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Tension between unity and diversity plagues any attempt to recount the development of earliest Christianity. Explanations run the gamut from asserting the presence of a fully formed and accepted unity at the beginning of Christianity to the hypothesis that understands orthodox unity as a later imposition upon Christianity by Rome. In Christian Theology and Its Institutions in the

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Christianity addresses the historical figure of Jesus Christ against the background of, and while seeking to remain faithful to, the experience of one God. It has consistently rejected polytheism and atheism. A second element of the faith tradition of Christianity, with rare exceptions, is a plan of salvation or redemption. That is to say, the believers in the church picture themselves as in a plight from which they need rescue.

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A theology of institutions | Faith and Leadership

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Christian Theology And Its Institutions

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His argument for Christianity is largely that

Christians founded institutions based on love of neighbor. He describes “ Christianity ’ s 20 centuries of unprecedented and still unmatched moral triumphs -- its care of widows and orphans, its almshouses, hospitals, foundling houses, schools, shelters, relief organizations, soup kitchens, medical missions, charitable aid societies and so on. ”

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In Christian Theology and Its Institutions in the Early Roman Empire , Christoph Markschies seeks to unravel the complex problem of unity and diversity by carefully examining the institutional settings for the development of Christian theology. Specifically, Markschies contends that theological diversity is closely bound up with institutional diversity.

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Christian theology varies significantly across the main
branches of Christian tradition: Catholic, Orthodox
and Protestant. Each of those traditions has its own
unique approaches to seminaries and ministerial
formation.. Systematic theology. Systematic theology
as a discipline of Christian theology formulates an
orderly, rational and coherent account of Christian
faith and beliefs.

In Christian Theology and Its Institutions in the
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seeks to unravel the complex problem of unity

and diversity by carefully examining the institutional settings for the development of Christian theology. Specifically, Marksches contends that theological diversity is closely bound up with institutional diversity.