

## LEARNING FROM CHRISTIAN PEOPLE IN THE PAST: FIFTEEN LIVES

1. Ignatius of Antioch (ca. 40-115)
2. Irenaeus of Lyons (ca. 130-202)
3. Amma Syncletika of Alexandria, Egypt (ca. 270-350)
4. Pope Gregory I (ca. 540-604)
5. Hildegard von Bingen (1098-1179)
6. Julian of Norwich (1342-1416)
7. Bartolomé de Las Casas (1484-1566)
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10. Barton Warren Stone (1772-1844)
11. Phoebe Palmer (1807-1874)
12. Samuel Robert Cassius (1853-1931)
13. James A. Harding (1848-1922)
14. Dietrich Bonhoeffer (1906-1945)
15. Annie Tuggle (1890-1976)
16. Oscar A. Romero (1917-1980)

Each lesson contains two major sections:

- (1) a brief biography with attention to their contribution to the history of the Christian faith, and
- (2) a selection of quotations from their writings for meditation, attentive reading, and discussion. *The quotations are placed in italics.*

## 1. Ignatius, Bishop of Antioch (ca. 40-115)

Most probably, an early bishop in Antioch or at least a leading elder, he was executed in Rome during the reign of Emperor Trajan (98-117). The date of his martyrdom is uncertain but mostly between 113-116 A.D, perhaps as early as 110. We have no credible accounts of his martyrdom.

Ten Roman soldiers escorted him to Rome, and they permitted him to visit churches along the way as well as receive visitors and write letters to congregations. *From Smyrna*, he wrote to Ephesus, Magnesia, Tralles, and Rome. *From Troas*, he wrote to Philadelphia, Smyrna, and a personal letter to Polycarp of Smyrna. The letters are usually dated around 106-110 A.D.



His letters reflect vibrant Christian communities scattered along the road from Antioch to Rome. They also reflect the worries and problems in these congregations. The churches wrestled with both theology and organization. Some did not believe that God had come in the flesh (called Docetism), some wanted a return to the Mosaic Law (Judaizers), and others sought leadership in gifts (prophets) than in organization (Bishops).

Nevertheless, through his letters, we see communities of baptized believers confessing the Faith (using language similar to summaries in the New Testament) and participating in assemblies centered around the Eucharist (Lord's Supper). These communities are organized, by city, under (1) a single bishop, (2) a council of presbyters, and (3) a plurality of deacons.

Ephesians 13:1-2. *Therefore make every effort to come together more frequently to give thanks and glory to God. For when you meet together frequently, the powers of Satan are overthrown and his destructiveness is nullified by the unanimity of your faith. There is nothing better than peace, by which all warfare among those in heaven and those on earth is abolished.*

Ephesians 20:2. *All of you, individually and collectively, gather together in grace, by name, in one faith and one Jesus Christ, who physically was a descendant of David, who is Son of Man and Son of God, in order that you may obey the bishop and the council of presbyters with an undisturbed mind, breaking one bread, which is the medicine of immortality, the antidote we take in order not to die but to live forever in Jesus Christ.*

Smyrneans 1-3. *I glorify Jesus Christ, the God who made you so wise, for I observed that you are established in an unshakable faith, having been nailed, as it were, to the cross of the Lord Jesus Christ in both body and spirit, and firmly established in love by the blood of Christ, totally convinced with regard to our Lord that he is truly of the family of David with respect to human descent, Son of God with respect to the divine will and power, truly born of a virgin, baptized by John in order that all righteousness might be fulfilled by him, 2 truly nailed in the flesh for us under Pontius Pilate and Herod the tetrarch (from its fruit we derive our existence, that is, from his divinely blessed suffering), in order that he might raise a banner for the ages through his resurrection for his saints and faithful people, whether among Jews or among Gentiles, in the one body of his church. For he suffered all these things for our sakes, in order that we might be saved; and he truly suffered just as he truly raised himself—not, as certain unbelievers say, that he suffered in appearance only (it is they who exist in appearance only!). Indeed, their fate will be determined by what they think: they will become disembodied and demonic. 3 For I know and believe that he was in the flesh even after the resurrection; 2 and when he came to Peter and those with him, he said to them: “Take hold of me; handle me and see that I am not a disembodied demon.” And immediately they touched him and believed, being closely united with his flesh and blood. For this reason they too despised death; indeed, they proved to be greater than death. 3 And after his resurrection he ate and drank with them like one who is composed of flesh, although spiritually he was united with the Father.*

Romans 4. *I am corresponding with all the churches and bidding them all realize that I am voluntarily dying for God — if, that is, you do not interfere. I plead with you, do not do me an unseasonable kindness. Let me be fodder for wild beasts — that is how I can get to God. I am God’s wheat and I am being ground by the teeth of wild beasts to make a pure loaf for Christ. I would rather that you fawn on the beasts so that they may be my tomb and no scrap of my body be left. Thus, when I have fallen asleep, I shall be a burden to no one. Then I shall be a real disciple of Jesus Christ when the world sees my body no more. Pray Christ for me that by these means I may become God’s sacrifice. I do not give you orders like Peter and Paul. They were apostles: I am a convict. They were at liberty: I am still a slave. But if I suffer, I shall be emancipated by Jesus Christ; and united to him, I shall rise to freedom.*

Trallians 4:2. *To be sure, I am ever so eager to be a martyr, but I do not know if I deserve to be. Many people have no notion of my impetuous ambition. Yet it is all the more a struggle for me. What I need is gentleness by which the prince of this world is overthrown.*

## 2. Irenaeus, Bishop of Lyons (130s-200?)

He was born in Asia Minor (modern western Turkey) where he was discipled by Polycarp, the Bishop of Smyrna (d. 155), who was discipled at the feet of John the Apostle. At some point, he migrated to Lyons (southern France) in Gaul and became a presbyter (perhaps around 170).

While he was carrying a letter to Rome, the military commander, during the reign of Marcus Aurelius, executed 48 Christians in the arena, including bishop Pothinus on August 1, 177 A.D. The church was composed mostly of slaves (who were given to the lions) but also a few prominent Roman citizens (who were beheaded). This is part of the account handed down from the church at Lyons, which Eusebius published in his *Church History* (5.2).

*They endured nobly the injuries heaped upon them by the populace; clamors and blows and draggings and robberies and stonings and imprisonments, and all things which an infuriated mob delight in inflicting on enemies and adversaries....When, afterwards, they were brought before [the Governor], and he treated us with the utmost cruelty, **Vettius Epagathus**, one of the brethren, and a man filled with love of God and his neighbor, interfered. His life was so consistent that, although young, he had attained a reputation equal to that of the elder Zacharias: for he 'walked in all the commandments and ordinances of the Lord blameless,' and was untiring in every good work for his neighbor, zealous for God and fervent in spirit. Such being his character, he could not endure the unreasonable judgment against us, but was filled with indignation, and asked to be permitted to testify in behalf of his brothers and sisters, that there is among us nothing ungodly or impious. But those about the judgment seat cried out against him, for he was a man of distinction; and the governor refused to grant his just request, and merely asked if he also were a Christian. And he, confessing this with a loud voice, was himself taken into the order of the witnesses, being called the Advocate of the Christians, but having the Advocate in himself, the Spirit more abundantly than Zacharias. He showed this by the fullness of his love, being well pleased even to lay down his life in defense of his brothers and sisters. For he was and is a true disciple of Christ, 'following the Lamb wherever he goes.'*

**Blandina** was filled with such power as to be delivered and raised above those who were torturing her by turns from morning till evening in every manner, so that they acknowledged that they were conquered, and could do nothing more to her...Maturus, therefore, and Sanctus and Blandina and Attalus were led to the amphitheater to be exposed to the wild beasts, and to give to the pagan public a spectacle of cruelty, a day for fighting with wild beasts being specially appointed on account of our people... But Blandina was suspended on a stake, and exposed to be devoured by the wild beasts who should attack her. And because she appeared as if hanging on a cross, and because of her earnest prayer she inspired the combatants with great zeal. For they looked on her in her conflict, and beheld with their outward eyes, in the form of their sister, him who was crucified for them, that he might persuade those who believe in him, that everyone who suffers for the glory of Christ has fellowship always with the living God...After all these, on the last day of the contests, Blandina [who had survived thus far] was again brought in, with Ponticus, a boy about fifteen years old. They had been brought every day to witness the sufferings of the others, and had been pressed to swear by the idols...Therefore they exposed them to all the terrible sufferings and took them through the entire round of torture, repeatedly urging them to swear, but being unable to effect this; for Ponticus, encouraged by his sister so that even the pagans could see that she was confirming and strengthening him, having nobly endured every torture, gave up the ghost...And, after the scourging, after the wild beasts, after the roasting seat, she was finally enclosed in a net, and thrown before a bull. And having been tossed about by the animal, but feeling

*none of the things which were happening to her, on account of her hope and firm hold upon what had been entrusted to her, and her communion with Christ, she also was sacrificed. And the pagans themselves confessed that never among them had a woman endured so many and such terrible tortures.*

By the next year, Irenaeus had become the bishop. Some traditions say he was martyred around 202 but the circumstances of his death are uncertain. During his time as bishop, Irenaeus led the church in a hostile environment, sent missionaries into the deeper regions of Gaul (France), defended the faith against the Gnostics, and mentored leaders in Gaul. As he responded to Gnosticism, he provided a “big picture” for understanding the Christian Faith in the light of the whole biblical narrative.

The church around the world confessed a “Rule of Faith” (*Regula Fidei*), and Irenaeus gives us several examples of this. I have provided a general composite of three of them (*Against Heresies* 1.10.1; 3.4.2; *Demonstration of Apostolic Preaching*, 6). The language is his.

*The Church, though dispersed through the whole world, has received from the apostles and their disciples this faith:*

*she believes, as the first article of faith, in one God, uncreated, the Father Almighty, maker of heaven, and earth, and the sea, and all things that are in them;*

*and, as the second article of faith, in one Christ Jesus, the Word of God and the Son of God, by whom God created the world,*

*who, because of his surpassing love towards his creation and for the sake of the recapitulation of all things, condescended to be born of the virgin, become a man among men, visible and tangible, uniting humanity to God, in order to abolish death and bring light to life, and bring about the communion of God and humanity, and having suffered under Pontius Pilate, and rising again, and having been received up in splendour, shall come in glory, the Saviour of those who are saved, and the Judge of those who are judged,*

*and, as the third article of faith, in the Holy Spirit, through whom the prophets prophesied and the patriarchs were taught about God and the just were led in the path of righteousness,*

*and who in the end of times has been poured forth in new manner upon humanity over all the earth renewing man to God, as the church awaits the manifestation of the Son from heaven in the glory of the Father to gather all things in one, and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess to Him, and may, in the exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, and may surround them with everlasting glory.*

### **3. Amma Syncletika of Alexandria, Egypt (270-350)**

Syncletika was born into a wealthy Christian family around 270 A.D., and she probably died around 350 A.D. Her parents were originally from Macedonia (upper Greece). Though pursued by many suitors, she remained unmarried and chaste. After her parents died, she gave her wealth to the poor, cut her hair, and left the city to live in a place of more solitude. She lived in an empty sepulcher outside the city for the rest of her life. She took her blind sister with her and cared for her.

She dedicated herself to a life of chastity, poverty, and solitude. Though often tempted to return to her previous life as she struggled with the assaults of Satan (including demons), she continued her practice of solitude and prayer. Her meditation and study of Scripture gave her a wisdom that others sought.

She received visitors to offer spiritual guidance and teaching. Many women came to live under her guidance, and thus she became one of the leaders in the development of early monasticism for women in Egypt. She provided some rules for godly communal living.

According to her biographer, she told the sisters around her that she would die in three days, and that is what happened, probably around the age of 80.

#### **Sayings of Amma Syncletika (one of the Desert Mothers):**

*In the beginning there is struggle and a lot of work for those who come near to God. But after that there is indescribable joy. It is just like building a fire: at first it is smoky and your eyes water, but later you get the desired result. Thus we ought to light the divine fire in ourselves with tears and effort.*

*We ought to govern our souls with discretion and to remain in community, neither following our own will nor seeking our own good. We are like exiles: we have been separated from the things of this world and have given ourselves in one faith to the one Father. We need nothing of what we have left behind. There we had reputation and plenty to eat; here we have little to eat and little of everything else.*

*Choose the meekness of Moses and you will find your heart which is a rock changed into a spring of water.*

*Just as treasure that is exposed loses its value, so a virtue which is known vanishes; just as wax melts when it is near fire, so the soul is destroyed by praise and loses all the results of its labor.*

*Just as one cannot build a shop unless one has some nails, so it is impossible to be saved without humility.*

*It is dangerous for anyone to teach who has not first been trained in the practical life. For if someone who owns a ruined house receives guests there, he does them harm because of the dilapidation of his dwelling. It is the same in the case of someone who has not first built an interior dwelling; he causes loss to those who come. By words one may convert them to salvation, but by evil behavior, one injures them.*

*In the same way that a powerful medicine cures an illness, so illness is a medicine to cure passion. And there is much profit of soul in bearing illness quietly and giving thanks to God.*

*I think that for those living in community obedience is a greater virtue than chastity, however perfect. Chastity carries within it the danger of pride, but obedience has within it the promise of humility.*

*We should laud remiss and indolent souls who are easily exhausted in the struggle for good, as well as those souls who are easily discouraged and fall to despair. Indeed if such souls display even the smallest good deed, we must praise it and marvel at it, giving them encouragement in their struggle for the good. Contrarily, the most serious and greatest of their faults we must characterize, in front of them, as the least and unworthy of note. For the Devil, who wishes to destroy all things, or rather to succeed at our spiritual destruction, resorts to the following ruses. On the one hand, with accomplished and ascetic monks, he tries to cover their sins and to make them forget them, so as to create pride in them. On the other hand, he constantly exposes the sins of neophytes whose souls have not yet been strengthened in the ascetic life, before them, and exaggerates these sins, so as to drive such neophytes to despair, until they abandon their ascetic efforts. For this reason, then, these still irresolute souls we must care for with tenderness and remind them continually of the boundless compassion and kindness of God. Among other things, we must emphasize that our Lord is merciful and long-enduring and that he annuls his righteous judgments against wrong-doers, as long as they repent.*

#### 4. Pope Gregory I (ca. 540-604)

His father was a Roman senator, and he himself became the chief administrator of the city of Rome at the age of thirty after he spent some time in a monastery. On September 3, 590 he was elected the Bishop of Rome, and he served in that capacity until his death on March 12, 604. He was the first monk to serve as the Bishop of Rome, and he moved toward the Papal administration of monasteries rather than their management by dioceses.

His accomplishments are many and significant, including: providing for the welfare of the city itself, sending missionaries to Germanic tribes scattered across Western Europe (especially, the mission to the Anglo-Saxons in England), established a clear sense of papal supremacy in the Western church, and recognized by the Eastern church as “first among equals,” regained papal authority in Spain and France, and shaped the liturgy of the Roman church that came to be used throughout Western Europe. For the latter, he is known as the “Father of Christian Worship.”

He was the most voluminous of the Roman bishops up to this time, and over 800 of his letters survive. His most significant and impactful book was *The Book of Pastoral Rule*, which affirms a pastoral role for the office of Bishop rather than an aristocratic one. The book was translated and distributed to every bishop in the Eastern Empire, and it was taken to England with Augustine of Canterbury who was sent to Kent by Gregory in 597. It was the essential guide for medieval pastors (bishops and priests).

Ultimately, he is recognized as one of the four original “Doctors of the Church” in the Latin West: Augustine, Gregory, Jerome, and Ambrose.

*Moreover, because the slothful mind is typically brought to its downfall gradually, when we fail to control our speech, we move on to more harsh words. Thus, at first, we are happy to speak of others kindly; afterwards, we begin to pick at the lives of those of whom we speak, and finally our tongues break into open slander against them.*

*Those who do not speak the words of God with humility must be advised that when they apply medicine to the sick, they must first inspect the poison of their own infection, or else by attempting to heal others, they kill themselves.*

*There are some so restless that when they are free from labor they labor all the more, because the more leisure they have for thought, the worse interior turmoil they have to bear.*

*He must, therefore, be the model for everyone. He must be devoted entirely to the example of good living. He must be dead to the passions of the flesh and live a spiritual life. He must have no regard for worldly prosperity and never cower in the face of adversity. He must desire the internal life only.*

*The spiritual director should not reduce his attention to the internal life because of external occupations, nor should he relinquish his care for external matters because of his anxiety for the internal life.*

*Necessity demands that one should carefully examine who it is that comes to the position of spiritual authority; and coming solemnly to this point, how he should live; and living well, how he should teach; and teaching rightly, with what kind of self-examination he should learn of his own weakness.*

*Moreover, there are some who investigate spiritual precepts with great care but trample upon what they analyze by the way in which they live. Hastily they showcase what they have learned, not by practice but by study. And the very words that they preach, they impugn by their habits....No one does more harm in the Church than the one who has the title or rank of holiness and acts perversely.*

*A pastor should be] pure in thought, exemplary in conduct, discreet in keeping silence, profitable in speech, in sympathy a near neighbor to everyone, in contemplation exalted above all others, a humble companion to those who lead good lives, erect for his zeal for righteousness against the vices of sinners.*

*The ruler should be, through humility, a companion of good livers, and, through the zeal of righteousness, rigid against the vices of evil-doers; so that in nothing he prefer himself to the good, and yet, when the fault of the bad requires it, he be at once conscious of the power of his priority; to the end that, while among his subordinates who live well he waives his rank and accounts them as his equals, he may not fear to execute the laws of rectitude towards the perverse.*

*But since often, when preaching is abundantly poured forth in fitting ways, the mind of the speaker is elevated in itself by a hidden delight in self-display, great care is needed that he may gnaw himself with the laceration of fear, lest he who recalls the diseases of others to health by remedies should himself swell through neglect of his own health; lest in helping others he desert himself, lest in lifting up others he fall.*

*That they should first shake themselves up by lofty deeds, and then make others solicitous for good living; that they should first smite themselves with the wings of their thoughts; that whatsoever in themselves is unprofitably torpid they should discover by anxious investigation, and correct by strict animadversion, and then at length set in order the life of others by speaking; that they should take heed to punish their own faults by bewailings, and then denounce what calls for punishment in others; and that, before they give voice to words of exhortation, they should proclaim in their deeds all that they are about to speak.*

*Alas I am like a poor painter who tries o paint the ideal man. I am trying to point others to the shore of perfection, as I am tossed back and forth by the waves of sin. But in the shipwreck of life, I beg you sustain me with the plank of your prayers, so that your merit-filled hands might lift me up, since my own weight causes me to sink.*

## 5. Hildegard von Bingen (1098-1179)

She was born of noble parents who dedicated her to the church at a young age because she had visions. She told no one of her visions except her anchoress Jutta and the monk Volmar who became her lifelong secretary. After a vision at the age of forty-two in 1141, she began to expound the Scriptures and share her theological perspectives (ranging from Trinity, creation, incarnation, sacraments, the work of the Spirit, and the New Heaven and New Earth).

She became the Abbess of Rupertsberg, Germany in 1136 near the city of Bingen. She established a reputation as a theological and spiritual writer of considerable originality, and she developed a particular interest in the spirituality of creation. She was a mystic poet from whom both the Pope and Emperor Frederick Barbarossa sought advice. Even Odo, the master of theology in Paris, sought her theological insight. She was also a monastic trouble-shooter and reformer as she traveled and spoke against sexual and material corruption in the clergy. She is now recognized as one of the “Doctors of the Church.”

*Now when God looked at the man, he was well pleased, in that God had created him according to God's image and likeness, and declared him to be the greatest of God's miracles. Man is the work of God perfected, because God is known through him, and also since God created all creatures for man, and allowed man to proclaim and praise God through the quality of his mind, in the embrace of true love. Yet man needed a helper in his likeness. God therefore gave him such a helper in the form of his mirror image—woman—in whom the whole of the human race lay concealed. This was to be brought forth through the power and in the strength of God, just as God produced the first man. The man and the woman were thus complementary, in that one works through the other. Man cannot be called 'man' without the woman, in the same way as the woman cannot be called 'woman' without the man. Woman is thus the work of man, and man the consolation of woman. Neither can exist without the other.*

*Holy Spirit, the life that gives life: You are the cause of all movement. You are the breath of all creatures. You are the salve that purifies our souls. You are the ointment that heals our wounds. You are the fire that warms our hearts. You are the light that guides our feet. Let all the world praise you.*

*O eternal God, may you be pleased to blaze once more in love and to reforge us as the limbs you fashioned in that love, when first you bore your Son upon the primal dawn before all things created. Look upon this need that over us has fallen, draw it off from us according to your Son, and lead us back into salvation's wholesome happiness.*

*How great a miracle it is that the King entered a submissive woman's form. God did this because humility rises above all things. And how great a bliss lies in this form, because the malice that flowed from a woman – a woman afterwards washed it away and founded every softest scent of virtues and made heaven more beautiful than previously she had disfigured earth.*

*Glance at the sun. See the moon and the stars. Gaze at the beauty of earth's greenings. Now, think. What delight God gives to humankind with all these things. All nature is at the disposal of humankind. We are to work with it. For without it we cannot survive. . . The earth which sustains humanity must not be injured. It must not be destroyed!*

*May God himself so act that you flee the evil which began on the first day, the evil which lacks all good will and is forever opposed to God. May he set within you the windows that shine in the heavenly Jerusalem, the beautiful structures of the Virtues. May he cause you to soar in God's loving embrace. As the one on whom God poured his blessing said: 'Who are these that fly as clouds, and as doves to their windows?' (Isaiah 60:8, JMH) And again, consider this: I, a poor female, saw you in the light of salvation. Fulfill now the commandments of God, given you by his grace, and taught to you by his Holy Spirit.*

*God's soul is the wind rustling plants and leaves, the dew dancing on the grass, the rainy breezes making everything to grow. Just like this, the kindness of a person flows, touching those dragging burdens of longing. We should be a breeze helping the homeless, dew comforting those who are depressed, the cool, misty air refreshing the exhausted, and with God's teaching we have got to feed the hungry. This is how we share God's soul.*

She is most known for her hymns though she did not begin composing until she was forty-two. She composed songs for her nunnery both for their Sunday liturgy and their Daily Office, and they are the first surviving hymns or chants by a woman in Christian history. One of her most famous is the "Symphony of the Harmony of Celestial Revelations," which contained seventy hymns that cover a wide range of theological topics.

"O Shepherd of Our Souls" (O Pastor animarum) is one of her most well known. They are all single melodies but use wide pitch intervals on words for emphasize and emotional affect. These are available on YouTube.

*Pastor animarum  
Et o prima vox,  
Perquam omnes creati sumus  
Nunc tibi,  
Tibi placeat, ut degneristo  
Nos liberare  
usde miseriis et languribus nostris*

*O shepherd of our souls  
O primal voice  
by which we all were created:  
now let it be  
to you may it give your pleasure and dignity  
to set us free  
from our miseries and our diseases.*

Another is "Antiphon for the Creator."

*O quam mirabilis est  
prescientia divini pectoris  
que prescivit omnem creaturam*

*How wonderful it is,  
that the foreknowing heart divine  
that has first known everything created!*

*Nam cum Deus inspexit faciem hominis  
Faciem hominis quem formavit  
Omnia opera sua in eadem forma  
Hominis integra aspexit  
O quam mirabilis est inspiration  
Que hominem sic suscitavit*

*For when God looked upon  
the human face that he had formed  
he gazed upon his every work,  
reflected whole within that human form  
How wonderous is that breath  
that roused humanity tot life!*

## 6. Julian of Norwich (1342-1416)

While we do not know her actual name, she received the name Julian from the church where she lived and served as an anchoress for most of her life. She served as a spiritual director or counselor for people who came to see her at the church.

Julian lived in England during the time of the Black Plague, The Great Schism, the Peasant's Revolt, and the Hundred Years War with France. The preaching of the church focused on death, judgment, wrath, and Hell.

She is known for her work entitled *The Revelations of Divine Love*, which is now a spiritual classic. In 1373, at the age of thirty, Julian was near death due to an illness, and asking God to reveal himself, she had a vision of the bleeding Christ standing in front of her. From this, she received insight into his sufferings and love for humanity. God enfolds us with love through Jesus in the power of the Spirit. She emphasizes how sin brought us to self-awareness and acceptance of God's love for us. She wrote her work in two versions. The short version (1373) was written shortly after the vision and her initial reflections. The longer text (1393) expanded her interpretation to include her meditations on what she had seen. Printed in 1670, it was the first published work of an English woman.

*"But for I am a woman should I therefore live that I should not tell you the goodness of God?"*

*"But Jesus, who in this Vision informed me of all that is needful to me, answered by this word and said: It behooved that there should be sin; but all shall be well, and all shall be well, and all manner of thing shall be well."*

*"Pray inwardly, even if you do not enjoy it. It does good, though you feel nothing. Yes, even though you think you are doing nothing."*

*"Our customary practice of prayer was brought to mind: how through our ignorance and inexperience in the ways of love we spend so much time on petition. I saw that it is indeed more worthy of God and more truly pleasing to him that through his goodness we should pray with full confidence, and by his grace cling to him with real understanding and unshakeable love, than that we should go on making as many petitions as our souls are capable of."*

*"If there is anywhere on earth a lover of God who is always kept safe, I know nothing of it, for it was not shown to me. But this was shown: that in falling and rising again we are always kept in that same precious love."*

*"Mercy is a sweet gracious working in love, mingled with plenteous pity: for mercy worketh in keeping us, and mercy worketh turning to us all things to good. Mercy, by love, suffers us to fail in measure and in as much as we fail, in so much we fall; and in as much as we fall, in so much we die: for it needs must be that we die in so much as we fail of the sight and feeling of God that*

*is our life. Our failing is dreadful, our falling is shameful, and our dying is sorrowful: but in all this the sweet eye of pity and love is lifted never off us, nor the working of mercy ceases."*

*Prayer: "God, of thy goodness, give me Thyself; for Thou art enough for me, and I can ask for nothing less that can be full honor to Thee. And if I ask anything that is less, ever Shall I be in want, for only in Thee have I all."*

*"Deeds are done which appear so evil to us and people suffer such terrible evils that it does not seem as though any good will ever come of them; and we consider this, sorrowing and grieving over it so that we cannot find peace in the blessed contemplation of God as we should do; and this is why: our reasoning powers are so blind now, so humble and so simple, that we cannot know the high, marvelous wisdom, the might and the goodness of the Holy Trinity. And this is what he means where he says, 'You shall see for yourself that all manner of things shall be well', as if he said, 'Pay attention to this now, faithfully and confidently, and at the end of time you will truly see it in the fullness of joy."*

*Prayer: "Lord, let not our souls be busy inns that have no room for thee or thine, but quiet homes of prayer and praise, where thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide, sweet spaces kept for thee; where holy thoughts pass up and down, and fervent longings watch and wait thy coming."*

*"As if to say, I am the power and the Goodness of the Father, I am the Wisdom of the Mother, I am the Light and the Grace which is blessed love, I am the Trinity, I am the Unity, I am the supreme Goodness of all kind of things, I am the One who makes you love, I am the One who makes you desire, I am the never-ending fulfilment of all true desires."*

*"It is thus logical that God, being our Father, be also our Mother. Our Father desires, our Mother operates and our good Lord the Holy Ghost confirms; we are thus well advised to love our God through whom we have our being, to thank him reverently and to praise him for having created us and to pray fervently to our Mother, so as to obtain mercy and compassion, and to pray to our Lord, the Holy Ghost, to obtain help and grace."*

*"I then saw with complete certainty that God, before creating us, loved us, and His love never lessened and never will. In this love he accomplished all his works, and in this love he oriented all things to our good and in this love our life is eternal."*

*"Grace transforms our failings full of dread into abundant, endless comfort...our failings full of shame into a noble, glorious rising...our dying full of sorrow into holy, blissful life...Just as our contrariness here on earth brings us pain, shame and sorrow, so grace brings us surpassing comfort, glory, and bliss in heaven...And that shall be a property of blessed love, that we shall know in God, which we might never have known first without experiencing woe."*

## 7. Bartolomé de Las Casas (1484-1566)

Born in Seville, Spain, he was from the merchant class and immigrated with his father to Hispaniola in 1502. He grew wealthy due to his abuse of native populations in the Caribbean. He participated in the slave raids, slave trade, and the use of slaves in the encomienda economic system. He was ordained a priest in 1510.

While in what is now known as the Dominican Republic, he listened to the preaching of the Dominican Friar Antonio de Montesinos who confronted authorities and settlers about their treatment of indigenous peoples. In 1511, the Friar's Fourth Advent Sunday sermon on December 21 contained these words:

*I am the voice of one crying in the wilderness. In order to make your sins known to you I have mounted this pulpit, I who am the voice of Christ crying in the wilderness of this island; and therefore it behooves you to listen to me, not with indifference but with all your heart and senses; for this voice will be the strangest, the harshest and hardest, the most terrifying that you ever heard or expected to hear....*

*This voice declares that you are in mortal sin, and live and die therein by reason of the cruelty and tyranny that you practice on these innocent people. Tell me, by what right or justice do you hold these Indians in such cruel and horrible slavery? By what right do you wage such detestable wars on these people who lived mildly and peacefully in their own lands, where you have consumed infinite numbers of them with unheard of murders and desolations? Why do you so greatly oppress and fatigue them, not giving them enough to eat or caring for them when they fall ill from excessive labors, so that they die or rather are slain by you, so that you may extract and acquire gold every day? And what care do you take that they receive religious instruction and come to know their God and creator, or that they be baptized, hear mass, or observe holidays and Sundays? Are they not men? Do they not have rational souls? Are you not bound to love them as you love yourselves? How can you lie in such profound and lethargic slumber?*

This critique of the encomienda economic system along with his own participation in the atrocities that accompanied the conquest of Cuba in 1513 persuaded Bartolomé who gave up his slaves and encomienda in 1515. Though he originally thought African slaves should substitute for Indian ones, he ultimately opposed the former as well. He consulted with King Ferdinand in 1515 but the King died the next year.

After failing to institute a more just system in Venezuela in 1522, he became a Dominican friar. He served as a missionary to Mayans in Guatemala as he sought political and legal action against the encomiendas. His pro-Indian and inclusive religious attitudes ostracized him from the European settlers. He ultimately returned to Spain to provide a voice for the Indians in the Spanish court. He was one of the disputants in the famous Valladolid Debate (1550-51) which was the first vigorous debate about the treatment of indigenous people.

He wrote several books chronicling the history of Spain's sins, including *History of the Indies* and *A Short Account of the Destruction of the Indies*.

*Christ did not give the church power over the pagans to annoy, persecute, afflict, and arouse them to riot and sedition, and to hatred of the Christian religion, but only the power of gentleness, service, kindness, and the words of the gospel to encourage them to put on the gentle yoke of Christ.*

*Christ wanted love to be called his single commandment. This we owe to all men. Nobody is excepted.*

*Christ seeks souls, not property. ... He who wants a large part of mankind to be such that ... he may act like a ferocious executioner toward them, press them into slavery, and through them grow rich, is a despotic master, not a Christian; a son of Satan, not of God; a plunderer, not a shepherd.*

*Men, from their early years, are reared in the midst of goods of the body and senses, the source of corrupt behavior, and, because they constantly deal with them, know them better. But spiritual things, the goods of reason, and things intellectual, which are far removed from the senses, they do not know as well. Because they understand and are always dealing with material things, but spiritual things are not so readily evident, it happens that men, for the most part, are plunged into sinful conduct.*

*Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time and thus rise to a high estate disproportionate to their merits.*

*And of all the infinite universe of humanity, these people are the most guileless, the most devoid of wickedness and duplicity, the most obedient and faithful to their native masters and to the Spanish Christians whom they serve. . . These people are the most devoid of rancors, hatreds, or desire for vengeance of any people in the world.*

*The Indians were totally deprived of their freedom and were put into the harshest, fiercest, most horrible servitude and captivity which no one who has not seen it can understand. Even beasts enjoy more freedom when they are allowed to graze in the field.*

*We can estimate very surely and truthfully that in the forty years that have passed, with the infernal actions of the Christians, there have been unjustly slain more than twelve million men, women, and children. In truth, I believe without trying to deceive myself that the number of the slain is more like fifty million.*

*The reader may ask himself if this is not cruelty and injustice of a kind so terrible that it beggars the imagination, and whether these poor people would not fare far better if they were entrusted to the devils in Hell than they do at the hands of the devils of the New World who masquerade as Christians.*

*What we committed in the Indies stands out among the most unpardonable offenses ever committed against God and mankind and this trade [in Indian slaves] as one of the most unjust evil, and cruel among them.*

## 8. Menno Simons (1496-1561)

by C. Leonard Allen

\*Served as a parish priest in Holland from 1524-36

\*In 1525 began reading the Bible for the first time, questioning key Catholic doctrines

\*In 1536 made a public commitment to Christ and was (re)baptized

\*Soon became a key leader of the “evangelical Anabaptists” and advocate of non-resistance

\*The Mennonite tradition looks to him as a formative leader

Most significant writing: *The Foundation of Christian Doctrine* (1539).

Full title: *A Foundation and Plain Instruction of the Saving Doctrine of Our Lord Jesus Christ*

The 1558 edition had the following new books by Menno added to it:

- Concerning the True Christian Faith
- Concerning Regeneration or the New Creature
- A Consolation Regarding Suffering, the Cross, and the Persecution of the Saints
- Meditation on the Twenty-Fifth Psalm
- Concerning the Spiritual Resurrection
- Concerning Excommunication, Ban, and Avoidance
- How Pious Parents Should Train Their Children

*We plainly teach that we cannot be saved by outward works, however great and glorious they may appear or that we can thus entirely please God; for they are ever mixed with imperfection and weakness and, therefore, through the corruption of the flesh we cannot acquire the righteousness required in the commandments; therefore we point, alone, to Christ Jesus who is our only and eternal Righteousness, Reconciliation and Propitiator with the Father, and do not at all trust in our works.*

*For true evangelical faith is of such a nature that it cannot lay dormant; but manifests itself in all righteousness and works of love; it dies unto flesh and blood; destroys all forbidden lusts and desires; cordially seeks, serves and fears God; clothes the naked; feeds the hungry; consoles the afflicted; shelters the miserable; aids and consoles all the oppressed; returns good for evil; serves those that injure it; prays for those that persecute it; teaches, admonishes and reproves with the Word of the Lord; seeks that which is lost; binds up that which is wounded; heals that which is diseased and saves that which is sound. The persecution, suffering and anxiety which befalls it for the sake of the truth of the Lord, is to it a glorious joy and consolation.*

*We are not regenerated because of baptism, as may be perceived in the infants who have been baptized; but we are baptized because we are regenerated by faith in God's word, as regeneration is not the result of baptism, but baptism the result of regeneration. This cannot well be controverted by any man, by force of the Scriptures.*

*Faith is before baptism. For faith is the beginning of all righteousness which avails before God, from which faith, baptism is the result as a sign and token of obedience. If the children, then, have faith, their baptism is not forbidden by the words of Matthew and Mark.*

*The believing receive remission of sins not through baptism, but in baptism, in this manner: as they now sincerely believe the lovely gospel of Jesus Christ which has been preached and taught to them, which is the glad tidings of grace, namely, of the remission of sin, of grace, of peace, of favor, or mercy and of eternal life through Jesus Christ our Lord, so they become of a new mind, deny themselves, bitterly lament their old, corrupted life, and look diligently to the word of the Lord, who has shown them such great love; to fulfill all that which he has taught and commanded them in his holy gospel.*

*In regard to infant baptism we hold and confess, first, that it is a self-begotten rite and human righteousness; for in all the New Testament there is not a word said or commanded about baptizing infants, by Christ nor by the apostles. Secondly, that it is a breaking and tearing to pieces of the ordinance of Christ; for he has commanded that the gospel should be preached and that those should be baptized who believe, Matt. 28:19; Mark 16:15. But here they baptize without divine command, without the preaching of the word, without knowledge, faith, repentance, new life, and without all consciousness and knowledge, yet it is called by the learned a holy, glorious work and a christian baptism and sacrament. Thirdly, that it is a vain consolation and boasting of all the unrighteous; for, although they do not understand the word of God, do not know the truth and lead a licentious, carnal life, yet they boast themselves to be baptized christians.*

*O, beloved reader, our weapons are not swords and spears, but patience, silence and hope, and the word of God. With these we must maintain our cause and defend it. Paul says, "The weapons of our warfare are not carnal; but mighty through God." With these we intend and desire to resist the kingdom of the devil; and not with swords, spears, cannons and coats of mail.*

*True christians know not vengeance, no matter how they are maltreated; in patience they possess their souls, Luke 21:18; and do not break their peace, even, if they should be tempted by bondage, torture, poverty, and, besides, by the sword and fire. They do not cry for vengeance as do the world; but, with Christ, they supplicate and pray: "Father, forgive them; for they know not what they do," Luke 23:34; Acts 7:60.*

*For so long as the pastors and teachers strictly required a godly, pious life, served baptism and Supper to the penitent alone, and rightly practiced separation, according to the Scriptures, they remained the church and community of Christ. But as soon as they commenced to seek an easy, careless life, and to shun the cross of Christ, they laid aside the rod, preached peace to the people; gradually abandoned the ban; and thus established an anti-christian church, a Babel or worldly church, as may, alas, be noticed, to look back over the last several centuries.*

#### THE TRUE SIGNS BY WHICH THE CHURCH OF CHRIST MAY BE KNOWN

- i. By an unadulterated, pure doctrine, Deut. 4; 6; 5; 12; Isaiah 8:5; Matt. 28:20; Mark 16:15; John 8:52; Gal. 1.
- ii. By a scriptural use of the sacramental signs, Matt. 28:19; Mark 16; Rom. 6:4; Col. 2:12; 1 Cor. 12:13; Tit. 3:5; 1 Pet. 3; Matt. 26:25; Mark 14:22; Luke 22:19; 1 Cor. 11:22, 23.
- iii. By obedience to the word, Matt. 7; Luke 11:28; John 7:18; 15:10; Jas. 1:22.
- iv. By unfeigned, brotherly love, John 13:34; Rom. 13:8; 1 Cor. 13:1; 1 John 3:18; 4:7, 8.
- v. An unreserved confession of God and Christ, Matt. 10:32; Mark 8:29; Rom. 10:9; 1 Tim. 6:13.
- vi. By oppression and tribulation for the sake of the Lord's word, Matt. 5:10; 10:39; 16:24; 24:9; Luke 6:28; John 15:20; 2 Tim. 2:9; 3:12; 1 Pet. 1:6; 3:14; 4:13; 5:10; 1 John 3:13 [p. 83]

## 9. John Wesley (1703-1791)

He grew up in an Anglican (Church of England) family though his mother was of dissenter (non-conformist) stock. He grew up in an intensely religious family: his father was an Anglican priest, and his mother, Susanna, was a huge influence on his spirituality. He entered Oxford in 1720 where he read William Law's *Serious Call to a Devout and Holy Life*. He was ordained an Anglican priest (1728) and made an Oxford fellow.

Susanna Wesley (d.1743): *"How would you judge the lawfulness or unlawfulness of "pleasure?" Use this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sight of God, takes from you your thirst for spiritual things or increases the authority of your body over your mind, then that thing to you is evil. By this test you may detect evil no matter how subtly or how plausibly temptation may be presented to you."*

He inaugurated the "Holy Club" which followed the Puritan model of conventicles. William Law became their guide. George Whitefield was a member as well as Charles Wesley. They read the Bible and devotional literature and participated in frequent communion as well as charitable visits to poor. They became known as "methodists" due to their methodical Bible study.

John Wesley was an unsuccessful missionary to Georgia (1735-37). There he studied with some Moravians and was impressed with their assurance while he, despite all his strivings, could not find peace. Upon returning to London, he began meeting with some Moravians. They insisted that conversion was by faith alone and instantaneous. Wesley began to preach likewise. On May 24, 1738 at 8:45 P.M. at Aldersgate he was "strangely warmed."

He began to preach without Anglican appointments, speaking chiefly through societies. "Field Preaching" (as it was known) began in 1739. Thousands came to the Wesleys. They were organized into *collegia pietatis* or "bands." In 1742 the societies sub-divided into classes of 12 with a leader. 1744 was the 1st annual conference. In 1746 England was divided into 7 districts. This organization developed into a denomination (final separation from Anglicanism came in 1795). Wesley remained an Anglican, valued the liturgy and sacramental theology of the church, and preached salvation by faith and the pursuit of holiness.

*I look on all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation.*

*Are you a man? Then you should have a human heart. But have you indeed? What is your heart made of? Is there no such principle as Compassion there? Do you never feel another's pain? Have you no Sympathy? No sense of human woe? No pity for the miserable? When you saw the flowing eyes, the heaving breasts, or the bleeding sides and tortured limbs of your fellow-creatures, was you a stone, or a brute? Did you look upon them with the eyes of a tiger? When you squeezed the agonizing creatures down in the ship, or when you threw their poor mangled remains into the sea, had you no relenting? Did not one tear drop from your eye, one sigh escape from your breast? Do you feel no relenting now? If you do not, you must go on, till the measure of your iniquities is full. Then will the Great GOD deal with You, as you have dealt with them, and require all their blood at your hands.*

*Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution, if you cannot reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.*

*Q. How shall we avoid setting perfection too high or too low? A. By keeping to the Bible, and setting it (perfection) just as high as the Scripture does. It is nothing higher or lower than this--the pure love of God and man; the loving of God with all our heart and soul, and our neighbors as ourselves. It is love governing all our tempers, words, and actions.*

*Secondly, all works of mercy; whether they relate to the bodies or souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison, or sick, or variously afflicted; such as the endeavouring to instruct the ignorant....to quicken the lukewarm, to confirm the wavering, to comfort the feeble-minded, to succour the tempted, or contribute in any manner to the saving of souls from death. This is the repentance, and these the "fruits meet for repentance," which are necessary to full sanctification. This is the way wherein God hath appointed His children to wait for complete salvation.*

*But truly affectionate parents will not indulge them in any kind or degree of unmercifulness. They will not suffer them to vex their brothers or sisters, either by word or deed. They will not allow them to hurt, or give pain to, anything that has life. They will not permit them to rob birds' nests; much less to kill anything without necessity, — not even snakes, which are as innocent as worms, or toads, which, notwithstanding their ugliness, and the ill name they lie under, have been proved over and over to be as harmless as flies. Let them extend in its measure the rule of doing as they would be done by, to every animal whatsoever.*

*Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt, we may. Herein all the children of God may unite, notwithstanding these smaller differences. . . Our gospel, as it knows no other foundation of good works than faith, or of faith than Christ, so it clearly informs us, we are not his disciples while we either deny him to be the Author, or his Spirit to be the Inspirer and Perfecter, both of our faith and works.*

*And first let us inquire, What is salvation? The salvation which is here spoken of is not what is frequently understood by that word, the going to heaven, eternal happiness. It is not the soul's going to paradise, termed by our Lord, 'Abraham's bosom.' It is not a blessing which lies on the other side death, or (as we usually speak) in the other world. The very words of the text itself put this beyond all question. 'Ye are saved.' It is not something at a distance: it is a present thing, a blessing which, through the free mercy of God, ye are now in possession of. Nay, the words may be rendered, and that with equal propriety, 'Ye have been saved.' So that the salvation which is here spoken of might be extended to the entire work of God, from the first dawning of grace in the soul till it is consummated in glory.*

*The grace of God given herein [the Lord's Supper] confirms to us the pardon of our sins, by enabling us to leave them. As our bodies are strengthened by bread and wine, so are our souls by these tokens of the body and blood of Christ. This is the food of our souls: This gives strength to perform our duty, and leads us on to perfection.*

## 10. Barton Warren Stone (1772-1844)

Born in Fort Tabacco, MD, he eventually attended Caldwell Log College in Greensboro, NC, in 1790. Though born Episcopalian, he was eventually ordained as a Presbyterian minister though he questioned some of the standard beliefs of the Presbyterians.

He moved to Kentucky in the late 1790s, became the minister of the Cane Ridge Church in 1801 where the largest revival meeting up to that time in the history of the United States was held. He left the Presbyterian communion in 1804 and began to serve independent churches as an advocate of undenominational Christianity. He lived in the Nashville area in the early 1810s and ultimately moved to Georgetown, KY in 1819. There he taught school and led a unity movement among Christians. On January 1, 1832, he addressed a group of his followers and the followers of Alexander Campbell where he proposed unity between the two groups.

In 1834, he moved to Jacksonville, Illinois so he could free the slaves his mother's will had left him. He was an advocate for abolition. He ultimately died in Hannibal, Missouri at the home of his daughter. Later, in 1847, his remains were reinterred at Cane Ridge, KY.

*"After a few days stay in Virginia I returned to the academy in the same state of mine. Soon after I attended a meeting at Alamance, in Guilford county. Great was the excitement among the people. On the Lord's-day evening a strange young preacher, William Hodge, addressed the people. His text I shall never forget, "God is love." With much animation, and with many tears he spoke of the Love of God to sinners, and of what that love had done for sinners. My heart warmed with love for that lovely character described, and momentary hope and joy would rise in my troubled breast. My mind was absorbed in the doctrine--to me it appeared new. But the common admonition, Take heed lest you be deceived, would quickly repress them. This cannot be the mighty work of the spirit, which you must experience--that instantaneous work of Almighty power, which, like an electric shock, is to renew the soul and bring it to Christ.*

*The discourse being ended, I immediately retired to the woods alone with my Bible. Here I read and prayed with various feelings, between hope and fear. But the truth I had just heard, "God is love," prevailed. Jesus came to seek and save the lost--"Him that cometh unto me, I will in no wise cast out." I yielded and sunk at his feet a willing subject. I loved him--I adored him--I praised him aloud in the silent night,--in the echoing grove around. I confessed to the Lord my sin and folly in disbelieving his word for so long--and in following so long the devices of men. I now saw that a poor sinner was as much authorized to believe in Jesus at first, as at last--that now was the accepted time, and day of salvation."*

About the Cane Ridge Revival: *"The doctrine preached by all was simple, and nearly the same. Free and full salvation to every creature was proclaimed. All urged faith in the gospel, and obedience to it, as the way of life. All appeared deeply impressed with the ruined state of sinners, and were anxious for their salvation. The spirit of partyism, and party distinctions, were apparently forgotten. . . The spirit of love, peace, and union, were revived. You might have seen the various sects engaged in the same spirit, praying, praising, and communing together, and the preachers in the lead. Happy days!"*

THE PRESBYTERY OF SPRINGFIELD, sitting at Caneridge, in the county of Bourbon, being, through a gracious Providence . . . do make and ordain this our Last Will and Testament, in manner and form following, viz.

*Imprimis.* We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one spirit, even as we are called in one hope of our calling.

*Item.* We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that, the people may have free course to the Bible, and adopt *the law of the spirit of life in Christ Jesus.*

*Item.* We will, that the church of Christ assume her native right of internal government--try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them.

*Item.* We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering without written *call* or *subscription*--admit members--remove offences; and never henceforth *delegate* her right of government to any man or set of men whatever.

*Item.* We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose: for it is better to enter into life having one book, than having many to be cast into hell.

*Item.* We will, that preachers and people, cultivate a spirit of mutual forbearance, pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

*Let the unity of Christians be our polar star. To this let our eyes be continually turned, and to this let our untired efforts be directed—that the world may believe, and be saved. A little longer for forbearance with each other's weaknesses, and truth will triumph. But let that man, who opposes christian union, remember, that he opposes the prayers of Jesus, and the salvation of the world.*

*How vain are all human attempts to unite a bundle of twigs together, so as to make them grow together, and bear fruit! They must be united with the living stock, and receive its sap, and spirit, before they can ever be united with each other. So must we be first united with Christ, and receive his spirit, before we can ever be in spirit united with one another. The members of the body cannot live unless by union with the head--nor can the members of the church live united, unless first united with Christ, the living head. His spirit is the bond of union.*

*The wrangling of the carnal bands of nominal Christians in hostile array against each other, spending their strength in vain disputing about opinions--do they profit the world? Are they not rather a stumbling-block to them? Keep your heavenly father always before your eyes as your pattern. This you will do by keeping in constant view Jesus--the image, the express image of his person--for in seeing him you see the Father--the mercy, grace and love of the Father flowing from the lips, the hands, the eyes and wounds of Jesus for a rebel world. Such a compassionate, tender spirit should we possess, and such love in deed and in truth, should we exhibit to the world, not only to our neighbors, or those that love us, but also to our enemies that hate us.*

*The Lord Jesus requires no distinguishing qualifications to bring us within the reach of his Almighty arm. He saves freely and voluntarily. He delights in the work of saving sinners. His very heart breathes forgiveness, and he rejoices over them, as a bridegroom rejoices over his bride. In this respect every sinner stands upon equal ground; there is no difference between the king and the beggar. He lays down before he takes up, and strews before he gathers.--Neither does he require the help of his helpless creatures; his own arm brings salvation; we are his workmanship. He does not divide the work, nor take a sinner in hand to finish what he had begun. He calls all the ends of the earth to look unto him; and be saved; saved, not in part, but in whole, from beginning to end.*

## 11. Phoebe Palmer (1807-1874), “Mother of the Holiness Movement.”

Born and died in New York City, she grew up a Methodist and married a Methodist (a medical doctor and local leader in the church) 1827. Three of her children died in infancy, which she grieved deeply and decided that God had taken her children because she was more devoted to them than to God. She dedicated herself to God as a “living sacrifice.” On July 26, 1837, she experienced “entire sanctification.”

She began leading prayer meetings (1835) and “class-meetings,” even where men were present. She started “Tuesday Meeting for the Promotion of Holiness” (1837), and over the years ministers and bishops from all denominations visited her meeting. She also began to speak at camp-meetings and revivals; she started camp-meetings designed for seeking holiness.

### Her Influence:

37,000 subscribed to her magazine, *Guide to Holiness* (1864-1874).

“Tuesday Meeting for the Promotion of Holiness” (238 plants, including England, India, and NZ).

Traveled to Britain (17,300 responses of “pardon or purity”).

Catherine Booth heard her preach in England; defended Palmer.

Activist (“Five Points Mission” in New York in 1850), and wrote hymns (like the one below).

“Feminist” (*Promise of the Father* sold 12,000 copies in 18 years).

*Way of Holiness* (36 editions; sold 24,000 by 1851) and *Faith and Its Effects* (24 editions).

*“May I never rest till I have the witness of the Spirit, that my heart is the temple of an indwelling God.”*

*New Birth* (Justification/Conversion/Regeneration): initial trust in God’s forgiveness (“guilt of sin”). Those who remain here are in a mere “legal state” (“almost Christian” or “carnal Christians”).

*Entire Sanctification* (Phoebe Palmer, *The Way of Holiness* [1845])

Step One: *Consecration* – a full and whole giving of oneself to Christ, laying it all on the altar of God, who is Christ. By this we present our bodies as living sacrifices to God.

Step Two: *Faith* – trusts in God’s promise of sanctification, whether one feels it inwardly or not; claim what God has promised. Whatever touches the altar is holy; God has sanctified you. Believe it.

Step Three: *Witness* – there is a binding obligation to testify to this holiness and encourage others to seek it. The call to holiness is as revivalistic as the call to sinners to repentance.

1885 General Holiness Assembly: *“Entire sanctification is a second definite work of grace wrought by the Baptism with the Holy Spirit in the heart of the believer subsequent to regeneration, received instantaneously by faith, by which the heart is cleansed from all corruption and filled with the perfect love of God.”*

*O now I see the crimson wave // the fountain deep and wide; // Jesus, my Lod, mighty to save, // points to his wounded side.*

*The cleansing stream I see, I see! // I plunge, and O it cleanseth me; // O praise the Lord, it cleanseth me, // It cleanseth me, yes, cleanseth me.*

*I see the new creation rise, //I hear the speaking blood; // It speaks! Polluted nature dies // Sinks  
'neath the crimson flood.*

*I rise to walk in heav'ns own light, // Above the world and sin, // with heart made pure and garments  
white, //And Christ enthroned within.*

*Amazing grace! 'tis heav'n below, //to feel the blood applied, //and Jesus, only Jesus know // My  
Jesus Crucified*

*John Wesley to Phoebe Palmer*

<i>Topic</i>	<i>John Wesley</i>	<i>Phoebe Palmer</i>
Event	Inward Experience	Baptism in the Holy Spirit
Nature	Inner Transformation	Power for Ministry
Timing	Gradual (Maturation)	Instantaneous ("Now")
Chronology	Goal of Christian Life	Beginning of Christian Life
Sacraments	Means of Grace	No Function for Holiness
Means	Waiting in Faith	"Shorter Way"
Assurance	Inner Witness	Objective Word
Context	Christian Life	Revivals (Camp Meetings)
Necessity	Expected at End of Life	Necessary for "Heaven"

*The spirit of prophecy has fallen on women! . . .The church in many places is a sort of potter's field,  
where the gifts of woman, as so many strangers, are buried."*

*But we have never conceived that it would be subservient to the happiness, usefulness, or true dignity of woman, were she permitted to occupy a prominent part in legislative halls, or take a leading position in the orderings of church conventions. Ordinarily, these are not the circumstances where woman can best serve her generation according to the will of God. Yet facts show that it is in the order of God that woman may occasionally be brought out of the ordinary sphere of action, and occupy in either church or state positions of high responsibility; and if, in the orderings of providence, it so occur, the God of providence will enable her to meet the emergency with becoming dignity, wisdom, and womanly grace. . . . Did the tongue of fire descend alike upon God's daughters as upon his sons, and was the effect similar in each? And did all these waiting disciples, who thus, with one accord, continued in prayer, receive the grace for which they supplicated? It was, as we observe, the gift of the Holy Ghost that had been promised. And was this promise of the Father as truly made to the daughters of the Lord Almighty as to his sons? See Joel ii. 28, 29. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit." When the Spirit was poured out in answer to the united prayers of God's sons and daughters, did the tongue of fire descend alike upon the women as upon the men? How emphatic is the answer to this question! . . . Evidently this was a specialty of the last days, as set forth by the prophecy of Joel. Under the old dispensation, though there was a Miriam, a Deborah, a Huldah, and an Anna, who were prophetesses, the special outpouring of the Spirit upon God's daughters as upon his sons, seems to have been reserved as a characteristic of the last days. This, says Peter, as the wondering multitude beheld these extraordinary endowments of the Spirit, falling alike on all the disciples, this is that which was spoken by the prophet Joel, "And also upon my servants and upon my handmaidens will I pour out my Spirit."*

## 12. Samuel Robert Cassius (1853-1931)

Born a slave in Virginia, Cassius was the progeny of his enslaved mother and white owner. During the Civil War, his mother moved to Washington, D.C., and Cassius enrolled in the first school for African Americans in the capital.

*Mr. Lincoln opened his receptions to the ex-slaves, and I can well remember my mother taking me by the hand and going to the White House to see the negroes Moses. I shook hands with Mr. Lincoln, and remember the scene as though it was yesterday. I saw old, grey-headed men and women not only shake hands with President Lincoln, and weep tears as they kissed his hand . . . [he] made no distinction in color, and the only comment ever made on it was one of commendation.*

He married in 1874, moved to Brazil, Indiana, in the 1880s, and he became a member of the church of Christ in 1883. He began preaching in 1885 and moved to Iowa in 1889. In 1891, he moved to the Oklahoma Territory to share life with a community of blacks independent of white domination where he lived until 1922. He was an educator, minister, farmer, postmaster, and politician. He fathered 23 children (11 with his first wife, Effie, who died in 1895 and twelve with his second wife, Selina whom he married in 1898). Cassius, after living in Ohio, Minnesota, and Los Angeles from 1922-26, ultimately settled in Colorado Springs, Colorado where he died.

In the Oklahoma territory, he published a paper, *Industrial Christian*, and started as school Tohee Industrial School, which opened in 1899 but it did not survive but four months. He farmed, served as postmaster of Tohee, and served as a minister.

In 1920 (with an enlarged revision in 1925), Cassius responded to Thomas Dixon's racist novel *The Clansman* and to D. W. Griffith's movie *Birth of a Nation* with his own *The Third Birth of a Nation*.

*There are churches that would not allow me to enter their pulpits, on no other ground than that I am a negro. There are church-members that would not eat at the table with me, nor take me in their houses. I know Christian elders that have paid my lodging at a common hotel, where cursings and swearings and vulgarity was all that I heard. All this I have had to endure, nor because I could not interpret the world of God, or was not as well recommended, or did not wear as good clothes as white men, but simply because I was a negro, and either himself, wife, daughter or son would not endure my presence for a single day or night. I say again, there is not a populated mile of ground on the earth that is not in need of evangelization.*

*I had to win my way through religious prejudice in my own race, and race prejudice among the brethren of my own faith.*

*I may arouse passions that will cause my people to be hung, shot and burned under every tree in the South, or I may start a wave of sympathy that will roll over the land which will make such common things impossible for these to occur again.*

When a member of churches of Christ asked Cassius, "But what do you think of that 'fiend,' Sam Hose, whom the good people of Georgia burned?" He replied: "My brother, you had better ask what I think of the 'fiends' who did the 'burning'."

*I hope you will again allow me to speak through your valuable paper, in order that I may defend my race because according to Bro. Moffett's report concerning colored missions, as it appears in last week's supplement; one could be inclined to think that the 'NEGRO' was so inferior from an intellectual point of view, and so weak from a spiritual stand-point, that it was a matter of impossibility to a colored man with enough common sense to do evangelistic work among his own people.*

*I never saw Brother Lipscomb but once; but he knew me and tried to draw from me the possibility of a writer, but I failed so completely . . . It was perhaps that failure to make good on that book, "The Negro a Beast," that awoke in me a desire to be ready at all times to give a reasonable reason for any thought on those things that affected me, or my religion . . . Lipscomb regarded the negro as a man, and a Negro Christian as a brother . . . In his death the colored disciples have lost one of their best friends."*

*I fully believe that the promoters of the plan were strictly honest, and were zealous toward my people as I am this day, but their zeal was not according to knowledge. They forgot that four hundred years of slavery and bred a prejudice that even zeal for the cause of Christ could not overcome, and that in the mind of every white man lurked the thought that the Negro was, in some way, inferior and that the Negro himself had been taught to suspect and fear the white man. If, as I then suggested, that the work had been placed in the hands of colored men, and our white brethren had simply encouraged and financed the work, I feel safe in saying that where we now have few hundred colored disciples we would have had tens of thousands.*

*I think I can claim originality in the race problem. I am positive that I am the first man to publicly proclaim the negro question as a problem. Also, when I was in my twenty-third year I took the stand that industrial training was the negro's greatest need [similar to Booker T. Washington], and in both of these issues I was hampered by the early training of that Christian woman. I could only see the accomplishment of such a work through the Church, and doubting the righteousness of all sectarian churches, I advocated the idea that the future of the American negro rested with the Church of Christ. It was this that got me in bad with my race and has kept me there.*

*I have been tried in the fire. Nine years ago [1896] I was tried by death: my wife, child, and five horses died. Then I was tried by hail and rain and wind, and lost three crops out of five. Now I am tried by fire, and if \$1,500 was placed in my hand, it would not replace all I lost in forty minutes last night. [His home was totally destroyed by fire.]*

*After forty-two years as a Christian minister...his greatest disappointment is to go into a new field, and labor among the unsaved until a real interest is worked up, and then go to the Churches of Christ of that state, county or town, and ask for help to continue the work, and to have the elders tell you that it is as much as they can do to look after their own congregations, and turn the poor preacher away without even a 'God bless you.' In nine cases out of ten these very brethren have encouraged the poor preacher to sacrifice his time, neglect his family and endure hardships.*

### 13. James A. Harding (1848-1922)

Born in Winchester, Kentucky, he was the oldest of fourteen though only seven matured. He attended Bethany College (1866-1869), and then taught school in Hopkinsville, KY (1869-1874) and in Winchester, KY (1875-1876, 1878-1879). His first wife, Carrie, died in 1876 (married almost five years). Only one of three children survived more than eleven months. His second wife in 1878, who died in 1945. Harding outlived three of his six children from this marriage.

From 1876-1891 he served as an itinerant evangelist, holding protracted meetings of ten days to seven weeks and ranging from Canada to Florida, from New York to New Mexico. He conducted fifty debates. For example, in 1883, he preached 300 days, delivering over 500 sermons. He was an associated editor of the Gospel Advocate from 1883 to 1890. He co-founded the Nashville Bible School (now known as Lipscomb University) in 1891. It was a liberal arts school that mandated the "regular daily study" of the Bible with over 100 students several years. Churches of Christ increased from five in 1888 to fifty in 1910. He started editing *The Way* in 1899, which merged with the *Christian Leader & The Way* in 1903, where he served as editor until 1912.

He founded Potter Bible School in Bowling Green, Kentucky, in 1901; he served as President until 1912; and it closed in 1915 but continued as a children's home. In 1906-7, there were 192 students. Harding died in Atlanta, GA in 1922 where he lived with his daughter Susan.

*"I have observed that those speakers as a rule secure the greatest number of accessions who dwell most upon escaping hell and getting into heaven, and least upon the importance of leading lives of absolute consecration to the Lord; in other words their converts are much more anxious to be saved than they are to follow Christ."*

*"We should pray to God to give us whatever is best for us, wealth or poverty, honor or humiliation, health or sickness, life or death; being sure that whatever he gives to his dutiful child will be a blessing."*

*"There is no doubt in my mind but that the delivering of a discourse on Lord's day morning to the exclusion of a number of short speeches by different brethren is a great mistake, and one of the chief causes of the lack of spirituality that is so prevalent in the churches. As many of the brethren as possible should take part in the services."*

*"Not a few people seem to be under the impression that all divine interventions have ceased since the death of the apostles, and that since then there have been no supermundane or super-human influences known on earth. They think God gave the word and stopped--a very low and very erroneous conception of the reign of Christ."*

*"I repeat, no one is a stronger believer in the indwelling of the Spirit in the hearts of God's children than I am; the faith fills me with joy; I believe he helps, guards, guides and strengthens me. he came to earth nearly two thousand years ago to remain till the end of time, and he is not here as an idler; he is the life (the sap) of the vine, the spirit of the body, the dweller in the temple. He does for us just what he did for the Christians in the apostolic age."*

*"I feel sorry for those who are afflicted by these dreadful, blighting, semi-infidel, materialistic notions, that leave God, Christ, the Holy Spirit and the angels wholly out of the Christian's life--for those who think all these spiritual beings left us when the Bible was finished, and who think that we now have to fight the battle alone. Some of these people pray, but what they pray for is more than I can tell, unless it is for the 'reflex influence': and when they are praying for that they are praying to themselves, not to God."*

*"No man is competent to direct his own steps, to express his own thoughts, to do the simplest duties, to pray the shortest prayer, without divine help. I am glad in believing that in each child of God the Divine Helper dwells.*

*"God will hold everything against us we do that is wrong, whether it be in ignorance, weakness or willfulness, if we are not in Christ. If we are in Christ and abide in him, he holds nothing against us. All who live and die in Christ will be saved . . . So the matter of being delivered from our sins, great and small, depends on our being in Christ . . . [If one listens to the apostles' teaching, shares with the poor, attends to the table of the Lord, and continues in prayer] as he ought . . . he will surely abide in Christ. These four are God means of grace to transform a poor, frail, sinful human being into the likeness of Christ . . . He who faithfully uses these means unto the end of life cannot be lost; he who neglects any of them endangers his soul's salvation."*

*"The most important thing in the world is daily, diligent, prayerful study of the divine word."*

*"We should pray to God to give us whatever is best for us, wealth or poverty, honor or humiliation, health or sickness, life or death; being sure that whatever he gives to his dutiful child will be a blessing; resting in the faith that for all that we sacrifice or suffer for him we may expect a hundredfold reward, even in this present time."*

*"Indeed, all prayer is based upon the idea that God takes cognizance of us and in some way above our comprehension works in our affairs. We pray for food, for strength, for guidance, for deliverance from temptation, for the extension of Christ's kingdom, for the welfare of our families, and so on; now if these prayers avail at all, in any way, in securing for us food, strength, guidance, and deliverance from temptation....it is because in answer to them there is put forth, in some way, a power incomprehensible to mortals."*

*"And it may be, my brother, if you and I have had a hard time now and again in our money matters, it is because we have not given to the poor in the systematic, liberal way in which we should have done. Have you ever made it a rule to give a fourth of your income regularly to the Lord? or two tenths? or even one tenth? . . . So if we want money in abundance to supply our families with what they need, and fill up our own wants, while we are preaching, let us see to it that we give a very liberal per cent of our income to the poor."*

*If Christians are wise, they will be diligent in business; and then, when they have money, they will use it with a free hand in ministering to widows and orphans, in caring for the poor, in having the gospel preached, or to sum it all up, in lending it to the Lord. . . Lend your money to the Lord, and it is safe; you will be sure to get it when you need it . . . The meanest sin among the professed followers of the Lord is covetousness; and no doubt it is damning more of them, by many thousands than any other crime."*

#### 14. Dietrich Bonhoeffer (1906-1945)

Born in Prussia, was a German pastor, theologian, and anti-Nazi dissident as well as a founding leader of the German Confessing Church. He became student of theology with a doctorate in theology from the University of Berlin in 1927. Too young for ordination, he went to the United States to study at Union Theological Seminary in New York City in 1930. He often attended the Abyssinian Baptist Church in Harlem, and he became acquainted with the reality of segregation and discrimination in the United States.

In 1931, he returned to the University of Berlin as a lecturer in theology, was ordained at the age of 25, and became active in the ecumenical movement. He opposed Nazism from the beginning and led in the establishment of the Confessing Church that opposed the Nazi regime (1/3 of German Christians became part of it). In 1933, he accepted a pastorate in London where he served for two years. In 1935, he returned to Germany to lead an underground seminary to train pastors for the Confessing Church (it was closed in 1940 by the Gestapo). In 1938, the Gestapo banned Bonhoeffer from Berlin, and by 1940 he was forbidden to speak in public. Two of his most famous books were written during this time: *Cost of Discipleship* and *Life Together*.

*When Christ calls a man, he bids him come and die. . . One act of obedience is worth a hundred sermons.*

*If our Christianity has ceased to be serious about discipleship, if we have watered down the gospel into emotional uplift which makes no costly demands and which fails to distinguish between natural and Christian existence, then we cannot help regarding the cross as an ordinary everyday calamity, as one of the trials and tribulations of life. We have then forgotten that the cross means rejection and shame as well as suffering.*

*Cheap grace is the grace we bestow on ourselves. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession.... Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.*

In June 1939, he was invited to join the faculty of Union Theological Seminary in New York City. He accepted, but once he arrived, he immediately returned to Germany.

*I have come to the conclusion that I made a mistake in coming to America. I must live through this difficult period in our national history with the people of Germany. I will have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people. . . Christians in Germany will have to face the terrible alternative of either willing the defeat of their nation in order that Christian civilization may survive or willing the victory of their nation and thereby destroying civilization. I know which of these alternatives I must choose but I cannot make that choice from security.*

*Silence in the face of evil is itself evil: God will not hold us guiltless. Not to speak is to speak. Not to act is to act."*

*The Church is the Church only when it exists for others . . . not dominating, but helping and serving. It must tell men of every calling what it means to live for Christ, to exist for others.*

He ultimately served with his brother-in-law in military intelligence. In his travels, he maintained contact with Allies through ecumenical partners. He used his position to further the possibility of peace, including helping Jews to escape to Switzerland. He was implicated in the plots to kill Hitler, and he was imprisoned in January 1943 at Tegel, a military prison in Berlin. After the failed assassination plot in 1944, he was convicted and moved to Buchenwald concentration camp. Of his seven siblings, one died in action during World War I, one was executed by the Nazis, two brother-in-laws were executed by the Nazis, and one sister was imprisoned. Dietrich was executed on April 9, 1945 at the Flossenbürg concentration camp.

*The community of the saints is not an 'ideal' community consisting of perfect and sinless men and women, where there is no need of further repentance. No, it is a community which proves that it is worthy of the gospel of forgiveness by constantly and sincerely proclaiming God's forgiveness.*

*Jesus Christ lived in the midst of his enemies. At the end all his disciples deserted him. On the cross he was utterly alone, surrounded by evildoers and mockers. For this cause he had come, to bring peace to the enemies of God. So the Christian, too, belongs not in the seclusion of a cloistered life but in the thick of foes.*

*The first service one owes to others in a community involves listening to them. Just as our love for God begins with listening to God's Word, the beginning of love for others is learning to listen to them. God's love for us is shown by the fact that God not only gives God's Word but also lends us God's ear . . . We do God's work for our brothers and sisters when we learn to listen to them.*

*Nothing that we despise in other men is inherently absent from ourselves. We must learn to regard people less in the light of what they do or don't do, and more in light of what they suffer.*

*Let [one] who cannot be alone beware of community. Let [one] who is not in community beware of being alone.*

*The followers of Jesus have been called to peace. When he called them, they found their peace, for he is their peace. But now they are told that they must not only have peace but make it. And to that end they renounce all violence and tumult. In the cause of Christ nothing is to be gained by such methods. His kingdom is one of peace, and the mutual greeting of his flock is a greeting of peace. His disciples keep the peace by choosing to endure suffering themselves rather than inflict it on others. They maintain fellowships where others would break it off. They renounce all self-assertion, and quietly suffer in the face of hatred and wrong. In so doing, they overcome evil with good and establish the peace of God in the midst of a world of war and hate. But nowhere will that peace be more manifest than where they meet the wicked in peace and are ready to suffer at their hands. The peacemakers will carry the cross of their Lord, for it was on the cross that peace was made. Now that they are partners in Christ's work of reconciliation, they are called the sons of God as he is the Son of God.*

*The blessedness of waiting is lost on those who cannot wait, and the fulfillment of promise is never theirs. They want quick answers to the deepest questions of life and miss the value of those times of anxious waiting, seeking with patient uncertainties until the answers come. They lose the moment when the answers are revealed in dazzling clarity.*

## 15. Annie Tuggle (1890-1976)

Born in Germantown, Tennessee, she ran away as a teenager to pursue her education. She was baptized at the age of seventeen by her brother-in-law. She began teaching at various public schools for black children in 1910, though she did not receive her high school diploma until 1923 (she had passed the teacher's examination without it) and later obtained a college degree from Tennessee A & I State College in Nashville in 1923.

*I was encouraged by this new doctrine, as the people of the world called it, because it was so reasonable. No whooping or hollering and trying to get something you knew nothing about—a religion. The terms of entrance into the kingdom of God were so easy, fair, and practical, that I rejoiced to have the opportunity to accept them.*

In 1913, G. P. Bowser invited her to study at Silver Point Institute in Silver Point, Tennessee, and she became a fundraiser for the school, travelling throughout Arkansas, Mississippi, and Tennessee. She would later also raise money for the short-lived Southern Practical Institute in Nashville in 1920 and Bowser's Christian Institute in Fort Smith, Arkansas in the 1940s. She also taught at the Nashville Christian Institute headed by Marshall Keeble, and one of her students was Fred Gray, the lawyer for both Rosa Parks and Martin Luther King, Jr.

*G. P. Bower, on one occasion, told her while she was at Silver Point, "Sister Annie, I can see from your make up that you are destined to become one of the greatest women in our brotherhood, but you will have to curb your temper. I don't condemn for having a temper—I am glad you have it; but you should control it, and not let it control you." Annie regarded this as "the worst whipping that I have ever had, but I took it in the same spirit in which it was given—the Spirit of Christ."*

*Admiring Booker T. Washington, Annie once remarked that difference between Tuskegee and Silver Point was that one intended "to educate the head and hands of the negro, plus his heart, and prepare him for this world and the world to come."*

*Annie appealed to white churches to sound out the Word of God to blacks "in its purity, which teaches him that, denying ungodliness and worldly lust, he should live soberly, righteously, and godly in this present world. When this is done, the prison bars will be less needed and the visitations of the mob will not be so frequent."*

She married Dr. John Waller, M.D., on July 27, 1927. They moved to Cincinnati, Ohio, to open a Pharmacy. Due to financial hardships during the Depression and Dr. Waller's refusal to have children (she never would have children because her husband insisted she take a concoction using Lysol that would render that impossible) among other particulars, the marriage ended in 1932.

Returning to Memphis, Annie organized a small church of women in Germantown, Tennessee and named it the Smyrna Church of Christ after one of the seven churches in Asia Minor

(Revelation). When a visiting white preacher noticed the beads around her neck and touched them (which Annie thought was rather innocent), her mother was alarmed. *"I saw that white preacher with his hands on the beads you were wearing around your neck and before you know anything there will be a lynching scrape right here in Germantown and you will be the one lynched."*

She lived in Detroit for over twenty years after migrating there in 1944. She operated a restaurant, sold insurance, and established a Christian school for children during the day and a night school for teaching Bible to adults in the evening.

It was well-known that she helped many preachers with their sermons and biblical learning. She wrote the first directory of African American Churches of Christ entitled *Our Ministers and Song Leaders of the Church of Christ* (1945).

*With the photos and biographies of these great ambassadors who represent the cause of Christ here on earth we believe there will be such an awakening throughout the Christian realm, that every soul will be refreshed and encouraged to press forward to the mark of the high calling which is in Christ Jesus. Young people may be inspired to demand the standard of Christian living that Christ left her for His people in every day life when they see the pages of history glow with noble examples of perseverance and tenacity on the part of their ancestors, who contended for the faith until their efforts were crowned with success.*

She returned to Memphis in 1964, participated in missions in Jamaica, the Bahamas, and Haiti, and published her autobiography, *Another World Order* in 1973, which is, in many ways, a history of black Churches of Christ.

Missions became her passion at 78 years old. She told a church in Ohio, for example: *"Children, Jamaica is calling; the islands of the West Indies are ripe unto harvest, and we must spread the word of the Lord over those islands as the waters cover the seas, and we must do it now."*

*The bible was indispensable for me. It was my all and all. I used it for a reader, a story book, a poem book and every other literary help.*

*I was encouraged by this new doctrine, as the people of the world called it, because it was so reasonable. No whooping or hollering and trying to get something you knew nothing about—a religion. The terms of entrance into the kingdom of God were so easy, fair, and practical, that I rejoiced to have the opportunity to accept them.*

As she travelled alone, she dressed as a maid which gave her access to goods and services because *"we could go in the front door, get our money's worth and get first-class merchandise, because the merchant thought we were buying for white people."*

*Life is made up of accumulations—here a little, and there a little. So the person who fills his today's to the brim with life and service for God, finds himself in old age drinking from the fountain that never runs dry. His memory, then, instead of being the handmaid of bitterness becomes the minister of peace and gladness.*

## 16. Oscar A. Romero (1917-1980)

**“Peace is the product of justice and love.”**

Canonized as a Saint in the Roman Catholic tradition on October 14, 2018, he was serving as the Archbishop of San Salvador in El Salvador when he was martyred while conducting Mass on March 24, 1980 by a right-wing death squad. His last words were: "May God have mercy on the assassins." At his funeral, several bombs exploded and gunfire poured into the crowd outside the Cathedral that left 40 people dead and over 200 wounded.

He was nominated for the Nobel Peace Prize in 1979, and the United Nations proclaimed March 24 as the “International Day for the Right to Truth Concerning Gross Human Rights Violations and for the Dignity of Victims.” Pope Francis may name him one of the “Doctors of the Church” (there are only thirty-six now).

His father was a carpenter, and he was trained in the craft as well. He entered seminary at the age of thirteen and ultimately completed his studies at the Gregorian University in Rome in 1941. He was ordained a priest in 1942 at the age of twenty-five. He was a priest in San Miguel for twenty years and became a bishop in 1970. He was appointed the Archbishop in 1977. His Jesuit priest friend, Ruttillio Grande, was assassinated on March 12, 1977, and it had a profound effect on him. “If they have killed him for doing what he did, then I too have to walk the same path.” In 1979 a new Junta came to power, violence increased, and the US supported the new Junta. Romero wrote Jimmy Carter to dissuade him of assisting the new regime but to no avail.

Oscar Romero was assassinated in 1980 after presiding over a Eucharist at church-run hospital specializing in caring for the terminally ill; in the sermon the Archbishop of San Salvador, El Salvador had said this: *“Christ arisen has put in history’s womb the beginning of a new world. To come to [the Eucharist] on Sunday is to immerse oneself in that beginning, which again becomes present and is celebrated [at] the [table of the Eucharist].”*

*We have never preached violence, except the violence of love, which left Christ nailed to a cross, the violence that we must each do to ourselves to overcome our selfishness and such cruel inequalities among us. The violence we preach is not the violence of the sword, the violence of hatred. It is the violence of love, of brotherhood, the violence that wills to beat weapons into sickles for work.*

*Christ would not be Redeemer if he had not concerned himself with giving food to the crowds that were hungry, if he had not given light to the eyes of the blind, if he had not felt sorrow for the forsaken crowds that had no one to love them, no one to help them. Christianity cares about human development, about the political and social aspects of life. Redemption would not be complete if it did not consider these aspects of the Christ who chose in fact to be an example of one oppressed under a powerful empire and under a ruling class of his people that savaged his reputation and honor and left him on a cross.*

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*The Kingdom [of God] is already mysteriously present in our land; when the Lord comes his perfection will be consummated. This is the hope that encourages Christians. We know that every effort to improve society, especially when injustice and sin are involved, is an effort that God blesses, that God desires, that God demands.*

*Those who do not understand transcendence are not able to understand us. When we speak of injustice here below and we denounce it, they think we are doing politics. It is in the name of that righteous kingdom of God that we denounce the injustices of the earth.*

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*Let us be today's Christians. Let us not take fright at the boldness of today's church. With Christ's light let us illuminate even the most hideous caverns of the human person: torture, jail, plunder, want, chronic illness. The oppressed must be saved, not with a revolutionary salvation, in mere human fashion, but with the holy revolution of the Son of Man, who dies on the cross to cleanse God's image, which is soiled in today's humanity, a humanity so enslaved, so selfish, so sinful.*

*A church that doesn't provoke any crises, a gospel that doesn't unsettle, a word of god that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed—what gospel is that? . . . I will not tire of declaring that if we really want an effective end to violence we must remove the violence that lies at the root of all violence: structural violence, social injustice, exclusion of citizens from the management of the country, repression. All this is what constitutes the primal cause, from which the rest flows naturally.*

*Brothers, you come from our own people. You are killing your own brothers. Any human order to kill must be subordinate to the law of God. No one has to obey an immoral law. It is high time you obeyed your consciences rather than sinful orders. The church cannot remain silent before such an abomination . . . In the name of God, in the name of this suffering people whose cry rises to heaven more loudly each day, I implore you, I beg you, I order you: stop the repression.*

*If God accepts the sacrifice of my life, may my death before the freedom of my people. A bishop will die, but the Church of God, which is the people, will never perish. I do not believe in death without resurrection. If they kill me, I will rise again in the people of El Salvador. . . A church that suffers no persecution but enjoys the privileges and support of the things of the earth—beware!—is not the true church of Jesus Christ. A preaching that does not point out sin is not the preaching of the gospel. A preaching that makes sinners feel good, so that they are secured in their sinful state, betrays the gospel's call.*

*Those who have a voice must speak for those who are voiceless.*

*We must not seek the child Jesus in the pretty figures of our Christmas cribs. We must seek him among the undernourished children who have gone to bed at night with nothing to eat, among the poor newsboys who sleep covered with newspapers in doorways.*

