirmed by both parties at Augsburg on 31 October 1999 through a separate Official Common Statement by the Lutheran World Federation and the Catholic Church, with its Annex.

The text is exact about what it claims. It does not cover all that either church teaches about justification, it says, but contains "a consensus in basic truths" of the doctrine (paragraphs 5, 13, 40). Section 3 states the common understanding; section 4 takes seven disputed topics in turn, each with a paragraph that both confess together followed by a Lutheran and a Catholic explanation. Paragraph 41 says that the teaching of each side as presented in the declaration does not fall under the other's condemnations, and paragraph 43 lists questions that still need clarification. It is the primary source for Lutherans and Catholics Agree on Justification.

Edition: English text as published by the Holy See's Dicastery for Promoting Christian Unity. Cited by its numbered paragraphs.

Read the text at christianunity.va · The same text as printed with the Official Common Statement and Annex (Lutheran World Federation, PDF)

CITED IN

The Augsburg Confession 25 June 1530 1046

The Council of Trent 1545–1563 1075
Lutherans and Catholics Agree on Justification 31 October 1999 1474

Joint Statement on the "Doctrine of Discovery"

Letter · Dicastery for Culture and Education and Dicastery for Promoting Integral Human Development · 30 March 2023 · English

A statement by two departments of the Roman Curia declaring that the "doctrine of discovery" is not part of Catholic teaching and that the church repudiates concepts that fail to recognise the rights of indigenous peoples.

The statement has nine numbered paragraphs. It says that the legal idea of "discovery" was debated by colonial powers from the sixteenth century, that some scholars trace it to the bulls Dum Diversas (1452), Romanus Pontifex (1455) and Inter Caetera (1493), and that these documents were never regarded as expressions of the Catholic faith. It acknowledges that the bulls did not adequately reflect the equal dignity and rights of indigenous peoples and that their contents were manipulated by colonial powers to justify immoral acts, sometimes without opposition from church authorities.

It is cited in Christianity Crosses the Atlantic as the Catholic Church's own present judgment on the use made of the bulls of 1493.

Edition: Official text in the bulletin of the Holy See Press Office.

Read the text at press.vatican.va

CITED IN

Christianity Crosses the Atlantic 1493 996

Joint Statement on the Occasion of the Joint Catholic–Lutheran Commemoration of the Reformation

Treatise · Pope Francis and Bishop Munib Younan, President of the Lutheran World Federation · 31 October 2016 · English

The statement signed in Lund Cathedral on 31 October 2016 at the opening of the year marking five hundred years since the Reformation,

in which Catholics and Lutherans give thanks, lament their divisions and commit themselves to common witness.

The text is headed "Lund, 31 October 2016" and has five headed sections: "With thankful hearts", "Moving from conflict to communion", "Our commitment to common witness", "One in Christ" and "Calling upon Catholics and Lutherans worldwide". The Holy See's page does not print the signatures; the Lutheran World Federation's report of the day records that Francis and Munib Younan signed it during the service (Lutherans and Catholics gather in Lund for joint service to overcome past divisions).

It is a joint text and makes no doctrinal agreement of its own. It names the wish of many to receive the Eucharist at one table and calls the present inability to do so a wound, without proposing a remedy. See Catholics and Lutherans Mark 500 Years of the Reformation Together.

Edition: English text published by the Holy See. Cited by its headed sections.

Read the text at vatican.va

CITED IN

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

The Journal of George Fox

History · George Fox · First printed 1694 · English

George Fox's own account of his youth, his preaching journeys and his imprisonments, first edited for the press in 1694, three years after his death. It tells the beginnings of the Quaker movement in the words of its founder.

The Journal is written in the first person and looks back over Fox's life from his birth in 1624. It reports his visions, his disputes with clergy and magistrates and the growth of the meetings of Friends as he saw them. Opponents appear as he reports them, and figures such as the size of a crowd are his own or those of people around him.

The abridgement linked here leaves out many of the letters and papers that the full text prints, among them the declaration to Charles II; for those the unabridged edition of 1852 is cited by volume and page. See George Fox and the Quakers.

Edition: Chapter references are to the abridged edition by Rufus M. Jones, George Fox: An Autobiography (1903), public domain, whose notes are the editor's. Page references marked 1852 are to the unabridged two-volume edition printed in London in that year.

Read the text at ccel.org · Unabridged text in the London edition of 1852, volume 1 · The same edition, volume 2

CITED IN

George Fox and the Quakers 1652 1183

The Journal of John Wesley

History · John Wesley · Entries from October 1735 · English

John Wesley's own record of his travels, preaching and inner life, which he extracted from his diary for publication. It is the main source for his voyage to Georgia, his experience in Aldersgate Street in May 1738 and the beginning of field preaching at Bristol in 1739.

Wesley explains in his preface, quoted by the editor, that he transcribed the more material parts of his diary, adding reflections here and there, and that the printed Journal is an extract from that. The first entry in this edition is his departure for Georgia in October 1735. The entries give his own side of his disputes, and include letters in which he answers objections.

The edition linked here is a selection from the published Journal. See John Wesley and the Rise of Methodism.

Edition: Abridged edition edited by Percy Livingstone Parker, as published by the Christian Classics Ethereal Library; Wesley's text is in the public domain. The editor says he cut the published Journal by three-quarters, and the section headings are his. Cited by the date of the entry, each citation linked to the section that contains it.

Read the text at ccel.org

CITED IN

John Wesley and the Rise of Methodism 24 May 1738 1233

Journal of the House of Lords

Chronicle · House of Lords · English

The official daily record of proceedings in the English, later British, House of Lords. It records the readings of bills and the giving of the royal assent, and so fixes the day on which an Act became law.

The Journal is the House's own minute of each sitting, kept by its clerks. It notes who was present, what bills were read and what was resolved. It is cited in this wiki for dates of legislation, such as the royal assent to the Act treated in the Toleration Act and Locke's Letter.

Edition: The printed Journals of the House of Lords, published by British History Online; the link opens volume 14, which contains the sittings of 1689. Cited by volume and by the day of the sitting, each citation with its own link.

Read the text at british-history.ac.uk

CITED IN

The Toleration Act and Locke's Letter 24 May 1689 1208

Journals

History · George Whitefield · Printed in parts, 1738–1741 · English

The journals that the preacher George Whitefield published of his voyages and preaching tours. The seventh covers his tour of New England in the autumn of 1740, day by day, with his own estimates of the crowds.

Whitefield printed his journals in parts soon after the travels they describe. They record where he preached each day, how many he thought were present, whom he met and what he felt. The seventh part includes Boston in September and October 1740 and his visit to Northampton, where he preached for Jonathan Edwards.

The numbers are his own estimates. See the Great Awakening.

Edition: The link opens the seventh part, A Continuation of the Reverend Mr. Whitefield's Journal, from a few Days after his Return to Georgia to his Arrival at Falmouth on the 11th of March 1741 (London, 1744 printing), public domain. Cited by part and printed page.

Read the text at archive.org

CITED IN

The Great Awakening 1734–1743 1229

Journey to the Eastern Parts of the World (Itinerarium)

History · William of Rubruck · c. 1255 · Latin

A long letter to King Louis of France from a Franciscan who travelled to the court of the Mongol khan Möngke in 1253–1255. It describes Karakorum, the Christians of the Church of the East there and a public debate between the religions.

William of Rubruck addresses the work to King Louis, who, he says, had told him at parting to write down everything he saw among the Tartars. It is a first-person report in the order of the journey, dated by the feasts of the church. He insists throughout that he went as a friar and not as an ambassador.

He is an eyewitness for the court and for Karakorum, and a careful one: he distinguishes what he saw from what he was told. He worked through interpreters, one of whom he describes as drunk at his first audience, and his judgments on the clergy of the Church of the East, whom he calls Nestorians, are those of a Latin friar who found fault with their learning and their lives. The words he reports from the khan passed through an interpreter and through his own memory. Rockhill's dates in brackets convert William's feast days to days of the month. See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

Edition: Translated by W. W. Rockhill, The Journey of William of Rubruck to the Eastern Parts of the World, 1253–55, as Narrated by Himself (London: Hakluyt Society, 1900), pp. 40–282; public domain. Cited by Rockhill's page.

Read the text at archive.org

CITED IN

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

Juan Diego Cuauhtlatoatzin (1474–1548): Biography

History · The Holy See · 2002 · English

The short life of Juan Diego issued by the Holy See for his canonization in 2002. It states the account of his life and of the apparitions that the Catholic Church accepts.

The biography was published with the papers for the canonization. It gives Juan Diego's native name, the years 1474 and 1548 for his birth and death, his baptism by a Franciscan and the dates 9 and 12 December 1531 for the apparitions, and it records his beatification on 6 May 1990. It names its sources in general terms: tradition, archaeological and iconographic sources, and the Nican Mopohua, which it dates to 1556 and ascribes to Antonio Valeriano.

It is a statement of what the Catholic Church holds, written almost five centuries after the events, and it is cited in that sense. It does not argue the points on which historians differ.

Edition: Published on the Holy See's website by the Office for the Liturgical Celebrations of the Supreme Pontiff for the canonization of 31 July 2002.

Read the text at vatican.va

CITED IN

Our Lady of Guadalupe 1531 1051

The Judgment of Eighty-Seven Bishops on the Baptism of Heretics

Council · 1 September AD 256 · Latin

The minutes of a council of bishops from Africa, Numidia and Mauretania held at Carthage under Cyprian. Each bishop in turn gives his opinion that those baptised by heretics must be baptised on entering the church.

The document records a meeting held on 1 September. It gives Cyprian's opening words and then the opinion of each of the eighty-seven bishops by name, ending with his own. All agree that baptism given outside the church is no baptism. The text carries no year. It belongs to the dispute with Stephen I of Rome, who was dead by August 258, when Cyprian reported the execution of his successor Xystus (Letters 81.1 [80.1]), and Cyprian himself was in exile from 30 August

257 (The Proconsular Acts of Cyprian); the latest 1 September that fits is that of 256, the year usually given.

Cyprian's opening speech does not name Stephen. It says that no one present sets himself up as "a bishop of bishops" or forces his colleagues to obey, since each bishop answers to Christ for his own decisions.

Edition: Translation by Robert Ernest Wallis, Ante-Nicene Fathers, vol. 5 (1886), public domain, where it is titled The Seventh Council of Carthage under Cyprian. The heading printed with that translation gives the year as 258, which cannot be right.

Read the text at newadvent.org

CITED IN

Cyprian on the Unity of the Church AD 251–258 544

Judgment of the Federal Court of Justice in the case against Huppenkothen and Thorbeck, 19 June 1956 (1 StR 50/56)

Law · Bundesgerichtshof (Federal Court of Justice of Germany) · 19 June 1956 · German

The final West German judgment on the SS prosecutor and the SS judge who conducted the summary court-martial at Flossenbürg on 8 April 1945. It sets out what the trial court found about the hearing and the hangings of the next morning.

Walter Huppenkothen, of the Reich Security Main Office, acted as prosecutor and Otto Thorbeck, an SS judge, presided at the court-martial that condemned Canaris, Oster, Sack, Gehre and Bonhoeffer. Both were tried after the war. The jury court at Augsburg convicted them on 15 October 1955 as accessories to murder. On appeal the Federal Court of Justice acquitted Thorbeck for want of proof, and upheld Huppenkothen's sentence of six years only for the executions at Flossenbürg, because the death sentences had been carried out without the confirmation the law required.

The first part of the judgment repeats the facts found at Augsburg from the testimony of the accused and other witnesses: the order of 5 April 1945, the composition of the court, the absence of defence counsel and of a recording clerk, and the hanging of the five prisoners between six and seven on the morning of 9

April. These findings were made ten years after the event and are cited here for the sequence of events only. See the Execution of Dietrich Bonhoeffer.

Edition: Full German text as published at opinioiuris.de, with the names of the persons shortened to initials, as is usual in German law reports. Also printed in Neue Zeitschrift für Strafrecht 1996, p. 485. The site asks visitors to pass a check before it shows the page; it was read in the Internet Archive's copy.

Read the text at opinioiuris.de · The same page in the Internet Archive · Record of the decision, with further places of publication (dejure.org)

CITED IN

The Execution of Dietrich Bonhoeffer 9 April 1945 1386

The Kairos Document (Challenge to the Church: A Theological Comment on the Political Crisis in South Africa)

Treatise · The Kairos theologians · Preface dated 25 September 1985 · English

A theological statement on the crisis in South Africa, written by a group of theologians who first met in Soweto in July 1985 and signed, according to an editorial note in the copy cited, by 156 people from over twenty denominations. It is their text, not that of any church.

The preface tells how the document was made: a discussion group met in Soweto at the beginning of July 1985, drafts were criticised in further meetings, and the text went to the printer on 13 September; the preface is dated from Johannesburg on 25 September. The body distinguishes three theologies. "State Theology" is the theological justification of the status quo, which the authors call heretical and blasphemous. "Church Theology", which they find in the statements of leaders of the English-speaking churches, is criticised for its use of reconciliation, justice and non-violence. The authors then argue for a "Prophetic Theology" and end with a challenge to action.

The authors call it an open-ended "people's document". It was contested among the churches; see the Churches and Apartheid.

Edition: The text as reproduced by South African History Online. Cited by chapter. The copy does not print the signatures; a note in square brackets after the conclusion, which is the

editor's and not the authors', says that a list of 156 signatories from over 20 denominations follows. In copyright; quoted by the phrase.

Read the text at sahistory.org.za

CITED IN

The Churches and Apartheid 1982–1986 1462

The Kangxi Emperor's Comment on the Papal Decree

Law · The Kangxi emperor · 1721 · Chinese

The emperor's written response, in 1721, to the papal ruling against the Chinese rites. He judges that the Westerners do not understand Chinese matters and says that they should no longer be allowed to preach in China.

The excerpt is a few sentences long. Having read what it calls "this proclamation", which the sourcebook identifies as the papal decree against the rites, the emperor writes that Westerners are petty, that none of them is versed in Chinese works, that their religion seems to him no different from small sects of Buddhism or Taoism, and that from now on they should not be allowed to preach in China, to avoid further trouble. It is the emperor's answer in his own terms to a decision taken in Rome about the customs of his empire. See the Chinese Rites Controversy.

Edition: Short excerpt in the English translation of Dan J. Li, China in Transition, 1517–1911 (1969), p. 22, as published in Fordham University's Internet Modern History Sourcebook, which dates it 1721 and gives no Chinese text. Under copyright: entries paraphrase it. The Chinese documents of the emperor's dealings with the papal legates were published in facsimile by the Palace Museum, Beiping, in 1932; no online edition of them was found, so the excerpt has not been checked against the original.

Read the text at sourcebooks.fordham.edu

CITED IN

The Chinese Rites Controversy 1704–1742 1212

The Kangxi Emperor's Edict of Toleration

Law · Board of Rites, at the order of the Kangxi emperor · 20 March 1692 (decision of the Board of Rites) · Chinese

The decision of 1692 by which the Kangxi emperor's government allowed Christian churches to stand and Christian worship to be practised in China. It shows the standing of the mission before Rome ruled against the Chinese rites.

Le Gobien prints two documents in French. The first is the emperor's order of the second day of the second moon of the thirty-first year of Kangxi, which he equates with 19 March 1692, telling the grand secretaries and the Board of Rites to deliberate again. The second is their decision of the next day, 20 March. It says that the Europeans have charge of astronomy, have cast cannon and helped to make peace with the Muscovites, that those in the provinces have never been accused of harm or disorder, and that their teaching is not bad or likely to mislead the people or cause trouble. Since everyone may go to the temples of the lamas and of the Buddhist and Taoist monks, it finds it unreasonable to forbid the churches of the Europeans, and it rules that all the churches of the empire be left as they were and that everyone be allowed to go to them to worship God.

Le Gobien, a Jesuit writing in Paris, adds that the emperor confirmed the decision and so gave it the force of law. His book is the Society's own account, published while the dispute over the rites was before Rome, and the translation is his. The English excerpt linked above renders the same decision more briefly. See the Chinese Rites Controversy.

Edition: French translation printed by the Jesuit Charles Le Gobien, Histoire de l'édit de l'empereur de la Chine en faveur de la religion chrestienne (Paris, 1698), pp. 181–185, public domain; the scan carries no page numbers, so citations link to the leaf. No Chinese text was consulted. The English excerpt at Fordham is taken from Stephen Neill, A History of Christian Missions (1964), pp. 189–190, and is under copyright. Entries paraphrase.

Read the text at archive.org · Short English excerpt (Fordham University, Internet Modern History Sourcebook)

CITED IN

The Chinese Rites Controversy 1704–1742

Kimbangu (Simon), in Biographie Belge d'Outre-Mer, vol. VI

History · Jules Chomé · Dated 25 April 1966; published 1968 · French

The entry on Simon Kimbangu in the biographical dictionary of the Belgian Royal Academy for Overseas Sciences, by a lawyer who had written a book on his trial. It quotes the finding of the court-martial of 1921.

Jules Chomé was a Belgian lawyer and the author of *La passion de Simon Kimbangu* (Brussels, 1959), a book on the trial; the entry lists it among its sources. He wrote this article in 1966 for the dictionary of colonial biography published by the Belgian academy.

It is a secondary account written forty-five years after the trial by a man who held that Kimbangu was condemned for his religion. It is used in Simon Kimbangu and the Kimbanguist Church because it quotes the words of the judgment, which was not found in a public edition online, and for the course of the trial, the sentence and its commutation. Where it differs from the church's own account, both are given.

Edition: Académie Royale des Sciences d'Outre-Mer, Biographie Belge d'Outre-Mer, vol. VI (Brussels, 1968), columns 576–579. Cited by column and paraphrased from the French.

Read the text at kaowarsom.be

CITED IN

Simon Kimbangu and the Kimbanguist Church 1921 1367

The Kollam (Tarisappalli) Copper Plates

Inscription · Issued by Ayyan Adigal Tiruvadi, governor of Venad · Ninth or early tenth century; the fifth year of King Sthanu Ravi · Tamil in Vatteluttu script, according to its editor; witnesses' signatures in Pahlavi, Kufic and Hebrew characters

Two sets of copper plates recording grants made to a Christian church at Kollam on the coast of Kerala in the fifth year of King Sthanu Ravi. Their editor assigns them to the ninth or early tenth century. They show an established Christian community in southern India.

The first set of plates records that Ayyan Adigal Tiruvadi, who governed Venad, granted families of workers, with exemption from named taxes, to the Tarisa church built at Kurakkeni Kollam by a man whom the text calls Eso da Tapir and Maruvan Sapir Iso. The church's own people were to judge any offence those

families committed. The second set continues the grant, and its last plate bears the signatures of witnesses in what the editor, following earlier scholars, describes as Pahlavi, Kufic and Hebrew characters. He identifies Kurakkeni Kollam with the modern Quilon (Kollam).

The plates give only the regnal year, the fifth of King Sthanu Ravi. Gopinatha Rao, who edited them in 1916, assigned them on the form of the letters to the ninth century or the earlier part of the tenth (p. 62). The chronology of the Syro-Malabar eparchy cited in this wiki gives the year as 849, without naming a source (Significant Dates in the History of the Syro-Malabar Church). The editor's translation does not mention the apostle Thomas. The plates are cited for the Apostle Thomas and the Christians of India as evidence of Christians on the Kerala coast.

Edition: Text and English translation by T. A. Gopinatha Rao, Three Inscriptions of Sthanu Ravi, Travancore Archaeological Series, vol. 2 (Madras, 1916), no. 9, pp. 60–85. Cited by the page of that edition.

Held by: In 1916 with the Syrian Christians of Kerala, at the old seminary at Kottayam and with the Mar Thoma bishop at Tiruvalla, according to Gopinatha Rao's edition

See the object at archive.org · English translation of the first set of plates, p. 69 of the same edition (Internet Archive) · The date 849 as given by a church of the tradition (Syro-Malabar Eparchy of Melbourne)

CITED IN

The Apostle Thomas and the Christians of India AD 52

The Korea Mission Field

Chronicle · 1907 (volume 3) · English

The English-language monthly of the Protestant missions in Korea, printed at Seoul. Its numbers for 1907 carry missionaries' reports of the Pyongyang revival written within weeks of it.

The magazine describes itself as published monthly at Seoul in the interest of all the evangelical missions in Korea, and it printed letters and reports from their missionaries. The number for March 1907 opens with "How the Spirit Came to Pyeng Yang" by Graham Lee, the Presbyterian missionary who led the meeting of 14 January, followed by "Impressions of an Eye Witness" by W. B. Hunt and a

report on the meetings that followed in Seoul. The number for November 1907 reports the first meeting of the Presbytery of Korea, on 17 September, and the ordination of seven Korean ministers.

These are accounts by foreign missionaries, written for supporters at home. They are the nearest reports in time that are cited in the Pyongyang Revival, and they name the Koreans who took part only in passing.

Edition: Volume 3 (1907) in the scan at the Internet Archive, which labels the file v.02. Cited by volume, number, month and printed page, with the author of the article where it is signed. Public domain.

Read the text at archive.org

CITED IN

The Pyongyang Revival 14 January 1907 1346

The Korea Pentecost and Other Experiences on the Mission Field

History · William Newton Blair · 1910 · English

A Presbyterian missionary's account of the Korean church and of the revival at Pyongyang in January 1907, at which he was present. He wrote it on furlough about three years after the events.

William Blair went to Korea in 1901 as a missionary of the Presbyterian Church in the U.S.A. and worked at Pyongyang. In the foreword he says that he wrote the book during a year of furlough to answer questions about "the great revival of 1907", and that it gives his own recollections.

He was in the church on the nights he describes, and one of the confessions he reports was made to him. For the Monday night he quotes the account that his colleague Graham Lee wrote at the time, saying that it tells the story better than words "penned three years later" could. The book gives a missionary's view: Korean Christians appear in it as he saw and remembered them, and the political setting is described as the mission judged it.

Edition: New York: Board of Foreign Missions of the Presbyterian Church in the U.S.A., printed for the use of the board and missions. The Internet Archive catalogues it under 1910. Public domain. Cited by printed page.

Read the text at archive.org

CITED IN

The Pyongyang Revival 14 January 1907

The Kurkh Monolith of Shalmaneser III

Inscription · Issued in the name of Shalmaneser III · 853 or 852 BC · Akkadian

A stone stela of Shalmaneser III of Assyria, found at Kurkh on the upper Tigris. Its account of the battle of Qarqar in 853 BC lists Ahab the Israelite among the king's opponents, at a battle the Bible does not mention.

The stela stands 2.2 metres high and shows Shalmaneser III beneath the symbols of his gods, with cuneiform cut across the figure and the back: 156 lines in the edition, in two columns of 54 and 102. It was found in 1861 at Kurkh, now Üçtepe near Diyarbakır in Turkey, together with a stela of the king's father. The text is an early version of the royal annals. It runs from the king's accession to his sixth year and stops abruptly after the battle of Qarqar, so it was probably carved within a year of that campaign. The cutting is careless and contains scribal errors.

Column ii, lines 89–102, tells of the battle. Shalmaneser says that he burned Qarqar, was met by a coalition of twelve kings led by Hadad-ezer of Damascus and Irhuleni of Hamath, and killed 14,000 of their men. The list of allies includes "Ahab the Israelite" with 2,000 chariots and 10,000 soldiers. The stela is the only source that places Ahab at this battle; see Ahab at the Battle of Qarqar. It is a victory inscription and gives the Assyrian side alone. Later versions of the annals raise the number of enemy dead, and the king had to fight the same coalition again in the following years.

Edition: Edition and translation at Royal Inscriptions of Assyria online (RIAo), adapted from A. Kirk Grayson, Assyrian Rulers of the Early First Millennium BC II (858–745 BC) (RIMA 3, 1996), text A.0.102.2.

Held by: British Museum, London (BM 118884)

See the object at britishmuseum.org · Edition and English translation with column and line numbers (Royal Inscriptions of Assyria online, Shalmaneser III 2)

CITED IN

The Kingdom Divides c. 930 BC 124
Elijah on Mount Carmel c. 860 BC 132
Ahab at the Battle of Qarqar 853 BC 135
Elisha Succeeds Elijah c. 850 BC 139
Jehu's Revolt and Tribute to Assyria 841 BC 142
Moab's Revolt and the Mesha Stele c. 840 BC 146

The Lachish Reliefs

Artifact · c. 700–692 BC · Akkadian

Carved stone panels from Sennacherib's palace at Nineveh showing the Assyrian siege and capture of Lachish in Judah in 701 BC. A caption over the enthroned king names the city and says that its spoil passed before him.

The panels are gypsum wall slabs from Room XXXVI of the South-West Palace of Sennacherib at Nineveh, carved in low relief in the years after the campaign of 701 BC. They show the assault on a fortified city and its aftermath. On one panel the king sits on a throne before his tent while prisoners are brought to him. A cuneiform caption of four lines over the scene says that Sennacherib, king of the world, king of Assyria, sat on his throne while the spoil of Lachish passed before him.

The reliefs are the Assyrian court's own picture of an event that the Bible mentions only in passing (2 Kings 18:14, 17) (2 Chronicles 32:9). Sennacherib's written annals do not name Lachish; the caption does. See Hezekiah Withstands Sennacherib.

Edition: The caption is edited by A. Kirk Grayson and Jamie Novotny, The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC), Part 2, RINAP 3/2 (2014), text no. 66, online at the Open Richly Annotated Cuneiform Corpus.

Held by: British Museum, London (BM 124904–124915, registered together as 1856,0909.14; the linked record is BM 124911, the panel with the caption)

See the object at britishmuseum.org · Text and translation of the caption above the king (RINAP 3, Sennacherib no. 66)

CITED IN

Hezekiah Withstands Sennacherib 701 BC 168

Laetamur Magnopere

Letter · John Paul II · 15 August 1997 · Latin

The apostolic letter of 15 August 1997 in which Pope John Paul II approved the Latin edition of the Catechism of the Catholic Church as its definitive text, five years after the first publication in French.

The letter says that the text published with *Fidei Depositum* in 1992 was in French, and that the Latin "typical edition" now promulgated is the definitive one. It was prepared by a commission of several Vatican departments which the pope appointed in 1993 under Cardinal Joseph Ratzinger, and which examined the many changes suggested from around the world. Those that the pope approved were incorporated, and the letter says that the edition faithfully repeats the doctrinal content of the text of 1992. It is dated from Castel Gandolfo.

See the Catechism of the Catholic Church.

Edition: English version published by the Holy See. A short text without section numbers. In copyright; paraphrased here.

Read the text at vatican.va

CITED IN

The Catechism of the Catholic Church 11 October 1992 1471

The Last Book of John Smyth, Called the Retractation of His Errors and the Confirmation of the Truth

Treatise · John Smyth · c. 1612, printed after his death · English

A short, unfinished piece in which John Smyth withdraws the harsher judgments of his earlier books and answers the charges of Thomas Helwys. It gives Smyth's own account of why his congregation had baptized itself and why he no longer defended that.

Smyth writes that his purpose is to correct himself and not to condemn others, and that he has changed his mind before and is ready to do so again. Against

Helwys he says that he never held it lawful for private persons to baptize where a true church and ministers exist from whom baptism can be had; what he held was that, knowing no church they could join with a good conscience, he and his people "might baptize our selves".

The editor's notes in the volume cited here say that the piece was printed, with a confession and an account of Smyth's death, by members of his congregation, and that it breaks off in the middle of a sentence. The date given above is approximate: the text answers Helwys's printed charges of 1611 and was published after Smyth died. It is cited in the First Baptist Congregations.

Edition: Reprinted in W. T. Whitley (ed.), The Works of John Smyth, vol. 2 (Cambridge, 1915), pp. 751–760, public domain. Cited by the pages of that volume.

Read the text at archive.org

CITED IN

The First Baptist Congregations 1609 1146

The Lateran Pacts: Treaty, Financial Convention and Concordat between the Holy See and Italy

Law · The Holy See and the Kingdom of Italy · 11 February 1929 · Italian

The three agreements signed in Rome on 11 February 1929 by Cardinal Gasparri and Benito Mussolini. The treaty created the State of Vatican City and closed the Roman question; the concordat regulated the position of the Catholic Church in Italy.

The page gives the full text of the treaty in 27 articles, the financial convention in 3 and the concordat in 45, with the list of annexes. The treaty names its two plenipotentiaries, Pietro Gasparri for Pius XI and Benito Mussolini for King Victor Emmanuel III, and required ratification by pope and king within four months; the ratifications were exchanged on 7 June 1929.

These are the legal texts themselves. They are cited in the Lateran Treaty Creates Vatican City for what the two parties agreed, not for how the agreements worked in practice.

Edition: Italian text published by the Secretariat of State of the Holy See, as printed in the Acta Apostolicae Sedis of 7 June 1929. Cited by document and article and paraphrased.

Read the text at vatican.va

CITED IN

The Lateran Treaty Creates Vatican City 11 February 1929 1371

The Lausanne Covenant

Creed · International Congress on World Evangelization, Lausanne · July 1974 · English

The statement of faith and purpose adopted by the participants in the International Congress on World Evangelization at Lausanne in July 1974. In fifteen sections it sets out an evangelical understanding of the Bible, evangelism and social responsibility.

The covenant has an introduction, fifteen numbered sections and a conclusion, each section followed by a list of biblical references. It speaks in the first person plural for church members from more than 150 nations gathered at Lausanne. Section 2 affirms the inspiration, truthfulness and authority of the Old and New Testaments as the only written word of God, "without error in all that it affirms". Section 4 defines evangelism. Section 5 expresses penitence for having treated evangelism and social concern as mutually exclusive and affirms that both are part of Christian duty, while saying that social action is not evangelism and political liberation is not salvation.

The text was drafted by a committee chaired by John Stott and revised after comments from the participants (see the Lausanne Covenant: An Exposition and Commentary). The Lausanne Movement's site may refuse automated requests; the page opens in an ordinary browser. See the Lausanne Congress on World Evangelization.

Edition: Text as published by the Lausanne Movement on its website. Cited by the numbered section. In copyright; paraphrased here, with short phrases quoted.

Read the text at lausanne.org

CITED IN

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

The Lausanne Covenant: An Exposition and Commentary

Treatise · John Stott · Preface dated September 1974 · English

A commentary on the Lausanne Covenant by the chairman of its drafting committee, written two months after the congress. Its preface and introduction record how the covenant was drafted and who took part in the congress.

The editorial note says that John Stott, rector of All Souls Church, Langham Place, London, from 1950 to 1975, chaired the drafting committee of the covenant. In his preface Stott says that a first short statement was written two or three months before the congress and sent to advisers, that a third draft was put to all participants in the middle of the congress, that many hundreds of submissions came back, and that the committee worked as many as it could into the final text. He names Hudson Armerding and Samuel Escobar as the other members of the committee. The introduction gives the dates of the congress, 16 to 25 July 1974, and the number of participants, 2,700, half of them from what he calls the Third World.

Stott says that the commentary is his personal interpretation and does not carry the authority of the congress's planning committee. It is cited here for the facts of the drafting and of the congress, from the man best placed to know them. See the Lausanne Congress on World Evangelization.

Edition: Lausanne Occasional Paper 3, as published by the Lausanne Movement on its website. Cited by its headed parts. In copyright; paraphrased here.

Read the text at lausanne.org

CITED IN

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

Lausiac History

History · Palladius of Helenopolis · c. AD 419–420 · Greek

Short accounts of some seventy monks and nuns of Egypt, Palestine and elsewhere, written about 420 by a bishop who had lived among

them. A chief source for the first generations of Egyptian monasticism, including the communities of Pachomius.

Palladius came from Galatia. He went to Egypt as a young man about 388 and spent some twelve years among the monks of Alexandria, Nitria and the Cells before he became bishop of Helenopolis in Bithynia. Exiled for his support of John Chrysostom, he was sent to Upper Egypt and came to know the Thebaid as well. He wrote the book for Lausus, a chamberlain at the court of Theodosius II, and says in his prologue that he was then in the twentieth year of his episcopate.

Where he speaks of people he lived with, he is an eyewitness. For Pachomius, who died before Palladius was born, he reports what the monks told him and what he saw of their houses two generations later: he describes a monastery of three hundred at Panopolis that he entered himself, and gives figures for the whole federation (32.7–9). His translator notes that the arrangement of the monks by letters of the Greek alphabet, which Palladius attributes to the angel's rule, has no counterpart in the rules that survive in Jerome's Latin, and that Palladius is mistaken in taking Tabennisi for the head house.

Edition: Translation by W. K. Lowther Clarke, The Lausiac History of Palladius (London: SPCK, 1918), public domain, transcribed at the Tertullian Project. Cited by chapter and section.

Read the text at tertullian.org · The translator's introduction

CITED IN

Antony Withdraws to the Desert c. AD 270–285 549

Pachomius Founds Communal Monasticism c. AD 320 580

Laws of King Stephen I

Law · Issued in the name of Stephen I of Hungary · first half of the eleventh century · Latin

Two books of decrees issued in the name of the first king of Hungary. Beside rules on property, killing and theft they order villages to build churches and punish work on Sundays and the breaking of fasts.

The decrees survive in later manuscripts; the edition used here prints them in two books. They show what making a kingdom Christian meant in practice. Ten villages are to build a church and endow it, the king supplying vestments and

altar cloths and the bishop a priest and books (2.1). Anyone found working on a Sunday loses the ox, horse or tools he was working with (1.8). Priests and counts are to see that everyone goes to church on Sunday, except those who mind the fires, and those who stay away are to be beaten and shorn (1.9). Eating meat on a Friday or in the Ember fasts is punished by a week's confinement and fasting (1.10–11).

The older Life of the king says that Stephen I of Hungary issued a decree with the bishops and chief men of Hungary after his coronation (Greater Legend of Saint Stephen 9).

Edition: S. Stephani regis decretorum libri, in S. L. Endlicher (ed.), Rerum Hungaricarum monumenta Arpadiana (St Gallen, 1849), pp. 310–325; public domain. Latin; paraphrased here and cited by book and chapter of that edition, with its page.

Read the text at archive.org

CITED IN

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Le Kimbanguisme a quatre-vingt-trois ans

History · Nduku-Fessau Badze · 2004 · French

A Kimbanguist writer's account of the origins of the church, published on a Kimbanguist website for the eighty-third anniversary of Kimbangu's ministry. It is cited as a Kimbanguist telling of the events of 1921, not as an official statement of the church.

The article was written for members of the Church of Jesus Christ on Earth by his Special Envoy Simon Kimbangu. It dates the birth of Kimbanguism to 6 April 1921 at Nkamba, describes what Kimbangu preached, quotes his answers to the military judge, and tells of his sentence, his thirty years in prison and the deportation of his followers.

It was written eighty-three years after the events by a member of the church and expresses a Kimbanguist understanding of them. Some of its dates differ from those in other accounts. It is cited in Simon Kimbangu and the Kimbanguist Church for what Kimbanguists say of their church's beginnings.

Edition: Article published in 2004 on kimbanguisme.net, a website run by Kimbanguists. The site is no longer online; the link is the copy kept by the Internet Archive. Paraphrased from the French.

Read the text at web.archive.org

CITED IN

Simon Kimbangu and the Kimbanguist Church 1921 1367

Le Renouveau charismatique: orientations théologiques et pastorales (Malines Document 1)

Treatise · An international team of theologians and lay leaders convened by Cardinal L. J. Suenens · Malines, 21–26 May 1974 · French

The statement on the Catholic Charismatic Renewal drawn up in 1974 by theologians and lay leaders whom Cardinal Suenens gathered at Malines. It gives the movement's own theological account of itself.

Cardinal Leo Jozef Suenens brought the group together at Malines in Belgium from 21 to 26 May 1974. The text was drafted by the Benedictine Kilian McDonnell and signed by the eight members of the team, among them Ralph Martin and Kevin Ranaghan from the United States, and it was sent for comment to theologians including Yves Congar, Walter Kasper and Joseph Ratzinger. It calls itself an attempt to answer the main questions raised by the renewal and by its place in the ordinary life of the Church.

It is a document from within the movement, written under a cardinal's patronage; it is not an act of the Holy See. See the Charismatic Renewal.

Edition: French text of the re-edition by the Association FIAT (2001), from the last editions revised by Cardinal Suenens, as published online by Stucom (PDF, 37 pages); first published by Lumen Vitae, Brussels, 1974. In copyright; paraphrased here from the French. Cited by chapter and section.

Read the text at stucom.nl · The Malines Documents and Cardinal Suenens (CHARIS, the Catholic Charismatic Renewal International Service)

CITED IN

The Charismatic Renewal 1960–1967 1418

SOURCES

Lectures on Revivals of Religion to Letter to the Bishops of Africa (Ad Afros)

Lectures on Revivals of Religion

Treatise · Charles G. Finney · 1835 · English

Twenty-two lectures on how revivals are promoted, given by the evangelist Charles Finney to his own congregation and published in 1835. They argue that a revival is the result of using the right means and defend the new measures of his meetings.

Finney says in his preface that he gave the lectures to his own congregation without a plan, as one subject led to another, and that he let the editor of the *Evangelist* report them. He had learned, he says, that the spirit of revival had declined in the United States and that controversy prevailed. The first lecture defines a revival; later ones deal with prayer, preaching, the means to be used with sinners, and the measures, such as protracted meetings and the anxious seat, that his critics objected to.

The lectures are a practitioner's manual and a defence of his own methods. They are cited in the Second Great Awakening for his teaching.

Edition: First published in New York in 1835 from notes by the editor of the New York Evangelist, revised by the author; read in the public-domain text of the Christian Classics Ethereal Library, which follows the edition of 1868. The sentences quoted were checked against the 1835 printing. Cited by lecture.

Read the text at ccel.org · Scan of an 1835 printing, New York (Internet Archive)

CITED IN

The Second Great Awakening August 1801 1272

Letter and Profession of Faith to Gregory X

Letter · Michael VIII Palaiologos · AD 1274 · Greek and Latin

The letter, read at Lyon on 6 July 1274, in which the Byzantine emperor accepts the faith set before him by the pope's envoys, with the Filioque and the primacy of the Roman church, and asks that the Greeks may keep their creed and rites.

The letter is addressed by Michael VIII Palaiologos to Gregory X. Most of it is a confession of faith. The emperor says that the pope's envoys, four Franciscan friars, had brought him a letter setting out the faith that the Roman church teaches; he repeats it and accepts it. It confesses the Holy Spirit as proceeding from the Father and the Son, speaks of souls cleansed after death by purgatorial pains and helped by the prayers of the living, and says that the Roman church holds the supreme and full primacy over the whole church, with the right to settle questions of faith and to hear appeals.

At the end the emperor speaks for himself. He asks that the Greek church may go on saying the creed as it said it before the schism, and keep the rites it then had; this, he writes, is no burden to the pope, and anything else is difficult for him because of the great multitude of his people. The letter is the emperor's act. For how his clergy received it see History.

Edition: Litterae Michaelis Palaeologi imperatoris Graecorum ad Gregorium papam X, Greek and Latin, in G. D. Mansi, Sacrorum conciliorum nova et amplissima collectio, vol. 24 (Venice, 1780), cols 67–77; public domain. Paraphrased here from the Latin and cited by column.

Read the text at archive.org

CITED IN

The Second Council of Lyon May 1274 916

A Letter Concerning Toleration

Treatise · John Locke · 1689 · Latin

Locke's argument, published in 1689, that the civil magistrate has no charge over the salvation of souls and that churches are voluntary societies which ought to tolerate one another. He excepts from toleration atheists and those bound to a foreign prince.

The Letter is written as a reply to a friend who had asked the author's thoughts on "the mutual toleration of Christians". It defines the commonwealth as a society

for securing civil interests, which it lists as life, liberty, health and property, and the church as a free and voluntary society for the public worship of God. From those definitions it concludes that force belongs to the magistrate and persuasion to the church, and that neither may do the other's work.

It is a philosopher's case, not a law. Its limits are its own: it denies toleration to those who teach that faith need not be kept with heretics or that kings excommunicated forfeit their crowns, to a church whose members owe obedience to another prince, and to those who deny the being of God. See the Toleration Act and Locke's Letter.

Edition: English translation by William Popple (1689), public domain. The text is a single page without numbered sections; citations describe the place.

Read the text at en.wikisource.org · The same translation in another online edition

CITED IN

The Toleration Act and Locke's Letter 24 May 1689 1208

Letter from Beijing to Luis de Guzmán (9 March 1602)

Letter · Diego de Pantoja · 9 March 1602 · Spanish

A long letter by the Spanish Jesuit who travelled to Beijing with Matteo Ricci, written in the city a little over a year after they arrived. It is an eyewitness account of the journey, the gifts, the emperor's response and the first year in the capital.

Diego de Pantoja entered China from Macau at the end of 1599 and was chosen as Ricci's companion for the journey from Nanjing to Beijing. He wrote this letter to the Jesuit provincial of Toledo on 9 March 1602. Purchas, who gives it in English, notes that he had it in a Spanish printing of 1606 from Valencia.

Pantoja saw most of what he reports, and where he did not, he says so: what the emperor said and did inside the palace he has from the eunuchs. The letter is written to a superior in Europe by a missionary who wanted the mission supported, and its judgments on Chinese religion are those of a Jesuit of his time. It is cited in Matteo Ricci at the Court of Beijing for the course of events.

Edition: English translation printed by Samuel Purchas in Purchas his Pilgrimes (1625), public domain; cited by volume and page of the Glasgow reprint (Hakluytus Posthumus, vol. 12, 1906), where the letter fills pp. 331–410.

Read the text at archive.org

CITED IN

Matteo Ricci at the Court of Beijing 24 January 1601 1142

Letter from Birmingham Jail

Letter · Martin Luther King Jr · 16 April 1963 · English

The open letter that Martin Luther King Jr wrote in the Birmingham city jail, dated 16 April 1963, in reply to eight Alabama clergymen who had called the demonstrations he was leading unwise and untimely.

King was held in the Birmingham jail after the march of Good Friday, 12 April 1963. The letter is addressed "My dear fellow clergymen" and answers, point by point, the statement of eight white religious leaders of Alabama (see Statement by Alabama Clergymen). It is dated 16 April 1963. According to the King Institute, the letter first circulated in Birmingham in mimeographed copies and King revised it for his book *Why We Can't Wait* (1964), so printed versions differ in wording. The text linked here is the one distributed by the King Papers Project's Liberation Curriculum, which gives *Why We Can't Wait* as its source.

It is a primary source for King's own account of why the campaign came to Birmingham, for his argument about just and unjust laws, and for his judgment on the white churches of the South. It is one side of an exchange, and should be read with the statement it answers. See the Churches and the Civil Rights Movement.

Edition: Text as published by the Martin Luther King, Jr. Research and Education Institute at Stanford University (King Papers Project, 2004), a ten-page PDF. Cited by the page of that PDF. Copyright the Estate of Martin Luther King, Jr.; paraphrased here.

Read the text at kinginstitute.stanford.edu

CITED IN

The Churches and the Civil Rights Movement 16 April 1963 1428

Letter from the Bishops, including the Reports Adopted by the Conference

Letter · The Lambeth Conference of 1878 · July 1878 · English

The letter issued by the bishops of the Anglican Communion gathered at Lambeth Palace in July 1878, with the committee reports the conference adopted. One report speaks of the Old Catholics and of the Vatican Council of 1870.

The conference of 1878 published its conclusions as a letter that embodies the reports of its committees. The report on the Anglican Church's relation to the Old Catholics and others who had left the Roman communion contains a short statement of the principles on which the Church of England reformed itself and a warning about the act of the Vatican Council.

It is cited as the common voice of the Anglican bishops eight years after the definition of papal infallibility.

Edition: London, Cassell, Petter and Galpin, 1878, transcribed by Project Canterbury with the page numbers of the print. Cited by printed page. Public domain.

Read the text at anglicanhistory.org

CITED IN

The First Vatican Council 1869–1870

1324

Letter from Zayton

Letter · Andrew of Perugia · January 1326 · Latin

A letter home from a Franciscan bishop in southern China. Andrew of Perugia tells how he reached Khanbaliq, as he reckoned in 1308, where John of Montecorvino was consecrated archbishop, and how he later became bishop of Zayton.

Andrew writes from Zayton, a port on the coast of southern China, to the warden of the Franciscan house at Perugia. He was one of the bishops sent out by the Apostolic See, and says that he and one companion reached Khanbaliq after great hardship, that the archbishop was consecrated there as Rome had ordered, and that he lived for nearly five years on an allowance from the emperor.

He writes some eighteen years after the events and marks his own uncertainty about the year ("as well as I can reckon"). The letter is preserved, like those of John of Montecorvino, in Wadding's annals of the Franciscan order. See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

Edition: Translated by Henry Yule, Cathay and the Way Thither, second edition revised by Henri Cordier, vol. 3 (London: Hakluyt Society, 1914), pp. 71–75; public domain. Yule's introductory notices to the friars' letters stand earlier in the same volume and are cited as his.

Read the text at archive.org

CITED IN

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

The Letter of Aristeas

Letter · 2nd century BC · Greek

A Greek narrative in the form of a letter, telling how seventy-two elders from Jerusalem translated the law of Moses for the library of Ptolemy II. It is an early account of the origin of the Septuagint, written by an Alexandrian Jew of the second century BC.

The writer calls himself Aristeas and presents himself as an official at the court of Ptolemy II, sent on the king's embassy to the high priest Eleazar. He addresses his account to his brother Philocrates. Most of the work is taken up with the king's gifts to the temple, a description of Jerusalem, the high priest's defence of the food laws and a seven-day banquet at which the king questions the translators. The translation itself is told in a few paragraphs near the end (sections 301–311).

Scholars agree that the author was a Jew of Alexandria writing in the second century BC, a century or more after the reign in which he sets his story, and that the work is a defence of the Greek Pentateuch and of Jewish life under Greek rule, not an eyewitness report; see Benjamin G. Wright III, *The Letter of Aristeas* (2015). It is evidence for how Alexandrian Jews of that time thought about their Greek Scriptures, and it is the source from which Philo, Josephus and the church fathers took the story. See the Hebrew Scriptures Are Translated into Greek.

Edition: Translation by H. T. Andrews in R. H. Charles (ed.), The Apocrypha and Pseudepigrapha of the Old Testament, vol. 2 (1913), public domain. Cited by the section numbers of the Greek editions.

Read the text at attalus.org · Sections 183–322 in the same translation (Attalus) · Greek text (Attalus)

CITED IN

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

Letter of Güyük Khan to Pope Innocent IV

Letter · Issued in the name of Güyük Khan · November 1246 · Persian, with a heading in Turkic; a Latin version made at the same time

The Mongol khan's answer to the letters of Innocent IV, carried back by John of Plano Carpini. It refuses the pope's call to baptism and summons him and the kings of the West to come and submit. A Persian text with the khan's seal survives in the Vatican archives.

John of Plano Carpini describes how the answer was drawn up at the khan's camp on 11 November: the secretaries translated it to the friars phrase by phrase, the friars wrote it in Latin, and a copy was made "in Saracenic" so that someone in the West might be able to read it to the pope. The Latin version survives in the chronicle of Salimbene, who copied it from John. The "Saracenic" copy is the Persian document, which Cyrille Karalevskyj found in the Vatican archives in 1920 and Paul Pelliot published. It carries a heading in Turkic and the khan's seal in Mongolian, and is dated to the last days of the month Jumada II of the year 644, which Pelliot converts to 3–11 November 1246.

The two versions agree in substance. Pelliot notes that the Latin names Poles, Moravians and Hungarians where the Persian has only Magyars and Christians. Where the Persian has "God" the Mongolian original, which is lost, will have had "Heaven", in his judgment. The letter is evidence of how the Mongol court understood the pope's approach: as an offer of submission that had yet to be made good. See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

Edition: Persian text with a French translation and commentary by Paul Pelliot, 'Les Mongols et la Papauté', Revue de l'Orient Chrétien 23 (1922–23), pp. 3–30. Paraphrased here from Pelliot's French. An English translation in Christopher Dawson (ed.), The Mongol Mission (London: Sheed and Ward, 1955), is in copyright.
Held by: Vatican Apostolic Archive, Vatican City

Read the text at archive.org · The Latin version, as copied by Salimbene (Pelliot, pp. 13–14)

CITED IN

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

The Letter of Majesty of Rudolf II for Bohemia

Law · Rudolf II, Holy Roman Emperor and King of Bohemia · July 1609

The patent by which Rudolf II, as king of Bohemia, granted the non-Catholic estates of the kingdom the free practice of their confession, control of their own consistory and university, and the right to build churches.

The patent is issued in the king's name at the Bohemian diet in Prague Castle. It calls the Protestant estates those who receive communion in both kinds, or Utraquists, and refers to the Bohemian Confession they had presented in 1575. It lets them practise their religion freely "in any place", gives them the lower consistory of Prague and the university, allows them to appoint Defenders, and permits the lords, knights and royal towns to build further churches. It is said to hold until a general religious settlement is reached in the Empire.

The same page prints the agreement made on the same occasion between the Catholic and Protestant estates. The document matters for the Thirty Years' War and the Peace of Westphalia because the nobles who threw the king's regents from the window in 1618 said that they were defending the rights it gave them. The translation was made from the German text printed by Anton Gindely in 1858.

Edition: English translation by C. A. Macartney (1970), published by the German Historical Institute, Washington, in German History in Documents and Images, where the document is headed The Bohemian Religious Peace. Paraphrased here.

Read the text at germanhistorydocs.org

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Letter of the Crusade Leaders to the Pope

Letter · Daimbert of Pisa, Godfrey of Bouillon and Raymond of Saint-Gilles · September 1099 · Latin

The official report of the First Crusade sent from Laodicea in September 1099 in the names of Archbishop Daimbert of Pisa, Godfrey of Bouillon, Raymond of Saint-Gilles and the whole army, addressed to the pope and all Christians.

The letter was written at Laodicea on the Syrian coast two months after the capture of Jerusalem, as the army broke up. It runs through the campaign from Nicaea to the battle of Ascalon and asks the faithful in the West to pray, give thanks and help the returning crusaders.

It is the leaders' own account, meant to be read out in the churches of the West, and it presents the army's successes as God's doing. It names Godfrey of Bouillon as "defender" of the Holy Sepulchre, and it states in one sentence what was done with the people found in Jerusalem.

Edition: Translation by Dana C. Munro, Letters of the Crusaders, Translations and Reprints from the Original Sources of European History, vol. 1, no. 4 (Philadelphia, 1896), public domain, as published by the Fordham Medieval Sourcebook.

Read the text at sourcebooks.fordham.edu

CITED IN

The First Crusade 1095–1099 849

Letter of the University of Paris on Ending the Schism

Letter · The University of Paris · 1393, as dated in the source book · Latin

The advice of the masters of Paris to the king of France on how to end the papal schism. It proposes three ways, the resignation of both claimants, arbitration, or a general council.

According to the editors' note, the king of France asked the university in 1393 to find a way out of the schism, each master gave his opinion in writing, and a commission of fifty-four drew up the answer. The extracts give the three ways it proposed: that both claimants resign; that they submit to arbitrators; or, if they

would do neither, that the matter be left to a general council, in which doctors of theology and law might sit with the bishops.

The third way is the one that was taken, at Pisa in 1409 and at Constance in 1414. See the Great Western Schism.

Edition: Three extracts translated in O. J. Thatcher and E. H. McNeal, A Source Book for Mediaeval History (1905), no. 168, from d'Achery; public domain.

Read the text at gutenberg.org

CITED IN

The Great Western Schism 1378–1417 946

Letter on the Cultivation of Learning (De litteris colendis)

Letter · Issued in the name of Charlemagne · Between AD 780 and 800 · Latin

A circular letter from Charlemagne, surviving in the copy sent to Abbot Baugulf, ordering that bishoprics and monasteries teach letters to those able to learn, so that Scripture may be rightly understood.

The letter is in the name of Charles as king of the Franks and Lombards and patrician of the Romans, a title that places it before his coronation as emperor in 800. The surviving copy is addressed to Baugulf, who was abbot of Fulda, and it ends by telling him to send copies to his fellow bishops and to every monastery, so that it was meant to circulate widely.

It gives the king's reason for caring about schooling. Letters sent to him by monasteries had shown sound thoughts in uncouth language, and he had begun to fear that men who wrote badly would also read the Scriptures badly, for "far more dangerous are errors of the understanding". The date within the two decades before 800 cannot be fixed more closely from the text.

Edition: Translation by Dana C. Munro, Translations and Reprints from the Original Sources of European History, vol. 6, no. 5 (Philadelphia: University of Pennsylvania, 1900), pp. 12–14, public domain.

Read the text at sourcebooks.fordham.edu · Latin text, Capitularia regum Francorum 1, no. 29, p. 79 (Internet Archive)

CITED IN

Charlemagne's Reform of Church and Learning AD 789 774

Letter on the Death of Bede

Letter · Cuthbert, monk of Jarrow · c. AD 735 · Latin

An eyewitness account of Bede's last weeks and death, written by one of his pupils at Jarrow to a fellow student named Cuthwin. It is the source used here for the day and manner of his death.

Cuthbert was a pupil of Bede at Jarrow and, according to Sellar, later abbot of the monastery. He writes to Cuthwin, who had sent word that masses were being said for Bede, and tells what he himself saw: the illness from before Easter, the daily teaching, the two works left unfinished, the distribution of small gifts to the priests of the house, and the last sentence dictated to the boy Wilbert.

The letter gives the day of the death, the eve of the Ascension, and says that Ascension Day fell on 26 May. It does not name the year. It also preserves five lines of English verse that Bede recited, on the soul's need to consider its judgment before death.

Edition: Translation printed in A. M. Sellar's edition of Bede's Ecclesiastical History (London: George Bell and Sons, 1907), pp. xl–xliii, public domain.

Read the text at gutenberg.org

CITED IN

Bede Completes His Ecclesiastical History AD 731 763

Letter on the Faith, Life and Death of Ulfilas

Letter · Auxentius of Durostorum · c. AD 383–400 · Latin

A memoir of Ulfilas by a bishop who had been his pupil from boyhood. It gives the outline of his career, his teaching about the Father, Son and Spirit, and the creed he left on his deathbed. It is an account by someone who knew him.

Auxentius, bishop of Durostorum on the lower Danube, says in the letter that Ulfilas took him from his parents as a child, taught him the Scriptures and

brought him up as a son. He wrote after his teacher's death. The letter does not survive on its own. It is quoted at length within another text of the same party, which is copied in the margins of a manuscript of Ambrose of Milan's work *On the Faith*. The translator dates the letter to about 400 or a little earlier.

The letter is a pupil's tribute and a statement of doctrine. Most of it sets out what Ulfilas taught, against the Nicene party and against those who said "of like substance", and it ends with his creed. The biographical frame is short but precise: lector, then bishop at thirty; seven years among the Goths; flight across the Danube under Constantius; thirty-three more years; death at Constantinople at seventy. It says that he preached and wrote in Greek, Latin and Gothic. It does not mention the translation of the Bible, for which the evidence is the later historians and the Gothic manuscripts themselves.

Edition: English translation by James W. Marchand, published on the pages of James J. O'Donnell at Georgetown University. The text is not divided into numbered sections there; citations name the part of the letter.

Read the text at faculty.georgetown.edu · Latin text, with an introductory note (Georgetown University)

CITED IN

Ulfilas Translates the Bible for the Goths c. AD 341 606

Letter on the First Voyage

Letter · Christopher Columbus · 15 February 1493 · Spanish

The letter Columbus wrote on his way home in February 1493 to Luis de Santángel, an official of the Spanish crown, announcing what he had found. Printed at Barcelona in April 1493, it was the first published account of the voyage.

Columbus dated the letter on board his caravel on 15 February 1493 and added a postscript on reaching Lisbon. It was addressed to Luis de Santángel, a royal official who had advanced money for the voyage, and it was in print at Barcelona by April. It describes the islands, their harbours and their gold in the most favourable terms and says that with "very little aid" he can bring back gold, spices, cotton and slaves.

What it says about the islanders' religion is brief and is one man's impression after a few weeks without a common language: that they had "no sect, nor idolatry", believed power and goodness to be in the sky, and would readily become Christians. The same letter offers the sovereigns slaves, to be taken from among "idolaters". See Christianity Crosses the Atlantic.

Edition: English translation in J. E. Olson and E. G. Bourne (eds.), The Northmen, Columbus and Cabot, 985–1503 (New York, 1906), pp. 263–272; public domain. Cited by page.

Read the text at gutenberg.org

CITED IN

Christianity Crosses the Atlantic 1493 996

Letter on the Origin of the Image of Our Lady of Guadalupe

Letter · Joaquín García Icazbalceta · Written October 1883; printed 1896 · Spanish

A report written in 1883 by the Mexican Catholic historian Joaquín García Icazbalceta for the archbishop of Mexico, setting out what the documents of the sixteenth century do and do not say about the apparition at Tepeyac.

The preface to the printed edition tells how the letter came to be written. In 1883 the archbishop of Mexico, Pelagio Antonio de Labastida y Dávalos, asked García Icazbalceta for his opinion of a manuscript defending the apparitions. He declined, saying that he was neither a theologian nor a canonist; the archbishop answered that he asked him as a man versed in the church history of the country, and he then wrote this letter. He closes by asking that it be shown to no one else. This edition, which calls itself the first complete and correct one, was printed in 1896, two years after his death.

The letter is a historian's review of the evidence. It is cited in this wiki for two things: its statement that Zumárraga's surviving writings nowhere mention the apparition or the name Guadalupe (paragraph 12), and its summary of the inquiry of 1556 into a sermon preached against the devotion (paragraph 30). It is scholarship of the nineteenth century. Its author writes as a Catholic devoted to the Virgin who wished the account true and did not find it so (paragraph 70);

he leaves the theological question, and the weight of the Church's approval, to the archbishop (paragraph 69).

Edition: Carta acerca del origen de la imagen de Nuestra Señora de Guadalupe de México (Mexico City, 1896), the first complete printing. Cited by numbered paragraph.

Read the text at archive.org

CITED IN

Our Lady of Guadalupe 1531 1051

Letter on the Second Voyage of Columbus

Letter · Diego Álvarez Chanca · 1494 · Spanish

The report of the fleet's physician on Columbus's second voyage, sent to the town council of Seville from the new settlement on Hispaniola early in 1494. It is a private observer's account of the crossing and of the founding of the town.

Dr Chanca of Seville was appointed surgeon to the fleet in May 1493 and wrote to the council of his city from the settlement that became La Isabela. He describes the voyage out, the discovery that the men left at Navidad the year before were dead, the choice of a new site, and the islanders.

He is the eyewitness for the first weeks of the settlement. He calls the town "Marta", a name found nowhere else, as the editor notes. He says that the islanders copied the Spaniards at prayer and said they wished to be Christians, and that they kept figures in their houses, which he took for idols. See Christianity Crosses the Atlantic.

Edition: English translation in J. E. Olson and E. G. Bourne (eds.), The Northmen, Columbus and Cabot, 985–1503 (New York, 1906), pp. 281–313; public domain. Cited by page.

Read the text at gutenberg.org

CITED IN

Christianity Crosses the Atlantic 1493 996

Letter to Cardinal Juan de Carvajal

Letter · Enea Silvio Piccolomini · 12 March 1455 · Latin

A letter written from Wiener Neustadt by the future Pope Pius II, reporting that he had seen gatherings of a printed Bible offered at Frankfurt the previous autumn. It is the earliest account of the Gutenberg Bible.

Piccolomini, then bishop of Siena, wrote to his friend Cardinal Carvajal in Rome. He confirms what the cardinal had heard about "that miraculous man" seen at Frankfurt. He had not seen whole Bibles, he says, but several quires of different books, in very clean and correct lettering that could be read without glasses. Witnesses told him that 158 copies had been finished, though some said 180, and he feared he could not buy one because buyers had been found before the volumes were complete.

The passage quoted does not name the man or the place of printing. It fixes a date by which sheets of the Bible were on show, and it gives the figures then being reported for the number of copies. See Gutenberg Prints the Bible.

Edition: The passage on the printed Bibles is quoted in English by the John Rylands Library, Manchester, from Eric White, Johannes Gutenberg: A Biography in Books (2025), p. 90, after Martin Davies, 'Juan de Carvajal and Early Printing', The Library (1996). In copyright; paraphrased here. No complete text of the letter was found on an open institutional site.

Read the text at rylandscollections.com · Summary of the letter by Princeton University Library, which holds the Scheide copy of the Bible

CITED IN

Gutenberg Prints the Bible c. 1454–1455 983

Letter to Demetrias

Letter · Pelagius · c. AD 413–414 · Latin

A long letter of spiritual advice from Pelagius to a young Roman noblewoman who had taken a vow of virginity. It is the fullest surviving statement, in his own words, of what he taught about human nature, free choice and the commandments of God.

Demetrias belonged to the Anician family, one of the greatest in Rome; the letter itself speaks of her "Anician blood". Pelagius says that he writes at the request of her mother, sent in a letter from across the sea, after the daughter had chosen to

remain unmarried. The letter survived because it was copied under other names, including Jerome's.

It matters because nearly everything else known of Pelagius's teaching comes through the quotations of his opponents. Here he speaks for himself, to a sympathetic reader, before the controversy had hardened. He begins, as he says he always does, from the goodness and capacity of the nature God made, argues that the power to choose good or evil is itself a gift, and insists that a just God commands nothing impossible. The letter is pastoral exhortation and does not address the questions about Adam and infant baptism on which he was later condemned.

Edition: Latin text in J.-P. Migne, Patrologia Latina 30, cols. 15–45, where it is printed among the works of Jerome. The Columbia University site Epistolae gives the Latin with the English translation of B. R. Rees (1991), which is in copyright; passages are paraphrased here.

Read the text at epistolae.ctl.columbia.edu

CITED IN

Augustine and Pelagius Dispute over Grace AD 411–418 664

Letter to King Clovis (Letter 46)

Letter · Avitus of Vienne · Soon after the baptism, between c. AD 496 and 508 · Latin

The letter in which Avitus, bishop of Vienne in the Burgundian kingdom, congratulates Clovis on his baptism. It is the only surviving document written at the time of the event, and it says that the baptism took place at Christmas.

Avitus was bishop of Vienne, in the kingdom of the Burgundians, whose kings were Arian Christians. He was not present at the baptism; he writes that a messenger had told him beforehand that the king had enrolled as a candidate. He pictures the scene as it was reported to him: a large gathering of bishops, and the king, feared by the nations, bowing his head to the servants of God.

The letter tells Clovis that his faith is "our victory", says that the water of rebirth brought him forth on the day the Lord was born, and urges him to send envoys to carry the faith to pagan peoples further off. It opens by saying that the followers of various sects had tried to cloud the king's judgment, which Danuta Shanzer

(cited in the dating note of the Baptism of Clovis) reads as a sign that Clovis had been drawn towards Arian Christianity before he chose the Catholic side. Avitus names no place, no bishop and no battle, and the letter carries no date; its place in the reign is argued from its contents.

Edition: Latin text edited by Rudolf Peiper, Alcimi Ecdicii Aviti Viennensis episcopi opera quae supersunt, Monumenta Germaniae Historica, Auctores antiquissimi 6.2 (Berlin, 1883), pp. 75–76. No public-domain English translation is online; the letter is paraphrased here from the Latin.

Read the text at archive.org · The same edition at the Monumenta Germaniae Historica (Auctores antiquissimi 6.2, pp. 75–76)

CITED IN

The Baptism of Clovis c. AD 496–508 695

Letter to Michael Cerularius

Letter · Peter III of Antioch · AD 1054 · Greek

The reply of the patriarch of Antioch to Michael Cerularius. He corrects Michael's history, rejects the Latin addition to the creed, treats most other Latin customs as tolerable, and begs him not to widen the breach.

Peter had become patriarch of Antioch shortly before and had himself exchanged letters with Rome. His reply is the best contemporary evidence that an eastern patriarch could regard the quarrel of 1054 as mendable. He tells Michael Cerularius that forty-five years earlier he had himself heard the pope named in the liturgy at Constantinople (chapter 5); that nothing may be added to the creed (chapter 12); that the Latins "are our brothers", even if rough and unlearned (chapter 14); that the matter should be put to the next pope once one is elected (chapter 19); and that pressing every point may make the tear worse (chapter 21). He speaks of the pope who had written to him as "of blessed memory".

Edition: Cornelius Will, Acta et scripta quae de controversiis ecclesiae Graecae et Latinae saeculo undecimo composita extant (Leipzig and Marburg, 1861), pp. 189–204, public domain. Greek with Latin translation; cited by chapter.

Read the text at archive.org

CITED IN

The Schism of 1054 16 July 1054 832

Letter to Michael Cerularius and Leo of Ohrid (In terra pax)

Letter · Leo IX · AD 1053 · Latin

A long letter in the name of Pope Leo IX answering Greek attacks on Latin usages. It sets out the claims of the Roman see at length and quotes the Donation of Constantine in their support.

The letter answers Greek writings against unleavened bread and other Latin customs. It is addressed to Michael Cerularius and to Leo, archbishop of Ohrid, and shows what Rome was prepared to say on the eve of the legation of 1054.

Its theme is that the Roman church is the head and mother of the churches and is judged by no one. It rehearses the heresies of past bishops of Constantinople, quotes the Donation of Constantine at length as a genuine grant (chapters 13–14), and demands that the Greeks stop calling the Latins "azymites" and closing their churches (chapter 20).

Edition: Cornelius Will, Acta et scripta quae de controversiis ecclesiae Graecae et Latinae saeculo undecimo composita extant (Leipzig and Marburg, 1861), pp. 65–85, public domain. Latin; cited by chapter.

Read the text at archive.org

CITED IN

The Photian Schism AD 863–867 794
The Schism of 1054 16 July 1054 832

Letter to Michael, Prince of Bulgaria

Letter · Photius · c. AD 865 · Greek

A long letter of instruction from Patriarch Photius to the newly baptized ruler of Bulgaria. It sets out the creed and the seven general councils and then gives advice on how a Christian prince should live and rule.

Photius wrote to Boris I, whom the heading names by his baptismal name Michael and whom he calls his spiritual son. The first part is doctrine: the creed, in which the Holy Spirit "proceeds from the Father" (section 4), and an account of

each of the seven general councils, for which he promises the place, the number of bishops, those who presided and what was done (5–21). He then tells the prince that what he has done raises him to the deeds of Constantine the Great (24). The rest, sections 25 to 118, is a series of short counsels on prayer, friendship, speech, justice and government.

The letter is undated. It speaks to a ruler already baptized, and is placed here about 865, soon after the baptism. An editor's note printed under the heading observes that the manuscripts call the text "from the letter", so that what survives may be an abridgement and not the whole. It shows what the patriarch thought a new Christian ruler needed to be told; it is not a report on Bulgaria.

Edition: Greek text with facing Latin translation in J.-P. Migne, Patrologia Graeca 102 (Paris, 1860), cols 627–696, where it is letter 8 of the first book; public domain. Paraphrased here from the Latin and cited by the numbered sections of that edition. The letter bears no date.

Read the text at archive.org

CITED IN

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

Letter to Misyur Munekhin on Unfavourable Days and Hours

Letter · Philotheus of Pskov · c. 1523–1524 · Church Slavonic (Old Russian)

A letter from the monk Philotheus of the Eleazar monastery at Pskov to an official of the grand prince. Written against astrology, it contains the sentence that two Romes have fallen, a third stands, and a fourth there will not be.

Almost nothing is known of Philotheus beyond what his letters show: he was a monk of the Eleazar monastery near Pskov in the first half of the sixteenth century. The editor of the text explains the occasion. A physician at the Moscow court had translated a German almanac predicting a flood for 1524, and the Pskov official Mikhail Misyur Munekhin asked the monk what to make of it. The editor dates the reply to the end of 1523 or the beginning of 1524.

Philotheus answers that the stars are lifeless and govern nothing, and that kingdoms rise and fall by the will of God and by their faithfulness. The Greek realm,

he says, was laid waste ninety years before because it gave up the Orthodox faith for the Latin; the walls of great Rome still stand, but the souls of its people have been taken captive on account of the unleavened bread; and all Christian realms have now come together in the realm of his sovereign, for two Romes have fallen, a third stands, and a fourth there will not be. The edition prints the realm as "Roman"; its note says that the manuscript it follows reads "Russian" and that the word was corrected from another copy (Q.XVII.50). From this he draws a warning to the ruler to hold his realm with great care and with turning to God.

The letter is a monk's private counsel to a layman, and a second letter under his name addresses the grand prince in similar terms. It is not an act of the Russian church or state. Its phrase was taken up, in other words, in the Charter on the Establishment of the Patriarchate of Moscow. The editor notes that scholars disagree on whether Philotheus meant a political claim at all.

Edition: Old Russian text with a modern Russian translation and commentary by V. V. Kolesov, in Biblioteka literatury Drevnei Rusi, vol. 9, published online by the Institute of Russian Literature (Pushkin House). That library is served without https, so the link opens the Internet Archive's copy of the page. Paraphrased in this wiki from the Russian.

Held by: Russian National Library, St Petersburg (Q.XVII.15, ff. 493–497v, sixteenth century)

Read the text at web.archive.org

CITED IN

Moscow Becomes a Patriarchate 26 January 1589 1121

Letter to Molotov for the Members of the Politburo, 19 March 1922

Letter · Vladimir Lenin · 19 March 1922 · Russian

A secret letter in which Lenin set out for the Politburo how the removal of church valuables during the famine of 1922 should be used to break the resistance of the Orthodox clergy.

The letter is headed "Top Secret" and addressed to Molotov for the members of the Politburo, which was about to discuss the resistance at Shuya to the removal of valuables from the churches. Lenin asks that no copies be made. The document was shown at the Library of Congress in 1992 among papers newly released from

the Russian archives; the translation ends with the note that it is a true copy and that the original went to the Lenin Institute.

It is a private instruction from the head of the government to his colleagues, and it states his purpose more openly than any public decree. It is cited in the Russian Church under the Bolsheviks.

Edition: English translation made by the Library of Congress for its exhibition Revelations from the Russian Archives (1992), from a document released from the Russian archives. A United States government work.

Read the text at loc.gov · The Library of Congress exhibition, with images of the four pages

CITED IN

The Russian Church under the Bolsheviks 1917–1918 1363

Letter to Paolo Antonio Foscarini

Letter · Robert Bellarmine · 12 April 1615 · Italian

Cardinal Bellarmine's reply to a Carmelite friar who had argued that the Copernican system agrees with Scripture. It states in three points how the cardinal saw the question a year before the decree of 1616.

Foscarini had sent Bellarmine a letter and a treatise. Bellarmine answers in three points. First, he says that Foscarini and Galileo do prudently if they speak hypothetically: to say that the appearances are better saved by supposing the earth to move is no danger and is enough for a mathematician, but to affirm that the sun really stands still and the earth really moves is dangerous, because it irritates the philosophers and theologians and makes Scripture false. Second, the Council of Trent forbids interpreting Scripture against the common agreement of the Fathers, who all take the passages literally. Third, if there were a true demonstration, one would have to proceed with great caution in explaining the passages that seem contrary, and say that we do not understand them rather than that what is demonstrated is false; but he does not believe there is such a demonstration and has been shown none.

It is a private letter, and it is Bellarmine's own statement of his position. It is cited in the Trial of Galileo.

Edition: English translation published in Fordham University's Internet Modern History Sourcebook, with later commentary on the same page that is not part of the letter. Paraphrased here.

Read the text at sourcebooks.fordham.edu

CITED IN

The Trial of Galileo 22 June 1633 1172

Letter to Sixtus IV on the Inquisition (13 May 1482)

Letter · Ferdinand II of Aragon · 13 May 1482 · Latin

The reply of King Ferdinand, written at Córdoba on 13 May 1482, to the pope's bull of 18 April on the Inquisition in the lands of Aragon. He refuses to believe that such concessions were made and says he will not let them take effect.

The letter answers the bull of 18 April 1482 in Letters of 1482 on the Inquisition in Castile and Aragon. Ferdinand II of Aragon writes that he has been told that the pope has granted the New Christians a general pardon, ordered that the names of witnesses be revealed to the accused, allowed appeals to Rome and removed two inquisitors. He gives the report no credit, he says, because such things ought never to have been granted; and if they have been granted through the persistent and cunning persuasions of the New Christians, he does not intend ever to let them take effect. He asks the pope to grant nothing that would hinder the Inquisition and to revoke anything already granted, and says that inquisitors in his kingdoms must be appointed according to his own pleasure and will. He blames the spread of heresy on earlier inquisitors, who, he says, were bribed into doing nothing.

It is the king's side of the dispute, in his own words. The letter is dated at Córdoba and signed as king of Castile and of Aragon. Lea prints it from a register of the Archivo General de la Corona de Aragón (Reg. 3684, fol. 7). See the Spanish Inquisition and the Expulsion of the Jews.

Edition: Latin text printed from the registers of the Archivo de la Corona de Aragón in Henry Charles Lea, A History of the Inquisition of Spain, vol. 1 (New York: Macmillan, 1906), appendix, no. XI, pp. 590–591; public domain. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Letter to Svatopluk

Letter · Stephen V · late AD 885 · Latin

A letter in the name of Pope Stephen V to the Moravian ruler Svatopluk, written after the death of Methodius. It forbids the liturgy in Slavonic under anathema and allows only the explanation of the readings in that language.

The letter praises Svatopluk's loyalty to Rome, sets out the Roman teaching on the Trinity and on fasting, and then turns on Methodius, who had died in April 885: the mass and offices that he "presumed" to celebrate in Slavonic are forbidden, though the Gospel and Epistle may be explained to the people in their own tongue.

Its authenticity has been disputed since the nineteenth century. The editor of the edition cited here judged that a genuine letter of Stephen was partly falsified or interpolated in the interest of Methodius's rival, Bishop Wiching, and printed the suspect passages in angle brackets. It should be read beside Letters (Register), which permit what this letter forbids.

Edition: Ed. G. Laehr, Monumenta Germaniae Historica, Epistolae 7 (Berlin, 1928), pp. 354–358. Latin.

Read the text at dmgh.de

CITED IN

Cyril and Methodius among the Slavs AD 863–885 790

Letter to the Bishops of Africa (Ad Afros)

Letter · Athanasius and the bishops of Egypt and Libya · c. AD 369 · Greek

A synodal letter sent in the name of ninety bishops of Egypt and Libya, Athanasius among them, to the bishops of Africa, urging them to hold to the creed of Nicaea. In it Athanasius gives the number of bishops at Nicaea as 318.

Athanasius wrote this letter near the end of his life, in the name of a synod of Egyptian and Libyan bishops, to warn the African churches against accepting the creed of the Council of Ariminum (359) in place of the Nicene. The editor of the standard translation dates it between 368 and 372.

In it he calls Nicaea an ecumenical synod and says that 318 bishops met there (2). In an earlier work he had put the number at about three hundred. The figure 318, which is also the number of Abraham's trained men (Genesis 14:14), became the standard one: the Council of Chalcedon speaks of "the three hundred and eighteen fathers".

Edition: Translation by Archibald Robertson, Nicene and Post-Nicene Fathers, second series, vol. 4 (1892), public domain. Cited by section.

Read the text at newadvent.org · The same translation with its introduction (CCEL)

CITED IN

The First Council of Nicaea May AD 325 584

SOURCES

Letter to the Danbury Baptist Association, 1 January 1802 to Letters

Letter to the Danbury Baptist Association, 1 January 1802

Letter · Thomas Jefferson · 1 January 1802 · English

President Jefferson's reply to the Baptists of Danbury, Connecticut, in which he describes the First Amendment as building a wall of separation between church and state.

The letter is three short paragraphs. Jefferson says that he believes with the Baptists that religion lies solely between a man and his God and that the powers of government reach actions only and not opinions, and that he regards with reverence the act of the American people in declaring that their legislature should make no law respecting an establishment of religion or prohibiting its free exercise. It is a president's private gloss on the amendment, written to supporters, and has no force of law in itself. See Religious Freedom in the United States.

Edition: The letter as sent, transcribed by the Library of Congress from Jefferson's papers. Public domain.

Read the text at loc.gov · Text in The Papers of Thomas Jefferson (Founders Online)

CITED IN

Religious Freedom in the United States 1786–1791 1249

Letter to the Emperor Anastasius (Duo sunt)

Letter · Gelasius I, bishop of Rome · AD 494 · Latin

A letter of Pope Gelasius I to the emperor at Constantinople, known from its opening words as Duo sunt. It says that the world is ruled by two powers, the authority of priests and the power of kings, and that in divine things the emperor is subject to the priests.

Gelasius wrote to Anastasius I in 494. The passage translated by Robinson is the part that later ages quoted. It distinguishes the "sacred authority of the priests" from the "royal power", says that the priests carry the heavier burden because they must answer to God for kings as well, and asks the emperor to obey in religion those whose laws he expects the clergy to obey in public affairs. It ends by claiming a special obedience for the bishop of the see set above all others.

The letter is Gelasius's own statement and gives one side of an argument with the Eastern court. It was much quoted in later debates about the powers of popes and emperors.

Edition: Extract translated by J. H. Robinson, Readings in European History (Boston: Ginn, 1905), pp. 72–73, public domain.

Read the text at sourcebooks.fordham.edu

CITED IN

The End of the Western Roman Empire AD 476 686

The Henotikon and the Acacian Schism AD 482–519 690

Letter to the Grand Duchess Christina

Letter · Galileo Galilei · 1615 · Italian

Galileo's defence of the Copernican system against objections drawn from the Bible, addressed to the Grand Duchess Mother of Tuscany. It sets out how he thought the Bible should be read where it touches on questions of natural science.

Galileo begins with his discoveries in the heavens and the opposition they had met from professors who, he says, filled their writings with passages of the Bible that they had not understood. His case rests on a few principles. Scripture and nature both proceed from the divine Word. The Bible, written to be understood by everyone, often speaks in ways that differ from the bare truth of things, while nature never departs from the laws laid on her. What sense experience or necessary demonstration shows about nature should therefore not be called in question because of scriptural passages that may bear another meaning, and since two truths cannot contradict each other, it is for interpreters to find the sense of

Scripture that agrees with what has been demonstrated. He supports this from Augustine and other Fathers.

It is cited in the Trial of Galileo for his own statement of the question. Pope John Paul II in 1992 called it a short treatise on the interpretation of the Bible.

Edition: English translation, abridged, published in Fordham University's Internet Modern History Sourcebook. Paraphrased here.

Read the text at sourcebooks.fordham.edu

CITED IN

The Trial of Galileo 22 June 1633 1172

Letter to the People of God

Letter · Pope Francis · 20 August 2018 · Italian

A letter of Pope Francis to all Catholics on the sexual abuse of minors by clergy and its concealment, written days after a report on abuse over some seventy years was made public.

Francis wrote the letter in August 2018. Its first section refers to a report made public "in recent days" that detailed the experience of at least a thousand survivors over about seventy years; the letter does not name it, and the figures match the report of the Pennsylvania grand jury (Report I of the 40th Statewide Investigating Grand Jury). The pope acknowledges that the church did not act in time, and calls the whole church to prayer and fasting. The letter states an attitude and makes no law.

Edition: English translation published by the Holy See. Cited by its numbered sections.

Read the text at vatican.va

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Letter to the People of Poland

Letter · John Paul II · 23 October 1978 · Polish

The letter John Paul II wrote to his fellow Poles as he began his pontificate. In it he tells the cardinal primate that there would be no Polish

pope but for the primate's faith, which did not retreat before prison and suffering.

The letter is dated from Vatican City, 23 October 1978. In its third paragraph the pope says that in recent decades the church in Poland has acquired a special significance for the whole church because of the particular system of relations in which it lives, and has become a church of special testimony. In the fifth he addresses the "Cardinal Primate" directly: the Polish pope would not be on Peter's chair but for the primate's faith, hope and trust, and his ministry as bishop and primate. He says the same to the Polish bishops, clergy and people. He adds his wish to come to Poland for the nine hundredth anniversary of St Stanislaus.

The letter does not give the primate's name. He was Cardinal Stefan Wyszyński, as Pope Francis said when he quoted these words in 2021. See John Paul II and the Churches under Communism.

Edition: English version published by the Holy See. Eight paragraphs without numbers. In copyright; paraphrased here.

Read the text at vatican.va

CITED IN

John Paul II and the Churches under Communism 1978–1979 1454

Letter to the Philippians

Letter · Polycarp of Smyrna · c. AD 110–140 · Greek; the closing chapters survive only in an early Latin version

The one surviving letter of Polycarp, bishop of Smyrna, written to the church at Philippi. It is the earliest witness outside Ignatius's own letters to his journey, to his death and to the collecting of his letters.

Polycarp writes with his presbyters to the Christians of Philippi, who had asked him for advice and for copies of the letters of Ignatius of Antioch. Most of the letter is moral exhortation woven from phrases of the Gospels and the letters of Paul, Peter and John. In chapter 9 he reminds the Philippians of the endurance they saw "before your eyes" in Ignatius and others, and says that these are now with the Lord. In chapter 13 he says that he is sending the letters of Ignatius

that he has, and asks the Philippians to pass on anything more certain they have learned about Ignatius and his companions.

The letter is evidence from a man who had met Ignatius and received a letter from him. Eusebius quotes both passages in Greek in the *Church History* (3.36), and Irenaeus, who had seen Polycarp, mentions the letter (*Against Heresies* 3.3.4). It carries no date. No Greek manuscript has the whole text, and the closing chapters are known from an early Latin version. Chapter 9 speaks of Ignatius as dead while chapter 13 still asks for news of him, and the editors of the translation note that many have for that reason thought chapter 13 a later addition; others read it as a request for details.

Edition: Translation by Alexander Roberts and James Donaldson, Ante-Nicene Fathers vol. 1 (1885), public domain.

Read the text at newadvent.org · Introductory note in the same volume (CCEL)

CITED IN

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

Letter to the Soldiers of Coroticus

Letter · Patrick · Fifth century · Latin

An open letter in which Patrick, writing as a bishop in Ireland, excommunicates the soldiers of a ruler named Coroticus, who had killed some of his newly baptised converts and sold others into slavery.

The letter (Latin *Epistola ad milites Corotici*) is the shorter of Patrick's two surviving writings. It was meant to be read aloud, before Coroticus himself if possible. Patrick says that an earlier letter, carried by a priest he had trained from childhood, had been laughed at, and he now tells Christians not to eat with the raiders or take their alms until they do penance and free their captives.

Where Coroticus ruled is not stated; Patrick says only that he can no longer call the soldiers his fellow citizens. The letter is evidence, in Patrick's own words, that he was a bishop, that he had baptised and confirmed large numbers of Irish people, and that his converts included slaves and the children of kings. Like the *Confession* it gives no date.

Edition: English translation by Pádraig McCarthy (2003), published with Ludwig Bieler's Latin text by the Royal Irish Academy's Saint Patrick's Confessio project. The translation is in copyright and is paraphrased here.

Read the text at confessio.ie · Latin text, edited by Ludwig Bieler (Royal Irish Academy)

CITED IN

Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672

Letter to Thomas Jefferson, 22 January 1786

Letter · James Madison · 22 January 1786 · English

Madison's report to Jefferson on the session of the Virginia assembly that had ended the night before, including how the bill for religious freedom was passed.

Madison sat in the assembly through the session and writes as a participant, the day after it closed. He tells Jefferson that the general assessment had been defeated by petitions from all parts of the state, that the bill passed the House without alteration, that the Senate objected to the preamble and obtained some changes of wording, and that the enacting clauses passed untouched. It is an account of the passage of An Act for Establishing Religious Freedom by a member who was present.

Edition: Text of The Papers of James Madison, vol. 8, at Founders Online (U.S. National Archives). Public domain; cited by the opening words of the paragraph.

Read the text at founders.archives.gov

CITED IN

Religious Freedom in the United States 1786–1791 1249

Letter to Thomas Müntzer

Letter · Conrad Grebel and his companions · 5 September 1524 · German

A letter written at Zurich in September 1524 by Conrad Grebel, Felix Manz and others to Thomas Müntzer. It sets out their views on the Lord's Supper, baptism and the sword four months before they began to baptise adults.

Conrad Grebel and five named companions, Felix Manz among them, wrote to Thomas Müntzer as to a brother whose pamphlets had encouraged them. They ask him to drop the singing and the remains of the mass, to keep the Supper with ordinary bread and the words of Scripture only, and to stop baptising infants, which they call contrary to all Scripture. They tell him that the gospel and its adherents are not to be protected with the sword and that true Christians are sheep among wolves.

The letter states the group's beliefs a few months before the first adult baptisms at Zurich. It blames the evangelical preachers, their own among them, for sparing old customs. Whether it reached Müntzer is not known, as the editors of the site linked here note.

Edition: English translation from Anabaptist Beginnings: A Source Book, edited by William R. Estep (Nieuwkoop: B. De Graaf, 1976), published by German History in Documents and Images (German Historical Institute, Washington); paraphrased here.

Read the text at germanhistorydocs.org

CITED IN

The First Anabaptists 21 January 1525 1029

Letter to William Jowett Narrating His Capture

Letter · Samuel Ajayi Crowther · 22 February 1837 · English

Crowther's own account, written at Fourah Bay in Sierra Leone, of the raid on his town in 1821, his sale as a slave, his rescue by British warships in 1822 and his baptism in 1825.

Samuel Ajayi Crowther wrote this letter to the secretary of the Church Missionary Society when he was a teacher at Fourah Bay. It tells how his town was taken, how he was parted from his mother and sisters and sold from hand to hand until he reached Portuguese traders on the coast, how the ship was captured, and how he came to faith under the Society's missionaries in Sierra Leone.

It was written sixteen years after the raid, in English, by a Christian convert addressing his patrons, and it interprets the events as providence. The Society printed it in 1842 with the journal he kept on the Niger expedition of 1841.

Edition: Printed as Appendix III of Journals of the Rev. James Frederick Schön and Mr. Samuel Crowther (London, 1842), pp. 371–385, in the scan of the Internet Archive. The scan's

own page counter runs two ahead of the printed numbers, so the links go to the leaf. Public domain.

Read the text at archive.org

CITED IN

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Letters

Letter · Afonso I of Kongo · 1512–1526 (the letters cited) · Portuguese

Letters and proclamations issued in the name of Afonso I, king of Kongo, to the kings of Portugal and to his own lords. They are the earliest surviving documents to speak for a Kongo ruler about his kingdom's conversion.

The letters were written in Portuguese by secretaries at the court of Afonso I of Kongo; that of 6 July 1526 names its writer, Dom João Teixeira. Among them is a proclamation of 1512 addressed to the lords of the kingdom, which tells how Afonso's father received the faith and then fell away, and how Afonso won the throne.

They are royal documents with their own purposes: to assert Afonso's right to rule, to ask Portugal for priests and teachers, and to complain of Portuguese traders. They still give what Pina's chronicle cannot, a voice from the Kongo court. See the King of Kongo Is Baptised.

Edition: Portuguese texts in Visconde de Paiva Manso, Historia do Congo: Documentos (Lisbon, 1877), public domain. Cited by document number and page and paraphrased from the Portuguese.

Read the text at archive.org

CITED IN

The King of Kongo Is Baptised 3 May 1491 992

Letters

Letter · Ambrose of Milan · c. AD 379–396 · Latin

The letters of the bishop of Milan to emperors, bishops and his sister. Several are his own reports of his dealings with the court: the dispute

over the Altar of Victory, the contest for the basilicas in 386, and the letter to Theodosius after the massacre at Thessalonica.

Ambrose was bishop of Milan in the years when the western emperors often resided there, and his letters are first-hand evidence for his dealings with Gratian, Valentinian II and Theodosius. They are also his own presentation of those dealings: in the accounts he wrote for his sister and for other bishops he tells the story as he wished it to be remembered.

Letter 51 is different in kind. It is a private letter to Theodosius, written after the emperor had ordered a massacre at Thessalonica, and Ambrose says in it that he writes with his own hand for the emperor alone to read. It shows what he actually asked of the emperor and how: by letter, from a distance, urging him to repentance and declining to celebrate the eucharist in his presence. The scene at the church door told by later historians is not in it.

Edition: Translation by H. de Romestin, E. de Romestin and H. T. F. Duckworth, Nicene and Post-Nicene Fathers, second series, vol. 10 (1896), public domain. The volume contains a selection of the letters, numbered as in the Benedictine edition.

Read the text at newadvent.org · The same translation (CCEL)

CITED IN

Ambrose Calls an Emperor to Penance AD 390 644

Letters

Letter · Augustine of Hippo · AD 386–430 · Latin

Several hundred letters written by and to Augustine over forty years. Those on the Donatist controversy rehearse the history of the schism from court records and imperial letters, and quote some of those documents in full.

Augustine's letters run from the time of his conversion to his death in 430. Cited here are the letters in which he argues with Donatist leaders about how the schism began: Letter 43, written in 397 to a group of Donatist laymen, and Letter 88, sent in 406 by the clergy of Hippo to the Donatist bishop Januarius.

For the events of 311–316 these letters are late and partisan, written eighty to ninety years afterwards by the Donatists' chief opponent. Augustine does not

rely on memory, however. He appeals throughout to the public records of the hearings and copies some of them out, among them the report of the proconsul Anulinus to Constantine dated 15 April 313 and Constantine's letter on the inquiry into Felix of Aptunga (88.2, 88.4). The translator of Optatus reprints both, from Augustine, among the appendices to his edition; they are not part of the file that Optatus himself attached.

The collection also contains letters written to Augustine. His exchange with Jerome over Paul's rebuke of Peter in Galatians 2 is cited from Letters 28, 40 and 82, which are Augustine's, and Letter 75, which is Jerome's reply and is numbered 112 among Jerome's own letters. The translation dates them to 394 or 395, 397, 405 and 404; see Paul Opposes Peter at Antioch.

Edition: Translation by J. G. Cunningham, Nicene and Post-Nicene Fathers, first series, vol. 1 (1887), public domain. It contains a selection of the letters; each has its own page.

Read the text at newadvent.org

CITED IN

Paul Opposes Peter at Antioch c. AD 49 415
The Donatist Schism and the Council of Arles AD 314 576
Jerome Translates the Latin Vulgate c. 382–405 636

Letters

Letter · Basil of Caesarea · c. AD 357–378 · Greek

More than three hundred letters of the bishop of Caesarea, to bishops, officials, monks and friends. They are the main source for his life, for church politics under the emperor Valens and for his account of essence and hypostasis in the Trinity.

The collection covers the life of Basil of Caesarea from his first retirement to the ascetic life until shortly before his death. It includes letters of friendship, appeals to officials on behalf of his city, directions on church discipline, and doctrinal statements sent to other bishops.

Cited here are Letter 223, in which Basil tells how he read the Gospel, gave up his career and travelled to see the ascetics of Egypt, Palestine, Syria and Mesopotamia; Letter 94, to the governor, defending the hospice he was build-

ing at Caesarea; and Letter 236, to Amphilochius, which states the difference between essence and hypostasis as that between the general and the particular. Letters are written to persuade, and Basil's account of his own conduct is his own. They are, however, contemporary documents from the man himself.

Edition: Translation by Blomfield Jackson, Nicene and Post-Nicene Fathers, second series, vol. 8 (1895), public domain. Cited by the number of the letter and its section; each letter has its own page.

Read the text at newadvent.org

CITED IN

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

Letters

Letter · Catherine of Siena · c. 1376–1378 (the letters cited) · Italian

Letters of Catherine of Siena to popes, cardinals, rulers and friends. Those written after the double election of 1378 take the side of Urban VI against the cardinals who had turned on him.

Catherine wrote to people of every rank, and her letters to the powerful are blunt. After the double election of 1378 she wrote to three Italian cardinals who had gone over to the other side, telling them that they knew they had chosen Urban VI lawfully and that their plea of fear was false.

Her letters to Gregory XI, written about 1376 while the papal court was at Avignon, urge him to return to Rome; Scudder prefixes to the collection tables of Catherine's life and of public events, which are an editor's chronology of 1905 and not a source of Catherine's own time. In the dispute of 1378 she is a partisan witness, who held to Urban and wrote on his behalf. Her letter shows how the cardinals' declaration was answered at the time by those who held to the Roman pope. See the Great Western Schism.

Edition: A selection translated by Vida D. Scudder, Saint Catherine of Siena as Seen in Her Letters (1905); public domain. Cited by the title of the letter.

Read the text at gutenberg.org

CITED IN

The Popes at Avignon 1309–1377 929

The Great Western Schism 1378–1417 946

Letters

Letter · Thomas Cranmer · 1531–1556 · English and Latin

The surviving letters of Thomas Cranmer, archbishop of Canterbury. Those of May and June 1533 are his own account of the court at Dunstable where he declared Henry VIII's first marriage void.

The Parker Society's volume prints Thomas Cranmer's letters in modernised spelling. Letter 14, to Nicholas Hawkyns, his successor as ambassador to the emperor, was written in June 1533 and describes in order the sentence given at Dunstable and the coronation of Anne Boleyn.

The letters are first-hand and close in time to what they report. They give Cranmer's side: in the letter to Hawkyns he states the grounds of his judgment and says nothing of the appeal that Queen Katherine had lodged at Rome beyond her refusal to accept him as judge.

Edition: Miscellaneous Writings and Letters of Thomas Cranmer, edited by J. E. Cox for the Parker Society (Cambridge, 1846), public domain. Cited by the number of the letter and the page.

Read the text at archive.org

CITED IN

England Breaks with Rome 1534 1055

Letters

Letter · Cyprian of Carthage and his correspondents · c. AD 249–258 · Latin

Some eighty letters to and from the bishop of Carthage, written during the Decian persecution, the schism of Novatian, the dispute with Rome over baptism and the persecution of Valerian. They are first-hand evidence for all four.

The collection holds Cyprian's own letters and a number written to him or about him, among them letters from the clergy of Rome, from the Roman bishop Cor-

nelius and from Firmilian, bishop of Caesarea in Cappadocia. They were written as events unfolded.

Because they are working letters they show things a later history would smooth over: the letter the Roman clergy sent to Carthage on hearing that Cyprian had withdrawn (2 [8]), the pressure put on him by confessors who issued letters of pardon to the lapsed (14 [20]), and the sharpness of his quarrel with Stephen I. They also give only one side of that quarrel. Stephen's letters are lost, and his position is known from the sentences that Cyprian and Firmilian quote in order to refute them (73.1 [74.1]; 74.17 [75.17]).

Two numberings are in use. The linked translation follows an older order; modern scholarship follows the Oxford edition. Thus the letter to Antonianus is 51 in the translation and 55 in modern editions.

Edition: Translation by Robert Ernest Wallis, Ante-Nicene Fathers, vol. 5 (1886), public domain. Citations give the letter and paragraph as numbered in that translation, which is the numbering on the linked pages, followed in brackets by the number used in the Oxford edition and in modern editions.

Read the text at newadvent.org · The same translation with notes giving the Oxford number of each letter (CCEL)

CITED IN

The Decian Persecution AD 250 540

Cyprian on the Unity of the Church AD 251–258 544

Letters

Letter · Erasmus of Rotterdam · The letters cited date from 1516 · Latin

The correspondence of Erasmus, cited here for the letters of 1516 in which he reports the printing of his New Testament and explains its purpose to Pope Leo X.

Erasmus kept and published his letters, and several collections were printed in his lifetime. The letters cited here were written while his New Testament was in the press at Basel and in the months after it appeared. They are first-hand evidence for when the book was finished and for how its editor wished it to be understood. They are also letters to patrons and friends, written to win support for the work.

Nichols translated a selection in full and summarised the rest. The dedication of the New Testament to Leo X is among the pieces he summarises; it is read here in the 1516 edition itself.

Edition: The Epistles of Erasmus from His Earliest Letters to His Fifty-first Year, translated by Francis Morgan Nichols, 3 vols. (London: Longmans, Green, 1901–1918), public domain. Cited by Nichols's own letter numbers, which differ from those of P. S. Allen's later standard edition, and by volume and page.

Read the text at archive.org

CITED IN

Erasmus Publishes the Greek New Testament 1516 1003

Letters

Letter · Felix III, bishop of Rome · c. AD 483–492 · Latin

The surviving letters of Pope Felix III. Letter 6 is the sentence of a Roman synod, dated 28 July 484, that deposed Acacius of Constantinople and cut him off from communion, the act that opened the Acacian schism.

Felix followed Simplicius as bishop of Rome. His letters to the emperor Zeno, to Acacius of Constantinople and to the clergy and monks of the East are the Roman side of the quarrel over the Henotikon; the answers from Constantinople do not survive in this collection.

Letter 6 is addressed to Acacius of Constantinople himself. It charges him with claiming rights over other provinces, with receiving into communion Peter of Alexandria, whom he had himself reported to Rome as condemned, and with detaining and corrupting the Roman envoys Vitalis and Misenus. It then declares him removed from the priestly office and from catholic communion and says that he is never to be released from the anathema. The subscription dates it on the fifth day before the Kalends of August in the consulship of Venantius, which is 28 July 484, and says that seventy-seven bishops signed besides the pope. It is the statement of the accuser. What Acacius answered is known only through the historians.

Edition: Latin text edited by Andreas Thiel, Epistolae Romanorum pontificum genuinae, vol. 1 (Braunsberg, 1868), public domain. Thiel counts this pope as Felix II. Cited by Thiel's letter

number and page. No English translation is in the public domain; passages are paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Henotikon and the Acacian Schism AD 482–519 690

Letters

Letter · Jan Hus · 1414–1415 (the letters cited) · Latin and Czech

The surviving letters of Jan Hus, including those written on the road to Constance and smuggled out of his prisons there in 1414 and 1415. They give his own account of the safe-conduct, the hearings and his refusal to recant.

The editors count eighty-two surviving letters and say that their preservation is owed for the most part to Peter of Mladoňovice, the secretary of John of Chlum. Many of those from Constance were written in prison. In them Jan Hus speaks for himself, and he speaks as a prisoner who believes he has been wronged.

The editors' linking passages and notes belong to 1904 and are not cited here; only the letters and the declaration of 1 July 1415 are. See the Council of Constance and the Burning of Jan Hus.

Edition: The Letters of John Hus, translated by R. Martin Pope with introductions and notes by Herbert B. Workman (London, 1904); public domain. Cited by letter number and page of this edition.

Read the text at archive.org

CITED IN

The Council of Constance and the Burning of Jan Hus 1414–1418 959

Letters

Letter · Innocent III · 1198–1216 · Latin

The letters of Pope Innocent III, kept in the registers of his chancery. The one cited here rebukes his legate after the sack of Constantinople and describes what the crusaders did in the city.

Innocent III's chancery copied his outgoing letters into registers, year by year of the pontificate, and most of what is known of his dealings with the Fourth Crusade comes from them. The letter cited in this wiki is addressed to Peter, cardinal priest of St Marcellus, his legate with the crusade, and is dated 12 July. It belongs to the eighth year of the pontificate, which ran from February 1205, and speaks of the crusaders who had stayed to defend Constantinople "from last March".

The pope writes to rebuke: the legate had left the Holy Land for Constantinople and had released the crusaders from their vows without authority. In making the charge he lists what the army did in the city. He was not there, and writes from the reports that had reached him at Rome; the weight of the letter is that it is the judgment of the pope in whose name the crusade had been preached, and that it agrees with the Greek account in History.

A second letter is cited in the Albigensian Crusade: the pope's letter of March 1208 to the archbishops of Narbonne, Arles, Embrun, Aix and Vienne on the murder of his legate Peter of Castelnau. It is undated in the register; the copy in History of the Albigensians is dated 10 March in the pope's eleventh year.

Edition: The letter to the legate Peter, cardinal priest of St Marcellus, is translated by James A. Brundage, The Crusades: A Documentary History (Milwaukee: Marquette University Press, 1962), pp. 208–209, from Patrologia Latina 215; the Fordham Medieval Sourcebook reproduces it with the translator's permission. It is paraphrased here, not quoted. The letter of 1208 to the archbishops of the south (book 11, letter 26) is paraphrased from the Latin of J.-P. Migne, Patrologia Latina 215 (Paris, 1855), cols 1354–1358, public domain.

Read the text at sourcebooks.fordham.edu · Latin text of the letter of March 1208 on the murder of Peter of Castelnau (book 11, letter 26), in Patrologia Latina 215, cols 1354–1358 (Internet Archive)

CITED IN

The Schism of 1054 16 July 1054 832
The Fourth Crusade Sacks Constantinople April 1204 882
The Albigensian Crusade 1209–1229 890

Letters

Letter · Jerome · c. AD 370–419 · Latin

About 150 letters written by and to Jerome over half a century, from Syria, Rome and Bethlehem. They are the main source for his own life and work, for the circle of Roman women he taught, and for how the news of Rome's fall in 410 reached the East.

Jerome wrote letters as literature and kept copies; he lists collections of them among his works. Many are short treatises: Letter 57, to Pammachius, defends his way of translating; Letter 108 is a life of Paula, written for her daughter in 404; Letter 127 is a life of the Roman widow Marcella, written in 412, which includes his account of the sack of Rome.

They are first-hand evidence for what Jerome did and thought, and they are one-sided. He writes to praise his friends and to wound his opponents, and the memorial letters follow the conventions of the funeral speech. For events at Rome after 385 he depends on what travellers and letters brought to Bethlehem.

Edition: Translation by W. H. Fremantle, G. Lewis and W. G. Martley, Nicene and Post-Nicene Fathers, second series, vol. 6 (1893), public domain. Each letter has its own page; a few are given only in summary.

Read the text at newadvent.org · The same translation (CCEL)

CITED IN

Jerome Translates the Latin Vulgate c. 382–405 636

The Sack of Rome and Augustine's City of God August AD 410 660

Letters

Letter · The emperor Julian · c. AD 355–363 · Greek

The surviving letters, edicts and rescripts of the emperor Julian, many of them from his time as sole ruler. They state in his own words his policy toward the Christians, whom he calls Galilaeans, and his plans for the old religion.

The collection that goes under Julian's name includes private letters to philosophers and friends, public letters to cities, and instructions to officials and priests.

For the religious policy of his reign they are the primary evidence, since they come from the emperor himself. Cited here are the rescript on Christian teachers

(36), which explains the law of 17 June 362; the letter to Arsacius, high priest of Galatia (22), on reforming the pagan priesthood and founding hostels; and the letter to the citizens of Bostra (41), dated 1 August 362, in which he says that he has recalled the bishops exiled by Constantius and forces no one to sacrifice. They show the policy as Julian wished it to be seen. How it was applied in the provinces is known mainly from Christian writers, who were hostile to him.

Edition: Translation by Wilmer Cave Wright, The Works of the Emperor Julian, vol. 3, Loeb Classical Library (1923), public domain, transcribed at the Tertullian Project. Letters are cited by Wright's numbers, which differ from those of other editions.

Read the text at tertullian.org

CITED IN

Julian Tries to Restore the Old Religion AD 361–363 615

Letters

Letter · Leo I, bishop of Rome · AD 440–461 · Latin

The correspondence of Pope Leo I with emperors, empresses, bishops and councils. It includes the Tome to Flavian (Letter 28), which the Council of Chalcedon accepted as a standard of faith, and the letters in which Leo refused canon 28.

The collection of Leo's correspondence from his twenty-one years as bishop of Rome runs to more than 170 numbered items, most of them dated by day and consulship. They are the main source for Rome's part in the controversy over Eutyches: the Tome of June 449, the protests against the council of Ephesus held that year, the instructions to the legates sent to Chalcedon, and the letters of May 452 to the emperor Marcian, the empress Pulcheria and Bishop Anatolius of Constantinople in which Leo accepted the council's teaching and rejected its canon on the rank of Constantinople.

The letters are Leo's own statements and show how he understood his office: he writes as the successor of Peter, charged with guarding the canons of Nicaea. They give one side of each exchange. The replies of the Eastern court and bishops survive only in part, some of them within the same collection.

Edition: Translation by Charles Lett Feltoe, Nicene and Post-Nicene Fathers, second series, vol. 12 (1895), public domain. Feltoe translates the more important letters in full and summarises the rest.

Read the text at newadvent.org · The same translation with notes (CCEL)

CITED IN

The Second Council of Ephesus August AD 449 676

The Council of Chalcedon October AD 451 681

Letters

Letter · Martin Luther · 1507–1546 · Latin and German

Martin Luther's correspondence. The letters he wrote in 1530, while the Diet of Augsburg sat without him, show what he knew of the confession and what he thought of it.

Currie's volume translates a selection of Martin Luther's letters, taken from the collections of de Wette and Walch and arranged by date. Each letter is headed with a short note by the translator; those notes are hers and are not cited here.

The letters are primary evidence for what Luther said and knew on the day he wrote. For the Diet of Augsburg he depended on reports from his colleagues, and he says so. The translation is free in places, so the letters are paraphrased in this wiki and quoted only in short phrases.

Letters of the years to 1530 are also cited from the two volumes of Smith and Jacobs, which print letters by Luther's contemporaries beside his own (the elector Frederick's letter to his brother of April 1521 is one) and add editors' notes on dates and places. Where an entry rests on such a note, it says so.

Edition: Three public-domain translations are cited, each by recipient and date with a link to the printed page: The Letters of Martin Luther, selected and translated by Margaret A. Currie (London: Macmillan, 1908); Luther's Correspondence and Other Contemporary Letters, translated and edited by Preserved Smith, vol. 1 (Philadelphia: Lutheran Publication Society, 1913), and by Preserved Smith and Charles M. Jacobs, vol. 2 (1918); and, for the letter to Albert of Mainz of 31 October 1517, Works of Martin Luther, vol. 1 (Philadelphia: A. J. Holman, 1915), as transcribed by Project Wittenberg.

Read the text at archive.org · Luther's Correspondence and Other Contemporary Letters, vol. 1, 1507–1521 (Internet Archive) · Luther's Correspondence and Other

Contemporary Letters, vol. 2, 1521–1530 (Internet Archive) · Letter to Albert of Mainz, 31 October 1517 (Project Wittenberg)

CITED IN

Luther's Ninety-five Theses 31 October 1517 1007
Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012
Luther Translates the Bible into German 1522–1534 1017
The German Peasants' War 1524–1525 1025
Luther and Zwingli Meet at Marburg 1 October 1529 1042
The Augsburg Confession 25 June 1530 1046

Letters

Letter · Philip Melanchthon · 1514–1560 · Latin and German

The correspondence of Philip Melanchthon as printed in the Corpus Reformatorum. His letters from Augsburg in June 1530, written within days of the events, date the presentation of the confession.

Philip Melanchthon wrote to Martin Luther and to others from Augsburg during the diet of 1530. The second volume of the Corpus Reformatorum prints these letters in Latin, together with the reports that the envoys of Nuremberg sent home in German.

They are cited here for dates and for what Melanchthon reported at the time. The text is in Latin and is paraphrased.

Edition: Philippi Melanthonis Opera quae supersunt omnia, edited by C. G. Bretschneider, vol. 2 (Corpus Reformatorum 2; Halle), which prints the letters of 1530 and the following years in the original languages. Cited by date and by the number of the letter; the link opens the page.

Read the text at archive.org

CITED IN

The Augsburg Confession 25 June 1530 1046

Letters

Letter · Nicholas I · AD 858–867 · Latin

The letters of Pope Nicholas I. Those ‘on eastern affairs’ set out his case against Photius, report the sentence of his Roman synod and, in 867, list the charges the Greeks were bringing against the Latin church.

The letters are the pope’s side of the Photian Schism in his own words. Letter 91, sent to the eastern patriarchs and bishops on 13 November 866, repeats the decrees of a Roman synod: Photius, a layman suddenly made bishop while Ignatius of Constantinople was alive, is stripped of every priestly office, and the papal legates who had sided with him are punished. Letter 100, of 23 October 867, written to Hincmar of Reims and the Frankish bishops, lists the accusations the Greeks were making against the Latin church.

Nicholas writes as a judge who has already decided, and his account of events at Constantinople rests on what Ignatius’s supporters told him. The letters are evidence for what Rome claimed and decreed, and for what Rome understood the eastern objections to be.

Edition: Ed. E. Perels, Monumenta Germaniae Historica, Epistolae 6 (Berlin, 1925), read in the page images of the digital MGH. Latin; cited by letter number of that edition.

Read the text at dmgh.de

CITED IN

The Photian Schism AD 863–867 794

Letters

Letter · Pliny the Younger · c. AD 97–112 · Latin

The correspondence of a Roman senator in ten books. The tenth holds his official letters to the emperor Trajan from Bithynia and Pontus, among them his report on the Christians, with Trajan’s reply.

Pliny was a senator and advocate who published nine books of letters to friends. A tenth book contains his exchanges with Trajan, most of them written while he governed the province of Bithynia and Pontus on the south coast of the Black Sea, about AD 110–112.

In letter 10.96 he asks the emperor how to proceed against people denounced to him as Christians. He explains what he has done so far, and what former Christians told him under questioning: that they met before daybreak on a fixed

day, recited a hymn “to Christ, as though he were a god”, bound themselves by oath to abstain from theft, adultery and breach of faith, and later met again for an ordinary meal. He adds that he had two women called deaconesses tortured and found only a “debased superstition”. In the same letter the translation has him order those who persisted “to be taken away to prison”; the Latin says only that he ordered them to be led away (*duci iussi*). Trajan’s answer (10.97) is that Christians are not to be hunted out; that those who are accused and convicted are to be punished, unless they deny the charge and prove it by praying to the gods; and that anonymous accusations are to carry no weight. Both letters are official documents by the men involved. Pliny’s knowledge of Christian practice is second-hand, drawn from the accused, and he writes as their judge.

Edition: Translation by J. B. Firth (1900), public domain. The host notes that a few words and phrases have been modified.

Read the text at attalus.org · Latin text (Perseus)

CITED IN

Pliny Asks Trajan How to Treat Christians c. AD 112 488

Letters

Letter · Simplicius, bishop of Rome · AD 468–483 · Latin

The letters of Pope Simplicius, many of them to the emperor Zeno and to Acacius of Constantinople about the sees of Alexandria and Antioch. Each carries a consular date, which makes them a fixed point for the events of 482.

Simplicius was bishop of Rome when the emperor Zeno recovered his throne and when the see of Alexandria fell vacant. His letters press the emperor and Acacius of Constantinople to uphold the Council of Chalcedon and to keep its opponents out of the great sees.

Letters 17 and 18, both dated on the Ides of July in the consulship of Severinus, that is 15 July 482, show what Rome knew at that moment: that Timothy of Alexandria was dead, that the emperor had rejected the successor elected there, and that he meant to give the see to Peter, whom Rome regarded as a heretic. They are the pope’s protest against that plan.

Edition: Latin text edited by Andreas Thiel, Epistolae Romanorum pontificum genuinae, vol. 1 (Braunsberg, 1868), public domain. Cited by Thiel's letter number and page. No English translation is in the public domain; passages are paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Henotikon and the Acacian Schism AD 482–519 690

Letters

Letter · Francis Xavier · 1535–1552 · Spanish, Portuguese, and Latin

The letters that Francis Xavier sent from India, the Moluccas and Japan to his fellow Jesuits in Europe and Asia. They are the first-hand record of his mission from 1542 to 1552.

Francis Xavier wrote long letters to the Society at Rome and at Goa, to Ignatius of Loyola and to the king of Portugal. Coleridge prints well over a hundred, the first from Paris in 1535 and the last from the island of San Chan off China in November 1552.

They are primary for what Xavier did, saw and thought, and they are reports written to encourage his brethren, with an eye to recruits. What he says of the religions of India and Japan is a missionary's judgment after a short acquaintance and through interpreters. Coleridge's translation is a Victorian one, and his dates for several letters differ by some days from those of the edition made from the manuscript copies (*Monumenta Xaveriana*, 1899–1900): his letter 14, which he dates 31 December 1543, closes there on 15 January 1544. The letters are cited here by his numbers and with the dates he prints. His connecting narrative is a nineteenth-century biography and is not cited as a source.

Edition: English translation in Henry James Coleridge, The Life and Letters of St. Francis Xavier, 2 vols. (London: Burns and Oates, 1872; vol. 1 here in the edition of 1881), public domain. Cited by Coleridge's number for the letter, with the place and date he prints; the link opens the page.

Read the text at archive.org · Volume 2, 1548–1552 (Internet Archive) · The original texts from the manuscript copies (Monumenta Xaveriana, vol. 1, Madrid 1899–1900)

CITED IN

The Society of Jesus Is Founded 27 September 1540 1067

Francis Xavier in India and Japan 1542–1552

1071

SOURCES

Letters to Life of Antony

Letters

Letter · Huldrych Zwingli · The letters cited date from 1526 and 1529 · Latin

Letters of Huldrych Zwingli to his friend Joachim Vadian of St Gallen, cited for his own reports of the Zurich council's decree against the Anabaptists and of the colloquy at Marburg.

Joachim Vadian of St Gallen was a friend to whom Huldrych Zwingli wrote frankly. On 7 March 1526 he told him of the council's decision that day to imprison the leaders of the rebaptisers and to punish further rebaptism by drowning. On 20 October 1529, just home from Marburg, he gave his account of the meetings with Martin Luther.

The letters are private and partisan. The second claims a clear victory, as the Lutheran reports do for their side, and asks Vadian to show it only to those he can trust.

Edition: The letter of 20 October 1529 in the English translation of Samuel Macauley Jackson, Huldreich Zwingli (New York: G. P. Putnam's Sons, 1901), public domain, as edited by German History in Documents and Images. The letter of 7 March 1526 from the Latin in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), paraphrased.

Read the text at germanhistorydocs.org · Letter to Vadian, 7 March 1526, Latin (Kidd, no. 213)

CITED IN

The First Anabaptists 21 January 1525 1029

Luther and Zwingli Meet at Marburg 1 October 1529 1042

Letters (Register)

Letter · John VIII · AD 872–882 · Latin

The register of Pope John VIII. It contains his letters on Methodius and the Slavonic liturgy, first forbidding and then permitting it, and his letters of 879 on the restoration of Photius.

A large part of John VIII's register survives in a later copy, so that for this pope, unusually, there is a run of dated outgoing letters. Three matter for Cyril and Methodius among the Slavs: letter 200 to Svatopluk and letter 201 to Methodius (both summer 879), which summon the archbishop to Rome and recall an earlier ban on mass in Slavonic; and letter 255, *Industriae tuae* (June 880), which declares him orthodox and allows the Slavonic liturgy. Letter 207 (879), to the emperors at Constantinople, argues that the Roman see may loose what a synod has bound, with Photius in view. Beside the Latin of letters 207 to 209 the editor prints the Greek version read at the council of 879–880, which he heads *Versio Graeca adulterata*, a falsified version with Photius as its author; a letter on the creed that survives only in Greek (258a) he judges to be, as it seems, wholly invented. On the dispute see Acts of the Council of Constantinople (879–880).

These are the pope's own words, written at the time, and they are the firmest evidence on either question.

Edition: Registrum Iohannis VIII. papae, ed. E. Caspar, in Monumenta Germaniae Historica, Epistolae 7 (Berlin, 1928), pp. 1–272, read in the page images of the digital MGH. Latin; cited by letter number of that edition.

Read the text at dmgh.de

CITED IN

Cyril and Methodius among the Slavs AD 863–885 790

The Photian Schism AD 863–867 794

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

The Council of Constantinople Restores Photius November AD 879 – March 880 802

Letters and Journal of Bernard Petitjean

Letter · Bernard Petitjean · 1865–1873; printed 1896 · French

The letters of the French missionary who met the hidden Christians of Urakami at Nagasaki in March 1865, as printed from the archives of the Paris Foreign Missions by Francisque Marnas in 1896. Some are quoted word for word; others Marnas retells.

Petitjean reported the meeting of 17 March 1865 in two letters, one of 18 March to his superior in Japan and one of 22 March to the directors of the seminary of the Foreign Missions in Paris. Marnas, a priest who wrote the history of the mission thirty years later, says that he drew his account of that day from these two letters. He tells it in his own words and gives the dialogue in quotation marks. For the days that followed he prints, as quotation, the letters in the form of a journal that Petitjean sent to Paris, and notes that the journal itself was burnt at Yokohama in 1874. In the second volume he prints Petitjean's letters of 1873 on the removal of the edicts and the return of the exiles, and a table of the deported that Petitjean drew up.

The reader therefore has Petitjean's words in part directly and in part through Marnas, and the wiki says which. Both men write as missionaries; the Japanese authorities appear in these pages as persecutors. For the government's own statements see Papers Relating to Foreign Affairs of the United States, 1868 and 1870: Japan.

Edition: As printed in Francisque Marnas, La « Religion de Jésus » (Iaso ja-kyō) ressuscitée au Japon dans la seconde moitié du XIXe siècle, 2 vols (Paris and Lyon: Delhomme et Briguet, 1896–1897); public domain. In French; paraphrased in this wiki. Cited by volume and page.

Read the text at archive.org · Volume 2 of the same work

CITED IN

The Hidden Christians of Japan Come Forward 17 March 1865 1317

Letters and Papers from Prison (Widerstand und Ergebung)

Letter · Dietrich Bonhoeffer · 1943–1945; first published 1951 · German

The letters, notes and poems that Bonhoeffer wrote in Tegel prison between April 1943 and late 1944, edited by the friend to whom most were sent. They include the essay After Ten Years, written just before his arrest.

Dietrich Bonhoeffer was allowed to write to his parents from the military prison at Tegel, and those letters passed the censor. After about half a year, Bethge writes, friends among the guards and medical orderlies made it possible to

exchange uncensored letters with him, and it is in these that he works out his late thoughts on a "religionless" Christianity. The letters of his last month at Tegel were destroyed for safety when Bethge himself was arrested in October 1944.

Eberhard Bethge, the friend to whom most of the uncensored letters were written, published a selection with a foreword dated August 1951. The volume ends with an unsigned appendix, "Die letzten Tage", which tells the story of Bonhoeffer's last week from the reports of fellow prisoners who survived. The letters are Bonhoeffer's own words, written in prison. The foreword and the appendix are the editor's work, written years after the events from the testimony of others. See the Execution of Dietrich Bonhoeffer.

Edition: Edited by Eberhard Bethge, first published by Chr. Kaiser, Munich, 1951; cited by printed page from the twelfth edition (Gütersloher Verlagshaus, 1983). The editor's foreword, notes and appendix are in copyright and no authorised copy is open online, so citations give the page and the link opens the publisher's notice of the critical edition (Dietrich Bonhoeffer Werke, vol. 8). The English translation, Letters and Papers from Prison, is in copyright; passages are paraphrased from the German.

Read the text at dietrich-bonhoeffer.net

CITED IN

The Execution of Dietrich Bonhoeffer 9 April 1945 1386

Letters and Privileges

Letter · Honorius III · 1216–1227 · Latin

Papal letters of Honorius III. Cited here are the privilege Religiosam vitam of 22 December 1216 for Dominic's community at Toulouse and the letter Gratiarum omnium of 21 January 1217, which addresses its members as preachers.

Religiosam vitam is a solemn privilege of a standard kind, issued for many religious houses: it takes a church under the protection of Saint Peter, confirms its rule and possessions and grants the usual liberties. It is signed by the pope and eighteen cardinals, among them Hugolino of Ostia, the later Gregory IX, and dated at Saint Peter's on 22 December 1216, in the first year of Honorius. The original is in the departmental archives at Toulouse.

Its wording treats Dominic's community as a house of canons living by the Rule of Augustine. The letter *Gratiarum omnium largitori*, sent from the Lateran a month later, is addressed to the prior and brothers of Saint Romanus as "preachers in the region of Toulouse" and urges them to go on preaching the word of God.

Edition: Latin texts of the documents concerning Dominic, edited by M.-H. Laurent, Historia diplomatica S. Dominici, Monumenta Ordinis Fratrum Praedicatorum Historica, vol. 15 (Paris, 1933), nos. 74 and 77, from the originals and the Vatican registers. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

Dominic Founds the Order of Preachers 22 December 1216 899

Letters and Statutes

Letter · Gregory IX · 1227–1241 · Latin

Documents of Pope Gregory IX. Cited here are his statutes against heretics of 1231, known from their first word as Excommunicamus, and the letter Ille humani generis, which commissioned Dominican friars to seek heretics out.

Two documents are cited. The first is a set of statutes headed in the papal register "chapters issued against the Patarenes", beginning *Excommunicamus et anathematizamus*. It names the heretical groups, lays down what is to be done with those condemned, with those who repent after arrest and with their supporters, and ends with rules binding all the faithful. A shortened form of it entered the church's law book as chapter 15 of the title on heretics in Decretals of Gregory IX (Liber Extra).

The second is a letter dated at Rieti on 22 November in the pope's fifth year, 1231, to Burchard, prior of the Dominicans of Regensburg, and his fellow friar Theodoric. It orders them to preach, to inquire after heretics and to proceed against them according to his statutes against heretics "lately published". These are the pope's own instructions and the best evidence of what he meant to set up. They do not show how the instructions were carried out; for that see Chronicle.

On one clause the witnesses differ. The edition followed here reads that those who, once arrested, wish to return and do penance are to be imprisoned for life; the text in the Decretals reads "do not wish". The editor marks the word as corrected.

Edition: Latin texts as printed in James Fearns (ed.), Ketzer und Ketzerbekämpfung im Hochmittelalter (Göttingen: Vandenhoeck & Ruprecht, 1968), nos. 26 and 27, digitised in the Bibliotheca Augustana. Paraphrased from the Latin; no English translation is in the public domain.

Read the text at tha.de · Excommunicamus, the statutes against heretics of 1231 (Latin) · Ille humani generis, to the Dominicans of Regensburg, 22 November 1231 (Latin)

CITED IN

Dominic Founds the Order of Preachers 22 December 1216 899

The Papal Inquisition Is Established 1231 903

Letters from Exile

Letter · John Chrysostom · AD 404–407 · Greek

Letters written by John Chrysostom after his deposition: his appeal to Innocent, bishop of Rome, setting out his own account of the synod that condemned him, and letters of consolation to the deaconess Olympias from his places of exile.

More than two hundred letters of John survive, nearly all from the three years of his exile. The first letter to Innocent was written at Constantinople in 404, before his final removal, and was sent with four bishops to Rome; copies went to the bishops of Milan and Aquileia. It tells how Theophilus of Alexandria came to the capital, refused communion with him, and had him condemned in his absence, how he was recalled and expelled again, and how soldiers broke up the baptisms on Easter eve. John asks the western bishops to declare the proceedings void.

The letters to Olympias, a wealthy widow and deaconess of Constantinople who was punished for supporting him, describe his journey through Asia Minor, his illnesses and the conditions at Cucusus in Armenia. They are his own testimony, and in the letter to Innocent it is the testimony of a party to the case.

Edition: Translation by W. R. W. Stephens, Nicene and Post-Nicene Fathers, first series, vol. 9 (1889), public domain. The volume gives the correspondence with Innocent of Rome and a selection of the letters to Olympias.

Read the text at newadvent.org · Four letters to Olympias (New Advent) · The same translation (CCEL)

CITED IN

John Chrysostom, Preacher and Exile AD 398–407 652

Letters from Khanbaliq

Letter · John of Montecorvino · 8 January 1305 and February 1306 · Latin

Two letters that the Franciscan John of Montecorvino sent from Khanbaliq, the Mongol capital in China, in 1305 and 1306. They report his church, his baptisms and his choir of boys, and ask for helpers.

John of Montecorvino wrote the first letter after eleven years, as he says, without a companion and twelve without news from the papal court. It is dated at "Cambaliech in the kingdom of Cathay" on 8 January 1305. The second, addressed to the heads of the Franciscans and Dominicans in Persia, breaks off in the copy that survives; a passage that Yule takes to be its end is dated on Quinquagesima Sunday in February 1306.

The letters are his own account of his work and are the main evidence for it. The numbers of the baptised are his estimates: "some 6000" in the first letter, "more than five thousand" where the second summarises it. What he says of the Nestorians is the complaint of a rival. The letters are known from Wadding's annals of the Franciscan order, which copy them from an earlier chronicler. See Franciscan Envoys to the Mongols and the Church of Khanbaliq.

Edition: Translated by Henry Yule, Cathay and the Way Thither, second edition revised by Henri Cordier, vol. 3 (London: Hakluyt Society, 1914), pp. 45–58; public domain. The Latin is preserved in Luke Wadding's Annales Minorum, from which Yule's notes quote. Cited by page of Yule.

Read the text at archive.org

CITED IN

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

Letters from the Synod of Dort

Letter · John Hales · 1618–1619 · English

Reports sent from Dordrecht to the English ambassador at The Hague by his chaplain, John Hales, who attended the public sessions of the synod in the winter of 1618–1619. They are an eyewitness account of how the Remonstrants were heard and dismissed.

Hales signs himself the ambassador's chaplain and dates his letters from Dort, most of them in both the old and the new calendar. He describes each session soon after it took place: who spoke, what was proposed and how the president, whom he calls the praeses, handled the business.

He writes as an English observer who belonged to neither Dutch party. He was present for the sessions he describes, though the Latin speeches he gives are his summaries. His letters are cited in the Synod of Dort for the appearance of Simon Episcopius and the other cited Remonstrants on 6 December 1618 and for their dismissal by the president in January 1619.

Edition: Printed in The Works of the Ever Memorable Mr. John Hales of Eaton, vol. 3 (Glasgow, 1765), public domain; scan at the Internet Archive. Cited by the pages of that volume; the letters are paged separately from the sermons before them, so links use the scan's leaf numbers.

Read the text at archive.org

CITED IN

The Synod of Dort 1618–1619 1159

Letters of 1482 on the Inquisition in Castile and Aragon

Letter · Sixtus IV · 29 January, 11 February and 18 April 1482 · Latin

Three letters of Sixtus IV from early 1482. He tells Ferdinand and Isabella of the complaints against their inquisitors at Seville, names eight more Dominican inquisitors for Castile and León, and orders safeguards for the accused in the lands of the crown of Aragon.

The brief of 29 January 1482, addressed to Ferdinand and Isabella, is the pope's own account of the bull of 1478 (Exigit sincerae devotionis (bull allowing Ferdi-

nand and Isabella to appoint inquisitors)). He says that the man who obtained it for them had explained its terms to him only in general and confusedly, so that it was issued contrary to the decrees of the fathers and common practice. He reports the complaints made against Miguel de Morillo and Juan de San Martín at Seville as things asserted to him ("ut asseritur"), not as findings. He keeps the two men in office out of regard for the king and queen, orders that inquisitors proceed together with the bishops, warns that he will replace them if they act unjustly, and declines to let the monarchs appoint inquisitors in their other kingdoms, where the Dominican order had already appointed them.

The letter of 11 February is addressed to eight Dominicans, among them Tomás de Torquemada, and makes them inquisitors in Castile and León because those already appointed were too few. It is dated by the year of the Incarnation 1481; the pope's eleventh year, and its mention of his letters of the end of January, show that it belongs to February 1482, where Fita places it.

The bull of 18 April concerns Aragon, Valencia, Mallorca and Catalonia. The pope says that he has been informed that the inquisition there had for some time been carried on from greed and not from zeal for the faith, and that true Christians had been imprisoned, tortured, declared heretics, stripped of their goods and put to death on the evidence of enemies, rivals, slaves and other unfit persons. Here too he repeats a report and does not say that he has tested it; he adds that he acts of his own motion, moved by the complaints of many. He orders that bishops and inquisitors proceed only together, that the accused be given the names and statements of accusers and witnesses, be allowed advocates, be held only in the bishops' prisons, and be free to appeal to the Apostolic See. He also empowers bishops and inquisitors to absolve, without abjuration and with a secret penance, those who come to them and confess. The king's answer is Letter to Sixtus IV on the Inquisition (13 May 1482). See the Spanish Inquisition and the Expulsion of the Jews.

Edition: The brief of 29 January and the letter of 11 February 1482 are printed from the originals in the Archivo Histórico Nacional by Fidel Fita, "Nuevas fuentes para escribir la historia de los judíos españoles. Bulas inéditas de Sixto IV e Inocencio VIII", Boletín de la Real Academia de la Historia 15 (1889), pp. 459–464, as published online by the Biblioteca Virtual Miguel de Cervantes. The bull of 18 April 1482 is printed from the Vatican registers in Henry Charles Lea, A History of the Inquisition of Spain, vol. 1 (New York: Macmillan, 1906),

appendix, no. X, pp. 587–590. Both public domain. Cited by date and page and paraphrased from the Latin.

Read the text at cervantesvirtual.com · Internet Archive copy of Fita's article (17 February 2020), for readers whom the library's own site turns away · Bull of 18 April 1482: H. C. Lea, A History of the Inquisition of Spain, vol. 1 (1906), pp. 587–590

CITED IN

The Spanish Inquisition and the Expulsion of the Jews 1478–1492 987

Letters of Alcuin

Letter · Alcuin · Late eighth century to AD 804 · Latin

The letters of the English scholar who taught at Charlemagne's court and then at the abbey of St Martin at Tours. They show the Carolingian revival of learning from the inside.

Alcuin wrote to kings, bishops, former pupils and friends in England and on the continent. To Charlemagne he writes as a teacher to a patron, under the court nickname Flaccus and addressing the king as David.

Two letters are used in this wiki. In one, written from Tours at the end of 796 or early in 797, he describes what he teaches there, Scripture, the liberal arts, grammar and astronomy, and asks leave to send pupils to York for books he lacks (no. 78). In another, of the spring of 800, he tells the king's sister and daughter that he would have sent them more of his commentary on John had the king's command not kept him busy correcting the text of the Old and New Testament (no. 136).

Edition: Latin text in Monumenta Alcuiniana, edited by P. Jaffé, W. Wattenbach and E. Dümmler (Berlin, 1873), public domain; cited by the letter's number and page in that edition.

Read the text at archive.org · English translation of the letter on his teaching at Tours, in A. F. West, Alcuin and the Rise of the Christian Schools (1892), pp. 66–67 · Later critical edition by E. Dümmler (Monumenta Germaniae Historica, Epistolae 4)

CITED IN

Charlemagne's Reform of Church and Learning AD 789 774

Letters of Boniface

Letter · Boniface and his correspondents · AD 716–754 · Latin

The collected correspondence of Boniface: letters to and from four popes, English bishops, abbesses and friends, with his oath of 722 and papal charters. They are first-hand evidence for his mission, written as it happened.

The collection holds letters of Boniface and of his successor Lul, letters written to them, and some others of the same time. Among them are the commission given to him by Pope Gregory II on 15 May 719 (Tangl 12), the oath he swore at his consecration as bishop (Tangl 16), his long report to Pope Zacharias on the state of the Frankish church (Tangl 50), and his account of the founding of the monastery at Fulda (Tangl 86).

Unlike the Life by Willibald, these are documents of the moment, many of them dated by the regnal years of the emperor. They show the mission from the inside: requests to England for books and prayers, questions put to Rome about marriage law and baptism, and complaints about worldly bishops.

Edition: Selection translated by C. H. Talbot, The Anglo-Saxon Missionaries in Germany (London and New York: Sheed and Ward, 1954), as given in the Fordham Medieval Sourcebook; cited by the letter's number in Tangl's edition (1916), which the translation prints after each letter. Passages are paraphrased.

Read the text at sourcebooks.fordham.edu · Latin text, edited by M. Tangl (Monumenta Germaniae Historica)

CITED IN

Boniface, Apostle to the Germans AD 719–754 755

Letters of Clement VIII on the Union of the Ruthenians

Letter · Pope Clement VIII · 1595–1605 · Latin

Briefs of Clement VIII to the king, bishops and nobles of Poland-Lithuania in the years after the Union of Brest. They show from the pope's side who accepted the union, who refused it, and how Constantinople answered.

Theiner printed these letters in the nineteenth century from the Vatican registers of papal briefs. Three are cited in this wiki. In a letter of 18 January 1597 (no. 198) the pope thanks the Latin bishops and Lithuanian magnates who had attended the synod of Brest and says that he has learned from their report that the metropolitan Michael and his fellow bishops ratified there what their envoys had done in Rome; he adds that some of the Ruthenian bishops did not accept the union. In a constitution of 5 June 1597 (no. 199) he declares null an excommunication which the patriarch of Constantinople, whom he calls the "so-called patriarch", had pronounced against the Ruthenians who had joined Rome. And in a letter of 15 January 1605 (no. 229) he answers Konstanty, duke of Ostrog and palatine of Kiev, who had written to him about the union.

The letters are evidence for what the pope knew and wanted, and they describe the opponents of the union in the pope's terms. What the Orthodox bishops and Ostrogski said for themselves is known here only as the pope reports or answers it.

Edition: Latin texts from the Vatican registers in Augustin Theiner, Vetera monumenta Poloniae et Lithuaniae, vol. 3 (Rome, 1863); public domain. No English translation is linked; the letters are paraphrased in this wiki from the Latin. Cited by document number and page.
Held by: Vatican Apostolic Archive (registers of briefs)

Read the text at archive.org

CITED IN

The Union of Brest October 1596 1125

Letters of Henry IV

Letter · Henry IV · 1076 · Latin

The letter in which Henry IV, early in 1076, renounced his obedience to Gregory VII and called on him to leave the papal throne. It addresses him as Hildebrand, 'not pope but false monk'.

The letter is the king's side of the breach of 1076, written in his name and sent out with a letter in which a long list of German bishops withdrew their obedience from the pope. It argues that a king anointed by God is to be judged by God alone and may be deposed only for heresy, and it accuses Gregory VII of having gained the papacy by money and violence.

It is a piece of polemic, composed to be read aloud and circulated, and it should be read as a statement of the royal case, not as a report of facts. Henderson's translation gives it the date 24 January 1076.

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell and Sons, 1896), public domain, from the Latin text in the Monumenta Germaniae Historica.

Read the text at avalon.law.yale.edu · The German bishops' letter to Gregory, sent at the same time (Avalon Project) · The same letter of Henry at the Fordham Medieval Sourcebook

CITED IN

The Investiture Controversy and Canossa 1075–1077 840

The Letters of Ignatius of Antioch

Letter · Ignatius of Antioch · c. AD 110 · Greek

Seven letters written by the bishop of Antioch while he was being taken under guard to Rome to be put to death. They show a church led by a bishop with presbyters and deacons, and they insist that Christ truly suffered in the flesh.

Ignatius wrote to the churches of Ephesus, Magnesia, Tralles, Rome, Philadelphia and Smyrna, and to Polycarp, the bishop of Smyrna, in the course of a single journey as a prisoner through Asia Minor. The letters are his own words, written on that journey, and they are evidence for what one bishop taught and for how he wished the churches to be ordered. They urge unity around the bishop, warn against those who denied that Christ had really suffered, and ask the Christians of Rome not to prevent his death. The letter to the Smyrnaeans (8) uses the phrase "the Catholic Church".

Two things need care. The first is the text. The letters circulated in three forms: the seven letters as cited here, a longer form, made in the fourth century, in which they were expanded and other letters were added, and a short Syriac form of three. Since the work of Theodor Zahn and J. B. Lightfoot in the nineteenth century the seven letters in their shorter Greek form have been generally accepted as authentic. The second is the date. Eusebius places the death of Ignatius in the

reign of Trajan (AD 98–117), and the letters are usually put around 110 on that basis; some scholars argue for a date some decades later.

Edition: Translation by Alexander Roberts and James Donaldson, Ante-Nicene Fathers vol. 1 (1885), public domain. The main link opens the introduction in that volume at CCEL, which prints a shorter and a longer version of each letter together. The New Advent pages give the shorter version alone, and that is the one to cite.

Read the text at ccel.org · To the Ephesians (New Advent) · To the Magnesians (New Advent) · To the Trallians (New Advent) · To the Romans (New Advent) · To the Philadelphians (New Advent) · To the Smyrnaeans (New Advent) · To Polycarp (New Advent)

CITED IN

The Martyrdoms of Peter and Paul c. AD 64–68 453

Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

The Letters of Teresa of Ávila

Letter · Teresa of Ávila · letters cited: 1577 and 1578 · Spanish

The surviving letters of Teresa of Ávila to her nuns, friars, family, patrons and the king. Those of 1577 and 1578 are the nearest evidence for the seizure and imprisonment of John of the Cross by friars of his own order.

Teresa's letters fill four volumes in the translation linked here. They were written for their recipients and not for publication, and those of 1577 and 1578 show her reporting news as it reached her while the friars and nuns of her reform were in conflict with the rest of the Carmelite order.

Two are cited in this wiki. On 4 December 1577 she wrote to Philip II that friars of the unreformed observance had seized the two Discalced confessors of the convent of the Incarnation at Ávila and were holding them prisoner, and she asked the king to have them freed. A letter of August 1578 to Father Gracián names John of the Cross and describes his nine months in a cell barely large enough to hold him. She writes as a party to the dispute and reports what she had been told. The headings and notes that identify people and places are the translators'.

Edition: The Letters of Saint Teresa, a complete edition translated from the Spanish and annotated by the Benedictines of Stanbrook, with an introduction by Cardinal Gasquet, 4 vols. (London: Thomas Baker, 1919–1924); public domain. The main link opens volume 3, which begins with the letters of December 1577. Cited by date and addressee, with volume and page.

Read the text at archive.org

CITED IN

Teresa of Ávila Reforms Carmel 24 August 1562 1100

Letters of Urban II

Letter · Urban II · December 1095 · Latin

Urban II's letter to the faithful in Flanders, written within weeks of the council of Clermont. It is the pope's own statement of what he had called for, as distinct from the later reports of his sermon.

The letter is addressed to the princes and people of Flanders. Krey dates it to the end of December 1095. In a few lines the pope says that a "barbaric fury" has laid waste the churches of the East and seized the Holy City, that at the council in Auvergne he enjoined an expedition to free them, for the remission of sins, that the bishop of Le Puy is to lead it in his place, and that it will set out on the feast of the Assumption, 15 August.

It is short, and it is Urban's own statement, made within weeks of the council. It is cited here to set beside the four versions of the sermon written down afterwards by others.

Edition: Translation by August C. Krey, The First Crusade: The Accounts of Eye-Witnesses and Participants (Princeton, 1921), pp. 42–43, public domain.

Read the text at sourcebooks.fordham.edu · The same letter in A. C. Krey, The First Crusade, 1921, pp. 42–43 (Internet Archive)

CITED IN

The First Crusade 1095–1099 849

Letters to the King and People of the Tartars (Dei patris immensa and Cum non solum)

Letter · Innocent IV · 5 and 13 March 1245 · Latin

Two letters that Pope Innocent IV addressed from Lyon in March 1245 to the ruler and people of the Mongols. One sets out the Christian faith; the other protests at their invasions and asks what they intend. Franciscan friars carried them east.

Both letters are entered in the register of Innocent IV and are dated at Lyon in the second year of his pontificate, the first on the third day before the nones of March (5 March 1245) and the second on the third day before the ides (13 March). Both are addressed to "the king and people of the Tartars", without a name, and both end with the same request: that the friars who carry them be received kindly and given safe conduct.

Dei patris immensa is a short statement of the faith and of the pope's office, and names its bearer as the Franciscan Laurence of Portugal. *Cum non solum* is a protest and an inquiry, and names its bearer only as "brother J." and his companions. The editor of the register identifies him with John of Plano Carpini, whose own account of the message he delivered agrees with it. The letters show what the pope asked. For the answer see Letter of Güyük Khan to Pope Innocent IV, and for the whole exchange Franciscan Envoys to the Mongols and the Church of Khanbaliq.

Edition: Latin text from the papal register in Monumenta Germaniae Historica, Epistolae saeculi XIII e regestis pontificum Romanorum selectae, vol. 2, ed. C. Rodenberg (Berlin, 1887), nos. 102 and 105, pp. 72–75; public domain. Paraphrased from the Latin. An English translation in Christopher Dawson (ed.), The Mongol Mission (London: Sheed and Ward, 1955), is in copyright.

Read the text at archive.org · Cum non solum, 13 March 1245 (no. 105, p. 75)

CITED IN

Franciscan Envoys to the Mongols and the Church of Khanbaliq 1245–1307 907

Letters to the Mongol Court and to Yahballaha III

Letter · Nicholas IV · 2–7 April 1288 · Latin

The letters that Pope Nicholas IV gave to Rabban Sauma and his fellow envoys in April 1288. One sends the catholicos Yahballaha a Roman

profession of faith; two urge the Mongol king Arghun to accept baptism.

The letters are dated at Saint Peter's in Rome in the first year of Nicholas IV: two to Arghun on the fourth day before the nones of April (2 April 1288) and one to Yahballaha on the seventh before the ides (7 April). They name the envoys who had brought the king's letters: "our venerable brother Bersauma, bishop in the parts of the East", the nobleman Sabadinus, Thomas de Anfusis and the interpreter Uguetus.

The letter to Yahballaha III addresses him as a bishop in the parts of the East and not as a patriarch. It encloses the profession of faith that, as Chabot notes, Clement IV had sent to the Byzantine emperor in 1267, with its clauses on the procession of the Spirit from the Father and the Son, on purgatory, on the seven sacraments and on the Roman primacy. Chabot remarks that nothing in it corresponds to the grant of patriarchal authority that the Syriac History describes. The letters are the Roman side of the meeting told in History of Mar Yahballaha III and of Rabban Sauma. See Rabban Sauma, a Monk from Beijing, Visits Rome and Paris.

Edition: Latin texts from the papal register as printed in J.-B. Chabot, Histoire de Mar Jabalaha III, patriarche des Nestoriens, et du moine Rabban Çauma (Paris: Leroux, 1895), appendix 1, pp. 195–203; public domain. Chabot takes the text from Sbaralea's Bullarium Franciscanum, vol. 4, and gives the register references. Paraphrased from the Latin.

Read the text at archive.org · To Arghun, 2 April 1288 (Chabot, pp. 200–203)

CITED IN

Rabban Sauma, a Monk from Beijing, Visits Rome and Paris 1287–1288 921

Letters without a Name (Liber sine nomine)

Letter · Petrarch · c. 1340–1353 · Latin

A collection of Latin letters in which the poet Petrarch attacks the papal court at Avignon, issued without the names of those addressed. The fifth calls Avignon the Babylon of the West.

Petrarch writes as a resident: "I am now living in France, in the Babylon of the West." The collection's title means that the letters carry no addressee. The Fordham sourcebook dates the one cited here between 1340 and 1353.

The letter is invective. It sets the poverty of the apostles against the gold, palaces and horses of their successors and accuses the court of selling its documents. It tells how the court looked to a hostile Italian man of letters who wished the popes back in Rome; it is not a measured description.

Edition: Letter 5, translated by James Harvey Robinson from Petrarchae Opera Omnia (Basel, 1581), Epistolae sine titulo V, in Translations and Reprints from the Original Sources of European History, vol. 3, no. 6 (Philadelphia: University of Pennsylvania, 1897), and again in his Readings in European History (Boston, 1904), p. 502; public domain.

Read the text at sourcebooks.fordham.edu · The same translation in the printed collection, with its reference to the Latin (Translations and Reprints, vol. 3)

CITED IN

The Popes at Avignon 1309–1377 929

Lex, Rex, or The Law and the Prince

Treatise · Samuel Rutherford · 1644 · English

A treatise in forty-four questions, printed in London in October 1644, in which Samuel Rutherford defends the Scots' armed resistance to Charles I and argues that the power of kings is limited by law.

The title page describes the book as a dispute for the just prerogative of king and people, containing "the reasons and causes of the most necessary defensive wars of the Kingdom of Scotland" and of the Scots' expedition to help their brethren in England, and as an answer to a royalist tract. It is dated London, 7 October 1644, when its author was a commissioner to the Assembly sitting at Westminster. The first questions ask whether government is by divine law and by the law of nature.

It is cited in the entry for Samuel Rutherford as his own statement of his political teaching.

Edition: Text as published by the Constitution Society, edited by Jon Roland (2002); the original was printed in London in 1644. Public domain.

Read the text at constitution.org

Liber Pontificalis (The Book of the Popes)

Chronicle · First compiled c. AD 530; continued to the late ninth century · Latin

A series of short lives of the bishops of Rome, beginning with Peter, compiled by clerks of the Roman church from the sixth century and continued pope by pope. It is reliable only for the later centuries; its early lives are largely later tradition.

The *Liber Pontificalis* is anonymous. Each life follows a fixed pattern: the pope's origin and length of reign, his decrees, his buildings and gifts to churches, the number of his ordinations, and his burial. The first compilation was made at Rome in the first half of the sixth century, and from then on lives were added, often soon after each pope's death, down to the later ninth century.

Its value changes with the period. From about the end of the fifth century the entries were written by men close to the events and with access to the records of the Roman church, and they are an important source for the popes of the sixth to ninth centuries. For the first three centuries the compilers had little beyond older lists of names and years, and much of what they add, such as the liturgical rules assigned to individual early popes, reflects the customs of their own time. The long lists of Constantine's gifts to the Roman basilicas in the life of Silvester are a special case and are widely thought to draw on real records. A citation from the early lives is evidence for what was believed at Rome in the sixth century, not for the first.

Edition: Translation by Louise Ropes Loomis, The Book of the Popes (Liber Pontificalis), I: To the Pontificate of Gregory I (New York: Columbia University Press, 1916), in the public domain in the United States. It stops at AD 604 and shortens some of the lists of gifts and ordinations. The later lives have been translated into English only in modern editions that are still in copyright; they are cited from the Latin of L. Duchesne, Le Liber pontificalis (Paris, 1886–1892), public domain, by volume and page, and paraphrased. Short phrases from the lives of Stephen II, Hadrian I and Leo III are quoted from O. J. Thatcher and E. H. McNeal, A Source Book for Mediaeval History (New York: Scribner, 1905), nos. 8 and 44–46, public domain; in no. 8 that version has the pope anoint Charlemagne and his son, where the Latin has him anoint the king's son Charles only.

Read the text at archive.org · Latin text to AD 715, edited by Th. Mommsen (Monumenta Germaniae Historica) · Latin text of the whole work, edited by L. Duchesne, vol. 1, to AD 795 (Paris, 1886) · Duchesne's edition, vol. 2, from AD 795 (Paris, 1892)

· English extracts from the lives of Stephen II, Hadrian I and Leo III, in Thatcher and McNeal, A Source Book for Mediaeval History (1905), nos. 8 and 44–46

CITED IN

The Henotikon and the Acacian Schism AD 482–519 690
The Second Council of Constantinople AD 553 721
The Third Council of Constantinople AD 680–681 751
Boniface, Apostle to the Germans AD 719–754 755
The Iconoclast Controversy Begins AD 726–730 759
The Donation of Pepin and the Papal States AD 754–756 766
The Second Council of Nicaea Restores Icons AD 787 770
Charlemagne Is Crowned Emperor 25 December AD 800 778

Libertatis Conscientia: Instruction on Christian Freedom and Liberation

Treatise · Congregation for the Doctrine of the Faith · 22 March 1986 · Latin

The second instruction on liberation theology from the Vatican's doctrinal office, issued in 1986. It sets out a Christian teaching on freedom and liberation and says it is to be read together with the warning of 1984.

Paragraph 2 says that the instruction of 1984 had promised a second document on the main elements of Christian doctrine on freedom and liberation, that this is that document, and that the two are to be read in the light of each other. The text speaks of the church's love of preference for the poor and of a special option for the poor that excludes no one and is not to be expressed in partisan categories (68). It rejects the theory that class struggle is the structural dynamism of social life (77) and what it calls the myth of revolution (78), and admits armed struggle only as a last resort against an obvious and prolonged tyranny, while judging passive resistance more in keeping with moral principles (79). Near its end it says that a theology of freedom and liberation is needed by the times (98).

It is signed by Cardinal Joseph Ratzinger as prefect and was approved by John Paul II. See Medellín and Liberation Theology.

Edition: English version published by the Holy See. Cited by paragraph number. In copyright; paraphrased here.

Read the text at vatican.va

CITED IN

Medellín and Liberation Theology 24 August 1968 1436

Libertatis Nuntius: Instruction on Certain Aspects of the "Theology of Liberation"

Treatise · Congregation for the Doctrine of the Faith · 6 August 1984 · Latin

The first of two instructions on liberation theology from the Vatican's doctrinal office, signed by Cardinal Joseph Ratzinger and approved by John Paul II in 1984. It warns against forms of that theology which borrow uncritically from Marxist thought.

The instruction opens by calling the Gospel a message of freedom and a force for liberation, and says that the phrase "theology of liberation" is in itself a valid one (III, 4). It states a limited purpose: to draw attention to deviations, and risks of deviation, in "certain forms" of liberation theology that use concepts borrowed from Marxist thought without enough criticism. It adds that the warning is not a disavowal of those who respond to the preferential option for the poor, and is no excuse for indifference to injustice.

Its criticism is concentrated in chapters VII to X: that the theory of class struggle is taken as the fundamental law of history, that salvation history and secular history are run together, and that the poor of Scripture are confused with the proletariat of Marx. The instruction names no theologian and no book. The instruction of 1986 says that this one had stated the intention to publish a second document on the positive doctrine (see Libertatis Conscientia: Instruction on Christian Freedom and Liberation). See Medellín and Liberation Theology.

Edition: English version published by the Holy See. Cited by chapter (Roman numeral) and paragraph; the introduction is unnumbered. In copyright; paraphrased here.

Read the text at vatican.va

CITED IN

Medellín and Liberation Theology 24 August 1968 1436

Libri Carolini (Opus Caroli regis contra synodum)

Treatise · Written in the name of Charlemagne · c. AD 790–793 · Latin

A long treatise in four books, written at Charlemagne's court and in his name, against the Second Council of Nicaea. It rejects both the destruction of images decreed in 754 and their adoration, as it understood the decree of 787.

The work speaks throughout in the voice of the Frankish king. Its preface says that a synod held in Bithynia some years before had abolished images, that another held there about three years before now compels people to adore them, that the text of this second synod has reached the West, and that the king answers it with the consent of the bishops of his kingdom. That dates the writing to about 790 or soon after.

Its position is a middle one: images may be kept in churches as ornament and as reminders of past events, God alone is adored and the saints receive their fitting veneration, and so the Franks neither break images with the one party nor adore them with the other. The authors knew the Greek council only through the first Latin translation of its acts, which a later papal librarian, Anastasius, described as so literal that it could hardly be understood. The treatise is evidence of how the council of 787 was received at the Frankish court. In the sixteenth century John Calvin appealed to it against the council.

Edition: Latin text edited by Hubert Bastgen, Libri Carolini sive Caroli Magni Capitulare de imaginibus, Monumenta Germaniae Historica, Concilia 2, Supplementum (Hannover and Leipzig, 1924), public domain; cited by book and chapter, with the page of that edition. No complete English translation is in the public domain; passages are paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Second Council of Nicaea Restores Icons AD 787 770

The Life and Passion of Cyprian

History · Pontius the Deacon · Soon after AD 258 · Latin

A short life of Cyprian from his conversion to his execution, written by one of his deacons who shared his exile. It is an account of the bishop's last year by a man who was with him.

Jerome names the author: Pontius, Cyprian's deacon, who was with him in exile until the day of his death and left a book on his life and death (On Illustrious Men 68). The writer himself says that Cyprian chose him as one of the companions of his exile at Curubis (12).

The work is praise as much as record. Pontius passes quickly over Cyprian's early life, defends at length his decision to go into hiding under Decius, and tells the trial and death in detail. He says that Cyprian was chosen bishop while still a recent convert, and that he was the first bishop in Africa to die as a martyr (5, 19). He gives almost no dates; those come from the Proconsular Acts of Cyprian.

Edition: Translation by Robert Ernest Wallis, Ante-Nicene Fathers, vol. 5 (1886), public domain.

Read the text at newadvent.org

Life and Writings of the Moldavian Elder Paisius Velichkovsky

History · letters of the 1780s and 1790s; Life written after 1794; published Moscow, 1847 · Church Slavonic and Russian

A volume published in Russia in 1847 containing a Life of Paisius Velichkovsky by a monk of his community, his letters and treatises, and a preface by its Russian editors. His letter to Theodosius describes how the Greek Philokalia was gathered.

The volume has three layers of different weight. The letters are Paisius's own. The one to Theodosius, archimandrite of the Sophroniev hermitage, describes his work of correcting and translating the ascetic fathers and reports what he had heard of Macarius of Corinth's collection, then at the press in Venice; it is a contemporary's account, at second hand, written before the Greek book appeared. The Life was written in his community after his death in 1794. The

preface was written by the Russian editors in 1847, half a century later, and is the source for the statement that the Slavonic *Dobrotolubiye* printed at Moscow was Paisius's translation; it gives the year of that printing as 1795, where the book's own title leaf has 1793.

It is cited in the Philokalia Is Published.

Edition: Житие и писания молдавского старца Паисия Величковского (Moscow, 1847), in the transcription of the Russian Orthodox library Azbyka.ru, which names as its source the reprint issued by Optina Pustyn (Kozelsk, 2001). The Life is cited by its numbered sections, the letter to Archimandrite Theodosius by the opening words of its paragraphs. Paraphrased in this wiki.

Read the text at azbyka.ru

CITED IN

The Philokalia Is Published 1782 1241

Life of Anselm

History · Eadmer of Canterbury · c. 1100–1125 · Latin

The life of Anselm by a Canterbury monk who shared his exile, in two books. It tells of his years at Bec, the writing of his books and his travels.

Eadmer was a monk of Canterbury who travelled with Anselm in his exile. For those years he writes as an eyewitness: he speaks of "our dwelling" when he describes the hilltop village in Italy where the Cur Deus Homo was finished. For the earlier years at Bec he reports what he was told, and says of one story that Anselm himself used to tell it.

The work is a saint's life written by a devoted disciple, and it includes miracles. It is used here for the outline of Anselm's career and for what it says about how the books came to be written.

Edition: Latin text: Eadmeri Historia novorum in Anglia, et opuscula duo de vita sancti Anselmi et quibusdam miraculis ejus, edited by Martin Rule, Rolls Series 81 (London, 1884). Cited by book and chapter, with the page of this edition. Read in Latin and paraphrased.

Read the text at archive.org

CITED IN

Anselm: Faith Seeking Understanding c. 1078–1098 845

Life of Anskar

History · Rimbert · c. AD 865–876 · Latin

The life of Ansgar, first archbishop of Hamburg-Bremen, written by his pupil and successor within a few years of his death. It is the only narrative of the first missions to the Danes and Swedes.

Rimbert was Ansgar's companion in his last years and followed him as archbishop. He wrote for the monks of Corbie, where Ansgar had been trained, soon enough after the events that he could point to a living witness: for the first journey to Sweden he refers the reader to Witmar, who made it with Ansgar (ch. 10).

The Life is a saint's life as well as a record. It reports visions, cures and judgements on opponents alongside journeys, assemblies and royal decisions, and it defends the standing of the see of Hamburg-Bremen, quoting the papal letter that joined the two dioceses (ch. 23). Rimbert gives no years of the Incarnation; the dates printed in the margins and notes of the translation are the editor's. Used in Ansgar's Mission to Scandinavia.

Edition: Translation by Charles H. Robinson, Anskar, the Apostle of the North (1921), public domain. Cited by chapter.

Read the text at sourcebooks.fordham.edu

CITED IN

Ansgar's Mission to Scandinavia AD 829–831 782

Life of Antony

History · Athanasius of Alexandria · c. AD 356–362 · Greek

The life of the Egyptian hermit Antony, written soon after his death in 356 by the bishop of Alexandria for monks abroad. It made Antony the model of the monastic life and was read across the Christian world within a generation.

The *Life* presents itself as a letter from Athanasius to "the brethren in foreign parts", monks outside Egypt who had asked how Antony lived. It tells how Antony, a young man of a Christian family in Egypt, heard the Gospel read in church, gave away his property, withdrew by stages into the desert, and died there

at the age of a hundred and five. The author says that he had seen Antony many times and writes from what he knew and what he could learn.

The book is the main source for Antony and was written within a few years of his death. It is also a portrait of an ideal. A long address on the ascetic life and on the wiles of demons is put into Antony's mouth (16–43), and the Antony of the *Life* rejects the Arians and defers to the clergy, which were Athanasius's own causes. The visions, healings and struggles with demons are told as the text tells them. Athanasius's authorship is the ancient attribution and is accepted by most scholars, though it has been questioned.

Edition: Translation by H. Ellershaw, Nicene and Post-Nicene Fathers, second series, vol. 4 (1892), public domain.

Read the text at newadvent.org · The same translation divided into short pages (CCEL)

CITED IN

Antony Withdraws to the Desert c. AD 270–285 549

SOURCES

Life of Augustine to Lingerings of Light in a Dark Land

Life of Augustine

History · Possidius of Calama · c. AD 431–439 · Latin

A short life of Augustine by a bishop who had lived with him and known him, he says, for almost forty years. It covers what the Confessions leave out: Augustine's work as presbyter and bishop of Hippo, his habits, and his death during the Vandal siege.

Possidius was one of the men trained in Augustine's monastery at Hippo and afterwards a bishop in Numidia. He wrote within a few years of Augustine's death in 430; when he writes, the Vandals have overrun Africa, but he still speaks of Carthage, Hippo and Cirta as churches that survive. In the preface he says that he will not repeat what Augustine told of himself in the *Confessions* and will set down what he himself saw and heard.

For Augustine's life as a bishop this is the testimony of an eyewitness and close friend: the ordination at Hippo, the debates with Manichaeans and Donatists, the household rule, the last illness and death in the third month of the siege. It is also a work of praise in the manner of a saint's life, and it says almost nothing of Augustine's thought. For the years before Possidius knew him, such as the baptism at Milan, he reports what he had learned from Augustine and his books.

Edition: Translation by Herbert T. Weiskotten, Sancti Augustini Vita scripta a Possidio Episcopo (Princeton University Press, 1919), public domain.

Read the text at tertullian.org · The translator's introduction (tertullian.org)

CITED IN

The Conversion of Augustine AD 386 640

Augustine and Pelagius Dispute over Grace AD 411–418 664

Life of Bishop Wilfrid

History · Stephen of Ripon (Eddius Stephanus) · c. AD 710–720 · Latin

A Latin life of Wilfrid, bishop in Northumbria, written at his monastery of Ripon by one of his followers in the years after his death. It gives the account of the Synod of Whitby told in Wilfrid's own circle, earlier than Bede's.

The author names himself Stephen, a priest. He has long been identified with the singing-master Aedde, surnamed Stephen, whom Bede says Wilfrid brought from Kent to Northumbria, though the manuscripts give little support for the full name "Eddius Stephanus". Its editor, Bertram Colgrave, judged that he wrote at Ripon, where Wilfrid was buried, probably within ten years of the bishop's death, and that he had probably travelled with Wilfrid on his last journey to Rome.

The Life is the work of a partisan. Kings prosper while they favour Wilfrid and fail when they turn against him, and his opponents are seldom given a hearing. It is none the less the earliest narrative of Wilfrid's career, written by a man who knew him, and Bede had it before him when he wrote his own shorter account. Its tenth chapter describes the debate at Whitby in a few lines, with a different speech for Wilfrid from the one Bede gives.

Edition: Latin text with facing English translation by Bertram Colgrave, The Life of Bishop Wilfrid by Eddius Stephanus (Cambridge University Press, 1927); cited by chapter. Passages are paraphrased.

Read the text at archive.org

CITED IN

The Synod of Whitby AD 664 747

Life of Charlemagne (Vita Karoli Magni)

History · Einhard · After AD 814, in the reign of Louis the Pious · Latin

A short biography of Charlemagne by a scholar who lived at his court and served his son. It is the main source for the emperor's person and habits, and it gives the well-known report that he had not wanted the imperial crown.

Einhard says in his preface that King Charles had cared for him from boyhood and that he lived at court in friendship with the king and his children, so that no one could write more accurately of things he had seen with his own eyes.

He wrote after Charlemagne's death in 814; the exact year is not known. The book follows the pattern of Suetonius's lives of the Caesars, taking up wars, then private life and habits, then administration and death.

He is a witness close to his subject and openly devoted to him: he calls Charles his lord and foster-father. On the coronation of 800 he writes at least fourteen years after the event, when the dispute with Constantinople over the title, which he mentions in the same chapter, was already past. That may colour what he says of the king's reluctance.

Edition: Translation by Samuel Epes Turner (New York: Harper and Brothers, 1880), public domain; cited by chapter.

Read the text at sourcebooks.fordham.edu · Latin text, edited by O. Holder-Egger (Monumenta Germaniae Historica)

CITED IN

Charlemagne's Reform of Church and Learning AD 789 774

Charlemagne Is Crowned Emperor 25 December AD 800 778

Life of Constantine

History · Eusebius of Caesarea · AD 337–339 · Greek

A work in four books in praise of Constantine, written after the emperor's death in 337 by a bishop who had known him. It contains the account of the vision of the cross, a description of the Council of Nicaea, and the text of imperial letters.

Eusebius wrote the *Life* between the death of Constantine in May 337 and his own, about two years later. It is a work of praise, and it says so: Eusebius states that he will pass over the emperor's wars and laws and record only what bears on his religious character (1.11). It leaves out what does not fit that purpose, including the deaths of the emperor's son Crispus and his wife Fausta.

Within those limits it is close to its subject. Eusebius attended the Council of Nicaea and describes its opening (3.6–14). He says that Constantine told him the story of the cross of light in the sky and the dream that followed, and confirmed it with an oath, long after the event (1.28–29); the earlier account by Lactantius mentions only a dream. The *Life* also copies out letters and edicts issued in the

emperor's name. One of them, the letter to the provincials of Palestine (2.24–42), is partly preserved on a papyrus of the fourth century, which shows that Eusebius reproduced a real document.

Edition: Translation by Ernest Cushing Richardson, Nicene and Post-Nicene Fathers, second series, vol. 1 (1890), public domain.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL)

CITED IN

The Ascension AD 30 or 33 372

Constantine's Victory at the Milvian Bridge 28 October AD 312 565

The First Council of Nicaea May AD 325 584

Constantine Dedicates Constantinople 11 May AD 330 594

The Church of the Holy Sepulchre Is Dedicated AD 335 602

Life of Constantine the Philosopher (Cyril)

History · after AD 869 · Old Church Slavonic

The Slavonic life of Constantine, who took the name Cyril on his deathbed. Written among his disciples, it is the main account of the mission to Moravia and of the making of the Slavonic letters.

The Life was written in Slavonic in the circle of Constantine's brother Methodius and their pupils and tells the story from their side. It reports the embassy of Rastislav, the making of the letters, the disputes with Latin clergy over worship in Slavonic, the reception at Rome and Constantine's death, which it dates to 14 February in the year 6377 from creation, that is AD 869.

It survives only in Church Slavonic copies made long after it was composed, and it is a saint's life: the letters are revealed in answer to prayer and opponents are routed in debate. Its details can be checked against the papal letters in Letters (Register) and against Life of Methodius.

Edition: Latin translation by Franz Miklosich, with a study by Ernst Dümmler, 'Die Legende vom heiligen Cyrillus', Denkschriften der Kaiserlichen Akademie der Wissenschaften, phil.-hist. Classe 19 (Vienna, 1870), public domain. Cited by chapter; chapters 14–18 are on pp. 242–246.

Read the text at archive.org

CITED IN

Cyril and Methodius among the Slavs AD 863–885 790

Life of Edward Bouverie Pusey

History · Henry Parry Liddon · c. 1894 · English

The four-volume life of Edward Pusey by Henry Parry Liddon. It prints Pusey's letters and university documents, among them the sentence that suspended him from preaching in 1843.

The work reproduces the letters of Edward Bouverie Pusey and official texts at length, which is its use here. Its judgments are those of an admirer.

Edition: Four volumes, London, Longmans, transcribed by Project Canterbury from the printing of 1894. Cited by volume and chapter. Public domain.

Read the text at anglicanhistory.org

CITED IN

The Oxford Movement 14 July 1833 1289

The Life of Flavius Josephus

History · Flavius Josephus · c. AD 94–100 · Greek

Josephus's account of his own family, education and conduct, written as an appendix to the Jewish Antiquities. Most of it defends his command in Galilee in AD 66–67; its opening and close give the facts of his birth and of his later life at Rome.

Josephus announces at the end of the Jewish Antiquities that he will add an account of his family and his life while people who could contradict him were still alive, and the *Life* closes by dedicating the whole of the *Antiquities* to Epaphroditus. It was therefore written after AD 93–94, the date Josephus gives for finishing the larger work.

It is not a full autobiography. The opening gives his priestly descent, his birth in the first year of the emperor Gaius and his education (1–12). The long middle section is a defence of what he did as commander in Galilee at the start of the

revolt, written against critics. The close tells how he was treated by Vespasian, Titus and Domitian after his surrender and quotes letters from King Agrippa approving his history of the war (361–367, 414–430). It is the testimony of a man about himself, written to justify himself, and has to be read as such.

Edition: Translation by William Whiston (1737), public domain. Lexundria divides the text by the section numbers of Niese's Greek edition.

Read the text at lexundria.com · The same translation with Whiston's paragraph numbers (University of Chicago)

CITED IN

The Jewish Revolt and the Destruction of the Temple AD 66–70 462

The Fall of Masada AD 73 or 74 466

Life of Huldrych Zwingli

History · Oswald Myconius · 1532 · Latin

A short life of Zwingli written in 1532, the year after his death, by his friend Oswald Myconius, who had helped bring him to Zurich.

Myconius says that he put forward the name of Huldrych Zwingli when a preacher was to be chosen for the Great Minster in Zurich. He wrote this short life in Latin in 1532, the year after Zwingli's death in battle, as a letter to a friend. He was in Zurich on the day of the battle and describes the troops leaving and the news arriving that night.

It is the account of an eyewitness to much of what it tells and of a devoted friend, written to defend Zwingli's memory. Its dates are not all exact: it puts Zwingli's birth about 1487, which the editor corrects to 1 January 1484.

Edition: Translation in The Latin Works and the Correspondence of Huldreich Zwingli, edited by Samuel Macauley Jackson, vol. 1 (New York: G. P. Putnam's Sons, 1912), pp. 1–24, public domain. The editor's corrections stand in square brackets.

Read the text at archive.org

Life of King Stephen

History · Hartvic · c. AD 1100–1116 · Latin

A Life of King Stephen I of Hungary compiled by a bishop named Hartvic at the command of King Coloman, about a century after Stephen's coronation. It is the source of the story that the pope sent Stephen a crown first meant for the duke of the Poles.

Hartvic says in his prologue that he wrote at the order of King Coloman, whose reign the editor gives as 1095 to 1114. He took an older Life, Greater Legend of Saint Stephen, almost whole, wove in pieces of a second, and added matter of his own. The editor singles out as his chief addition the passage on the crown, of which the older Life says little.

In Hartvic's telling Stephen I of Hungary sends Bishop Ascric to Rome; the pope, warned by a vision, gives him the crown he had prepared for the Polish duke, adds a cross to be carried before the king, and leaves the ordering of the Hungarian churches to Stephen. In the passage as printed Hartvic does not name the pope; the editor's preface identifies him as Sylvester II. Hartvic wrote a century after the event, and the one writer of Stephen's own time cited in this wiki, Thietmar, credits the emperor and does not mention Rome.

Edition: Printed as additions to the Vita maior in W. Wattenbach's edition, Monumenta Germaniae Historica, Scriptores 11 (Hanover, 1854), pp. 222–242, read in the page images of the digital MGH. Latin; paraphrased here and cited by the page of that edition.

Read the text at dmgh.de

CITED IN

Stephen I and the Christian Kingdom of Hungary AD 1000 or 1001 828

Life of Lalibela (Gadla Lalibela)

History · Before the fifteenth century; date of composition unknown · Ge'ez

The Ethiopian life of the saint-king Lalibela: his vision of ten churches in heaven, his kingship, and the cutting of ten churches from the rock with the help of angels. It is a saint's life, written long after his reign.

The *gadl* ("contending", the Ethiopian word for a saint's life) of Lalibela is a work of the Ethiopian Orthodox Tewahedo Church, written to be read in honour of a king whom that church venerates as a saint. Perruchon, who first published it,

remarked that its author treats Lalibela as a saint more than as a king, and that it therefore gives few of the facts a historian looks for.

Perruchon printed extracts from a manuscript copied in the early nineteenth century and noted an older copy in the British Museum that he assigned to the fourteenth century. Nafisa Valieva, "The Portrait of a Queen" (Manuscript of the Month 2016.07, Centre for the Study of Manuscript Cultures, Hamburg), says that the work was composed some time before the fifteenth century and is known from thirty-five manuscripts. It is evidence for how the churches of Lalibela were understood by those who worshipped in them in a later age; it is not a record of their construction.

Edition: Extracts in Ge'ez with French translation by Jules Perruchon, Vie de Lalibala, roi d'Éthiopie (Paris, 1892), from British Museum manuscript Oriental 718. Cited by the page of Perruchon's translation. Read in French and paraphrased.

Read the text at archive.org

CITED IN

The Rock-Hewn Churches of Lalibela c. 1200 878

Life of Macrina

History · Gregory of Nyssa · c. AD 380–383 · Greek

Gregory of Nyssa's memoir of his elder sister, written soon after her death. It describes how she led her mother, her brothers and their household into the ascetic life, and it is a chief source for the family of Basil of Caesarea.

Gregory of Nyssa wrote the Life as a letter to a friend with whom he had talked about her at Antioch. He tells of Macrina's upbringing, the death of the man to whom she was betrothed and her decision not to marry, her influence on her brother Basil of Caesarea when he came home from his studies, the community she formed with her mother and their former servants on the family estate in Pontus, and at length his own last visit to her and her death.

Gregory writes as a brother and an eyewitness of the last days, and from family memory for the earlier ones. The Life is a portrait of an ideal, the "philosophic" life of prayer, work and poverty, and it shapes its subject to that ideal. It gives two

useful dates in relative form: Basil died eight years after he became bishop, and Gregory's last visit to Macrina followed a synod at Antioch that met about nine months after Basil's death.

Edition: Translation by W. K. Lowther Clarke, The Life of St. Macrina (London: SPCK, 1916), public domain, transcribed at the Tertullian Project. Cited by the page of the translation, with the column of Migne's Patrologia Graeca 46 that the translation prints in the text.

Read the text at tertullian.org

CITED IN

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

Life of Methodius

History · soon after AD 885 · Old Church Slavonic

The Slavonic life of Methodius, archbishop in Moravia and Pannonia, written by a disciple after his death in 885. It preserves, in Slavonic, a letter of Pope Hadrian II approving the Slavonic liturgy.

The author speaks of Methodius as "our teacher" and writes as one of the community he left behind. The Life is short and partisan. It tells of the mission from Constantinople, the approval of the Slavonic books at Rome, Methodius's trial and imprisonment by the Frankish bishops, his vindication, his translation of the Scriptures and his death on 6 April in the third indiction, AD 885. The Slavonic text gives the year from creation as 6393; the Latin translation linked here prints it, by a slip, as the 1393rd.

Chapter 8 gives the text of a letter of Hadrian II permitting the liturgy in Slavonic. No Latin text of the letter survives; Ginzel, who printed the Latin version cited here, marked it as spurious, and its wording cannot be checked against a Roman copy. Chapter 6 credits to Pope Nicholas what Life of Constantine the Philosopher (Cyril) credits to Hadrian.

Edition: Latin translation ('Legenda Pannonica') printed in the appendix to J. A. Ginzel, Geschichte der Slawenapostel Cyrill und Method und der slawischen Liturgie (2nd edition, Vienna, 1861), appendix pp. 20–32, reprinted there from Archiv für Kunde österreichischer Geschichtsquellen 13 (1854), pp. 156–163; public domain. Cited by chapter.

Read the text at archive.org

CITED IN

Cyril and Methodius among the Slavs AD 863–885 790

Life of Monsieur Pascal

History · Gilberte Périer · French

The short life of Blaise Pascal written by his elder sister Gilberte Périer. It is the family's own account and gives the days of his birth and death.

Gilberte Périer writes as a sister and an admirer, and her aim is to show her brother's piety. She begins with his birth at Clermont on 19 June 1623 and ends with his death on 19 August 1662, at the age, she says, of thirty-nine years and two months. The wiki cites her for those dates.

Edition: Vie de Blaise Pascal, par Mme Périer, in Œuvres complètes de Blaise Pascal (Paris: Hachette, 1871), vol. 1, pp. 1–22, transcribed at French Wikisource; public domain. Cited by its opening and closing paragraphs.

Read the text at fr.wikisource.org

Life of Pachomius (Latin version of Dionysius Exiguus)

History · Anonymous Greek author; Latin translation by Dionysius Exiguus · Greek original late fourth century; this Latin version early sixth century · Latin, from Greek

The life of the founder of the monasteries of Tabennisi, written in Greek by an unknown admirer and put into Latin at Rome by the monk Dionysius Exiguus. It is the main narrative of his conversion, his call and the growth of his community.

Lives of Pachomius survive in Greek and in Coptic as well as in Latin. The version cited here is the one that circulated in the Latin West: a translation made at Rome in the early sixth century by the monk Dionysius Exiguus from a Greek Life, and later printed among the *Lives of the Fathers*. The edition's heading describes the Greek author as unknown. He writes as one of a community that honours its founders, and says at the close that he has set down a little out of much (54).

The Life is the work of admirers, written at an uncertain distance from its subject. It gives no calendar years. It tells of visions, voices and the angel's tablet as plain fact, and it is concerned to show Pachomius as orthodox and loyal to Athanasius.

For the outline of his career, the names of his first companions and the customs of the houses, there is no earlier source.

Edition: Latin text in J.-P. Migne, Patrologia Latina 73 (the Vitae Patrum as edited by Heribert Rosweyde, 1615), columns 227–272, cited by chapter. No English translation of this version is in the public domain. The fuller Greek and Coptic Lives are translated by Armand Veilleux, Pachomian Koinonia, vol. 1 (1980), which is in copyright.

Read the text at archive.org

CITED IN

Pachomius Founds Communal Monasticism c. AD 320 580

Life of Saint Boniface

History · Willibald · c. AD 755–768 · Latin

The earliest life of Boniface, written by an English priest within a few years of the martyr's death, from what his disciples reported. It is the source for the felling of the oak at Geismar.

Willibald was a priest, not the bishop of Eichstätt of the same name. His prologue is addressed to two bishops, Lul of Mainz, whom Boniface had chosen as his successor, and Megingoz of Würzburg, and says that they asked him to write and that he gathered his material from disciples who had lived with Boniface and from the bishops themselves. That places the work in the years soon after Boniface's death; its translator dates it not later than 768.

He did not know Boniface in person, and he writes in an inflated style with borrowed phrases, but he stands close to the witnesses. Some of his dates are wrong and can be corrected from Boniface's own letters: he puts the giving of the name Boniface at the consecration of 722, though a papal letter of 719 already uses it, and he reckons the year of the martyrdom as 755, where the tradition of Fulda has 754. The story of the oak is told as a miracle, and is reported here as he tells it.

Edition: Translation by George W. Robinson, The Life of Saint Boniface by Willibald (Cambridge, Mass.: Harvard University Press, 1916), public domain; cited by chapter, with the page of this translation.

Read the text at archive.org · Translation by C. H. Talbot (1954) on one page (Fordham Medieval Sourcebook) · Latin text, edited by W. Levison (Monumenta Germaniae Historica)

CITED IN

Boniface, Apostle to the Germans AD 719–754 755

The Life of Saint Clare

History · Anonymous; ascribed to Thomas of Celano · 1255–1261 · Latin

The life of Clare of Assisi written for Pope Alexander IV, who canonized her in 1255, by a Franciscan who had spoken with her companions.

The Life is addressed to the pope who canonized Clare, so it was written between her canonization, which Robinson dates to 11 August 1255, and the death of Alexander IV in May 1261. The author does not give his name. Robinson, with most scholars of his day, assigns it to Thomas of Celano, and notes that this cannot be said with absolute certainty.

It was written within eight years of Clare's death, for her cult, and it follows the pattern of a saint's life. It is the main narrative source for her leaving home, her forty-two years at San Damiano and her death.

Edition: Translation by Paschal Robinson, The Life of Saint Clare ascribed to Fr. Thomas of Celano (Philadelphia: Dolphin Press, 1910), public domain. Cited by the page of that edition.

Read the text at archive.org

Life of Saint Columba

History · Adomnán of Iona · c. AD 690–704 · Latin

A Life of Columba in three books, on his prophecies, his miracles and his visions, by the ninth abbot of Iona. Written about a century after the saint's death from the traditions and records of his own monastery, it is the main source for Columba and for early Iona.

Adomnán was abbot of Iona; the Annals of Ulster record his death in 704. He wrote in the monastery where Columba had lived and died, and he often names his informants: older monks who had the stories from men who knew the saint,

and a book on Columba's miracles by an earlier abbot, Cumméne. He is about a hundred years from the events.

The work is arranged by theme and not by date. Book 1 collects prophecies, book 2 miracles of power, book 3 visions of angels, and it ends with a long and detailed account of Columba's last days. In passing it shows the working life of the island: monks copying books, sailing to other islands, farming, receiving guests and penitents. It gives almost no dates. The only anchors it offers are that Columba left Ireland about two years after the battle of Cúl Dreimne and that he died after thirty-four years in Britain, on the night between a Saturday and a Sunday.

Edition: Translation by William Reeves, Life of Saint Columba, Founder of Hy, Written by Adamnan (Edinburgh: Edmonston and Douglas, 1874), public domain. The online text begins with book 1 and omits Adomnán's two prefaces. Chapter numbers are those of Reeves's translation.

Read the text at sourcebooks.fordham.edu · The same translation at CELT, University College Cork

CITED IN

Columba Founds Iona AD 563 725

Life of Saint Patrick

History · Muirchú moccu Machthéni · Late seventh century, before AD 700 · Latin

A narrative Life of Patrick, written in Ireland about two hundred years after his time and preserved in the Book of Armagh. It links Patrick with Armagh and tells of his contest with the druids at Tara.

Muirchú says at the end of his table of contents that he wrote at the request of Áed, bishop of Sleaty, whose death the Annals of Ulster record under the year 700. He had Patrick's *Confession* in front of him and follows it for the captivity and escape. For the mission itself he had, as his prologue admits, uncertain and conflicting traditions.

The Life is evidence for what was told about Patrick in the late seventh century, and for the claims of the church of Armagh at that time. Its stories of the fire at Slane, the contest with King Lóegaire's druids and the gift of the hill of Armagh by Dáire have no support in Patrick's own writings.

Edition: English translation by Ludwig Bieler, reproduced with his Latin text by the Royal Irish Academy's Saint Patrick's Confessio project. The translation is in copyright and is paraphrased here.

Read the text at confessio.ie · Latin text, edited by Ludwig Bieler (Royal Irish Academy)

CITED IN

Patrick's Mission to Ireland c. AD 432–461 or 493 (traditional) 672

Life of Saint Severinus

History · Eugippius · AD 511 · Latin

A memoir of the monk Severinus, who worked in the Roman frontier province of Noricum on the Danube in the years around 476, written by a member of his community. It shows from close at hand what the end of Roman government looked like in one province.

Eugippius belonged to the community that Severinus had gathered in Noricum, on the upper Danube, and went with it to Italy, where the saint's body was finally laid to rest in the Lucullan castle near Naples. He dates his work himself: he sent it to the deacon Paschasius about two years after the consulship of Importunus (509), which gives 511.

The work is a saint's life, built around miracles and prophecies, but its setting is precise: towns along the Danube whose garrisons were no longer paid, raids by neighbouring peoples, and the eventual removal of the Roman population to Italy on the orders of Odoacer. Eugippius speaks of the time when Roman rule still stood as something already past. He also tells how the young Odoacer visited Severinus on his way to Italy.

Edition: Translation by George W. Robinson (Cambridge, Mass.: Harvard University Press, 1914), public domain, transcribed by Roger Pearse.

Read the text at tertullian.org · Translator's introduction

CITED IN

The End of the Western Roman Empire AD 476 686

Life of Saint Thomas

History · Edward Grim · c. 1171–1177 · Latin

A life of Thomas Becket by a clerk who was standing beside him in Canterbury cathedral on 29 December 1170 and was wounded by the first blow. Its account of the murder is that of an eyewitness.

Edward Grim tells the murder in the third person but identifies himself in it: the first sword stroke, he says, cut the arm of "the writer", who had stayed with the archbishop and held him when the monks and other clerks fled. The chronicler Roger of Hoveden also names the wounded clerk as Edward Grim.

He wrote as a devoted admirer of a man already venerated as a martyr, and his narrative is shaped to show Thomas Becket dying like Christ, with the words of the Passion in his mouth. The sequence of events he gives, and the words exchanged, are those of someone who was within arm's reach.

Edition: Sections 80–82 translated by Dawn Marie Hayes for the Fordham Medieval Sourcebook, from the Latin in J. C. Robertson (ed.), Materials for the History of Thomas Becket, vol. 2 (Rolls Series, 1875–1885). Cited by section and paraphrased.

Read the text at sourcebooks.fordham.edu

CITED IN

The Murder of Thomas Becket 29 December 1170 866

Life of Saint Thomas Aquinas

History · William of Tocco · c. 1318–1323 · Latin

The principal early life of Thomas Aquinas, written by the Dominican who promoted his canonization. It was composed more than forty years after Thomas's death from the memories of those who had known him.

William of Tocco was a Dominican of the province of Naples. The editor of the canonization process records that in 1317 and 1318 he gathered the dossier for Thomas's canonization, including a life of the saint, and carried it to Pope John XXII at Avignon. One witness at the Naples inquiry of 1319 says he passed what he knew to "brother William of Tocco".

The Life is therefore a work written to prove sanctity. It collects the family traditions of the house of Aquino, stories told in Dominican convents and reports of visions and miracles, and it gives few dates before the year of Thomas's death. Its account of his studies and of his books is the fullest that survives from so near

his time, but it stands two generations from his youth, and it marks the story of Albert's prophecy with the words "it is reported".

Edition: Latin text edited by D. Prümmer, Fontes vitae S. Thomae Aquinatis, fasc. 2 (Toulouse: Privat, issued in parts from 1912), pp. 57–160. Cited by chapter and paraphrased from the Latin; links go to the page of the edition. No English translation is in the public domain.

Read the text at archive.org

CITED IN

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

The Life of Schleiermacher, as Unfolded in His Autobiography and Letters

Letter · Friedrich Schleiermacher · autobiography of 1794 and letters to 1834; published in English 1860 · German

Schleiermacher's short autobiography and his letters to family and friends, with linking notes by the German editors and recollections of his friend Henriette Herz. The letters from Potsdam in 1799 follow the writing of the Speeches on Religion week by week.

The first volume opens with an account of his early life that Schleiermacher wrote in 1794 and continues with letters, chiefly to his sister Charlotte and to Henriette Herz. The editors add short connecting notes and quote Herz's recollections of the years when he was preacher at the Charité in Berlin. The letters are private and written at the time; Herz's recollections were written later.

It is cited in Schleiermacher and Modern Theology for the circumstances in which the Speeches were written.

Edition: English translation by Frederica Rowan (London: Smith, Elder and Co., 1860), two volumes, public domain. Cited by volume and printed page.

Read the text at archive.org · Volume 2 (Internet Archive)

CITED IN

Schleiermacher and Modern Theology 1799 1269

Life of Sergius of Radonezh

History · Epiphanius the Wise; reworked by Pachomius the Serb · 1417–1418; reworked c. 1440–1459 · Church Slavonic

The life of the founder of the Trinity monastery near Moscow, written by a monk of that house who had known him, about twenty-five years after his death, and revised a generation later. It is a saint's life, and the chief source for Sergius.

The introduction to the edition used here explains how the text came down. Epiphanius the Wise, a monk of the Trinity monastery and a disciple of Sergius, wrote the first Life in 1417–1418, twenty-six years after the saint's death, having gathered recollections and notes for twenty years. His version does not survive on its own. It is known through the reworking by Pachomius the Serb, a monk from Athos who lived at the Trinity monastery from 1440 to 1459 and revised the Life more than once. In the seventeenth century Simon Azaryin divided the text into chapters and added later miracles. The first thirty-two chapters are the Life proper, ending with Sergius's death.

It is hagiography, written within the Russian Orthodox tradition to show a holy man: it tells of signs before his birth, of visions, healings and foreknowledge, and it draws on the pattern of earlier saints' lives. It also carries the memories of a community whose older members had lived under Sergius. Its chronology is loose. The editors point out that the rulers it names at his birth do not fit together and that the age it gives him at death does not agree with the events it mentions.

Edition: Modern Russian translation prepared at the Church Research Centre "Orthodox Encyclopedia", drawing on the translation by M. F. Antonova and D. M. Bulanin in Pamyatniki literatury Drevnei Rusi (Moscow, 1981), as published by the Orthodox portal Azbyka. Cited by chapter; the page has an anchor for each chapter. No complete English translation is in the public domain, and passages are paraphrased from the Russian.

Read the text at azbyka.ru

CITED IN

Sergius of Radonezh and the Trinity Monastery c. 1337–1345 933

The Life of Sir Thomas More

History · William Roper · Written about 1555; first printed 1626 · English

The memoir of Thomas More by his son-in-law William Roper, who lived in More's household. It is a narrative source, from within the family, for his refusal of the oath, his trial and his death in 1535.

Roper married More's eldest daughter and, as he says at the opening, lived in his house for sixteen years and more. He wrote in the reign of Mary I, some twenty years after More's death, from what he could then call to mind, and he admits that much had slipped from his memory. He was not at the trial in Westminster Hall and names the men whose report of it he follows.

The Life is primary for what More's own family remembered and believed. It is written to honour him, and it is not exact about dates: the printed text gives 1537 for his execution, which the contemporary chronicle of Charles Wriothesley places on 6 July 1535.

Edition: Text of the Harvard Classics, vol. 36 (New York: P. F. Collier, 1910), public domain, in modernised spelling, as published by the Internet Modern History Sourcebook of Fordham University. The page has no section numbers; passages are cited by their place in the narrative.

Read the text at sourcebooks.fordham.edu

CITED IN

England Breaks with Rome 1534 1055

The Life of St. Nino

History · Georgian; oldest manuscript used by the translators of the ninth or tenth century · Georgian

The Georgian account of how a woman named Nino converted King Mirian and his kingdom, told in the first person by Nino and her disciples. It names people and places that the fifth-century Latin and Greek accounts leave unnamed, and it is centuries later than they are.

The *Life* is made up of narratives placed in the mouths of Nino herself, of her disciple Sidonia, of the Jewish priest Abiathar and of others. The Wardrops translated the text printed by Gobron Sabinin in 1882 in his collection of the lives of Georgian saints, and gave in the notes the readings of an older form, the "New Variant" (marked A.V.), found in a manuscript from the monastery of Shatberdi. Their preface says that this manuscript appears to have been written

in the ninth or tenth century and that they took it for the oldest surviving one. The same volume prints the Latin of Rufinus and passages from other writers for comparison.

The work is evidence for what the Georgian church told of its own beginning, not a record from the fourth century. Rufinus, who wrote about 402 and had the story from Bacurius, whom he calls king of the Iberians, names none of the others in it (Church History). The *Life* supplies Nino, King Mirian, Queen Nana, Bishop Ioane, Mtskheta and Mount Tkhoti, and adds much that Rufinus does not have. The translators themselves suggest in the preface that one episode, the healing of a sick boy, was taken into the *Life* from Rufinus. A shorter account from the same manuscript is recorded under the Conversion of Kartli (Moktsevay Kartlisay).

Edition: Translation by Marjory Wardrop and J. O. Wardrop, Life of St. Nino, issued in 1900 as part 1 of Studia Biblica et Ecclesiastica, vol. 5 (Oxford: Clarendon Press; the volume is dated 1903), pp. 1–66, public domain. Cited by printed page.

Read the text at archive.org · Translators' preface on the manuscripts and the chronology

CITED IN

The Conversion of Georgia c. AD 326–337 589

The Life of Teresa of Jesus

Treatise · Teresa of Ávila · c. 1562–1565 · Spanish

Teresa of Ávila's account of her own life and prayer, written at the command of her confessors. Its last chapters tell how she founded the convent of St Joseph at Ávila in 1562, the first house of her reform of the Carmelite order.

Teresa says in her prologue that her confessors commanded her to give this account of her way of prayer and of what she took to be the workings of grace in her. It is not a diary. Chapters 32 to 36 narrate the founding of St Joseph's; in the prologue to her the Book of the Foundations she says that her confessor García of Toledo ordered her to write that history in 1562, the year of the foundation itself. In chapter 32 she speaks of a vision "nearly six years ago", so that the text as it stands was finished some years after 1562.

The book is the only source for much that it tells, above all for her inner experience, which it reports as she understood it. For outward events, such as the opposition of the city of Ávila and the lawsuit that followed, she is a participant writing within a few years. The editors' footnotes in the translation linked here, which supply names and dates she leaves out, are later scholarship and are not part of her text.

Edition: The Life of St. Teresa of Jesus, of the Order of Our Lady of Carmel, written by herself, translated from the Spanish by David Lewis, third edition with notes and an introduction by Benedict Zimmerman (London: Thomas Baker, 1904); public domain. Cited by chapter and by the section numbers of this translation.

Read the text at ccel.org

CITED IN

Teresa of Ávila Reforms Carmel 24 August 1562 1100

The Life of the Archpriest Avvakum, Written by Himself

History · Avvakum · Russian

The autobiography of the archpriest Avvakum, written in prison at Pustozersk after the Moscow council of 1667 had condemned him. It gives the case of those who refused Patriarch Nikon's changes to the Russian rites, in the words of their leader.

Avvakum tells his life from his birth in the village of Grigorovo: his years as a priest, his opposition to Nikon, his exile to Siberia with his wife and children, his return, his appearance before the patriarchs in Moscow and his banishment to Pustozersk, from where he says he is writing. The book is a participant's account and a polemic. Nikon and those who accepted the new books are "apostates" in it, and what they said is reported only as Avvakum remembered it. See Nikon's Reforms and the Old Believer Schism.

Edition: Translation by Jane Harrison and Hope Mirrlees (London: Hogarth Press, 1924), freely readable at the Internet Archive; entries paraphrase it. Page references are to this translation; its preface, notes and chronological table are editorial.

Read the text at archive.org

CITED IN

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

The Life of William Wilberforce

History · Robert Isaac Wilberforce and Samuel Wilberforce · 1838 · English

The biography of William Wilberforce published by two of his sons five years after his death. It prints long extracts from his journals, diaries and letters, which are its value as a source.

Robert and Samuel Wilberforce, both clergymen, wrote the *Life* from their father's papers. They quote his private journal and his letters at length and give the dates of the entries in footnotes.

The extracts are primary evidence for what William Wilberforce wrote. The narrative around them is the work of sons writing to honour their father, and should be read as such.

Edition: Five volumes, London, John Murray, 1838, in the scans of the Internet Archive. Cited by volume and printed page. Public domain.

Read the text at archive.org · Volume 5

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

The Life, Experience, and Gospel Labours of the Rt. Rev. Richard Allen

History · Richard Allen · written before 1831; published Philadelphia, 1833 · English

The autobiography of Richard Allen, founder and first bishop of the African Methodist Episcopal Church, published after his death. It gives his first-hand account of the walk-out from St George's Church and the founding of Bethel.

Allen wrote the narrative late in life and it was printed "by his request" in 1833. His preface warns that much of it was written many years after the events, that his memory could not fix the time of many of them, and that some are told without day or date. The book is short: a narrative that ends on its twenty-first page, followed by documents of Bethel church, the account of the yellow fever of 1793 that he published with Absalom Jones in 1794, and addresses to slaveholders and to people of colour.

It is the testimony of the chief actor, told from his side of a long conflict with the white Methodist preachers of Philadelphia, whom he names only by initials. Its sequence of events is clear; its dates are few. It is cited in Richard Allen and the African Methodist Episcopal Church and should be read beside the Doctrines and Discipline of the African Methodist Episcopal Church, whose historical preface Allen also signed.

Edition: Philadelphia: Martin & Boden, 1833, in the electronic edition of Documenting the American South (University of North Carolina at Chapel Hill), which keeps the printed page numbers. Public domain; quoted as printed. The university's site (docsouth.unc.edu) refuses connections from some networks, so the links here open the Internet Archive's copy of 4 September 2026, which has the same page anchors.

Read the text at web.archive.org

CITED IN

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253

Lingerings of Light in a Dark Land

History · Thomas Whitehouse · 1873 · English

An English clergyman's account of the Thomas Christians of Kerala, printed in 1873. It is cited for what their own tradition told, two centuries after the event, about the oath of 1653: a cross outside the church at Mattancherry, with ropes tied to it.

The title page calls the author formerly minister of the Government Church at Cochin. He writes as a Protestant and against Rome. He is cited here only for two things that he reports from the Thomas Christians themselves.

The first is a "Brief History" which, he says, was kept among them and given to the first English missionaries, and which professes to have been compiled in 1770 (p. 63). As he quotes it, the Portuguese drowned the patriarch who had come from Antioch, and "all the Syrians assembled in the church at Muttancherry" and swore to acknowledge Portuguese bishops no longer (p. 160). Whitehouse himself holds that the man was not drowned but sent on to Goa.

The second is what one of their metropolitans told him: that the oath was taken at the foot of the cross outside the church, and that, because not all could touch the cross, long ropes were tied to it for those at a distance to hold (p. 160). This is

the earliest printed account of the cross and the ropes that this wiki has found. It is an oral tradition written down 220 years after the oath, and is cited as that.

Edition: Lingerings of Light in a Dark Land: Being Researches into the Past History and Present Condition of the Syrian Church of Malabar (London: William Brown and Co., 1873); public domain. Cited by the printed page.

Read the text at archive.org

CITED IN

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

SOURCES

Little Book on the Beginnings of the Order of Preachers (Libellus) to The Mesha Stele (Moabite Stone)

Little Book on the Beginnings of the Order of Preachers (Libellus)

History · Jordan of Saxony · c. 1232–1234 · Latin

The earliest account of Dominic and the founding of the Order of Preachers, written by his successor as master of the order, who had known him and entered the order in 1220.

Jordan of Saxony joined the Preachers at Paris and, as he says himself, had been in the order less than two months when he was sent to its first general chapter at Bologna in 1220. He succeeded Dominic as master. In his prologue he says he was not one of the first brothers but lived with them, knew Dominic well, and writes down what he saw and heard or learned from the earliest friars, so that those who come later will know how the order began.

The book speaks of Bishop Fulk of Toulouse as dead and of Gregory IX as the reigning pope, and it ends with the moving of Dominic's body at Bologna in May 1233. It is an insider's history written for the edification of the brothers. Its dates for the years 1215 to 1221 are those of a man who was there for the last of them and had the rest from Dominic's companions.

Edition: Latin text edited by H. C. Scheeben in Monumenta Ordinis Fratrum Praedicatorum Historica, vol. 16 (Rome, 1935), pp. 25–88. Cited by the section numbers of that edition and paraphrased from the Latin. No reliable English translation is in the public domain.

Read the text at archive.org · English version, machine-translated from M.-H. Vicaire's French and rough, with the same section numbers (Fordham Medieval Sourcebook)

CITED IN

Dominic Founds the Order of Preachers 22 December 1216

Lives of Gerard Groote, Florentius Radewijns and Their Followers

History · Thomas à Kempis · After 1439 · Latin

Short lives of Geert Groote, of Florentius Radewijns and of their disciples at Deventer, written by Thomas à Kempis, who had known Florentius and his house as a schoolboy. They are a narrative source for the beginnings of the Devotio Moderna from inside the movement.

Thomas à Kempis wrote these lives for the younger members of his own community, as edifying reading. Geert Groote died in 1384, when Thomas, by the age his own house chronicle gives him, was a small child; for Groote he depends on what he heard at Deventer and on Groote's letters, some of which he quotes. For Florentius and the men of his house he writes from memory: he served at Florentius's table, sang in the choir beside him and lodged for a time in the house.

The lives are praise, not inquiry. They give few dates, pass over conflict quickly, and present the opponents of Groote as moved by envy. The translator notes that the latest year mentioned is 1439, so that Thomas wrote in old age, some fifty years after the events of his youth. See the Devotio Moderna and the Imitation of Christ.

Edition: English translation by J. P. Arthur, The Founders of the New Devotion: Being the Lives of Gerard Groote, Florentius Radewin and Their Followers (London: Kegan Paul, Trench, Trübner, 1905); public domain. Cited by Life, chapter and page of the translation.

Read the text at archive.org

CITED IN

The Devotio Moderna and the Imitation of Christ 1384–1441 954

Lives of the Eastern Saints

History · John of Ephesus · Soon after AD 565 · Syriac

A collection of short lives of monks and bishops of the party that rejected Chalcedon, written by one of them. Chapters 49 and 50 are the chief account of Jacob Baradaeus: his life in Constantinople, his consecration in 542–543 and the bishops he ordained.

John of Ephesus collected these lives of people he had known or heard of in the East and at Constantinople. Chapter 49 speaks of the emperor Justinian's death, which fixes its writing after 565. He calls his subject James; Jacob is the same name.

He was close to what he describes. He says that many of the bishops whom Jacob Baradaeus consecrated were ordained in his presence, and he lists himself among them as "John the Syrian, the converter of the pagans", bishop for Ephesus (50). He writes to honour his heroes and their cause: Jacob's opponents are "synodites" and the empress Theodora is "the believing queen". His figures, such as a hundred thousand clergy ordained by Jacob, are a partisan's praise. Brooks also prints a later, interpolated life of Jacob, which he calls spurious; it is not used in this wiki, apart from a heading and a marginal note in its manuscripts that Brooks quotes (vol. 19, pp. 228–229).

Edition: Syriac text and English translation by E. W. Brooks, Patrologia Orientalis 17–19 (Paris, 1923–1925), in the public domain in the United States. Chapter 49 is in vol. 18, pp. 690–697, and chapter 50 in vol. 19, pp. 153–158. Cited by chapter and by the page of the volume.

Read the text at archive.org · Chapter 50, on the consecration of James and Theodore (Patrologia Orientalis 19, p. 153)

CITED IN

Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712

The Lives of the Twelve Caesars

History · Suetonius · c. AD 120 · Latin

Biographies of the rulers of Rome from Julius Caesar to Domitian, written about AD 120 by an imperial secretary. Two brief notices bear on Christian history: that Claudius expelled Jews from Rome, and that Nero punished the Christians.

Suetonius held secretarial posts at the court of the emperors Trajan and Hadrian, and published his *Lives* under Hadrian. Each Life is arranged by topic rather than by year: family, career, public acts, private habits, death. He preserves a great deal that is found nowhere else, including documents and letters, and he also passes on gossip without always weighing it.

Two sentences are cited most often. In the Life of Claudius (25.4) he says that the emperor expelled the Jews from Rome because they "constantly made disturbances at the instigation of Chrestus". Whether Chrestus is a form of the name Christ, so that the sentence is a confused report of disputes about Jesus among the Jews of Rome, or the name of an otherwise unknown man, is disputed; Rolfe's note on the passage thinks the former probable. Suetonius gives no date. In the Life of Nero (16.2) he lists among that emperor's measures the punishment of the Christians, whom he calls followers of "a new and mischievous superstition", and he does not connect it with the fire of Rome. He wrote some seventy years after the first event and some fifty-five after the second.

Edition: Translation by J. C. Rolfe (Loeb Classical Library, 1913–1914), public domain. The same site gives the facing Latin text of each Life.

Read the text at penelope.uchicago.edu · Latin text, edited by M. Ihm (Perseus)

CITED IN

Augustus Becomes Rome's First Emperor 27 BC 276
John the Baptist Preaches at the Jordan c. AD 28–29 299
The Conversion of Paul c. AD 31–36 388
Herod Agrippa Kills James and Dies at Caesarea AD 44 399
Claudius Expels Jews from Rome c. AD 49 411
The Great Fire of Rome and Nero's Persecution AD 64 449
The Martyrdoms of Peter and Paul c. AD 64–68 453
The Jewish Revolt and the Destruction of the Temple AD 66–70 462
John's Revelation on Patmos c. AD 95 474

Lumen Gentium

Council · The Second Vatican Council · 21 November 1964 · Latin

The Second Vatican Council's dogmatic constitution on the church, promulgated on 21 November 1964. It describes the church as the people of God, teaches that the bishops form a college with the pope at its head, and speaks of a call to holiness for all.

The constitution has eight chapters: on the mystery of the church, the people of God, the hierarchy, the laity, the universal call to holiness, religious, the pilgrim church and the Virgin Mary. Article 8 says that the one church of Christ "subsists in" the Catholic Church, while many elements of sanctification and truth are found outside its visible structure. Article 22 teaches that the bishops as a body, together with the pope and never without him, hold supreme power over the whole church, and that the pope's own primacy remains intact.

Its third chapter opens (article 18) by saying that the council follows in the footsteps of the First Vatican Council, teaches again its doctrine of the Roman primacy, and goes on to declare the doctrine concerning bishops. See the Second Vatican Council.

Edition: English translation published by the Holy See. Cited by article number. In copyright; paraphrased here.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The First Vatican Council 1869–1870 1324
The Charismatic Renewal 1960–1967 1418
The Second Vatican Council 1962–1965 1422

Lutherans and Catholics gather in Lund for joint service to overcome past divisions

History · The Lutheran World Federation · 1 November 2016 · English

The Lutheran World Federation's own account of the common prayer in Lund Cathedral on 31 October 2016: who took part, what was said and done, and the signing of the Joint Statement by Pope Francis and Bishop Younan.

The report was written for the federation's news service by a journalist present in Lund and published the next day. It names those who led the service, Francis and Cardinal Kurt Koch for the Catholic Church and Munib Younan and the general secretary Martin Junge for the federation, and describes the liturgy: the procession, the sermons by the pope and by Junge, the words of repentance, the signing of the statement and the lighting of five candles for five commitments.

It calls the event the first joint Catholic–Lutheran commemoration of the Reformation at the global level.

It is an organiser's account of its own event, used in this wiki for who did what on the day.

Edition: Report published by Lutheran World Information, the federation's news service.

Read the text at lutheranworld.org · A second report, on the press conference after the events at Lund and Malmö (3 November 2016)

CITED IN

Catholics and Lutherans Mark 500 Years of the Reformation Together 31 October 2016 1498

LWF mourns former President Bishop em. Christian Krause

History · The Lutheran World Federation · 29 November 2024 · English

The Lutheran World Federation's notice of the death of its former president, with the dates of his birth, ordination, offices and death.

The federation published this notice the day after the death of Christian Krause. It gives his birth at Dallgow-Döberitz on 6 January 1940, his ordination in 1969, his years as bishop of Brunswick (1994–2002) and as president of the federation (1997–2003), and his death at Wolfenbüttel on 28 November 2024. It is the federation's own record of one of its officers and is used in this wiki only for those dates and offices.

Edition: Notice published by Lutheran World Information, the federation's news service.

Read the text at lutheranworld.org

Magnus Dominus et laudabilis nimis

Law · Pope Clement VIII · 23 December 1595 · Latin

The bull by which Clement VIII announced that the Ruthenian bishops of the metropolitanate of Kiev had been received into communion with Rome, and allowed them to keep their eastern rites so far as these did not conflict with the Catholic faith.

The bull tells the story as Rome saw it. The Ruthenian bishops and their people, it says, had not been in communion with the Roman church but followed "the schism of the Greeks". Their metropolitan Michael and most of his bishops resolved in December 1594 to return, about a hundred and fifty years after the Greeks had been reconciled at the Council of Florence, and sent two bishops, Hypatius and Cyril, to Rome with a letter of June 1595 and the support of King Sigismund of Poland. There the two made the profession of faith prescribed for Greeks and promised obedience to the pope for themselves and for those who had sent them.

The pope then receives and incorporates the metropolitan, the bishops who had signed, and their clergy and people living under the Polish king into the Catholic Church. He permits them all the rites and ceremonies they use according to the Greek fathers in the divine office, the mass and the sacraments, with the proviso "dummodo": so long as these are not opposed to the truth and teaching of the Catholic faith and do not exclude communion with the Roman church. He gives the two envoys power to absolve the metropolitan and the other bishops on their return. The bull is dated at St Peter's on the tenth day before the kalends of January 1595, that is, 23 December.

The volume linked here prints, next to the bull, the notarial record of the ceremony of the same day and the professions of faith of the two bishops.

Edition: Latin text in Augustin Theiner, Vetera monumenta Poloniae et Lithuaniae, vol. 3 (Rome, 1863), pp. 240–245, where it is headed 'Constitutio super Unione Nationis Ruthenae cum Ecclesia Romana'; public domain. No English translation is linked; the text is paraphrased in this wiki from the Latin. Cited by the page of that edition.

Read the text at archive.org

CITED IN

The Union of Brest October 1596 1125

Mandement Giving Judgment on the Apparition at the Grotto of Lourdes

Law · Bertrand-Sévère Laurence, bishop of Tarbes · 18 January 1862 · French

The pastoral letter in which the bishop of Tarbes, after an inquiry by a commission, judged that Mary had really appeared to Bernadette

Soubirous at Lourdes in 1858 and authorized devotion there. Read here in the abridged text printed by Henri Lasserre in 1870.

The bishop writes that the instrument chosen was "a child of fourteen, Bernadette Soubirous, born at Lourdes, of a poor family", and that his account is the one "gathered from the mouth of Bernadette" before the commission, which heard her twice. He weighs her sincerity, the crowds and the cures reported at the spring, and declares in his first article that Mary really appeared to Bernadette eighteen times from 11 February 1858 in the grotto of Massabielle; he submits the judgment to the pope. Further articles authorize the devotion and announce a sanctuary.

It is the church authority's own judgment, given four years after the events, and it reports Bernadette's testimony at second hand. Lasserre, whose book prints it, was a Catholic writer and an advocate of Lourdes; he gives the letter "in its principal provisions" and marks where he omits. See the Dogma of the Immaculate Conception.

Edition: As printed, in its principal provisions, by Henri Lasserre, Notre-Dame de Lourdes (Paris: Victor Palmé, 1870), pp. 397–409, scanned at the Internet Archive. Cited by the page of that book. Lasserre leaves out the bishop's summary of the apparitions. Public domain; the English is the wiki's own.

Read the text at archive.org

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

The Manila Manifesto

Creed · Second International Congress on World Evangelization, Manila · July 1989 · English

The statement issued by the second Lausanne congress, held at Manila in July 1989. It consists of twenty-one affirmations and a longer exposition under the heading of the whole gospel, the whole church and the whole world.

The introduction says that more than 3,000 people from about 170 countries had gathered in Manila in July 1989, fifteen years after the congress at Lausanne. The twenty-one affirmations end with the call for the whole church to take the

whole gospel to the whole world. The exposition says that evangelism is primary and that words and deeds belong together, and notes that evangelical attitudes to the Roman Catholic and Orthodox churches differ widely.

See the Lausanne Congress on World Evangelization.

Edition: Text as published by the Lausanne Movement on its website. Cited by its headed parts. In copyright; paraphrased here.

Read the text at lausanne.org

CITED IN

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

The Marburg Articles

Creed · Drafted by Martin Luther; signed by ten theologians · October 1529 · German

Fifteen articles of faith signed at Marburg in October 1529 by Luther, Zwingli and eight other reformers. They record agreement on fourteen points and, in the fifteenth, disagreement on Christ's bodily presence in the Lord's Supper.

The articles were drawn up at the end of the colloquy that Philip of Hesse had called at Marburg. They cover the Trinity, the person of Christ, original sin, faith and justification, the preached word, baptism, good works, confession, civil government, tradition and infant baptism. The fifteenth, on the Lord's Supper, states what both sides hold in common and then that they have not agreed whether the true body and blood of Christ are bodily present in the bread and wine.

The signatures are those of Martin Luther, Justus Jonas, Philip Melanchthon, Andreas Osiander, Stephan Agricola, Johannes Brenz, Johannes Oecolampadius, Huldrych Zwingli, Martin Bucer and Caspar Hedio. Both parties signed the same text, so it is evidence of what each was willing to say together with the other, not of the full teaching of either.

Edition: English translation by Ellen Yutzy Glebe from the Weimar edition of Luther's works, vol. 30, part 3, published by German History in Documents and Images (German Historical Institute, Washington). Cited by article and paraphrased.

Read the text at germanhistorydocs.org

CITED IN

The First Anabaptists 21 January 1525 1029
Luther and Zwingli Meet at Marburg 1 October 1529 1042

Martin Luther King Jr.: Facts

History · The Nobel Foundation · Laureate record for the Nobel Peace Prize 1964, as published online · English

The official record of Martin Luther King Jr as laureate of the Nobel Peace Prize for 1964, giving his dates and places of birth and death and the stated reason for the award.

The page is the awarding body's own record. It gives King's birth as 15 January 1929 at Atlanta, Georgia, and his death as 4 April 1968 at Memphis, Tennessee, and quotes the reason for the prize: his non-violent struggle for civil rights for the Afro-American population.

The same site reprints the biographical note from the official volume of Nobel lectures, which records that King became pastor of the Dexter Avenue Baptist Church in Montgomery in 1954, was elected president of the Southern Christian Leadership Conference in 1957, and from 1960 was co-pastor with his father of the Ebenezer Baptist Church in Atlanta. The note is an editor's summary, not a document of King's own.

Both pages are cited in this wiki only for dates, offices and the fact and stated reason of the award.

Edition: The laureate record published on the official website of the Nobel Prize, with the biographical note reprinted there from Nobel Lectures, Peace 1951–1970, edited by Frederick W. Haberman (1972).

Read the text at nobelprize.org · Biographical note, from Nobel Lectures, Peace 1951–1970 (1972)

The Martyrdom of Justin and His Companions

History · After c. AD 165 · Greek

A short record of the trial of Justin and six other Christians before Rusticus, prefect of Rome, set out as questions and answers. It is generally thought to rest on the court record, with a Christian opening and close.

The text has the form of a court protocol. The prefect Rusticus asks Justin what he teaches and where the Christians meet, questions Chariton, Charito, Euelpistus, Hierax, Paeon and Liberianus in turn, orders them all to sacrifice, and on their refusal sentences them to be scourged and beheaded. Justin says that he lives "above one Martinus, at the Timiotinian Bath", that this is his second stay in Rome, and that he taught anyone who came to him there.

The author is unknown, and so is the date at which the record was put into its present shape. Its plain style and lack of miracles have led most historians to accept it as close to the official minutes. The opening sentence about "wicked decrees" and the closing doxology are the editor's. The text survives in more than one form; the translation linked here follows the one printed in the Ante-Nicene Fathers.

Edition: Translation by Marcus Dods, Ante-Nicene Fathers vol. 1 (1885), public domain.
Read the text at newadvent.org

CITED IN

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

The Martyrdom of Polycarp

Letter · The church of Smyrna · c. AD 155–170 · Greek

A letter from the church of Smyrna to the church of Philomelium describing the arrest and death of its bishop Polycarp. It presents itself as written by eyewitnesses within a year of his death.

The letter is addressed by "the Church of God which sojourns at Smyrna" to the church at Philomelium and to all churches. It says that it was written in answer to a request for a full account, that one Evarestus took it down and that a brother named Marcus carried it (20). The writers speak as eyewitnesses of the burning (15) and look forward to keeping the anniversary of the death (18), which implies that less than a year had passed.

It is a narrative written to edify. It draws repeated parallels between Polycarp's last days and the passion of Jesus, and it reports wonders: a voice from heaven, flames that arch around the martyr without burning him, a sweet smell, and a dove that flies out when he is stabbed. Eusebius copied most of the letter into his *Church History* (4.15) early in the fourth century. His text does not have the dove, and it is an independent check on the manuscripts of the letter.

Chapter 21, which gives the day and names the proconsul Statius Quadratus, and the notes that follow on the copying of the text by Gaius, Socrates and Pionius, stand after the letter's own farewell and are widely regarded as later additions. How much of the body of the letter has been reworked is debated. See the Martyrdom of Polycarp.

Edition: Translation by Alexander Roberts and James Donaldson, Ante-Nicene Fathers vol. 1 (1885), public domain. In the closing date (21) this translation reads "the Kalends of May", where Lightfoot's text reads "March".

Read the text at newadvent.org · Translation by J. B. Lightfoot, from a different Greek text (CCEL) · The long extract in Eusebius, Church History 4.15 (New Advent)

CITED IN

The Martyrdom of Polycarp c. AD 155–156 504

Martyrs Mirror

History · Thieleman J. van Braght · 1660 · Dutch

A collection of accounts of Christians who died for their faith, compiled in Dutch by Thieleman van Braght and printed in 1660. For the first Anabaptists it reproduces older accounts, letters and sentences.

Van Braght's book gathers the stories of those he calls the defenceless Christians, who baptised only on confession of faith, from the apostles to his own century. The title page says it was compiled from chronicles, memorials and testimonies. For the sixteenth century it reproduces older documents, among them a report of Michael Sattler's trial with the charges against him and the sentence.

It is a work of commemoration, published for Mennonite readers more than a century after the first Anabaptists died, and its dates are not always exact: it puts the death of Felix Manz in 1526, where the sentence of the Zurich court is dated

January 1527. It is cited for what its documents say, with the date of compilation in mind.

Edition: The Bloody Theater or Martyrs Mirror of the Defenseless Christians, translated from the Dutch edition of 1660 by Joseph F. Sohm (English edition first published in 1886), in the printing of Herald Press, Scottdale. Cited by the page of this printing.

Read the text at archive.org

CITED IN

The First Anabaptists 21 January 1525 1029

The Martyrs of Palestine

History · Eusebius of Caesarea · Soon after AD 311 · Greek

Eusebius's year-by-year record of the Christians put to death in his own province of Palestine between 303 and 311. He lived at Caesarea, the governor's seat, and knew some of the victims.

The work covers the eight years of the persecution in Palestine, one year at a time, with the dates of individual martyrdoms. Eusebius was at Caesarea throughout, and writes of people he had seen and in some cases known well, among them the presbyter Pamphilus, whom he calls "thrice dear to me" (11).

It survives in two forms. The shorter, in Greek, was copied into most manuscripts of the Church History at the end of book 8, and is the one translated here. A longer form survives complete only in Syriac. The book is the best evidence for how the edicts of Diocletian were applied in one eastern province, including the order of the second year that everyone should sacrifice (3.1), which the *Church History* does not report so plainly. It is written to honour the martyrs, and says little of the many who complied.

Edition: Translation by Arthur Cushman McGiffert, Nicene and Post-Nicene Fathers, second series, vol. 1 (1890), public domain, printed after book 8 of the Church History. This is the shorter of the two forms of the work.

Read the text at ccel.org

CITED IN

The Great Persecution under Diocletian AD 303–311 557

Mary's Second Act of Repeal

Law · Parliament of England · 1554 · English

The statute by which Mary I's Parliament repealed the laws made against the authority of the pope since 1529. Its preamble recites Parliament's petition to be received back into the Roman church and the absolution given by Cardinal Pole.

The act is the legal record of England's reconciliation with Rome under Mary I. Its preamble says that the realm had "swerved from the obedience of the See Apostolic", that the pope had sent Cardinal Reginald Pole as legate, and that the Lords and Commons had declared themselves repentant of the schism and had been absolved. The body of the act then repeals, one by one, the statutes passed against the papal supremacy since the twentieth year of Henry VIII.

It is a document of the side that carried out the restoration and uses that side's language throughout. A large part of it deals with property: it confirms the lay owners of former monastic lands in what they held. Elizabeth I's Act of Supremacy (1559) repealed it.

Edition: 1 & 2 Philip and Mary, c. 8, as printed in Henry Gee and William John Hardy, Documents Illustrative of English Church History (London: Macmillan, 1896), no. LXXVI, pp. 385–415, transcribed from the Statutes of the Realm with modernised spelling; public domain.

Read the text at archive.org

CITED IN

The Burning of Protestants under Mary I 1555–1558 1087

Masada (UNESCO World Heritage List, no. 1040)

History · UNESCO World Heritage Centre · Inscribed 2001 · English

The official description of Masada as a World Heritage property, inscribed in 2001. It records what stands on the site today, including the Roman camps, siege wall and assault ramp around the rock.

Masada was entered on the World Heritage List in 2001. The entry, written for the purposes of the listing, describes the palaces of Herod on the summit and states that the Roman camps, fortifications and attack ramp that encircle the rock

survive, calling them the most complete Roman siege works known. It says that the site lay untouched for some thirteen centuries after a Byzantine monastic settlement ended, was rediscovered in 1828, and was uncovered in the 1960s.

The entry is cited in this wiki for the present state of the monument. Its historical summary follows Josephus and gives the year of the fall as AD 73 without discussion; for the date and for what the excavations found, see the Fall of Masada.
Read the text at whc.unesco.org · Internet Archive copy of the same page, for readers whom the site's access check turns away

CITED IN

The Fall of Masada AD 73 or 74 466

The Mayflower Compact

Law · The settlers of New Plymouth · 11 November 1620 (Old Style) · English

The agreement signed on board ship at Cape Cod by the men of the Plymouth company before they landed. They covenant to form a civil body politic and to obey the laws it makes.

The signers describe themselves as loyal subjects of King James who have undertaken a voyage "to plant the first Colony in the northern Parts of Virginia" for the glory of God, the advancement of the Christian faith and the honour of king and country. They covenant and combine themselves into a civil body politic, and promise submission to the laws and officers it shall appoint. The text is dated at Cape Cod on 11 November 1620.

The original document is not known to survive. The text was printed in London in 1622 in A Relation or Journal of the English Plantation at Plymouth (Mourt's Relation), and William Bradford copied it into his history, where he explains that it was made because some of the passengers had said that no one would have power to command them once ashore, their patent being for Virginia and not for New England. The name by which it is now known is later than the document. It is cited in the Pilgrims Land at Plymouth.

Edition: Text with the list of signers, in modernised spelling, published by the Avalon Project of the Yale Law School under the title Agreement Between the Settlers at New Plymouth. Public domain.

Read the text at avalon.law.yale.edu

CITED IN

The Pilgrims Land at Plymouth 1620 1163

Memoir of Henry Venn

History · William Knight · 1882 · English

A life of Henry Venn, honorary secretary of the Church Missionary Society, by a former secretary of the Society, with an appendix of his official papers, among them the minute of 1851 on native churches.

The memoir appeared after Henry Venn's death; the edition used is that of 1882. Its value here lies in the documents it prints. Appendix C gives the papers he issued for the Society on "The Native Pastorate and Organisation of Native Churches", the first of them dated 1851, in which the aim of a mission is said to be a native church under native pastors on a self-supporting system.

Edition: New edition, London, Seeley, Jackson and Halliday, 1882, in the scan of the Internet Archive. Cited by printed page. The appendix prints Venn's papers on the native pastorate. Public domain.

Read the text at archive.org

CITED IN

Samuel Ajayi Crowther, the First African Anglican Bishop 29 June 1864 1310

Memoirs

History · Louis de Rouvroy, duc de Saint-Simon · French

The memoirs of a French duke who lived at the court of Louis XIV. They are cited for his account of the destruction of the convent of Port-Royal des Champs in 1709, which he tells as an enemy of the Jesuits and of the bull Unigenitus.

Saint-Simon writes of the court as one who was there, and with strong likes and dislikes. The introduction to the edition used calls his memoirs the chief authority for the years 1694 to 1723. In the chapter cited he calls Jansenism a heresy "invented by the Jesuits" and blames the king's Jesuit confessor for the fate of Port-Royal; elsewhere he calls *Unigenitus* an "infamous bull".

He is cited for the event he reports, the removal of the nuns on the night of 28 to 29 October and the razing of the buildings, and his judgements are given as his.

Edition: Memoirs of Louis XIV and His Court and of the Regency, English translation by Bayle St. John, public domain, transcribed as Project Gutenberg ebook 3875. Cited by the chapter numbers of that edition.

Read the text at gutenberg.org

CITED IN

Jansenism and the Bull Unigenitus 1653–1713 1191

Memoirs of Marguerite de Valois

History · Marguerite de Valois · Written before 1615; first printed 1628 · French

The memoirs of the sister of Charles IX of France, whose wedding to the Protestant Henry of Navarre brought the Huguenot leaders to Paris in August 1572. She tells what she saw and heard in the Louvre on the night of the massacre.

Marguerite was the daughter of Catherine de' Medici and the sister of Charles IX. Her memoirs open as a reply to an author who had praised her in his own book, and they were written many years after 1572; the publisher's note of the edition linked here says that they were first printed in 1628, thirteen years after her death in 1615. The division into numbered letters belongs to that edition.

She was a Catholic and newly married to the Protestant king of Navarre when the killing began, and she says that neither side told her anything. What she saw herself is limited to the palace: her mother's bedchamber the evening before, her husband's Huguenot gentlemen talking through the night, and the wounded man who burst into her room at dawn pursued by archers. Her account of how the decision was taken is second-hand; she gives it as what she heard afterwards, in part from the king. It puts the responsibility on her mother and her brother Anjou and presents the king as yielding with reluctance, and it is the testimony of a member of the family about the family.

Edition: Memoirs of Marguerite de Valois, Queen of Navarre, written by herself, in the anonymous English translation issued in the Court Memoir Series and transcribed by Project Gutenberg; public domain. Cited by the number of the letter into which that edition divides the text.

Read the text at gutenberg.org

CITED IN

The St Bartholomew's Day Massacre 24 August 1572 1113

Memorial and Remonstrance against Religious Assessments

Treatise · James Madison · about 20 June 1785 · English

A petition to the General Assembly of Virginia, drafted by James Madison in 1785, giving fifteen reasons against a bill to support teachers of the Christian religion from taxes. It argues that religion lies outside the authority of civil government.

The Memorial was written to be signed by citizens and presented to the assembly, and it speaks in their name ("We the subscribers"). It circulated without Madison's name; the editors of his papers date it about 20 June 1785 and note that he acknowledged it as his only in 1826. Its fifteen numbered paragraphs each begin "Because", and several of them argue from Christian premises: that the Christian religion needs no support from the state and has been harmed by it.

It is a piece of advocacy in a political contest, and its picture of established churches is a partisan one. It is cited in Religious Freedom in the United States for the argument it makes.

Edition: Text of The Papers of James Madison, vol. 8 (University of Chicago Press, 1973), at Founders Online (U.S. National Archives). The eighteenth-century text is in the public domain; the editors' notes are not quoted. Cited by its numbered paragraphs.

Read the text at founders.archives.gov

CITED IN

Religious Freedom in the United States 1786–1791 1249

Memorial in Defence of the Jesuits (Bianxue zhangshu)

Letter · Xu Guangqi · 1616 (44th year of Wanli) · Classical Chinese

A memorial addressed to the Wanli emperor by the scholar-official Xu Guangqi after the Board of Rites accused the Jesuits. Xu declares him-

self one of those who believe the missionaries' books, defends their teaching and proposes ways of testing it.

The heading printed with the translation says that the Board of Rites had accused Pantoja and the other Jesuits in a report of the seventh month of the forty-fourth year of Wanli. The translator of 1850 gives that year as 1617; counted from the dates in De Christiana expeditione apud Sinas (On the Christian Expedition among the Chinese), where the thirty-eighth year of Wanli is the year of Ricci's death, it is 1616.

Xu writes as an official of the court. He says that the Board spoke of "men of eminence" and "scholars" who believed the foreigners without naming anyone, and that he is one of them: he has discussed religion with the Jesuits, believes the books they have published and has studied mathematics with them. He argues that their teaching about serving Heaven can strengthen the teaching of the scholars and correct that of the Buddhists, and he asks the emperor to have their books translated and examined and to let them debate the Buddhists and Daoists in writing, offering to share their punishment if they are found wrong. The memorial is evidence of how a leading Chinese Christian explained his faith to his own ruler.

Edition: English translation, "Paul Sü's Apology", in The Chinese Repository, vol. 19, no. 3 (March 1850), pp. 118–126, public domain. The translator worked from a copy of the text cut in stone at the Jesuit church outside the south gate of Shanghai.

Read the text at archive.org

CITED IN

Matteo Ricci at the Court of Beijing 24 January 1601 1142

Memorial of the 21 Coptic Martyrs of Libya: Ecumenical Prayer, St Peter's Basilica, 15 February 2024

Liturgy · Dicastery for Promoting Christian Unity · 15 February 2024 · Italian

The booklet of the first Catholic commemoration of the twenty-one men killed in Libya in 2015, issued by the Holy See's office for Christian unity. Its opening note tells who they were and how the Coptic Orthodox Church honoured them, and lists their names.

After the cover and a blank page the booklet opens with a "hagiographical note" on its pages 3 and 4. It says that twenty of the men were Egyptian Copts and one came from Ghana, that they had been kidnapped at Sirte in December 2014 and January 2015, and that they were beheaded on a beach in the western part of the city on 15 February 2015. It records that Pope Tawadros II declared them saints on 21 February 2015, that the Coptic Holy Synod confirmed the entry of their names in the Synaxarium, that the remains were recovered and brought to the village of Al-Our, and that Pope Francis announced their inclusion in the Roman Martyrology on 11 May 2023. The twenty-one names follow.

It is a document of the Catholic Church written nine years after the event, and its account of what the Coptic church did is given at second hand. For the Coptic side see Notices of the Coptic Orthodox Diocese of Los Angeles. See the Twenty-One Martyrs of Libya.

Edition: The booklet of the prayer service, in Italian, published by the Dicastery on its website (PDF, 16 pages). Cited by page; the printed page numbers are those of the file. The English in this wiki is its own translation. The booklet's note mentions a video of the killings; the wiki neither describes nor links to it.

Read the text at christianunity.va · The Dicastery's notice of the first commemoration, 16 February 2024 (English)

CITED IN

The Twenty-One Martyrs of Libya 15 February 2015 1488

A Memorial Submitted to the Lambeth Conference 1948 on Deaconesses

Treatise · The Anglican Group for the Ordination of Women to the Historic Ministry of the Church · April 1948 · English

A petition sent to the Anglican bishops in April 1948 by an Anglican group in England that campaigned for women to be ordained. It names the ordination of Li Tim Oi as a fact that had changed the debate.

The Anglican Group for the Ordination of Women describes itself in the memorial as a body of loyal Anglicans, men and women, priests and lay people. Its memorial, issued with its chairman H. T. Malaher, vicar of Whitchurch in

Buckinghamshire, asked the Lambeth Conference to open the diaconate, the priesthood and the episcopate to women on the same terms as men.

It is a partisan document, and is cited here only for what it shows about the time: that four years after the event the ordination of "Deaconess Li Tim Oi" by the Bishop of Hong Kong was public knowledge in England, and that the Chinese church had referred the matter to Lambeth. See the First Woman Is Ordained an Anglican Priest.

Edition: Transcribed for Project Canterbury from the printed pamphlet of April 1948, among the source documents of the Chung Hua Sheng Kung Hui collected by Michael Nai Chiu Poon.
Read the text at anglicanhistory.org · Scan of the printed pamphlet (Project Canterbury)

CITED IN

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

The Memorial-Days of the Renewed Church of the Brethren

History · Moravian Church (Unity of the Brethren) · English edition 1822 · German

The Moravian Church's own account of the events its memorial days commemorate, from the founding of Herrnhut in 1722 to 1741. It was compiled a century later, but largely in the words of the diaries and letters of those who took part.

The book has eight narratives, each for a day kept in memory by the church: the felling of the first tree at Herrnhut, the statutes of 12 May 1727, the communion of 13 August 1727, the beginning of the hourly intercession, the first missions to St Thomas and to Greenland. Its preface says that the narratives are chiefly selected from the original diaries, letters and essays of the persons concerned and keep their words as far as possible, even where this is not marked.

It is therefore a church's commemorative history built from contemporary records. Where it quotes the Herrnhut diary or a letter, as for 13 August 1727 and for Leonard Dober's offer to go to St Thomas, it reproduces those records; its connecting narrative and its judgments are those of the compilers. See the Moravians at Herrnhut.

Edition: English translation printed at Ashton-under-Lyne in 1822 for the Brethren's congregations in the United Kingdom, public domain. Cited by printed page.

Read the text at archive.org

CITED IN

Spener's Pia Desideria and the Rise of Pietism 1675 1200

The Moravians at Herrnhut 13 August 1727 1225

The Merneptah Stele (Israel Stela)

Inscription · Issued in the name of Merneptah · c. 1208 BC (year 5 of Merneptah) · Egyptian (hieroglyphic)

A granite stele of Pharaoh Merneptah from Thebes, dated to his fifth year. Its victory hymn of 28 lines names Israel in line 27, beside Ashkelon, Gezer and Yanoam, among the defeated. It is the earliest known mention of Israel outside the Bible.

The stele is a slab of grey granite a little over three metres high. It was first cut for Amenhotep III; Merneptah had its back inscribed and set it up in his own mortuary temple on the west bank at Thebes, where Flinders Petrie found it in 1896. A fragment of a second copy survives at Karnak. The object record linked above belongs to the Global Egyptian Museum, an online catalogue of Egyptian collections carried out under the International Committee for Egyptology of the International Council of Museums and hosted by Egypt's Center for Documentation of Cultural and Natural Heritage; the Egyptian Museum in Cairo is one of the contributing museums. It gives a photograph of the stele and the museum's description.

The text is a hymn of praise, dated in its first line to the third day of the third month of the third season in Merneptah's fifth year. Almost all of it celebrates his defeat of a Libyan invasion. The last three lines widen the boast to Egypt's other neighbours and list Canaan, Ashkelon, Gezer, Yanoam and Israel. The museum's record notes that the name Israel refers to a people and not to a state, and Wilhelm Spiegelberg, who first published the text, rendered it "the people of Israel". Breasted showed that "his seed is not" is a stock phrase which Egyptian inscriptions use of other defeated enemies as well. The line is therefore evidence

that a people called Israel was in or near Canaan by about 1208 BC, and not a report of what became of it. The stele says nothing about where that people came from. See Israel Named on the Merneptah Stele.

Edition: Quoted from the translation of James Henry Breasted, Ancient Records of Egypt, vol. 3 (1906), §§ 602–617, public domain. Breasted marks the 28 lines of the stele with raised numbers; he renders the Egyptian name Kharu as Palestine.
Held by: Egyptian Museum, Cairo (JE 31408; CG 34025)

See the object at globalegyptianmuseum.org · English translation by J. H. Breasted, Ancient Records of Egypt III, §§ 602–617 (Internet Archive) · English translation by W. Spiegelberg in Petrie, Six Temples at Thebes, pp. 26–28, with photograph and facsimile on plates XIII–XIV (Internet Archive)

CITED IN

The Exodus from Egypt c. 1446 or c. 1260 BC 52
Israel Named on the Merneptah Stele c. 1208 BC 79

Meruit

Letter · Clement V · 1 February 1306 · Latin

A brief of Pope Clement V declaring that the bull Unam sanctam was not to prejudice the king or kingdom of France, which remained subject to the church no more than they had been before it.

The brief is four sentences long and is dated at Lyon on the kalends of February in Clement's first year. It says that King Philip and his people have deserved the pope's favour, and that the pope does not wish any prejudice to arise to king or kingdom from "the definition or declaration" of Boniface VIII beginning *Unam sanctam*: they are not by it made more subject to the church than they were, and everything is to be understood as standing where it stood before.

It does not revoke the bull. It limits its effect for one kingdom, and later popes treated the two documents together.

Edition: Latin text printed in Henry Edward Manning, The Vatican Decrees in Their Bearing on Civil Allegiance (New York: Catholic Publication Society, 1875), appendix A, p. 174, from the collection of councils by Labbe. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

Boniface VIII Issues Unam Sanctam 18 November 1302 925

The Mesha Stele (Moabite Stone)

Inscription · Set up by Mesha, king of Moab · Second half of the ninth century BC · Moabite

A basalt stele of Mesha, king of Moab, found at Dhiban in 1868. In 34 lines it tells how Omri of Israel subdued Moab and how Mesha won the land back. It names Israel, Omri, the tribe of Gad and Yahweh.

The stele was set up by Mesha at Dibon, his capital east of the Dead Sea, to mark the building of a sanctuary for the god Chemosh. The Anglican missionary F. A. Klein saw it intact in 1868. Before it could be bought it was broken into pieces by people of the district, but a paper impression had been taken, and Charles Clermont-Ganneau recovered most of the fragments for the Louvre, which acquired them in 1873. The stone as displayed is 1.25 metres high; the missing parts are restored from the impression. Its language is very close to biblical Hebrew.

Mesha speaks in the first person. Omri, king of Israel, had oppressed Moab for many years because Chemosh was angry with his land, and Omri's son meant to do the same (lines 4–8). Mesha then lists what he took back: Ataroth, where "the men of Gad" had long lived, and Nebo, where he killed the population and dragged "the vessels of Yahweh" before Chemosh (lines 10–18). The second half records his buildings. The stele is a king's boast, and it leaves out any defeat; it should be read beside the account of the same war in (2 Kings 3). See Moab's Revolt and the Mesha Stele.

Line 31, near the damaged foot of the stone, is disputed. In 1994 André Lemaire proposed that it speaks of the "House of David" as holding Horonaim. Only some of the letters survive, other scholars restore the line differently, and the reading remains uncertain. It should not be cited as a sure reference to David.

Edition: Line numbers and translation follow H. F. B. Compston, The Inscription on the Stele of Méša', Commonly Called the Moabite Stone (SPCK, 1919), public domain, which uses the text of S. R. Driver. The Livius translation is adapted from Klaas Smelik. The standard edition is H. Donner and W. Röllig, Kanaanäische und aramäische Inschriften, no. 181.
Held by: Musée du Louvre, Paris (AO 5066)

See the object at collections.louvre.fr · English translation with line numbers, pp. 14–16 (H. F. B. Compston, 1919) · Modern English translation, arranged by section (Livius)

CITED IN

Moab's Revolt and the Mesha Stele c. 840 BC 146

The House of David Inscription from Tel Dan c. 840 BC 150

SOURCES

Message of the Holy and Great Council of the Orthodox Church to Nican Mopohua

Message of the Holy and Great Council of the Orthodox Church

Council · The Holy and Great Council of the Orthodox Church · June 2016

The short message the council on Crete addressed to the Orthodox people and to all people of good will at its close. It gives the dates of the meeting and sums up its decisions in twelve points.

The message is the council's own summary of its work, shorter and plainer than the Encyclical of the Holy and Great Council of the Orthodox Church. Its preamble dates the meeting to the week of Pentecost, 18 to 26 June 2016, and says that the council was convoked by the Ecumenical Patriarch Bartholomew I by the common will of the primates of the autocephalous churches. Point 1 says that the Orthodox churches are not a federation but one church, and records the proposal that the council become a regular institution meeting every seven or ten years.

The text speaks for the churches that took part. It does not mention that four of the fourteen autocephalous churches were absent; see the Holy and Great Council of the Orthodox Church.

Edition: Official English text published by the council at holycouncil.org. Cited by its numbered points.

Read the text at holycouncil.org

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

Message to Anba Tawadros, Pope-Elect of Alexandria

Letter · Benedict XVI · 5 November 2012 · English

A message of Pope Benedict XVI to the newly elected head of the Coptic Orthodox Church in November 2012. It names Shenouda III as his predecessor and credits him with progress in relations with the Catholic Church.

The message congratulates Anba Tawadros on his election as Pope of Alexandria and Patriarch of the See of Saint Mark, and sends good wishes to the clergy and people of the Coptic Orthodox Church. It calls Shenouda III his "renowned predecessor" and thanks God for the progress made under him in relations between the Coptic Orthodox Church and the Catholic Church, hoping for continued dialogue and "lasting reconciliation".

It is cited in this wiki to identify the church Shenouda III led and the year in which he was succeeded.

Edition: English text as published by the Holy See. A single paragraph.

Read the text at vatican.va

Message to Mar Dinkha IV, Catholicos-Patriarch of the Assyrian Church of the East

Letter · Benedict XVI · 27 May 2012 · English

A letter of congratulation from Pope Benedict XVI to Mar Dinkha IV on the fiftieth anniversary of his consecration as a bishop. It recalls the declaration of 1994 and speaks of full communion as a goal still to be reached.

The message marks the golden jubilee of the patriarch's episcopal consecration. In its second paragraph the pope recalls Mar Dinkha's visit to Rome in 1994 to sign the Common Declaration on Christology, the joint commission for theological dialogue that followed it, and his visit to Rome in June 2007. He repeats his hope that the commission's work will continue toward the re-establishment of full communion.

It is cited for those facts about the patriarch, and as evidence that eighteen years after the declaration both sides still spoke of communion as something to be restored. See Ancient Christological Divisions Are Addressed.

Edition: English text as published by the Holy See. Five short paragraphs.
Read the text at vatican.va

CITED IN

Ancient Christological Divisions Are Addressed 1973–1994 1445

Messages and Addresses of Patriarch Tikhon

Letter · Tikhon, Patriarch of Moscow · 1917–1922 · Russian

The pastoral letters and addresses of Tikhon, Patriarch of Moscow from 1917, among them his address on taking the patriarchal seat, his message of 19 January 1918 and his message of February 1922 on the church's valuables.

Tikhon of Moscow addressed the Russian church in pastoral letters and addresses. Those cited in the Russian Church under the Bolsheviks are his address in the Dormition Cathedral on 21 November 1917, his letter of 18 December 1917 announcing his accession, his message of 19 January 1918, and his message of 15 February 1922 on famine relief and the removal of church valuables. The dates of 1917 and 1918 are in the Julian calendar.

They give the Patriarch's own account of what was being done to the church and of what he asked of its members. The message of 1922 is reproduced on the page linked from a reprint of 1970, where it follows an editor's introduction.

Edition: Russian texts at azbyka.ru, each with its printed source: Tserkovnye vedomosti (5 January 1918) for the accession letter, Bogoslovskii vestnik (January–February 1918) for the message of 19 January 1918, a collection of 2009 for the address of 21 November 1917, and Vestnik RSKhD no. 98 (1970) for the message of 1922. The texts are in the public domain. Cited by title and date and paraphrased.
Read the text at azbyka.ru

CITED IN

The Russian Church under the Bolsheviks 1917–1918 1363

Minutes of the Session of the Holy Synod on the Holy and Great Council, 10 June 2016

Council · Holy Synod of the Georgian Orthodox Church · 10 June 2016 · Georgian

The minutes of the Georgian synod's session under Catholicos-Patriarch Ilia II, which list eleven difficulties with the council on Crete and record the unanimous decision that the Georgian delegation would not take part.

The minutes report a presentation by Metropolitan Andria of Gori and Ateni, the church's representative in the council's secretariat, a discussion among the bishops and a vote. The difficulties listed include the broken communion between Antioch and Jerusalem, the refusals of Antioch and Bulgaria, the council's document on marriage, which the Georgian delegation had not signed, and the document on relations with other Christians, which the synod had judged on 25 May to contain serious errors.

It is the Georgian church's own record of why it did not attend the council; see the Holy and Great Council of the Orthodox Church.

Edition: Georgian text as published on the patriarchate's own site, in the Internet Archive's capture of 11 June 2016; the address no longer resolves on the live site. No official English version was found, and the wiki's account is a paraphrase of the Georgian. The Moscow Patriarchate's statement of June 2016 quotes the resolution in English.

Read the text at web.archive.org

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

Minutes of the Sessions of the Westminster Assembly of Divines

Council · Scribes of the Westminster Assembly · 1644–1649 · English

The notes kept by the Assembly's scribes of its daily sessions from November 1644 to 1649, printed from transcripts of the manuscript. They record who spoke and, in broken form, what was said.

The volume was edited for a committee of the General Assembly of the Church of Scotland from transcripts of the original minutes. The entries are often fragmentary: speeches are noted in snatches, with gaps the editors mark by dots, so a speaker's argument can be followed only in outline.

Two passages are cited in the Westminster Confession. In session 522, on 22 October 1645, the Assembly debated the proposition that Christ intended to redeem the elect only. Edmund Calamy argued, appealing to the English divines at the Synod of Dort, that Christ paid a price for all, with an absolute intention for the elect and a conditional one for the rest, and that the universal offer of the gospel requires this; Samuel Rutherford denied the connection. Session 1163, dated 22 February 1648 in the old style, is noted by the editors as the last that is numbered.

Edition: Alexander F. Mitchell and John Struthers (eds.), Minutes of the Sessions of the Westminster Assembly of Divines while engaged in preparing their Directory for Church Government, Confession of Faith, and Catechisms (November 1644 to March 1649) (Edinburgh, 1874), public domain; scan at the Internet Archive. Cited by session and printed page.

Read the text at archive.org

CITED IN

The Westminster Confession 1643–1649 1176

Mishnah

Law · c. AD 200 · Hebrew

The first great collection of rabbinic law, compiled in Galilee about AD 200 from the teaching of earlier generations. It preserves Jewish memory of the temple, of its festivals and of the two wars against Rome.

The Mishnah arranges the oral teaching of the rabbis in six orders and sixty-three tractates. Tradition names Rabbi Judah the Prince as its editor. Much of it concerns the temple and its worship, set down generations after the temple was destroyed.

It is a legal work, not a history, and it mentions events only in passing. Tractate *Ta'anit* (4:6), explaining the fast of the ninth of Av, lists five disasters that fell on that day, among them that Betar was captured and that the city was ploughed. The notice was written down within about seventy years of the Bar Kokhba revolt and shows how the fall of Betar was remembered among Jews.

Edition: Hebrew text with English translations at Sefaria. Cited by tractate, chapter and paragraph.

Read the text at sefaria.org

CITED IN

The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

Mit brennender Sorge

Letter · Pope Pius XI · 14 March 1937 · German

The encyclical of Pius XI on the church and the German Reich, addressed to the bishops of Germany and dated Passion Sunday, 14 March 1937. It protests against breaches of the concordat of 1933 and against the deifying of race, people and state.

The letter is addressed to the archbishops and bishops of Germany. It first recalls the concordat of 1933 and charges the other party with emptying it of meaning. The greater part is doctrinal: it sets out what the church teaches about God, Christ, the church, the primacy of the pope, morality and natural law, and at each point names the errors it sees being spread in Germany. It ends with words to the young, to priests and religious, to the laity and to parents.

It is the pope's own statement, made public while the conflict it describes was going on. The text does not use the name of Hitler or of his party. It is cited in Mit brennender Sorge: Pius XI on the Church in the German Reich.

Edition: English translation published by the Holy See. Cited by numbered section and paraphrased.

Read the text at vatican.va

CITED IN

Mit brennender Sorge: Pius XI on the Church in the German Reich 14 March 1937 1379

A Model of Christian Charity

Treatise · John Winthrop · 1630 · English

A lay sermon by John Winthrop, governor of the Massachusetts Bay company, composed in 1630 for the settlers sailing with him to New England. It describes the community they are to form as bound by a covenant with God.

The heading printed with the text says that it was written on board the Arbella, on the Atlantic, by John Winthrop on his passage from Great Britain to New England in 1630 with "a great company of Religious people". Winthrop argues that the settlers have entered into a covenant with God for this work and must be knit together in it as one body. Near the end he warns that they will be "as a citty upon a hill", with the eyes of all people upon them, so that if they deal falsely with God they will become a byword through the world.

It is cited in the Pilgrims Land at Plymouth for the larger migration that followed the Plymouth settlement and for the way its leader described its purpose.

Edition: Text from the Collections of the Massachusetts Historical Society, 3rd series, vol. 7 (Boston, 1838), pp. 31–48, public domain, as published in the Hanover Historical Texts Collection.

Read the text at history.hanover.edu

CITED IN

The Pilgrims Land at Plymouth 1620 1163

Moral Letters to Lucilius

Letter · Seneca the Younger · c. AD 62–65 · Latin

A collection of 124 letters on philosophy and the conduct of life, written by the Stoic Seneca in his last years. One of them mentions in passing that Gallio, his brother, fell ill in Achaia and took ship.

Lucius Annaeus Seneca was a senator, a Stoic philosopher and an adviser of the emperor Nero. He wrote the letters to Lucilius in his last years, and died in AD 65 when Nero ordered his death (Tacitus, *Annals* 15.60–64).

The letters matter for this history in one small point. Gallio, the proconsul of Achaia before whom Acts brings Paul, was Seneca's brother (Tacitus, *Annals* 15.73). In Letter 104 Seneca recalls that Gallio, when he began to run a fever in Achaia, at once took ship, saying that the sickness belonged to the place and not to his body. The remark comes from Gallio's own family. It places Gallio in Achaia, where Acts and the Gallio Inscription from Delphi make him proconsul, and it suggests that he left the province, at least for a time, on grounds of health.

Edition: Translation by Richard M. Gummere (Loeb Classical Library, 1917–1925), public domain in the United States, at Wikisource.

Read the text at en.wikisource.org · Letter 104 (Wikisource)

CITED IN

Paul Carries the Gospel into Europe c. AD 49–52 419

Mortalium animos

Letter · Pius XI · 6 January 1928 · Latin

Encyclical of Pope Pius XI on religious unity, written in the year after the first World Conference on Faith and Order. It forbids Catholics to take part in the assemblies of other Christians that seek union.

The encyclical is the Catholic Church's formal answer, in 1928, to the movement for Christian unity that was taking shape among Protestants, Anglicans and Orthodox. It holds that the unity of Christians can be furthered only by the return of the separated to the one Church of Christ, and that the Apostolic See therefore cannot take part in such assemblies or allow Catholics to do so.

It is cited in this wiki as the position Rome held when the World Council of Churches was founded. The council's own report records that in June 1948 the Holy Office refused permission for any Catholic to attend the Amsterdam assembly. See the World Council of Churches Is Founded.

Edition: English translation published by the Holy See. Cited by paragraph number.

Read the text at vatican.va

CITED IN

The World Council of Churches Is Founded 23 August 1948 1401

Much Beloved Daughter: The Story of Florence Li

History · Florence Tim Oi Li and Ted Harrison · 1985 · English

Li Tim Oi's own account of her life, told to the writer Ted Harrison in Toronto in 1984 and printed with the letters and resolutions of 1943 to 1946. It was written forty years after her ordination.

Ted Harrison interviewed Florence Li Tim Oi in Toronto in the spring of 1984, partly in Cantonese and partly in English, and built the book around her words.

Her recollections are given in quotation marks and his narrative links them. For the ordination itself the book is her memory at a distance of forty years.

The book also prints documents of the time: Bishop Ronald Hall's letters to Archbishop William Temple of 4 June 1943 and 27 January 1944, in chapter 4, and the resolution of the Chinese House of Bishops of March 1946. Those are contemporary evidence, though they are quoted here in extracts chosen by the author. See the First Woman Is Ordained an Anglican Priest.

Edition: Darton, Longman and Todd, London, 1985 (118 pages). In copyright. The Internet Archive's scan can be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search. It is cited by printed page; the page numbers stand at the foot of the page.

Read the text at archive.org

CITED IN

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

Munificentissimus Deus

Letter · Pius XII · 1 November 1950 · Latin

The apostolic constitution in which Pope Pius XII defined as a divinely revealed dogma that the Virgin Mary was assumed body and soul into heavenly glory. It sets out the grounds on which the definition rests.

The constitution has forty-eight numbered paragraphs. It recalls the petitions sent to Rome, the pope's question to all the bishops in 1946 and their almost unanimous answer. It then reviews the witness of the liturgy, of Fathers such as John of Damascus and of later theologians, and says that all of this rests finally on Scripture, which shows Mary as most closely joined to her Son. The definition follows in paragraph 44, and paragraph 45 declares that anyone who wilfully denies or doubts it has fallen away from the Catholic faith.

It is the Catholic Church's own statement of the dogma and of its reasons. See the Dogma of the Assumption of Mary.

Edition: English translation published by the Holy See. Cited by paragraph number; the definition is paragraph 44.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The Dogma of the Assumption of Mary 1 November 1950 1414

The Murashû Archive from Nippur

Artifact · Dated by the reigns of Artaxerxes I and Darius II (465–404 BC) · Akkadian

Some 730 cuneiform business tablets of a family firm, found in one room at Nippur in 1893. They name a canal Kabaru, identified with Ezekiel's river Chebar, and many people with Judean names.

In May 1893 the University of Pennsylvania's expedition to Nippur found a room containing about 730 clay tablets, the records of a firm that its editor called "Murashû Sons". The tablets are dated by the regnal years of the Persian kings Artaxerxes I and Darius II. They record loans, leases and deliveries in and around Nippur.

Tablet no. 4 of the first published volume, dated to the twenty-second year of Artaxerxes, provides for a delivery of dates "at the canal Kabaru". The editor, Hermann Hilprecht, identified this canal with the river Chebar of Ezekiel's Visions among the Exiles, and he noted how many of the people named in the tablets bear names known from Ezra and Nehemiah. The tablets are evidence for where descendants of the exiles lived a century and a half after the deportations. They are not from Ezekiel's own time.

Edition: H. V. Hilprecht and A. T. Clay, Business Documents of Murashû Sons of Nippur Dated in the Reign of Artaxerxes I (The Babylonian Expedition of the University of Pennsylvania, Series A, vol. 9, 1898), with transliterations and translations; public domain.

See the object at archive.org · The editor's identification of the canal Kabaru with the Chebar (p. 28)

CITED IN

Ezekiel's Visions among the Exiles 593–571 BC 196

The Muratorian Fragment

Manuscript · List: c. AD 170–200 (disputed); manuscript: AD 676–750 · Latin, probably translated from Greek

A Latin list of the books received in the church, copied in a seventh- or eighth-century manuscript now in Milan and first printed by L. A. Muratori in 1740. If the usual date is right, it is the oldest surviving list of New Testament writings.

The fragment is the second item in a parchment codex of 77 leaves that the Biblioteca Ambrosiana dates to between 676 and 750 and records as having entered the library in 1606. The rest of the volume holds works of Eucherius of Lyon, Ambrose and John Chrysostom, and several short creeds. The list has no title and no author. Its beginning is lost, the copyist's Latin is full of errors, and many scholars think that it was translated from Greek.

It is evidence of two different things. The manuscript shows what a scribe of the late seventh or eighth century thought worth copying. The list itself shows which Christian writings its author's church accepted, which it allowed to be read privately and which it refused, and it gives short reasons for each. It names Luke and John as the third and fourth Gospels, Acts, thirteen letters of Paul, Jude, two letters of John, the Wisdom of Solomon and the Apocalypses of John and Peter, and it excludes the *Shepherd* of Hermas from public reading as a recent work.

Everything turns on the date. The remark that Hermas wrote "very recently in our times", when Pius was bishop of Rome, has usually been taken to place the list in the later second century. A minority of scholars read the phrase more loosely and date the list to the fourth century. See the Muratorian List of New Testament Books.

Edition: Translation by S. D. F. Salmond, Ante-Nicene Fathers vol. 5 (1886), public domain, where it is printed among the fragments of Caius. Cited here by the four sections of that translation. The main link is the holding library's catalogue record.
Held by: Biblioteca Ambrosiana, Milan (I 101 sup., fols. 10r–11r)

See the object at ambrosiana.comperio.it · The library's entry for the text itself, fols. 10r–11r (Biblioteca Ambrosiana) · Images of the manuscript (Biblioteca Ambrosiana digital library) · English translation by S. D. F. Salmond, at the end of the page (New Advent)

CITED IN

The Muratorian List of New Testament Books c. AD 170–200 520

The Nabonidus Chronicle (Babylonian Chronicle 7)

Chronicle · Copy of the 3rd–2nd century BC; covers 556–539 BC · Akkadian

The Babylonian chronicle of the reign of Nabonidus, the last king of Babylon. It records how the army of Cyrus entered Babylon without a battle in October 539 BC.

This tablet covers the reign of Nabonidus year by year, including the king's long absence from Babylon. Its third column describes the Persian victory at Opis, the surrender of Sippar, the entry of Cyrus's army into Babylon on the sixteenth day of the month and the arrival of Cyrus the Great himself on the third day of Arahsamna. The translation linked here does not print the name of the month in which the army entered. It falls after Ululu and before Arahsamna, which makes it Tašrîtu, the seventh month. The tablet is the main evidence for the date of Cyrus Takes Babylon.

Edition: Translation at Livius.org after A. K. Grayson, Assyrian and Babylonian Chronicles (1975), with later corrections.

Held by: British Museum, London (BM 35382)

Read the text at britishmuseum.org · English translation with line numbers (Livius)

CITED IN

The Prophecy of Comfort and the Suffering Servant c. 550–539 BC 204
Cyrus Takes Babylon 12 October 539 BC 208
The Edict of Cyrus and the First Return 538 BC 211

The Nabonidus Cylinder from Ur

Inscription · Issued in the name of Nabonidus · Reign of Nabonidus, 556–539 BC · Akkadian

A clay foundation cylinder in which Nabonidus, the last king of Babylon, records his repair of the temple tower of the moon god at Ur. It ends with a prayer for himself and for Belshazzar, his eldest son.

Clay cylinders bearing this text were found at Ur, where Nabonidus restored the temple tower of the moon god Sin. The inscription describes the work and closes with a prayer that the god keep the king from sin and put reverence into the heart of "Belshazzar, the eldest son".

It is a contemporary document from Belshazzar's own lifetime. It shows that the Belshazzar of Daniel 5 was a real person and the eldest son of Nabonidus. It does not call him king.

Edition: Translation at Livius.org by Paul-Alain Beaulieu, author of The Reign of Nabonidus, King of Babylon 556–539 B.C. (1989).
Held by: British Museum, London (BM 91128, one of four copies)
See the object at britishmuseum.org · English translation (Livius)

CITED IN

Daniel at the Babylonian Court c. 605–536 BC 189

Cyrus Takes Babylon 12 October 539 BC 208

Nachfolge (The Cost of Discipleship)

Treatise · Dietrich Bonhoeffer · 1937 · German

Bonhoeffer's book of 1937 on what it means to follow Christ, grown out of his lectures to ordinands of the Confessing Church. Its first chapter sets "cheap grace" against "costly grace".

Dietrich Bonhoeffer developed the book in lectures to candidates for the ministry of the Confessing Church at Zingst and Finkenwalde from 1935, as the publisher's account of the critical edition relates. Its opening chapter says that cheap grace, forgiveness taken as a principle that leaves life unchanged, is the deadly enemy of the church, and that grace is costly because it calls a person to follow Jesus Christ. Seven years later, in a letter from prison of 21 July 1944, he wrote that he still stood by the book but now saw its dangers. See the Execution of Dietrich Bonhoeffer.

Edition: First published by Chr. Kaiser, Munich, 1937. Cited by page of Dietrich Bonhoeffer Werke, vol. 4, from the extracts printed on the Bonhoeffer portal of the Gütersloher Verlagshaus. The English translation is in copyright; passages are paraphrased from the German.
Read the text at dietrich-bonhoeffer.net · Extracts from the first chapter, with page references to the critical edition (Bonhoeffer portal, PDF) · English translation, The Cost of Discipleship (Internet Archive, on loan to signed-in readers)

CITED IN

The Execution of Dietrich Bonhoeffer 9 April 1945 1386

The Nag Hammadi Codices

Manuscript · 4th century AD · Coptic

Papyrus books in Coptic, found near Nag Hammadi in Upper Egypt in the 1940s and holding over fifty religious texts, many of them unknown before. They include writings of the groups that early Christian authors called Gnostics.

The codices are bound papyrus books in leather covers, written in Coptic. The scholars who first announced them in 1948 dated the handwriting of the first volume no later than the second half of the fourth century. Among the texts are the Gospel according to Thomas, the Gospel of Philip, the Gospel of Truth and the Secret Book of John.

The Claremont archive describes the codices as kept in the Coptic Museum in Cairo and as no longer fully legible, so that the photographs of the 1970s are now a main witness to the text. Its captions to Robinson's photographs repeat his account of the discovery, which rests on what villagers told him some thirty years afterwards. See the Nag Hammadi Library Is Found.

Edition: The Nag Hammadi Archive of the Claremont Colleges Digital Library publishes the photographs of the papyrus pages taken for the Institute for Antiquity and Christianity in 1973, with the photographs and records of James M. Robinson's expeditions of the 1970s. The catalogue descriptions quoted are the archive's own.

Held by: Coptic Museum, Cairo

See the object at ccdl.claremont.edu · Codex II, pages 32 and 111, where the Gospel of Thomas begins (Claremont Colleges Digital Library) · Photograph of Jabal al-Tarif, the cliff named as the place of the find (Claremont Colleges Digital Library)

CITED IN

The Nag Hammadi Library Is Found c. December 1945 1390

The Nag Hammadi Library in English: Introduction

History · James M. Robinson · 1977 · English

The first complete English translation of the Nag Hammadi texts, with an introduction in which James M. Robinson tells how the books were

found. His account is built on interviews with villagers thirty years after the event.

James M. Robinson directed the project that photographed, edited and translated the codices in the 1970s. Section 3 of his introduction, "The Discovery", gives the story that has been repeated since: two brothers of the al-Samman clan, digging for fertiliser at the foot of the Jabal al-Tarif in December 1945, found a jar, and one of them, Muhammad Ali, broke it open.

The account reports what Muhammad Ali and others told Robinson in the 1970s. It is a primary source for that testimony, not a record made at the time. Robinson's own later tellings differ in their details, and the reliability of the story has been questioned; see the dating note of the Nag Hammadi Library Is Found.

Edition: The Nag Hammadi Library in English, translated by members of the Coptic Gnostic Library Project of the Institute for Antiquity and Christianity, James M. Robinson, director (Harper & Row, New York, 1977). In copyright. The Internet Archive's scan can be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search.

Read the text at archive.org

CITED IN

The Nag Hammadi Library Is Found c. December 1945 1390

Narrative of the Discovery of the Sinaitic Manuscript

History · Constantin von Tischendorf · 1866 · German

Tischendorf's own account, written for general readers, of his three journeys to St Catherine's Monastery and of how he found the Codex Sinaiticus and carried it to Russia. For 1844 it is the only record so far identified.

Constantin von Tischendorf prefixed this narrative to a popular essay on the date of the Gospels. It tells of the basket of parchments he says he saw in the monastery's library in May 1844, of his second visit in 1853, and of the evening in February 1859 when the steward showed him the rest of the manuscript.

It is the account of the man whose conduct is in question, written seven years after the manuscript left Sinai and before the monastery signed any act of donation. The monastery rejects his statement that the leaves were about to be burned,

and the history agreed by the four holding institutions notes that no other record of 1844 has been found.

Edition: English translation made by the Religious Tract Society, London, by arrangement with the author, and printed with his essay When Were Our Gospels Written?; American Tract Society printing, New York, 1866, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

Tischendorf and the Codex Sinaiticus 1844–1859 1293

National Apostasy

Treatise · John Keble · 14 July 1833 · English

The assize sermon John Keble preached at St Mary's, Oxford, on 14 July 1833. John Henry Newman kept the day as the beginning of the Oxford Movement.

John Keble preached the sermon at St Mary's, Oxford, on the text 1 Samuel 12:23. Its first part asks by what signs a nation that has counted itself part of Christ's church may be judged to be turning from God, and uses the word apostasy for a people that throws off the restraint of the church's rules. Its second part asks what faithful church people should then do, and answers with Samuel's example: intercession and remonstrance, with continued obedience to the state.

The text of the sermon names no Act of Parliament. That it answered the government's suppression of ten Irish bishoprics is the statement of R. W. Church, who lived in Oxford through the years of the movement.

Edition: Text of the reprint by A. R. Mowbray, transcribed by Project Canterbury. The sermon is short and unnumbered; cited by its two parts. Public domain.

Read the text at anglicanhistory.org

CITED IN

The Oxford Movement 14 July 1833 1289

Natural History

Treatise · Pliny the Elder · AD 77 · Latin

An encyclopaedia of the natural world in thirty-seven books by a Roman officer and official, finished in AD 77. Its geography of Judaea includes a short notice of the Essenes living beside the Dead Sea.

Pliny the Elder dedicated the *Natural History* to Titus in AD 77 and died two years later in the eruption of Vesuvius. Books 3 to 6 are a geography of the known world, compiled largely from earlier writers and official lists.

In his description of Judaea he says that the Essenes live on the west side of the Dead Sea, away from the shore, a people without women or money, with only palm trees for company, whose numbers are kept up by newcomers weary of life. "Below" them, he says, was the town of En-gedi, and then Masada. He writes as a geographer passing on a curiosity. He does not say where his information came from, and his remark that En-gedi now lies in ashes shows that the passage was written or revised after the Jewish war of AD 66–70. See the Community of the Dead Sea Scrolls.

Edition: Translation by John Bostock and H. T. Riley (1855), public domain. Bostock and Riley divide the books into chapters of their own; modern references use the shorter sections of the Latin editions (5.73 for the passage on the Essenes, which is book 5, chapter 15 in their numbering).

Read the text at perseus.tufts.edu · Latin text, edited by K. Mayhoff (Perseus)

CITED IN

The Community of the Dead Sea Scrolls c. 150 BC – AD 68 258

The Fall of Masada AD 73 or 74 466

The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950–2002

History · John Jay College of Criminal Justice, City University of New York · February 2004 · English

A study commissioned by the lay National Review Board of the United States Catholic bishops. From surveys of church records it counts the priests accused of sexually abusing minors between 1950 and 2002 and those who accused them.

The executive summary explains how the study came about. The bishops' Charter for the Protection of Children and Young People, adopted in June 2002, created a National Review Board of lay people and told it to commission a descriptive study; the board turned to John Jay College. Data were collected from March 2003 to February 2004 by surveys sent to dioceses and religious communities, and 195 dioceses and 140 religious communities answered.

The figures are therefore counts of allegations recorded in church files, reported by the church bodies themselves and stripped of identifying details before the researchers saw them. The report says that it cannot tell what share of all abuse was ever reported to the church, and that allegations for recent years were likely still to come.

Edition: The report as published by the United States Conference of Catholic Bishops. Cited by its printed page numbers.

Read the text at usccb.org

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

The Nature, Design, and General Rules of the United Societies

Law · John Wesley and Charles Wesley · 1 May 1743 · English

The short rule that John and Charles Wesley signed on 1 May 1743 for the societies in London, Bristol, Kingswood and Newcastle upon Tyne. It tells how the societies and their classes began and what is expected of members.

The pamphlet is written in John Wesley's first person. It dates the rise of the United Society to the end of 1739, when eight or ten people came to him in London asking for advice and prayer, and describes the division of each society into classes of about twelve under a leader. The one condition of admission is "a desire to flee from the wrath to come, to be saved from their sins". Members are expected to show that desire by doing no harm, by doing good and by attending on the ordinances of God, each of which is spelled out in a list.

The United Methodist Church prints the Rules in its Book of Discipline, in a form that differs in places from the text of 1743; that version is linked above. See John Wesley and the Rise of Methodism.

Edition: Scan of a printing of 1743, public domain. Cited by its numbered paragraphs and printed pages; the scan carries no page numbers, so citations link to the leaf.

Read the text at archive.org · The Rules as adopted, with later changes, by the United Methodist Church

CITED IN

John Wesley and the Rise of Methodism 24 May 1738 1233

New Chronicle (Nuova Cronica)

Chronicle · Giovanni Villani · Begun in 1300 · Italian

The chronicle of a Florentine who began writing in 1300 and lived through the seizure of Boniface VIII at Anagni and the move of the papal court beyond the Alps. He reports these events as an Italian contemporary, with the rumours of his day.

Giovanni Villani was a citizen of Florence. He says that he went to Rome for the jubilee of 1300, saw the ancient city, and on his return began this chronicle of Florence, to which he added “the other notable things of the universe in brief” (book 8, chapter 36). He wrote the history of his city year by year and set it within the affairs of the popes, the emperors and the kings of France. For the years after 1300 he writes of what happened in his own adult lifetime.

He is well placed for the public facts: who was pope, where the court was, on what day a pope died. He also passes on what was “said” in Italy, and marks it so. His story of a secret bargain between Philip IV and the future Clement V before the election of 1305 is of this kind: it shows what Italians believed about a pope who never came to Italy, and it cannot be checked. He is no friend of the French popes, whom he calls Gascons, and he is cited here with that in mind.

Edition: Selections from the first nine books translated by Rose E. Selfe and edited by Philip H. Wicksteed, Villani’s Chronicle (London: Constable, 1906), public domain. Cited by book and chapter; the linked page has an anchor for each chapter translated in full.

Read the text at gutenberg.org

CITED IN

Boniface VIII Issues Unam Sanctam 18 November 1302 925

The Popes at Avignon 1309–1377 929

New History

History · Zosimus · c. AD 500 · Greek

A history of the Roman empire from Augustus to Alaric's siege of Rome, by a pagan who had been an advocate of the imperial treasury. He blames Rome's decline on the abandonment of the old gods and is hostile to Constantine.

Zosimus wrote about the year 500, nearly two centuries after Constantine, and for this period is thought to follow the lost history of the pagan Eunapius. The Byzantine scholar Photius, who read him in the ninth century, calls him a count and former advocate of the treasury, and "an impious heathen". His thesis is that the empire fell into ruin because it gave up the ancestral rites, and he is as hostile to Constantine as Eusebius is admiring.

That hostility is what makes him useful beside the Christian writers. His account of the war with Maxentius in book 2 has the same outline as theirs, the march into Italy, the battle outside Rome, the collapse of the bridge and the tyrant's drowning, but says nothing of a vision or a sign. He wrote long after the events, and his very large figures for the two armies have no other support.

Edition: Anonymous English translation (London: Green and Chaplin, 1814), public domain, transcribed at the Tertullian Project. That edition has no chapter numbers; citations give the book and chapter of modern editions and link to the book.

Read the text at tertullian.org · Book 2: from Diocletian's abdication to the death of Constans

CITED IN

Constantine's Victory at the Milvian Bridge 28 October AD 312 565

The New Laws of the Indies

Law · Charles V · Barcelona, 20 November 1542; additions at Valladolid, 4 June 1543 · Spanish

The ordinances that Charles V issued in 1542 and 1543 for the government of Spain's American lands. They forbid the enslaving of Indians for any cause and order that grants of Indian labour revert to the Crown when their holders die.

The laws were drawn up after the debates at court that Bartolomé de Las Casas describes at the end of his A Short Account of the Destruction of the Indies. Much of the text concerns the Council of the Indies and the royal courts. Among the clauses on the Indians are these: no Indian may be made a slave by war, rebellion, ransom or any other means; Indians held as slaves without proof of title are to be freed; officials and religious houses lose the Indians allotted to them; and no new allotment (*encomienda*) may be granted, the existing ones passing to the Crown on the holder's death.

It is the law as issued. It shows what the Crown commanded, and by forbidding certain things it shows that they were being done. It does not show how far the commands were obeyed.

Edition: Leyes y ordenanzas nuevamente hechas por Su Majestad para la gobernación de las Indias y buen tratamiento y conservación de los indios, in the facsimile of the Valladolid printing of 1603 published by the Instituto de Investigaciones Históricas (Buenos Aires: Jacobo Peuser, 1923). The laws are not numbered; they are cited by the folio of the facsimile, and the link opens the page.

Read the text at archive.org

CITED IN

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

The New Testament in English (Worms, 1526)

Scripture · Translated by William Tyndale · Printed at Worms, 1526 · English

The first complete New Testament printed in English, William Tyndale's translation, issued without name or place at Worms in 1526. Three copies are known: at Stuttgart, at the British Library and, imperfect, at St Paul's Cathedral.

The book is a small octavo that names neither translator, printer nor place. The Stuttgart library, which identified its copy in the 1990s, attributes the printing

to Peter Schöffer the younger at Worms on the evidence of the woodcut border of the title page. That page, which survives only in this copy, reads in modern spelling: “The New Testament as it was written and caused to be written by them which heard it.”

At the end William Tyndale added a short address to the reader, asking the learned to mend what he had done amiss and promising a revision. The library’s page says that the British Library bought its copy, which lacks the title page, in 1994, and that a very defective third copy is at St Paul’s Cathedral in London. The book is cited here as an object and for that address.

Edition: Description by the Württembergische Landesbibliothek, Stuttgart, of its own copy, the only one with the title page. The epistle to the reader is cited from Doctrinal Treatises by William Tyndale, edited by Henry Walter for the Parker Society (Cambridge, 1848), pp. 389–391, public domain.

Held by: Württembergische Landesbibliothek, Stuttgart (B engl.152601); a second complete copy, without the title page, is in the British Library, London (C.188.a.17)

Read the text at wiki.wlb-stuttgart.de · Digital copy of the Stuttgart volume (Württembergische Landesbibliothek) · The British Library’s copy, C.188.a.17 (British Library Images Online) · Tyndale’s epistle to the reader, printed at the end of the volume (Parker Society edition)

CITED IN

Tyndale’s English New Testament 1526 1034

Nican Mopohua

History · Printed by Luis Laso de la Vega; authorship disputed · Printed 1649; date of composition disputed · Nahuatl

The Nahuatl account of the apparitions of the Virgin Mary to Juan Diego at Tepeyac in December 1531, named after its opening words, ‘Here it is told’. It was first printed in Mexico City in 1649.

The account forms the first part of a small Nahuatl book, *Huei tlamahuiçoltica*, printed in Mexico City by Juan Ruiz in 1649. The licences printed at the front name its author as the bachiller Luis Laso de la Vega, chaplain and vicar of the shrine of Guadalupe. It tells of four meetings between Juan Diego and the Virgin,

three visits to the bishop, the flowers gathered in December and the image on the cloak.

The book was printed 118 years after the date it gives for the events. Who wrote the account, and when, is disputed. The catalogue of the John Carter Brown Library, which holds the copy linked here, follows the bibliographer J. T. Medina in saying that it was probably written by Antonio Valeriano (about 1520–1605), a Nahua scholar, and edited by Laso de la Vega. The Juan Diego Cuauhtlatoatzin (1474–1548): Biography likewise ascribes it to Valeriano and dates it to 1556. Stafford Poole, *Our Lady of Guadalupe: The Origins and Sources of a Mexican National Symbol, 1531–1797* (1995), holds on the contrary that no clear written reference to the apparitions survives from before 1648. A reader should therefore take the text as evidence of how the story was told by 1649, and should weigh separately how far back that telling goes.

Edition: Nahuatl text with an English translation by David K. Jordan, University of California San Diego, in 218 numbered lines. The translation is modern and in copyright, so it is paraphrased here.

Read the text at pages.ucsd.edu · The printing of 1649, Huei tlamahuiçoltica (John Carter Brown Library copy, Internet Archive) · English rendering with line numbers (D. K. Jordan, University of California San Diego)

CITED IN

Our Lady of Guadalupe 1531 1051

SOURCES

The Niceno-Constantinopolitan Creed to On Religion: Speeches to Its Cultured Despisers

The Niceno-Constantinopolitan Creed

Creed · Attributed to the Council of Constantinople · AD 381 · Greek

The creed recited in the liturgies of most churches and usually called simply the Nicene Creed. It is attributed to the 150 bishops who met at Constantinople in 381 and is first found, under their name, in the acts of the Council of Chalcedon in 451.

This is the fuller form of the creed of Nicaea. It keeps the statement that the Son is of one substance with the Father, drops the condemnations with which the creed of 325 ended, and adds a longer confession of the Holy Spirit, "the Lord and Giver-of-Life, who proceedeth from the Father", together with articles on the church, baptism and the resurrection.

Its origin is not documented as closely as its later use. No minutes of the council of 381 survive. The text first appears seventy years later, when it was read out at Chalcedon as the faith of the 150 fathers of Constantinople. Scholars have long discussed whether the council composed it or approved a creed already in use; a very similar text stands in a work of Epiphanius dated to 374, though some regard it as a later insertion there. In the Latin West the words "and the Son" (*Filioque*) were later added to the clause on the procession of the Spirit. They are not in the Greek text, and the Eastern churches do not accept them.

Edition: Translation by Henry R. Percival, The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers, second series, vol. 14 (1900), public domain.

Read the text at ccel.org · Greek and Latin text of the Eastern form (Schaff, Creeds of Christendom, vol. 2) · Latin and English text of the Western form, with the Filioque (Schaff, Creeds of Christendom, vol. 2) · Creed, canons and letter of the council on one page (New Advent)

CITED IN

The Creation Undated 9
The Birth of Jesus c. 6–4 BC 286
The Trials before the Council and Pilate AD 30 or 33 354
The Burial and Resurrection AD 30 or 33 364
The Ascension AD 30 or 33 372
The First Council of Nicaea May AD 325 584
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The First Council of Constantinople May AD 381 632
The Visigoths Turn Catholic at Toledo 8 May AD 589 728

The Nimrud Prism of Sargon II

Inscription · Issued in the name of Sargon II · c. 706 BC · Akkadian

Fragments of two clay prisms from Nimrud with a summary of Sargon II's wars. The passage on Samaria adds that he resettled the city with people from other lands he had conquered and put a governor over it.

British excavators found the pieces of two clay prisms at Nimrud, ancient Kalhu, in 1952 and 1953. Both carried the same text, composed probably in 706 BC, and each fills gaps in the other. Much of the text is now known only from C. J. Gadd's published copies, since several fragments could not be found in the Iraq Museum when the modern edition was prepared.

Column iv, lines 25–41, gives the fullest Assyrian account of the Fall of Samaria. The people of Samaria, Sargon II says, had agreed with a hostile king to withhold tribute and had offered battle. He fought them, counted the people as spoil together with their chariots and the gods they relied on, took two hundred chariots into his army, settled the rest in Assyria, rebuilt Samaria, brought in people from lands he had conquered and set a governor over them. The beginning of the passage is broken and its restoration is disputed, and the number of captives is damaged: it is read as 27,280 or 47,280.

Edition: Text and translation by Grant Frame, The Royal Inscriptions of Sargon II, King of Assyria (721–705 BC), RINAP 2 (2021), text no. 74, published online by the Open Richly

Annotated Cuneiform Corpus. First published by C. J. Gadd, "Inscribed Prisms of Sargon II from Nimrud", Iraq 16 (1954), pp. 173–201, whose column and line numbers are kept. Held by: Iraq Museum, Baghdad (IM 67661 and IM 67662)

See the object at oracc.museum.upenn.edu · Introduction, sources and bibliography (RINAP 2, text no. 74)

CITED IN

The Fall of Samaria 722/721 BC 164

Nine O'Clock in the Morning

History · Dennis J. Bennett · 1970 · English

Dennis Bennett's own account, written ten years afterwards, of how he and members of his Episcopal parish in Van Nuys came to speak in tongues and of what followed when he told his congregation in 1960.

Dennis Bennett tells the story in the first person, including what he did on Passion Sunday, 3 April 1960. It is a memoir, written by a leader of the movement to commend it. See the Charismatic Renewal.

Edition: Logos International, 1970, with an introduction by John Sherrill. In copyright. The Internet Archive's scan can be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search.

Read the text at archive.org

CITED IN

The Charismatic Renewal 1960–1967 1418

The Ninety-Five Theses

Treatise · Martin Luther · 1517 · Latin

Ninety-five propositions on indulgences that Martin Luther, a friar and professor at Wittenberg, put forward for academic debate in the autumn of 1517. Their rapid circulation in print is the usual starting point for the history of the Reformation.

The full title is *Disputation on the Power and Efficacy of Indulgences*. The theses are written in Latin in the form used for a university disputation: a list of statements that the author offers to defend. Luther sent them on 31 October 1517 to Arch-

bishop Albrecht of Mainz with a letter that survives. That he also posted them on the door of the Castle Church at Wittenberg was first stated in print by Philip Melanchthon in 1546, after Luther's death; Melanchthon was not in Wittenberg in 1517, and historians disagree about whether the posting happened. By the end of 1517 the theses had been printed in several cities.

The text is Luther's own and shows what he held at that moment. It questions what indulgences can do and how they were being preached; it does not reject the papacy or purgatory, and later Lutheran teaching should not be read back into it. The opening thesis, that the whole life of believers should be repentance, sets the theme.

Edition: Translation from Works of Martin Luther, vol. 1 (Philadelphia: A. J. Holman, 1915), pp. 29–38, edited by Adolph Spaeth, L. D. Reed, Henry Eyster Jacobs and others, public domain.

Read the text at projectwittenberg.org · Latin text from the Weimar edition (Project Wittenberg)

CITED IN

Luther's Ninety-five Theses 31 October 1517 1007

Nisibene Hymns

Liturgy · Ephrem the Syrian · Mid fourth century, before AD 373 · Syriac

A collection of Syriac hymns by Ephrem, who lived at Nisibis and then at Edessa. Hymn 42 makes the devil complain that the apostle he killed in India now confronts him at Edessa, where a merchant has brought the bones.

Ephrem wrote hymns in Syriac, first at Nisibis and then at Edessa. The introduction to the translation used here puts the surrender of Nisibis and his move to Edessa in 363 and his death in 373.

The translation groups hymns 35 to 42 under the heading "Concerning Satan and Death". In the forty-second the Evil One laments that the apostles do him more harm dead than alive: the apostle whom he slew in India is before him in Edessa, and the bones that a merchant carried there torment him. The hymn names Thomas in its second stanza. The hymn shows that Ephrem held Thomas

to have been killed in India and his bones to be at Edessa in his own day. It does not say where in India; see the Apostle Thomas and the Christians of India.

Edition: Translation by J. T. Sarsfield Stopford, Nicene and Post-Nicene Fathers, second series, vol. 13, public domain. The volume gives hymns 1–21, 35–42 and 52–68; New Advent sets them out in six pages.

Read the text at newadvent.org · Chronology of Ephrem's life, from the introduction to the same volume (CCEL)

CITED IN

The Apostle Thomas and the Christians of India AD 52 429

Nobel Lecture, 11 December 1984

Treatise · Desmond Tutu · 11 December 1984 · English

The lecture Desmond Tutu gave on receiving the Nobel Peace Prize. He describes what apartheid does to black South Africans and argues that there can be no peace without justice.

Tutu begins with an emergency meeting of the South African Council of Churches and with two deaths in the unrest of that year, a black child shot by police and a white baby killed by stone-throwers. He goes on to forced removals, migrant labour, education, the pass and security laws, and the history of peaceful protest, and then widens the argument to other countries.

It is his own account, given abroad while he was a leader of the churches' opposition. See the Churches and Apartheid.

Edition: The text published on the official website of the Nobel Prize. Cited by paragraph, counted from 'Before I left South Africa'. In copyright; quoted by the phrase.

Read the text at nobelprize.org

CITED IN

The Churches and Apartheid 1982–1986 1462

The Norms of the Motu Proprio Sacramentorum sanctitatis tutela (2001): Historical Introduction

History · Congregation for the Doctrine of the Faith · 2010 · English

The Holy See's own account of how church law on the gravest offences developed, from the 1917 Code to the law of 2001 that reserved the sexual abuse of minors by clerics to the Congregation for the Doctrine of the Faith, and its revision in 2010.

The congregation published this short history when the revised norms were issued in 2010. It says that John Paul II decided to include the sexual abuse of a minor under eighteen by a cleric among the offences reserved to the congregation, that the law was promulgated in the letter *Sacramentorum sanctitatis tutela* on 30 April 2001, and that Cardinal Joseph Ratzinger and Archbishop Tarcisio Bertone informed the bishops by a letter of 18 May 2001. It adds that Benedict XVI approved a revised text on 21 May 2010.

It is an official summary, written by the body whose competence it describes, and is cited for the dates and content of the law. The motu proprio itself, linked above, promulgates the norms without setting them out.

Edition: English text published by the Holy See with the revised norms of 2010.

Read the text at vatican.va · John Paul II, Sacramentorum sanctitatis tutela, 30 April 2001 (unofficial English translation, Holy See)

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Nostra Aetate

Council · The Second Vatican Council · 28 October 1965 · Latin

The Second Vatican Council's declaration on the relation of the church to non-Christian religions, promulgated on 28 October 1965. Its fourth article, on the Jewish people, rejects the charge of collective guilt for the death of Christ.

The declaration has five articles. The second and third speak of Hinduism, Buddhism and Islam and say that the Catholic Church rejects nothing that is true and holy in these religions. The fourth, the longest, recalls the bond between the church and "Abraham's stock". It says that what happened in the passion of Christ cannot be charged against all Jews then living, without distinction, nor

against the Jews of today; that the Jews are not to be presented as rejected or accursed by God; and that the church decries hatred, persecution and displays of antisemitism at any time and by anyone.

See the Second Vatican Council.

Edition: English translation published by the Holy See. Cited by article number. In copyright; paraphrased here.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The Trials before the Council and Pilate AD 30 or 33 354

The Second Vatican Council 1962–1965 1422

Notes for a Theology of Liberation

Treatise · Gustavo Gutiérrez · 1970 · English

An article of 1970 in which the Peruvian theologian Gustavo Gutiérrez sets out, in his own words, what he means by a theology of liberation, two years after the bishops' conference at Medellín.

The article is signed from Lima. It defines theology as critical reflection on the church's presence and action in the world, a reflection that comes after commitment and not before it (pp. 244–245). It argues that "liberation" names the hopes of poor and dependent peoples better than "development" does (p. 247), and distinguishes three levels of the word: the political liberation of oppressed peoples and classes, the liberation of humanity in the course of history, and liberation from sin (p. 248). It cites the Medellín documents repeatedly.

It is cited here as a primary statement of the author's case, in a form that can be read freely. His book *Teología de la liberación* (1971) is in copyright and no open edition was found, so this wiki does not cite it. See Medellín and Liberation Theology.

Edition: Published in English in Theological Studies 31 (1970), pp. 243–261. Read in the Internet Archive's copy of the PDF that the journal placed on its own site. Cited by the printed page. In copyright; paraphrased here.

Read the text at web.archive.org

CITED IN

Medellín and Liberation Theology 24 August 1968 1436

Notices of the Coptic Orthodox Diocese of Los Angeles

History · Coptic Orthodox Diocese of Los Angeles, Southern California and Hawaii · Web pages; the notice cited is dated 21 February 2015 · English

Two pages published by a diocese of the Coptic Orthodox Church. A notice of 21 February 2015 reports that Pope Tawadros II had that day included the twenty-one men killed in Libya in the church's Synaxarium, and a biographical page gives the dates of his life.

The notice, posted by a priest of the diocese on 21 February 2015, says that Pope Tawadros II announced "today" the inclusion of the 21 Coptic New Martyrs of Libya in the Synaxarium of the Coptic Orthodox Church, to be commemorated on 8 Amshir, which corresponds to 15 February and is the day of the feast of the Presentation of the Lord in the Temple. The biographical page gives the pope's birth at Mansoura on 4 November 1952, his training as a pharmacist, his entry into the Monastery of Saint Pishoy and ordination as priest in 1989, his consecration as a general bishop on 15 June 1997, and his taking office as 118th Pope of Alexandria on 18 November 2012.

These are a diocese's reports and not acts of the Holy Synod; the wiki did not find the synod's own text online. See the Twenty-One Martyrs of Libya.

Edition: Pages of the website of a diocese of the Coptic Orthodox Church. Each citation names the page.

Read the text at lacopts.org · His Holiness Pope Tawadros II (the diocese's biographical page)

CITED IN

The Twenty-One Martyrs of Libya 15 February 2015 1488

Nouveaux écrits gnostiques découverts en Égypte

Treatise · Henri-Charles Puech and Jean Doresse · 1948 · French

The first scholarly report of the Nag Hammadi find, read to the Académie des Inscriptions in Paris early in 1948. It describes the codex

bought by the Coptic Museum in 1946 and repeats, with open doubt, what was then said about how the books were found.

Jean Doresse examined the codex in Cairo in October 1947 at the invitation of Togo Mina, director of the Coptic Museum, and wrote this report with Henri-Charles Puech. It lists the five works in that volume, describes a second volume that Doresse had seen in private hands, and sets the find beside the three Gnostic manuscripts in Coptic known until then.

It is the earliest account of the discovery by people who handled the books, written little more than a year after the museum's purchase. On the circumstances of the find it reports hearsay and says so: the authors ask what trust can be put in the story of a tomb, and they withhold the name of the place. See the Nag Hammadi Library Is Found.

Edition: Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres 92 (1948), no. 1, pp. 87–95, in the open-access scan at Persée. Cited by page; passages are paraphrased from the French.

Read the text at persee.fr

CITED IN

The Nag Hammadi Library Is Found c. December 1945 1390

Novels (New Constitutions)

Law · Justinian I · AD 535–565 · Greek and Latin

The new laws issued by Justinian after the completion of his Code. Novel 6, of March 535, on the ordination of bishops and clergy, opens with a classic statement of the relation between priesthood and empire.

The Novels are the emperor's own legislation, sent to the officials or bishops who had to apply it. Many deal with the church: the choice and conduct of bishops, the property of churches, monasteries, marriage. They show an emperor who regarded the good order of the clergy as part of his duty and legislated for it in detail.

Novel 6 is addressed to Epiphanius, patriarch of Constantinople, and dated at Constantinople on 16 March 535. Its preface calls the priesthood and the empire the two greatest gifts of God to humankind, the one serving divine things and

the other ruling human affairs, both coming from one source; when each does its part, it says, the result is a harmony that brings every good. The link above opens Novel 6; the other Novels are on the same sites.

Edition: Translation by S. P. Scott, The Civil Law, vol. 16 (Cincinnati, 1932), as given by the Roman law library of the Université Grenoble Alpes. The annotated translation of Fred H. Blume, published by the University of Wyoming, also gives the date of each law.

Read the text at droitromain.univ-grenoble-alpes.fr · Novel 6 in the annotated translation of Fred H. Blume (University of Wyoming)

CITED IN

Justinian Builds Hagia Sophia 27 December AD 537 708

Novum Instrumentum omne (1516)

Scripture · Edited and translated by Erasmus of Rotterdam · Printed at Basel, February 1516 · Greek and Latin

The New Testament in Greek with a revised Latin version and notes by Erasmus, printed by Johann Froben at Basel in 1516. The copy cited is the one kept in Basel.

The book is a folio printed by Johann Froben at Basel. Its title page names Erasmus as the reviser and says the text was corrected against the Greek and against manuscripts in both languages; the last leaf gives the printer and the date, February 1516. The Greek and Erasmus's Latin stand side by side in two columns, and his notes follow in a separate part. Before the text come a dedication to Pope Leo X, dated 1 February 1516, and three prefaces, the first of them the Paraclesis.

The volume is cited here for what it prints and for what Erasmus says in it about his own work. He was already planning a revised edition within months of its appearance, as he told a friend in June 1516, so a reading found in this printing should not be assumed for the later ones.

Edition: Digital facsimile of the copy in the Universitätsbibliothek Basel, published on e-rara, the platform for rare books in Swiss libraries. Cited by the page of the facsimile; the passages are in Latin and Greek and are paraphrased here.

Held by: Universitätsbibliothek Basel (UBH BibG B 3)

Read the text at e-rara.ch · Title page (e-rara) · Dedication to Leo X (e-rara) · Colophon (e-rara)

CITED IN

Erasmus Publishes the Greek New Testament 1516 1003

The Obedience of a Christian Man

Treatise · William Tyndale · 1528 · English

Tyndale's treatise of 1528 on the duty of subjects to rulers. Its preface argues at length that Scripture ought to be in the mother tongue.

William Tyndale published the book two years after his New Testament had been forbidden in the diocese of London. Foxe describes it as instructing all men in the duty of Christian obedience. The long preface to the reader argues that Scripture ought to be in the mother tongue: God gave the law to Israel in its own language, the prophets and psalmists wrote in theirs, the apostles preached in the language of their hearers, and Jerome translated the Bible into his.

It is Tyndale's own defence of his work and a partisan one. Foxe lists it among the books forbidden in England together with his New Testament.

Edition: Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures by William Tyndale, edited by Henry Walter for the Parker Society (Cambridge: University Press, 1848), pp. 127–344, public domain. Cited by the page of this edition.

Read the text at archive.org

CITED IN

Tyndale's English New Testament 1526 1034

Observations upon the Conduct and Behaviour of a Certain Sect, Usually Distinguished by the Name of Methodists

Treatise · Anonymous; attributed in library catalogues to Edmund Gibson, bishop of London · 1744 · English

An anonymous pamphlet of 1744 against the Methodists. It charges that their preachers had not qualified under the Act of Toleration and that they preached in the fields in defiance of the law.

The pamphlet opens with the law. Its first sections argue that the Act of Toleration protects only those dissenting preachers who take the oaths, subscribe the articles and register their meeting places, that the Methodists have done none of these, and that preaching in the fields is forbidden by a statute of Charles II. Later parts go on to the Methodists' practice at communion and their teaching, and put a series of queries.

It is cited in this wiki as the voice of the Methodists' opponents within the Church of England. The pamphlet does not name its author; the Internet Archive's record, following library catalogues, gives it to Edmund Gibson. See John Wesley and the Rise of Methodism.

Edition: Second edition, London, 1744, public domain. Cited by printed page.

Read the text at archive.org

CITED IN

The Toleration Act and Locke's Letter 24 May 1689 1208

John Wesley and the Rise of Methodism 24 May 1738 1233

Of Plymouth Plantation

History · William Bradford · written over many years; parts dated by the author to about 1645–1646 · English

The history of the Plymouth colony by William Bradford, who sailed in 1620 and was chosen its governor in 1621. It runs from the origins of the congregation in England to 1647 and is cited here for the colony's first years.

Bradford wrote the first book, in ten chapters, on the congregation's beginnings in England, its years in Holland and the voyage; the second book goes on year by year from 1620; the introduction to this edition says that the annals extend to 1647. He was not writing a diary. In the passage on the peace with Massasoit he remarks that it "hath now continued this 24 years", and elsewhere he mentions

the year 1646, so that much of the work was written a generation after the first events. He copies in many letters and documents, among them the agreement signed at Cape Cod and letters from John Robinson.

He was a participant and a leader, and he tells the story as the working of God's providence for his people. For the native people he is a witness from the other side: he records what the English did and understood, including the corn they took, the peace they made and the killings of 1623, together with Robinson's rebuke. The date given above for the writing rests on those internal marks and is approximate. The manuscript was returned from London to Massachusetts in 1897, as the papers printed at the front of this edition relate.

Edition: Bradford's History of 'Plimoth Plantation', printed from the original manuscript by order of the General Court of Massachusetts (Boston, 1898), public domain, in the Project Gutenberg edition, which keeps the printed page numbers as anchors. Cited by chapter or year and by page; quotations keep Bradford's spelling.

Read the text at gutenberg.org

CITED IN

The First Baptist Congregations 1609 1146

The Pilgrims Land at Plymouth 1620 1163

Of Religious Communion, Private and Public

Treatise · John Robinson · 1614 · English

A treatise of 1614 by the pastor of the English Separatists at Leiden. Part of it answers Thomas Helwys on baptism and on flight from persecution, and in doing so reports how John Smyth's congregation baptized itself.

The title page says that the book silences "the clamours raised by Mr. Thomas Helwisse" against keeping the baptism received in England and against baptizing infants, and that it surveys the confession published by "the remainders of Mr. Smyth's company". It is dated 1614.

John Robinson writes as an opponent of both men. His account of the baptism, that Smyth baptized first himself and then Helwys and the rest, he says he heard from members of the group. His answer to Helwys on flight asks how Helwys

and his people have preached to London and why they stay in a city that does not receive them, which shows where the group was when he wrote. It is cited in the First Baptist Congregations.

Edition: Reprinted in Robert Ashton (ed.), The Works of John Robinson, vol. 3 (London, 1851), pp. 91–279, public domain. Cited by the pages of that volume.

Read the text at archive.org

CITED IN

The First Baptist Congregations 1609 1146

Official Common Statement by the Lutheran World Federation and the Catholic Church, with its Annex

Treatise · The Lutheran World Federation and the Catholic Church · 31 October 1999

The short statement, signed at Augsburg on 31 October 1999, by which the Lutheran World Federation and the Catholic Church confirmed the Joint Declaration on the Doctrine of Justification. Its Annex answers questions both sides had raised in 1998.

The statement is the act by which the Joint Declaration on the Doctrine of Justification was confirmed. Its three points repeat paragraphs 40 and 41 of the declaration, refer to the questions raised by the Lutheran World Federation's Council on 16 June 1998 and by the Catholic response of 25 June 1998, and commit both parties to further dialogue. It carries the signatures of Cardinal Edward Cassidy and Bishop Walter Kasper for the Catholic Church and of Bishop Christian Krause, the general secretary Ishmael Noko and six vice-presidents for the Lutheran World Federation.

The Annex is part of the confirmation and should be read with the declaration. It takes up the points the Catholic response had questioned: in what sense the justified person is also a sinner, the meaning of concupiscence, "faith alone", good works and the place of the doctrine of justification as a criterion. Its last point says that the Catholic response did not intend to put in question the authority of Lutheran synods or of the federation.

Edition: English text as published by the Holy See's Dicastery for Promoting Christian Unity. The statement is cited by its three numbered points, the Annex by its numbered points and lettered sub-points.

Read the text at christianunity.va · The Annex to the Official Common Statement (Dicastery for Promoting Christian Unity) · Statement and Annex as printed, with place and date of signing (Lutheran World Federation, PDF)

CITED IN

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Official Documents of the Holy and Great Council of the Orthodox Church

Council · The Holy and Great Council of the Orthodox Church · June 2016

The list of the eight texts issued by the council on Crete in June 2016: an encyclical, a message and six documents on fasting, relations with other Christians, autonomy, the diaspora, marriage and the church's mission.

The page is the council's own list of what it issued, with a link to each text in four languages. It is cited in the Holy and Great Council of the Orthodox Church for the number and subjects of the documents. Three of them have their own records in this wiki: Encyclical of the Holy and Great Council of the Orthodox Church, Message of the Holy and Great Council of the Orthodox Church and Relations of the Orthodox Church with the Rest of the Christian World.

Edition: The council's own index of the texts it issued, each in Greek, English, Russian and French, at holycouncil.org.

Read the text at holycouncil.org

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

Official Program for the March on Washington

Artifact · 28 August 1963 · English

The printed order of events at the Lincoln Memorial for the March on Washington for Jobs and Freedom, 28 August 1963. It lists the speakers and those who led the prayers, with the offices they held.

The programme has eighteen items. The invocation is assigned to Patrick O'Boyle, Catholic archbishop of Washington; remarks to Eugene Carson Blake, stated clerk of the United Presbyterian Church and vice chairman of the Commission on Race Relations of the National Council of Churches; a prayer to Rabbi Uri Miller of the Synagogue Council of America; remarks to Matthew Ahmann of the National Catholic Conference for Interracial Justice and to Rabbi Joachim Prinz of the American Jewish Congress; and the benediction to Benjamin E. Mays, president of Morehouse College. Item 16 is "Remarks" by Martin Luther King Jr as president of the Southern Christian Leadership Conference: the speech now known by its refrain, "I have a dream".

It is a programme of who was to take part, and not a report of what was said. See the Churches and the Civil Rights Movement.

Edition: Image and transcript published by the United States National Archives among its Milestone Documents.

Held by: National Archives and Records Administration, Washington, DC

See the object at archives.gov

CITED IN

The Churches and the Civil Rights Movement 16 April 1963 1428

Old Kraków Annals

Chronicle · manuscript of AD 1122 · Latin

A short list of dated entries from 948 to the early twelfth century, kept in Poland. It records the coming of Dubrovka to Mieszko and the duke's baptism, a year later than the annals of the Kraków chapter do.

The editors' preface says that the annals stand in a manuscript once belonging to the church of the Holy Cross on Łysa Góra, and that the manuscript was written in 1122. Most of the early entries are taken from German annals; a few concern Poland. Among these are "966. Dubrovka came to Mieszko" and "967. Duke Mieszko is baptized".

The same preface warns that in this manuscript the year numbers from 948 to 1000 are one higher than those of Annals of the Kraków Chapter, and that it is not clear whether the difference is the scribe's mistake or goes back to the exemplar.

Edition: Annales Cracovienses vetusti, ed. R. Roepell and W. Arndt, Monumenta Germaniae Historica, Scriptores 19 (Hanover, 1866), pp. 577–578, read in the page images of the digital MGH. Latin; cited by year.

Read the text at dmgh.de

CITED IN

The Baptism of Mieszko I of Poland AD 966 817

Omnium plasmatoris Domini (crusade bull against the Hussites)

Letter · Martin V · 1 March 1420 · Latin

The bull in which Pope Martin V, at the request of King Sigismund, ordered a crusade to be preached throughout Christendom against the Wycliffites and Hussites and granted the crusaders a full indulgence.

The bull is addressed to all patriarchs, archbishops, bishops and prelates and is dated at Florence on the kalends of March in the third year of Martin V, 1 March 1420. It praises Sigismund, king of the Romans, for his purpose of removing the Wycliffites, Hussites and other heretics from the lands of the faithful unless they repent, and says that he has asked for the church's help.

The pope exhorts all rulers and communities to arm for the extermination of these heretics and their supporters, and orders the prelates, whenever the king raises an army against them, to preach the cross and fix it on the shoulders of those who take it. Those who serve in person and at their own cost, or die on the way, receive full pardon of the sins they have confessed; so do those who pay for soldiers or serve at another's cost. Hearers of the preaching receive a hundred days' indulgence. See the Hussites and the Compacts of Basel.

Edition: Latin text in F. Palacký (ed.), Urkundliche Beiträge zur Geschichte des Hussitenkrieges vom Jahre 1419 an, vol. 1 (Prague, 1873), no. 12, pp. 17–20; public domain. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Hussites and the Compacts of Basel 1419–1436 964

On Behalf of the Fool

Treatise · Gaunilo of Marmoutier · Soon after the Proslogion · Latin

A short reply to the argument of Anselm's Proslogion, written by a monk in the name of the 'fool' who says there is no God. It contains the objection of the lost island.

The translation used here heads the reply as the work of Gaunilo, a monk of Marmoutier. He speaks for the fool of the psalm who denies God, attacks only the proof, and ends by praising the rest of Anselm's book. Anselm of Canterbury answered him point by point, and his biographer Eadmer says that Anselm wanted the criticism and his answer copied at the end of the Proslogion from then on. Eadmer speaks only of "a certain person".

Edition: Translation by Sidney Norton Deane, St. Anselm: Proslogium; Monologium; An Appendix in Behalf of the Fool by Gaunilon; and Cur Deus Homo (Chicago: Open Court, 1903), public domain. Cited by numbered section.

Read the text at ccel.org

CITED IN

Anselm: Faith Seeking Understanding c. 1078–1098 845

On Christian Doctrine

Treatise · Augustine of Hippo · Begun c. AD 396–397, finished c. 426–427 · Latin

Augustine's handbook, in four books, on how to interpret Scripture and how to teach it. The second book contains his list of the canonical books of the Old and New Testaments, which agrees with the list of the African councils of 393 and 397.

Augustine began *De doctrina christiana* in his first years as a bishop and left it unfinished partway through the third book. In the *Retractations* (2.4) he says that he found it incomplete when he was reviewing his works, finished the third book and added a fourth.

The list of Scripture stands in the part written first (2.8.12–13). Augustine gives a rule, that a reader should prefer the books received by all the Catholic churches, and among the rest those received by the greater number and the more authoritative churches, and then names the books: forty-four of the Old Testament, including Tobit, Judith, two books of Maccabees, Wisdom and Ecclesiasticus, and twenty-seven of the New. It is evidence for what an African bishop who took part in the councils held the canon to be. In the *Retractations* he corrects one detail, saying that he had since learned that Wisdom was probably not written by Jesus son of Sirach.

Edition: Translation by James Shaw, Nicene and Post-Nicene Fathers, first series, vol. 2 (1887), public domain.

Read the text at newadvent.org · The same translation (CCEL)

CITED IN

African Councils List the Books of Scripture AD 393–397 648

On First Principles

Treatise · Origen · c. AD 220–230 · Greek, surviving mainly in the Latin translation of Rufinus

Origen's attempt, in four books, to set out Christian teaching as a connected whole: God, the rational creatures, the world, free will and the interpretation of Scripture. It was written at Alexandria and survives mostly in a Latin version made at the end of the fourth century.

Eusebius says that Origen wrote this work before he left Alexandria (Church History 6.24). The preface draws a line between what the apostles taught plainly, which it lists, and the questions they left open, on which Origen offers reasoned opinions. The fourth book explains his method of reading Scripture.

A reader has to know how the text has come down. The Greek original is lost apart from extracts, among them the chapters on Scripture in book 4. The whole survives only in the Latin translation made by Rufinus of Aquileia at the end of the fourth century. In his prologue Rufinus says openly that he believed Origen's books had been tampered with by heretics, and that where he found statements about the Trinity that conflicted with what Origen says elsewhere he left them out or rewrote them to agree. What is read today is therefore Origen as a later

admirer thought he should be read, and it cannot always be taken as his exact words.

Edition: Translation by Frederick Crombie, Ante-Nicene Fathers, vol. 4 (1885), public domain, under the Latin title De Principiis. Where the Greek survives, in book 4, it is printed beside the Latin.

Read the text at newadvent.org · The translator Rufinus's prologue, in which he explains his changes (CCEL)

CITED IN

Origen and the School of Alexandria c. AD 203–254 536

On Illustrious Men

History · Jerome · AD 392–393 · Latin

A catalogue of 135 Christian writers from Peter to Jerome himself, with a short notice of each one's life and books. For the second century it mostly repeats Eusebius, and adds some details found nowhere else.

Jerome wrote *De viris illustribus* at Bethlehem. In the last chapter he lists his own works "up to the present year, that is, the fourteenth of the Emperor Theodosius", which is AD 392–393. His aim was to show that the church had its own men of letters.

For the writers of the first three centuries Jerome depends largely on the *Church History* of Eusebius, and his notices have no independent weight where they simply repeat it. He adds a few statements of his own: that Ignatius died in the eleventh year of Trajan (16), and that Tertullian was a presbyter of Carthage, the son of a centurion, who went over to the teaching of Montanus in middle life (53). These come from a writer working two or three centuries after the people he describes, and he does not say where he found them.

Edition: Translation by Ernest Cushing Richardson, Nicene and Post-Nicene Fathers, second series, vol. 3 (1892), public domain.

Read the text at newadvent.org

CITED IN

The Martyrdoms of Peter and Paul c. AD 64–68 453
Ignatius of Antioch Writes on the Road to Martyrdom c. AD 110 484

Tertullian Writes Christian Theology in Latin c. AD 197–220 524
The Great Persecution under Diocletian AD 303–311 557
The Donatist Schism and the Council of Arles AD 314 576
Jerome Translates the Latin Vulgate c. 382–405 636

On Loving God

Treatise · Bernard of Clairvaux · Second quarter of the twelfth century · Latin

A short treatise by Bernard of Clairvaux, addressed to the papal chancellor Haimeric, on why and how far God is to be loved. It sets out four degrees of love, from love of self to love of self only for God's sake.

The dedication is to Haimeric, cardinal deacon and chancellor of the Roman church, who had asked Bernard of Clairvaux a question; Bernard styles himself "called Abbot of Clairvaux". The treatise therefore belongs to his years as abbot. Its closing chapters reuse a letter that Bernard had written to the Carthusians.

It is short and argues largely from verses of Scripture. Its subject is the growth of love by stages, from the love of self with which everyone begins.

Edition: English translation as published by the Christian Classics Ethereal Library, in fifteen chapters (the translator is not named there). Cited by chapter and paraphrased.

Read the text at ccel.org

CITED IN

The Cistercians and Bernard of Clairvaux 1098–1115 854

On Nature and Grace

Treatise · Augustine of Hippo · AD 415 · Latin

Augustine's reply to a book by Pelagius on human nature, sent to him by two of Pelagius's former followers. It quotes Pelagius's arguments at length and answers them, without yet naming him, and sets out Augustine's teaching on sin and grace.

Two young men, Timasius and James, sent Augustine a book in which Pelagius defended the powers of human nature against those who excused their sins by its weakness. Augustine answered in this treatise. He does not name the author, and

explains in a later work that he hoped still to win him. The book of Pelagius is lost, and the extracts Augustine quotes are among the few pieces of it that survive.

It is therefore evidence of two kinds: for what Augustine taught in 415, in his own words, and for what Pelagius had written, as selected and reported by his chief opponent. Augustine quotes his opponent's words, but the choice of passages and the construction put on them are his.

Edition: Translation by Peter Holmes and Robert Ernest Wallis, revised by Benjamin B. Warfield, Nicene and Post-Nicene Fathers, first series, vol. 5 (1887), public domain.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL)

CITED IN

Augustine and Pelagius Dispute over Grace AD 411–418 664

On Not Three Gods, to Ablabius

Treatise · Gregory of Nyssa · Last quarter of the fourth century · Greek

A short treatise in which Gregory of Nyssa answers the objection that to confess Father, Son and Holy Spirit each as God is to confess three gods. It is one of the clearest statements of the Cappadocian doctrine of the Trinity.

Ablabius had put the question in this form: Peter, James and John share one human nature and are called three men, so why are Father, Son and Spirit, who share one divine nature, not three gods? Gregory of Nyssa replies in two ways. Strictly, he says, even "three men" is a loose way of speaking, since the nature is one. More importantly, the three do not act separately: every operation of God toward creation begins from the Father, proceeds through the Son and is completed in the Holy Spirit, so that there is one action and one God. The persons differ only in that one is the cause and the others are from the cause.

The work is undated. It is evidence for Gregory's own teaching.

Edition: Translation by H. A. Wilson, Nicene and Post-Nicene Fathers, second series, vol. 5 (1893), public domain.

Read the text at newadvent.org

CITED IN

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

On Religion: Speeches to Its Cultured Despisers

Treatise · Friedrich Schleiermacher · first edition 1799; revised 1806 and 1821 · German

Five speeches in defence of religion addressed to the educated who despised it, first published in 1799. Schleiermacher places religion in intuition and feeling, apart from metaphysics and morals, and ends with an account of the positive religions and of Christianity.

The five speeches are a defence, an account of the nature of religion, a speech on its cultivation, one on church and priesthood, and one on the religions. Schleiermacher revised the book twice, and the wording differs between editions: Oman's extracts from the first edition speak of religion as "intuition and feeling" and of "intuition of the Universe". The translation quoted in this wiki is of the third edition, so a quotation from the body of a speech gives the wording of 1821; the wording of 1799 is quoted only from Oman's appendix on the first edition.

It is cited in Schleiermacher and Modern Theology for his argument.

Edition: English translation by John Oman (London: Kegan Paul, Trench, Trübner, 1893), public domain, in the text of the Christian Classics Ethereal Library, which adds a modern foreword that is not cited. Oman translates the third German edition of 1821 and describes the first edition of 1799, with extracts, in an appendix. Cited by speech.

Read the text at ccel.org · Scan of Oman's translation, London 1893 (Internet Archive)

CITED IN

Schleiermacher and Modern Theology 1799 1269

SOURCES

On the Councils (De Synodis) to Papyrus 46

On the Councils (De Synodis)

Treatise · Hilary of Poitiers · Early AD 359 · Latin

A letter written by Hilary from his exile in the East to the bishops of Gaul, Germany and Britain before the councils of Ariminum and Seleucia met. It translates and explains the eastern creeds issued since Nicaea and argues that homoousios and homoiousios can mean the same.

Hilary of Poitiers wrote this letter while banished to the East. He says in it that he had learned that synods were to meet at Ancyra and Ariminum and wished the western bishops to understand, before they went, what the eastern bishops had decided against the creed issued at Sirmium (8). The work therefore stands just before the events of the Councils of Rimini and Seleucia and does not describe them. The translators' introduction dates it to the beginning of 359.

The first part gives the eastern creeds in Latin with Hilary's commentary. The second speaks to both sides. He tells the westerners that "like in essence", rightly understood, comes to the same thing as "of one essence", and he begs the easterners not to condemn the Nicene word (88–91). He remarks in passing that he had been a bishop for some time and had never heard the Nicene creed until he was going into exile (91). It is the statement of a man trying to bring two parties together; the introduction notes that it pleased neither the opponents of Nicaea nor its strictest defenders.

Edition: Translation by E. W. Watson and L. Pullan, Nicene and Post-Nicene Fathers, second series, vol. 9 (1899), public domain. Cited by section.

Read the text at newadvent.org

On the Councils of Ariminum and Seleucia (De Synodis)

Treatise · Athanasius of Alexandria · AD 359, with additions after 361 · Greek

Athanasius's account, written in exile in 359, of the twin councils held that year in Italy and Isauria. It copies out the creeds drawn up by east-

ern councils since 341, extracts from Arius's own writings, and a defence of the Nicene word homoousios.

Athanasius wrote this work while in hiding during his third exile, in the year of the councils it describes. It has three parts: a narrative of the councils of Ariminum and Seleucia; a dossier of the statements of Arius and of the creeds that councils had issued in place of the Nicene one, from Antioch in 341 to Constantinople in 360 (15–30); and an argument addressed to those who accepted the Nicene faith but hesitated over its wording.

The value of the work is in the documents. The extracts from the *Thalia* of Arius (15) are among the few passages of his own writing to survive, and several of the creeds are preserved here in their earliest form. The selection and the commentary are those of an opponent, whose purpose is to show that the other side could not agree on what it believed.

Edition: Translation by John Henry Newman and Archibald Robertson, Nicene and Post-Nicene Fathers, second series, vol. 4 (1892), public domain. Cited by section.

Read the text at newadvent.org · The same translation divided by section, with its introduction (CCEL)

CITED IN

The First Council of Nicaea May AD 325 584

The Councils of Rimini and Seleucia AD 359–360 610

On the Death of Theodosius (De obitu Theodosii)

Treatise · Ambrose of Milan · AD 395 · Latin

The funeral oration that Ambrose preached at Milan for the emperor Theodosius I in 395. Its closing part contains an early account of Helena, the mother of Constantine, finding the cross and the nails at Golgotha.

Theodosius I died in 395, and Ambrose, bishop of Milan, preached this sermon at his funeral rites. Praising the Christian emperors, he turns to Helena. She came to the holy places, he says, was moved by the Spirit to look for the wood of the cross, dug at Golgotha and found three gibbets lying in confusion. She knew the

Lord's by the title that Pilate had set over it. She also found the nails, and had one made into a bridle and another worked into a diadem for her son (43–47).

Ambrose spoke sixty to seventy years after Helena's journey and does not say where he had the story. Eusebius, who describes her visit to Palestine and the uncovering of the tomb, has nothing of it. The passage is part of a sermon, and its point is the cross set on the heads of emperors. It is evidence that the story was being told in the West by 395.

Edition: Latin text in J.-P. Migne, Patrologia Latina 16 (page images at the Internet Archive), cited by section; the oration begins at column 1447 of this printing and the passage on Helena is at columns 1463–1466. No public-domain English translation was found online.

Read the text at archive.org

CITED IN

The Church of the Holy Sepulchre Is Dedicated AD 335 602

On the Deaths of the Persecutors

History · Lactantius · c. AD 313–316 · Latin

A short Latin history of the persecution of 303–313 and of the deaths of the emperors responsible, written within a few years by a Christian teacher who had lived at Nicomedia. It preserves Galerius's edict of toleration and the letter known as the Edict of Milan.

Lactantius was a teacher of Latin rhetoric from North Africa whom Diocletian had called to Nicomedia, the emperor's residence, and he was living there when the persecution began in 303. He wrote this work soon after it ended, for a fellow Christian named Donatus who had suffered in it. Most of it deals with events of his own lifetime, and he says at the close that he relates them on the authority of well-informed persons (52).

The book has a thesis: that God brought the persecuting emperors to miserable deaths. Its portraits of Diocletian, Galerius and Maximinus are drawn to prove that, and should be read as the work of an enemy. Its documents are another matter. It gives the edict by which Galerius ended the persecution in 311 (34) and the letter on freedom of worship that Licinius had posted at Nicomedia in June 313 (48), the text commonly called the Edict of Milan. It also gives an early

account of Constantine's dream before the battle at the Milvian Bridge (44). The work survives in a single manuscript.

Edition: Translation by William Fletcher, Ante-Nicene Fathers vol. 7 (1886), public domain, where the work is titled Of the Manner in Which the Persecutors Died.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL) · Latin text (The Latin Library)

CITED IN

The Decian Persecution AD 250 540
The Great Persecution under Diocletian AD 303–311 557
Galerius Grants Toleration 30 April AD 311 561
Constantine's Victory at the Milvian Bridge 28 October AD 312 565
The Edict of Milan AD 313 572

On the Embassy to Gaius

Treatise · Philo of Alexandria · c. AD 41 · Greek

Philo's account of the attacks on the Jews of Alexandria in AD 38 and of the delegation he led to the emperor Gaius (Caligula). It reports Gaius's order to set up his statue in the Jerusalem Temple and gives a contemporary's description of Pontius Pilate.

Philo was a Jewish philosopher of Alexandria and a leading member of its Jewish community. After the violence against the Jews of the city in AD 38 he headed the delegation that went to Rome to plead their case before Gaius. The treatise tells what the delegates saw and heard, and how the news reached them that the emperor had ordered a statue of himself to be placed in the Temple at Jerusalem. It mentions in passing a later act of the emperor Claudius, so it was written after Gaius was murdered in January 41.

For the embassy Philo is an eyewitness. He is also an advocate, and the work is a sustained attack on Gaius and on the enemies of the Jews at Alexandria. The description of Pilate comes in a letter that Philo attributes to the Jewish king Agrippa I (sections 299–305, chapter XXXVIII in Yonge): it says that Pilate dedicated gilded shields in Herod's palace at Jerusalem and removed them only

when Tiberius ordered it, and it gives a harsh account of his character. The letter is quoted as Philo presents it, and its purpose is to persuade.

Edition: Translation by C. D. Yonge, The Works of Philo Judaeus, vol. 4 (1855), pp. 99–180, public domain; there it is titled On the Virtues and on the Office of Ambassadors. Yonge numbers 46 chapters in Roman numerals, while modern references use the sections of the Greek edition of Cohn and Reiter.

Read the text at en.wikisource.org · Page images of the 1855 volume (Internet Archive)

CITED IN

The Trials before the Council and Pilate AD 30 or 33 354

On the Gift of Perseverance

Treatise · Augustine of Hippo · c. AD 428–429 · Latin

One of Augustine's last works, written for Prosper and Hilary in Gaul, arguing that perseverance to the end is a gift of God. In it he looks back on his own earlier books, the Confessions among them, and on how Pelagius first reacted to them.

The treatise is the second of two books that Augustine sent to Prosper of Aquitaine and a layman named Hilary, who had written to him about monks in southern Gaul who objected to his teaching on predestination. It belongs to the last two or three years of his life.

It is cited in this wiki for what Augustine says in it about his own past (20.52–53): that he had taught the same doctrine of grace before Pelagius was heard of, that the prayer of the *Confessions*, "Give what Thou commandest, and command what Thou wilt", angered Pelagius when it was quoted to him at Rome, and that the story of his conversion showed God turning a will that was set against him. This is Augustine's memory and interpretation some thirty years after he wrote the *Confessions*, and the anecdote about Pelagius is told by his opponent.

Edition: Translation by Peter Holmes and Robert Ernest Wallis, revised by Benjamin B. Warfield, Nicene and Post-Nicene Fathers, first series, vol. 5 (1887), public domain. It is printed there as the second book of On the Predestination of the Saints.

Read the text at newadvent.org · The companion book, On the Predestination of the Saints (New Advent)

CITED IN

The Conversion of Augustine AD 386 640

Augustine and Pelagius Dispute over Grace AD 411–418 664

On the Grace of Christ and on Original Sin

Treatise · Augustine of Hippo · AD 418 · Latin

Two books written after the condemnation of Pelagius and Caelestius in 418. The first quotes Pelagius's own statements on free will and grace; the second copies parts of the minutes of Caelestius's trial at Carthage and of the dealings of the bishops of Rome with both men.

Augustine wrote these books for three friends in Palestine who had spoken with Pelagius and reported that he now professed the necessity of grace. The first book answers by quoting what Pelagius had written, above all his distinction between the ability to do good, which is God's gift, and the will and the act, which are man's (1.4–5). The second book turns to original sin and reproduces extracts from the acts of the council of Carthage that tried Caelestius, with the questions put by Bishop Aurelius and the deacon Paulinus (2.2–4), and from the letters of Innocent and Zosimus of Rome.

For the words of Pelagius and Caelestius it is a hostile witness that nevertheless quotes verbatim; the works and records it cites are mostly lost. For the sequence of events in 417–418 it is the account of the leading figure on the winning side, written within months.

Edition: Translation by Peter Holmes and Robert Ernest Wallis, revised by Benjamin B. Warfield, Nicene and Post-Nicene Fathers, first series, vol. 5 (1887), public domain. Cited by book and chapter of this translation.

Read the text at newadvent.org · Book 1, On the Grace of Christ (New Advent) · Book 2, On Original Sin (New Advent)

CITED IN

Augustine and Pelagius Dispute over Grace AD 411–418 664

On the Holy Spirit (De Spiritu Sancto)

Treatise · Basil of Caesarea · c. AD 375 · Greek

Basil's defence of giving the Holy Spirit the same glory as the Father and the Son, written for his friend Amphilochius of Iconium. Its argument stands behind the clause on the Spirit in the creed of 381.

Basil of Caesarea explains at the start how the book came to be written. At public prayer he had used two forms of the doxology, glory to the Father "through the Son in the Holy Spirit" and glory to the Father "with the Son together with the Holy Spirit", and some of those present accused him of innovation. Amphilochius, bishop of Iconium, asked him for a reasoned account (1.3). The translator's preface connects the request with the visits Amphilochius paid to Caesarea from 374, which dates the work to about 375.

The treatise argues from Scripture, from the baptismal formula and from the worship of the church that the Spirit is not a creature and is to be honoured with the Father and the Son. His friend Gregory of Nazianzus says that Basil deliberately refrained in public from stating in so many words that the Spirit is God, as a concession to the difficulties of the time (Oration 43.68–69). The work is a primary source for Basil's own teaching and for the liturgical practice he appeals to, including his statement that some customs rest on unwritten tradition (27.66).

Edition: Translation by Blomfield Jackson, Nicene and Post-Nicene Fathers, second series, vol. 8 (1895), public domain. Cited by chapter and by the continuous section numbers.

Read the text at newadvent.org · The same translation divided by chapter, with the translator's preface (CCEL)

CITED IN

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

On the Lapsed

Treatise · Cyprian of Carthage · AD 251 · Latin

An address by the bishop of Carthage to his church when the Decian persecution had ended. It describes how many Christians had sacrificed or bought certificates, and argues that they must do penance before being readmitted.

Cyprian had left Carthage when the persecution began and governed his church by letter. This address belongs to his return: it opens with thanks that peace has

been restored and praise for those who stood firm, and then turns to those who had not.

It is the fullest description of how a large church behaved under Decius's order, by a man who knew the people concerned. Cyprian says that most gave way at the first threat, that some hurried to the forum before they were summoned, and that others obtained certificates without sacrificing (7–9, 27). He writes as a pastor with a case to make: he wants neither to shut the lapsed out for good nor to let them back without penance, and he may be painting the collapse in dark colours for that reason. He also writes as a bishop who had himself gone into hiding, for which he was criticised.

Edition: Translation by Robert Ernest Wallis, Ante-Nicene Fathers, vol. 5 (1886), public domain.

Read the text at newadvent.org

CITED IN

The Decian Persecution AD 250 540

On the Life of Moses

Treatise · Philo of Alexandria · first half of the 1st century AD · Greek

Philo's life of Moses as king, lawgiver, priest and prophet, written for Greek readers. Its second book gives an Alexandrian Jew's account of how the law was translated into Greek and says that the day was still kept as a festival on Pharos.

Philo was a Jewish philosopher of Alexandria who lived from about 20 BC to about AD 50. His two books on Moses present the lawgiver to readers who knew Greek philosophy better than the Scriptures.

In the second book he tells how Ptolemy Philadelphus sent to the high priest for translators, how they withdrew to the island of Pharos, and how they all arrived at the same wording, "as if some unseen prompter had suggested all their language to them". He adds that in his own day Jews and others crossed to the island every year to keep a feast in memory of the translation. For the translation itself Philo writes some three centuries after the event and depends on the tradition also found in the Letter of Aristeas. For the festival he is a contemporary witness.

Edition: Translation by C. D. Yonge, The Works of Philo Judaeus, vol. 3 (1855), public domain. Yonge numbers chapters in Roman numerals; modern references use the sections of the Greek edition of Cohn and Wendland (2.25–44 for the passage on the translation).

Read the text at archive.org · The account of the translation, book 2, chapters V–VII (pp. 79–83)

CITED IN

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

On the Lord's Sermon on the Mount

Treatise · Augustine of Hippo · c. AD 393–394 · Latin

Augustine's exposition of Matthew 5–7 in two books (De sermone Domini in monte), written about AD 393–394. It shows how the Sermon on the Mount was read in the Latin church at the end of the fourth century.

Augustine wrote this exposition in North Africa in the years before he became bishop of Hippo. Book 1 covers Matthew 5 and book 2 covers Matthew 6 and 7. He treats the Beatitudes as ascending stages and relates them to the seven gifts of the Spirit named in Isaiah (1.4.11), and he counts seven petitions in the Lord's Prayer (2.10.36).

The opening paragraph states his view of the whole: anyone who weighs the discourse "which our Lord Jesus Christ spoke on the mount" will find in it "a perfect standard of the Christian life" (1.1.1). The work is evidence for how the sermon was read in the Latin church at the end of the fourth century. It has no information about the occasion of the sermon beyond what Matthew gives.

Edition: Translation by William Findlay, Nicene and Post-Nicene Fathers, First Series, vol. 6 (1888), public domain. Cited by book, chapter and running paragraph number.

Read the text at newadvent.org

CITED IN

The Sermon on the Mount c. AD 28–29 315

On the Proceedings of Pelagius

Treatise · Augustine of Hippo · c. AD 417 · Latin

Augustine's examination of the minutes of the synod in Palestine that acquitted Pelagius, addressed to Aurelius of Carthage. It reproduces the charges and Pelagius's answers item by item, and gives Augustine's own account of how the dispute began.

When the record of the Palestinian synod reached Africa, Augustine went through it point by point to show that the fourteen bishops had cleared Pelagius only because he disowned the propositions charged against him, and that the propositions themselves stood condemned. In doing so he copies out the charges, Pelagius's replies and the synod's verdict.

The minutes do not survive elsewhere, so this treatise is the main source for the synod. Augustine quotes documents, but he quotes them to make a case, and his reading of Pelagius's answers as evasions is his own. The closing chapters (46–62) are his first-hand account of when he first heard of Pelagius, of Pelagius's brief stay in Africa and of the trial of Caelestius at Carthage.

Edition: Translation by Peter Holmes and Robert Ernest Wallis, revised by Benjamin B. Warfield, Nicene and Post-Nicene Fathers, first series, vol. 5 (1887), public domain.

Read the text at newadvent.org · The same translation with one page per chapter (CCEL)

CITED IN

Augustine and Pelagius Dispute over Grace AD 411–418 664

On the situation caused by the refusal of several Local Orthodox Churches to participate in the Holy and Great Council of the Orthodox Church

Council · Holy Synod of the Russian Orthodox Church · 13 June 2016 · Russian

The statement in which the synod of the Russian Orthodox Church backed the calls to postpone the council on Crete and resolved that its delegation could not take part if the council met without the consent of all the churches.

The statement sets out the Moscow Patriarchate's view of the weeks before the council: its proposal of 3 June for an emergency pre-conciliar conference, the

Ecumenical Patriarchate's refusal, and the decisions of the churches of Bulgaria, Antioch, Serbia and Georgia, which it quotes. It argues from the rule of consensus that a council lacking any one of the recognised autocephalous churches cannot be held as planned, and ends with six resolutions.

It is one party's account of a dispute and is cited in the Holy and Great Council of the Orthodox Church for the Russian church's own reasons. Its summaries of the other churches' decisions agree with those churches' own texts where this wiki has checked them.

Edition: English version published by the Moscow Patriarchate's Department for External Church Relations. The present page shows no date; the page as first published, kept by the Internet Archive and linked here, is dated 13.06.2016.

Read the text at mospat.ru · The page as first published, dated 13.06.2016 (Internet Archive capture of February 2017)

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

On the Soul

Treatise · Tertullian · Early third century · Latin

Tertullian's long treatise on the nature, origin and destiny of the human soul, written at Carthage. In chapter 55 he appeals to the vision of the martyr Perpetua, an early reference to her outside the account of her death.

Tertullian wrote *De anima* at Carthage in the early third century. Most of it is argument, against the opinions of the philosophers, about what the soul is, where it comes from and where it goes at death.

It is cited in this history for one sentence. Arguing that only martyrs go straight to paradise, Tertullian asks how it is that "the most heroic martyr Perpetua", on the day of her passion, saw only her fellow martyrs there (55). He writes within a few years of her death and takes it for granted that his readers know the story told in the Passion of Perpetua and Felicity.

Edition: Translation by Peter Holmes, Ante-Nicene Fathers, vol. 3 (1885), public domain, where it is titled A Treatise on the Soul.

Read the text at newadvent.org

CITED IN

The Martyrdom of Perpetua and Felicity 7 March AD 203 532

On the Unity of the Church

Treatise · Cyprian of Carthage · AD 251, with a later revision of chapter 4 · Latin

Cyprian's treatise against schism, written when rival bishops had been set up at Rome and Carthage. It argues that there is one church held together by the bishops. Its fourth chapter, on Peter, survives in two versions.

Cyprian wrote the treatise in 251, in the months when Novatian had himself made bishop of Rome against Cornelius and a party at Carthage broke with Cyprian. Its theme is that the church is one, that its unity is held by the bishops in common, and that no one who leaves it can be saved.

Chapter 4 has come down in two forms. Both quote Christ's words to Peter in Matthew 16 and both say that the other apostles had the same honour and power. One form, often called the Primacy Text, adds that a primacy is given to Peter and asks whether a man who deserts the chair of Peter can think that he is in the church. The other, the Received Text, lacks those sentences and stresses the equal power of all the apostles. The translation linked here in the main follows the second form and gives the extra sentences of the first in its notes, where the editor calls them spurious. Maurice Bévenot, who studied the manuscripts (*St. Cyprian's De Unitate chap. 4 in the Light of the Manuscripts*, 1938) and later edited the text (*De Lapsis and De Ecclesiae Catholicae Unitate*, Oxford, 1971), concluded that both forms come from Cyprian himself: the Primacy Text written in 251, and the Received Text a revision made during his dispute with Stephen I.

Edition: Translation by Robert Ernest Wallis, Ante-Nicene Fathers, vol. 5 (1886), public domain. The American editor of that volume, A. Cleveland Coxe, an Episcopalian bishop, added the notes on chapter 4.

Read the text at newadvent.org · The same translation with the editor's notes, which print the additional sentences of the second version of chapter 4 (CCEL)

CITED IN

Cyprian on the Unity of the Church AD 251–258 544

Onomasticon (On the Place Names in Holy Scripture)

Treatise · Eusebius of Caesarea · Early fourth century AD · Greek

An alphabetical list of the places named in the Bible, compiled by the bishop of Caesarea in Palestine, with notes on where each lay in his own day. It is the oldest record of where Christians of Palestine located many biblical sites.

Eusebius arranged the place names of Scripture by their first letter and by biblical book, and added what he knew of each: its distance in Roman miles from a known town, its condition, and whether a site was “pointed out” to visitors. He lived in Palestine himself. Jerome put the work into Latin about AD 390, correcting and adding as he went, and his additions show what had changed in two generations, above all the churches built at the holy places after Constantine.

The book is evidence for what was believed about a place in the early fourth century, some three hundred years after the time of Jesus. For well-known towns that tradition is often sound. For a particular spot, such as the place of the crucifixion or of the prayer in Gethsemane, it shows how old the identification is and cannot show that it is right.

Edition: Translation by C. Umhau Wolf (1971), published online at tertullian.org. It combines Eusebius’s Greek with Jerome’s Latin version of about AD 390: round brackets mark small differences in the Latin, square brackets mark Jerome’s additions. Cited by Wolf’s entry number.

Read the text at tertullian.org · Translator’s introduction and notes on the manuscripts

An Open Letter on Translating

Treatise · Martin Luther · 8 September 1530 · German

Luther’s defence, written in 1530, of how he translated the Bible into German, and above all of the word ‘alone’ that he added at Romans 3:28.

The letter, *Sendbrief vom Dolmetschen*, answers a friend who had asked two questions: why Martin Luther had written "by faith alone" in Romans 3, when the word "alone" is not in Paul's text, and whether the departed saints intercede for the living. Luther dated it from "the Wilderness" on 8 September 1530, and it was published with a preface by Wenceslas Link.

Most of it concerns translation. Luther grants that the word is in neither the Greek nor the Latin, argues that German idiom and Paul's meaning require it, and describes how he and his helpers worked. It is his own account of his method, written with open contempt for his critics, whom he calls papists and asses throughout.

Edition: Translation by Gary Mann (1995) for Project Wittenberg, placed in the public domain by the translator; made from the Weimar edition, vol. 30, part 2, pp. 632–646.

Read the text at projectwittenberg.org

CITED IN

Luther Translates the Bible into German 1522–1534 1017

Orations

Treatise · Gregory of Nazianzus · c. AD 362–383 · Greek

The collected sermons and addresses of Gregory of Nazianzus, bishop and theologian. They include the five Theological Orations preached at Constantinople between 379 and 381 and his farewell to the council of 381, and are first-hand evidence for both.

Forty-five orations of Gregory survive, delivered between his ordination as a presbyter in Cappadocia and his retirement from Constantinople. They were prepared for circulation as literature, and what stands in the collection may be fuller or more polished than what was spoken. Orations 27–31, the Theological Orations, set out the doctrine of the Trinity against those who denied the full deity of the Son and of the Spirit.

Oration 42, "The Last Farewell", is addressed to the 150 bishops of the council of Constantinople in 381. In it Gregory defends his work in the city, asks the bishops to elect another in his place, and takes leave of his church. It is his own

account of his resignation, written by a man with a grievance, and it should be read beside the later narratives of Socrates, Sozomen and Theodoret.

Edition: Translation by Charles Gordon Browne and James Edward Swallow, Nicene and Post-Nicene Fathers, second series, vol. 7 (1894), public domain. The volume contains a selection of the forty-five orations.

Read the text at newadvent.org · The same translation (CCEL)

CITED IN

The Apostle Thomas and the Christians of India AD 52 429

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623

The First Council of Constantinople May AD 381 632

The Order of Service for the Inauguration of Church Union in South India

Liturgy · Church of South India · 1947 · English

The printed order of the service that brought the Church of South India into being in 1947. It names those who took part, gives the words of the declaration of union and lists the nine bishops consecrated that day.

The booklet is the service as it was to be performed, with the names of the officiants written into the rubrics. It records which bodies united, in the words of the presiding bishop's declaration: four dioceses of the Anglican Church of India, Burma and Ceylon, seven church councils of the South India United Church, and the Methodist Church in South India. It then gives the rite by which the bishops already consecrated were commissioned for the united church and nine new bishops were consecrated.

It is an order of service, printed for the occasion, and says what was to be done; it does not carry the date or the place, which are given by other records of the day. See the Church of South India Unites Four Traditions.

Edition: With the Form of Consecrating the First New Bishops and the Order of Service for the Ordination of Presbyters. United Society for Christian Literature, London, [1947]; transcribed by Project Canterbury.

Read the text at anglicanhistory.org

CITED IN

The Church of South India Unites Four Traditions 27 September 1947 1397

Ordinance for the Calling of an Assembly of Learned and Godly Divines

Law · Lords and Commons of the Parliament of England · 12 June 1643 · English

The ordinance of the two Houses of Parliament that created the Westminster Assembly. It names the members, fixes the place and day of meeting and limits the Assembly to advising Parliament on what Parliament refers to it.

The ordinance is made in the name of the Lords and Commons alone. Its preamble says that many things in the liturgy, discipline and government of the church still need reformation, and that the Houses have resolved that government by archbishops and bishops is "evil" and shall be taken away. It names ten peers, twenty members of the Commons and more than a hundred divines, and requires them to meet in Henry VII's chapel at Westminster on 1 July 1643 with William Twisse as prolocutor.

The Assembly's powers are narrow. It may confer only on matters put to it by one or both Houses, is to give its advice to them, and may not make its opinions public without their consent. The document is cited in the Westminster Confession for what the Assembly was and was not empowered to do.

Edition: Text in C. H. Firth and R. S. Rait (eds.), Acts and Ordinances of the Interregnum, 1642–1660 (London, 1911), pp. 180–184, public domain, as published by British History Online.

Read the text at british-history.ac.uk

CITED IN

The Westminster Confession 1643–1649 1176

Ordinatio

Treatise · John Duns Scotus · Early fourteenth century · Latin

Duns Scotus's commentary on the Sentences of Peter Lombard, also called the Opus Oxoniense. Book III, distinction 3, question 1 asks whether the Blessed Virgin was conceived in original sin.

The Ordinatio follows the order of the Four Books of Sentences, book by book and distinction by distinction, and treats each topic as a question with arguments on both sides. In book III, distinction 3, Scotus first sets out what he calls the common opinion, that Mary contracted original sin and was afterwards cleansed, with its two chief reasons. He then argues against it from the perfection of Christ as mediator, and gives his own answer in three possibilities, of which he judges it probable, saving the authority of the church and of Scripture, to attribute the most excellent to Mary.

The translator's preface says that the rendering follows volume nine of the Vatican edition and warns that Scotus's Latin is elliptical and sometimes obscure. See the Dogma of the Immaculate Conception.

Edition: English translation by Peter L. P. Simpson (dated April 2018, revised December 2023), made from volume nine of the Vatican critical edition of the Latin and published by the translator on his own website, which is a private site and not that of an institution. Cited by book, distinction, question and the paragraph numbers of the critical edition; links open the PDF at the page. A modern translation, in copyright; paraphrased here and not quoted.

Read the text at aristotelophile.com · Book III, distinctions 1–7, translated by Peter L. P. Simpson (PDF)

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

Ordinatio sacerdotalis

Letter · John Paul II · 22 May 1994 · Latin

Apostolic letter of Pope John Paul II to the Catholic bishops, dated Pentecost 1994, on reserving priestly ordination to men. It is the Catholic Church's own statement of its position.

The letter is short, four numbered sections. It recalls that Paul VI had answered the Archbishop of Canterbury on the same question in 1975, and it rests the practice on Christ's choice of men as apostles, on the constant practice of the

Church and on its teaching office. It adds that the practice implies no lesser dignity for women.

Section 4 closes with a formal declaration: the Church has no authority to confer priestly ordination on women, and this judgment is to be held definitively by all the faithful. It is cited in this wiki as the Catholic position in its own words. See the First Woman Is Ordained an Anglican Priest.

Edition: English translation published by the Holy See. Cited by section number.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

The Origin and Deeds of the Goths (Getica)

History · Jordanes · c. AD 551 · Latin

A short Latin history of the Goths from their legendary origins to the author's own day, written in the middle of the sixth century and based on a lost work of Cassiodorus. It preserves Gothic traditions found nowhere else.

Jordanes was of Gothic descent and wrote under the emperor Justinian. He says in his preface that he is abridging the twelve books of Cassiodorus on Gothic history, which are lost, with additions of his own.

For the fourth century he stands two hundred years from the events and mixes sound information with legend. His notice of Ulfilas is a single sentence (51.267): there were other Goths, called the Lesser, a numerous people, with Vulfila as their bishop and primate, "who is said to have taught them letters"; they live to this day in Moesia in the district of Nicopolis at the foot of Mount Haemus, numerous but poor and unwarlike. The value of the notice is that it describes the community as it still existed in his own time.

Edition: Latin text at The Latin Library, cited by chapter and section. The standard English translation is by Charles C. Mierow (Princeton, 1915), public domain.

Read the text at thelatinlibrary.com · English translation by Charles C. Mierow, The Gothic History of Jordanes (1915), at the Internet Archive

CITED IN

Ulfilas Translates the Bible for the Goths c. AD 341 606

The Origin of the Emperor Constantine

History · Anonymous (the Anonymus Valesianus, first part) · Fourth century, perhaps c. AD 390 · Latin

A short anonymous Latin account of Constantine's career from 305 to 337: his rise, his wars with Maxentius and Licinius, and the founding of Constantinople. It is brief and plain, and independent of the church writers.

The text is the first of two unrelated fragments that Henri Valois published in 1636 from a single ninth-century manuscript; they are still named after him. Its own title is *Origo Constantini Imperatoris*. The author is unknown. J. C. Rolfe, its Loeb translator, dates it to about 390 and judges that it rests on good sources.

It is useful as a check on Lactantius and Eusebius because it is a secular narrative with no interest in church affairs: it gives the marriage of Licinius at Milan, the two wars between him and Constantine, his death at Thessalonica and the renaming of Byzantium. A few sentences on religion, among them the remark that Constantine was the first Christian emperor (6.33), are in the words of the fifth-century Christian historian Orosius, as the translator's notes point out; the comment that the death of Galerius was a punishment for the persecution (3.8) is of the same kind.

Edition: Translation by J. C. Rolfe, printed with Ammianus Marcellinus in the Loeb Classical Library, vol. 3 (1939), public domain in the United States; transcribed at LacusCurtius. Cited by chapter and section.

Read the text at penelope.uchicago.edu · Latin text (LacusCurtius) · The translator's introduction (LacusCurtius)

CITED IN

Galerius Grants Toleration 30 April AD 311 561
Constantine's Victory at the Milvian Bridge 28 October AD 312 565
The Edict of Milan AD 313 572
Constantine Dedicates Constantinople 11 May AD 330 594

Julian Tries to Restore the Old Religion AD 361–363 615

The Orthodox Faith

Treatise · Thomas Hopko, for the Orthodox Church in America · English

The catechetical handbook of the Orthodox Church in America, covering doctrine, worship, Scripture and church history, and spirituality. It is cited here as one Orthodox church's own account of its teaching and feasts.

The series was written by Protopresbyter Thomas Hopko, professor of dogmatic theology and dean of Saint Vladimir's Seminary. The Orthodox Church in America publishes it on its website, with a preface by its metropolitan, as basic information on the faith and life of the Orthodox Church. It has no authority beyond that church, and other Orthodox churches would word some things differently. Its chapter on the feast of the Dormition says what the feast commemorates and where the belief comes from. See the Dogma of the Assumption of Mary.

Edition: The four-volume handbook written by Fr Thomas Hopko and published by the Orthodox Church in America, in the text on the church's own website. Cited by volume and chapter.

Read the text at oca.org · Volume II, Worship: The Church Year, Dormition of the Theotokos

CITED IN

The Council of Florence Proclaims Reunion 6 July 1439 974

The Dogma of the Assumption of Mary 1 November 1950 1414

The Oxford Movement: Twelve Years, 1833–1845

History · R. W. Church · 1891 · English

An account of the Oxford Movement from Keble's sermon to Newman's departure, by Richard Church, who lived in Oxford through those years and knew its leaders. It quotes the documents of the controversy over Tract 90.

R. W. Church, dean of St Paul's and formerly a fellow of Oriel College, was revising these chapters in the last months of his life, and they were published in 1891, after his death. In a letter printed at the front of the book he says that he does not pretend to write a history of the movement, but wishes to preserve a memorial of what had passed before his own eyes.

The book takes the movement's side throughout. It is cited here for dates and for the text of documents it reproduces, such as the resolution of the heads of houses against Tract 90.

Edition: First edition, London, 1891, as transcribed by Project Gutenberg. Cited by chapter. Public domain.

Read the text at gutenberg.org

CITED IN

The Oxford Movement 14 July 1833 1289

Panarion

Treatise · Epiphanius of Salamis · c. AD 374–377 · Greek

A catalogue and refutation of eighty heresies by the bishop of Salamis in Cyprus, written about AD 375. It is hostile and often careless, but it copies out older documents and sayings that survive nowhere else, among them oracles of the Montanist prophets.

Epiphanius called his work the *Panarion*, the "medicine chest", because it was meant to supply remedies against the bites of heresy. He dates his own writing in the section on the Montanists: about 290 years, he says, have passed since Maximilla, down to the twelfth year of Valentinian and Valens, which is AD 375–376 (48.2).

He writes as a prosecutor, two centuries after the second-century movements he describes, and his own statements about them need to be checked against earlier writers. His value lies in his sources. For the "Phrygians" (section 48) he is generally thought to draw on a much older refutation, which quotes the prophets' own words: a saying of Montanus comparing a man to a lyre and the divine speaker to the plectrum (48.4.1), and Maximilla's saying that after her there will be no prophet, only the end (48.2.4). He also gives a date for the beginning of

the movement, about the nineteenth year of Antoninus Pius (48.1.2), and admits that the group accepts the whole of Scripture and the resurrection of the dead (48.1.3). Section 49 reports a prophetess's vision of Christ at Pepuza.

Edition: Greek text edited by Karl Holl, Epiphanius II: Panarion haer. 34–64 (Die griechischen christlichen Schriftsteller 31, 1922), public domain, at the Internet Archive. No English translation is in the public domain; the standard one is by Frank Williams (Brill, 1987–1994). Passages are paraphrased here from the Greek.

Read the text at archive.org · Sections 48–49, on the Phrygians and the Quintillians, begin at p. 219 (Greek text)

CITED IN

The New Prophecy of Montanus c. AD 157–172 508

Papers Relating to Foreign Affairs of the United States, 1868 and 1870: Japan

Letter · United States Department of State · 1868–1870 · English

Dispatches of the American ministers in Japan on the treatment of the Christians of Urakami. They enclose, in English translation, the Japanese government's decree of 1868, its letters of 1870 and the Nagasaki authorities' own count of those deported.

The dispatches were written by R. B. Van Valkenburgh in 1868 and C. E. De Long in 1870, from Yokohama. What makes them useful is what they enclose: a decree of the emperor's council ordering the people of Urakami to be placed in the charge of the daimyos, letters of the Japanese ministers for foreign affairs explaining the measure, the protests of the foreign consuls at Nagasaki, and a report of the Nagasaki authorities listing how many Christians were sent to each province.

The Japanese documents are given in translations made for the legation, and the ministers' own comments are those of foreign diplomats. De Long remarks that the Nagasaki report was probably prepared to allay feeling abroad. The documents are cited for what the Japanese government said and ordered, alongside the missionaries' account in Letters and Journal of Bernard Petitjean.

Edition: Dispatches of the American ministers in Japan with their enclosures, printed by the Government Printing Office with the president's annual messages of 1868 and 1870. Online

edition of the Office of the Historian, Department of State, cited by year and document number. A work of the United States government, in the public domain.

Read the text at history.state.gov · 1868, part 1, document 349 · 1870, document 284

CITED IN

The Hidden Christians of Japan Come Forward 17 March 1865 1317

Papers Relating to the Foreign Relations of the United States, 1915, Supplement: The World War

Letter · United States Department of State · Telegrams of 1915, published 1928 · English

The State Department's published selection of its diplomatic correspondence for 1915. One chapter prints the telegrams exchanged with Ambassador Morgenthau at Constantinople about the treatment of the Armenians, with their file numbers.

The chapter headed "Efforts in behalf of Armenians and Jews in Turkey" prints telegrams between the Secretary of State and Henry Morgenthau, the American ambassador to the Ottoman Empire, during 1915. Each printed telegram carries its State Department file number. The chapter also prints, as relayed through the American embassy in Paris, the declaration that the Allied governments addressed to the Ottoman government on 24 May 1915.

The United States was neutral in 1915 and kept its embassy and consulates in the Ottoman Empire open. Morgenthau wrote from Constantinople on the strength of reports from American consuls and missionaries in the provinces, and of his own conversations with Ottoman ministers. The volume is a selection: other telegrams in the same file were not printed. It is cited in the Destruction of the Armenian and Assyrian Christians.

Edition: Edited by Joseph V. Fuller; Washington: Government Printing Office, 1928. Online edition of the Office of the Historian, Department of State, cited by its document numbers. A work of the United States government, in the public domain.

Read the text at history.state.gov

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Papyrus 46

Manuscript · c. AD 200 or third century · Greek

A papyrus book of Paul's letters from Egypt, which its two holding libraries call the oldest surviving copy and date to about AD 200 or the third century. Both count eighty-six surviving leaves, divided between Dublin and Ann Arbor.

Papyrus 46 is a codex, a book of folded sheets, and what survives of it holds the letters listed below and nothing else. It was bought in pieces from dealers in Egypt in the 1930s, which is why it is divided: Chester Beatty acquired ten leaves and later forty-six more, and the University of Michigan bought thirty in 1931 and 1933. The two libraries agree that 86 leaves survive, 56 in Dublin and 30 in Ann Arbor, and differ on the original size: Michigan reckons that the book had 104 leaves, while the Chester Beatty's catalogue record, as archived in December 2019, says 112. Because it was not found in an excavation, its date rests on the style of the handwriting. The University of Michigan gives "about A.D. 200" on one page and the third century on another. The Chester Beatty labels its leaf third century in its online exhibition. Its catalogue record gave "c. 200 AD" as archived in 2019 and gives the third century now (opened on 3 October 2026).

By Michigan's account the letters stand in this order: Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 Thessalonians. The first pages of Romans and the end of the book are lost. Michigan's description judges that 2 Thessalonians probably followed, and that the pages then remaining were too few for 1 and 2 Timothy and Titus. Each letter has its title written above it. Hebrews, which names no author, is placed directly after Romans.

The codex was copied, as Michigan puts it, more than a century after Paul wrote. It is evidence for the wording of the letters at that date and for the fact that they were then circulating as one collection. See the Letters of Paul.

Edition: First published in parts as the leaves came to light: ten Dublin leaves by Frederic G. Kenyon in 1934, the thirty Michigan leaves by Henry A. Sanders, and all eighty-six by Kenyon in 1936. Both libraries publish photographs and descriptions online.

Held by: Chester Beatty, Dublin (CBL BP II, 56 leaves) and University of Michigan Library, Ann Arbor (P.Mich.inv. 6238, 30 leaves)

See the object at apps.lib.umich.edu · Contents of the codex, page by page (University of Michigan Papyrus Collection) · A leaf on display: P.Mich.inv. 6238, with the number of leaves in each library (University of Michigan Library) · The opening of 2 Corinthians, CBL BP II f.61 (Chester Beatty, Dublin) · Images of the Dublin leaves (Chester Beatty Online Collections) · The same Dublin catalogue record as archived in December 2019 (Internet Archive)

CITED IN

The Letters of Paul c. AD 50–60 424

SOURCES

Papyrus 52 (Rylands Greek P 457) to Privilege for Scholars (Authentica Habita)

Papyrus 52 (Rylands Greek P 457)

Manuscript · 2nd century AD · Greek

A fragment of one leaf of a papyrus codex, 8.9 by 6 cm, with parts of John 18:31–33 on one side and 18:37–38 on the other. It is widely regarded as the oldest surviving piece of any New Testament writing.

The fragment carries a few lines from the hearing of Jesus before Pilate, John 18:31–33 on the front and 18:37–38 on the back. Because it is written on both sides it comes from a codex, a book with pages, and not from a roll. From the size of the leaf the library estimates that a codex containing John alone would have run to about 130 pages.

Its date rests on handwriting alone. The first editor compared the script with dated documents and placed it in the first half of the second century. The library's present description adds that recent research points to a date nearer AD 200, and that there is still no convincing evidence of an older New Testament fragment. A date from handwriting has a margin of several decades either way, so the papyrus cannot fix the year in which the Gospel was written. It shows that copies of John were in circulation in the second century. See the Four Gospels Are Written.

Edition: Photographs and the library's own description are on Manchester Digital Collections, the link given here.

Held by: John Rylands Library, University of Manchester (Greek P 457)

See the object at digitalcollections.manchester.ac.uk

CITED IN

The Four Gospels Are Written c. AD 65–100 458

Papyrus Rylands 458

Manuscript · 2nd century BC · Greek

Eight small fragments of a papyrus roll of Deuteronomy in Greek, written in Egypt in the second century BC. They are among the oldest surviving pieces of the Septuagint.

The fragments come from four columns of a roll and carry parts of Deuteronomy 23–28. They were recovered from the cartonnage of a mummy, the pasted waste papyrus used for mummy casings, and were acquired by the John Rylands Library in 1917. The library dates the roll to the second century BC from its formal handwriting and from the documentary hand on the back.

The papyrus shows that a Greek Deuteronomy was being copied in Egypt within about a century of the time in which the Letter of Aristeas sets the translation. It is too small to show more than that. See the Hebrew Scriptures Are Translated into Greek.

Edition: Published by C. H. Roberts, Two Biblical Papyri in the John Rylands Library, Manchester (1936), and in the Catalogue of the Greek and Latin Papyri in the John Rylands Library, vol. 3 (1938). Photographs and the library's description are on Manchester Digital Collections.

Held by: John Rylands Library, University of Manchester (Greek P 458)

See the object at digitalcollections.manchester.ac.uk

CITED IN

The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

Paraclesis

Treatise · Erasmus of Rotterdam · 1516 · Latin

The exhortation to the reader that Erasmus placed before his New Testament of 1516. It urges every Christian to read the Gospels and the letters of Paul and wishes them translated into all languages.

Paraclesis is Greek for "exhortation". Erasmus printed it as the first preface of his Novum Instrumentum omne (1516). It sets out what he calls the philosophy of Christ, a way of life learned from the Gospels and the apostles' letters, and argues that this learning belongs to all the baptised and not to theologians alone.

The English version linked here was printed at Antwerp in 1529; its translator is not named, and the page gives an excerpt, not the whole. The translator added a

few words of his own at the end, as the editor's note points out. The Latin original can be read in the facsimile of the 1516 edition.

Edition: English translation printed at Antwerp in 1529 as An exhortation to the diligent studye of scripture, public domain; excerpt edited with modernised spelling by Frank Luttmer for the Hanover College history department.

Read the text at history.hanover.edu · Latin text in the 1516 edition (e-rara)

CITED IN

Erasmus Publishes the Greek New Testament 1516 1003

Parens scientiarum

Law · Gregory IX · 13 April 1231 · Latin

The bull of 1231 by which Gregory IX settled a conflict that had driven masters and students from Paris. It regulates the chancellor's licence to teach and grants the masters and students the right to make their own statutes and to suspend lectures if wronged.

The bull opens with the words "Paris, the mother of the sciences", from which it is named. It was issued, as it says, to settle a dissension that had "greatly disturbed the university". It binds the chancellor of Paris by oath in granting the licence to teach, forbids him to take money for it, and confirms the corporation's rights over lectures, dress, lodgings and discipline.

Munro, its translator, notes that it has been called the Magna Carta of the University of Paris, and that the students had dispersed and sworn not to return.

Edition: Translation by Dana C. Munro, The Mediaeval Student, Translations and Reprints from the Original Sources of European History, vol. 2, no. 3 (Philadelphia: University of Pennsylvania, 1895), pp. 7–11, public domain, as published by the Fordham Medieval Sourcebook.

Read the text at sourcebooks.fordham.edu

CITED IN

The Schools Become Universities c. 1150–1215 862

Pascendi Dominici Gregis

Letter · Pope Pius X · 8 September 1907 · Latin

The encyclical in which Pius X described and condemned the teachings he called Modernism and laid down measures against them in seminaries, publishing and every diocese.

The letter is addressed to the bishops of the Catholic Church. Its first and longest part sets out, as a single system, the views on philosophy, faith, dogma, Scripture and church history that the pope attributes to "the Modernists"; the second gives what he takes to be their causes; the third orders remedies, among them the censorship of books and a council of vigilance in each diocese.

It is the pope's account of the views he condemns. It is cited in the Fundamentals and the Modernist Controversy as the Catholic Church's official judgment on the movement at the time.

Edition: English translation published by the Holy See. Cited by numbered section and paraphrased.

Read the text at vatican.va

CITED IN

The Fundamentals and the Modernist Controversy 1910–1925 1354

The Passion of Perpetua and Felicity

History · Shortly after the martyrdom, c. AD 203–210 · Latin

The account of a group of Christians put to death in the arena in Roman Africa. It includes a prison diary presented as Perpetua's own and a vision written by her fellow martyr Saturus, framed by an anonymous editor who witnessed the end.

The *Passion* is made of three parts. An editor introduces the martyrs and describes their deaths. Between these he sets what he says Perpetua wrote "by her own hand" in prison: her arrest, her father's appeals, the hearing before the procurator Hilarianus and four visions (1.2–3.2). A vision of Saturus, also said to be in his own words, follows (4). If the claim is true, these pages are an early example of writing by a Christian woman.

The work was written close to the events. Tertullian, writing at Carthage not long afterwards, already refers to Perpetua's vision of paradise (On the Soul 55). The

editor's preface defends new visions and prophecies as gifts of the same Spirit who spoke of old, and that conviction shapes what he chose to record. The Latin text translated here names no city and gives no year; it says only that the games were held for the birthday of "Geta Caesar". The year 203 comes from a late Roman consular list (Fasti Vindobonenses priores) and the name of Carthage from the fifth-century chronicle of Prosper (Chronicle 757).

Edition: Translation by R. E. Wallis, Ante-Nicene Fathers, vol. 3 (1885), public domain. That translation divides the text into six chapters with numbered paragraphs, and citations here follow it; modern editions number the same text in twenty-one sections.

Read the text at newadvent.org · The same translation with the translator's notes (CCEL)

CITED IN

The Martyrdom of Perpetua and Felicity 7 March AD 203 532

Pastor Aeternus

Council · The First Vatican Council · 18 July 1870 · Latin

The First Vatican Council's dogmatic constitution on the church of Christ, which defines the primacy and infallible teaching office of the Roman pontiff. It renews and quotes the definition of the Council of Florence.

The constitution was approved at the council's fourth session on 18 July 1870. Its third chapter, on the power of the Roman primacy, says that the council promulgates anew the definition of the Council of Florence, which it calls ecumenical, and repeats its words on the pope as successor of Peter and head of the whole church. The fourth chapter quotes the same definition again.

It is cited in the Council of Florence Proclaims Reunion to show how the Roman Catholic Church has received the decree of 1439.

Edition: English translation from N. P. Tanner, Decrees of the Ecumenical Councils (1990), reproduced at Papal Encyclicals Online. In copyright; paraphrased here. Quotations are taken from the public-domain translation of Henry Edward Manning (Petri Privilegium, 1871), printed beside the Latin in Philip Schaff, The Creeds of Christendom, vol. 2 (1877), and linked from this record.

Read the text at papalencyclicals.net · Latin with Manning's English translation of 1871 (Schaff, Creeds of Christendom, vol. 2, pp. 256–271)

CITED IN

The Council of Constantinople Restores Photius November AD 879 – March 880 802
The Second Council of Lyon May 1274 916
The Council of Constance and the Burning of Jan Hus 1414–1418 959
The Council of Florence Proclaims Reunion 6 July 1439 974
The First Vatican Council 1869–1870 1324

Pastoral Letter to the Catholics of Ireland

Letter · Pope Benedict XVI · 19 March 2010 · English

The letter in which Benedict XVI addressed the abuse of children by priests and religious in Ireland, speaking in turn to victims, abusers, parents, the young, clergy and bishops, and announced an apostolic visitation.

Benedict XVI wrote the letter after calling the Irish bishops to Rome to account for their handling of abuse cases. It has fourteen numbered sections. Sections 6 to 12 are addressed to particular groups: victims and their families, priests and religious who abused children, parents, children and young people, the priests and religious of Ireland, the bishops, and all the faithful.

It is the pope's own statement and shows how he understood the causes, among which he lists a misplaced concern for the church's reputation. It is a pastoral letter and makes no findings of fact about particular cases.

Edition: Text published by the Holy See. Cited by its numbered sections.

Read the text at vatican.va

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Pastoral Rule

Treatise · Gregory the Great · c. AD 590–591 · Latin

A handbook for bishops in four parts: who should and should not take on the care of souls, how a pastor should live, how he should teach different kinds of people, and how he should guard against pride. Gregory wrote it at the start of his pontificate.

Gregory says in a letter to Leander of Seville that he wrote the book of the *Pastoral Rule* at the beginning of his episcopate, and its opening words address a fellow bishop who had reproached him for trying to escape the office. The Latin title is *Liber regulae pastoralis*; it is also known as the *Pastoral Care*.

The third part, by far the longest, takes pairs of opposite kinds of hearers one after another and says how each is to be admonished, on the principle that one and the same exhortation does not suit everyone. The book is Gregory's own account of what a bishop is for, written by a man who had just become one against his will. It circulated in his lifetime: he sent it to Spain, and Bede lists it among his works.

Edition: Translation by James Barmby, Nicene and Post-Nicene Fathers, second series, vol. 12 (1895), public domain.

Read the text at newadvent.org · Book 1, with the translator's preface

CITED IN

Gregory the Great and the Mission to the English AD 590–604 733

Patriarchal and Synodal Tomos for the Bestowal of the Ecclesiastical Status of Autocephaly to the Orthodox Church in Ukraine

Law · Ecumenical Patriarch Bartholomew and the Holy Synod of the Ecumenical Patriarchate · 6 January 2019 · Greek

The charter, dated 6 January 2019 and signed by Patriarch Bartholomew and twelve members of his synod, by which the Ecumenical Patriarchate declared the Orthodox Church within the state of Ukraine autocephalous and set the terms of that status.

A tomos is the formal act by which a patriarchate grants a church its independence. This one says that it was entered and signed in the register of the church

of Constantinople and handed, in identical copies, to the new church's primate, Epiphanius, and to the president of Ukraine, Petro Poroshenko. It gives as its grounds Ukraine's political independence, more than thirty years of requests from its civil and church leaders, and Constantinople's duty to care for churches in difficulty, especially those bound to it by canonical ties "such as the historical Metropolis of Kyiv".

The terms are specific. The primate bears the title Metropolitan of Kyiv and all Ukraine; the church's jurisdiction is limited to the territory of the Ukrainian state; it ranks after the church of the Czech Lands and Slovakia; it receives the holy chrism from Constantinople and is to refer major questions to the Ecumenical Throne, to which its clergy keep a right of appeal. The document states Constantinople's view of its own authority. The Moscow Patriarchate had rejected the decision to grant autocephaly, and the claims on which it rests, in October 2018; see Constantinople Grants Autocephaly to the Orthodox Church of Ukraine.

Edition: Greek text on the Ecumenical Patriarchate's site. The patriarchate's own English translation was published on its former site, patriarchate.org, and is read here in the Internet Archive's capture. The text has no numbered sections; it is cited by paragraph.

Read the text at ec-patr.org · The Ecumenical Patriarchate's English translation (Internet Archive capture of its former site, January 2019)

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Patriarchal and Synodical Encyclical of 1895

Letter · Patriarch Anthimus VII of Constantinople and his synod · August 1895 · Greek

The reply of the patriarch of Constantinople and his synod to Leo XIII's appeal for union with Rome. It lists the points on which it holds Rome to have departed from the faith of the first nine centuries, papal infallibility among them.

Leo XIII had invited the Eastern churches to union in the apostolic letter *Praeclara gratulationis*, which the Holy See dates 20 June 1894; the translation of the reply used here gives the month as June 1895. The patriarch and the

members of his synod answered in August 1895, addressing their own clergy and people. They say that union requires unity of faith, name the Filioque, the Immaculate Conception and other points as Western innovations, and in sections 14 to 18 deny that the early church knew the bishop of Rome as supreme or infallible.

It is a controversial letter in answer to a papal one, and its tone is polemical. It is cited as a statement by the patriarchate of Constantinople of how it judged the definitions of 1854 (section 13) and 1870.

Edition: English translation reproduced by the Orthodox Christian Information Center. Cited by section number and paraphrased.

Read the text at orthodoxinfo.com · Leo XIII, Praeclara gratulationis, 20 June 1894 (Holy See, Italian text)

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

The First Vatican Council 1869–1870 1324

Periodical Accounts Relative to the Baptist Missionary Society

History · Baptist Missionary Society · volume 1, 1800 · English

The first published record of the Baptist Missionary Society. It opens with a narrative of the society's founding at Kettering in 1792, with the text of its resolutions, and prints the letters and journals of William Carey from Bengal.

The society printed these accounts in numbers for its subscribers. The opening narrative was written by its officers within a few years of the events and gives the resolutions of 2 October 1792 with the names of those who subscribed. Later numbers print extracts from the journals and letters of Carey and his colleague Thomas, abridged by the editors, as they themselves say.

It is the society's account of itself, published to win support. It is cited in William Carey and the Modern Missionary Movement for dates and resolutions, which it records as a minute-book would.

Edition: Volume 1 (printed by J. W. Morris, 1800), scan at the Internet Archive, public domain. Cited by volume and printed page; the scan's page images are numbered one higher than the printed page.

Read the text at archive.org

CITED IN

William Carey and the Modern Missionary Movement 2 October 1792 1261

Pfarrer Christian Führer erinnert sich an den 9. Oktober 1989

History · Christian Führer · Published 7 February 2009 · German

An interview in which Christian Führer, pastor of the Nikolaikirche in Leipzig, looks back twenty years later on the peace prayers and on 9 October 1989. It is his own account, given long after the events.

Führer gives three answers. In the first he says that he established the yearly peace decade at the Nikolaikirche from 1981 and that peace prayers were held there every Monday from 20 September 1982; that from 8 May 1989 the police blocked the approaches to the church; that he and a fellow pastor were summoned before the district prosecutor; and that on 7 October hundreds were arrested in front of the church. In the second he says that on 2 October he had asked the other churches to hold peace prayers as well, that about 8,000 people were brought into the inner-city churches on 9 October, and that the feeling when the march ended without a shot was one of enormous relief. In the third he calls the church the only free public space the GDR had.

This is testimony twenty years after the event by a man with a stake in how it is remembered, and its figures differ from the secret police's count on the day. See Churches and the Fall of Communism.

Edition: An interview published by the German Protestant weekly Sonntagsblatt as an extract from Jan Schönfelder (ed.), Das Wunder der Friedlichen Revolution (Leipzig, 2009). Cited by the numbered answer. Paraphrased here from the German.

Read the text at sonntagsblatt.de

CITED IN

Churches and the Fall of Communism 9 October 1989 1467

Philokalia of the Holy Neptic Fathers

Treatise · Compiled by Macarius of Corinth and Nicodemus the Hagiorite · Venice, 1782 · Greek

A Greek anthology of ascetic writers, opening with Antony the Great, printed at Venice in 1782. Its preface sets out why the texts were gathered and commends the unceasing prayer of the heart to all Christians.

The *Philokalia* ("love of the beautiful") gathers writings on watchfulness, the guarding of the mind and inner prayer, each author introduced by a short life. Its first edition was printed at Venice by Antonio Bortoli in 1782; the Onassis Library's catalogue record of a copy names Nicodemus the Hagiorite and Macarius Notaras as its authors. The preface carries no signature in the Athens reprint. It names John Mavrogordatos as the man who paid for the printing.

The preface is the compilers' own statement of purpose and is cited as such in the Philokalia Is Published. It says nothing of how the collection was assembled; for that a contemporary witness is a letter of Paisius Velichkovsky in Life and Writings of the Moldavian Elder Paisius Velichkovsky. The part played by Nicodemus the Hagiorite is stated in the dedication that the Athens publisher added in 1893, more than a century after the event.

Edition: Read in the second edition, published by Panagiotes Tzelates (Athens, 1893), which reprints the title and the preface of 1782 and adds chapters of the patriarch Kallistos missing from the Venice edition. In the Internet Archive's scan the first leaves are out of order: the preface's pages α′ to ς′ are images n8, n9, n6, n7, n4 and n5. The Greek is paraphrased in this wiki.

Read the text at archive.org · Record of a copy of the first edition, Venice 1782 (Onassis Library, via SearchCulture.gr)

CITED IN

The Philokalia Is Published 1782 1241

Pia Desideria

Treatise · Philipp Jakob Spener · 1675 · German

Spener's "pious wishes" for the improvement of the Evangelical church, first written in 1675 as a preface to Johann Arndt's sermons. It de-

scribes the faults of the Lutheran church of his day and makes six proposals for mending them.

The full title is *Pia Desideria, or heartfelt longing for a God-pleasing improvement of the true Evangelical church, together with some Christian proposals simply aimed at it*. Its title page calls Spener preacher and senior at Frankfurt am Main. In the prefatory address to the pastors of the Evangelical church, dated 8 September 1675, he explains that a publisher had asked him half a year earlier for a preface to a new edition of Arndt's Postil and that readers who could not afford that volume, or already owned an earlier edition, asked for the preface by itself. The main text is dated 24 March 1675, and two other theologians' opinions on it are printed after it.

The first part describes the faults Spener saw in the church of his day; the second holds out hope of an improvement; the third gives six proposals. See Spener's Pia Desideria and the Rise of Pietism.

Edition: Frankfurt printing of 1676, transcribed with page images by the Deutsches Textarchiv. Cited by the printed page. No public-domain English translation is online; entries paraphrase the German.

Read the text at deutschestextarchiv.de · Page images and transcription, beginning of the six proposals (p. 94)

CITED IN

Spener's Pia Desideria and the Rise of Pietism 1675 1200

The Pilate Stone

Inscription · Set up in the name of Pontius Pilate · AD 26–36 · Latin

A limestone block from Caesarea with a Latin building inscription naming "[Pon]tius Pilatus, [praef]ectus Iudae[a]e"; the letters in brackets are lost and restored. Found in 1961, it is evidence from his own time for his name and his title.

The block was found in 1961 at Caesarea Maritima, the seat of the Roman governors of Judea, where it had been reused in the staircase of the theatre. The beginning of each line is lost. What survives names a building called a *Tiberieum*, in honour of the emperor Tiberius, then "[Pon]tius Pilatus", then "[praef]ectus

Iudae[a]e", prefect of Judea; the letters in square brackets are not on the stone and are supplied by editors. Of a fourth line a single letter remains. The Israel Museum, which displays the stone, describes it as the only object from his time that bears Pilate's name.

The stone is contemporary with Pontius Pilate and was set up in his name, so it is contemporary evidence for two things: that he governed Judea under Tiberius, and that his title was prefect. Tacitus, writing about eighty years later, calls him procurator. The inscription says nothing about Jesus or about anything Pilate did in Jerusalem. What kind of building the *Tiberieum* was, and how the lost beginning of the first line should be restored, are debated: the Heidelberg record prints Géza Alföldy's restoration, "[Nauti]s Tiberieum … [ref]e[cit]", and describes the building as a lighthouse, while the Israel Museum suggests a temple in honour of Tiberius.

Edition: The Israel Museum's record gives a translation of the surviving words. The Latin text is published as L'Année épigraphique 1963, no. 104, and in Corpus Inscriptionum Iudaeae/Palaestinae II, no. 1277.

Held by: Israel Museum, Jerusalem (Israel Antiquities Authority, IAA 1961-529)

See the object at imj.org.il · Text and bibliography, record HD004074 (Epigraphic Database Heidelberg)

CITED IN

The Trials before the Council and Pilate AD 30 or 33 354

Plane compertum est

Law · Congregation de Propaganda Fide · 8 December 1939 · Latin

The instruction of 1939, approved by Pius XII, that allowed Catholics to be present at honours paid to Confucius and to bow before the dead as civil acts and dispensed priests from the oath on the Chinese rites required since 1742.

The instruction opens by saying that certain ceremonies in the East, though once connected with pagan rites, now keep only a civil meaning, as marks of respect for ancestors, love of country or courtesy, because customs and minds have changed in the course of centuries. Four points follow. Catholics may be present at acts of honour before the image or tablet of Confucius; his image or tablet may be placed

in Catholic schools and saluted with a bow; Catholic officials and pupils ordered to attend public ceremonies may do so passively; and bows and other marks of civil respect before the dead, their images or a tablet bearing only their name are lawful.

It then dispenses all priests from the oath imposed by Ex quo singulari, while leaving in force the other provisions of Benedict XIV so far as later instructions have not changed them, above all the ban on disputing about the rites. Pius XII approved it in an audience of 7 December 1939. See the Chinese Rites Controversy.

Edition: Latin text in Acta Apostolicae Sedis 32 (1940), pp. 24–26, published by the Holy See. The link opens the whole volume as a PDF, in which the printed page numbers are also the page numbers of the file. No official English translation was found; entries paraphrase the Latin.

Read the text at vatican.va · The same volume opened at page 24

CITED IN

The Chinese Rites Controversy 1704–1742 1212

A Practical View of the Prevailing Religious System of Professed Christians, in the Higher and Middle Classes in this Country, Contrasted with Real Christianity

Treatise · William Wilberforce · 1797 · English

William Wilberforce's book of 1797, written while he led the campaign against the slave trade in Parliament. It contrasts the religion of respectable society with what he calls real Christianity.

William Wilberforce published the book in 1797, describing himself on the title page as member of Parliament for the county of York. The introduction says he had wished for several years to address his countrymen on religion and wrote in the intervals of a busy public life.

The book is about belief and conduct, not about the slave trade. It is cited here as the statement, in his own words, of the convictions from which he acted.

Edition: Dublin printing of 1797, as transcribed by Project Gutenberg. Cited by chapter. Public domain.

Read the text at gutenberg.org

The Prayer of Nabonidus (4Q242)

Manuscript · Copy of the 1st century BC · Aramaic

Four Aramaic fragments from Qumran Cave 4. Nabonidus, king of Babylon, tells how he was afflicted for seven years at Tayma until a Jewish exorcist pardoned his sins. The story resembles Daniel 4.

The fragments come from Cave 4 at Qumran and preserve the opening of a first-person account by Nabonidus, the last king of Babylon. He says that he was struck with a disease for seven years while he was at Tayma, lived apart from other people, and was told by a Jewish exile to write his story down to the honour of the Most High God. The text breaks off as he describes praying to gods of silver, gold, bronze, iron, wood and stone.

The copy was made some five centuries after Nabonidus, and it is a Jewish story, not a Babylonian record. It matters for Daniel at the Babylonian Court because Daniel 4 tells a similar story of Nebuchadnezzar, while Babylonian sources place Nabonidus, not Nebuchadnezzar, away from his capital for years. Much of the published text is restored from small fragments.

Edition: First published by J. T. Milik, “Prière de Nabonide”, Revue Biblique 63 (1956), pp. 407–415. The link above shows photographs of the fragments; the Livius page gives an English translation.

Held by: Israel Antiquities Authority, Jerusalem (4Q242)

See the object at deadseascrolls.org.il · English translation with line numbers (Livius)

CITED IN

Daniel at the Babylonian Court c. 605–536 BC 189

Preface of the Elector Frederick III to the Heidelberg Catechism

Law · Frederick III, Elector Palatine · 19 January 1563 · German

The mandate with which Frederick III, elector Palatine, sent out the Heidelberg Catechism to the pastors and schoolmasters of his territory.

It gives his reasons for a single catechism and says who prepared it, without naming any author.

The preface is addressed to the superintendents, pastors, preachers and schoolmasters of the Electoral Palatinate and is dated at Heidelberg on Tuesday, 19 January 1563. Frederick writes as a prince who holds himself responsible before God for the religion of his subjects. He says that he found the young growing up either without Christian instruction or taught "without any established, certain, and clear catechism", each teacher following his own plan, and that he had therefore had a catechism prepared in German and Latin "with the advice and cooperation of our entire theological faculty in this place", and of all the superintendents and leading ministers.

He then commands that it be accepted, taught in schools and churches and explained from the pulpit, and that teachers no longer change their instruction at will. The document is the elector's own statement of how and why the catechism was made. It does not mention Zacharias Ursinus or Caspar Olevianus, to whom later tradition assigned the writing.

Edition: German text of 1563 in facsimile type with the English 'Tercentenary Translation' of 1863 on facing pages, in George W. Richards, The Heidelberg Catechism: Historical and Doctrinal Studies (Philadelphia: Publication and Sunday School Board of the Reformed Church in the United States, 1913), pp. 183–199; public domain. Cited by the page of that book.

Read the text at archive.org

CITED IN

The Heidelberg Catechism 19 January 1563 1104

Preface to the Commentary on the Psalms

Treatise · John Calvin · 22 July 1557 · Latin

The preface that John Calvin dated at Geneva on 22 July 1557, in which he tells briefly how he came to the Reformation, why he published the Institutes, how Farel kept him in Geneva, and how he was banished and recalled.

Comparing his trials to David's, John Calvin gives here a connected account of his own life: his father's plans for him, what he calls a "sudden conversion", his

withdrawal from France to Basel, the first *Institutes*, the night in Geneva on which Guillaume Farel threatened him with God's curse if he left, his expulsion and his unwilling return.

It is first-hand, and it was written some twenty years after the events it describes, by a man explaining his calling to his readers. It gives no dates and few names. The registers of the city of Geneva supply the dates.

Edition: Commentary on the Book of Psalms, translated from the Latin and collated with the French by James Anderson, vol. 1 (Calvin Translation Society, 1845), public domain. The preface is one unnumbered page.

Read the text at ccel.org

CITED IN

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

Preface to the Complete Edition of the Latin Writings

Treatise · Martin Luther · 1545 · Latin

Luther's own retrospect, written a year before his death, on how the indulgence controversy began and how he came to his understanding of the righteousness of God.

Martin Luther wrote this preface for the first volume of his collected Latin works. In it he looks back over the years 1517 to 1521: the indulgence preaching, his letters to the bishops, the theses, the hearing before Cardinal Cajetan, the Leipzig debate and the summons to Worms. He also describes how his reading of Romans 1:17 changed.

It is a first-hand account, and it is a memory set down twenty-eight years later by a man who asks his readers to excuse how much he once conceded to the pope. Where it can be compared with letters written at the time, the letters are the better evidence for dates and sequence.

Edition: Translation by Andrew Thornton OSB (1983), copyright Saint Anselm Abbey and distributed by Project Wittenberg with permission; paraphrased here.

Read the text at projectwittenberg.org · Latin text (Project Wittenberg)

CITED IN

Luther's Ninety-five Theses 31 October 1517 1007

Prefaces to the Books of the Bible

Treatise · Martin Luther · 1522–1545 · German

The introductions Luther wrote for his German Bible and its several books, beginning with the New Testament of 1522. They say how he read each book and which he valued most.

Martin Luther provided each Testament and most of the books of his German Bible with a preface. Those written for the New Testament of 1522 are the most outspoken. The preface to the New Testament ranks John's Gospel, Paul's letters and 1 Peter above the rest, and the prefaces to Hebrews, James, Jude and Revelation explain why he sets these four apart from what he calls the chief books.

Luther revised the prefaces in later editions and dropped some of the sharpest judgements. The translation used here follows the final form of 1545 and prints the passages peculiar to 1522 in brackets, so each citation says which edition it rests on.

Edition: Translation by C. M. Jacobs in Works of Martin Luther, vol. 6 (Philadelphia: A. J. Holman and the Castle Press, 1932), pp. 365–491. Cited by the page of this edition and paraphrased; the translation marks which passages stood only in the edition of 1522.

Read the text at archive.org

CITED IN

Luther Translates the Bible into German 1522–1534 1017

Prefaces to the Latin Bible and to his Commentaries

Letter · Jerome · c. AD 383–405 · Latin

The short letters that Jerome set in front of each part of his Latin Bible, and of his commentaries, as he issued them. In them he explains what he translated, from which language, at whose request, and which books he counted as canonical.

Jerome published his revision and translation of the Bible piece by piece over more than twenty years and sent each part out with a covering letter to the friend or patron who had asked for it: Pope Damasus for the Gospels, Paula and

Eustochium, the bishops Chromatius and Heliodorus, and others. The letters were copied with the books and stand as prologues in medieval Latin Bibles.

They are Jerome's own statements and the best evidence for how the translation was made. The preface to the Gospels explains his cautious revision of the existing Latin against Greek manuscripts. The preface to Samuel and Kings, which he calls his "helmeted" preface, lists the twenty-two books of the Hebrew canon and sets the others apart. The prefaces are also polemical: in nearly all of them Jerome answers critics who accused him of slighting the Septuagint, and his remarks on the canon are made in passing and are not always consistent with one another.

The same section of the translation gives extracts from the prefaces to Jerome's commentaries. Those to the Commentary on Ezekiel, written in the years after 410, describe how the news of the fall of Rome reached Bethlehem and how refugees arrived there.

Edition: Translation by W. H. Fremantle and others, Nicene and Post-Nicene Fathers, second series, vol. 6 (1893), public domain, which gives the prefaces to the Gospels and to Samuel and Kings in full and others in extract or summary. For the prefaces to Tobit, Judith and Joshua the translations of Kevin P. Edgecomb (2006) and Andrew S. Jacobs (2004), released into the public domain, are cited.

Read the text at ccel.org · Preface to the Gospels, with earlier prefaces (New Advent) · Complete English translations of the prefaces, book by book, released into the public domain (tertullian.org, under Jerome)

CITED IN

Jerome Translates the Latin Vulgate c. 382–405 636

African Councils List the Books of Scripture AD 393–397 648

The Sack of Rome and Augustine's City of God August AD 410 660

Presbyterians and Latter-day Saints

Treatise · Office of Ecumenical and Interfaith Relations, Presbyterian Church (U.S.A.) · c. 1997–1998 · English

A leaflet of the Presbyterian Church (U.S.A.)'s ecumenical office on relations with Latter-day Saints. It says that it rests on General Assembly actions of 1987 and 1995. It is the office's text, not the wording of the Assembly.

The leaflet says that Mormonism "is a new religious tradition distinct from the historic apostolic tradition of the Church, of which Presbyterians are a part", and that Latter-day Saints and Presbyterians use the same words with dissimilar meanings. Under the heading "Support the search for witness" it advises Presbyterians to accept persons of Mormon background into membership on profession of faith and to administer baptism. A note at the end names the General Assembly actions on which the content is based: "Nature of Revelation 1987; Mormons 1995".

The wiki cites it as a statement published by an office of that church. It has not seen the Assembly's own papers of 1987 and 1995. See Joseph Smith and the Latter-day Saints.

Edition: A two-page leaflet (PDS 74-292-97-009) published by the church's Office of Ecumenical and Interfaith Relations, scanned on the church's website; the file is an image without a text layer, so it cannot be searched. It is undated; its list of resources names one as available in 1998. In copyright; quoted by the phrase.

Read the text at pcusa.org · The leaflet's page on the church's website

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Prescription against Heretics

Treatise · Tertullian · c. AD 200 · Latin

A short treatise arguing that heretics have no right to appeal to Scripture, because Scripture belongs to the churches founded by the apostles. It contains an early summary of the rule of faith and the question "What has Athens to do with Jerusalem?"

De praescriptione haereticorum borrows a term from Roman law: a *praescriptio* was an objection that stopped a case before it was argued. Tertullian's objection is that those who teach differently from the churches the apostles founded cannot be allowed to argue from the Scriptures at all. Truth, he says, is whatever the churches received from the apostles, the apostles from Christ and Christ from God (21); let the heretics show the list of their bishops going back to an apostle, as Smyrna does with Polycarp and Rome with Clement (32).

The work gives a summary of the "rule of faith" (13), calls philosophy the parent of heresy (7), and praises the church of Rome, "on which apostles poured forth all their doctrine along with their blood" (36). It also has a few statements about the lives of Marcion and Valentinus (30). These were written half a century after the men taught, by an opponent, and one of them, that they belonged to the Roman church under bishop Eleutherus, does not fit the dates given by Irenaeus. The work carries no date; it is usually placed about 200, before Tertullian's writings in defence of the New Prophecy.

Edition: Translation by Peter Holmes, Ante-Nicene Fathers vol. 3 (1885), public domain.
Read the text at newadvent.org · Latin text and other translations (The Tertullian Project)

CITED IN

The Martyrdoms of Peter and Paul c. AD 64–68 453
Marcion Breaks with the Roman Church c. AD 144 496
Tertullian Writes Christian Theology in Latin c. AD 197–220 524

The Prester John of the Indies (Narrative of the Portuguese Embassy to Abyssinia)

History · Francisco Álvares · Journey in the 1520s · Portuguese

An account of Ethiopia by a priest who travelled there with a Portuguese embassy in the 1520s. Its chapter on the rock churches of Lalibela describes them one by one, as a European visitor saw them.

Francisco Álvares was a priest who went to Ethiopia with a Portuguese embassy; the English translation dates the embassy to the years 1520–1527. He visited the churches of Lalibela twice and describes them one by one, with measurements in spans. He expected not to be believed, and breaks off with an oath that what he has written is true.

He saw the churches some three hundred years after the reign of King Lalibela. What he says of their builder and of the time they took is what he was told on the spot ("they say"), and he reports it as hearsay.

Edition: Translation by Lord Stanley of Alderley, Narrative of the Portuguese Embassy to Abyssinia during the Years 1520–1527 (London: Hakluyt Society, 1881), public domain. Cited by the chapter numbers of that translation.

Read the text at archive.org

CITED IN

The Rock-Hewn Churches of Lalibela c. 1200 878

Prima speditione all'Indie Orientali

History · Giuseppe di Santa Maria (Sebastiani) · Written about 1659, printed 1666 · Italian

The account by the Carmelite whom Pope Alexander VII sent to Malabar of his first mission there. Its opening chapters tell how the Thomas Christians renounced their Jesuit archbishop and made their archdeacon a bishop. It was printed thirteen years after those events.

The author was an Italian Discalced Carmelite sent by the pope as apostolic delegate to bring the Thomas Christians back to obedience. He left Rome in February 1656, and a declaration he prints was signed outside Cochin on 15 December 1657. In his note to the reader he says that he had written the account seven years before it was printed in 1666.

He was not in India in 1653. What he tells of the oath at Mattancherry and of the making of the archdeacon into a bishop is what he learned four years and more after the events, and he tells it as a party: he calls the archdeacon "the intruder" and the letters read to the people forgeries. The book is cited as the nearest printed account to the events that this wiki has found, with those limits stated. It gives no day or month for the oath and says nothing of a cross in the open air: in his account the people swore in a church, on the Gospels, before a crucifix set on the altar.

Edition: Prima speditione all'Indie Orientali del P. F. Giuseppe di Santa Maria, Carmelitano Scalzo, Delegato Apostolico ne' Regni de' Malavari (Rome: Filippo Maria Mancini, 1666); public domain. Scan of the copy digitised by Google. Cited by book, chapter and printed page.

Read the text at archive.org

CITED IN

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

Primary Chronicle (Tale of Bygone Years)

Chronicle · c. AD 1113–1116 · Old East Slavic

The oldest chronicle of Rus', compiled at Kyiv in the early twelfth century from older annals, treaties, saints' lives and oral tradition. It is the main narrative of Vladimir's baptism, written over a hundred years after it.

The chronicle was put together by monks at Kyiv; one version carries a note by Sylvester, prior of St Michael's, dated 1116, and the oldest surviving copy, the Laurentian, was written in 1377. For the tenth century its compilers worked from materials of very uneven worth, and the account of Vladimir the Great combines at least two stories: a testing of the faiths that ends with the report of his envoys from Constantinople, and a baptism at Chersonesus tied to his marriage. The chronicler himself says that others placed the baptism at Kyiv or at Vasil'ev.

Its years are counted from the creation of the world. They are not always reliable for this period and have to be checked against Byzantine and Arabic writers such as History and History.

Edition: Translation by S. H. Cross and O. P. Sherbowitz-Wetzor, The Russian Primary Chronicle: Laurentian Text (Cambridge, Mass.: Mediaeval Academy of America, 1953). Paraphrased here; cited by the year of the entry, with the page of the translation in the link.

Read the text at mgh-bibliothek.de

CITED IN

Cyril and Methodius among the Slavs AD 863–885 790
The Baptism of Rus' AD 988/989 821

Privilege for Scholars (Authentica Habita)

Law · Frederick I Barbarossa · November 1158 · Latin

An imperial law issued at Roncaglia in 1158 that takes under the emperor's protection all scholars who travel for the sake of study and lets them choose to be tried by their own teachers or by the bishop.

The law is dated at Roncaglia in November 1158 and orders its own insertion among the imperial constitutions. It protects scholars on the road and in the

places where they study, forbids holding them liable for the debts of their countrymen, and gives a scholar who is sued the choice of his judge.

It names no city. Munro, in the note that introduces his translation, says that it is generally taken to have been made for Bologna and may have been obtained by the Bolognese doctors of law, but that it was granted to students in general.

Edition: Translation by Dana C. Munro, The Mediaeval Student, Translations and Reprints from the Original Sources of European History, vol. 2, no. 3 (Philadelphia: University of Pennsylvania, 1895), pp. 2–4, public domain.

Read the text at archive.org

CITED IN

The Schools Become Universities c. 1150–1215 862

SOURCES

Privilege for the Scholars of Paris to Relations of Russia with the East in Church Affairs

Privilege for the Scholars of Paris

Law · Philip II Augustus · 1200 · Latin

A charter of the French king issued after a crime in which five people were killed. It punishes the royal provost and puts students arrested in Paris under the jurisdiction of the church courts.

The charter begins with the "terrible crime" in which five of the clergy and laity of Paris were killed, sentences the provost of the city, of whom the students had complained, and then provides for the future. Royal officers may not lay hands on a student except in the act of a crime, and must then hand him over to the ecclesiastical judge; each new provost must swear before the scholars to observe this.

It is the first document in the collected charters of the University of Paris, the Chartularium.

Edition: Translation by Dana C. Munro, The Mediaeval Student, Translations and Reprints from the Original Sources of European History, vol. 2, no. 3 (Philadelphia: University of Pennsylvania, 1895), pp. 4–7, public domain, from the Chartularium Universitatis Parisiensis, vol. 1, no. 1.

Read the text at archive.org

CITED IN

The Schools Become Universities c. 1150–1215 862

Privileges of Paschal II for Henry V

Law · Paschal II · February and April 1111 · Latin

Two papal privileges of 1111. In February Paschal II decreed that bishops should give the crown's lands and rights back to the king, who

would give up investiture; in April he granted Henry V investiture with staff and ring.

The two documents are the pope's side of two successive agreements made with Henry V (emperor) at the time of his imperial coronation. The first, dated 12 February in Henderson's translation, starts from the complaint that bishops who hold cities, duchies and counties from the crown have become servants of the court, and orders those royal holdings returned. The second, dated 12 April, grants the king what the first had denied.

The documents do not say why the pope changed his position. The chronicler Ekkehard of Aura reports that the first agreement caused an uproar among the princes when it was read out in Rome and that the pope was then kept under guard by the king's men.

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell and Sons, 1896), public domain, as published by the Avalon Project.

Read the text at avalon.law.yale.edu

CITED IN

The Concordat of Worms 23 September 1122 858

Privilegium Ottonianum

Law · Otto I · 13 February AD 962 · Latin

The pact Otto I issued for the Roman church in February 962, shortly after his coronation. It confirms the papal territories and requires that a pope-elect make a promise before the emperor's envoys before he is consecrated.

The document is in two parts. The first confirms to St Peter and to John XII the city and duchy of Rome and a long list of territories, renewing the grants of Pippin and Charlemagne. The second reserves the power of the emperor, his son and his successors, and renews an older arrangement: the clergy and nobility of Rome are to swear that papal elections will be canonical, and the one elected is not to be consecrated until he has made a promise in the presence of the emperor's envoys.

The closing clause dates it to 13 February 962, in the fifth indiction, and it is witnessed by German and Italian bishops, abbots and counts. Used in Otto I Is Crowned Emperor.

Edition: Latin text in Monumenta Germaniae Historica, Constitutiones 1, no. 12, read in the page images of the digital MGH. The English translation of O. J. Thatcher and E. H. McNeal (1905), public domain, gives the territorial clauses and omits the clauses on papal elections and the date.

Read the text at dmgh.de · Abridged English translation (Thatcher and McNeal, Source Book for Mediaeval History, no. 54)

CITED IN

Otto I Is Crowned Emperor February AD 962 810

Proclamation against Christianity (1614)

Law · Tokugawa Ieyasu · 27 January 1614 (twelfth month of Keichō 18) · Japanese

The proclamation by which the Tokugawa government ordered Christianity suppressed throughout Japan. It calls Japan the country of the gods and of Buddha and accuses the missionaries of spreading an evil law in order to change the government and take the land.

The proclamation begins with a statement of the order of things: Japan is the land of the gods and of Buddha, whose teaching came from China and whose principles of benevolence and right conduct govern the country. Against this it sets "the Kirishitan band", who have come not only to trade but to spread "an evil law" and to "change the government of the country, and obtain possession of the land". It charges that Christians honour condemned criminals, and it orders that they be "instantly swept out, so that not an inch of soil remains to them in Japan on which to plant their feet".

Satow, who translated it, gives the date as 27 January 1614 and notes that it was issued with fifteen rules for the Buddhist priests who were to vouch for the religion of their parishioners. The text states the government's reasons in its own terms. Satow prints it under the heading "Proclamation of Iyeyasu"; James Murdoch, *A History of Japan*, vol. 2 (1903), says that it appeared under the name of Hidetada, Ieyasu's son.

Edition: English translation by Ernest Satow, printed with his remarks on the fall of the Christian mission in the Transactions of the Asiatic Society of Japan, vol. 6, part 1 (Yokohama, 1878), pp. 46–48; public domain. Cited by the page of that volume.

Read the text at archive.org

CITED IN

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

The Proconsular Acts of Cyprian

History · AD 257–258, with a narrative frame added soon after · Latin

The record of Cyprian's two hearings before the proconsuls of Africa, his exile in 257 and his execution on 14 September 258. It is built on the court minutes and gives the consular dates.

The *Acta proconsularia* are short. They give the questions and answers at Cyprian's first hearing before the proconsul Aspasius Paternus on 30 August 257, which ended in his banishment to Curubis; then his recall under the next proconsul, Galerius Maximus, his second hearing, the sentence read from a tablet, and his beheading. The exchanges are set out in the form of official minutes, with each speaker named, and a Christian hand has added the linking narrative and the account of the burial.

The Oxford translators describe the text as the substance of the original record with later incidental additions. It is the source for the dates of Cyprian's exile and death, which it fixes by the consuls of each year. It should be read beside the Life and Passion of Cyprian, which describes the same events from among the bishop's companions.

Edition: Translation in A Library of Fathers of the Holy Catholic Church, vol. 3: The Treatises of S. Caecilius Cyprian (Oxford: John Henry Parker; the title page of the scanned copy is dated 1846), preface, pp. xxv–xxviii, public domain. Cited by the pages of that volume.

Read the text at archive.org

CITED IN

Cyprian on the Unity of the Church AD 251–258 544

Profession of Faith of the Assyrian Church of the East

Creed · Assyrian Church of the East · Text as published online; page copyright 2012–2022 · English

A short statement of what the Assyrian Church of the East believes, as one of its own parishes publishes it. It names the councils of Nicaea (325) and Constantinople (381) as the ecumenical councils whose faith the church professes.

The text follows the outline of the creed, confesses two natures in Christ, fully God and fully man, lists the church's seven sacraments, and names the Catholicos-Patriarch of Seleucia-Ctesiphon as head of its bishops. Of the councils it says that the church professes the faith and teaching of the ecumenical councils of Nicaea and Constantinople, and that it receives the synodical canons of its own patriarchs and fathers.

It is cited in this wiki only as the church's own present-day statement of which ancient councils it professes. The Council of Ephesus of 431 is not among them. The page is a parish publication and gives no date or signature; it names Mar Awa Royel III as the reigning Catholicos-Patriarch.

Edition: English text headed "Profession of the Orthodox Faith of the Holy Apostolic Catholic Assyrian Church of the East", as published on the website of Mar Yosip Parish of the Assyrian Church of the East.

Read the text at maryosipparish.org

CITED IN

Ancient Christological Divisions Are Addressed 1973–1994 1445

Profiles of Saints and Blesseds

History · Dicastery for the Causes of Saints · Published online with the decrees of 2015–2021 · Italian

The pages on which the Vatican office for the causes of saints publishes a short life of each person beatified or canonised, with the dates of the decrees. They are cited in this wiki for dates and offices only.

Each profile is the official summary of a life as established in the process of beatification, and is published with the Latin decrees of the cause. The pages are

written to commend their subjects and are not contemporary documents. The wiki takes from them only plain facts that the process itself had to establish: dates of birth, ordination, appointment, arrest and death, and the dates of beatification.

Each citation links to the page of the person concerned.

Edition: Italian pages published by the Dicastery for the Causes of Saints, the office of the Holy See that examines causes of beatification and canonisation. Each page gives a life of the person, the steps of the cause and the texts of the decrees.

Read the text at causesanti.va · Stefan Wyszyński · Óscar Romero

CITED IN

John Paul II and the Churches under Communism 1978–1979 1454

The Assassination of Óscar Romero 24 March 1980 1458

Propagation of the Gospel in the East

Letter · Bartholomäus Ziegenbalg and other missionaries at Tranquebar · Letters of 1706–1714; English edition 1709–1718 · German

Letters sent home from Tranquebar by the first missionaries of the Danish mission in South India, with a discourse by their English editor. They report the voyage, the learning of Tamil, the first baptisms, the church, the schools and the printing press.

The letters were written to friends and patrons in Germany and England and published to win support for the mission; the editor says that the German originals were published by Joachim Lange, professor at Halle. They give the missionaries' own view of their work, of the people they called Malabarians and of the opposition they met from Europeans in the colony. Part I contains the letters of 1706 and 1707, Part II letters down to 1710, and Part III later letters and documents down to 1714, among them a letter of the English chaplain at Madras and an account of the measures taken in Denmark.

The preliminary discourse, by the English editor, says where the two men were born and educated. It is a contemporary's statement, not their own. See the Tranquebar Mission.

Edition: English translation printed in London by Joseph Downing; the copy linked binds Part I with Parts II and III (1718), public domain. Each part has its own page numbers, so citations name the part and page and link to the leaf of the scan.

Read the text at archive.org

CITED IN

Spener's Pia Desideria and the Rise of Pietism 1675 1200

The Tranquebar Mission 9 July 1706 1217

Proposed Scheme of Union

Law · Joint Committee of the Church of India, Burma and Ceylon, the South India United Church and the South India Provincial Synod of the Wesleyan Methodist Church · 1929 · English

The draft basis of union and constitution on which the churches of South India negotiated from 1929 until they united in 1947. It was drawn up by a joint committee of Anglicans, the South India United Church and Wesleyan Methodists.

The foreword tells how the negotiations began at Tranquebar in 1919 and says that the Joint Committee met eight times between 1920 and 1929, the Wesleyan Methodists joining from the fifth meeting. The scheme that follows sets out a basis of union and the outline of a constitution for a united church.

Two of its provisions are cited in this wiki: the acceptance of the historic episcopate "in a constitutional form" with no theory of episcopacy required, and the rule that for thirty years after union ministers of the parent churches might be received without a fresh ordination. The text is that of 1929. It is cited here for those provisions as first proposed, not for the final wording of the constitution of 1947. See the Church of South India Unites Four Traditions.

Edition: Published in England for the Christian Literature Society, Madras, by the Society for Promoting Christian Knowledge, London (the Internet Archive dates the printing 1930); the Internet Archive's scan from the Digital Library of India. The text is the scheme as the Joint Committee accepted it in March 1929. Cited by section and by leaf of the scan.

Read the text at archive.org

CITED IN

The Church of South India Unites Four Traditions 27 September 1947 1397

Proposition and Majority Resolution of the Diet of Speyer (1529)

Law · 15 March and 7 April 1529 · German

The emperor's proposition to the diet of Speyer in March 1529 and the resolution on religion adopted by the majority in April, against which the evangelical princes and cities protested.

The proposition was put to the estates on 15 March 1529 in the name of Charles V. It laments the spread of new doctrines, promises a general council, forbids anyone to go over to a new sect in the meantime, and annuls the article of the Recess of the Diet of Speyer (1526) on the ground that it had been misused.

The resolution of the majority, adopted on 7 April, keeps the Edict of Worms in force where it had been observed, forbids further innovation elsewhere until the council, bans teaching that denies the sacrament of Christ's body and blood, and requires that no one be prevented from saying or hearing mass. These are the official texts of the side that the protest opposed.

Edition: English translation of extracts in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), nos. 104–105, pp. 240–242, public domain. Cited by Kidd's number and section.

Read the text at archive.org

CITED IN

The Protestation at Speyer 19 April 1529 1038

Proslogion

Treatise · Anselm of Canterbury · c. 1077–1078 · Latin

A short meditation addressed to God, in twenty-six chapters, in which Anselm sets out a single argument that God exists and is what Christians believe him to be. Its first title was Faith Seeking Understanding.

Anselm wrote the Proslogion at Bec, after the longer Monologion. The preface tells how he looked for one argument that would need no other, nearly gave the search up, and found it while he was trying to put the question out of his mind. He first sent the work out without his name under the title *Faith Seeking Understanding* and renamed it later.

The work is a prayer as much as an argument: the reasoning of chapters 2 to 4 is spoken to God by someone who already believes. A monk named Gaunilo wrote a reply on behalf of the "fool" of the psalm, and Anselm answered it. The two pieces have travelled with the Proslogion since, and are cited here as its appendix.

Edition: Translation by Sidney Norton Deane, St. Anselm: Proslogium; Monologium; An Appendix in Behalf of the Fool by Gaunilon; and Cur Deus Homo (Chicago: Open Court, 1903), public domain. Deane uses the Latinised title Proslogium.

Read the text at ccel.org · The same translation on one page (Fordham Medieval Sourcebook) · Gaunilo's reply and Anselm's answer, printed as an appendix

CITED IN

Anselm: Faith Seeking Understanding c. 1078–1098 845

Protestation and Appeal of the Evangelical Estates at Speyer (1529)

Law · 19–25 April 1529 · German

The formal protest made at the diet of Speyer in April 1529 by six princes, joined by fourteen cities, against a majority decision on religion, and the appeal in which they set out their grounds.

Kidd dates the protest 19 April 1529; the early prints described by Ney date the written protestation 20 April. On 25 April it was worked up into a notarised instrument of appeal. It is made in the name of John of Saxony, George of Brandenburg-Ansbach, Ernest and Francis of Brunswick-Lüneburg, Philip of Hesse and Wolfgang of Anhalt, and the envoys of fourteen imperial cities adhered to it.

The text is a legal act. It argues that the recess of 1526 was passed unanimously and cannot be undone by a majority, and that in what concerns God's honour and the soul's salvation each must answer to God for himself. It is made by princes and city councils, who speak in it for themselves and for their subjects.

Edition: English translation of extracts in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), no. 107, pp. 243–245, public domain. The names of those protesting from the German text in Julius Ney, Die Appellation und Protestation der evangelischen Stände auf dem Reichstage zu Speier 1529 (1906), public domain.

Read the text at archive.org · Full German text of the instrument of appeal (Ney's edition, 1906)

CITED IN

The Protestation at Speyer 19 April 1529 1038

The Protoevangelium of James

Treatise · second half of the second century · Greek

An anonymous narrative of the birth and childhood of Mary and of the birth of Jesus, written in the second century under the name of James. It was never part of the New Testament but shaped later devotion to Mary.

The book tells of Mary's parents, Joachim and Anna, her childhood in the temple, her betrothal to Joseph and the birth of Jesus in a cave near Bethlehem. Its last chapter claims that it was written by James in Jerusalem after the death of Herod. That claim is not accepted by historians: the work depends on the Gospels of Matthew and Luke and is usually dated to the later second century. The churches did not receive it as Scripture.

It is cited in this wiki as evidence for what some Christians believed about Mary and Joseph by that time, not as a source for the events. In chapter 9 Joseph is an old man who already has children when Mary is entrusted to him. On this account the brothers of Jesus named in the Gospels would be Joseph's children by an earlier marriage.

Edition: Translation by Alexander Walker, Ante-Nicene Fathers, vol. 8 (1886), public domain. Cited by chapter.

Read the text at newadvent.org

The Provincial Letters

Letter · Blaise Pascal · January 1656 – March 1657 · French

Eighteen letters, with a fragment of a nineteenth, that Blaise Pascal wrote in 1656 and 1657 against the Jesuits and for those they accused of Jansenism. The first and the last two turn on the distinction between the question of right and the question of fact.

The first letter is dated from Paris on 23 January 1656 and reports the proceedings of the Sorbonne against Antoine Arnauld. It separates a question of fact, whether Arnauld was rash to say that he had not found the condemned propositions in Jansen's book, from a question of right about a statement of his on grace. The seventeenth, dated 23 January 1657 and addressed to the Jesuit Annat, says that those accused of heresy condemn the five propositions and deny only that Jansen taught them, and it argues that whether a doctrine is in a given book is a matter of fact, on which a denial cannot be heresy. In the same letter Pascal says that he is not of Port-Royal.

The letters are polemic by a partisan of one side; from the fifth, dated 20 March 1656, they turn to what Pascal calls the morals taught by the Jesuits. The eighteenth is dated 24 March 1657. They are cited here for the Jansenist position as its ablest defender put it. Rome's answer is in Ad sanctam beati Petri sedem.

Edition: English translation by Thomas M'Crie (first published Edinburgh: John Johnstone, 1847), public domain, as published by the Christian Classics Ethereal Library, which does not say which printing it follows. Cited by the number of the letter.

Read the text at ccel.org

CITED IN

Jansenism and the Bull Unigenitus 1653–1713 1191

The Psalms of Solomon

Liturgy · c. 63–40 BC · Greek, translated from a lost Hebrew original

Eighteen Jewish psalms written in Jerusalem in the middle of the first century BC. They lament the capture of the city by a foreign conqueror, generally identified as Pompey, and pray for a king, the son of David, "the anointed of the Lord".

The collection bears Solomon's name but comes from Jerusalem in the generation that saw the Romans arrive. It survives in Greek and in a Syriac version;

scholars hold that it was composed in Hebrew. It was never part of the Hebrew Bible, and although some early lists of Christian Scripture mention it, no church counts it as canonical today.

The psalms name no one. The second describes a foreign "sinner" who broke down the walls of Jerusalem with a battering-ram and whose soldiers trampled the altar, and then tells of his death in Egypt, his body left unburied on the shore. That matches Pompey, who took Jerusalem in 63 BC and was killed on the coast of Egypt in 48 BC, and the identification is accepted by almost all scholars: see Kenneth Atkinson, *I Cried to the Lord: A Study of the Psalms of Solomon's Historical Background and Social Setting* (2004). The eighth psalm tells how the leaders of the land went out to welcome the invader and opened the gates to him. The seventeenth blames rulers who "laid waste the throne of David", usually understood as the Hasmoneans, and asks God to raise up a king, the son of David.

The psalms are the reaction of pious Jews in Jerusalem, written within a few years of the events, and they are one of the fullest statements of the hope for a Davidic messiah before the New Testament. See Pompey Takes Jerusalem.

Edition: Translation by G. Buchanan Gray, from R. H. Charles (ed.), The Apocrypha and Pseudepigrapha of the Old Testament, vol. 2 (1913), as reprinted in The Forgotten Books of Eden (1926), public domain. This printing numbers the psalms but not the verses, so the psalms are cited by number.

Read the text at en.wikisource.org

CITED IN

Judea Gains Independence under the Hasmoneans 142 BC 263

Pompey Takes Jerusalem 63 BC 268

Public Disputations, with the dedication by his children

Treatise · Jacobus Arminius · disputations of 1603–1609, published after his death · Latin

The theses that Arminius defended in public at the University of Leiden, published after his death with a dedication by his nine children to the magistrates of the city. The dedication is a contemporary witness to his career.

The dedication is addressed to the burgomasters and magistrates of Leiden by the children of Arminius, who sign themselves the sons of "James Arminius, a native of Oudewater", writing also for their two sisters. They say that their father, who had lately died, had been called to the university eight years before from the church of Amsterdam, where he had been pastor for fifteen years, to take the chair left vacant by Franciscus Junius.

The editor of the edition of 1853 says that the theses were discussed at various times from 1603 to 1609. The dedication is cited in the entry for Jacobus Arminius for the facts of his life as his family stated them.

Edition: English translation by James Nichols (1825), public domain, in The Works of James Arminius, vol. 1, as published by the Christian Classics Ethereal Library.

Read the text at ccel.org

CITED IN

The Synod of Dort 1618–1619 1159

Quadragesimo Anno

Letter · Pope Pius XI · 15 May 1931 · Latin

The encyclical Pius XI issued on the fortieth anniversary of Rerum novarum. It reviews what Leo XIII's letter had achieved, defends and develops its teaching, and passes judgment on the economic order and on socialism in 1931.

Pius XI wrote to commemorate *Rerum novarum* and to carry its teaching further. Sections 16 to 39 recount the benefits he attributes to Leo's letter, and section 39 calls it the "Magna Charta" on which Christian activity in the social field ought to be based.

It is cited in this wiki as evidence of how the Catholic Church itself received Leo's encyclical a generation later.

Edition: Official English translation published by the Holy See, with numbered sections. Cited by section and paraphrased, with short phrases quoted.

Read the text at vatican.va

CITED IN

Rerum Novarum and Christian Social Teaching 15 May 1891 1336

Quarry Stela of Shoshenq I at Gebel es-Silsila (No. 100)

Inscription · Set up by Haremsaf, chief of works of Shoshenq I · Year 21 of Shoshenq I, c. 925 BC · Egyptian

A rock stela in the quarries of Silsila, dated to year 21 of Shoshenq I, recording the king's order to cut stone for a new court and gateway at Karnak. It is the latest dated text of his reign and dates the building that carries his triumphal relief.

The stela was cut in the quarry wall by Haremsaf, the official whom Shoshenq I sent to fetch sandstone for his works at Karnak. It shows the king and his son Iuput, high priest of Amun, before the gods. The text below is dated to year 21, second month of the third season, and says that the king gave orders to build a great gateway and a festival court with a colonnade for the temple of Amun.

No higher year of Shoshenq I is known, so the court and its gate, the Bubastite Portal at Karnak (Triumphal Relief of Shoshenq I), belong to the end of his reign. The stela says nothing of a campaign. Its value for Shishak Invades Judah is that it shows when the triumphal relief was carved, and so gives a latest date for the campaign the relief commemorates.

Edition: Translation by James Henry Breasted, Ancient Records of Egypt, vol. 4 (1906), §§701–708, public domain. Re-edited by Ricardo A. Caminos, "Gebel es-Silsilah No. 100", Journal of Egyptian Archaeology 38 (1952), pp. 46–61.

Held by: In place in the sandstone quarries of Gebel es-Silsila, Upper Egypt

See the object at archive.org

CITED IN

Shishak Invades Judah c. 925 BC

Recess of the Diet of Speyer (1526)

Law · 27 August 1526 · German

The closing decree of the imperial diet held at Speyer in 1526. Its article on religion left each ruler to act on the Edict of Worms as he could answer to God and the emperor.

A recess was the document in which an imperial diet recorded what it had agreed. That of 1526 says that the electors, princes and estates have unanimously

resolved, until a general council or national assembly meets, that in the matters touched by the Edict of Worms each will "so live, govern, and carry himself as he hopes and trusts to answer it to God and His Imperial Majesty".

The sentence does not grant freedom of religion or mention reform. The evangelical princes read it as leaving the ordering of their churches to them; the emperor's proposition to the next diet at Speyer complains that it had been expounded at every man's pleasure. Kidd prints this one article.

Edition: English translation of the article on religion in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), no. 90, p. 185, public domain.

Read the text at archive.org

CITED IN

The Protestation at Speyer 19 April 1529 1038

Record of the Nullification Trial of Joan of Arc

Law · The papal judges delegate, Jean Juvénal des Ursins, Guillaume Chartier, Richard de Longueil and Jean Bréhal · Inquiries of 1452; trial of 1455–1456 · Latin and French

The record of the church trial that in 1456 annulled the condemnation of Joan of Arc. It contains the sworn evidence of people who had known her at Domrémy, at Orléans and at court, and of clerks and assessors of the first trial, and it ends with the sentence of 7 July 1456.

The trial was opened on a commission from Callixtus III and heard witnesses at Domrémy, Orléans, Paris and Rouen. The judges also took into their record an inquiry made at Rouen in 1452 by a papal legate. Many of the witnesses at Rouen had served the first court: the notaries Manchon and Taquel, the usher Massieu, and the friars Isambard de la Pierre and Martin Ladvenu.

They testified a quarter of a century after the events, after the French king had recovered Rouen, in a cause brought by Joan's family and first set in motion by the king whom she had served. Men who had sat in the first court had reason to lay the blame on the dead bishop and on the English. The judges nonetheless had the minutes of the first trial before them and compared the two. Murray's volume prints before these depositions an earlier inquiry made on the king's order in 1450; it was not part of the church court's record and is not cited here.

His translation gives “June” for the month of the sentence, which the Latin text and his own introduction give as July. See the Trial of Joan of Arc.

Edition: English translation of the depositions and of the sentence in T. Douglas Murray (ed.), Jeanne d’Arc, Maid of Orleans, Deliverer of France (London: William Heinemann, 1902), pp. 178–328; public domain, as published by Project Gutenberg (no. 57389). Cited by witness or document and page. For the date of the sentence the Latin text is cited: Quicherat, vol. 3, p. 351.

Read the text at gutenberg.org · Latin text: J. Quicherat, Procès de condamnation et de réhabilitation de Jeanne d’Arc, vols. 2–3 (Paris, 1841–1849)

CITED IN

The Trial of Joan of Arc 30 May 1431 969

Record of the Trial of Condemnation of Joan of Arc

Law · The court of Pierre Cauchon, bishop of Beauvais · 1431, put into its Latin form afterwards · Latin, from minutes taken in French

The official record of the trial of Joan of Arc for heresy at Rouen, from 21 February to 30 May 1431, drawn up by the court’s notaries. It gives the questions put to her and her answers, the abjuration, and both sentences.

The record speaks in the first person of the judges (“We, the Bishop”). It was made by the court that condemned her: the notary Guillaume Manchon testified at the second trial that he took the minutes in French and that, long after her death, he and Thomas de Courcelles put them into the Latin form that survives. The three notaries attest at the end that the copy agrees with the original minute.

It is therefore the prosecution’s document, and it is also where Joan of Arc’s own words are preserved, in the answers it reports. What it leaves out is known only from the witnesses of the second trial, some of whom said that notes favourable to her were not taken. The twelve articles sent to the University of Paris, on which the sentence rested, were declared in 1456 to misrepresent her answers. See Record of the Nullification Trial of Joan of Arc and the Trial of Joan of Arc.

Edition: English translation in T. Douglas Murray (ed.), Jeanne d’Arc, Maid of Orleans, Deliverer of France: Being the Story of Her Life, Her Achievements, and Her Death, as Attested on Oath and Set Forth in the Original Documents (London: William Heinemann, 1902), pp.

3–146, made from Quicherat's Latin text; public domain, as published by Project Gutenberg (no. 57389). Cited by date of session and page; the linked page has an anchor for each printed page. Murray abridges some formal passages and marks the cuts in brackets.

Read the text at gutenberg.org · Latin text: J. Quicherat, Procès de condamnation et de réhabilitation de Jeanne d'Arc, vol. 1 (Paris, 1841) · Complete English translation by W. P. Barrett (1932), at the Internet Medieval Sourcebook

CITED IN

The Trial of Joan of Arc 30 May 1431 969

Records of the Zurich Council on the Reformation, 1519–1533

Law · 1519–1533 · German

Decrees, court sentences and witness statements of the city council of Zurich from the years of its Reformation, edited from the city's archives. They include the mandates on baptism and the sentence on Felix Manz.

Egli's collection prints or summarises, under running numbers, documents from the archives of Zurich: the council's mandates, the minutes of hearings, and sentences. For the Reformation in the city they are the official record, made at the time by the authority that took the decisions. Where a decree is lost, Egli fills the gap with extracts from Zurich chroniclers such as Heinrich Bullinger and Gerold Edlibach, and says so.

They show what the council ordered and what witnesses told it. They are the record of one side in the conflict with the Anabaptists: the statements of the accused survive only as the court's clerks wrote them down. Many pieces are given in summary, partly in the editor's words, and are paraphrased here.

Edition: Actensammlung zur Geschichte der Zürcher Reformation in den Jahren 1519–1533, edited by Emil Egli (Zurich, 1879), public domain; cited by Egli's document number. English extracts in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), public domain.

Read the text at archive.org · English extracts (Kidd, Documents of the Continental Reformation, nos. 171–213)

CITED IN

Zwingli and the Reformation in Zurich 29 January 1523 1021

The First Anabaptists 21 January 1525 1029

Redemptor Hominis

Treatise · John Paul II · 4 March 1979 · Latin

An encyclical of John Paul II on Christ the redeemer of man, dated 4 March 1979, in the first year of his pontificate. Its seventeenth section treats religious freedom as a human right and objects to systems that give only atheism a place in public life.

The encyclical's theme is Christ as the redeemer of man. Section 11 speaks of atheism in its various forms, beginning with the atheism that is organised as a political system. Section 17, on human rights, appeals to the Second Vatican Council's declaration on religious freedom and says that to curtail the religious freedom of persons and communities is an attack on human dignity whatever religion they profess. It is hard to accept, the pope writes, a position that gives only atheism the right of citizenship in public and social life while believers are barely tolerated, treated as second-class citizens or deprived of their rights as citizens.

See John Paul II and the Churches under Communism.

Edition: English version published by the Holy See. Cited by the numbered section. In copyright; paraphrased here.

Read the text at vatican.va

CITED IN

John Paul II and the Churches under Communism 1978–1979 1454

Regimini militantis Ecclesiae

Law · Paul III · 27 September 1540 · Latin

The bull by which Pope Paul III approved the Society of Jesus. It names Ignatius of Loyola and his nine companions and incorporates the For-

mula of the Institute, their own short statement of the Society's purpose and way of life.

The bull has three parts. It first names the ten men, all masters of arts of the University of Paris, and describes what they had been doing: preaching, exhorting people in private, serving in hospitals, teaching children and the unlettered. It then recites the Formula of the Institute that they had submitted, and finally approves it, limiting the Society for the time being to sixty members.

The Formula is the founders' own text and the rule of the Jesuits as first approved. It speaks in the first person plural and sets out the purpose of the Society, the special vow of obedience to the pope concerning missions, the authority of the superior, poverty, and the colleges for students. A revised Formula was approved by Julius III in 1550 in the bull *Exposcit debitum*. The editors of the English translation give the date of the bull as 27 September 1540; Kidd's text omits the dating clause.

Edition: Latin text in B. J. Kidd, Documents Illustrative of the Continental Reformation (Oxford: Clarendon Press, 1911), no. 135, public domain, cited by Kidd's section numbers. The Formula of the Institute, which fills sections 4 to 13, is translated in The Constitutions of the Society of Jesus and Their Complementary Norms (St. Louis: Institute of Jesuit Sources, 1996), published online by Boston College; that translation is in copyright and is paraphrased.

Read the text at archive.org · English translation of the Formula of the Institute contained in the bull (Institute for Advanced Jesuit Studies, Boston College)

CITED IN

The Society of Jesus Is Founded 27 September 1540 1067

Register of Gregory VII

Letter · Gregory VII · 1073–1083 · Latin

The register of Gregory VII's chancery: copies of his letters and the records of his Roman synods, in nine books. It holds the Dictatus papae, the sentences against Henry IV and Gregory's own account of Canossa.

The register is the papal chancery's own book of outgoing letters and synod records for the pontificate of Gregory VII. It is cited by book and number, so that 4.12 is the twelfth entry of the fourth book; entries numbered with a letter, such

as 2.55a or 3.10a, are pieces that stand in the register without a number of their own. Erich Caspar, who edited the text for the Monumenta Germaniae Historica, treated the Vatican manuscript as the original register kept in Gregory's lifetime.

It is direct evidence for what Gregory wrote and decreed, and it is one side's evidence. The letter to the German princes about Canossa (4.12) is a report by one of the two principals to allies who had reason to be displeased with what he had done. The Dictatus papae (2.55a) is a list of twenty-seven sentences with a heading and nothing else: no addressee, no date of its own and no statement of purpose.

Edition: Latin text: Das Register Gregors VII., edited by Erich Caspar, Monumenta Germaniae Historica, Epistolae selectae 2 (1920–1923), cited by book and number. English quotations from Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell and Sons, 1896), public domain.

Held by: Vatican Apostolic Archive (Reg. Vat. 2)

Read the text at dmgh.de · English translations of the main documents, by E. F. Henderson (Avalon Project, Yale) · Latin text, books 5–9 (MGH Epistolae selectae 2, part 2)

CITED IN

The Investiture Controversy and Canossa 1075–1077 840

Register of Letters

Letter · Gregory the Great · AD 590–604 · Latin

The surviving correspondence of Pope Gregory I, arranged in fourteen books by the years of his pontificate. They are first-hand evidence for his government of the Roman church and for the mission he sent to the English.

The collection known as the Register preserves the letters of Gregory's fourteen years as pope in order, one book for each year. The letters deal with everything that reached the pope's desk: the estates of the Roman church, the appointment and discipline of bishops, the Lombard war, relations with the emperor and with the patriarch of Constantinople, and the conversion of the English.

They are Gregory's own words, dictated for a practical purpose, which makes them a better witness to what he did than any later Life. Bede had copies of

several of the letters about the English mission, brought to him from the Roman archive, and quotes them in his *History*. The letters show what Gregory ordered and argued. What actually happened in Kent has to be taken from Bede.

Edition: Selection translated by James Barmby, Nicene and Post-Nicene Fathers, second series, vols. 12–13 (1895–1898), public domain. Barmby cites the letters by book and number; modern editions number some of them differently.

Read the text at newadvent.org · The same translation with notes (CCEL, Nicene and Post-Nicene Fathers 2.12)

CITED IN

The Council of Chalcedon October AD 451 681
The Second Council of Constantinople AD 553 721
The Visigoths Turn Catholic at Toledo 8 May AD 589 728
Gregory the Great and the Mission to the English AD 590–604 733

Registers of the Council and of the Company of Pastors of Geneva

Chronicle · The secretaries of the Council and of the Company of Pastors · Entries of 1536–1564 · French

The minute books of Geneva's governing councils and of its ministers. Their dated entries record the banishment of Calvin and Farel in 1538, Calvin's return in 1541, the adoption of the church ordinances and the sentence on Servetus in 1553.

Geneva was governed by a Little Council, a Council of Two Hundred and a General Council of the citizens, and the secretary of the Little Council kept a register of what was decided. The ministers of the city, the Company of Pastors, kept a register of their own.

These are official records written on the day, and they fix dates that the narratives leave vague. They are brief, and they give decisions more often than reasons. Kidd prints selected entries in their sixteenth-century French; they are paraphrased here.

Edition: Extracts in the original French in B. J. Kidd, Documents Illustrative of the Continental Reformation (Oxford: Clarendon Press, 1911), public domain, nos. 294, 300, 302 and 315. Cited by the date of the entry; the link opens the printed page.

Read the text at archive.org

CITED IN

Calvin's Institutes and the Reform of Geneva 1536–1541 1059

Regnans in excelsis

Law · Pope Pius V · 25 February 1570 · Latin

The bull by which Pope Pius V declared Elizabeth I of England a heretic, excommunicated her and her adherents, pronounced her deprived of her crown and released her subjects from their oaths of allegiance.

The bull is short. It opens with the claim that Christ committed the one church to Peter and his successors to govern "in fullness of power". It then lists what the pope charges against Elizabeth: that she has taken to herself the place of supreme head of the church in England, abolished the mass, ejected bishops and priests and put others in their place, forced her subjects to renounce obedience to Rome on oath, and imprisoned Catholic prelates, many of whom have died there.

On those grounds it declares her a heretic and a favourer of heretics, cut off from the body of Christ, and deprived of her "pretended title" to the crown. It absolves her subjects from any oath to her, forbids them to obey her orders and laws, and extends the excommunication to those who do.

The bull states the pope's case and no other. Parliament answered it in 1571 with the Act against the Bringing In and Putting in Execution of Bulls from the See of Rome.

Edition: English translation published at Papal Encyclicals Online, cited by its paragraph numbers. The translator is not named there, so the text is paraphrased in this wiki and not quoted at length.

Read the text at papalencyclicals.net

CITED IN

The Elizabethan Settlement 1559 1091

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

A Relation or Journal of the English Plantation at Plymouth (Mourt's Relation)

History · Edward Winslow, William Bradford and others · 1622 · English

The first printed account of the Plymouth colony, published in London in 1622 from journals and letters sent home by the settlers. It includes a letter of 11 December 1621 that describes the first harvest and the visit of Massasoit.

The book was printed in London in 1622 from papers carried back on the first ship to return. It contains a journal of the landing and the first months, accounts of several journeys to the neighbouring peoples, and a letter headed as sent from New England to a friend. The letter is dated from Plymouth on 11 December and signed "E. W."; Dexter, the editor, takes the writer to be Edward Winslow.

The letter says that after the harvest the governor sent four men fowling so that the company might rejoice together, and that many Indians came, among them "their greatest King Massasoyt, with some ninetie men", who were entertained for three days and who killed five deer for the English. It was written to encourage friends in England to come or to invest, and it describes the colony's relations with its neighbours at their best. It is cited in the Pilgrims Land at Plymouth.

Edition: Edition by Henry Martyn Dexter (Boston, 1865), public domain, which reprints the London edition of 1622 with notes; scan at the Internet Archive. Cited by the pages of Dexter's edition.

Read the text at archive.org

CITED IN

The Pilgrims Land at Plymouth 1620 1163

Relations of Russia with the East in Church Affairs

Chronicle · Records of the tsar's foreign office, edited by Andrei Nikolaevich Muravyov · Records of 1588–1593; published 1858 · Russian

A nineteenth-century digest of the Moscow foreign office's files on dealings with the eastern churches. For 1588–1590 it follows the official report of Patriarch Jeremias II's visit day by day and prints the letters exchanged, with references to the folios of the record.

The Muscovite foreign office kept a running report of every embassy: who arrived, how they were received, what was said on each side, what gifts were given. Muravyov, a Russian church writer of the nineteenth century, worked through these files and retold them in order, quoting speeches and letters and noting the folio after each passage. His book is therefore a secondary work wrapped closely round primary records, and it is used here for what the records contain: the arrival of Jeremias at Smolensk in June 1588, his audiences, the talks conducted by Boris Godunov, the council of January 1589, and the reception of the envoys who brought the charter of Constantinople in 1590.

The records are the tsar's own. They present the Russian court as generous and the patriarch as grateful, and they give the Russian version of the negotiation, in which Jeremias is first invited to remain as patriarch at Vladimir and then asked to install a Russian. Muravyov's linking sentences are his own and are not cited here as evidence.

Edition: A. N. Muravyov, Snosheniia Rossii s Vostokom po delam tserkovnym, part 1 (St Petersburg, 1858), chapter on the establishment of the patriarchate, as published by the Orthodox library Azbuka very; public domain. In Russian; paraphrased in this wiki. Cited by the date of the event recorded.

Read the text at azbyka.ru

CITED IN

Moscow Becomes a Patriarchate 26 January 1589 1121

SOURCES

Relations of the Orthodox Church with the Rest of the Christian World to Responses to the Questions of the Bulgars

Relations of the Orthodox Church with the Rest of the Christian World

Council · The Holy and Great Council of the Orthodox Church · June 2016

The document of the council on Crete on dialogue with other Christians and on membership of the World Council of Churches.

The text was put together before the council from two older drafts, one on relations with other Christians and one on the ecumenical movement, as the council's own history of its preparation records. Paragraph 1 states that the Orthodox Church is the one, holy, catholic and apostolic church. Paragraph 6 says that her unity cannot be disturbed and that she nevertheless "accepts the historical name" of other Christian churches and confessions not in communion with her. Later paragraphs commit the Orthodox churches to theological dialogue and set conditions for their part in the World Council of Churches.

The draft was contested before the council met. The Georgian synod called it unacceptable in its minutes of 10 June 2016, and the Bulgarian synod had published proposals for changes to it in April; see the Holy and Great Council of the Orthodox Church.

Edition: Official English text published by the council at holycouncil.org. The paragraphs are numbered in the printed text; the web page shows them as a list.

Read the text at holycouncil.org

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

The Religious Peace of Augsburg

Law · The imperial diet, in the name of King Ferdinand · 25 September 1555 · German

The recess of the imperial diet held at Augsburg in 1555. Sections 15 to 30 make a lasting peace in the empire between the estates of 'the old religion' and those of the Augsburg Confession, and exclude all others.

The religious peace is one part of a long recess that also deals with public order and the imperial courts. It is issued by Ferdinand, king of the Romans, who says that he acts on the full powers given him by his brother the emperor Charles V, and it is dated at Augsburg on 25 September 1555.

The text is the law itself and is precise about what was granted and to whom. The parties are the estates of the empire, the princes and cities, and nowhere the individual subject, whose one right is to emigrate. The Latin tag by which the settlement is often summed up, *cuius regio, eius religio*, does not occur in it. One clause, on the sees and benefices of clergy who left the old religion, was laid down by Ferdinand under the powers the emperor had given him, because the two sides could not agree, and the text says so.

Edition: German text of the recess of the diet in full, with section numbers, published by the Internet-Portal Westfälische Geschichte of the Landschaftsverband Westfalen-Lippe. The English extract in B. J. Kidd (1911) is the translation of Emil Reich, Select Documents Illustrating Mediaeval and Modern History, public domain. Cited by section.

Read the text at lwl.org · English translation of sections 15–20, 23 and 24 (Kidd, Documents Illustrative of the Continental Reformation, no. 149)

CITED IN

The Augsburg Confession 25 June 1530 1046

The Peace of Augsburg 25 September 1555 1084

René Padilla, Father of Integral Mission and Former Tearfund President, Dies

History · Tearfund · 29 April 2021 · English

The notice issued by the relief agency Tearfund on the death of René Padilla, who had been its international president. It records his age at death, his birth in Ecuador and his years in office.

The release, dated 29 April 2021, says that Padilla had died aged 88; that he was born in Ecuador and that his family moved to Colombia when he was very young; and that he was international president of Tearfund from 1998 to 2010, in which time the agency adopted his term “integral mission” for its work. It calls him the father of integral mission.

It is an obituary notice from an organisation he led, and the wiki cites it only for those facts.

Edition: Press release of the Christian relief agency Tearfund, read in the Internet Archive’s copy because the agency’s own site refuses automated requests.

Read the text at web.archive.org

Report I of the 40th Statewide Investigating Grand Jury

History · 40th Statewide Investigating Grand Jury, Commonwealth of Pennsylvania · 2018 · English

The report of a Pennsylvania grand jury on the sexual abuse of children by clergy in six Catholic dioceses of the state and on how diocesan leaders dealt with it, drawn from subpoenaed church files.

The grand jury examined the dioceses of Allentown, Erie, Greensburg, Harrisburg, Pittsburgh and Scranton, that is, every Pennsylvania diocese except the two that earlier grand juries had covered. Its introduction says that it heard dozens of witnesses and reviewed half a million pages of diocesan documents. The body of the report takes each diocese in turn, and an appendix lists the accused by name.

A grand jury report is an accusation and not a verdict. The jurors say that almost every case they found was too old to prosecute, and that they had issued presentments against two priests. The published file is marked as redacted by order of the Pennsylvania Supreme Court of 27 July 2018. The introduction is written in the jurors’ own, deliberately plain and angry, voice; this wiki reports its counts and its description of the dioceses’ practice as the grand jury’s findings.

Edition: The redacted report as released by the Pennsylvania Office of Attorney General, a file of some 31 megabytes. Cited by its printed page numbers.

Read the text at attorneygeneral.gov · The same file in the Internet Archive (capture of 30 December 2019)

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Report of General Conference of Seventh-day Adventists (1863)

Council · General Conference of Seventh-day Adventists · Meeting opened 20 May 1863; printed 26 May 1863 · English

The minutes of the meeting at Battle Creek, Michigan, in May 1863 at which delegates of the Seventh-day Adventists adopted a constitution and organized their General Conference. Printed in the church's paper the following week.

The report says that the conference convened at Battle Creek on 20 May 1863 and lists the delegates by state: New York, Ohio, Michigan, Wisconsin, Iowa and Minnesota. It prints the constitution they adopted, whose preamble says that the delegates "hereby proceed to organize a General Conference" and whose first article names it the General Conference of Seventh-day Adventists. James White was chosen president and declined, and John Byington was elected in his place.

It is the meeting's own record, published within a week. See the Millerites and the Great Disappointment.

Edition: Printed in The Advent Review and Sabbath Herald (Battle Creek, Michigan), vol. 21, no. 26, 26 May 1863, pp. 204–206 (the organizing of the conference is on pp. 204–205); scan published by the Office of Archives, Statistics, and Research of the General Conference of Seventh-day Adventists. Cited by page of the volume. Public domain.

Read the text at documents.adventistarchives.org

CITED IN

The Millerites and the Great Disappointment 22 October 1844 1297

Report of the British Delegates to the Synod of Dort on the English Bible of 1611

Council · The delegates of Great Britain at the Synod of Dort · 20 November 1618 · Latin

A written statement handed to the Synod of Dort at its seventh session, in which the theologians sent by James I explain how the English translation of 1611 was organised and what rules its translators followed.

The synod wished to know how the English translation had been made, so that it could take from the English practice whatever might be of use. The British delegates' written answer is entered in the acts under the seventh session, Tuesday 20 November. It says that the Bible was divided into six parts, each assigned to seven or eight scholars, two parts to London and four to the two universities; that twelve men chosen from all the companies then reviewed the whole; and that Bilson, bishop of Winchester, and Dr Smith, by then bishop of Gloucester, put the final touches to it.

It lists the rules as the delegates understood them: no wholly new version, but the old one cleared of faults; no notes in the margin beyond parallel passages, alternative senses and difficult idioms; the Greek text followed for Tobit and Judith; words added to complete the sense printed in a different type. The statement was made seven years after publication by men close to the work, and is cited in the King James Bible.

Edition: Latin text from the acts of the synod, with an English translation, in A. W. Pollard, Records of the English Bible (Oxford, 1911), pp. 336–339, public domain.

Read the text at archive.org

CITED IN

The King James Bible 1611

1151

Report of the Commission to Inquire into Child Abuse

History · Commission to Inquire into Child Abuse (Ireland) · 2009 · English

The report of the Irish state commission, chaired by Mr Justice Sean Ryan, on the abuse of children in residential institutions from 1940 or earlier, most of them run by Catholic religious congregations.

The commission was set up by an Act of the Irish parliament in 2000 to hear from people who said they had been abused as children in institutions, to inquire into that abuse and to report. Its report of 2009, commonly called the Ryan Report, fills five volumes: two on individual institutions, one from the committee

that heard witnesses in confidence, and two of general chapters, conclusions and expert papers.

Its subject is narrower than the abuse crisis as a whole. It deals with reformatories, industrial schools and similar residential institutions, and with physical and emotional abuse and neglect as well as sexual abuse; it is not an inquiry into abuse by parish clergy. Its conclusions fault the state's Department of Education as well as the congregations that ran the schools.

Edition: The five volumes as published on the commission's own site. Cited by volume, chapter and numbered paragraph.

Read the text at childabusecommission.ie · Volume IV, chapter 6: Conclusions (PDF)

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Report of the Independent Investigation: The Southern Baptist Convention Executive Committee's Response to Sexual Abuse Allegations and an Audit of the Procedures and Actions of the Credentials Committee

History · Guidepost Solutions LLC · 15 May 2022 · English

The report of an outside firm, commissioned at the direction of the Southern Baptist Convention's 2021 meeting, on how the convention's Executive Committee responded to reports of sexual abuse between 2000 and 2021.

The delegates ("messengers") to the Southern Baptist Convention's annual meeting at Nashville in 2021 voted for a task force to oversee an independent investigation of the convention's Executive Committee. The firm Guidepost Solutions carried it out, and the task force published the report on 22 May 2022.

The scope is narrow and should not be overstated. The report examines the conduct of the Executive Committee's staff and members from 1 January 2000 to 14 June 2021: how they answered people who reported abuse, how they treated survivors, and whether they resisted reform. It is not a count of abuse in Southern Baptist churches, which are self-governing congregations. It is cited in this wiki

as an official report showing that the concealment of abuse has been documented outside the Catholic Church.

Edition: The report as released by the Southern Baptist Convention's Sexual Abuse Task Force on its own site, which is no longer online; read in the Internet Archive's capture. Cited by its printed page numbers.

Read the text at web.archive.org · The convention's Sexual Abuse Task Force releasing the report, 22 May 2022 (Internet Archive)

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Report of the Legates Arnaud Amalric and Milo to Innocent III

Letter · Arnaud Amalric, abbot of Cîteaux, and Milo · August 1209 · Latin

The letter in which the two papal legates with the crusading army told the pope of the taking of Béziers and Carcassonne and the choice of Simon de Montfort as lord of the conquered land. It gives their own figure for the dead at Béziers, nearly twenty thousand.

The letter was written by the leaders of the expedition a few weeks after the events, to the pope who had called for it, and was copied into his register. It is the nearest thing to an official account. The legates say that the citizens of Béziers had been warned to hand over the heretics or leave them, that the assault was begun by camp servants without orders while the barons were discussing how to save the Catholics in the city, and that "our men", sparing neither rank nor sex nor age, put almost twenty thousand people to the sword. They call the outcome a miracle and a work of divine vengeance.

The figure is the victors' own, and they give it as an approximation (*fere*, "almost"). The letter does not contain the words that Caesarius of Heisterbach later attributed to Arnaud Amalric.

Edition: Preserved in the register of Innocent III, book 12, letter 108; printed in J.-P. Migne, Patrologia Latina 216 (Paris, 1855), cols 137–141; public domain. Latin; paraphrased here and cited by column.

Read the text at archive.org

CITED IN

The Albigensian Crusade 1209–1229 890

Report of the Thirteenth Meeting of the International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches

Council · International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches · 6 February 2016 · English

The agreed report of a meeting held in Cairo in 2016 between delegates of the Catholic Church and of the Oriental Orthodox churches. It names the churches that make up the Oriental Orthodox family and send delegates to the dialogue.

The commission is the official body for theological dialogue between the Catholic Church and the Oriental Orthodox churches. The report of its thirteenth meeting, held in Cairo and hosted by the Coptic Orthodox Church from 31 January to 6 February 2016, lists the member churches on the Oriental Orthodox side: the Syrian Orthodox Church of Antioch, the Armenian Apostolic Church (both the Catholicosate of All Armenians and the Holy See of Cilicia), the Coptic Orthodox Church, the Ethiopian Orthodox Tewahedo Church, the Malankara Orthodox Syrian Church and the Eritrean Orthodox Tewahedo Church.

It is cited in this wiki only for that list, as an official statement, made jointly with those churches, of which churches the name “Oriental Orthodox” covers.

Edition: English text as published by the Dicastery for Promoting Christian Unity, Vatican City.

Read the text at christianunity.va

CITED IN

The Council of Chalcedon October AD 451 681
Jacob Baradaeus and the Syriac Orthodox Church c. AD 542–578 712
Ancient Christological Divisions Are Addressed 1973–1994 1445

Report on the Marburg Colloquy

Letter · Andreas Osiander · October 1529 · German

An account of the Marburg Colloquy sent to the council of Nuremberg by its preacher Andreas Osiander, who arrived on the Saturday afternoon and sat with the Lutheran party.

Osiander reached Marburg on the afternoon of Saturday 2 October 1529 and reports the morning's debate from what others told him and the rest from what he saw. He gives the arguments in order, the passages of Scripture each side used, and the private negotiations on the Monday from which the Marburg Articles came.

He writes as one of Martin Luther's supporters to masters who shared his view, and his judgement of Huldrych Zwingli is hostile throughout. Zwingli's own account, in a letter to a friend, is in Letters.

Edition: English translation by Ellen Yutzy Glebe from the Weimar edition of Luther's works, vol. 30, part 3, pp. 144–151, published by German History in Documents and Images (German Historical Institute, Washington); paraphrased here.

Read the text at germanhistorydocs.org

CITED IN

Luther and Zwingli Meet at Marburg 1 October 1529 1042

Reports of the British and Foreign Bible Society

History · British and Foreign Bible Society · first five annual reports, 1805–1809; collected 1810 · English

The Society's annual reports to its members, beginning with that of May 1805, prefaced by its laws. They state its object and constitution and record year by year what Scriptures it printed, in which languages, and for whom.

Each report was read by the president at the annual meeting and printed by order of the meeting with a list of officers, accounts and letters from correspondents at home and abroad. The laws printed at the front of the volume are the Society's constitution: its single object, its rule of circulating the Scriptures without note

or comment, and the balance of Anglicans, other denominations and foreigners on its committee.

The reports are the Society's own account of its work, written for its subscribers. They are cited in the British and Foreign Bible Society for its rules and for what it reported doing in its first year.

Edition: The First Five Reports of the British and Foreign Bible Society, with extracts of correspondence (London: the Society, 1810), scan at the Internet Archive, public domain. The volume opens with the Society's Laws and Regulations. Cited by report and printed page.

Read the text at archive.org

CITED IN

William Carey and the Modern Missionary Movement 2 October 1792 1261

The British and Foreign Bible Society 7 March 1804 1276

Reports on the Conclusion of the Compacts at Jihlava

Council · Legates of the Council of Basel and an anonymous reporter · 5 July 1436 · Latin

Two documents of 5 July 1436 on the agreement between the Council of Basel and the Bohemians and Moravians. They record the handing over of the Compacts at Jihlava, the promise of obedience and the concession of communion in both kinds.

The first document is a short summary, from a manuscript of the Prague chapter, of what was done between the council's legates and the Bohemian and Moravian lords on the day after the feast of Saint Procopius. The second is the letter that the four legates wrote to the council at Basel that same day from Jihlava, describing the ceremony in the town square before the emperor Sigismund.

Neither is the text of the Compacts. Together they state the points settled in public that day: obedience promised by four priests in the name of all; peace between the Bohemians and all Christian peoples; no one to defame those who communicate in both kinds, who are to be held good and orthodox Catholics; and the archbishop of Prague and the bishops of Olomouc and Litomyšl to provide communion in both kinds for those accustomed to it and to ordain clergy who will give it. A memorandum printed with them (no. 967) lists what the Utraquists held that they had gained by the Compacts, beginning with the claim that

communion in both kinds was granted as lawful and not merely tolerated. See the Hussites and the Compacts of Basel.

Edition: Latin texts in F. Palacký (ed.), Urkundliche Beiträge zur Geschichte des Hussitenkrieges vom Jahre 1419 an, vol. 2 (Prague, 1873), nos. 964 (a summary of the acts) and 965 (the legates' letter to the council), pp. 456–458; public domain. The full text of the Compacts themselves is printed in Archiv český, vol. 3, to which Palacký refers; it was not consulted for this wiki. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Hussites and the Compacts of Basel 1419–1436 964

The Requerimiento

Law · Issued in the name of King Ferdinand and Queen Juana of Castile · c. 1513 · Spanish

The proclamation that Spanish commanders were ordered to read to the peoples of the Americas before making war on them. It rests the Spanish claim on a pope's donation of the islands and mainland to the crown of Castile.

The text tells its hearers that God gave the whole human race into the charge of St Peter, that one of Peter's successors made a "donation" of the islands and mainland to the king and queen of Castile, and that they must therefore acknowledge the church and the crown. If they refuse, the reader declares, the Spaniards will make war on them, enslave them and their families and take their goods, and the deaths that follow will be their own fault.

It is cited in Christianity Crosses the Atlantic as a document of the Spanish crown that appeals to the papal grant of 1493 as a title to conquest.

Edition: English translation published with the Spanish text by the Early Caribbean Digital Archive, Northeastern University. Short phrases are quoted.

Read the text at ecda.northeastern.edu

CITED IN

Christianity Crosses the Atlantic 1493 996

Rerum Novarum

Letter · Pope Leo XIII · 15 May 1891 · Latin

The encyclical of Leo XIII on capital and labour. It rejects socialism and class war, defends private property, and teaches that workers are owed a living wage, limited hours, the protection of the state and the right to form unions.

The letter is addressed to the Catholic bishops and dated at St Peter's on 15 May 1891. It describes the condition of industrial workers, argues against the socialist remedy of common ownership, sets out the duties of employers and employed, says when the state should intervene, and commends associations of workers.

It is the pope's own text. Pius XI marked its fortieth anniversary with an encyclical of his own, which calls it the foundation of Christian activity in the social field.

Edition: Official English translation published by the Holy See, with numbered sections. Cited by section and paraphrased, with short phrases quoted.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

Rerum Novarum and Christian Social Teaching 15 May 1891 1336

Res Gestae (History)

History · Ammianus Marcellinus · c. AD 380–395 · Latin

A Latin history of Rome by a Greek army officer. The surviving books cover AD 353–378 in detail and include a contemporary account of the emperor Julian, under whom the author served. He was not a Christian.

Ammianus calls himself, in his closing words, a former soldier and a Greek. He served as an officer and took part in Julian's Persian campaign of 363, which he describes in the first person. He wrote at Rome late in the century. The history originally began with the emperor Nerva; only books 14 to 31 survive.

For Julian he is a contemporary and partly an eyewitness, and he admired him: the obituary in book 25 is a formal eulogy. That makes his criticisms count for more. He twice calls the law that barred Christians from teaching harsh (22.10.7; 25.4.20), and he says plainly that Julian's toleration of all Christian parties was

meant to set them against one another (22.5.4). Ammianus writes about Christianity as an outsider, without hostility and without much interest, and on church affairs he is brief.

Edition: Translation by J. C. Rolfe, Loeb Classical Library (1935–1940), in the public domain in the United States, transcribed with the Latin text at LacusCurtius. Cited by book, chapter and section; each section has its own anchor.

Read the text at penelope.uchicago.edu

CITED IN

Julian Tries to Restore the Old Religion AD 361–363 615

Res Gestae Divi Augusti

Inscription · Augustus · AD 14 · Latin, with an ancient Greek translation

The Deeds of the Divine Augustus: the emperor's own account of his career, written in the first person and finished in the last year of his life. It was inscribed on bronze at his tomb in Rome and copied on stone in the provinces.

Augustus wrote this summary of his public life himself and says at the end that he was in his seventy-sixth year, which dates the final text to AD 13–14. The original at Rome is lost. The text survives because copies were inscribed in the province of Galatia, the most complete on a temple at Ankara, where the Latin is accompanied by a Greek translation.

It lists his offices and honours, the money he spent on the Roman people and the soldiers, and his wars and conquests. Chapter 34 is his description of what happened in 28–27 BC: he says that he handed the state back to the senate and people, received the name Augustus in return, and from then on excelled others in rank, as this translation has it, while holding no more official power than his colleagues.

This is the ruler's own version, cut in stone to be read after his death. It is exact on dates, sums and titles, and it is silent where silence suited him: Antony, for example, is never mentioned by name. It is the best evidence for how Augustus wished his position to be understood. See Augustus Becomes Rome's First Emperor.

Edition: Latin and Greek texts with the translation of Frederick W. Shipley (Loeb Classical Library, 1924) at LacusCurtius, which states that the volume is in the public domain in the United States. Cited by chapter.
Held by: The fullest copy is cut into the walls of the Temple of Rome and Augustus at Ankara, Turkey (the Monumentum Ancyranum)

See the object at penelope.uchicago.edu · Chapters 32–35, with Augustus's account of 28–27 BC (LacusCurtius)

CITED IN

Augustus Becomes Rome's First Emperor 27 BC 276

Rescript Opening the Review of Joan of Arc's Condemnation (Humilibus supplicum votis)

Letter · Callixtus III · 11 June 1455 · Latin

The letter in which Pope Callixtus III, on the petition of Joan of Arc's mother and brothers, appointed three French prelates to hear the case for the nullity of her condemnation.

The rescript is addressed to the archbishop of Reims and the bishops of Paris and Coutances and is dated at Saint Peter's in Rome on the third day before the ides of June 1455, in the first year of Callixtus III. It was read aloud when the trial opened, and so stands in the court's record.

Most of it restates the petition of Isabelle, the mother of Joan of Arc, and of her brothers Pierre and Jean: that Joan had held no heresy; that the bishop of Beauvais and a friar claiming to act for the inquisitor proceeded against her on a false report; that she had asked for anything suspect in her words to be referred to the Apostolic See; and that the sentence was null and unjust. The pope does not himself decide these points. He orders the three prelates, with an inquisitor, to summon the other side, hear both and give judgment without appeal. See the Trial of Joan of Arc.

Edition: Latin text as read into the record of the nullification trial, in J. Quicherat (ed.), Procès de condamnation et de réhabilitation de Jeanne d'Arc, vol. 2 (Paris, 1841–1849), pp. 95–98; public domain. Paraphrased from the Latin.

Read the text at archive.org

CITED IN

The Trial of Joan of Arc 30 May 1431 969

Resolution 16.17: Joint Declaration on the Doctrine of Justification

Treatise · Anglican Consultative Council · April 2016 · English

The resolution of the Anglican Consultative Council, meeting at Lusaka in April 2016, that welcomes and affirms the substance of the Joint Declaration on the Doctrine of Justification.

The sixteenth meeting of the Anglican Consultative Council was held at Lusaka, Zambia, from 8 to 19 April 2016. The resolution has four clauses: it welcomes and affirms "the substance" of the Joint Declaration on the Doctrine of Justification, and recalls the earlier Anglican dialogues on justification with Lutherans and with Roman Catholics. It is a shorter and less detailed act than the Methodist and Reformed statements of association. See Lutherans and Catholics Agree on Justification.

Edition: Text as held in the archive of the International Anglican–Roman Catholic Commission for Unity and Mission, which gives this address as its permanent link.

Read the text at iarccum.org

CITED IN

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Resolution on the Ottoman Genocides (2007)

Treatise · International Association of Genocide Scholars · 2007 · English

A resolution of the international scholarly association for the study of genocide, stating its conviction that the Ottoman campaign against Christian minorities between 1914 and 1923 was genocide against Armenians, Assyrians and Greeks.

The association is a body of scholars who study genocide. In 1997 it resolved that the mass murder of Armenians in Turkey in 1915 was a case of genocide under the United Nations convention. The resolution of 2007 extends the same

judgment to Assyrians and to Pontian and Anatolian Greeks and calls on the government of Turkey to acknowledge it. It is a statement of scholarly opinion made long after the events and is cited in the Destruction of the Armenian and Assyrian Christians only for the use of the term.

Edition: One-page resolution on the association's website.

Read the text at genocidescholars.org · The association's resolution of 1997 on the Armenian genocide · List of the association's resolutions

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

Resolutions and Reports of the Lambeth Conference of 1888

Council · The Lambeth Conference of 1888 · July 1888 · English

The resolutions of the third Lambeth Conference, at which 145 Anglican bishops met at Lambeth Palace in July 1888. Resolution 11 sets out four articles as a basis for the reunion of the churches.

The bishops in communion with the Church of England met under the archbishop of Canterbury and issued an encyclical letter dated 27 July 1888, with their resolutions and the reports of their committees. Resolution 11 is the text known as the Lambeth Quadrilateral. The report of the committee on home reunion, printed with it, explains that the committee took as its basis the articles put forward by the bishops of the American church in 1886 and submitted them "with some modifications".

The resolutions are the statement of the bishops who passed them.

Edition: Resolution 11 as published by the Anglican Communion Office, which now issues the resolutions of each conference as one document; the wording was read in the Internet Archive's copy of the office's earlier page for the resolution, linked here. The reports of committees are cited from R. T. Davidson, ed., The Lambeth Conferences of 1867, 1878, and 1888 (London, 1889), by printed page. Public domain.

Read the text at anglicancommunion.org · Resolution 11 on its own page, as the Anglican Communion Office published it until its website was rebuilt (Internet Archive, 29 March 2022) · The encyclical letter, resolutions and reports as printed in 1889 (Internet Archive)

CITED IN

The Lambeth Quadrilateral July 1888 1332

Resolutions of the Council of the Ukrainian Orthodox Church of 27 May 2022

Council · Council of the Ukrainian Orthodox Church · 27 May 2022 · Ukrainian

The ten resolutions of the council of the Ukrainian Orthodox Church led by Metropolitan Onufriy, which condemn the war, disagree with Patriarch Kirill's position on it and amend the church's statute to attest its full independence and autonomy.

This is the church that the Moscow Patriarchate's statement of 2018 calls the canonical church in Ukraine, under Metropolitan Onufriy. Its council met in Kyiv on 27 May 2022 to consider, in its own words, questions that had arisen from the military aggression of the Russian Federation. The resolutions condemn the war as a breach of the commandment not to kill, express disagreement with Patriarch Kirill of Moscow, and report amendments to the church's statute. They also regret the division of Ukrainian Orthodoxy, say that Constantinople's actions deepened it, and set three conditions for dialogue with the Orthodox Church of Ukraine: that it stop the seizure of churches, recognise that its own status is "non-autocephalous", and resolve the question of the canonicity of its bishops.

It is cited in Constantinople Grants Autocephaly to the Orthodox Church of Ukraine for what the council itself said.

Edition: English version published by the Ukrainian Orthodox Church's information service. Cited by its numbered points.

Read the text at news.church.ua

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Resolutions of the Lambeth Conference of 1930

Council · Lambeth Conference · 1930 · English

The resolutions of the Anglican bishops who met at Lambeth in 1930. Resolution 15 allows that, where there is a moral obligation to limit parenthood, methods other than abstinence may be used, and condemns their use from selfishness or mere convenience.

Resolution 15 names complete abstinence as "the primary and obvious method" of limiting or avoiding parenthood. It then agrees that, where there is a clearly felt moral obligation to do so and a morally sound reason for avoiding complete abstinence, other methods may be used in the light of the same Christian principles, and it records the conference's strong condemnation of any method of conception control used from motives of selfishness, luxury or mere convenience. The text gives the vote: 193 for, 67 against.

Like all Lambeth resolutions it expresses the mind of the bishops present and binds no member church. See Humanae Vitae.

Edition: The text published by the Anglican Communion Office, which now issues the resolutions of each conference as one document: "Resolutions Archive from 1930", a PDF of 23 pages reached from the Office's page for the conference; Resolution 15 is on page 8 of the file. Cited by resolution number. The Office's web pages refuse automated requests, but the file itself was opened and read, and its wording agrees with the Internet Archive's copy of the Office's earlier page for the resolution, to which citations link.

Read the text at anglicancommunion.org · All the resolutions of 1930 in one file (Anglican Communion Office, PDF) · Resolution 15 on its own page, as the Anglican Communion Office published it until its website was rebuilt (Internet Archive, 13 August 2024)

CITED IN

Humanae Vitae 25 July 1968 1441

Resolutions of the Lambeth Conference of 1948

Council · Lambeth Conference · 1948 · English

The resolutions passed by the Anglican bishops who met at Lambeth in 1948, their first conference since 1930. They are the bishops' own words on the questions put to them, and bind no member church.

The Lambeth Conference is the meeting of the bishops of the Anglican Communion, called by the Archbishop of Canterbury about once in ten years. Its resolutions express the mind of the bishops present. They have no force of law in any member church until that church adopts them.

The conference of 1948 answered two questions that had arisen since the bishops last met in 1930. Resolutions 113 to 115 reply to the Chinese church's question whether a deaconess might be ordained priest, raised by the First Woman Is Ordained an Anglican Priest. Resolutions 52 to 54 deal with the new the Church of South India Unites Four Traditions and record that the bishops were divided about the standing of its ministers.

Edition: The text published by the Anglican Communion Office: "Resolutions Archive from 1948", one PDF of 30 pages holding all the resolutions of that year, reached from the Office's page for the conference. Cited by resolution number; resolutions 52 to 54 are on pages 16 and 17 of the file and 113 to 115 on pages 29 and 30. The Office's web pages refuse automated requests, but the file itself was opened and read, and compared with the Internet Archive's copies of the single-resolution pages of the former document library.

Read the text at anglicancommunion.org · All the resolutions of 1948 in one file (Anglican Communion Office, PDF) · Resolution 113 as it stood in the former document library (Internet Archive copy)

CITED IN

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

The Church of South India Unites Four Traditions 27 September 1947 1397

Resolutions of the Lambeth Conference of 1958

Council · Lambeth Conference · 1958 · English

The resolutions of the Anglican bishops who met at Lambeth in 1958. Resolution 115 says that God has laid the responsibility for deciding the number and frequency of children on the consciences of parents.

Resolution 115 says that family planning, "in such ways as are mutually acceptable to husband and wife in Christian conscience", is a right and important factor in Christian family life and should be the result of positive choice before God. It adds that such responsible parenthood requires a wise stewardship of the family's resources and thought for the needs of society and of future generations. The

conference of 1968 quoted the resolution in full when it replied to *Humanae vitae*.

Like all Lambeth resolutions it expresses the mind of the bishops present and binds no member church. See Humanae Vitae.

Edition: The text published by the Anglican Communion Office, which now issues the resolutions of each conference as one document: "Resolutions Archive from 1958", a PDF of 34 pages reached from the Office's page for the conference; Resolution 115 is on page 30 of the file. Cited by resolution number. The Office's web pages refuse automated requests, but the file itself was opened and read, and its wording agrees with the Internet Archive's copy of the Office's earlier page for the resolution, to which citations link. Resolution 115 is also printed in full in Resolution 22 of 1968.

Read the text at anglicancommunion.org · All the resolutions of 1958 in one file (Anglican Communion Office, PDF) · Resolution 115 on its own page, as the Anglican Communion Office published it until its website was rebuilt (Internet Archive, 21 April 2024)

CITED IN

Humanae Vitae 25 July 1968 1441

Resolutions of the Lambeth Conference of 1968

Council · Lambeth Conference · 1968 · English

The resolutions of the Anglican bishops' conference of 1968. Resolution 22 replies to the encyclical Humanae vitae. Resolutions 34 to 38 reopen the question of ordaining women as priests, which the conference of 1948 had declined to consider.

Resolution 34 says that the theological arguments then offered for and against the ordination of women to the priesthood are inconclusive. Resolution 35 asks every national and regional church to study the question and report, and Resolution 37 asks that a church seek the advice of the Anglican Consultative Council before it makes a final decision to ordain women. Resolution 22, "Responsible Parenthood", takes note of the encyclical *Humanae vitae*, records the conference's appreciation of the pope's concern for marriage, and says that it is unable to agree that all methods of conception control other than abstinence or the use

of infertile periods are contrary to the order established by God. It reaffirms Resolutions 112, 113 and 115 of the conference of 1958 and prints them in full.

Like all Lambeth resolutions they are the opinion of the bishops present and bind no member church. See the First Woman Is Ordained an Anglican Priest and Humanae Vitae.

Edition: The text published by the Anglican Communion Office: "Resolutions Archive from 1968", one PDF of 23 pages holding all the resolutions of that year, reached from the Office's page for the conference. Cited by resolution number; Resolution 22 is on pages 11 and 12 of the file and resolutions 34 to 38 on pages 14 and 15. The Office's web pages refuse automated requests, but the file itself was opened and read.

Read the text at anglicancommunion.org · All the resolutions of 1968 in one file (Anglican Communion Office, PDF) · Resolution 22 on its own page, as the Anglican Communion Office published it until its website was rebuilt (Internet Archive, 2 March 2024)

CITED IN

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

Humanae Vitae 25 July 1968 1441

Resolutions of the Lambeth Conference of 1978

Council · Lambeth Conference · 1978 · English

The resolutions of the Anglican bishops' conference of 1978. Resolution 21 records that four member churches had ordained women as priests and declares the conference's acceptance of churches that do and of churches that do not.

Resolution 21, "Women in the Priesthood", was passed by 316 votes to 37 with 17 abstentions. It notes that since 1968 the Diocese of Hong Kong, the Anglican Church of Canada, the Episcopal Church in the United States and the Church of the Province of New Zealand had admitted women to the presbyterate. It recognises the right of each member church to decide for itself, acknowledges the distress the ordinations had caused, and says that the conference's acceptance of this variety may disappoint the Roman Catholic, Orthodox and Old Catholic churches. See the First Woman Is Ordained an Anglican Priest.

Edition: The text published by the Anglican Communion Office: “Resolutions Archive from 1978”, one PDF of 19 pages holding all the resolutions of that year, reached from the Office’s page for the conference. Cited by resolution number; Resolution 21 is on pages 13 and 14 of the file. The Office’s web pages refuse automated requests, but the file itself was opened and read.

Read the text at anglicancommunion.org · All the resolutions of 1978 in one file (Anglican Communion Office, PDF)

CITED IN

The First Woman Is Ordained an Anglican Priest 25 January 1944 1382

Response of the Catholic Church to the Joint Declaration on the Doctrine of Justification

Treatise · Congregation for the Doctrine of the Faith and Pontifical Council for Promoting Christian Unity · 25 June 1998

The Holy See’s official reply to the Joint Declaration. It accepts that there is a consensus in basic truths of the doctrine of justification and lists points on which it holds that Catholic and Lutheran positions still diverge.

A closing note says that the text was prepared by common agreement between the Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity and is signed by the president of the council. The date, 25 June 1998, is given in the Official Common Statement by the Lutheran World Federation and the Catholic Church, with its Annex.

The response has a short declaration followed by eight numbered points. The first five set out the difficulties it sees, chiefly in the declaration’s account of the justified person as at the same time righteous and sinner; the sixth raises the question of the authority of a consensus reached through Lutheran synods; the last two look to further study. It is the primary source for the reservations stated on the Catholic side before the declaration was confirmed, and the Annex of 1999 was written partly in answer to it.

Edition: English text as published by the Holy See’s Dicastery for Promoting Christian Unity, from Information Service 98 (1998/III), 93–94. Cited by its headed parts and numbered points.

Read the text at christianunity.va

CITED IN

Lutherans and Catholics Agree on Justification 31 October 1999 1474

Response to a Dubium on the Validity of Baptism Conferred by the Church of Jesus Christ of Latter-day Saints

Law · Congregation for the Doctrine of the Faith · 5 June 2001 · Latin

The ruling of the Catholic Church's doctrinal office, approved by John Paul II, that baptism conferred by the Church of Jesus Christ of Latter-day Saints is not valid. The text consists of the question and a one-word answer.

The document puts the question whether baptism conferred by the community called "Mormons" in the vernacular is valid, and answers "Negative". It adds that John Paul II approved the response and ordered it published, and it is signed by Cardinal Joseph Ratzinger as prefect and Archbishop Tarcisio Bertone as secretary, with the date 5 June 2001.

The response gives no reasons. It is cited in Joseph Smith and the Latter-day Saints only for the ruling itself.

Edition: English text published by the Holy See.

Read the text at vatican.va

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Responses to the Questions of the Bulgars

Letter · Nicholas I · AD 866 · Latin

The pope's answers, in 106 chapters, to questions sent by Boris of Bulgaria soon after his baptism. They show Rome competing with Constantinople for the new Bulgarian church.

Boris, baptized from Constantinople, turned to Rome within two years and sent a list of questions about Christian practice and about the standing of his church. Nicholas I answered them one by one. Most of the answers concern daily life: fasting, marriage, oaths, war, dress. Two bear on the quarrel with the east. Chapter 72 holds out an archbishop, though not yet a patriarch, for Bulgaria. Chapter 92 says that the true patriarchal sees are Rome, Alexandria and Antioch, and that the bishop of Constantinople is called patriarch by the favour of emperors rather than by right.

Edition: Translated by W. L. North from the edition of E. Perels, MGH Epistolae 6, pp. 568–600 (letter 99), for the Fordham Medieval Sourcebook. Paraphrased here; cited by chapter.

Read the text at sourcebooks.fordham.edu

CITED IN

The Photian Schism AD 863–867 794

The Baptism of Boris and the Conversion of Bulgaria AD 864–866 798

SOURCES

The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World to Shuttlesworth v. City of Birmingham, 394 U.S. 147

The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World

Creed · The First Presidency and Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints · 5 April 2020 · English

A proclamation issued by the presiding councils of the Church of Jesus Christ of Latter-day Saints two hundred years after Joseph Smith's first vision. It states in the church's own words what it holds about its origin.

The proclamation is issued in the name of the First Presidency and the Council of the Twelve Apostles, and a note at its end says that the church's president, Russell M. Nelson, read it at the general conference in Salt Lake City on 5 April 2020. It affirms that God the Father and Jesus Christ appeared to Joseph Smith, that heavenly messengers restored authority to him, and that the church organized on 6 April 1830 "is Christ's New Testament Church restored".

It is cited in Joseph Smith and the Latter-day Saints as the church's present statement of how it understands itself.

Edition: The text published by the Church of Jesus Christ of Latter-day Saints. Cited by paragraph. In copyright; quoted by the phrase.

Read the text at churchofjesuschrist.org

CITED IN

Joseph Smith and the Latter-day Saints 6 April 1830 1284

Retractations

Treatise · Augustine of Hippo · c. AD 426–427 · Latin

Augustine's review of his own books, written near the end of his life. He lists ninety-three works in order, says when and why each was written, and corrects what he no longer holds. It is the main evidence for the dates and occasions of his writings.

In the *Retractationes* ("reconsiderations") Augustine goes through his works one by one, in the order in which he wrote them: those composed before his ordination, those written as a presbyter, and those written as a bishop. For each he gives the occasion, notes passages he would now put differently, and quotes the opening words so that the book can be identified.

It is his own testimony, given some decades after many of the events, and it is the reason so much of his writing can be dated. Three entries are cited in this wiki: that he spoke on the creed, as a presbyter, before the African bishops in council at Hippo (1.17); that he began the *City of God* because pagans blamed the Christian religion for the fall of Rome to Alaric's Goths (2.43); and that he wrote on the acquittal of Pelagius by fourteen bishops in Palestine once the record reached him (2.47).

Edition: Latin text published online by the Augustinian order's Nuova Biblioteca Agostiniana (augustinus.it). No complete English translation is in the public domain; passages are paraphrased from the Latin.

Read the text at augustinus.it · Book 1, Latin text (augustinus.it) · Book 2, Latin text (augustinus.it)

CITED IN

African Councils List the Books of Scripture AD 393–397 648

The Sack of Rome and Augustine's City of God August AD 410 660

A Retrospect

History · James Hudson Taylor · 1894 · English

Hudson Taylor's own account of his conversion, his first years in China from 1854, and the founding of the China Inland Mission in 1865, written thirty years afterwards for the mission's supporters.

James Hudson Taylor wrote these chapters for readers who supported his mission, and they are arranged to show answers to prayer. Chapters 18 and 19 tell how he came to believe that a new agency was needed for the inland provinces, what happened on the beach at Brighton on 25 June 1865, and how the first party sailed in the *Lammermuir* the next May.

The book is a founder's memoir, written long after the events and with a devotional purpose. It gives exact dates for the steps he describes.

Edition: Third edition, published by the China Inland Mission, as transcribed by Project Gutenberg. First published in 1894. Cited by chapter. Public domain.

Read the text at gutenberg.org

CITED IN

Hudson Taylor and the China Inland Mission 25 June 1865 1314

The Reunion of the Church: A Defence of the South India Scheme

Treatise · Lesslie Newbigin · 1948 · English

A defence of the South Indian union by one of its first bishops, written before the inauguration and given its foreword weeks after it. The title page names the author's new diocese and his earlier service as a Church of Scotland missionary.

Lesslie Newbigin wrote the book, he says, in the last months of a furlough, and dated its foreword from Madura in November 1947. It answers critics of the scheme and argues the theology of the church's unity and continuity, of the ministry and of the sacraments. It is the work of a participant arguing a case, and is cited here for his own account of himself and of what he believed had happened. See the Church of South India Unites Four Traditions.

Edition: First published 1948; the Internet Archive's scan, from the Digital Library of India, of the edition issued by Harper & Brothers, New York. Cited by printed page.

Read the text at archive.org

CITED IN

The Church of South India Unites Four Traditions 27 September 1947 1397

Roman History

History · Cassius Dio · c. AD 200–235 · Greek

A history of Rome in eighty books, from the city's beginnings to AD 229, written in Greek by a senator of the early third century. For Domitian's reign and the Bar Kokhba revolt it survives chiefly in a Byzantine abridgement.

Cassius Dio came from Nicaea in Bithynia, sat in the Roman senate and held the consulship twice, the second time in AD 229 with the emperor Severus Alexander. He wrote a history of Rome from its foundation down to his own day. The books covering the late Republic and the early emperors survive more or less complete. Most of the rest is known only from excerpts and from abridgements made by Byzantine writers, chiefly the eleventh-century monk John Xiphilinus.

That matters for the passages most often cited about Jews and Christians. The notice that Claudius forbade the Jews of Rome to hold meetings (60.6.6) comes from the surviving text. The charge of "atheism" brought under Domitian against Flavius Clemens and Flavia Domitilla and against others who "drifted into Jewish ways" (67.14), and the account of the Jewish revolt under Hadrian (69.12–14), come from the abridgement. Dio wrote more than a century after those events, and what is read today is a shortened version of what he wrote.

Edition: Translation by Earnest Cary (Loeb Classical Library, 1914–1927) at LacusCurtius, which states that it is in the public domain in the United States.

Read the text at penelope.uchicago.edu · Greek text (Perseus)

CITED IN

Pompey Takes Jerusalem 63 BC 268
Herod the Great Becomes King of Judea 40–37 BC 272
Augustus Becomes Rome's First Emperor 27 BC 276
The Death of Herod and the Division of His Kingdom 4 BC 291
Judea Comes under Direct Roman Rule AD 6 295
Herod Agrippa Kills James and Dies at Caesarea AD 44 399
Claudius Expels Jews from Rome c. AD 49 411
Paul Carries the Gospel into Europe c. AD 49–52 419

The Great Fire of Rome and Nero's Persecution AD 64 449
The Bar Kokhba Revolt and Aelia Capitolina AD 132–135 492

Royal Frankish Annals

Chronicle · c. AD 787–829 · Latin

Year-by-year annals kept in the circle of the Frankish court, covering 741 to 829. For the reign of Louis the Pious they are a contemporary record of embassies, assemblies and baptisms at court.

The annals were written up at or near the Carolingian court by several hands, the later years close to the events. They report what the court wished to have remembered, briefly and from its own point of view. The entry for 826 records the baptism of the Danish king Harald at Mainz, the event from which Rimbert's undated account of Ansgar's first mission can be anchored.

Edition: Latin text (Annales regni Francorum) as given by The Latin Library. Cited by year.

Read the text at thelatinlibrary.com · Edition by F. Kurze, Annales regni Francorum (Hannover, 1895), the scan to which the page links lead (Internet Archive)

CITED IN

Boniface, Apostle to the Germans AD 719–754 755
The Donation of Pepin and the Papal States AD 754–756 766
The Second Council of Nicaea Restores Icons AD 787 770
Charlemagne Is Crowned Emperor 25 December AD 800 778
Ansgar's Mission to Scandinavia AD 829–831 782

The Rule of Pachomius, in Jerome's Latin translation

Treatise · Pachomius and his successors; translated and prefaced by Jerome · Rules of the fourth century; Latin translation c. AD 404 · Latin, from a Greek version of the Coptic

The regulations of the Pachomian monasteries, translated into Latin by Jerome about 404 for monks who knew neither Coptic nor Greek. His preface describes how the houses were organised; the rules go under the names of Pachomius and his first successors.

The rules are a collection of short precepts on admission, prayer, meals, work, dress and discipline. They grew up in the monasteries over time and carry the names of Pachomius and of his successors Theodore and Horsiesius. They were written in Coptic. Jerome says in his preface that the priest Silvanus forwarded to him a Greek version sent from Alexandria, and that he dictated a Latin translation for the many Latin-speaking monks in the monasteries of the Thebaid and at the monastery of Metanoia at Canopus. He wrote soon after the death of his friend Paula, which he mentions in the first lines; that puts the work about 404.

Jerome does not say that he had seen the houses himself. His preface, which describes houses of forty monks under a housemaster, monasteries of thirty or forty houses, the grouping of monks by trade and the general gatherings at Easter and in August, is drawn from the documents and from what he was told. It is evidence for the federation as it was about sixty years after its founder's death.

Edition: Latin text in J.-P. Migne, Patrologia Latina 23, beginning at column 65 (page images of columns 65–92). Jerome's preface is cited by Migne's paragraph numbers. The standard critical edition is A. Boon, Pachomiana Latina (1932). No public-domain English translation is online.

Read the text at documentacatholicaomnia.eu · Notes on the text and its manuscripts (Fourth Century Christianity, Wisconsin Lutheran College)

CITED IN

Pachomius Founds Communal Monasticism c. AD 320 580

The Rule of Saint Benedict

Law · Benedict of Nursia · c. AD 530–550 · Latin

A rule for the life of a monastery, in a prologue and seventy-three chapters, written in Italy in the sixth century. It orders the day around common prayer, reading and manual work under an abbot, and it became the standard rule of Western monasticism.

Almost everything known about Benedict comes from the second book of the *Dialogues* of Pope Gregory the Great, written near the end of the sixth century, which says that he founded the monastery of Monte Cassino and wrote a rule for monks. The Rule itself gives no date. It sets out the duties of the abbot, the steps

of humility, the order of the psalms at each hour of prayer, the hours of work and reading, the care of the sick and of guests, and how newcomers are to be received.

Much of its early part is taken, often word for word, from a longer anonymous text known as the Rule of the Master, which most scholars now consider the older of the two. No copy from Benedict's lifetime exists; the oldest surviving manuscripts were made long after his death, from about 700 onwards. The Rule spread gradually and was made the norm for the monasteries of the Frankish empire in the early ninth century. It says how a monastery ought to be run. It is not a description of what any particular house did.

Edition: Translation by Boniface Verheyen OSB (1844–1923) of St. Benedict's Abbey, Atchison, Kansas, in the edition of 1949; CCEL lists it as public domain.

Read the text at ccel.org · Latin text (The Latin Library)

CITED IN

The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
Benedict Writes His Rule c. AD 530–550 704
The Founding of Cluny 11 September AD 910 807

The Rule of the Friars Minor (Regula bullata)

Law · Francis of Assisi; confirmed by Honorius III in the bull Solet annuere · 29 November 1223 · Latin

The rule in twelve short chapters that Pope Honorius III confirmed for Francis and his brothers on 29 November 1223. It is still the rule of the Franciscan first order.

The rule survives inside the papal letter that confirmed it. Honorius III writes to "Brother Francis and the other brothers of the Order of Friars Minor" that he confirms the rule of their order, approved by his predecessor Innocent, and then gives its text. The letter is dated at the Lateran on the third day before the kalends of December in the eighth year of his pontificate, which is 29 November 1223.

It is a legal text and the final form of a rule that had been growing since the first brothers went to Rome. Robinson prints before it the longer "first Rule", the shape the brothers' way of life had taken by about 1221; the short form that Innocent III approved by word of mouth has not survived. What the text of 1223 shows is

what the order was bound to from then on. For how Francis himself wished it to be read, see the Testament in Writings.

Edition: Translation by Paschal Robinson, The Writings of Saint Francis of Assisi (Philadelphia: Dolphin Press, 1906), pp. 64–74, public domain, made from the original bull kept at Assisi. Cited by chapter.

Read the text at archive.org · Latin text with the bull of Honorius III and its date (Bibliotheca Augustana)

CITED IN

Francis of Assisi and the Friars Minor c. 1209 886

The Rules to be Observed in the Translation of the Bible

Law · c. 1604 · English

The fifteen rules laid down for the scholars who made the English Bible of 1611. They name the Bishops' Bible as the base text, require the old church words to be kept, forbid doctrinal notes and set out how the companies were to check one another's work.

The rules survive in copies; Pollard prints them from Burnet's History of the Reformation, together with the list of the translators headed "An Order set down for the Translating of the Bible, by King James". They carry no date of their own. The date given here is that of the Hampton Court conference of January 1604, after which the work was set in hand.

Rule 1 makes the Bishops' Bible the text to be followed and "as little altered as the Truth of the original will permit". Rule 3 keeps the old ecclesiastical words. Rule 6 allows marginal notes only to explain Hebrew or Greek words. Rules 8 to 10 require each man in a company to translate the same chapters, the company to agree a text, and each finished book to be sent to the other companies. Rule 14 names the earlier versions to be used where they agree better with the original: Tyndale's, Matthew's, Coverdale's, Whitchurch's and the Geneva. They are cited in the King James Bible.

Edition: Text in A. W. Pollard, Records of the English Bible (Oxford, 1911), pp. 53–55, public domain, from the copy printed by Gilbert Burnet in his History of the Reformation. Cited by rule number.

Read the text at archive.org

CITED IN

The King James Bible 1611 1151

The Rustenburg Declaration

Council · National Conference of Church Leaders in South Africa · November 1990 · English

The declaration of the conference of South African church leaders held at Rustenburg in November 1990. Its signatories reject apartheid as a sin and confess the parts their churches played in practising, supporting or failing to resist it.

The preamble says that the participants, from a wide variety of backgrounds, were not in full accord on everything but were all agreed in rejecting apartheid as a sin. The confession that follows denounces apartheid as an evil policy and distinguishes three kinds of guilt: some misused the Bible to justify apartheid, some ignored its evil and took an allegedly neutral stance, and some condemned it boldly but resisted it timidly. Later sections treat restitution and a programme of action.

The archive's introductory note says that delegates of 85 churches attended, that the conference came about on the initiative of the state president, F. W. de Klerk, and that at it the Dutch Reformed Church publicly confessed its support of apartheid, a confession which Archbishop Desmond Tutu accepted in a spirit of forgiveness. That note is the archive's own. See the Churches and Apartheid.

Edition: The text published, with a short introductory note, by the archive of the Dutch Reformed Church in South Africa (kerkargief.co.za). Cited by section. The typescript at South African History Online differs in places: it reads 'the unequivocal rejection of apartheid as a sin' in the preamble and 'our heretical part in the policy of apartheid' in 2.2, where it is also longer. The wiki quotes only words that both copies have (2.5.1).

Read the text at kerkargief.co.za · A typescript of the declaration at South African History Online (image scan, nine pages)

CITED IN

The Churches and Apartheid 1982–1986 1462

Sacrosanctum Concilium

Council · The Second Vatican Council · 4 December 1963 · Latin

The Second Vatican Council's constitution on the liturgy, promulgated by Paul VI on 4 December 1963. It orders a general restoration of the liturgy and allows wider use of the people's own languages.

The constitution was promulgated on 4 December 1963. Its first chapter sets out principles: the liturgy as the summit toward which the church's activity is directed and the source of its power (article 10), the conscious and active participation of the people as their right and duty by baptism (article 14), and a general restoration of the liturgy (article 21). Article 36 keeps Latin as the language of the Latin rites and at the same time allows the mother tongue a wider place, leaving the extent to the bishops of each territory with the confirmation of Rome.

The text gives principles and orders the liturgical books to be revised; it is not itself a revised rite. See the Second Vatican Council.

Edition: English translation published by the Holy See. Cited by article number. In copyright; paraphrased here.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The Second Vatican Council 1962–1965 1422

Sample Sermons for Parish Priests

Treatise · Johann Tetzel · c. 1517 · Latin

Model sermons that the indulgence preacher Johann Tetzel supplied to parish clergy so that they could commend the indulgence for St Peter's to their people.

Johann Tetzel drew up these short sermons for priests in the places where the indulgence was to be preached. They urge hearers not to neglect the grace on offer, compare the letter of indulgence to a safe-conduct that, with contrition and confession, brings the soul to heaven without the pains of purgatory, and give voice to dead parents who cry out from their torments to their children.

The sermons are Tetzel's own words and are the fairest evidence for how he preached. The rhyme about the coin in the chest, which Martin Luther attacks in his theses, does not appear in the extracts printed by Kidd.

Edition: Latin extracts in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), no. 8, pp. 18–19, public domain; paraphrased here.

Read the text at archive.org · English translation of one sermon (German History in Documents and Images)

CITED IN

Luther's Ninety-five Theses 31 October 1517 1007

Satis Cognitum

Letter · Pope Leo XIII · 29 June 1896 · Latin

An encyclical letter of Leo XIII on the unity of the church. It sets out the Catholic teaching that Christ made Peter and his successors the centre of that unity, and supports it with passages from the Fathers, Cyprian among them.

Leo XIII issued the letter at a time when he was appealing to Christians separated from Rome to return to communion with it. It argues that the church Christ founded is one visible body, one in faith, in government and in communion, and that the bishop of Rome holds by divine appointment the office that keeps it one.

It is cited in this history as a statement of how the Catholic Church reads Cyprian. In section 15 the pope quotes the fourth chapter of *On the Unity of the Church* as proof that Christ chose Peter and his successors as the principle and centre of unity, and elsewhere he quotes Cyprian's words about the chair of Peter and the principal church. Other traditions read the same chapters differently, and a document of 1896 is evidence for the Catholic reading, not for what Cyprian meant in 251.

Edition: Official English translation published by the Holy See.

Read the text at vatican.va

CITED IN

Cyprian on the Unity of the Church AD 251–258 544

The Schleitheim Confession (Brotherly Union)

Creed · Swiss Brethren assembled at Schleitheim; drafted by Michael Sattler · 24 February 1527 · German

Seven articles agreed by a meeting of Swiss Anabaptists at Schleitheim, near Schaffhausen, on 24 February 1527. They cover baptism, the ban, the Lord's Supper, separation from the world, pastors, the sword and the oath.

The letter closes with its own place and date: Schleitheim, St Matthias's day (24 February), 1527. Yoder's translation prints "St. Matthew's Day" and gives the date in a note as February 24; the translation in Estep prints "Matthias' Day". The articles are addressed as a letter to fellow believers and state the points on which those present, after earlier disagreement, had become of one mind. The drafting is attributed to Michael Sattler, a former monk who was executed a few months later.

The document is a primary source for what the first Swiss Anabaptists taught, in their own words. The sixth article says that the sword is ordained by God for rulers outside the "perfection of Christ" and that a Christian may neither use it nor serve as a magistrate. The seventh says that Christ forbade his followers all swearing. It is the statement of one meeting, written under persecution, and other groups called Anabaptist did not all hold these positions.

Edition: English translation by John H. Yoder (Herald Press, 1977), from the text edited by Heinold Fast, as reproduced with Yoder's notes at Anabaptistwiki; the main link is the Internet Archive's copy of that page. Entries that cite the German History in Documents and Images page use the translation printed in W. R. Estep, Anabaptist Beginnings: A Source Book (Nieuwkoop: B. De Graaf, 1976), pp. 100–105, and its editors' abstract. Cited by article number and paraphrased.

Read the text at web.archive.org · The same page at its own address (Anabaptistwiki; may refuse automated access) · The translation printed in W. R. Estep, Anabaptist Beginnings (1976), with an editors' abstract (German History in Documents and Images) · An older English translation, without notes (CRI/Voice)

CITED IN

The Sermon on the Mount c. AD 28–29 315
The First Anabaptists 21 January 1525 1029
The First Baptist Congregations 1609 1146

Schwerter und Pflugscharen

History · Richard Schröder · 5 October 2014 · German

A speech of 2014 by the East German theologian Richard Schröder on the origins of the Monday peace prayers in the Nikolaikirche in Leipzig. It describes their small beginnings and the quarrels between the church's officers and the opposition groups who used them.

Schröder, a theologian who had belonged to the peace movement in the GDR, gave the speech when the Monday demonstrations were honoured with a German national prize in 2014. He traces the prayers to the church's "peace decade" of 1980 and to a youth group in Leipzig, says that the parish council under Pastor Christian Führer agreed to open the church after many critical questions, and gives the attendance at the first three prayers in 1982 as seven, eleven and thirteen. He credits Führer and the superintendent, Friedrich Magirius, with never cancelling or moving a Monday prayer in eight years of pressure from the state.

He also describes conflict. The political groups that used the prayers from 1987, he says, saw the church as a protected space and a stage and had no interest in prayer; in 1988 the superintendent removed the pastor who coordinated the prayers and shut those groups out of shaping them. The peace prayers, he says, should not be imagined as an idyll of Christian harmony.

It is a retrospective account by a participant in the wider movement, not a document of 1989. See Churches and the Fall of Communism.

Edition: Abridged text of a speech, printed in the Frankfurter Allgemeine Zeitung of 5 October 2014 and reproduced in German History in Documents and Images, the source collection of the German Historical Institute, Washington. A short text without section numbers. Paraphrased here from the German.

Read the text at germanhistorydocs.org

CITED IN

Churches and the Fall of Communism 9 October 1989 1467

The Scots Confession

Creed · John Knox and other ministers of the Scottish reformed church · August 1560 · Scots

The confession of faith in twenty-five articles that the Scottish Parliament ratified on 17 August 1560 as the doctrine of the Protestants of Scotland. It was drawn up in four days by John Knox and other ministers.

John Knox tells in his History how the Confession came to be written. The Parliament of August 1560 asked the barons and ministers who had petitioned for reform to set down the sum of the doctrine they wished established, and they presented this text within four days; elsewhere he names himself and five other ministers as those who had drawn up “the Doctrin”. It was read in Parliament article by article and approved by vote. The parliamentary record closes it with the note that it was ratified by the three estates at Edinburgh on 17 August 1560.

Its preface offers to correct anything that can be shown from Scripture to be amiss. Among its twenty-five articles, the eighteenth names three marks by which the true church is known: the true preaching of the word of God, the right administration of the sacraments, and church discipline rightly administered. The twenty-first rejects both the view that the sacraments are bare signs and the doctrine of transubstantiation. The twenty-fourth gives rulers the duty of maintaining true religion and suppressing idolatry. The text is the reformers’ own statement and speaks of the Roman church throughout in the language of a party at war with it.

Edition: Scots and Latin texts in Philip Schaff, The Creeds of Christendom, vol. 3, pp. 437–479, reprinted from Dunlop’s Collection of Confessions (1719–1722); public domain. Cited by article number.

Read the text at ccel.org · The Confession as entered in the record of the Parliament of 1560, in modern English (Records of the Parliaments of Scotland, A1560/8/3) · The Confession as John Knox gives it in his History (Works, vol. 2, p. 93)

CITED IN

The Scottish Reformation August 1560 1096

Scriptural Researches on the Licitness of the Slave-Trade

Treatise · Raymund Harris · 1788 · English

A pamphlet of 1788 that defends the slave trade from the Bible. Its author sets out to show that the trade agrees with the law of nature, the law of Moses and the Christian law.

The pamphlet appeared in 1788, while a committee of the Privy Council was taking evidence on the slave trade. It is dedicated to the mayor, aldermen and common council of Liverpool. In the preface the author says that he condemns cruelty and abuses but will prove from Scripture that the trade is lawful in itself, and that he divides his argument into three parts, on the law of nature, the Mosaic dispensation and the Christian law.

It is cited in this wiki as a document of the Christian defence of the trade. Thomas Clarkson, its opponent, says that the author had been a clergyman and a Jesuit and was then a clerk in Liverpool, and that the pamphlet was circulated by those with an interest in the trade.

Edition: Catalogued by the Internet Archive as London, John Stockdale, 1788. The scanned copy lacks its title page, and its preface (p. viii) refers back to the first edition, so it is a later, enlarged printing. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

Seasonable Thoughts on the State of Religion in New-England

Treatise · Charles Chauncy · 1743 · English

A treatise in five parts by the pastor of the First Church in Boston against what he saw as the disorders of the revival of the 1740s. He objects to itinerant preaching and to the bodily outcries that went with it, and answers Jonathan Edwards's defence of the revival.

Chauncy's title page announces a faithful account of "the things of a bad and dangerous tendency" in the religious appearance in the land. Part I takes them in turn, beginning with itinerant preaching, which he traces to George Whitefield, and going on to the swoonings, shriekings and convulsion-like tremblings that

accompanied the preaching in many places. He does not deny that some were truly wrought upon by the Spirit of God; he holds that in the far greater number the terrors were a mechanical effect of frightening words and gestures. His footnotes cite and dispute Edwards's book on the revival.

It states the case against the awakening as a Boston minister put it at the time. See the Great Awakening.

Edition: Boston printing of 1743 (Rogers and Fowle), public domain. Cited by part and printed page.

Read the text at archive.org

CITED IN

The Great Awakening 1734–1743 1229

Second Agreed Statement of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches

Creed · Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches · 28 September 1990 · English

A statement agreed at Chambésy, Switzerland, in 1990 by official delegates of the Eastern Orthodox and the Oriental Orthodox churches. It sets out a common faith about Christ and says how each family uses the language of one nature and two natures.

The Joint Commission met at the centre of the Ecumenical Patriarchate at Chambésy, near Geneva, from 23 to 28 September 1990. Its members were appointed by their churches: on one side the Eastern Orthodox, who receive Chalcedon, and on the other the Oriental Orthodox, who do not. The statement builds on a first agreed statement made at the Anba Bishoy monastery in Egypt in June 1989.

In ten points both families condemn the teachings of Eutyches and of Nestorius, and say that both have kept the same faith about Christ while using terms differently. Point 7 records that the Oriental Orthodox keep the wording of Cyril of Alexandria, "one nature of the incarnate Logos", and that the Orthodox are justified in speaking of two natures; point 8, that both accept the first three

ecumenical councils. The statement recommends that the old condemnations be lifted. It is a text agreed by a commission and submitted to the churches, which have not all acted on it. It is cited here as a statement, in their own words, of how the Oriental Orthodox describe their faith.

Edition: English text as published by the Department of Syriac Studies of the Syriac Orthodox Patriarchate of Antioch.

Read the text at dss-syriacpatriarchate.org

CITED IN

The First Council of Nicaea May AD 325 584
The Second Council of Ephesus August AD 449 676
The Council of Chalcedon October AD 451 681
Ancient Christological Divisions Are Addressed 1973–1994 1445

Second Apology

Treatise · Justin Martyr · c. AD 150–161 · Greek

A short defence of the Christians written by Justin at Rome after the city prefect Urbicus had executed three of them. In it Justin says how the courage of Christians first moved him, and predicts that the philosopher Crescens will denounce him.

Justin wrote this piece in response to a case at Rome, in which the prefect Urbicus sentenced a Christian teacher named Ptolemaeus, and two others who came forward to protest, to be led away to punishment (1–2). It is addressed to the Romans and argues that Christians are punished for a name while their lives are blameless.

Two passages bear on Justin's own life. He recalls that while he was still a follower of Plato he saw Christians facing death without fear and concluded that the charges against them could not be true (12). And he says that he expects to be plotted against and put to death, "perhaps by Crescens", a Cynic philosopher whom he had questioned in public and shown to know nothing of Christian teaching (3). Whether the work was a separate address or a supplement to the *First Apology* is disputed. Eusebius took it to be a second work, addressed to the emperor Marcus Aurelius (*Church History* 4.18). The text itself points to an

earlier date: one of the accused appeals to “the Emperor Pius” as the reigning emperor (2), so it was written before Antoninus Pius died in 161.

Edition: Translation by Marcus Dods and George Reith, Ante-Nicene Fathers vol. 1 (1885), public domain.

Read the text at newadvent.org

CITED IN

Justin Martyr Defends the Faith and Describes Its Worship c. AD 155–165 500

The Septuagint

Scripture · 3rd–2nd century BC · Greek

The ancient Greek translation of the Hebrew Scriptures, made by Jews in Egypt from the third century BC. It was the Old Testament of most early Christians, and its wording and numbers sometimes differ from the Hebrew text.

The Septuagint is the Greek version of Israel’s Scriptures. The five books of Moses were translated first, by tradition at Alexandria under Ptolemy II, and the remaining books followed over the next two centuries. The New Testament writers usually quote the Old Testament in this form, and it remains the Old Testament of the Greek Orthodox Church.

Where it differs from the Hebrew text that underlies most modern translations, it is a witness to how the text was read, or to a different Hebrew wording, before the time of Christ. Two differences matter for chronology: the ages in the genealogies of Genesis 5 and 11 are mostly higher, and at Exodus 12:40 the 430 years cover the time in Canaan as well as in Egypt.

Edition: English translation by Sir Lancelot C. L. Brenton (1851), public domain.

Read the text at ebible.org

CITED IN

The Creation Undated 9
The Flood and the Covenant with Noah Undated 15
The Call of Abraham c. 2091 BC 24
Joseph and the Descent into Egypt c. 1898–1876 BC 42

David and Goliath c. 1025 BC 99
The Call of Isaiah c. 740 BC 160
Esther and the Origin of Purim 483–473 BC 218
Malachi and the Close of the Prophets c. 435 BC 230
The Hebrew Scriptures Are Translated into Greek c. 250 BC 244

Sermon to the Princes (Exposition of the Second Chapter of Daniel)

Treatise · Thomas Müntzer · 13 July 1524 · German

A sermon on Nebuchadnezzar's dream that Thomas Müntzer preached before the dukes of Saxony at Allstedt in July 1524 and then printed. It calls on the princes to use the sword against the godless.

The printed title says the sermon was preached at the castle of Allstedt before the dukes and rulers of Saxony by Thomas Müntzer, minister of the word of God. He expounds Daniel 2, defends true visions and dreams as a way in which God still speaks, and says that a new Daniel must arise to interpret them to the rulers. The princes are told that the sword was given to them to root out the godless; if they will not use it, it will be taken from them.

It is Müntzer's own statement of his programme, a year before the rising in Thuringia, and it mocks an opponent under nicknames that the editors take to mean Martin Luther. Whether the printed text matches what was spoken cannot be checked.

Edition: English translation from Spiritual and Anabaptist Writers, edited by G. H. Williams and A. M. Mergal (Philadelphia: Westminster Press, 1957), published by German History in Documents and Images with the publisher's permission; paraphrased here.

Read the text at germanhistorydocs.org

CITED IN

The German Peasants' War 1524–1525 1025

Sermons on Several Subjects

Treatise · Beilby Porteus · 1783 and later editions · English

The collected sermons of Beilby Porteus, bishop of Chester and then of London. Sermon 17, preached before the Society for the Propagation of the Gospel in 1783, concerns the slaves on the Society's own plantations in Barbados.

Porteus, then bishop of Chester, preached the seventeenth sermon in February 1783 before the Incorporated Society for the Propagation of the Gospel in Foreign Parts. Its printed title is "The civilization, improvement, and conversion of the Negro Slaves in the British West-India islands recommended". He speaks of the Society's "trust-estates" in Barbados, left to it by General Codrington, and of "the slaves employed on their plantations", and he urges the Society to make them a model of Christian instruction.

The sermon is cited as the Society's own preacher describing, before the Society, the fact that it held enslaved people. Thomas Clarkson counts Porteus, from this sermon onward, among the friends of abolition.

Edition: Twelfth edition, volume 1, London, 1810, in the scan of the Internet Archive. Cited by sermon and printed page. Public domain.

Read the text at archive.org

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

Seven Books of History against the Pagans

History · Paulus Orosius · c. AD 417 · Latin

A history of the world from the creation to the author's own day, written by a priest at Augustine's request after the sack of Rome in 410. It dates Claudius's expulsion of Jews from Rome to the ninth year of his reign.

Orosius was a priest and an associate of Augustine. After the Goths took Rome in 410, pagans blamed the disaster on the neglect of the old gods. Augustine answered in the *City of God* and asked Orosius for a companion work showing that wars and calamities had been as bad or worse before Christian times. The result is a summary of ancient history compiled from earlier writers, among them Livy and Suetonius, and arranged to make that argument. He closes it at "the

present day", in what he counts as the 1,168th year of Rome (7.43), which the index at Attalus.org equates with AD 417.

For the first century Orosius writes more than three hundred and fifty years after the events and has no knowledge of his own. His statement that Claudius expelled the Jews from Rome in the ninth year of his reign (7.6.15) appeals to Josephus. Dixon Slingerland, in an article on this passage (*Jewish Quarterly Review* 83, 1992, pp. 127–144), finds no source for such a statement in Josephus and takes the date to be Orosius's own construction. He then quotes Suetonius, giving the name in the sentence as "Christus" where the manuscripts of Suetonius have "Chrestus". See Claudius Expels Jews from Rome.

Edition: English translation adapted and revised at Attalus.org from that of I. W. Raymond (1936); Latin text of C. Zangemeister (1889). Quotations in this wiki are paraphrased.

Read the text at attalus.org · Book 7, chapters 1–25, in English (Attalus) · Book 7, chapters 1–25, in Latin, from the edition of C. Zangemeister, 1889 (Attalus)

CITED IN

Claudius Expels Jews from Rome c. AD 49 411

The Sack of Rome and Augustine's City of God August AD 410 660

The Sexual Abuse of Children in the Roman Catholic Archdiocese of Boston: A Report by the Attorney General

History · Office of the Attorney General, Commonwealth of Massachusetts · 23 July 2003 · English

The report of a sixteen-month investigation by the Massachusetts attorney general, with a grand jury, into the archdiocese of Boston. It gives figures from the archdiocese's own records and three numbered findings.

Attorney General Thomas F. Reilly opened the investigation in January 2002 and published this report on 23 July 2003. His office obtained the archdiocese's files, issued subpoenas and used a grand jury. The report covers the years from 1940, with most attention to 1984–2002, when Bernard Law was archbishop.

Its figures are counts of complaints and allegations found in the records, and the report says that the true number of victims is higher. It makes three findings: that there was no evidence of recent or continuing abuse, though it was too soon to say that abuse had stopped; that the evidence was not enough to charge the archdiocese or its senior managers under the state law then in force; and that the abuse was due to an institutional acceptance of abuse and a failure of leadership. It is the report of a prosecutor who brought no charges against the archdiocese, and it is written in strong terms.

Edition: The report as published by the Attorney General's office in 2003, in the Internet Archive's capture of the office's own address, which no longer serves it. Cited by the printed page numbers of the report; the covering letter is paged separately.

Read the text at web.archive.org

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

Shall the Fundamentalists Win?

Treatise · Harry Emerson Fosdick · 21 May 1922 · English

A sermon preached at the First Presbyterian Church, New York, on 21 May 1922, in which Fosdick argued that liberals and conservatives should remain together in the evangelical churches.

The title page gives the place and date of the sermon and says that it was taken down by a stenographer. In it Harry Emerson Fosdick describes the people "who call themselves the Fundamentalists", lists the doctrines he says they were making tests of fellowship, sets a liberal reading beside the conservative one on three of them, and asks for tolerance.

It is a statement by one party to the dispute and describes the other side in its own terms. It is cited in the Fundamentals and the Modernist Controversy for what Fosdick said.

Edition: Pamphlet printed in 1922 from a stenographic report of the sermon; scan at the Internet Archive. Public domain in the United States. Cited by printed page.

Read the text at archive.org

CITED IN

The Fundamentals and the Modernist Controversy 1910–1925 1354

A Short Account of the Destruction of the Indies

History · Bartolomé de Las Casas · Written 1542; printed 1552 · Spanish

The report on the Spanish conquests that the Dominican Bartolomé de Las Casas wrote for the court of Charles V in 1542 and printed at Seville in 1552. It describes, region by region, the killing and enslavement of the peoples of the Americas.

Bartolomé de Las Casas says in his conclusion that he finished the work at Valencia on 8 December 1542, at the urging of persons at court, and he added notes in 1546 before it was printed in 1552. He writes as one who had been in the Indies and had seen much of what he describes.

It is an eyewitness's indictment, written to move the emperor to act, and it must be read as one. It does not name the captains it accuses (the names in square brackets in the translation are the translator's), it counts the dead in millions, figures that cannot be checked, and it describes the peoples of the Indies as everywhere gentle and without malice. The translator notes that it was quickly put into most of the languages of Europe. It is cited here for what Las Casas reported to the Crown and for his statement that the abuses went on after the laws of 1542.

Edition: English translation of the Brevísima relación de la destrucción de las Indias by Francis A. MacNutt, in Bartholomew de Las Casas: His Life, His Apostolate, and His Writings (Cleveland: Arthur H. Clark, 1909), appendix 1, pp. 311–424, public domain. Cited by MacNutt's page.

Read the text at archive.org · The first printing, Seville 1552 (John Carter Brown Library copy, Internet Archive)

CITED IN

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

A Short Declaration of the Mistery of Iniquity

Treatise · Thomas Helwys · 1612 · English

Thomas Helwys's book of 1612, which attacks the Roman and English hierarchies and the Separatists alike and tells the king that he has no power over the consciences of his subjects. It argues for freedom of religion for all, Roman Catholics, Jews and Muslims included.

The title page is dated 1612. The preface says that the writers have "spoken unto our lord the King" in the book and are ready to confess their faith by word of mouth at the risk of their lives. The body of the work treats the Church of Rome, the bishops of the Church of England, the Puritans and the Separatists in turn.

Two passages are cited in the First Baptist Congregations. On page 69 Helwys says that the king is an earthly king with authority in earthly causes only, that he has no more power over the consciences of Roman Catholics than over those of Helwys's own people, "and that is none at all", and that it does not belong to the earthly power to punish heretics, Turks or Jews for their religion. In the closing pages (205–212) he argues that those who fled abroad from persecution misused Christ's words about fleeing from city to city, and calls on them to come and lay down their lives in their own country. The book is printed in black letter and the scan is hard to read in places.

Edition: Scan of the original edition of 1612 from the microfilm series Early English Books, 1475–1640, at the Internet Archive; public domain. The copy filmed carries the stamp of the Bodleian Library. Cited by the printed page numbers.

Read the text at archive.org

CITED IN

The First Baptist Congregations 1609 1146

Shuttlesworth v. City of Birmingham, 394 U.S. 147

Law · Supreme Court of the United States · 10 March 1969 · English

The Supreme Court's decision of 1969 reversing Fred Shuttlesworth's conviction for leading the Good Friday march of 1963 in Birmingham without a parade permit. It holds the city's permit ordinance unconstitutional as it was written and applied.

The opinion, by Justice Stewart, begins with the facts: on the afternoon of Good Friday, 12 April 1963, three ministers, one of them Fred L. Shuttlesworth, led

52 people out of a Birmingham church and walked four blocks in an orderly way before the police stopped and arrested them under the city's parade ordinance (paragraphs 2–3). Shuttlesworth was sentenced to 90 days at hard labour, with a further 48 days in default of a fine and costs (paragraph 7). The Court reversed the conviction on 10 March 1969.

See the Churches and the Civil Rights Movement and Walker v. City of Birmingham, 388 U.S. 307, the companion case about the injunction.

Edition: Text published by the Legal Information Institute, Cornell Law School, with numbered paragraphs. Opinions of United States courts are in the public domain.

Read the text at law.cornell.edu

CITED IN

The Churches and the Civil Rights Movement 16 April 1963 1428

SOURCES

Sic et Non to Summa Theologiae

Sic et Non

Treatise · Peter Abelard · c. 1120–1135 · Latin

‘Yes and No’: a collection in which Abelard sets side by side passages from the Fathers that appear to contradict one another on questions of faith, with a prologue on how such contradictions should be handled.

The body of the work is a list of questions, each followed by quotations from Scripture and the Fathers for and against, with no solution given. The prologue, which is all that is cited here, explains what the collection is for and lays down rules for reading authorities: allow for unfamiliar usage, corrupt copies, wrongly attributed works and opinions an author later withdrew, and where two authorities still conflict prefer the weightier.

It is Peter Abelard’s own statement of a method that he practised in the schools of Paris. He excepts the canonical Scriptures: there, he says with Augustine, a difficulty must be put down to the copyist, the translator or the reader, never to the author.

Edition: Prologue translated by W. J. Lewis from the critical edition of B. B. Boyer and R. McKeon (Chicago, 1976), published by the Fordham Medieval Sourcebook; cited by the line numbers of that edition and paraphrased. The one quotation is from James Harvey Robinson’s abridged version (1904), public domain.

Read the text at sourcebooks.fordham.edu · A shorter public-domain rendering of the prologue, from J. H. Robinson, Readings in European History, 1904 (Fordham Medieval Sourcebook)

CITED IN

The Schools Become Universities c. 1150–1215 862

Significant Dates in the History of the Syro-Malabar Church

Chronicle · Syro-Malabar Eparchy of St Thomas the Apostle, Melbourne · English

The account of its own origins published by an eparchy of the Syro-Malabar Church, with a chronology that begins with the landing of the apostle Thomas at Kodungallur in AD 52. It is cited for what the church holds today.

The Syro-Malabar Church is one of the churches of the Thomas Christians of Kerala and is in communion with Rome. This page of its eparchy for Australia opens by saying that the church traces its origin to St Thomas the Apostle, who came to India in AD 52, and that its members are called St Thomas Christians.

The chronology that follows gives AD 52 for the apostle's landing at Cranganore (Kodungallur) and 3 July 72 for his martyrdom at Mylapore in Chennai. It also lists a visit by Pantaenus of Alexandria in 190 and the grant of the Tarisappalli copper plates in 849. The page states these dates without naming its sources. It is a primary source for the tradition as the church teaches it, and is cited in that sense only; see the Apostle Thomas and the Christians of India.
Read the text at syromalabar.org.au

CITED IN

The Apostle Thomas and the Christians of India AD 52 429

The Synod of Diamper and the Coonan Cross Oath 1599–1653 1137

The Siloam Inscription

Inscription · c. 700 BC · Hebrew

Six lines of Hebrew cut into the rock wall of the water tunnel under the City of David in Jerusalem. They describe how two gangs of quarrymen, digging from opposite ends, met in the middle. No king is named.

The inscription was found in 1880 on the wall of the tunnel that carries water from the Gihon spring under the old city of Jerusalem to the pool of Siloam. It is written in the old Hebrew script. It tells how the tunnellers worked towards each other from both ends, how, with three cubits still to cut, a man's voice was heard calling to his fellow, how pick struck against pick, and how the water then ran from the spring to the pool, a distance of 1,200 cubits, with a hundred cubits of rock above the workers' heads.

The text names no king and gives no date. Kings and Chronicles say that Hezekiah made a pool and a conduit and brought the waters of Gihon down to the west side of the City of David (2 Kings 20:20) (2 Chronicles 32:30), and the tunnel is generally identified with that work. On that ground, and from the form of its letters, the inscription is dated to about 700 BC. Its link with Hezekiah is an inference, though a widely accepted one.

Edition: Hebrew text and facsimile in Gesenius' Hebrew Grammar, edited by E. Kautzsch, translated by A. E. Cowley (second English edition, 1910). The English translation of 1894 linked here is in the public domain; later readings differ in details.

Held by: Istanbul Archaeological Museums

See the object at en.wikisource.org · English translation with notes, Palestine Exploration Fund Quarterly Statement, 1894 (Wikisource)

CITED IN

Hezekiah Withstands Sennacherib 701 BC 168

Sinners in the Hands of an Angry God

Treatise · Jonathan Edwards · Preached 8 July 1741 · English

A sermon on Deuteronomy 32:35 that Edwards preached at Enfield, Connecticut, on 8 July 1741. It warns the unconverted that nothing but the will of God keeps them at any moment out of hell, and urges them to come to Christ.

The sermon takes the text "Their foot shall slide in due time". Its doctrine is that there is nothing that keeps wicked men at any one moment out of hell but the mere pleasure of God; the application addresses the hearers directly, with images of a bent bow, great waters dammed for the present, and a spider held over the fire. It ends by calling on them to take the opportunity that Christ has opened. It shows the preaching of the awakening in the words of one of its leaders. See the Great Awakening.

Edition: Text at the Christian Classics Ethereal Library, public domain. A single page; citations describe the place in the sermon.

Read the text at ccel.org

CITED IN

The Great Awakening 1734–1743 1229

Six Temples at Thebes, 1896

Treatise · W. M. Flinders Petrie · 1897 · English

The excavator's report of the 1896 season at western Thebes, in which the Merneptah Stele was found. It records where the stone lay, describes it, and prints a photograph, a facsimile and an English translation.

Flinders Petrie excavated the ruined royal mortuary temples on the west bank at Thebes in the winter of 1895–1896 and published this report the following year. It is the first-hand record of the discovery of the Merneptah Stele (Israel Stela): page 13 describes how the stone was found lying in the first court of the temple of Merneptah, page 10 gives its material and measurements, and plates XIII and XIV show it in a photograph and a hand copy.

The translation on pages 26–28 is by Wilhelm Spiegelberg, who copied the inscription on the spot. Spiegelberg was the first to publish the text. His English version here renders the key line as "the people of Israel is laid waste". On page 30 Petrie adds his own first thoughts on how the name might relate to the biblical Israelites. Those remarks document the debate that began with the find; they are not a settled reading.

Edition: London: Bernard Quaritch, 1897, with a chapter on the inscriptions by Wilhelm Spiegelberg. Public domain.

Read the text at archive.org

CITED IN

Israel Named on the Merneptah Stele c. 1208 BC 79

The Sixty-seven Articles

Creed · Huldrych Zwingli · January 1523 · German

The propositions that Zwingli printed for the disputation held before the Zurich council on 29 January 1523. He offers to defend them from Scripture alone.

Huldrych Zwingli drew up the articles as a summary of what he had preached in Zurich. The heading says that he confesses to have preached them on the basis of Scripture and will let himself be corrected, "but only from said Scriptures". They begin with the gospel and Christ as the only way to salvation and go on to the pope, the mass, the intercession of saints, good works, fasting, clerical marriage, the power of magistrates and purgatory.

The articles are in Zwingli's own words. They were written for a debate and state positions without the arguments.

Edition: Translation in Selected Works of Huldreich Zwingli, edited by Samuel Macauley Jackson (Philadelphia: University of Pennsylvania, 1901), pp. 111–117, public domain. Cited by article number.

Read the text at archive.org

CITED IN

Zwingli and the Reformation in Zurich 29 January 1523 1021

Sketch of the History of the American Orthodox Mission (the Kodiak Mission, 1794–1837)

History · Valaam Monastery · St Petersburg, 1894, printing letters of 1795–1867 · Russian

A history of the first Orthodox mission to Alaska, published by the monastery from which most of its members came for the mission's centenary. It quotes at length the letters the missionaries sent to their abbot in 1795 and prints later letters and testimonies about Herman.

The monks of Valaam compiled this book for the hundredth anniversary of the mission. They state that they give their information, wherever possible, in the very words of the sources, and the first part is largely made up of the letters written from Kodiak in May 1795 by Archimandrite Ioasaph and the monk Herman to Abbot Nazarius. An appendix prints documents not published before, among them a letter of 1867 from Innocent, archbishop of Kamchatka, about Herman. The narrative also quotes the recollections of S. I. Yanovsky, a Russian official who came to Kodiak in 1818 and knew Herman there.

The letters are first-hand and close to the events; the figures of baptisms in them are the missionaries' own. The connecting narrative is the work of monks writing

a century later to honour their forerunners, and it takes the missionaries' side in their quarrel with the trading company. It is cited in Orthodox Monks Reach Alaska.

Edition: Очерк из истории Американской православной духовной миссии (Кадьякской миссии 1794–1837 гг.) (St Petersburg: Valaam Monastery, 1894), public domain; scan at the Internet Archive from the Presidential Library, St Petersburg. Cited by printed page. Paraphrased in this wiki.

Read the text at archive.org

CITED IN

Orthodox Monks Reach Alaska 24 September 1794 1265

The Solemn League and Covenant

Law · 1643 · English

The oath by which the English Parliament and the Scots allied in 1643. Its first article pledges the signers to reform religion in England and Ireland and to bring the churches of the three kingdoms to one confession, government, worship and catechism.

The covenant is sworn in the name of the nobles, gentry, ministers and commons of England, Scotland and Ireland, "with our hands lifted up to the most high God". The first article binds them to preserve the Reformed religion of the Church of Scotland and to reform that of England and Ireland in doctrine, worship, discipline and government "according to the Word of God, and the example of the best reformed Churches". The second pledges the extirpation of popery and of prelacy, which it defines as government of the church by archbishops, bishops and the officers who depend on them. The remaining articles concern the rights of the parliaments, the person of the king and the peace between the kingdoms.

It is the text that gave the Westminster Assembly its programme of a common confession, form of government, directory of worship and catechism, and it is cited for that in the Westminster Confession.

Edition: Text in S. R. Gardiner (ed.), The Constitutional Documents of the Puritan Revolution, no. 58, public domain, as published by the Constitution Society. Gardiner's heading says that it was taken by the House of Commons on 25 September 1643.

Read the text at constitution.org

CITED IN

The Westminster Confession 1643–1649 1176

Sollicitudo omnium ecclesiarum

Law · Pope Pius VII · 7 August 1814 · Latin

The bull by which Pius VII restored the Society of Jesus in all countries in 1814. It recounts the earlier permissions given for Russia in 1801 and the Two Sicilies in 1804 and sets aside the brief of suppression.

The bull is dated at Rome, at St Mary Major, on 7 August 1814, in the fifteenth year of Pius VII's pontificate. Its first sections tell how former Jesuits in the Russian Empire, supported by the emperor Paul I, obtained the pope's leave in 1801 to live again as a congregation of the Society, and how the same leave was given for the Kingdom of the Two Sicilies in 1804. Section 7 extends these grants to the Papal States and to all other states, section 8 gives the general, whom the Italian text names as Taddeo Borzozowski, power to receive members everywhere, and section 12 derogates from Dominus ac Redemptor.

It is the pope's own account of the steps by which the suppression was reversed, written by the man who took them.

Edition: Italian translation published by the Holy See, in fourteen numbered sections, which are the locators used here. Paraphrased in this wiki.

Read the text at vatican.va

CITED IN

The Suppression of the Jesuits 21 July 1773 1237

Song of the Albigensian Crusade

History · William of Tudela · c. 1210–1213 · Occitan

A verse narrative of the crusade in the language of the south, begun by William of Tudela, a cleric who supported the crusaders, and continued by an anonymous poet. William's part gives an account of the sack of Béziers written within a few years.

The poem is in two parts by two hands. The first, down to the spring of 1213, is by a "master William" from Tudela in Navarre, who by his own account began it in 1210; so his editor Paul Meyer, who describes him as a cleric and canon. Meyer observes that William supports the crusade but lacks the hatred of its opponents that marks Peter of les Vaux-de-Cernay, and that pity shows through his account of Béziers. It is William who says that the barons had agreed beforehand to put to the sword any town that resisted.

The second part is the work of an anonymous continuator and is not cited in this wiki.

Edition: La chanson de la croisade contre les Albigeois, ed. and trans. Paul Meyer, 2 vols (Paris, 1875–1879); volume 2 contains Meyer's French prose translation, public domain. Paraphrased here from that translation and cited by laisse, with the page of volume 2.

Read the text at archive.org · The Occitan text, volume 1 of the same edition (Internet Archive)

CITED IN

The Albigensian Crusade 1209–1229 890

The Spirit Bade Me Go: The Astounding Move of God in the Denominational Churches

History · David J. du Plessis · 1963 · English

The Pentecostal minister David du Plessis's own account of his contacts, from 1951, with leaders of the older Protestant churches and of the World Council of Churches.

The book by David du Plessis includes a note on his career, as secretary and organiser of the Pentecostal World Conferences from 1949, and his story of meeting John Mackay at Princeton in 1951 and of going to the World Council of Churches' assembly at Evanston in 1954. It is his own testimony, written to encourage the movement he describes. See the Charismatic Renewal.

Edition: First published 1963. In copyright. The Internet Archive's scan can be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search.

Read the text at archive.org

CITED IN

The Charismatic Renewal 1960–1967 1418

The Spiritual Exercises

Treatise · Ignatius of Loyola · Composed over many years; approved by Paul III on 31 July 1548 · Spanish

The manual of meditations, prayer and self-examination, arranged in four weeks, that Ignatius of Loyola gave to his first companions. Paul III approved it in 1548.

The Exercises are a handbook of meditations arranged in four "weeks", followed by methods of prayer and sets of rules. The short "Principle and Foundation" near the beginning states the aim of the whole.

In his Autobiography Ignatius says that he won Peter Faber and Francis Xavier in Paris by giving them the Exercises. The book is cited here for what it teaches. The translator's preface says that the Latin version was formally approved by the Holy See in 1548, and the edition prints Paul III's letter of approval.

Edition: Translated from the Spanish autograph by Elder Mullan (New York: P. J. Kenedy, 1914), public domain. Cited by the heading of the section.

Read the text at ccel.org

CITED IN

The Society of Jesus Is Founded 27 September 1540 1067

The Spiritual Regulation

Law · Issued in the name of Peter I of Russia · Manifesto of 25 January 1721 (Old Style); printed September 1721 · Russian

The statute by which Peter I put the Russian church under a board of clergy, the Spiritual College, soon renamed the Most Holy Synod. It consists of the tsar's manifesto, the oath of the members and a regulation in three parts.

The manifesto, signed by the tsar at St Petersburg on 25 January 1721 by the Julian calendar, establishes the college and orders all subjects to obey it. The oath that follows binds each member to the tsar and his heirs and has him confess that

the monarch is the college's supreme judge. The first part of the regulation gives nine reasons why a standing council governs the church better than one man; the second lists the matters it is to deal with; the third sets out its duties and powers. A closing note says that the tsar had the text read to him and amended it on 11 February 1720 and that the bishops, archimandrites and senators examined and signed it on 23 February. The printed book also contains the questions that the college put to the tsar and his written answers, in which he gives it the title of Most Holy Synod; Consett renders the Russian word for "governing" in that title as "Legislative".

The document states the government's reasons in its own words and is cited for those. Its English translator, Thomas Consett, published it in London eight years later with a long preface of his own. He says there that the tsar prevented a successor to the last patriarch from being chosen because he feared the patriarchs' power, and he adds notes on the signatories. These remarks are a contemporary foreigner's judgement, not part of the statute, and are cited as his.

Edition: English translation by Thomas Consett in The Present State and Regulations of the Church of Russia, vol. 1 (London, 1729), public domain; cited by part and by the page of that volume. Checked against the Russian text in the edition of 1904, Dukhovnyi reglament vsepresvetleishego, derzhavneishego gosudaria Petra Pervogo. Consett's own preface, with roman page numbers, is cited separately as his.

Read the text at archive.org · Russian text, edition of 1904

CITED IN

Peter the Great Replaces the Patriarch with the Holy Synod 25 January 1721 (Old Style) 1221

Statement by Alabama Clergymen

Letter · Eight Alabama clergymen · 12 April 1963 · English

The public statement of 12 April 1963 in which eight white religious leaders of Alabama called the Birmingham demonstrations unwise and untimely and urged the city's Black community to withdraw support from them. King's Letter from Birmingham Jail answers it.

The statement is signed by C. C. J. Carpenter, bishop of Alabama, and George M. Murray, bishop coadjutor of the Episcopal diocese of Alabama; Joseph A. Durick,

Catholic auxiliary bishop of Mobile-Birmingham; the Methodist bishops Paul Hardin and Nolan B. Harmon; Edward V. Ramage, moderator of the Synod of the Alabama Presbyterian Church in the United States; Earl Stallings, pastor of the First Baptist Church of Birmingham; and Rabbi Milton L. Grafman of Temple Emanu-El, Birmingham. Seven of the eight were Christian ministers. The signers recall that they had issued an earlier appeal for law and order in January.

The text is often reprinted under the title "A Call for Unity", which the statement itself does not carry; the King Institute heads it "Statement by Alabama Clergymen". It does not name King. See the Churches and the Civil Rights Movement.

Edition: Text as published by the Martin Luther King, Jr. Research and Education Institute at Stanford University, a two-page PDF. The text has seven short paragraphs and a list of signatures.

Read the text at kinginstitute.stanford.edu

CITED IN

The Churches and the Civil Rights Movement 16 April 1963 1428

Statement by the Holy Synod of the Russian Orthodox Church concerning the encroachment of the Patriarchate of Constantinople on the canonical territory of the Russian Church

Council · Holy Synod of the Russian Orthodox Church · 15 October 2018 · Russian

The Russian synod's reply to Constantinople's decisions on Ukraine: it calls them unlawful, defends the act of 1686 and the sentences on Filaret Denisenko, and declares eucharistic communion with the Patriarchate of Constantinople impossible.

The statement answers the communiqué of 11 October 2018 point by point. It recalls that Filaret Denisenko was removed from the see of Kyiv in 1992, deposed by the Russian church's council of bishops that June and anathematised in 1997; argues that the act of 1686 placed the metropolis of Kyiv within the Moscow Patriarchate without any condition that it was temporary; and denies that the patriarch of Constantinople has a right to hear appeals from other churches.

It is the Moscow Patriarchate's own statement of its case and of the measure it took, the breaking of communion with Constantinople. See Constantinople Grants Autocephaly to the Orthodox Church of Ukraine.

Edition: English version published by the Moscow Patriarchate's Department for External Church Relations. The present page shows no date; the page as first published, kept by the Internet Archive and linked here, is dated 15.10.2018.

Read the text at mospat.ru · The page as first published, dated 15.10.2018 (Internet Archive capture of December 2018)

CITED IN

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Statement by the President on the Assassination of Dr. Martin Luther King, Jr.

Letter · Lyndon B. Johnson · 4 April 1968 · English

The statement President Lyndon Johnson made on the evening of 4 April 1968, the day Martin Luther King Jr was shot dead in Memphis. It is a contemporary official record of the killing.

Johnson spoke of the "brutal slaying" of King that night and asked every citizen to reject the violence that had struck him. The editorial note printed with the statement in the Public Papers records that King, president of the Southern Christian Leadership Conference, was assassinated on 4 April in Memphis, Tennessee.

It is cited in this wiki for the date, place and manner of King's death.

Edition: Text from the Public Papers of the Presidents, as published by the American Presidency Project, University of California, Santa Barbara. A work of the United States government, in the public domain.

Read the text at presidency.ucsb.edu

Statement of the Secretariat of the Antiochian Holy Synod, 6 June 2016

Council · Holy Synod of the Greek Orthodox Patriarchate of Antioch and All the East · 6 June 2016 · Arabic

The statement in which the synod of the Orthodox Patriarchate of Antioch asked for the council on Crete to be postponed and resolved not to take part while its communion with the Patriarchate of Jerusalem remained broken.

The synod met under Patriarch John X. Its statement lists what it had observed in the other churches and then its own grievances: that Antioch had not signed the council's rules or the primates' decisions of January 2016, and that its dispute with the Patriarchate of Jerusalem over jurisdiction had not been settled. It ends with three unanimous decisions.

It is the Antiochian church's own account of why it stayed away from the council (see the Holy and Great Council of the Orthodox Church), and gives one side of the dispute with Jerusalem.

Edition: English version published by the patriarchate on its own site, followed on the same page by Greek and French versions. The English ends with a note that only the Arabic text is binding.

Read the text at antiochpatriarchate.org

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

Statement on Church Union Drawn Up at Tranquebar, 1–2 May 1919

Treatise · Thirty-three ministers of the Anglican and South India United Churches · 1–2 May 1919 · English

The unofficial statement, often called the Tranquebar Manifesto, in which Indian pastors of the Anglican and South India United Churches proposed to unite on the basis of Scripture, the creeds, the two sacraments and the historic episcopate.

The statement came from a conference of Tamil pastors held at Tranquebar under the presidency of V. S. Azariah, the Anglican bishop of Dornakal. Its signers spoke as individuals and said that they did not commit their churches. They called the divisions of the Indian churches something imposed from outside, and asked for one church that would keep congregational, presbyterian and episcopal elements together.

The compilation of 1921 that prints it adds notes on what followed, and explains that the South India United Church had been formed in 1908 from congregations of Congregational, Scottish Presbyterian and Dutch Reformed missions. See the Church of South India Unites Four Traditions.

Edition: Printed in The World Conference on Faith and Order: A Compilation of Proposals for Christian Unity (Continuation Committee, 1921), pp. 37–40, from The International Review of Missions, January 1920. The compiler notes that the text quoted by the Bishop of Madras in 1920 shows some verbal differences. Public domain.

Read the text at archive.org

CITED IN

The Church of South India Unites Four Traditions 27 September 1947 1397

Statute on the Burning of Heretics (De heretico comburendo)

Law · Parliament of England · 1401 · Latin

The English statute of 1401 against unlicensed preachers and their followers, the Lollards. It orders that a person convicted of heresy by a bishop's court who refuses to abjure, or who relapses, be handed to the sheriff and burned in public.

The statute was made under Henry IV. Its preamble says that the clergy and the Commons had asked the king for a remedy against "a certain new sect" whose members preached without authority, held schools and wrote books; the editors of the collection linked here describe it as Parliament's first step against the Lollards. It forbids preaching without a bishop's licence, orders heretical books to be handed in within forty days, and lets a bishop arrest and imprison those suspected.

Its last clause is the one that mattered afterwards. A person convicted before the bishop who refuses to abjure, or who has abjured and is pronounced relapsed, is to be left to the secular court; the sheriff or mayor is to receive him and have him burned before the people in a high place, so that the punishment may strike fear into others. According to the same editors the statute was repealed under Henry VIII and Edward VI. It was revived under Mary I by the Act for the Reviving of Three Statutes for the Punishment of Heresies and repealed again by Elizabeth I's Act of Supremacy (1559).

Edition: English translation from the Statutes of the Realm in Henry Gee and William John Hardy, Documents Illustrative of English Church History (London: Macmillan, 1896), no. XLII, pp. 133–137; public domain.

Read the text at archive.org

CITED IN

The Burning of Protestants under Mary I 1555–1558 1087

Statutes for the Masters and Scholars of Paris

Law · Robert of Courçon · August 1215 · Latin

Rules laid down for the schools of Paris by the papal legate Robert of Courçon in August 1215: minimum ages and years of study for masters of arts and theology, the books to be lectured on, and the right of masters and scholars to bind themselves by oath.

Robert of Courçon was a cardinal and papal legate; the statutes say that the pope had commanded him to see to the condition of the students of Paris. They are addressed "to all the masters and scholars at Paris" and refer to "the university masters and scholars" as a body before which offenders must make amends.

They prescribe Aristotle's logic and forbid lectures on his Metaphysics and natural philosophy.

Edition: Translation by Dana C. Munro, The Mediaeval Student, Translations and Reprints from the Original Sources of European History, vol. 2, no. 3 (Philadelphia: University of Pennsylvania, 1895), pp. 12–15, public domain, as published by the Fordham Medieval Sourcebook.

Read the text at sourcebooks.fordham.edu

CITED IN

The Schools Become Universities c. 1150–1215 862

Statutes of the Congregation at Herrnhut (the Brotherly Agreement)

Law · Nikolaus von Zinzendorf and the congregation at Herrnhut · 12 May 1727 · German

The rules to which the inhabitants of Herrnhut pledged themselves on 12 May 1727. They describe the settlement as built for the Brethren, bind its members to love toward the children of God in all confessions, and define who is a true brother.

The first article says that Herrnhut is not meant to be a new town but an establishment for Brethren. The second binds its inhabitants to remain in love with all children of God in the different religious persuasions and to judge none. The third defines a genuine brother as one who confesses that he owes his awakening and salvation wholly to the mercy of God in Christ, and it says that a person of that mind is not to be despised for holding sectarian or defective opinions. The articles that follow deal with days of remembrance, the outward forms of worship, confession and communion at the parish church of Berthelsdorf, and conduct.

The account printed with them says that the count drew the statutes up, that the pastor of Berthelsdorf and the leading inhabitants approved them, that they were read aloud on 12 May 1727 and that every inhabitant pledged agreement by giving his hand. See the Moravians at Herrnhut.

Edition: English translation printed as Appendix A to The Memorial-Days of the Renewed Church of the Brethren (1822), pp. 106 and following, public domain.

Read the text at archive.org

CITED IN

The Moravians at Herrnhut 13 August 1727 1225

The Statutes of the Realm

Law · The Parliament of England · Acts and charters of 1101–1713; cited here for 1533–1552 · English

The official edition of the Acts of the English Parliament. Volume 3 prints, in their original spelling, the Acts of 1533–1534 by which Henry VIII's Parliament ended the pope's jurisdiction in England and made the king head of the English church.

The edition was made from the rolls of Parliament and gives each statute in full under its regnal year and chapter number: the Act in Restraint of Appeals is 24 Henry VIII chapter 12, the Act of Supremacy 26 Henry VIII chapter 1. The short titles and years by which some of these Acts are now known were given to them in the twentieth century.

These are the laws themselves and the best evidence of what was enacted and in what words. Their preambles are another matter. They give the Crown's account of history and of its own motives, as when the Act in Restraint of Appeals says that old chronicles show England to be an empire. A preamble shows what the government wished to have believed; it is not independent evidence that the thing was so.

Edition: The Statutes of the Realm, printed by command of George III from original records and authentic manuscripts (London, from 1810); volume 3 (1817) holds the Acts of Henry VIII. Cited by regnal year and chapter. Acts not yet repealed are linked at legislation.gov.uk; the Acts of Edward VI are linked in the modern-spelling transcript of volume 4 by H. Gee and W. J. Hardy.

Read the text at archive.org · Acts of the English Parliament still wholly or partly in force (legislation.gov.uk) · The Acts of Uniformity of 1549 and 1552 in modern spelling (Gee and Hardy, Documents Illustrative of English Church History, 1896)

CITED IN

England Breaks with Rome 1534 1055

The Book of Common Prayer 1549–1552 1080

Stela Fragment of Shoshenq I from Megiddo

Inscription · Set up for Shoshenq I · c. 925 BC · Egyptian

A piece of a large Egyptian monument bearing the cartouches of Shoshenq I, found at Megiddo by the Oriental Institute expedition. It

shows that the pharaoh set up an inscription in the northern kingdom of Israel.

The University of Chicago's expedition to Megiddo recovered this fragment in its first season, 1925–1926. Workmen picked it out of a spoil heap left by the German excavation of 1903–1905, so its original position in the city is unknown, and Fisher notes that it cannot date any building. James Henry Breasted read the name of Shoshenq I on it in the spring of 1926.

Breasted took the fragment for part of the rounded top of a stela, which he estimated at about five feet wide and ten feet high. Only the royal names and part of a title are preserved; whatever text stood below them is lost. Shirly Ben-Dor Evian and Israel Finkelstein, "The Sheshonq Fragment from Megiddo: A New Interpretation", *Bulletin of ASOR* 390 (2023), pp. 97–111, argue from its thickness and unsmoothed sides that the block came from an inscription built into a wall and not from a free-standing stela. The piece agrees with the relief on the Bubastite Portal at Karnak (Triumphal Relief of Shoshenq I), which lists Megiddo among the towns Shoshenq claimed, and so bears on Shishak Invades Judah. Megiddo lay in the kingdom of Jeroboam I, a region the biblical accounts of the invasion do not mention.

Edition: Published by Clarence S. Fisher, The Excavation of Armageddon (Oriental Institute Communications 4, 1929), pp. 12–16 and 60–61 with figs. 7–9, and described by James Henry Breasted in the foreword, pp. ix and xi–xii. The volume can be downloaded from the page linked here.

Held by: Displayed in the Rockefeller Archaeological Museum, Jerusalem

See the object at isac.uchicago.edu

CITED IN

Shishak Invades Judah c. 925 BC 128

The Story of the China Inland Mission

History · M. Geraldine Guinness · 1893–1894 · English

A history of the China Inland Mission's first decades, published by the mission and introduced by its founder. It prints letters written by members of the first party from the ship and from Hangzhou in 1866.

The book was published by the mission, and James Hudson Taylor himself refers readers to it for the details of the years after 1865. It quotes at length from the letters of the *Lammermuir* party, with the writer, place and date of each given in a footnote, and these letters are the reason it is cited here.

It is the mission's own history, written to commend the work. The narrative that links the letters is hers, a generation after the events.

Edition: Third edition, two volumes, London, Morgan and Scott, 1894, with an introduction by J. Hudson Taylor; volume 1 in the scan of the Internet Archive. Cited by volume and printed page. Public domain.

Read the text at archive.org

CITED IN

Hudson Taylor and the China Inland Mission 25 June 1865 1314

Study of Belhar Confession Urged (The Banner)

History · Dan Postma · News item of July 2007, posted online 18 January 2011 · English

A short news report in the magazine of the Christian Reformed Church in North America. It is cited only for its statement that the Belhar Confession is named after a suburb of Cape Town where the synod of the Dutch Reformed Mission Church met in 1982.

The item reports that the Christian Reformed Church's synod of 2007 urged its congregations to study the Belhar Confession. In passing it explains the name: Belhar is a suburb of Cape Town, where a general synod of the Dutch Reformed Mission Church met in 1982.

It is a reporter's text in a church magazine, written twenty-five years after that synod, and is not a statement of either church. The wiki found no document of the Dutch Reformed Mission Church itself that names the place. See Cape Town.

Edition: A news item in The Banner, the magazine of the Christian Reformed Church in North America, as published on the magazine's website.

Read the text at thebanner.org

The Stuttgart Declaration of Guilt

Creed · Council of the Evangelical Church in Germany · 18–19 October 1945 · German

The statement in which the leaders of the German Protestant churches, meeting representatives of the World Council of Churches in October 1945, confessed a "solidarity of guilt" with the German people.

The newly formed council of the Evangelical Church in Germany held its first full session at Stuttgart on 18 and 19 October 1945 and there welcomed representatives of the World Council of Churches. The declaration it made before them is short. It says that through "us" endless suffering has been brought on many peoples and countries; that the churches had struggled for years against the spirit of National Socialism; and that they accuse themselves of not having confessed more courageously, prayed more faithfully, believed more joyfully and loved more ardently.

It was signed by eleven men, among them Theophil Wurm, Otto Dibelius, Hanns Lilje and Martin Niemöller. The EKD's own introduction notes that the text names no particular crime and that it was fiercely disputed in Germany as soon as it was published. See the Execution of Dietrich Bonhoeffer.

Edition: German text as published by the Evangelical Church in Germany (EKD) on its website, with the names of the eleven signatories.

Read the text at ekd.de · Introduction by the Evangelical Church in Germany

CITED IN

The Execution of Dietrich Bonhoeffer 9 April 1945 1386

Sublimis Deus

Law · Paul III · 2 June 1537 · Latin

The bull in which Pope Paul III declares that the peoples of the Americas are truly human, able to receive the Christian faith, and not to be deprived of their liberty or property or made slaves.

The bull is short. It argues from the command to teach all nations that every people is capable of faith, blames the "enemy of the human race" for the claim that the Indians of the west and south may be used like brute animals, and declares that they and all peoples discovered in future keep their liberty and the ownership of their goods even while they remain outside the faith. Anything

done to the contrary is to be null. They are to be brought to the faith by preaching and by the example of a good life.

It is the pope's own act and is cited for its words. The Latin dating clause reads *quarto nonas Iunii*, the fourth day before the nones of June, which is 2 June 1537. MacNutt's translation renders this "the fourth of June", and the web page that reproduces his translation dates it 29 May. The bull states a principle and attaches no penalty. What followed in the Indies has to be learned from other sources.

Edition: English translation by Francis A. MacNutt, Bartholomew de Las Casas: His Life, His Apostolate, and His Writings (Cleveland: Arthur H. Clark, 1909), appendix 2, public domain, with the Latin text beside it. The web page linked first reproduces MacNutt's translation.

Read the text at papalencyclicals.net · Latin text with facing English translation (MacNutt, Bartholomew de Las Casas, 1909, pp. 426–431)

CITED IN

Rome Declares the Peoples of the Americas Free 2 June 1537 1063

Sucesos de las Islas Filipinas (Events of the Philippine Islands)

History · Antonio de Morga · Printed at Mexico, 1609 · Spanish

A history of the Spanish Philippines by a judge who served as lieutenant-governor at Manila in the 1590s. Its sixth chapter tells of the wreck of the galleon San Felipe in Japan in 1596 and the crucifixion of the Franciscans and their Japanese companions at Nagasaki.

Morga was in office at Manila when the news of the crucifixions arrived there in May 1597, brought by the survivors of the wrecked galleon, and one of the friars wrote to him from the road to execution; he prints that letter. His account is therefore close to the events but is not that of an eyewitness in Japan. It rests on what the Spaniards of the ship and the surviving Franciscans reported.

It is a Spanish and Franciscan view of the affair. Morga blames the greed of the Japanese ruler, whom he calls Taicosama, and the hostility of his courtiers; he also records the pilot's boast that Spain's conquests began with missionaries, and he mentions the opposition of the Jesuits in Japan to the coming of the friars. The

sentence and the friar's letter that he prints speak of twenty-four crucified, six friars and eighteen Japanese, and his own narrative of six friars and twenty-six Japanese, where the Jesuit account recorded as Account of the Twenty-Six Crucified at Nagasaki counts twenty-six in all; the translators mark these figures with "sic". He gives the text of the sentence that was carried before the condemned.

Edition: History of the Philippine Islands, by Antonio de Morga, translated and annotated by E. H. Blair and J. A. Robertson (Cleveland: Arthur H. Clark, 1907), as transcribed by Project Gutenberg; public domain. Cited by chapter.

Read the text at gutenberg.org

CITED IN

The Martyrs of Nagasaki and the Ban on Christianity in Japan 1597–1614 1129

The Sum and Substance of the Conference at Hampton Court

History · William Barlow · 1604 · English

An account of the three days' conference between James I, the bishops and four Puritan spokesmen at Hampton Court in January 1604, written by William Barlow, dean of Chester, who was present. It records how the new Bible translation was proposed.

Barlow's title dates the conference "Jan. 14, 1603", by the English reckoning in which the year began in March; by the modern calendar it was January 1604. He says in his preface that the task was laid on him by a churchman who had since died, and he was himself one of the deans summoned to attend on the bishops' side. The four Puritan ministers he calls "agents for the millenary plaintiffs".

The request for a new translation and the king's answer come in the second day's proceedings, Monday 16 January. Barlow writes from the bishops' side: he gives the king's remarks at length and the Puritans' arguments in summary. It is cited in the King James Bible for what was said about the translation, a point on which the translators' preface of 1611 agrees with him.

Edition: Reprinted in Edward Cardwell, A History of Conferences and Other Proceedings Connected with the Revision of the Book of Common Prayer (3rd ed., Oxford, 1849), pp. 167–212, public domain. Cited by the pages of that volume.

Read the text at archive.org

CITED IN

The King James Bible 1611 1151

Summa Theologiae

Treatise · Thomas Aquinas · c. 1265–1273 · Latin

The summary of theology by Thomas Aquinas, set out in questions and articles. A central text of Latin scholastic theology.

The Summa is divided into three parts, the second in two halves, and each part into questions and articles; a reference such as I.25.1 means the first part, question 25, article 1. Each article states objections, an answer and replies to the objections.

It is cited in this wiki as a statement of Latin scholastic teaching in the words of Thomas Aquinas.

Edition: Translation by the Fathers of the English Dominican Province (second edition, 1920), public domain; online at New Advent, one page per question.

Read the text at newadvent.org

CITED IN

Thomas Aquinas Writes the Summa Theologiae c. 1265–1273 912

Gregory Palamas and the Hesychast Councils 1341–1351 937

The Dogma of the Immaculate Conception 8 December 1854 1305

SOURCES

Summary Inscription 7 of Tiglath-pileser III (Nimrud Tablet K 3751) to The Treatment of Armenians in the Ottoman Empire, 1915–16

Summary Inscription 7 of Tiglath-pileser III (Nimrud Tablet K 3751)

Inscription · Issued in the name of Tiglath-pileser III · c. 729 BC · Akkadian

A large clay tablet from Nimrud summarising the first seventeen years of Tiglath-pileser III. Its list of western kings who paid him tribute includes Jehoahaz of Judah, the king whom the Bible calls Ahaz.

The tablet was found at Nimrud, ancient Kalhu, and preserves about half of a long summary of the king's reign written for his palace there in or soon after 729 BC. It arranges his wars by region. The part that dealt with his wars in the west is lost, but the list of western rulers who paid him tribute survives on the reverse (lines 6′–13′).

Among the kings of Ammon, Moab, Ashkelon, Edom and Gaza, line 11′ names Jehoahaz of Judah. Jehoahaz is the full form of the name Ahaz. The entry agrees with the statement of Kings that Ahaz sent silver and gold to Tiglath-pileser and declared himself his servant (2 Kings 16:7–8).

Edition: Text and translation by Hayim Tadmor and Shigeo Yamada, The Royal Inscriptions of Tiglath-pileser III (744–727 BC) and Shalmaneser V (726–722 BC), Kings of Assyria, RINAP 1 (2011), text no. 47, online at the Open Richly Annotated Cuneiform Corpus.
Held by: British Museum, London (K 3751)

See the object at oracc.museum.upenn.edu · Introduction and bibliography (RINAP 1, text no. 47)

CITED IN

The Call of Isaiah c. 740 BC 160

Syllabus of Errors

Letter · Pope Pius IX · 8 December 1864 · Latin

A list of eighty propositions that Pius IX had condemned in earlier letters and addresses, issued in 1864. They concern rationalism, the rights of the church, civil society, marriage and modern liberalism.

The Syllabus is a catalogue. Each of its eighty propositions is stated as the error it is, followed by a reference to the papal document in which it had been condemned, so that the teaching intended is the contrary of what is printed. The propositions are grouped under ten headings, from pantheism to "modern liberalism".

It is cited in this wiki for what Rome rejected in the years before the First Vatican Council. Each condemnation has to be read with the document it refers to.

Edition: English translation reproduced at Papal Encyclicals Online. Cited by the number of the proposition.

Read the text at papalencyclicals.net · Latin and English in Schaff, Creeds of Christendom, vol. 2

CITED IN

The First Vatican Council 1869–1870 1324

Synodal Charter of Constantinople Confirming the Patriarchate of Moscow

Council · Patriarch Jeremias II and the council of Constantinople · May 1590 · Greek

The act by which Jeremias II and a council of eastern bishops at Constantinople confirmed in May 1590 that the archbishop of Moscow is a patriarch, ranked after the patriarch of Jerusalem, and that his successors may be installed by the council of Moscow.

Jeremias installed Job at Moscow in January 1589. This charter is the confirmation given the next year by a council at Constantinople. In it Jeremias says that the tsar received him and asked for the patriarchal dignity for the archbishop of Moscow; that he installed Job and gave him a patriarchal charter; and that on his return the other patriarchs approved. The council therefore declares that Job is

to be honoured and named with the patriarchs, that his place in the prayers is after the patriarch of Jerusalem, that he is to hold the see of Constantinople as his head, as the other patriarchs do, and that after him the council of Moscow may install its patriarchs.

According to the Russian record the charter was signed by Jeremias, Joachim of Antioch and Sophronius of Jerusalem and by forty-two metropolitans, nineteen archbishops and twenty bishops, and was delivered in Moscow in June 1590 by Dionysius, metropolitan of Tarnovo. The text used here is the translation made for the tsar's officials, so its wording is theirs.

Edition: The charter in the Russian translation entered in the records of the tsar's foreign office, as printed by A. N. Muravyov, Snosheniia Rossii s Vostokom po delam tserkovnym, part 1 (St Petersburg, 1858), from the text published by the Orthodox library Azbuka very. The Greek original was edited by W. Regel, Analecta Byzantino-Russica (St Petersburg, 1891), pp. 85–87. Paraphrased in this wiki from the Russian.

Read the text at azbyka.ru

CITED IN

Moscow Becomes a Patriarchate 26 January 1589 1121

The Synodal Tome of 1341

Council · The synod of Constantinople under Patriarch John · August 1341 · Greek

The official record of the council held in Hagia Sophia in 1341, which examined Barlaam's charges against the hesychast monks, found against him and forbade further dispute. It is the victors' account of the hearing.

The tome is written in the name of the patriarch ("Our Modesty") and dated August of the ninth indiction, the Byzantine tax year that ended on 31 August 1341. It tells how Barlaam of Calabria accused the monks, how the council met in the presence of the emperor, what passages of the Fathers were read, and what was decided.

It is a document of one side. Barlaam's arguments appear only as his opponents summarised and quoted them, and the tome itself was later treated as a standard by which others were condemned. It is cited here for the course of the hearing and its verdict in Gregory Palamas and the Hesychast Councils.

Edition: Greek text with a Latin translation in Migne, Patrologia Graeca 151, from column 679. Read here in an English translation reproduced on a private website, which numbers the paragraphs; that translation appears to be in copyright and is paraphrased. A scholarly English version of all the tomes is in Norman Russell, Gregory Palamas: The Hesychast Controversy and the Debate with Islam (Liverpool University Press, 2020).

Read the text at archive.org · English translation of the tomes of 1341 and 1351 (third-party copy)

CITED IN

Gregory Palamas and the Hesychast Councils 1341–1351 937

The Synodal Tome of 1351

Council · The synod of Constantinople under Patriarch Kallistos · 1351 · Greek

The record and doctrinal decision of the council held in the Blachernae palace in 1351 under John VI Kantakouzenos. It affirms the distinction between God's essence and his uncreated energy and anathematises Barlaam and Akindynos.

The tome reviews the earlier councils, reports the sessions of 1351 at which Gregory Palamas, by then metropolitan of Thessalonica, answered his critics, and then works through six questions put by the emperor, with long chains of quotations from the Fathers. The translation notes that the original bore the signatures of the emperors John Kantakouzenos and John Palaiologos in red letters, followed by those of Patriarch Kallistos and the bishops, Palamas among them.

Like the tome of 1341 it is the judgment of the winning side, and it describes the opponents in the language of heresy-hunting. Its doctrinal conclusions are what the Orthodox Church later received; see Gregory Palamas and the Hesychast Councils.

Edition: Greek text with a Latin translation in Migne, Patrologia Graeca 151, from column 717. Read here in an English translation reproduced on a private website, which numbers the paragraphs; that translation appears to be in copyright and is paraphrased. A scholarly English version is in Norman Russell, Gregory Palamas: The Hesychast Controversy and the Debate with Islam (Liverpool University Press, 2020).

Read the text at archive.org · English translation of the tomes of 1341 and 1351 (third-party copy)

CITED IN

Gregory Palamas and the Hesychast Councils 1341–1351 937

Synodicon Orientale

Council · The synods of the Church of the East · Acts of AD 410–775, collected after 775 · Syriac

The official collection of the acts of the synods of the Church of the East, the church of the Persian empire, from the synod of Seleucia-Ctesiphon in 410 to the eighth century. It preserves the church's own record of its organisation, canons and creeds.

The collection opens with the words "we transcribe the synodal decisions established at various times by our holy fathers in the land of the East". It gives the acts of thirteen synods held under the catholicos, the bishop of Seleucia-Ctesiphon, beginning with that of Mar Isaac in 410, with their narratives, canons, statements of faith and lists of signatures. The last synod in it is dated 775, so the collection was made after that year. Chabot published the Syriac text with a French translation and notes in 1902.

These are the documents of the bishops themselves and the first source for the history of this church, which lay outside the Roman empire and is poorly known to the Greek and Latin historians. The acts of 410 are written in the voice of the assembled bishops and in praise of the king who allowed them to meet. Two cautions apply. The text of the early synods has passed through centuries of copying, and Chabot marks places where it is damaged, as at the start of the twenty-first canon of 410. And the creed of that synod is transmitted in two forms: the one in this collection is the creed of Nicaea of 325 with its anathemas, while another manuscript of the canons of 410, noted by Chabot, has a creed worded differently.

Edition: Syriac text and French translation by J.-B. Chabot, Synodicon orientale ou recueil de synodes nestoriens (Paris: Imprimerie nationale, 1902), public domain. Cited by the page of the French translation. The word "nestoriens" in the title is the editor's; the collection does not use it of its own church.

Read the text at archive.org · French translation of the synod of 410, beginning at p. 253 (same volume)

CITED IN

The Church of the East Organises at Seleucia-Ctesiphon 1 February AD 410 656

Synodikon of Orthodoxy

Liturgy · AD 843, with later additions · Greek

The thanksgiving, acclamations and anathemas read in Orthodox churches on the first Sunday of Lent. Its oldest part was composed for the restoration of the icons in 843.

The Synodikon is a liturgical text, not a narrative. It opens with a thanksgiving for the end of the attack on the images, says that deliverance has come a second time after "thirty years", proclaims this to be the faith of the apostles, of the fathers and of the orthodox, wishes eternal memory to the defenders of the images and pronounces anathema on those who rejected them, by name.

Later generations added to it, and the translator's preface says that the original text can probably not be recovered exactly. The form translated here, from a manuscript of the early twelfth century, already commemorates patriarchs of the later ninth and tenth centuries, Ignatius of Constantinople and Photius side by side. The longer form printed in the modern service books, given in the second link on an unofficial Orthodox site in a translation whose author is not named there, also condemns teachings unknown in 843. It is evidence for what the church of Constantinople chose to remember, and to go on remembering each year, about the Triumph of Orthodoxy.

Edition: English translation by Andrew Louth, edited by Archimandrite Ephrem (Lash) to follow the manuscript British Library Additional 28816, written in 1110 or 1111, and published on Archimandrite Ephrem's site anastasis.org.uk; the site is no longer online and is read here in the Internet Archive's copy of 2016. The critical edition of the Greek is J. Gouillard, 'Le Synodikon de l'Orthodoxie: édition et commentaire', Travaux et Mémoires 2 (1967). Paraphrased here.

Read the text at web.archive.org · The longer form printed in the modern Triodion, with the additions down to the fourteenth century (unofficial site; translator not named)

CITED IN

The Triumph of Orthodoxy 11 March AD 843 786

Syriac Acts of the Second Council of Ephesus (449)

Council · The Second Council of Ephesus · August AD 449; Syriac manuscript dated AD 535 · Syriac, translated from Greek

The minutes of the session of 22 August 449 at Ephesus, with the emperor's letters before and after, preserved in a Syriac manuscript copied in 535. They record, in the council's own words, the depositions of Ibas, Theodoret and Domnus of Antioch.

The council of 449 met in at least two sittings. The first, which restored Eutyches and deposed Flavian of Constantinople, is known from its Greek minutes, which were read out and entered in the acts of Chalcedon in 451 (Acts and Canons of the Council of Chalcedon). The later proceedings are preserved in this Syriac translation. The scribe's closing note says that he finished the book in the monastery of Mar Eusebius at Kafra d-Bartha and dates it by the era of Alexander; Perry converts the date to May 535 and places the monastery in the region of Apamea in Syria (p. 377 and notes).

The manuscript opens with the emperor's letters summoning the council and gives the session dated 29 Mesori, which is 22 August: the report that the Roman envoys and Domnus of Antioch had stayed away, the hearings against Ibas of Edessa and others, and the votes of the bishops one by one. It ends with the edict of Theodosius II confirming the council. The copy was made by people who honoured the council and its president: its closing words call him "the holy and God-loving Dioscorus". It is the council's own record and gives its own account of its reasons. The complaints of those it condemned are in the letters of Leo and of Flavian and in the acts of Chalcedon.

Edition: Translation by S. G. F. Perry, The Second Synod of Ephesus, together with certain extracts relating to it, from Syriac MSS. preserved in the British Museum (Dartford, 1881), public domain. Cited by printed page. Perry's notes are hostile to the council throughout; apart from one note of his on the dates of the sittings, only the translated documents are cited here. Held by: British Library, London (Add. MS 14530)

Read the text at archive.org · The scribe's closing note with the date of the manuscript (p. 377)

CITED IN

The Second Council of Ephesus August AD 449 676

The Syriac Chronicle Known as That of Zachariah of Mitylene

History · Zachariah the Rhetor, in an anonymous Syriac compilation · Greek original between AD 491 and 518; Syriac compilation completed AD 569 · Syriac, from a lost Greek original

A history of the years after Chalcedon written by an opponent of the council, preserved in a Syriac compilation finished in 569. Books 3 to 6 show how those who refused the council's formula understood the events and their own faith.

Zachariah was a native of Gaza who studied law at Alexandria and Beirut and practised as an advocate in Constantinople; he later became bishop of Mitylene. Between 491 and 518 he wrote in Greek a church history of the years 450 to 491. The Greek is lost. An unnamed Syriac writer, who seems to have lived at Amida in Mesopotamia, abridged it as books 3 to 6 of a larger chronicle which he brought down to the year 569, and he says in so many words that these books come from Zachariah.

The work tells the story from the side that rejected Chalcedon. Dioscorus appears in it as a confessor who kept the faith of Athanasius and Cyril, the council's "two natures" as a return to Nestorius, and the resistance in Alexandria and Palestine as loyalty. It is partisan, as Evagrius is on the other side, and Evagrius used it and argued with it. Read together, the two give both accounts of the same events.

Edition: Translation by F. J. Hamilton and E. W. Brooks (London: Methuen, 1899), public domain, transcribed by Roger Pearse.

Read the text at tertullian.org · Book 3, on the Council of Chalcedon and its aftermath

CITED IN

The Second Council of Ephesus August AD 449 676

The Council of Chalcedon October AD 451 681

The Henotikon and the Acacian Schism AD 482–519 690

The Martyrs of Najran AD 523 (or 518) 699

The Taeping Rebellion in China

History · Lindesay Brine · 1862 · English

An account of the Taiping movement written in 1862 by a British naval officer. It is used here for the documents it prints at length: Theodore Hamberg's narrative of Hong Xiuquan's visions, two letters of the missionary Issachar Roberts, and reports on Hong Rengan.

Brine wrote while the Taiping still held Nanjing. His fourth and fifth chapters are built on long quotations from the booklet of the Basel missionary Theodore Hamberg, whose narrative, Brine explains, is the translation of a paper given to Hamberg by Hong Xiuquan's relative Hong Rengan (whom he calls Hung-jin), together with the substance of conversations with him in 1852. Brine marks Hamberg's words with quotation marks and adds his own comments between them. Hamberg's account therefore reaches the reader at two removes: Hong Rengan told it some fifteen years after the visions, Hamberg wrote it down, and Brine excerpts it. The wiki cites it as Hamberg quoted by Brine.

The book also prints a letter of 1852 in which the American missionary Issachar Roberts recalls his pupil of 1847, the letter in which Roberts explains why he left Nanjing in January 1862, and an account of Hong Rengan's years at Hong Kong drawn from missionary reports. Brine's own judgements, for instance that the visions were the product of a diseased mind and that Roberts acted unwisely, are his and are not cited as fact. The appendix with the Taiping texts is described under Taiping Precepts and Odes.

Edition: Lindesay Brine, The Taeping Rebellion in China: A Narrative of its Rise and Progress (London: John Murray, 1862); public domain. Scan digitised by Google. Cited by printed page.

Read the text at archive.org

CITED IN

The Taiping Heavenly Kingdom 1851–1864 1301

Taiping Precepts and Odes

Treatise · Published under Hong Xiuquan · 1852–1853 · Chinese

Texts printed by the Taiping in 1852 and 1853 and translated by the missionary W. H. Medhurst: the Ten Celestial Commands with com-

ments and hymns, the Trimetrical Classic and two odes. They state the movement's teaching in its own words.

Brine's appendix is headed "Precepts and odes published by Hung-siu-tsuen in the second and third years of the Taeping rebellion (A.D. 1852–1853)" and says that the translation is Medhurst's. The first piece gives ten commands, each with a remark and a hymn: to worship the great God, not to worship corrupt spirits, not to take God's name in vain, to praise God on the seventh day, and so on. The Trimetrical Classic tells of God's acts from the creation to the ascension of Jesus, then of China's falling away from the worship of God, and then how God sent "his Son", who was taken up into heaven in 1837; a note in Brine identifies this son as Hong Xiuquan. It ends with an exhortation addressed to "little children".

These are the Taiping's own publications from the first years of the movement. They do not show what was taught at Nanjing ten years later, for which the wiki cites the letter of Issachar Roberts in the Taeping Rebellion in China.

Edition: English translation by W. H. Medhurst, as reprinted in Lindesay Brine, The Taeping Rebellion in China (London: John Murray, 1862), appendix I, from p. 367; public domain. Cited by the name of the piece and Brine's page.

Read the text at archive.org

CITED IN

The Taiping Heavenly Kingdom 1851–1864 1301

Tang Huiyao (Institutional History of the Tang)

Chronicle · Compiled by Wang Pu · Presented AD 961, from two earlier compilations made under the Tang · Chinese

A collection of Tang dynasty edicts and administrative records arranged by subject. Chapter 49 preserves the edict of 638 that licensed the teaching of the monk Aluoben and the edict of 745 that renamed the "Persian monasteries".

The *Tang Huiyao* gathers documents of the Tang court under headings such as rites, offices, taxes and religious houses. Wang Pu presented it to the Song throne in 961, but it joins two compilations made under the Tang itself, the first covering

the dynasty down to 779, so that the edicts it quotes come from the dynasty's own records.

Under the heading "Da Qin monasteries" in chapter 49 it gives two edicts. The first, dated to the seventh month of the twelfth year of Zhenguan (638), says that the Persian monk Aluoben has brought scriptures and teaching from afar to the capital, finds the teaching beneficial, and orders a monastery built in the Yining ward with twenty-one monks. The second, of the ninth month of the fourth year of Tianbao (745), says that the Persian teaching came originally from Da Qin and orders the "Persian monasteries" of the two capitals and the provinces renamed accordingly. It is a witness from outside the Christian community to what the Xi'an Stele reports.

Edition: Chinese text. No complete English translation exists; the two edicts cited from it are short and are paraphrased here from the Chinese.

Read the text at zh.wikisource.org · Chapter 49, with the section on the Da Qin monasteries (Wikisource)

CITED IN

The Church of the East Reaches China AD 635 739

The Tel Dan Stele ("House of David" Inscription)

Inscription · Set up by a king of Aram-Damascus, probably Hazael · Second half of the ninth century BC · Aramaic

Three fragments of a basalt victory stele in Aramaic, found at Tel Dan in 1993 and 1994. The speaker, a king of Aram, claims to have killed a king of Israel and a king of the "House of David", the earliest clear mention of David's dynasty outside the Bible.

The fragments were found at Dan during the excavations directed by Avraham Biran: the largest in July 1993, two smaller joining pieces in June 1994. Two of the pieces had been reused as building stone, one in a wall and one in a pavement, so the stele was broken up in antiquity. Parts of thirteen lines survive, none of them complete.

The speaker says that the king of Israel had earlier entered his father's land, that the god Hadad made him king, and that he killed many kings with their chariots

and horsemen. Lines 7–9 name two of them. Of the first name only the ending "-ram son of" remains, followed after a gap by "king of Israel"; of the second only "-yahu son of", followed after a gap by "of the House of David". The editors restored the names as Joram son of Ahab and Ahaziah son of Jehoram, the two kings who, according to Kings, died in Jehu's revolt. That restoration is widely accepted but is not written on the stone. The speaker's own name is also lost. He is usually identified as Hazael of Damascus, who fought Israel in those years.

The reading "House of David" for the letters *bytdwd* is accepted by most scholars as the dynastic name of Judah, in the way Assyrian texts call Israel the house of Omri. A few have read the word differently, for example as a name for the city of Jerusalem. The text also disagrees with Kings on who killed the two kings; see the House of David Inscription from Tel Dan.

Edition: First published by Avraham Biran and Joseph Naveh, "An Aramaic Stele Fragment from Tel Dan", Israel Exploration Journal 43 (1993), pp. 81–98, and "The Tel Dan Inscription: A New Fragment", Israel Exploration Journal 45 (1995), pp. 1–18. Line numbers follow their arrangement of the fragments. The Israel Museum's translation gives the same text without line numbers; the numbered translations linked here follow the same arrangement.

Held by: Israel Museum, Jerusalem; collection of the Israel Antiquities Authority (IAA 1993-3162, 1996-125)

See the object at imj.org.il · The Israel Museum's record with its English translation of the text (archived copy of the same page, 2018) · English translation with line numbers, by Christopher Rollston (Society of Biblical Literature, Bible Odyssey) · Aramaic text in transliteration with line numbers and German translation, by Jonathan Robker (WiBiLex, Deutsche Bibelgesellschaft) · The finder's account of the discovery in July 1993 (Nelson Glueck School of Biblical Archaeology, which ran the excavation)

CITED IN

The House of David Inscription from Tel Dan c. 840 BC 150

A Thanksgiving Sermon, Preached January 1, 1808

Treatise · Absalom Jones · 1808 · English

The sermon preached by Absalom Jones in St Thomas's African Episcopal Church, Philadelphia, on the day the United States' ban on the African slave trade took effect. Its title page names him rector of that church.

Jones preached on Exodus 3:7–8, the deliverance of Israel from Egypt, and applied it to the ending of the legal slave trade by Congress. He asks his hearers to keep the first of January each year as a day of public thanksgiving and to give thanks, among other things, for the privilege of worshipping God in churches of their own. The vestry of St Thomas's asked for the sermon to be printed. It is cited for Jones's own words and for his office as he states it in 1808.

Edition: Philadelphia: Fry and Kammerer, 1808, transcribed by Project Canterbury with the printed page numbers in brackets. Public domain.

Read the text at anglicanhistory.org

CITED IN

Richard Allen and the African Methodist Episcopal Church 1787–1816 1253

The Theodosian Code

Law · Compiled by order of Theodosius II · Compiled AD 429–438 · Latin

The official collection of the general laws of the Roman emperors from Constantine to Theodosius II, issued in AD 438. Its sixteenth book gathers the laws on the Christian faith, the clergy, heretics, Jews and pagan worship.

In 429 Theodosius II ordered a commission to collect the general laws issued by the emperors since Constantine. The finished code was promulgated at Constantinople in February 438 and came into force on 1 January 439. It is arranged in sixteen books divided into titles by subject, with the laws under each title in order of date. A law is cited by book, title and number: 16.1.2 is the edict of 27 February 380 that begins *Cunctos populos*.

Each entry gives the emperors in whose names the law was issued, the official or body addressed, the text, and a closing line with the day, the place and the consuls of the year. These are the laws themselves, in the form the government chose to keep. Three limits apply. The compilers were told to cut each law down to its operative part and to divide laws that touched several subjects, so what stands in the code is usually an extract. The dates and places in the closing lines are sometimes miscopied. And a law shows what an emperor commanded, not how far the command was carried out.

Edition: Latin text at the Roman Law Library, Université Grenoble Alpes: all sixteen books in a text supplied by Alexandr Koptev, and books 1–9 in the edition of Th. Mommsen and P. M. Meyer (1905). No complete English translation is in the public domain; the standard one, by Clyde Pharr (1952), is in copyright. The Fordham page gives a few laws from a public-domain collection of 1907.

Read the text at droitromain.univ-grenoble-alpes.fr · Selected laws on religion in English (Fordham Medieval Sourcebook)

CITED IN

Julian Tries to Restore the Old Religion AD 361–363 615
The Cappadocians and the Doctrine of the Trinity c. AD 370–381 623
The Edict of Thessalonica 27 February AD 380 628
The First Council of Constantinople May AD 381 632
Ambrose Calls an Emperor to Penance AD 390 644

The Theological Declaration of Barmen

Creed · Confessional Synod of the German Evangelical Church · 31 May 1934 · German

The declaration in six theses adopted by the Confessional Synod of the German Evangelical Church at Barmen on 31 May 1934 against the teaching of the German Christians. It is printed with the synod's appeal to the congregations.

The text has three parts: an appeal to the Evangelical congregations and Christians in Germany, a preamble that states the legal basis of the German Evangelical Church and the danger the synod saw, and six theses. Each thesis begins with a passage of Scripture, states a truth and rejects a "false doctrine". The synod spoke for Lutheran, Reformed and United churches together and said that it did not mean to found a new church.

The page also links to the introductions that the Evangelical Church in Germany, the successor body, publishes with the text. They are that church's later account of the synod and of the standing of the declaration among its member churches, and are cited in the Barmen Declaration only as such.

Edition: English text as published by the Evangelical Church in Germany (EKD), which takes it from the Book of Confessions of the Presbyterian Church (U.S.A.). The translation is in

copyright and is paraphrased here. Cited by part and thesis; the EKD's own introductions are cited as such.

Read the text at ekd.de · German text (Evangelical Church in Germany) · The EKD's introduction in English · The EKD's introduction in German

CITED IN

The Barmen Declaration 31 May 1934 1375

The Thirty-Nine Articles of Religion

Creed · Church of England · 1563, ratified 1571 · Latin and English

The doctrinal statement of the Church of England, agreed by its bishops and clergy in 1563 and ratified in 1571. Article VI lists the books of the Old Testament received as canonical and names the others that are read but not used to establish doctrine.

The Articles were agreed by the Convocation of the English clergy in the reign of Elizabeth I and given their final form in 1571. Their title dates the Convocation to 1562, by the old reckoning in which the year began in March; by the modern calendar it sat in the first months of 1563. They set out where the Church of England stood among the churches of the Reformation and against Rome.

Article VI, "Of the Sufficiency of the Holy Scriptures for Salvation", is cited in this wiki as a Protestant statement on the canon. It lists the books of the Hebrew Bible as canonical. Of the others, among them Tobit, Judith, Wisdom, Sirach and the two books of Maccabees, it says that the church reads them "for example of life and instruction of manners" but does not apply them to establish any doctrine. Protestant Bibles that include these books print them apart from the Old Testament, as the Apocrypha, and other Protestant confessions, such as the Westminster Confession of 1647, exclude them from the canon altogether.

Edition: The English text of 1571 as printed with the Book of Common Prayer, published by the Church of England on its own site. Cited by article number.

Read the text at churchofengland.org

CITED IN

Alexander the Great Conquers the Near East 332 BC 240

Antiochus IV Desecrates the Temple 167 BC 248

The Maccabean Revolt and the Rededication of the Temple 167–164 BC 253
Judea Gains Independence under the Hasmoneans 142 BC 263
The Last Supper AD 30 or 33 346
The First Council of Nicaea May AD 325 584
Athanasius Lists the Twenty-seven Books of the New Testament AD 367 619
African Councils List the Books of Scripture AD 393–397 648
The Fourth Lateran Council November 1215 895
The Council of Trent 1545–1563 1075
The Elizabethan Settlement 1559 1091

Thoughts upon Slavery

Treatise · John Wesley · 1774 · English

A pamphlet of 1774 in which John Wesley describes the slave trade and denies that slave-holding can be reconciled with justice or mercy. It ends with an appeal to captains, merchants and planters.

John Wesley wrote the pamphlet thirteen years before the London committee for abolition was formed. Its first part defines slavery. The second and third describe the part of Africa from which people were taken, and how they were procured, carried to America and treated there. The fourth argues that no human law can make this just. The fifth speaks directly to the captains and merchants engaged in the trade and to every owner of slaves.

It is a primary source for what the founder of Methodism taught on the subject, in his own words.

Edition: Text of the third edition (London, printed by R. Hawes, 1774), in a modern reset reprint scanned by the Internet Archive. Cited by Wesley's own section and paragraph numbers; the page numbers in the links are those of the reprint. Public domain.

Read the text at archive.org

CITED IN

Christians and the Abolition of the Slave Trade 25 March 1807 1280

Three Treatises on the Divine Images

Treatise · John of Damascus · c. AD 730 · Greek

Three defences of the veneration of images, written in Greek by a monk living under Arab rule while the emperor Leo III was moving against icons. They are the fullest statement of the case for images by a writer of the time.

John, called "son of Mansur" after his family, belonged to the Christian community of Syria and Palestine, which had been under the caliphs for nearly a century. That put him beyond the reach of the emperor whose policy he attacked. The second treatise speaks of the patriarch Germanus as "punished and become an exile", so it was written after January 730. The treatises carry long files of quotations from the fathers.

His argument runs on two lines. The commandment against images was given when God had not been seen, but since the Word took flesh the God who was seen may be depicted: "I do not worship matter, I worship the God of matter, who became matter for my sake." And the honour paid to an image is of a different kind from the worship, *latreia*, owed to God alone. He adds that emperors have no authority to legislate for the church. The iconoclast council of 754 condemned him by name as "Mansur", and the council of 787 took up his distinction.

Edition: Translation by Mary H. Allies, St. John Damascene on Holy Images (London: Thomas Baker, 1898), public domain; cited by treatise, with the page of that edition as printed in square brackets in the online text.

Read the text at sourcebooks.fordham.edu · The same translation as a scanned book (Internet Archive)

CITED IN

The Iconoclast Controversy Begins AD 726–730 759

To Scapula

Letter · Tertullian · c. AD 212 · Latin

An open letter from Tertullian to Scapula, proconsul of Africa, who was putting Christians to death. It warns him of divine judgment and contains an early argument that religion cannot be compelled.

The letter is short, five chapters, and is addressed to a governor then in office in Africa. Tertullian tells him that Christians do not fear him and wish him no harm, lists governors who came to a bad end after persecuting them, and points to recent portents at Carthage and Utica (3).

Its second chapter is often quoted: it is "a fundamental human right, a privilege of nature, that every man should worship according to his own convictions", and "it is assuredly no part of religion to compel religion". The plea is made by a member of a persecuted minority to the official persecuting it. The date is fixed approximately by the darkening of the sun at Utica that the letter mentions, which is identified with a solar eclipse of the year 212.

Edition: Translation by S. Thelwall, Ante-Nicene Fathers vol. 3 (1885), public domain.

Read the text at newadvent.org · Latin text and other translations (The Tertullian Project)

CITED IN

Tertullian Writes Christian Theology in Latin c. AD 197–220 524

The Martyrdom of Perpetua and Felicity 7 March AD 203 532

To the Christian Nobility of the German Nation

Treatise · Martin Luther · 1520 · German

Luther's appeal of 1520 to the emperor and the German nobles to reform the church themselves. It attacks three walls behind which, he says, Rome has shielded itself from reform.

Martin Luther dated the dedication of this book 23 June 1520. It is written in German and addressed to the new emperor and the lay rulers, because, he says, the clergy have grown indifferent to reform. The first part attacks three claims: that the spiritual power is above the temporal, that only the pope may interpret Scripture, and that only the pope may call a council. Against the first he argues that all Christians are of the spiritual estate through baptism. The rest of the book lists abuses and proposes remedies.

It is a polemic, and its language about Rome is violent. It is cited here as the statement of what Luther was asking the lay powers to do in the months before his excommunication.

Edition: Translation by C. M. Jacobs in Works of Martin Luther, vol. 2 (Philadelphia: A. J. Holman, 1915), public domain.

Read the text at projectwittenberg.org · Dedication and address to the emperor and nobility (Project Wittenberg)

CITED IN

Luther Is Excommunicated and Outlawed at Worms 1520–1521 1012

The Toleration Act (1 William and Mary, chapter 18)

Law · Parliament of England · Royal assent 24 May 1689 · English

The Act of the English Parliament that exempted Protestants dissenting from the Church of England from the penalties of certain laws. It allowed them to worship in their own registered meeting places on stated conditions.

The Act does not repeal the laws that required attendance at the parish church and forbade other religious meetings. It provides that those laws shall not apply to dissenters who take the oaths appointed by an Act of the same Parliament and make the declaration required by the Act of Charles II that kept Roman Catholics out of Parliament. Their meeting places must be certified and their doors unlocked; their preachers must subscribe the doctrinal articles of the Church of England, with stated exceptions; those who refuse all oaths may make a declaration instead. Roman Catholics and those who deny the Trinity are expressly excluded.

The word “toleration” is not in its title. The pamphlet of 1744 cited in John Wesley and the Rise of Methodism already calls it the Act of Toleration. See the Toleration Act and Locke’s Letter.

Edition: Text from Statutes of the Realm, vol. 6 (1819), published by British History Online, public domain. It appears there under the year 1688. Cited by section.

Read the text at british-history.ac.uk

CITED IN

George Fox and the Quakers 1652 1183

The Toleration Act and Locke’s Letter 24 May 1689 1208

Tomos of the Synod of Blachernae (1285)

Council · Gregory II of Cyprus, patriarch of Constantinople, and his synod · AD 1285 · Greek

The statement of faith drawn up under Patriarch Gregory II against John Bekkos and the supporters of the union of Lyon. It rejects the union and the teaching that the Spirit has existence from the Son, while speaking of the Spirit's eternal manifestation through the Son.

After the death of Michael VIII Palaiologos the church of Constantinople repudiated the union he had made. The Tomos is its doctrinal judgement. It opens by describing a storm that had lately fallen on the church: a "peace" and an accommodation, offered with oaths that nothing more was intended, which had served to bring in a foreign doctrine. It names John Bekkos, the patriarch under the union, as the doctrine's host, with Constantine Meliteniotes and George Metochites.

It then sets out what the synod holds and what it rejects, in a series of paragraphs. The Father is the only source and cause of the Godhead; the Spirit has existence from the Father; those who say that the Spirit has existence through the Son and from the Son are cut off from communion. Where the fathers speak of the Spirit as "through the Son", the Tomos explains, they mean the Spirit's eternal shining forth, not its coming into being.

The heading under which Migne prints the text calls it an "exposition of the Tomos"; a dissertation in the same volume gives the same opening words for the synodal Tomos itself. The joint Orthodox–Catholic statement of 2003 treats it as the work of the council of Blachernae (The Filioque: A Church-Dividing Issue?).

Edition: Printed in Greek, under the title 'Exposition of the Tomos of Faith against Bekkos', in J.-P. Migne, Patrologia Graeca 142, cols 233–246, without a Latin translation; public domain. Paraphrased here from the Greek and cited by column. The English translation in A. Papadakis, Crisis in Byzantium (1983), is in copyright and is not used.

Read the text at archive.org

CITED IN

The Second Council of Lyon May 1274

Towards the Council

History · Archbishop Job of Telmessos · 2016 · English

The council's own short history of its preparation, from the encyclical of Patriarch Joachim III in 1902 through the conferences at Rhodes and Chambésy to the decision of January 2016 to meet on Crete.

The article was written for the council's site by Archbishop Job of Telmessos, a bishop of the Ecumenical Patriarchate who signed the council's documents. It traces the preparation through the first pan-Orthodox conference at Rhodes in 1961 and five pre-conciliar conferences at Chambésy between 1976 and 2015, and explains the rule that every text had to be agreed unanimously. It records that the primates, meeting at Chambésy in January 2016, moved the council from Constantinople to the Orthodox Academy of Crete, set the dates 18 to 27 June, and took the questions of autocephaly, of the diptychs and of the calendar off the agenda. It also notes that the church of Antioch did not sign the council's rules of procedure.

It was written before the meeting and speaks of it in the future tense, from the organisers' side. It is used for the history of the preparation and for the venue.

Edition: Text published on the council's official site before the meeting.

Read the text at holycouncil.org · The council's News Bulletin Number 1, with the opening on 19 June 2016

CITED IN

The Holy and Great Council of the Orthodox Church June 2016 1493

Constantinople Grants Autocephaly to the Orthodox Church of Ukraine 1502
6 January 2019

Tracts for the Times

Treatise · John Henry Newman, John Keble, Edward Pusey and others · 1833–1841 · English

Ninety pamphlets issued from Oxford between 1833 and 1841 by the leaders of the Oxford Movement. The first of them rests the authority of the English clergy on succession from the apostles.

The first tracts, dated September 1833, were leaflets of a few pages. John Henry Newman says that he began them on his own initiative and was their editor and chief author. Tract 1, his work, asks the clergy on what they will rest their authority if the state deserts the church, and answers: on their apostolical descent.

Tract 90, also by Newman and dated on the feast of the Conversion of St Paul (25 January) 1841, examines the Thirty-nine Articles one group at a time and argues that they can be signed by those who hold the faith of the early church. It was censured by the heads of the Oxford colleges, and the series ended with it. The tracts are the movement's own statement of what it taught. See the Oxford Movement.

Edition: Transcriptions published by Project Canterbury. Cited by tract number and, for Tract 90, by section. Public domain.

Read the text at anglicanhistory.org

CITED IN

The Oxford Movement 14 July 1833 1289

The Travels of Macarius, Patriarch of Antioch

History · Paul of Aleppo · Arabic

The travel diary of Paul, archdeacon of Aleppo, who went with his father, Patriarch Macarius of Antioch, to Moscow in the 1650s. He was present while Patriarch Nikon changed the Russian rites and reports what Nikon and Macarius said and did.

Paul wrote in Arabic as a visitor from the Greek-speaking East, and he took the side of the reform: Russian customs that differed from those of Antioch seemed to him mistakes to be corrected. He records sermons and synods of Nikon that he attended, and he also notes that some of the Russian clergy refused the changes in their hearts and were afraid to say so. See Nikon's Reforms and the Old Believer Schism.

Edition: Translation by F. C. Belfour (London, 1829–1836), public domain. Citations are to volume 2 by printed page.

Read the text at archive.org · Volume 1 of the same translation

CITED IN

Nikon's Reforms and the Old Believer Schism 1652–1667 1187

The Travels of Marco Polo

History · Marco Polo, written down by Rustichello of Pisa · 1298 · Old French

The account of Asia that the Venetian merchant Marco Polo dictated in a Genoese prison in 1298 after some twenty-six years in the East. Its third book describes the coasts of India, including a shrine of St Thomas in the province of Maabar.

The prologue says that Marco Polo spent twenty-six years in various parts of the world and that in 1298, as a prisoner at Genoa, he had Rusticiano of Pisa, a fellow prisoner, put the whole into writing. It presents the book as a record of what he had seen and of what he had heard on good authority. Yule's introduction argues that the Old French text is the source of all the other versions.

Book 3 follows the sea route home from China by way of India. Chapter 18 describes the place "where lieth the body of St. Thomas the Apostle", a small town in the province of Maabar visited by Christian and Muslim pilgrims, and gives the story of the saint's death as the Christians who kept the church told it. Polo does not name the town. Yule's note identifies it with Mylapore, now part of Chennai. See the Apostle Thomas and the Christians of India.

Edition: Translation by Henry Yule, third edition revised by Henri Cordier (1903), public domain. Cited by book and chapter of that edition.

Read the text at gutenberg.org · Volume 2, with Book 3 on India (Project Gutenberg)

CITED IN

The Apostle Thomas and the Christians of India AD 52 429

The Travels of the Jesuits in Ethiopia

History · Balthazar Tellez · Portuguese original 1660; English version 1710 · Portuguese

A Jesuit history of the mission to Ethiopia, digested by Balthazar Tellez from the writings of the missionaries Pedro Páez, Manuel de Almeida and Afonso Mendes, in its English version of 1710. It tells the conversion of Susenyos and the expulsion from the Jesuit side.

The preface to the English version calls Tellez a learned Jesuit whom his society employed to digest what those of its members who had been in Ethiopia had written, and it names them: Pedro Páez, whose manuscript history reached to his death in 1622; Manuel de Almeida, who was superior of the mission; and the patriarch Afonso Mendes. Long passages are given in Almeida's own words, among them the funeral of Susenyos, at which he was present. The Portuguese original, *Historia geral de Ethiopia a Alta*, was printed at Coimbra in 1660; the English version cited here appeared in 1710 without a translator's name.

The book is the mission's own account. It calls the Ethiopian clergy schismatics and the opponents of the union rebels, and it presents the restoration of the old faith as a defeat. It is cited for the dates and documents the Jesuits recorded, and each use says whose account it is. The Ethiopian court's record is in Abridged Chronicle of the Kings of Ethiopia.

Edition: The Travels of the Jesuits in Ethiopia, collected and historically digested by F. Balthazar Tellez of the Society of Jesus, and now first translated into English (London: J. Knapton and others, 1710), issued in A New Collection of Voyages and Travels, vol. 2; public domain. Cited by the page of that edition.

Read the text at archive.org

CITED IN

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

Treatise on the Power and Primacy of the Pope

Creed · Philip Melanchthon; subscribed by the theologians assembled at Smalcald · February 1537 · Latin

A short Lutheran statement against the claim that the bishop of Rome rules the whole church by divine right, adopted at Smalcald in 1537 and included in the Book of Concord of 1580. It is cited here for the Lutheran reading of Matthew 16.

The Lutheran princes and their theologians met at Smalcald in February 1537. The treatise was presented to the princes there and treats a subject that the Augsburg Confession had passed over. The preachers present subscribed it together with that confession, declaring that they approved "the article concerning the

primacy of the Pope and his power, and the power and jurisdiction of bishops". It became one of the confessional writings of the Lutheran churches.

The first part denies three claims: that the pope is by divine right above all bishops, that he holds both swords, and that it is necessary for salvation to believe this. Paragraphs 22–29 answer the appeal to Matthew 16. They argue that Peter speaks there for all the apostles, that the keys belong to the whole church, and that the rock is "the ministry of the confession which Peter made". It is a polemical document written in the middle of the Reformation conflict, and it states one side of that argument.

Edition: English translation by F. Bente and W. H. T. Dau in Triglot Concordia (St. Louis: Concordia Publishing House, 1921), public domain. Words in square brackets are additions from the German version.

Read the text at bookofconcord.org · The section on the primacy, with numbered paragraphs (Book of Concord)

CITED IN

Peter's Confession at Caesarea Philippi c. AD 29 or 32 327

Boniface VIII Issues Unam Sanctam 18 November 1302 925

The Treatment of Armenians in the Ottoman Empire, 1915–16

History · Viscount Bryce and Arnold J. Toynbee · 1916 · English

The British parliamentary Blue Book of 1916, containing about 150 statements by missionaries, travellers and survivors on the deportation and killing of Armenians and of Nestorian (Assyrian) Christians, with a historical summary by its editor.

The collection was put together by Arnold J. Toynbee for Lord Bryce and laid before Parliament while Britain was at war with the Ottoman Empire. The editor's memorandum says that most of the witnesses were foreign residents who were citizens of neutral countries, chiefly American and Swiss, that a few were Germans, and that some were Armenian or Nestorian inhabitants. Many names of witnesses and places are replaced by letters. The documents are arranged by region, and one section covers the Christians of Urmia and Hakkari, whom it

calls Nestorians, Syrians or Assyrians. Toynbee's historical summary at the end is his own reconstruction from the documents.

It is a wartime publication by a belligerent government, and it was meant to be read by the public in Britain and in neutral countries. The documents themselves are for the most part first-hand accounts written at the time. It is cited in the Destruction of the Armenian and Assyrian Christians for what those witnesses reported.

Edition: Documents presented to Viscount Grey of Fallodon, Secretary of State for Foreign Affairs, with a preface by Viscount Bryce; laid before the Houses of Parliament as an official paper and published by permission, London: Hodder and Stoughton, 1916. Public domain. Cited by document number and printed page.

Read the text at archive.org

CITED IN

The Destruction of the Armenian and Assyrian Christians 1915–1916 1358

SOURCES

The Treaty of Münster (Instrumentum Pacis Monasteriensis) to The Waldensians: Origins (Chiesa Evangelica Valdese)

The Treaty of Münster (Instrumentum Pacis Monasteriensis)

Law · 24 October 1648 · Latin

The peace between the emperor Ferdinand III and the king of France, with their allies, signed at Münster on 24 October 1648. Together with the treaty of Osnabrück it makes up the Peace of Westphalia.

Most of the treaty concerns territory, the restoration of princes and the relations of France with the Empire. On religion it does not repeat the settlement but adopts it: article 49 says that the agreement on church lands and the exercise of religion inserted in the treaty with Sweden is confirmed here as if it were repeated word for word, and that it applies also to those called the Reformed.

The closing clause dates the treaty at Münster in Westphalia on 24 October 1648. It is cited in the Thirty Years' War and the Peace of Westphalia together with the Treaty of Osnabrück (Instrumentum Pacis Osnabrugensis).

Edition: An older English translation as published by the Avalon Project of the Yale Law School under the title Treaty of Westphalia. Cited by article number.

Read the text at avalon.law.yale.edu

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

The Treaty of Osnabrück (Instrumentum Pacis Osnabrugensis)

Law · 14/24 October 1648 · Latin

The peace between the emperor Ferdinand III and Queen Christina of Sweden, with their allies, dated at Osnabrück on 14/24 October 1648. Its fifth and seventh articles settle the rights of Catholics, Lutherans and Reformed in the Holy Roman Empire.

The treaty was negotiated at Osnabrück while the emperor treated with France at Münster, and the two instruments bear the same day. The preamble recalls that the war arose first between the emperor Ferdinand II and King Gustavus Adolphus of Sweden and continued under their successors. Its date is given in both calendars, 14 October in the old style and 24 October in the new.

Article 5 deals with the religious grievances. It confirms the Treaty of Passau and the Religious Peace of 1555, lays down equality between the estates of the two religions, makes 1 January 1624 the date for the restitution of church property, and protects subjects whose religion differs from their ruler's. Article 7 extends the same rights to the Reformed and excludes every other religion from the Empire. Article 17 makes the treaty a perpetual law of the Empire and forbids anyone to plead canon law, council decrees, the edict of 1629 or concordats with the popes against it.

The treaty is the law itself and is cited in the Thirty Years' War and the Peace of Westphalia for its terms. How far and how quickly they were carried out is a separate question.

Edition: English translation of the principal articles published by the German Historical Institute, Washington, in German History in Documents and Images, based on the electronic edition of the Acta Pacis Westphalicae; the headings in square brackets there are the editors'. The complete Latin text is at Wikisource. Cited by article and paragraph, and paraphrased.

Read the text at germanhistorydocs.org · Complete Latin text of both treaties (Wikisource), with an anchor for each article

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

Treaty of Paris (1229)

Law · Issued in the name of Raymond VII, count of Toulouse · 12 April 1229 · Latin

The peace by which Raymond VII of Toulouse submitted to the church and to King Louis IX of France, ending the wars that began with the crusade of 1209. He promises to hunt heretics in his lands and to pay for masters to teach at Toulouse.

The treaty is drawn up as a declaration by Raymond VII, the son of Raymond VI of Toulouse. It is dated at Paris on the day before the Ides of April in the year 1228; the year then began at Easter, and the editors give the date as 12 April 1229.

The count promises the papal legate that he will fight heretics, their believers and their protectors, sparing neither kin nor vassals, have them sought out as the legate shall direct, and pay a reward in silver to anyone who captures one. He undertakes to restore church property, to pay tithes and a large indemnity, to maintain masters of theology, canon law, the arts and grammar at Toulouse for ten years, and to take the cross for five years overseas. The preliminary articles are printed in two parts: the count's commission to his proctor, dated at Toulouse on 10 December 1228, and the articles themselves, dated January 1228 by the same reckoning, that is 1229. They provide that his daughter is to marry a brother of the king, if the church grants a dispensation, and that she is to have the diocese of Toulouse after his death.

These are the terms the victors set, in the words they gave the defeated party to seal.

Edition: C. Devic and J. Vaissete, Histoire générale de Languedoc, new edition, vol. 8 (Toulouse, 1879), Preuves, no. 271, cols 883–893, from the sealed original in the Trésor des chartes; the preliminary articles are no. 270, cols 878–883. Public domain. Latin; paraphrased here and cited by column.

Read the text at archive.org

CITED IN

The Albigensian Crusade 1209–1229 890

Triads in Defence of the Holy Hesychasts

Treatise · Gregory Palamas · c. 1338–1341 · Greek

Nine treatises in which the Athonite monk Gregory Palamas answered Barlaam's attack on hesychast prayer. They are his own fullest statement of his teaching on the light of Tabor and on God's essence and energies.

Gregory Palamas wrote these nine treatises while his dispute with Barlaam of Calabria was going on; John Meyendorff, who edited the Greek text, dates them between 1338 and 1341 in his introduction to the English selection. They are works of controversy. The second and third groups quote Barlaam's own treatises in order to refute them, so that much of what is known of Barlaam's case comes through his opponent.

The English edition is a selection arranged by theme. It is cited here by triad, treatise and the paragraph at which the selection begins. The work is the main source for Gregory Palamas and the Hesychast Councils.

Edition: Selections translated by Nicholas Gendle and edited by John Meyendorff (Classics of Western Spirituality, 1983), from Meyendorff's edition of the Greek. The translation is in copyright and is paraphrased here. The online text marks only the paragraph at which each selection begins.

Read the text at azbyka.ru

CITED IN

Gregory Palamas and the Hesychast Councils 1341–1351 937

The Trial of Galileo (documents of the Holy Office and the Congregation of the Index, 1616–1633)

Law · Roman Inquisition and Congregation of the Index · 1616–1634 · Latin and Italian

The records of the proceedings against Galileo, printed in the national edition of his works. They include the censure and injunction of 1616, the decree of the Index, the decisions of 1633, the sentence and the abjuration.

Favaro printed two series, as his introduction explains: the decrees entered in the registers of the Holy Office, and the file of the trial itself with its examinations, minutes and original documents, which is kept in the Vatican archive. Those cited in this wiki are the theologians' censure of 24 February 1616; the minutes of 25 and 26 February 1616 on the warning given by Cardinal Bellarmine and

the order given by the commissary; the printed decree of the Index of 5 March 1616; Bellarmine's certificate of 26 May 1616, in a copy in Galileo's hand; the pope's decision of 16 June 1633; the examination of 21 June; the sentence and abjuration of 22 June; and the decrees of 23 June, 30 June and 1 December 1633 on the place of his confinement.

These are the tribunal's own records and state its case. The sentence gives its account of what happened in 1616. It also records that Galileo produced Bellarmine's certificate, which says only that he was told the doctrine could not be defended or held, and that he said he had forgotten the further words of the order, not to teach it in any way.

On two points the record is specific. The pope's decision of 16 June orders the threat of torture, and the examination of 21 June records the threat spoken and Galileo then sent back to his lodging. The decree of 23 June replaces the prison of the Holy Office with the grand duke of Tuscany's palace in Rome, and that of 1 December with Galileo's own country house.

Edition: Antonio Favaro (ed.), Le Opere di Galileo Galilei, Edizione Nazionale, vol. 19 (Florence, 1907), section XXIV, Processo di Galileo, public domain; scan at the Internet Archive. Cited by document and printed page, and paraphrased from the Latin and Italian. An English version of the sentence and the abjuration is at Fordham; it names no printed source.

Read the text at archive.org · Sentence and abjuration of 1633 in English (Fordham University, Internet Modern History Sourcebook)

CITED IN

The Trial of Galileo 22 June 1633 1172

The Tridentine Profession of Faith

Creed · Pius IV · 13 November 1564 · Latin

The form of profession issued by Pope Pius IV in the bull Iniunctum nobis after the Council of Trent, to be sworn by Catholic clergy and teachers. It joins the Nicene Creed to a summary of what Trent had defined.

Schaff prints the profession from the bulls of Pius IV *Iniunctum nobis* of 13 November 1564 and *In sacrosancta* of 9 December 1564. It opens with the Niceno-Constantinopolitan Creed and goes on, in the first person, to accept the apostolic and ecclesiastical traditions, Scripture in the sense held by the Church,

the seven sacraments, the decrees of Trent on original sin and justification, the sacrifice of the Mass and transubstantiation, purgatory, the invocation of saints, images and indulgences, and it ends with a promise of obedience to the bishop of Rome.

It is a short official summary of the council's teaching, made within a year of its close, and it shows what the papacy thought essential. It adds nothing to the decrees themselves, which remain the source for what Trent taught.

Edition: Latin text with English translation in Philip Schaff, The Creeds of Christendom, vol. 2, public domain. Cited by Schaff's article numbers.

Read the text at ccel.org

CITED IN

The Council of Trent 1545–1563 1075

True Description of the Great and Bloody Battle near the Town of Lützen (broadsheet)

History · 1632 · German

A single-sheet print issued after the battle of Lützen in November 1632, with an engraved plan and a narrative of the fighting and of the death of Gustavus Adolphus. It tells the story from the Swedish and Protestant side.

The sheet is anonymous. Its title dates the battle between the king of Sweden and the imperial general Wallenstein to 6 November 1632, by the old calendar then used in Protestant Germany; in the new calendar that is 16 November. It gives the watchwords of the two armies, "God with us" for the Swedes and "Jesus Maria" for the imperial side.

It reports a council of war in which the king says that if he falls he dies for the honour of God, for God's word and for German liberty, his speeches to his Swedish, Finnish and German troops, and how he rode too far in among the enemy with his cavalry, was mortally wounded, and was found a quarter of an hour later with five shots and several wounds. The speeches are what his own side printed after his death and cannot be checked. The sheet is cited in the Thirty

Years' War and the Peace of Westphalia for the date and manner of his death and for how his cause was presented.

Edition: German text transcribed at Wikisource from the copy in the Herzog August Bibliothek, Wolfenbüttel (VD17 23:676214S). Paraphrased here from the German.

Read the text at de.wikisource.org

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

The True Story of the Vatican Council

History · Henry Edward Manning · 1877 · English

An account of the First Vatican Council by the archbishop of Westminster, who sat in it and writes as a supporter of the definition of papal infallibility. It gives the dates of the sessions and the numbers of the votes.

Manning took part in the council and wrote this book seven years later against the accounts of it that had circulated while it sat. He describes the opening on 8 December 1869 and the fourth session on 18 July 1870, and gives the figures of the vote in the last general congregation and of the final vote.

He writes as a partisan of the definition, and his judgments of the minority are those of an opponent. His figures for the votes are those of a member who was present.

Edition: London, 1877, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

The First Vatican Council 1869–1870 1324

A True, Sincere and Modest Defence of English Catholics

Treatise · William Allen · 1584 · English

William Allen's reply of 1584 to the English government's Execution of Justice. It argues that priests and lay Catholics were put to death for reli-

gion under new statutes, and that those tried under the old treason law were innocent.

Allen wrote this book against the Execution of Justice in England, which he calls a libel. Its first chapter holds that many were condemned "for mere matter of religion" under statutes of Elizabeth's own reign that turned cases of conscience into treason, and it names men executed under a statute of the thirteenth year of the reign and under one made in the latest Parliament. Its second chapter takes up Edmund Campion and those tried with him, who were arraigned under the statute of the twenty-fifth year of Edward III for compassing the queen's death at Rome and Rheims, and argues that the charge was invented. The fourth chapter defends the answers that the priests gave when questioned about the bull of Pius V.

Allen is as much a party to the quarrel as the tract he answers. Campion consulted him at Rheims on his way to England, as Allen's own A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests tells. The year 1584 is the one given on the title of the 1914 edition.

Edition: A True, Sincere and Modest Defence of English Catholics that Suffer for their Faith both at Home and Abroad, against a False, Seditious and Slanderous Libel entitled The Execution of Justice in England, reprinted in two volumes in the Catholic Library (London: Manresa Press, 1914); public domain. Cited by chapter and by the page of volume 1.

Read the text at archive.org · Volume 2 of the same edition

CITED IN

Regnans in Excelsis and the Execution of Catholic Priests under Elizabeth I 25 February 1570 1108

Truth and Reconciliation Commission of South Africa Report

History · Truth and Reconciliation Commission of South Africa · Presented 29 October 1998 · English

The report of South Africa's Truth and Reconciliation Commission, presented to President Mandela in 1998. Chapter 3 of volume 4 reports its

hearing of the faith communities, including what the churches themselves submitted and confessed.

The second page of the volume says that the report was presented to President Nelson Mandela on 29 October 1998 and names Archbishop Desmond Tutu as the commission's chairperson. Chapter 3 of volume 4 records that forty-one faith communities made submissions or gave representations, and that of the Afrikaans Reformed churches only the Dutch Reformed Church did so. It treats the faith communities as agents of oppression, as victims and as opponents of it.

For this wiki the chapter is a primary source for the commission's own findings and a near source for what the churches said to it. It summarizes and quotes their submissions and does not print them, and its chairperson was himself a churchman who had taken part in the events. See the Churches and Apartheid.

Edition: The report as published by the South African Department of Justice. Cited by volume, chapter and numbered paragraph; links open the PDF of volume 4 at the page, which is the printed page number plus three.

Read the text at justice.gov.za · Volume 4 (PDF), with chapter 3, 'Institutional Hearing: The Faith Community'

CITED IN

The Churches and Apartheid 1982–1986 1462

The Twelve Articles of the Peasants

Law · Early 1525 · German

The list of demands printed in the name of the peasants of Upper Swabia early in 1525. Each demand is argued from Scripture, and the last article offers to withdraw any that Scripture disproves.

The articles were printed as a pamphlet, and Martin Luther answered them within weeks as the articles of the peasants in Swabia. They ask for the right of each community to choose and dismiss its pastor, a tithe used for the pastor and the poor, an end to serfdom, free access to game, fish and wood, lighter services and rents, justice by the old written law, the return of common land, and the abolition of the death duty. A preface denies that the gospel is the cause of revolt.

The text does not name its authors or the place where it was drawn up. The editors of the site linked here attribute it to Sebastian Lotzer, a furrier of Memmingen, with a preface by the preacher Christoph Schappeler, and date it to the last days of February 1525. The pamphlet is the peasants' case in their own printed words.

Edition: English translation from James Harvey Robinson, Readings in European History, vol. 2 (Boston: Ginn, 1904–1906), pp. 94–99, public domain, as published by German History in Documents and Images (German Historical Institute, Washington). Cited by article.

Read the text at germanhistorydocs.org

CITED IN

The German Peasants' War 1524–1525 1025

Two Kings of Uganda; or, Life by the Shores of Victoria Nyanza

History · Robert P. Ashe · 1889 · English

The memoir of an Anglican missionary who spent six years in East Africa and lived at the capital of Buganda through the persecutions. He describes the deaths of the first Christian converts, the killing of Bishop Hannington and the persecution of 1886.

Robert Ashe worked in Buganda beside Alexander Mackay. He knew several of those who were killed, among them the boy Lugalama, and he prints Bishop Hannington's last diary, which reached the missionaries some months after the bishop's death.

He was in the country when these things happened, and for the executions he relies on what others told him. He often says from whom he heard an account, and he marks some of it as report at second hand. His sympathies are those of an English Protestant missionary; he calls the Catholic converts the pupils of the French priests.

Edition: London, Sampson Low, 1889, in the scan of the Internet Archive. Cited by printed page. Public domain.

Read the text at archive.org

CITED IN

The Martyrs of Uganda 1885–1886 1328

Typikon for the Great Lavra

Law · Athanasius the Athonite · AD 973–975 · Greek

The founder's own rule for the Great Lavra on Mount Athos, written about ten years after the monastery was begun. Its opening sections tell how and why the house was built and quote the lost charter of Nikephoros Phokas.

Athanasius the Athonite wrote the typikon as superior of the Lavra, after the murder of his patron Nikephoros II Phokas in 969. Sections 2–8 are a history of the foundation in the first person; sections 12 and 18 quote the emperor's chrysobull, which does not otherwise survive; the rest regulates the choice of the superior, the admission of monks, property and the place of solitaries beside the common life.

It is the founder's account and passes over what did not suit him. The translators note that it is silent about the attempt of the other Athonite monks to have him removed, which is the subject of Typikon of John Tzimiskes (the Tragos).

Edition: Translation by George Dennis in J. Thomas and A. Constantinides Hero (eds.), Byzantine Monastic Foundation Documents (Washington, DC: Dumbarton Oaks, 2000), no. 13, published open access by Dumbarton Oaks. The Internet Archive copy linked here is the publisher's own upload (licence CC BY-NC-ND 4.0), to which the Dumbarton Oaks page for the book links. Paraphrased here; cited by the section numbers of that translation.

Read the text at archive.org

CITED IN

The Great Lavra and the Monastic Republic of Athos AD 963–972 814

Typikon of John Tzimiskes (the Tragos)

Law · Issued in the name of John I Tzimiskes · AD 971–972 · Greek

A common rule for all the monks of Mount Athos, drawn up by the monk Euthymios of Stoudios after an imperial inquiry into complaints against Athanasius of the Lavra, and signed by the emperor and the superiors.

The document records an inquiry. Monks of Athos had gone to the emperor to complain of Athanasius the Athonite; the emperor sent Euthymios, a monk

of the Stoudios monastery in Constantinople, who sat for a week with all the superiors, found both sides blameless and then set down twenty-eight rules with the agreement of all the superiors. The original charter is still kept at the Protaton in Karyes, according to the translators. Its nickname, the Tragos or "billy goat", alludes, the translators say, to the parchment on which it is written.

Edition: Translation by George Dennis in J. Thomas and A. Constantinides Hero (eds.), Byzantine Monastic Foundation Documents (Washington, DC: Dumbarton Oaks, 2000), no. 12, published open access by Dumbarton Oaks. The Internet Archive copy linked here is the publisher's own upload (licence CC BY-NC-ND 4.0), to which the Dumbarton Oaks page for the book links. Paraphrased here; cited by the section numbers of that translation.

Read the text at archive.org

CITED IN

The Great Lavra and the Monastic Republic of Athos AD 963–972 814

Ubi primum

Letter · Pope Pius IX · 2 February 1849 · Latin

The encyclical, dated from Gaeta on 2 February 1849, in which Pius IX asked the Catholic bishops what their people felt and what they themselves thought about defining the Immaculate Conception.

The letter recalls the petitions that had reached Gregory XVI and Pius IX asking for a definition, says that the pope has set cardinals and theologians to examine the question, and asks each bishop to order public prayers and to report on the devotion of his clergy and people and on his own judgment. It is dated from Gaeta in the third year of the pontificate.

Ineffabilis Deus refers back to it as the consultation that preceded the definition. See the Dogma of the Immaculate Conception.

Edition: English translation reproduced at Papal Encyclicals Online. Cited by paragraph number.

Read the text at papalencyclicals.net

CITED IN

The Dogma of the Immaculate Conception 8 December 1854 1305

The Uganda Martyrs

History · Uganda Episcopal Conference · English

Short lives of the twenty-two Catholic martyrs of Uganda published by the country's Catholic bishops. For most of them they give the clan, office at court, baptism, and the day, place and manner of death.

The page gathers what the Catholic Church in Uganda hands down about each martyr. It is a present-day account, not a document of the 1880s, and the page names no sources. It is cited in this wiki for the names, days and places as the church of the martyrs' own country records them, and each statement taken from it is attributed.

Edition: Page on the website of the Catholic bishops' conference of Uganda, undated, with a short life of each of the twenty-two canonized martyrs. Cited by the martyr's name.

Read the text at uecon.org

CITED IN

The Martyrs of Uganda 1885–1886

Unam sanctam

Law · Boniface VIII · 18 November 1302 · Latin

The bull in which Pope Boniface VIII, in conflict with Philip IV of France, set out the unity of the church under one head, the doctrine of the two swords and the necessity for salvation of being subject to the Roman pontiff.

The bull is a short doctrinal statement, built from Scripture read allegorically: the one ark, the seamless tunic, the two swords of Luke 22. It names no king and no dispute. It was taken into the church's law among the *Extravagantes communes*, in book 1 under the title on majority and obedience.

The Latin text is dated at the Lateran on the fourteenth day before the kalends of December in the eighth year of Boniface, which is 18 November 1302. Henderson's translation prints this as "Nov. 14", a slip. Everything before the last sentence is argument and exposition; the last sentence alone uses the words of a formal definition, "we declare, announce and define". How much of the bull

that sentence was meant to cover, and whether it concerns the pope's spiritual authority only, has been disputed ever since; see Meruit, Fifth Lateran Council, Session 11: On the Abrogation of the Pragmatic Sanction and the Vatican Decrees in Their Bearing on Civil Allegiance.

Edition: Translation by Ernest F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell, 1892 and later printings), pp. 435–437, public domain. The bull is short and is cited without further division.

Read the text at archive.org · Another English translation, on one page (Papal Encyclicals Online) · That second translation again (Fordham Medieval Sourcebook) · Latin text with its dating clause, printed in H. E. Manning, The Vatican Decrees (1875), appendix A

CITED IN

Boniface VIII Issues Unam Sanctam 18 November 1302 925

The Uneasy Conscience of Modern Fundamentalism

Treatise · Carl F. H. Henry · 1947 · English

A short book of 1947 in which a conservative Protestant theologian charged American fundamentalism with having abandoned the social bearing of the gospel.

Carl Henry wrote from within conservative Protestantism, and the introduction is by Harold J. Ockenga, pastor of Park Street Church in Boston. The first chapter is headed "The Evaporation of Fundamentalist Humanitarianism". The argument is that fundamentalism, in recoiling from a moralism cut loose from redemption, had stopped condemning the evils of society, and that the gospel it preached had shrunk from a message that changes the world to one that resists it.

The book states a programme; it is evidence for what Henry and those around him wanted, and not for how far fundamentalism in general matched his description. See Billy Graham and Postwar Evangelicalism.

Edition: First edition, Wm. B. Eerdmans, Grand Rapids, 1947, with an introduction by Harold J. Ockenga. In copyright. The Internet Archive's scan can be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search. It is cited by chapter and printed page; the page numbers stand in the running head.

Read the text at archive.org

CITED IN

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

Unigenitus

Law · Pope Clement XI · 8 September 1713 · Latin

The constitution of 8 September 1713 in which Pope Clement XI condemned 101 propositions taken from a French New Testament with moral reflections, the work of Pasquier Quesnel. Its closing censure says that they renew the propositions of Jansen.

The title of the Paris printing gives the date and the book: propositions extracted from a book printed in French in several volumes, *Le Nouveau Testament en françois avec des réflexions morales sur chaque verset*, in editions of 1693, 1694 and 1699. The author is not named in that title.

The propositions are quoted from the book and concern grace, the church, the reading of Scripture and excommunication. The censure at the end is given to the whole list together: the propositions are condemned as, among other things, false, scandalous, rash, injurious to the church, suspect of heresy and heretical "respectively", without saying which note falls on which proposition, and as renewing the propositions of Jansen in the sense in which those were condemned.

This record is distinct from the jubilee bull of 1343 that begins with the same word, Unigenitus Dei Filius.

Edition: English translation of the 101 propositions and the closing censure at Papal Encyclicals Online, which reproduces a translation of Denzinger's handbook; the translator is not named there, so the text is paraphrased in this wiki. The whole constitution is read in the Latin and French printing issued at Paris in 1713 by the widow of François Muguet. Cited by the number of the proposition.

Read the text at papalencyclicals.net · The whole constitution in Latin and French, printed at Paris in 1713 · The propositions in Latin, in Denzinger's Enchiridion (1911), nos. 1351–1451

CITED IN

Jansenism and the Bull Unigenitus 1653–1713 1191

Unigenitus Dei Filius

Law · Pope Clement VI · 27 January 1343 · Latin

The bull by which Clement VI proclaimed the jubilee of 1350. It describes the treasure of the church, formed by the merits of Christ and the saints, from which popes grant indulgences.

Clement VI issued the bull to announce that the Roman jubilee would be held every fifty years. In giving his reasons he states the teaching on which indulgences rest: Christ's suffering won for the church an inexhaustible treasure; Christ entrusted it to Peter and his successors to dispense to those who are truly penitent and have confessed, for the full or partial remission of the temporal punishment due to sins; and the merits of Mary and of all the elect add to it.

The bull later stood in the collections of canon law. It is cited here as the church's own statement of the doctrine that Martin Luther's theses questioned in 1517.

Edition: Latin extracts in B. J. Kidd, Documents Illustrative of the Continental Reformation (1911), no. 1, pp. 1–3, public domain; paraphrased here.

Read the text at archive.org

CITED IN

Luther's Ninety-five Theses 31 October 1517 1007

Unitatis Redintegratio

Council · The Second Vatican Council · 21 November 1964 · Latin

The Second Vatican Council's decree on ecumenism, promulgated on 21 November 1964. It names the restoration of unity among all Christians as one of the council's chief concerns and calls Catholics to take part in the ecumenical movement.

The decree has three chapters: Catholic principles of ecumenism, its practice, and the churches and communities separated from Rome, first those of the East and then those of the West. Article 3 says that people on both sides were to blame for the divisions, that those born into the separated communities cannot be charged with the sin of separation, and that all who are baptized and believe in Christ are

in a real though imperfect communion with the Catholic Church. Article 4 urges all Catholics to take an active part in the work of unity.

See the Second Vatican Council and Rome and Constantinople Lift the Anathemas of 1054.

Edition: English translation published by the Holy See. Cited by article number. In copyright; paraphrased here.

Read the text at vatican.va · Latin text (Vatican)

CITED IN

The Second Vatican Council 1962–1965 1422

Unto the Churches of Christ Everywhere: Encyclical of the Ecumenical Patriarchate, 1920

Letter · Ecumenical Patriarchate of Constantinople · January 1920

A letter from the Church of Constantinople to all Christian churches, proposing that they draw together in a fellowship of churches in spite of their differences of doctrine. It is an Orthodox initiative that preceded the World Council of Churches by a generation.

The letter was issued by the Ecumenical Patriarchate on 1 January 1920 and sent, as the World Council's introduction to it says, to the leaders of Christian churches. It holds that closer relations between the churches are not excluded by their doctrinal differences. It asks first for an end to proselytism among Christians, then for the rekindling of love between the churches, and it lists practical steps. Pointing to the League of Nations then being set up, it proposes a "league" or fellowship of churches.

The World Council of Churches, which publishes this translation, calls the letter one of the foundational moments of the modern ecumenical movement. It is the Patriarchate's own statement of why an Orthodox church should seek such a fellowship. See the World Council of Churches Is Founded.

Edition: English translation published by the World Council of Churches on its website.

Read the text at oikoumene.org

CITED IN

The World Council of Churches Is Founded 23 August 1948 1401

Variae

Letter · Cassiodorus · Letters of the early sixth century, to about AD 538 · Latin

A collection of official letters and edicts which the Roman senator Cassiodorus drafted for Theoderic and his successors, the Gothic kings of Italy. They show how those kings presented their rule to the emperor and to the Roman senate.

Cassiodorus held high office under Theoderic and the Gothic rulers who followed him, ending as praetorian prefect in the 530s, and wrote their state correspondence in polished Latin. He gathered the letters into twelve books.

The letters are official documents, though literary ones, and they say what the Gothic court wished to have said. The first in the collection, from Theoderic to the emperor Anastasius, calls the king's government an imitation of the emperor's and speaks of the two realms as one body. Hodgkin's English version shortens the letters, so it serves for their substance and not for close reading of their wording.

Edition: Condensed translation by Thomas Hodgkin, The Letters of Cassiodorus (London: Henry Frowde, 1886), public domain. Hodgkin abridges most letters.

Read the text at gutenberg.org

CITED IN

The End of the Western Roman Empire AD 476 686

The Vatican Decrees in Their Bearing on Civil Allegiance

Treatise · Henry Edward Manning · 1875 · English

A reply by the Catholic archbishop of Westminster to W. E. Gladstone's attack on the decrees of the First Vatican Council. Its second chapter reviews the rival interpretations of Unam sanctam and argues for one of them.

Manning wrote in the controversy that followed the definition of papal infallibility in 1870. Gladstone had argued that the council made Catholics' civil loyalty uncertain, and pointed to the medieval popes' claims over kings. Manning answers that *Unam sanctam* claims for the pope a spiritual power, which touches temporal rulers only indirectly, where their acts bear on sin and salvation.

He is cited in this wiki as a witness to the debate, since he sets out the positions he opposes: the reading of the French royal lawyers in 1302, that the pope claimed to be the king's superior in temporal things, and the view he attributes to Bossuet, that the bull made that claim and was withdrawn by Clement V. His own reading is that of one party among Catholic theologians, stated by an archbishop in a polemical work.

Edition: New York: Catholic Publication Society, 1875; public domain. Cited by page.

Read the text at archive.org

CITED IN

Boniface VIII Issues Unam Sanctam 18 November 1302 925

The Verse Account of Nabonidus

Inscription · Shortly after 539 BC · Akkadian

A Babylonian poem written after the Persian conquest that attacks Nabonidus and praises Cyrus. It says that Nabonidus handed the army and the kingship to his eldest son and went away to Tayma.

The tablet is a piece of polemic composed in Babylon under Persian rule. It accuses Nabonidus of neglecting Marduk for the moon god, of stopping the New Year festival and of leaving the country for Tayma in Arabia, and it contrasts him with the pious Cyrus the Great.

For all its bias it is close to the events. Its statement that Nabonidus "entrusted the kingship" to his first-born son when he left for Tayma is the nearest that any Babylonian text comes to the title that the book of Daniel gives to Belshazzar.

Edition: Translation at Livius.org after A. Leo Oppenheim in J. B. Pritchard, Ancient Near Eastern Texts Relating to the Old Testament (1950), with minor changes.
Held by: British Museum, London (BM 38299)

See the object at britishmuseum.org · English translation (Livius)

Vineam Domini Sabaoth

Law · Pope Clement XI · 16 July 1705 · Latin

The constitution of 16 July 1705 in which Pope Clement XI ruled that a respectful silence did not satisfy the obedience owed to the earlier constitutions against Jansen's book: its condemned sense had to be rejected in the heart as well as with the lips.

The clause printed in the handbook says that the church's children must hear her "not only by keeping silent" but by inward assent; that the obedience owed to the earlier constitutions is in no way satisfied by "that respectful silence"; that the sense of Jansen's book condemned in the five propositions is to be rejected and condemned as heretical by all the faithful, not with the mouth only but with the heart; and that the formula of submission may not lawfully be signed in any other mind.

It closes the distinction on which the defenders of Jansen had stood since the 1650s, between condemning the propositions and affirming that Jansen had taught them. See Jansenism and the Bull Unigenitus.

Edition: The operative clause as printed in H. Denzinger, Enchiridion symbolorum, 11th edition by C. Bannwart (Freiburg: Herder, 1911), no. 1350, p. 371; public domain.

Read the text at archive.org

CITED IN

Jansenism and the Bull Unigenitus 1653–1713 1191

Von der Dummheit

Treatise · Dietrich Bonhoeffer · c. 1943 · German

A short reflection on folly by Dietrich Bonhoeffer, printed in 1951 in the collection of his prison letters and papers edited by Eberhard Bethge.

The piece is printed on pages 17 to 20 of *Widerstand und Ergebung*, the volume of Bonhoeffer's letters and papers from prison that Eberhard Bethge published in 1951. It argues that folly is a moral and social failing more than an intellectual one, and that it spreads under the impression of great power.

It is cited in the entry on Dietrich Bonhoeffer as a text of his own from the war years. It says nothing about the events of his life.

Edition: German text at Wikisource, transcribed from Widerstand und Ergebung: Briefe und Aufzeichnungen aus der Haft, edited by Eberhard Bethge (Munich: Christian Kaiser, 1951), pp. 17–20. Wikisource's record gives 1943 as the year of writing. Paraphrased from the German.

Read the text at de.wikisource.org

Vos estis lux mundi

Law · Pope Francis · 7 May 2019; updated text 25 March 2023 · Italian

The law by which Pope Francis required clerics and religious to report sexual abuse and its cover-up to church authorities and set a procedure for investigating bishops and religious superiors.

The letter was issued *motu proprio*, that is, on the pope's own initiative, on 7 May 2019 and came into force on 1 June 2019, on trial for three years. An updated text of 25 March 2023 replaced it from 30 April 2023 and extended it to lay leaders of international associations of the faithful.

Title I contains general rules: what must be reported, the systems each diocese must set up to receive reports, and protection for those who report. Title II sets out how a report against a bishop or religious superior is to be investigated, normally by the metropolitan archbishop under the direction of the competent office in Rome. The text is the law itself; it does not show how it has been applied.

Edition: English translation published by the Holy See. Cited by article and paragraph of the text of 2019.

Read the text at vatican.va · The updated text of 25 March 2023 (Holy See)

CITED IN

The Clergy Sexual Abuse Crisis 6 January 2002 1479

A Voyage to Abyssinia

History · Jerónimo Lobo · Written between 1634 and 1678; French version 1728; English 1735 · Portuguese

The memoir of a Portuguese Jesuit who served in Ethiopia from 1625 until the mission was driven out in 1634. It is an eyewitness account

from the Jesuit side, read here in Samuel Johnson's English version of a French translation.

Lobo went to Ethiopia with the patriarch Afonso Mendes and worked there, by his own reckoning, from 1625 to 1634. The second part of the book describes the country and tells what he saw of the emperor's edict for the Roman faith, of the resistance to it and of the expulsion.

The text has passed through two translations. The introduction to the edition used says that Lobo's Portuguese manuscript was not then in print, that the Abbé Le Grand published a French version in 1728, and that Johnson cut Le Grand's book to about a fifth of its length. The wording is therefore Johnson's, and the book is cited for what Lobo reports, not for exact words of his. He writes as a missionary: the Ethiopian church is in "error" and its defenders are obstinate.

Edition: Translated from the French of Joachim Le Grand (1728) by Samuel Johnson (1735), as reprinted by Cassell and Company (London, 1887) and transcribed as Project Gutenberg ebook 1436; public domain. Cited by part and chapter.

Read the text at gutenberg.org

CITED IN

Susenyos, the Jesuits and the Ethiopian Church 1622–1632 1167

The Waldensians: Origins (Chiesa Evangelica Valdese)

History · Chiesa Evangelica Valdese (Union of the Methodist and Waldensian Churches) · Current church website · Italian

The present-day Waldensian Church's own short account of its history, from Waldo of Lyon in the twelfth century through persecution, adhesion to the Reformation in 1532 and civil rights in 1848.

This is not a medieval source. It is cited as the statement of the church that descends from the movement, to set beside medieval accounts written by its opponents. It presents Waldo as a merchant of Lyon who sold his goods for the poor and had parts of Scripture translated, and says that he and his companions preached without intending to found a new church.

For the events of the twelfth century it has no independent authority; for how Waldensians understand their own beginnings it is the primary document.

Edition: The history page of the official website of the Waldensian Evangelical Church in Italy, read in Italian and paraphrased.

Read the text at chiesavaldese.org

CITED IN

Waldo and the Poor of Lyon c. 1173 870

SOURCES

Walker v. City of Birmingham, 388 U.S. 307 to 天主教、基督教开展“三自”爱国运动 (The Catholic and Protestant churches launch the “Three-Self” patriotic movement)

Walker v. City of Birmingham, 388 U.S. 307

Law · Supreme Court of the United States · 12 June 1967 · English

The Supreme Court’s decision of 1967 upholding the contempt convictions of King, Shuttlesworth and other ministers for marching in Birmingham on Good Friday and Easter 1963 in defiance of a state court injunction. Its opinions set out the facts of the marches.

The case arose from the injunction that a state circuit court issued on 10 April 1963 against the leaders of the Birmingham demonstrations. The petitioners were sentenced to five days in jail and a fine of fifty dollars for contempt. The Supreme Court affirmed by five votes to four, in an opinion by Justice Stewart, holding that the petitioners should have challenged the injunction in court before disobeying it.

The opinions are a judicial record of the events, drawn from the trial evidence. The majority describes the injunction and the two marches (paragraphs 1–9). Justice Brennan’s dissent names the leaders of the Good Friday march as Martin Luther King, Ralph Abernathy and Shuttlesworth and says that the police stopped the procession and jailed them (paragraph 77). Chief Justice Warren’s dissent describes the petitioners as Negro ministers (paragraph 46). See the Churches and the Civil Rights Movement.

Edition: Text published by the Legal Information Institute, Cornell Law School, with numbered paragraphs. Opinions of United States courts are in the public domain.

Read the text at law.cornell.edu

CITED IN

The Churches and the Civil Rights Movement 16 April 1963 1428

Wall Paintings from the Cathedral of Faras

Artifact · Eighth to fourteenth centuries AD

More than sixty wall paintings removed from the buried cathedral of Faras in Nubia before the site was flooded by Lake Nasser. They are the chief physical remains of the church of Nobadia; the museum's account of them is cited for the history of the site.

Faras, the ancient Pachoras, was excavated by a Polish team during the international campaign to rescue the monuments of Nubia before the Aswan High Dam flooded the valley. The museum that now holds the paintings describes Faras as a large urban centre of the medieval kingdom of Nobadia, says that a first cathedral was built in the seventh century and that the cathedral the excavators found was of the eighth, and dates the paintings from the eighth to the fourteenth century.

The paintings are later than the events told in the Conversion of the Nubian Kingdoms and are not evidence for them. The museum's page is cited in this wiki for the place and its remains. Its statement that the rulers of Nobadia became Christian "around 548" is the museum's summary of the written sources.

Edition: Description by the holding museum of its Professor Kazimierz Michałowski Faras Gallery.

Held by: National Museum in Warsaw

See the object at mnw.art.pl

CITED IN

The Conversion of the Nubian Kingdoms c. AD 543–580 717

WCC shares overview of June central committee meeting 2021

Council · World Council of Churches · 2021 · English

The World Council of Churches' own summary of the decisions of its central committee in June 2021, among them the ending of the membership of the Kimbanguist Church.

The release reports, under the heading of new members, that the central committee discontinued the membership of the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu "for theological reasons", after a process of suspension that began in 2016 and included consultation with the All Africa Conference of Churches and the Organization of African Instituted Churches. It does not say what the reasons were. It is cited in Simon Kimbangu and the Kimbanguist Church.

Edition: News release on the council's website.

Read the text at oikoumene.org

CITED IN

Simon Kimbangu and the Kimbanguist Church 1921 1367

We, Because of Faith

Treatise · Wang Mingdao · June 1955 · Chinese

The pamphlet in which the Beijing pastor Wang Mingdao explained why he would not join the Three-Self Patriotic Movement. His ground is doctrinal. He calls its leaders modernists who deny the faith.

Wang Mingdao published the pamphlet in Beijing in June 1955. The editors of the collection in which the translation appears describe him as the pastor of an independent church, the Christian Tabernacle, who fought the movement openly. His argument is that its leaders are modernists who reject the great doctrines of the Bible, that such people are unbelievers, and that believers cannot unite with them. He ends by declaring that he and those with him will not join any of their organisations.

It is the case of a refuser in his own words. See the Chinese Church under the People's Republic.

Edition: English translation in Documents of the Three-Self Movement, edited by Francis P. Jones (National Council of the Churches of Christ in the U.S.A., New York, 1963); pp. 99–114; the closing declaration is on pp. 113–114. In copyright; the Internet Archive's scan can

be borrowed by signed-in readers, and its text is indexed in the Archive's full-text search. Paraphrased here.

Read the text at archive.org

CITED IN

The Chinese Church under the People's Republic 1950–1954 1409

Welcome Address to the Ecumenical Patriarch Bartholomew I

Letter · John Paul II · 29 June 2004

The address with which Pope John Paul II received Patriarch Bartholomew I of Constantinople in Rome on the feast of Saints Peter and Paul 2004. Its third paragraph speaks of the sack of Constantinople eight hundred years earlier.

The Ecumenical Patriarch visited Rome for the feast of Saints Peter and Paul in June 2004, forty years after Paul VI and Athenagoras I had met in Jerusalem. In the third paragraph of his welcome John Paul II names April 1204 as a painful memory that weighs on the two churches, describes the crusading army as having taken and sacked Constantinople and shed the blood of fellow Christians, and says that he shares the indignation and sorrow of Innocent III.

It is cited as a statement of how the Catholic Church's bishop of Rome spoke of 1204 at the beginning of the twenty-first century, addressed to the Orthodox patriarch of the city concerned.

Edition: English version published by the Holy See. Cited by the numbered paragraph.

Read the text at vatican.va

CITED IN

The Fourth Crusade Sacks Constantinople April 1204 882

The Westminster Confession of Faith

Creed · Westminster Assembly of Divines · printed 1647 · English

The confession of faith drawn up by the Westminster Assembly in thirty-three chapters and presented to the English Parliament as its

"humble advice". It became the doctrinal standard of the Church of Scotland and of Presbyterian churches elsewhere.

Schaff prints the text from the edition whose title page calls it "The Humble Advice of the Assembly of Divines, now by Authority of Parliament sitting at Westminster, concerning a Confession of Faith", presented to both Houses and printed in 1647 with its proofs from Scripture.

The first chapter is on Scripture. It names the books of the Old and New Testaments, excludes the Apocrypha from the canon, rests the authority of Scripture on God and not on the testimony of any church, and makes "the Holy Spirit speaking in the Scripture" the supreme judge of controversies. The third chapter is on God's eternal decree and teaches the predestination of some to life and the foreordination of others to death, while denying that God is the author of sin or that violence is done to the will of creatures. Later chapters treat the covenants, Christ the mediator, justification, the church, the sacraments and the civil magistrate.

The Confession is a statement of what the Assembly taught and is cited in this wiki for that. Its legal standing differed by country: see the Westminster Confession for its approval in Scotland.

Edition: English text of the edition printed at London and reprinted at Edinburgh in 1647, with the Latin version, in Philip Schaff, The Creeds of Christendom, vol. 3 (1877), pp. 600–673, public domain; the spelling is modernised there. Cited by chapter and section.

Read the text at ccel.org

CITED IN

The Westminster Confession 1643–1649 1176

The Westminster Shorter Catechism

Creed · Westminster Assembly of Divines · 1647 · English

A catechism in 107 questions and answers prepared by the Westminster Assembly in 1647. It opens with the question of the chief end of man.

Schaff's note says that the catechism was prepared by the Assembly in 1647 and adopted by the General Assembly of the Church of Scotland in 1648. It begins with the end for which man is made, then treats what Scripture teaches about

God and his decrees, creation, sin, Christ and redemption, and after that the duty God requires, set out through the Ten Commandments, faith and repentance, the sacraments and the Lord's Prayer.

It is cited in the Westminster Confession for its first question and answer.

Edition: Text in Philip Schaff, The Creeds of Christendom, vol. 3 (1877), pp. 676–704, public domain. Cited by question number.

Read the text at ccel.org

CITED IN

The Westminster Confession 1643–1649 1176

Why 'Christianity Today'?

Treatise · The editors of Christianity Today · 15 October 1956 · English

The unsigned editorial that opened the first issue of Christianity Today and set out what the magazine was for. It is the founders' own statement of the evangelical programme in 1956.

The editorial says that evangelical Christianity, "neglected, slighted, misrepresented", needs a clear voice; that theological liberalism has failed to meet people's moral and spiritual needs; and that those who direct the magazine accept without reserve the complete reliability and authority of the written word of God. It promises to apply the biblical revelation to the social crisis of the time, and adds that fundamentalism has often failed to do this. The magazine's first editor was Carl Henry. See Billy Graham and Postwar Evangelicalism.

Edition: Editorial in Christianity Today, vol. 1, no. 1 (15 October 1956), as republished on the magazine's website. In copyright; paraphrased here.

Read the text at christianitytoday.com

CITED IN

Billy Graham and Postwar Evangelicalism 25 September 1949 1405

Why Lausanne?

Letter · Billy Graham · July 1974 · English

The address with which the American evangelist Billy Graham opened the International Congress on World Evangelization at Lausanne in July 1974, saying what he hoped the congress would do.

Graham spoke on the first evening of the congress. He places it in a line of missionary conferences going back to Edinburgh, sixty-four years before, and recalls a meeting in Berlin eight years earlier (pp. 22, 24–25). Among the errors he warns against is identifying the Gospel with any one political programme or culture, which he calls his own danger: he goes to preach, he says, as an ambassador of the kingdom of God and not of America (p. 30). He lists four hopes, the first that the congress would frame a biblical declaration on evangelism and the third that it would state the relationship between evangelism and social responsibility (p. 34).

The file is a scan without a text layer, so it cannot be searched. See the Lausanne Congress on World Evangelization.

Edition: The opening address of the congress, as printed in the congress compendium, Let the Earth Hear His Voice, pp. 22–36; scanned pages published by the Lausanne Movement. Cited by the printed page. In copyright; paraphrased here.

Read the text at lausanne.org

CITED IN

The Lausanne Congress on World Evangelization 16–25 July 1974 1450

Women's Speaking Justified, Proved and Allowed of by the Scriptures

Treatise · Margaret Fell · 1666 · English

A short tract of 1666 in which Margaret Fell argues from Scripture that women who speak by the Spirit of Christ may speak in the church. It is the Quaker case for women's ministry in the words of one of its first leaders.

The tract takes up the objection drawn from 1 Corinthians 14:34–35 and 1 Timothy 2:11–12. Fell goes through Scripture from Genesis onward, dwells on the women who brought the news of the resurrection to the apostles, and reads Paul's command of silence as addressed to women who were in confusion and

"under the Law", not to those on whom the Spirit had been poured out. See George Fox and the Quakers.

Edition: Text of the London printing of 1666, transcribed for A Celebration of Women Writers, University of Pennsylvania. Public domain.

Read the text at digital.library.upenn.edu

CITED IN

George Fox and the Quakers 1652 1183

The World Methodist Council Statement of Association with the Joint Declaration on the Doctrine of Justification

Treatise · World Methodist Council · 23 July 2006 · English

The statement, signed at Seoul on 23 July 2006, in which the churches of the World Methodist Council declare that the common understanding of justification in the Joint Declaration corresponds to Methodist doctrine.

The statement accepts paragraphs 15 to 17 of the Joint Declaration on the Doctrine of Justification as corresponding to Methodist doctrine and agrees with what Lutherans and Catholics say together on the disputed topics. Its fourth paragraph then describes Methodist teaching in its own terms, drawing on John Wesley's sermons: prevenient grace, the link between justification and sanctification, and Christian perfection. It ends with an Official Common Affirmation in which the Catholic Church and the Lutheran World Federation welcome the statement. See Lutherans and Catholics Agree on Justification.

Edition: English text as published by the Holy See's Dicastery for Promoting Christian Unity, with the Official Common Affirmation signed by the three parties. Cited by its numbered paragraphs.

Read the text at christianunity.va

CITED IN

Lutherans and Catholics Agree on Justification 31 October 1999 1474

World Missionary Conference, 1910: Reports of the Commissions and Records of the Conference

Council · 1910 · English

The official record of the conference held at Edinburgh in June 1910. Eight volumes print the reports of its commissions with the debates on them; the ninth gives the history, the minutes and the evening addresses.

The conference published its own record in the year it met. Volumes 1 to 8 each contain the report of one commission, drawn up beforehand from the answers of missionaries around the world, followed by the speeches made when the report was debated. Volume 9 tells how the conference was prepared, prints the minutes of every session, lists the delegates and gives the addresses delivered in the evenings, among them that of V. S. Azariah.

It is the conference's account of itself. The volumes are cited in the World Missionary Conference at Edinburgh for what was said and resolved.

Edition: Nine volumes, Edinburgh and London: Oliphant, Anderson and Ferrier; New York: Fleming H. Revell, 1910. Public domain. Cited by volume and printed page; the links open the scans at the Internet Archive by leaf, because the scans do not carry the printed numbers.

Read the text at archive.org · Volume 1: Report of Commission I, Carrying the Gospel to all the Non-Christian World · Volume 8: Report of Commission VIII, Co-operation and the Promotion of Unity · Volume 9: The History and Records of the Conference

CITED IN

The World Missionary Conference at Edinburgh 14–23 June 1910 1350

The World's Most Famous Court Trial: Tennessee Evolution Case

Law · July 1925 · English

The stenographic record of the trial of John Thomas Scopes at Dayton, Tennessee, in July 1925 for teaching evolution in a public school. It gives the charge, the testimony, the arguments and the verdict in the words spoken in court.

The volume prints the proceedings of each of the eight days of the trial in the Rhea County court, including the judge's charge to the jury, which recites the statute and the indictment, the examination of William Jennings Bryan by Clarence Darrow on the seventh day, and the verdict and sentence. Section headings were added by the publisher.

It records what was said in court. It is cited in the Fundamentals and the Modernist Controversy for the terms of the law, the course of the trial and its result.

Edition: A stenographic report of the trial at Dayton, 10 to 21 July 1925, with the speeches and arguments of counsel; Cincinnati: National Book Company, 1925. Scan at the Internet Archive. Cited by printed page.

Read the text at archive.org

CITED IN

The Fundamentals and the Modernist Controversy 1910–1925 1354

Writings

Treatise · Francis of Assisi · c. 1209–1226 · Latin and Umbrian Italian

The short works Francis left, among them the Testament he dictated near the end of his life and the Canticle of the Sun. They are the only account of his purposes in his own words.

Francis wrote little: two rules, a few letters, admonitions, prayers and praises. The pieces cited in this wiki are the Testament and the Canticle of the Sun. In the Testament he looks back on his conversion among the lepers, on the first brothers and on the pope's confirmation of their way of life, and he lays commands on the order for the future. He calls it "a remembrance, a warning, and an exhortation", not another rule. The Canticle, written in the Italian of Umbria, is headed in the Assisi manuscript as the praises he made while he lay ill at San Damiano.

Robinson translated from the Latin edition published by the Franciscans of Quaracchi in 1904 and, for the Canticle, from Assisi manuscript 338. His introductions and notes are those of a Franciscan scholar of 1906. The Rule of 1223 is in the same volume and has its own record, the Rule of the Friars Minor (Regula bullata).

Edition: Translation by Paschal Robinson, The Writings of Saint Francis of Assisi (Philadelphia: Dolphin Press, 1906), public domain. Cited by the name of the piece; links go to the page of that edition.

Read the text at archive.org · Latin text of the Testament (Bibliotheca Augustana) · The Canticle in the original Umbrian (Bibliotheca Augustana)

CITED IN

Francis of Assisi and the Friars Minor c. 1209 886

The Xi'an Stele

Inscription · Text composed by the monk Jingjing (Adam) · AD 781 · Chinese, with lines in Syriac

A stone slab set up in 781 by clergy of the Church of the East in Tang China. Its Chinese text sets out their teaching, which it calls Jingjiao, the "luminous religion", and tells its history in China from the arrival of Aluoben in 635.

The stone's own heading calls it a memorial of the spread in China of the *Jingjiao* of Da Qin. The Chinese text was composed by a monk who signs as Jingjing. Lines in Syriac at the foot and along the edges name the clergy who set it up, date it to the year 1092 of the Greeks (780/781) and to the time of the patriarch of the Church of the East, and give the donor's father as a priest from Balkh. The stone is now in the Beilin Museum in Xi'an. Older Western books, and the translation linked here, call it the "Nestorian" monument or tablet; the stone itself does not use that name.

It is a monument made by the community to honour its benefactors and the emperors who favoured it, 146 years after the arrival it describes. For that arrival and for the reigns that followed it gives a connected narrative, and it tells the story as a run of imperial favours. Its quotation of the edict of 638 can be checked against the Chinese official record in the Tang Huiyao (Institutional History of the Tang), which preserves the same edict in slightly different words.

Edition: English translation as printed in C. F. Horne (ed.), The Sacred Books and Early Literature of the East, vol. 12 (New York, 1917), pp. 381–392, public domain. It renders the Chinese name Da Qin as "Syria", Jingjiao as "the Illustrious Religion" and Aluoben as "Olopun",

and converts the Chinese dates to years AD.
Held by: Xi'an Beilin Museum (Forest of Stone Steles), Xi'an, China
See the object at sourcebooks.fordham.edu · Chinese text of the inscription (Wikisource)

CITED IN

The Church of the East Reaches China AD 635 739

Zelo domus Dei

Law · Pope Innocent X · 26 November 1648 · Latin

The brief in which Innocent X declared null and void every article of the peace treaties of Osnabrück and Münster that harmed the Catholic religion, the Apostolic See or the rights of the church.

The brief is dated at Rome, at St Mary Major, on 26 November 1648, in the fifth year of the pontificate. The pope says that he has learned with grief of the two treaties. He lists what offends him: church property seized by "heretics" is assigned to them for ever; those of the Augsburg Confession are allowed the free exercise of their religion in many places and admitted to offices and to some bishoprics; the payments and confirmations due to Rome from those sees are abolished; the treaty forbids anyone to plead canon law, council decrees or concordats against it; and an eighth electorate is created for a Protestant prince without the consent of the Apostolic See.

He recalls that his nuncio had already protested in public, and then, by the fullness of apostolic power, declares all such articles to have been and to be for ever null, void, unjust and without effect, so that no one is bound to observe them even under oath. The brief is the papacy's own statement of its objection, and is cited in the Thirty Years' War and the Peace of Westphalia. The peace treaty had declared in advance that no such protest would be valid.

Edition: Latin text at Wikisource, which does not name the edition it follows. Paraphrased here from the Latin.
Read the text at la.wikisource.org

CITED IN

The Thirty Years' War and the Peace of Westphalia 1618–1648 1155

天主教、基督教开展"三自"爱国运动 (The Catholic and Protestant churches launch the "Three-Self" patriotic movement)

History · United Front Work Department of the Central Committee of the Communist Party of China · Web page, undated; read in 2026 · Chinese

The Chinese Communist Party's own short history of how the Protestant and Catholic churches of China were brought to cut their foreign ties in the 1950s. It is cited as the Party's statement of its policy and of the dates.

The page is an official retrospective, not a document of the 1950s. It says that Christianity came to China together with imperialist aggression, and that the Party's aim after 1949 was to free the churches from imperialist influence and make them self-governing, self-supporting and self-propagating. It gives the Party's dates for the steps taken: Zhou Enlai's four talks with Wu Yaozong and others in May 1950, the manifesto of July 1950, the Central Committee's directives of 1951, the Protestant national conference of 1954 and the Catholic one of 1957.

It speaks of the state's part without disguise, saying that the government struggled against those who opposed the movement so that leadership of the churches passed to "patriotic" believers. It gives no account of what happened to those opponents. See the Chinese Church under the People's Republic.

Edition: Published on the Communist Party's news site (cpc.people.com.cn) in its series on the history of united-front work, credited to the website of the United Front Work Department. Paraphrased here from the Chinese.

Read the text at cpc.people.com.cn

CITED IN

The Chinese Church under the People's Republic 1950–1954 1409

Method and sources

Christwiki tells the story of Christianity as one timeline, from the opening of Genesis to the present. It tries to do one thing well: show when and where each thing happened, how it connects to the rest, and what the evidence for it is.

At present it holds 361 events, 631 people, 254 places and 1,037 source records, besides the Bible itself.

Every claim is tied to a primary source

A primary source is the text or the object itself: Scripture; the works of ancient historians such as Josephus, Tacitus and Eusebius; the letters and treatises of the people involved; the acts, canons and creeds of councils; laws and edicts; inscriptions, manuscripts and artifacts; and, for modern events, the documents themselves.

In every narrative the citation follows the sentence it supports and names the passage: chapter and verse, book and section, canon or line. One click opens that passage. Citations look like this: (2 Kings 25:8–10) for Scripture and (Tacitus, Annals 15.44) for other sources. Hovering over the second kind shows what the source is and where it is kept.

Encyclopedias, textbooks and websites that summarise history are not cited. Where a source was written long after the events it describes, the entry says so. Modern scholarship appears only in the note on dating, where it is named as scholarship and not presented as evidence from the time.

The entries were researched and written with AI research assistants, working to the rules on this page. After an entry is written, a second pass that did not write it opens every citation and checks that the passage exists and says what the entry claims, and corrects or cuts what it cannot confirm. The date of that check appears at the foot of the entry.

No such process is free of error. That is the reason every sentence carries its source: a reader can check any claim in one click, and is invited to.

How dates are labelled

Ancient sources rarely state a year. Most dates are worked out from regnal years, synchronisms and later calculation, and some are far more secure than others. Every date therefore carries one of four labels, shown as a mark beside it.

Firm date. Fixed by contemporary documentation and not seriously disputed. The Council of Nicaea, AD 325. The posting of the Ninety-five Theses, 31 October 1517.

Estimated date. A scholarly estimate from primary evidence, with a margin of years. The fall of Jerusalem to Babylon, 587 or 586 BC. The crucifixion, AD 30 or 33.

Traditional date. From later tradition or from internal biblical chronology, with no outside anchor. The call of Abraham, about 2091 BC by the Bible's own figures. The martyrdom of Peter in Rome.

Undated. Narrated by the source with no datable setting. The creation, the flood and the tower of Babel in Genesis 1–11.

Unless a date is firm, the entry has a section called "How this is dated" that names the evidence and says what remains disputed. Years are written with BC and AD. There is no year 0: 1 BC is followed by AD 1.

Whose account is this?

The site is written to be useful to Catholic, Orthodox and Protestant readers and to readers of no faith. It reports what the sources say and attributes it: "Kings says", "Luke reports", "according to Eusebius". Where Christian traditions read an event differently, each reading is stated with a document of that tradition, and the site does not decide between them. Where historians doubt or debate an event, the note on dating says so.

Each event page lists the earlier events it grows out of and the later ones it leads to. Those connections, like the threads that run through the timeline, are the editors' reading of how the story hangs together. They are a guide for the reader and are not claims taken from a source.

Choosing which moments count as "core" is itself a judgement. The selection aims to cover the Old and New Testaments, and then the Latin West, the Greek and Slavic East, the churches of Africa and Asia that lay outside the Roman empire, and the churches of the Reformation and of the modern global South.

Bible references

Every reference is checked by the site's software: the book, chapter and verses must exist. References link to the passage in the New Revised Standard Version Updated Edition at BibleGateway, chosen because it is widely used across traditions and includes the deuterocanonical books. Where Scripture is quoted, the words are those of the World English Bible, which is in the public domain. Other quotations come only from public-domain translations; everything else is put in the site's own words.

The map

The map is drawn by the site from the public-domain Natural Earth dataset. It shows no modern borders or roads. Coastlines, lakes and rivers are those of today: the head of the Persian Gulf, the Dead Sea and the Nile delta looked different in antiquity, and the large modern reservoirs have been removed. Places are named as they were at the time, with the modern name on the place's own page.

A solid pin marks a place whose position is securely known. A hollow, dashed pin marks one that is approximate, fixed only by later tradition, or disputed among scholars; the place's page says which.

Limits

Links go to the best open copy that could be found: the holding institution's own record, a scan of a printed edition, or a public-domain translation. A few sites refuse automated requests, and a few pages have moved; those passages were read in the Internet Archive's copy, and the entry links to that copy where the original no longer opens. Where a source has no public-domain English translation, the

entry puts it in its own words and the source record says so. Pages on the open web change, so a link that worked when the entry was checked may later break.

Corrections

If a citation does not support the sentence it is attached to, if a link is broken, or if an entry is unfair to a tradition, that is a defect and will be corrected. Please report it, with the page and the passage, in the project repository.

Credits

Map data: Natural Earth, public domain. Typefaces: Newsreader and Inter, both under the SIL Open Font License. The site runs without trackers or outside requests; fonts and map data are served from the site itself.

The text of the entries may be reused under the Creative Commons Attribution-ShareAlike 4.0 licence. The site is built with chronowiki, a theme for history wikis that anyone may use.