

Trent (16th century) and Vatican I, (19th)
and Vatican II (20th)

- b. The Orthodox bodies:
 - largely in the East and includes the Greek,
Russian, Armenian, Syrian, etc.
- c. The Anglican Church
 - historical claims
 - established state
 - descendent bodies: Methodist, etc.
 - theological posture
- d. Other modern bodies (what a category)

Most
of the denominations

3. *Mystical*: The term is used in different ways in church history and sometimes only means spiritual people. In this discussion we are using it to define bodies that depend professedly on the proximate direction of the Spirit.

- a. Quakers, brethren, etc. Only God can order the church...there is no clergy, no assigned ritual, no external requirements....only that one is a worshipper. (simple over-statement)
Our assembly fellowships are generally in this class but many things change in time and a ritual, may sneak up on one almost unnoticed. If, however, it is not ordered....well, it may be just one of those things.
- b. Most Pentecostal bodies
- c. Most independent bodies although they may have a clerical order it is not usually uniform and is left to local discretion.
- d. Doctrinal statements in these bodies usually consist of commonly understood doctrines...not in formal statements. Church covenants may show up but are not mandatory, as a rule. I hate to make so many exceptions but there is no way out!
- e. Summary: There is no overall rule to these groups save the concept of the yieldedness to the Divine will under the guidance of the Holy Spirit.

4. The *Pragmatic groups*

Well, nobody calls themselves this! But the concept is that whatever will reach the people will be used and things that don't reach will be shelved or discarded. This approach has developed more in our years but it has been seen in other ages as well.

4. Conclusion: The development challenge is to be faithful to the Lord and to meet the needs of His people