Worksheet Questions — Tim Dowley, *Introduction to the History of Christianity*
“Section 3 – Acceptance & Conquest: [A.D.] 325–600” (pp. 137–224)

Instructions: Select the best answer from the list given for each statement or question. Some may have more than one true answer; select the best answer based on the context and the material in the text.

1. Delayed baptism, as in the case of Constantine, was extraordinary in this period of church history.
   a. true
   b. false

2. “When in 321 Constantine made the first day of the week a holiday, he called it ‘the venerable day of the ____’.”
   a. Moon
   b. Lord
   c. Lamb
   d. calendar
   e. Sun

3. Constantine’s mother established a series of holy sites in Jerusalem. Her name was
   a. Bernice
   b. Anna
   c. Beatrice
   d. Helena
   e. Portia

4. The Christian church adopted many pagan activities and beliefs.
   a. true
   b. false

5. The worship of which Egyptian goddess was transferred to Mary?
   a. Artemis
   b. Diana
   c. Horus
   d. Helena
   e. Isis

6. “Competition for saintly corpses soon degenerated into a superstitious search for ____.”
   a. miracles
   b. spiritualism
   c. relics
   d. catacombs
   e. burial grounds

7. Jerome, Ambrose, and Augustine ____ the search and veneration of corpses in the cult of the saints.
   a. encouraged
   b. discouraged

8. Who said, “What has the Emperor to do with the church?”
   a. Constans
   b. Jerome
   c. Augustine
   d. Ambrose
   e. Donatus

9. The Arian controversy began between Arius and
   a. Constantine
   b. Athanasius
   c. Jerome
   d. Donatus
   e. Alexander

10. Constantine ended up siding with ____ at the end of his life.
    a. Athanasius
    b. Arius

11. Whose doctrine won in the end (as far as the Western church was concerned), even though the other doctrine was probably more accurate?
    a. Athanasius (*homoousios*)
    b. Arius (*homoiousios*)

12. Christ is always pictured beardless until about A.D. 422.
    a. true
    b. false

13. “But the imperial policy of outlawing heresy and pagan religion during these years [379–95] was partly the work of the great bishop ____ who was elected too the see of Milan in 374 [unbaptized].
    a. Auxentius
    b. Arius
    c. Ambrose
    d. Augustine
    e. Ausonius

14. “ ____ took a strong stand against Arianism, and completed its overthrow in the West.”
    a. Auxentius
    b. Augustine
    c. Ambrose
    d. Ausonius

15. “ ____ was the first church leader to use his office successfully to coerce civil rulers.”
    a. Augustine
    b. Ambrose
    c. Ausonius
    d. Auxentius
    e. Theodosius

16. Ambrose was the first to introduce community hymn-singing.
    a. true
    b. false
17. Ambrose ____ early monasticism.
   a. stopped
   b. discouraged
   c. encouraged
   d. invented

18. Ambrose opposed Theodosius’s order to rebuild a Jewish synagogue which had been destroyed under the direction of a Christian bishop.
   a. true
   b. false

19. “The Emperor in Constantinople kept control of the Eastern church and occasionally interfered in the West, particularly in the sixth century after ____ reconquered Italy.”
   a. Leo
   b. Stephen
   c. Martin
   d. Justinian
   e. Anastasius

20. “By the late 5th century the bishop of Rome, Gelasius I, had developed the view that the Emperor was directly subject to the head of the Church, the bishop of Rome (or pope), and should rule the Empire for the good of God’s people.”
   a. true
   b. false

21. Ambrose showed in practice how the state should be subservient to the church.
   a. true
   b. false

22. Which ritual was practiced in Milan that was not practiced in Rome?
   a. water in the Eucharist
   b. bestowal of the Holy Ghost
   c. baptizing only adults
   d. foot washing at baptism
   e. drawing three crosses on the forehead at baptism

23. Where was the most latitude or variety in worship during the fifth and six centuries?
   a. Eastern church
   b. Western church

24. “… from the fifth century onwards … some older ceremonies fell out of use. Believer’s baptism declined and the baptism of infants became normal.”
   a. true
   b. false

25. “In theory the first appeal was to Scripture, but the Bible was used in curious or questionable ways. People frequently appealed to scripture to confirm their theology rather than to decide it.”
   a. true
   b. false

   a. true
   b. false

27. The majority of the bishops assembled at Nicaea were
   a. Germanic
   b. from the Western church
   c. from the Eastern church
   d. from the African church

28. “Much more is known of the proceedings of the Council [of Nicaea] than the outcome.”
   a. true
   b. false

29. The Nicene Creed is the same thing as the Creed of Nicaea.
   a. true
   b. false

30. “The ‘faith of Nicaea’, as the Creed was commonly called, was for most of the period out of favour with most churchmen.”
   a. true
   b. false

31. “After he had been cleared at Nicaea, ____ went on to develop a theology of the Christian empire and emperor.”
   a. Arius
   b. Athanasius
   c. Ambrose
   d. Eusebius of Nicomedia
   e. Eusebius of Caesarea

32. “____ was recalled from exile after a couple of years, and threw himself into organizing opposition to Nicaea.”
   a. Arius
   b. Athanasius
   c. Ambrose
   d. Eusebius of Nicomedia
   e. Eusebius of Caesarea

33. Who baptized Constantine?
   a. Arius
   b. Athanasius
   c. Ambrose
   d. Eusebius of Nicomedia
   e. Eusebius of Caesarea

34. Which one of the following is false about Anomoians?
   a. They were extreme Arians
   b. They favored Athanasius
   c. They believed the Son was unlike the Father

35. Homoousios, favored by the Athanasians, means
   a. of one [same] substance
   b. of the same [or similar] substance
   c. three in one; one in three

36. Homoiousious, favored by the Arians, means
   a. of one [same] substance
   b. of the same [or similar] substance
   c. three in one; one in three
37. How many times was Athanasius exiled?
   a. Twice
   b. Three times
   c. Five times
   d. Seven times
38. Which one of the following was not one of the three “Cappadocians”?
   a. Basil of Caesarea (“the Great”)
   b. Gregory of Nyssa
   c. Basil of Ancrya
   d. Gregory of Nazianzus
39. Who “conclusively established Christianity as the official religion of the Empire”?
   a. Constantine
   b. Constantius
   c. Constans
   d. Julian
   e. Theodosius
40. “… at the Council of ____ in 451 the Nicene Creed, regarded as the Creed of Nicaea appropriately modified after later controversy, was attributed to this council.”
   a. Nicaea
   b. Chalcedon
   c. Ephesus
   d. Constantinople
   e. Antioch
41. Which council “marked the end of Arianism within the Empire.”
   a. Antioch
   b. Constantinople
   c. Nicaea
   d. Ephesus
   e. Chalcedon
42. “By giving precise meanings to the terms used in talking about the Trinity, ____ paved the way for the work of the Council of Constantinople in 381.”
   a. Basil the Great
   b. Gregory of Nyssa
   c. Gregory of Nazianzus
   d. Eustathius
   e. Athenasius
43. The third canon at the Council of Constantinople established the status of the church through political means rather than church history and tradition and was repudiated by the Western church in Rome.
   a. true
   b. false
44. “… in government and discipline East and West went separate ways, still divided over ____.”
   a. Constantinople
   b. Rome
   c. Alexandria
   d. Jerusalem
   e. Antioch
45. “Apollinaris was a staunch theologian in the Nicene tradition. Reacting against teaching from Antioch, he brazenly advocated that Christ had a human soul.”
   a. true
   b. false
46. Who was the “supreme heresy-hunter”?
   a. Apollinaris
   b. Gregory of Nazianzus
   c. Cyril
   d. Epiphanius
   e. Athenasius
47. “The Antioch school of theologians normally interpreted the Scriptures in a straightforward ____ manner.”
   a. allegorical
   b. metaphorical
   c. symbolic
   d. literal
   e. historical
48. “Antiochene theologians consequently stressed the complete ____ of Christ, regarding human nature as a unity of body and soul, following Aristotle.
   a. unity
   b. divinity
   c. humanity
   d. infallibility
   e. dualism
49. Jesus Christ was looked upon by the Antiochene theology as two separate beings in one.
   a. true
   b. false
50. “Undeniably the New Testament spoke of the Son of God suffering or the human Jesus working miracles, but this was seen merely as a ____ acceptable to the ordinary believer, but not to the theologian.”
   a. scriptural metaphor
   b. lie
   c. heresy
   d. literary convention
   e. literal account
51. Who felt that it was not right to refer to Mary as theotokos, ‘God-bearer’? She gave birth to the man Jesus, but not to the God Christ.
   a. Apollinaris
   b. Epiphanius
   c. Nestorius
   d. Cyril
   e. Gregory of Nazianzus
52. Cyril was a great supporter and backer of Nestorius.
   a. true
   b. false
53. Eutyches argued for Christ having but a single nature.
   a. true
   b. false
54. “… by using the phrase ‘one nature’ he was blamed for reviving Apollinarianism, and giving rise to Eutychianism with its resulting Monophysitism” refers to
a. Eutyches  
b. Apollinarius  
c. Cyril  
d. Nestorius  
e. Epiphanius

55. “Leo [I, the Great] stated, in line with mainstream beliefs, that Christ has both a fully human nature and a fully divine nature, and yet was not ____.”
   a. a schizophrenic  
b. two natures  
c. united  
d. dualistic  
e. a split personality

56. “Chalcedon’s decrees became imperial law, which was now normal practice. They offended Eastern churches who cherished Cyril’s one-nature portrayal of the incarnate Christ; these dissidents were henceforth known as ____.”
   a. Nestorians  
b. Eutychians  
c. Apollinarians  
d. Monophysites  
e. Monothelites

57. “Anti-Chalcedonianism soon dominated Egypt, where the Coptic language served to express dissent, especially among the ____.”
   a. Monothelites  
b. Monophysites  
c. clergy  
d. bishops  
e. monks

58. “The Greek-speaking Chalcedonian minority was dubbed ‘the Emperor’s men’. In Syria, where the Syriac language played a similar role, the ____ had to struggle for ascendency, but here too their leadership far excelled that of the Chalcedonians.
   a. Monothelites  
b. Monophysites  
c. clergy  
d. bishops  
e. monks

59. Where did Nestorianism become the official Christian religion?
   a. Egypt  
b. Syria  
c. Greece  
d. Chalcedon  
e. Persia

60. Which council condemned the Three Chapters andOrigin as a heretic.
   a. Chalcedon  
b. Ephesus  
c. Constantinople  
d. Nicaea  
e. Rome

61. Monophysitism was virtually brought to an end by the council of A.D. 553.
   a. true  
b. false

62. “The beliefs that Christ possessed a single principle of activity or ‘energy’ (Monergism) and a single will (____) were both condemned at the sixth general council at Constantinople in 680–681.”
   a. monism  
b. Monophysitism  
c. Monotheletism  
d. Nestorianism  
e. Eutychianism

63. Clovis of Gaul (France) was a Christian king who married a pagan princess, which brought Christianity to her pagan people.
   a. true  
b. false

64. Jerome supported the position that the scriptures were inerrant, that they did not contain any mistakes.
   a. true  
b. false

65. Which Old Testament did Jerome prefer?
   a. Hebrew  
b. Greek Septuagint  
c. Old Latin  
d. German  
e. Old English

66. Jerome’s Bible was called
   a. the Septuagint  
b. the reformed Greek  
c. the Hebrew Masoretic  
d. the Old Latin  
e. the Vulgate.

67. Jerome used ____ allegorical interpretation than many of his contemporaries, to his credit.
   a. advanced  
b. more  
c. less  
d. unrelated

68. “Jerome ranks with … as an early biblical interpreter of the first order.” Which one of the following is NOT listed?
   a. Augustine  
b. Origin  
c. Tertullian
69. Who had the better “sovereign good sense and character”?
   a. Jerome
   b. Chrysostom

70. Who was known as the ‘Golden mouth’ and did not submit to social pressure?
   a. Jerome
   b. Origin
   c. Tertullian
   d. Chrysostom
   e. Eudoxia

71. The Donation of Constantine
   a. was written by Constantine
   b. was written by Pope Sylvester
   c. was a forgery
   d. required popes to support the emperor
   e. gave Church buildings to the state

72. Until Damasus (366–84) who dominated the Church?
   a. emperors
   b. popes
   c. bishops
   d. priests

73. Who “was the first pope to refer consistently to the church of Rome as the ‘apostolic see’ and to address bishops of other churches as ‘sons’ rather than as ‘brothers’”?
   a. Sylvester
   b. Zosimus
   c. Leo I
   d. Gelasius I
   e. Damasus

74. Who “claimed universal authority for the Bishop of Rome by declaring that nothing done in the provinces could be regarded as finished until it had come to his knowledge, and that the pope’s decisions affected ‘all the churches of the world’”?
   a. Boniface I
   b. Damasus
   c. Leo I
   d. Gelasius I
   e. Innocent I

75. Which pope “reversed Innocent’s condemnation of Pelagius, but was forced to change his decision by pressure from the Emperor and the North African church”? 
   a. Boniface I
   b. Damasus
   c. Leo I
   d. Gelasius I
   e. Innocent I

76. “The stories about Leo’s intercession with Attila the Hun and Gaiseric the Vandal king suggest that the pope could not perform imperial services at a time when the civil government was gaining in strength.”
   a. true
   b. false

77. “… the Council of Chalcedon accepted the Petrine basis for the pope’s supremacy, by declaring that a city’s ecclesiastical status was not determined by its civil status.”
   a. true
   b. false

78. “____ set out more clearly than any before him the concept that the papacy was Peter’s own office …”
   a. Damasus
   b. Gelasius
   c. Zosimus
   d. Boniface
   e. Leo

79. Relating somewhat to the Donatist issue (worthiness), “____ claimed it did not matter how unworthy any particular pope might be, as long as he was the successor of Peter and was acting according to canon law.”
   a. Boniface
   b. Zosimus
   c. Innocent
   d. Leo
   e. Gelasius

80. Who “insisted that the Emperor must guard the church but submit himself to the guidance of the pope …” and that “clergy should not be judged in secular courts and that the pope himself could not be judged by any man,” even though it was more theoretical than practical.
   a. Boniface I
   b. Leo I
   c. Innocent I
   d. Damasus
   e. Gelasius I

81. Who was thrown into prison for pleading the cause of Arian Christians?
   a. Theodoric
   b. Gelasius I
   c. Leo I
   d. John I
   e. Gregory

82. “The Lombard invasions ended Roman imperial domination of Italy and gave the pope ____ , …”
   a. fears of reprisal
   b. an opportunity to escape Rome to Ravenna
   c. imprisonment
   d. domination over church and state
   e. a new independence

83. “____ period as pope, by its extension of the pope’s authority, marks the transition from the ancient world of imperial Rome to medieval Christendom united by the Roman Catholic church.”
   a. Leo’s
   b. Gelasius’
   c. Gregory’s
   d. Innocent’s
84. Before converting to Christianity, Augustine believed in
   a. modal monarchianism
   b. Manicheism
   c. Mandaeanism
   d. Montanism
   e. Doceticism
85. “But in 384 he [Augustine] was appointed imperial
   rhetorician at Milan and exposed to the influence of
   Bishop Ambrose and the ideas of ____
   a. Mandaeanism
   b. Marcianism
   c. Origin
   d. Neoplatonism
   e. Aristotelianism
86. “Augustine came to believe that the cause of evil …
   lay in the absence of good, rather than being a
   power in itself …”
   a. true
   b. false
87. “Hippo’s half-pagan catholics and stubborn
   Donatists rapidly turned him [Augustine] from the
   confident humanism of a Christian Neoplatonist to a
   more biblical and pessimistic view of human nature,
   society and history.”
   a. true
   b. false
88. Which one of the following was Augustine’s
   “influential principle”?
   a. see in order to believe
   b. understand in order to believe
   c. believe in order to see
   d. believe in order to understand
   e. don’t take any wooden nickels
89. Augustine helped make infant baptism a normal
   practice.
   a. true
   b. false
90. Vandals were
   a. Athenasian Christians
   b. Manichaean Christians
   c. Montanist Christians
   d. Pelagian Christians
   e. Arian Christians
91. “____ was inspired by the traditions of African
   Christianity as represented by Tertullian and
   Cyprian.”
   a. Augustine
   b. Pelagius
   c. Donatism
   d. Aurelius
   e. Monotheletism
92. Islam (the Moors) is what finally put an end to
   Donatism.
   a. true
   b. false
93. “Monasticism appeared first out of ____
   Christianity.”
   a. Syrian
   b. Palestinian
   c. Western
   d. Eastern
   e. African
94. After Pachomius, ____ made the most important
   contribution to Eastern monasticism.”
   a. Gregory of Nyssa
   b. Gregory of Nazianzus
   c. Antony
   d. Marcion
   e. Basil the Great
95. Cassian “held that people are able to make some
   response to God in their own strength, even though
   they cannot totally fulfill God’s commands.
   Cassian’s viewpoint, probably brought from the
   East, was especially common in the monastic
   communities of southern France, and is often called
   semi-Pelagianism.”
   a. true
   b. false
96. “The next great name in Western monasticism is
   ____ (490–583), who came from a distinguished
   Roman senatorial family, and held high office under
   Theodoric the Great, the Ostrogothic king of Italy.”
   a. Basil
   b. Cassian
   c. Cassiodorus
   d. Martin of Tours
   e. Honoratus
97. “Irish monks also acquired a great enthusiasm for
   ____…”
   a. asceticism
   b. aesthetics
   c. fasting
   d. scholarship
   e. travel
98. “____ provided the definitive rule for monasteries
   in the West …”
   a. Gregory of Nazianzus
   b. Gregory of Nyssa
   c. Cassiodorus
   d. Basil the Great
   e. Benedict of Nursia
99. “____ was the most enthusiastic supporter of
   celibacy, and was criticized because many of his
   pronouncements seemed to denigrate marriage.”
   a. Tertullian
   b. Origin
   c. Jerome
   d. Augustine
   e. Ambrose