

the Gospel and sufficient grounds for launching a new society. The Reformers defined their positions well on leaving Rome but did not redefine them well at all so far as their relationships with one another were concerned.

(6) The proliferation of denominations...to this day and then some.

Any study of the history of denominations will show one the course of this progress. Ironically those bodies who determined not to be a denomination invariable became the most denominational of all.

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c. Quests for unity:

(1) New Testament instruction: one mindedness

(2) Attitudes of the first seven church councils:

(a) with regard to heretics

(b) with regard to dissenting brothers

(c) with regard to those who politically and otherwise would not accept the conciliar decisions.

We are left with the reality that the church, through the first periods of its history, thought of itself as one body. The view of many churches does not arise before the great schism in the mind of the general public. The divisions of the Donatists, etc., and those of the monophysites of a later period...and some followed that, were all regarded as counter-productive to what the church wanted to be and for what it saw itself being. While there was no uniform organizational structure during this time, the concept of oneness was well rooted in the minds of the people and a general sense of "oneness" and health prevailed in the extant body. If all the exceptions in this area were noted it would make a book of dull reading...so we will just leave it at tht.

(3) The conciliar movement of the 15th century.

(a) cause and aim

(b) method and work

(c) achievement and disappointment

(d) consequences.

(4) The Apostolic Church and the Reformers...a very interesting case and maybe a missed opportunity.