

*Open Lanes 1 In-Class Self-Test*

1. Work claims that when someone appeals to the Trinity to justify difference, diversity, and even division in the Church, that person's underlying theology could be  
A. adoptionistic                      B. orthodox                      C. tritheistic                      D. unitarian
  2. Protestant church history shows that the principle of *sola scriptura*, or "the Bible alone,"  
A. is naive and should be abandoned                      C. means all human traditions must be rejected  
B. is sufficient to prevent heresy                      D. quietly relies on believers' cultural assumptions
  3. The term 'apostolic succession' refers to  
A. the appointment of bishops to offices originating with Jesus' twelve disciples  
B. the Holy Spirit's falling upon people who are thereby empowered to Christ's mission  
C. leaders who are faithful custodians of the secret knowledge of Jesus' original followers  
D. Protestant churches' faithfulness to biblical traditions
  4. An ecclesiology that is especially intolerant of 'unauthorized sects' is  
A. Catholicism                      B. consumerism                      C. Gnosticism                      D. Protestantism
  5. Doctrinal positions grow more intricate and divided traditions multiply especially in  
A. Catholicism                      B. Donatism                      C. moralism                      D. Protestantism
  6. Churches divide to accommodate diverse subcultural preferences and liturgical styles especially in  
A. Catholicism                      B. consumerism                      C. moralism                      D. Protestantism
- 

**1.** Keller's chapter "Religion and the Gospel" targets not only secular and unchurched moralists but especially Protestant and Catholic moralists. What does Protestant 'Pharisaism' look like? Catholic 'Pharisaism'?

How do you explain why 'dead end' thinking survives and spreads in every 'open lane' tradition? Try to answer theologically, in view of earlier material on sin/grace/atonement, heresies/orthodoxy, books, etc.

**2.** Go down the grid of the outline and choose one row (at a time). Compare/contrast the Catholic and Protestant visions on that aspect. How is that trait pulled into each tradition's overall self-conception?

**3.** *Keepin' it real!* All these conflicting visions, dead ends as well as open lanes, concern arguably the faith's most important issue: the character and means of our relationship with God (and each other) through Jesus Christ. Characterize *your* personal relationship with God and the means by which you have it. Does your testimony align with one or another of these visions? Where is there room for improvement in either your relationship, or your understanding of it?

4. How do Westmont's RS GE requirements and institutional structures (residence life, chapel, etc.) reflect classic Protestant commitments, strengths, and weaknesses? How faithful to those commitments are these things? How fruitful in strengthening them?

5. Here's a quote you can find online from Thabiti Anyabwile, a pastor in Washington DC:

The greatest need in the church today is the gospel. The gospel is not only news for a perishing world, it is the message that forms, sustains, and animates the church. Apart from the gospel, the church has nothing to say—nothing to say that cannot be said by some other human agency. The gospel distinguishes the church from the world, defines her message and mission in the world, and steels her people against the fiery darts of the evil one and the false allurements of sin. The gospel is absolutely vital to a vibrant, joyous, persevering, hopeful and healthy Christian and Christian church. So essential is the gospel to the Christian life that we need to be *saturated* in it in order to be healthy church members.

Which of his claims could Protestants and Catholics agree on? Which could they not?

6. Protestants kept many earlier Catholic standards (Bible, basic worship practices, creeds, much theology, traditional structures, etc.). Doesn't this prove Catholic ecclesiology? Why or why not? (BTW, the USA likewise depends on English common law.)

7. Choose the 'open lane' that you are *less* sympathetic with. Why do you think Work is classifying it as an 'open lane' rather than a 'dead end'? Is he right? Offer your assessments with 'convicted civility': speak candidly and with integrity, but with respect for opposing viewpoints.

8. I call today's Protestants, Roman Catholics, and Eastern Orthodox 'children of divorced parents.' Assuming that analogy is valid (and there is much it does *not* assume, for instance who's at fault or whether reconciliation is possible), does it offer guidance for how we should treat our own fork in the family tree, other forks, the conflicts that caused the forks in the first place, and the Lord's stance?

9. Imagine a 'low-information critic' of Christianity who tells you, "Christians are so stupid. Catholics and Protestants and all the rest get divided over the stupidest things." Use the material to respond fairly and accurately to that objection.