

## **Medieval Church**

- Dr. Cameron MacKenzie
- We have a love/hate relationship with the Middle Ages
- Necessary to see clearly where we've been, and where we're going
- This period covers
  - 1000 years
  - Ways of understanding and systematizing theology that are still with us
  - The papacy, the split between East and West, piety, prayer, liturgy
  - Augustine, Thomas Aquinas, Innocent III
- Course aims to provide a nodding acquaintance with this period and its developments
- 3 book reports, a midterm and a final exam
  - The Medieval Experience
  - Popular Religion in the Middle Ages
  - The Christian Tradition
- [www.ctsfw.edu/library/index](http://www.ctsfw.edu/library/index)

### **MARCH 6, 2001: CLASS**

- Recommended Books
  - Gonzalez: "A History of Christian Thought", vol. 2
  - Southern, "Western Society and the Church in the Middle Ages"
- Test material:
  - Will be based on class material
  - Readings should be done to clarify names, concepts and developments
- Study questions:
  - Are there to provide assistance for "guided reading"
  - Don't lead into the book report
- Book reports:
  - DON'T summarize the book
  - THINK about what's in the book, and write according to your thinking
  - A question is raised that may not immediately be obvious
  - Parenthetical references are fine – but show that you've used the book
  - Use of reviews of the book are fine, but not necessary

### **ORGANIZATION**

- *Medieval*: Latin for "Middle Ages"
- Why *Middle Ages*?
  - Comes out of the Renaissance / Reformation Period
  - Two high points: Ancient Rome and Ren / Ref
  - 1500s wanted to return to the high civilization of "Ancient Rome"
  - What was in the Middle was the "Middle Ages"
- When did it start?
  - Few agree
  - Is Augustine Middle Age or Early Church?
  - Is Diocletian, at the end of the 3<sup>rd</sup> century?

- **590 AD:** Gregory the Great is the most likely turning point
- *When did it end?*
  - 1350 was the date given by Renaissance theologians
  - 1789 and the French Revolution a very late end point
  - **1517 AD:** Luther and The Reformation another point
- Three periods:
  - Primitive (600-1050 AD)
    - Christianity is Mediterranean at the beginning of this period
    - The rest of Europe is still in the Dark Ages
  - Expansion (1050 – 1300 AD)
    - Christianity expands into all of Europe
    - The change is difficult to explain; why *did* Europe emerge from the Dark Ages?
    - Western Civilization begins around 1000 AD
  - Unrest (1300 – 1500 AD)
    - New assaults on the papacy: Great Schism, Conciliarism
    - Hus and Wycliffe are on the scene

#### INTRODUCTION: Pre-600s

- Many “transitional figures”, who have a foot in both early and medieval church
- 313 AD: Edict of Milan (Constantine)
  - The history of the church was tied to that of the Roman Empire
  - To be a Roman was now to be a Christian
  - Migration of people groups (barbarians!) effected the shape of the Empire
- The Relocation of Power
  - Emperors realized that to protect their empire, they needed to relocate
  - Constantinople became the new capital (early 4<sup>th</sup> century)
  - Empire was divided into East and West
    - East: wealthy, populace, civilized
    - West was left to its own devices, more rural, subject to threats
  - 476 AD: End of the Western Empire; Ostrogothic kingdom established
  - The East in some cases recognized barbarian rulers, and other times did not
- Absence of Imperial Government in the West
  - The Bishop of Rome found himself with more power and authority
  - As the imperial power waned, his prestige grew as a representative of the old order
- Presence of Power in the East
  - The Emperor in Constantinople maintains power
  - This leaves the bishops of the East in competition with the Emperor for authority
  - There is stability and civilization in the East
  - Center of gravity of theology is still strong in the East
  - **1453 AD:** Fall of the Empire for good to the Muslim Turks
- Church Organization
  - East: Greece, the Balkans, Egypt, Mesopotamia, Asia Minor, Palestine
  - West: Italy, northern Africa, Spain
  - A few Christians in northern Gaul, Britain, and Ireland; none north of the Rhone
  - Diocese
    - The bishop had fairly small dioceses
    - Christianity was centered around the city, with rural areas of little importance
  - Provinces

- The archbishop / metropolitan oversaw provinces of dioceses
- Bishops were elected by clergy and laity, approved by the archbishop
- Archbishops would supervise provincial “synods” that made “canons”
- Patriarchates
  - A bishop – patriarch – in a city of importance to be traced to an apostle
  - Jerusalem, Antioch, Alexandria, Constantinople (East), Rome (West)
  - Council of Chalcedon made Constantinople equal to Rome
  - The Bishop of Rome comes to supervise all the expansion

### MARCH 8, 2001: CLASS

- Council of Chalcedon
  - re: Bishops of Rome and Constantinople, Statement 28
  - Patriarch of Constantinople (New Rome) should be magnified as is the Bishop of Rome
  - Constantinople ranks after Rome, but is equal in exercising her duties as Patriarchs

### THE EARLY EAST

- THEOLOGY
  - Would the Church hold to what the Council of Chalcedon decided re: Christ?
  - Chalcedon
    - Sought unity by defining Christ over and against:
      - Nestorius (condemned in Ephesus 431 AD): Christ is two persons
        - Middle-East, Persia, India, China
      - Monophysites (Eutyches): Christ is one nature
        - Syria (Antioch) and Egypt (Alexandria)
        - Alexandria makes a political and cultural stand against Constantinople
        - For this reason, the different sides became embroiled in violence
        - The Copts are monophysites
- POLITICS
  - Constantine felt he had some responsibility toward the church
  - The Emperor is seen as a semi-ecclesiastical figure within both empire and church
    - “*Caesaropapism*” – the emperor as pope
    - Ecclesiastical appointments
    - Convening of councils and local synods
    - Issue doctrinal statements on theological issues to bring peace to church/empire
  - Religion is a means of maintaining peace in the East and contact/control over the West
  - Caesaropapism
    - 1) *Emperor Zeno*
      - Lost out to a monophysite, then retook the throne
      - Had to convince Syria and Egypt to accept his authority/religion
      - *Henotikan (482 AD)*: a compromise restoring peace by going back to the status
        - Affirms Nicene and Constantinopolitan creeds
        - Declares itself against division of the person and confusion of natures
        - Does *not* reaffirm Chalcedon: two natures, one person
        - *If* the contrary doctrine has been taught at Chalcedon, it was anathema
      - Monophysites entered communion by seeing Henotikan as affirming them
      - The West was horribly upset; excommunicated the East and Zeno

- This schism is in place for 35 years, until **518 AD** and Emperor Justin
- 2) **Emperor Justinian (527-565 AD)**
  - Very brief expansion into the west, reconquering Italy and northern Africa
  - *Corpus Iudicium Romani*: Justinian reestablished a Roman code of law
    - Laws directed toward the clergy
  - Church building program, including the Hagia Sophia (**537-1453 AD**)
  - Claims to supervise the church in her faith, doctrine, and morals
  - Orthodoxy hardliner: persecuted *all* heretics, though soft on monophysites
    - They were too numerous
    - His own wife, Theodora, was a monophysite
  - Seeks a compromise with the “mild monophysites”
    - They don’t like to use the *language* of the formula
    - They think it sounds too much like saying “two persons”
    - Preferred to use the language of Cyril: “one nature that became flesh”
  - **The Three Chapters**: a correction of Chalcedon
    - The writings of three followers of Nestorius
    - This was how they had earlier escaped condemnation by fudging
    - Theodore of Mopsuestia, Theodosius of Cyrus, Eusebius of Odessa
  - Pope Vigilius owed his position to the Emperor, so he was cooperative
    - He did question whether you could “retroactively excommunicate”
    - It didn’t seem right to condemn people who were previously in communion
  - **553 AD**: 5<sup>th</sup> Ecumenical Council
    - All the Bishops of the East and the Bishop of Rome
    - Condemned the **Three Chapters**
    - Bishop of Milan and Aquileia broke communion with Rome & East
  - Not fully healed until the 7<sup>th</sup> century

### **THE EARLY WEST**

- Trying to survive against an onslaught of pagan and Arian barbarians
- The conquered were as much concerned with surviving as the ongoing debates of the East
- The liturgy remains in Latin although the language of the culture has changed
- THREE TRIBES:
  - They could conquer, but in order to rule, they needed religion
  - **Visigoths** (Arian)
  - **Franks** (Pagan)
    - Converted to Imperial Christianity – Catholicism
    - **466-511 AD: Clovis**
    - Historian: Gregory of Tours (**594 AD**)
    - Forged a large kingdom at the expense of Rome and the Goths
    - Wanted the status that a connection with Rome might confer
    - Baptized in **496 AD**; his people followed
    - Helps to establish monasteries, churches, hospitals
  - **Ostrogoths** (Arian)

### **AUGUSTINE (354- AD):**

- Sets the tone for the theology of the West: *his importance cannot be exaggerated!*
- For 1000 years, Augustine is *the* doctor of the Western Church
- Made use of current vocabulary and concepts, ancient philosophy

- Lutherans, Calvinists, and Romans all claim Augustine as their own
- Born in the Roman Empire, in North Africa around Algeria
- Both his parents are citizens, middle class, and educated Augustine
  - Father Patricius was a pagan, Mother Monica was a Christian
  - Patricius received baptism at death, but Monica was a lifelong Christian
  - She implanted in him a reverence for the name of Christ
- EARLY YEARS:
  - Displayed great intellectual abilities; family was committed to his education
  - Sent him to Carthage for training in government service or teaching
  - “Stirred” by philosophy and studied the big questions; a “hippy”!
  - Up until his mid-30s Augustine looked for answers in philosophy and old religions
  - Teaches rhetoric in Milan, Italy at 30: the chief city of the West at this point
    - Manichaeism: philosophical dualism
      - Similar to Zoroastrianism
      - There are two eternal principles, one good (light/life) and one bad (dark/death)
      - The soul is the element of light and life, tangled up with darkness and death
      - Christ was presented as the redeemer by enlightenment asceticism
      - “The Elect” followed the rules precisely: celibates, vegetarians, rite-followers
      - He was a “hearer”: he had a common-law marriage with a non-citizen for years
      - Became disillusioned with their inability to answer his deepest questions
      - What about the *problem of evil*, and the *weakness of human nature*?
    - Neo-Platonism: philosophical monism
      - There is only one source of reality; everything we see has one origin
      - The origin can be called “god”, but better the “unmoved mover”
      - A series of emanations from this mover has created the world
        - The mover is incorruptible, simple, unchanging, perfect
        - The world is imperfect because of increasing imperfect emanations
      - Humans have one foot in the spirit and one foot in the created world
      - We must move from one to the other, from evil to good
      - Evil is the absence of good, not itself a substance, so not created by a Creator
- WORKS:
  - *The Confessions* of Augustine (**397 AD**)
  - *The City of God*

### MARCH 13, 2001: CLASS

#### Web Sites

- [www.bibliofind.com](http://www.bibliofind.com)
- [www.abebooks.com](http://www.abebooks.com)
- [www.addall.com](http://www.addall.com) (master site)

#### The Confessions (St. Augustine)

- One of the first spiritual autobiographies of a Christian
- Written in 397 AD
- The Problem of Personal Evil
  - Neo-Platonism seemed to provide a good overall schema
  - But it did not solve the particular problem of evil: sexual weakness, petty theft
  - Where does the inborn desire for wickedness come from? The excitement of sinning?

- “Our pleasure lay in doing what was not allowed”
- Augustine strips away all the social excuses for sin and leaves it bare
- Augustine attends church in Milan
  - Ambrose is the Bishop; an intelligent and eloquent preacher
  - Augustine goes on retreat with his mother, son and friends
  - The problem of evil and the claims of Christ were the two big issues
  - He has a conversion experience near the end of this time
- Augustine felt the weight of his past
  - “Why not an end to my impure life in this very hour?”
  - “Weeping in the bitter agony of my heart, I heard a voice chanting, ‘Pick up and read’”
  - Read Romans 13:13-14: “Not in riots and drunken parties...but put on the Lord Jesus”
  - **387 AD** is baptized by Ambrose
- He gives up his profession, goes back to northern Africa
  - He feels the best thing to do is withdraw from Roman society (a common behavior)
  - Two years later, while on a visit to Hippo, he is recognized as a “prominent convert”
  - The people and bishop of Hippo decide he should be called as “assistant”
  - He is “forced” into the church to receive ordination
- **395 AD** he is chosen as the new bishop of Hippo
  - He holds this position for the next 35 years
  - Was actively engaged as *pastor* of the parish
    - Hundreds of sermons
    - Acting as judge
    - Lots of correspondence
    - Presiding at the Mass
  - Addressed significant theological issues in the Western Christian community

## **Works**

- General Works (most important)
  - *The Confessions*
    - Written ten years after baptism
  - *The City of God*
    - 413-426 AD
    - Shortly after the sack of Rome by the Visigoths in 410 AD
    - You cannot identify the City of God with any temporal reality
    - Don’t confuse appearances with reality, temporal with eternal
      - City of God vs. City of Man
      - The church is never fully embodied in an earthly institution
    - History is linear – we are moving forward toward an eventual end (important)
    - Argues against both neo-Platonism and paganism
  - *On The Trinity*
    - 400-416 AD
    - Argues that the task of a Christian philosopher was to be:
      - Guided by the Scriptures
      - Seek to know God through his image in the soul
        - The soul’s awareness of itself will reflect the Trinity in unity
        - The soul knows, wills, and remembers
  - *On Christian Doctrine*
    - Hermeneutical book

- Who do you teach in the Church on the Scriptures?
  - Preaching and teaching applications
  - Sharp distinction between *literal* and *spiritual* meaning: “the letter kills...”
- Exegetical Works
  - Commentary on Genesis
  - Treatise on the Gospel of John
  - Commentary on Psalms
  - Treatise on the 1<sup>st</sup> Epistle of John
- Controversial Writings
  - *Pelagians*
    - Monk from the British Isles, 4<sup>th</sup>-5<sup>th</sup> Century
    - Went to Rome and started preaching against the lack of morality
    - Every human being has a will that he must use to choose what is good and right
    - Sin is a voluntary and willful act, contrary to God’s law
    - ANSWER:
      - Adam historically fell and that fall had consequences
        - The original sin was *pride*: man refused to accept his created place
        - Human beings are body and soul: the soul was to regulate the body
        - Now we have the body telling the soul what to do, and the soul helping
      - We inherit Adam’s guilt but also his sin; Man only loves *himself*
        - We are connected to Adam through human procreation and sexual passion
        - *Incurvatus in se*: our soul is curved in on itself, not outward to God, neighbor
      - Adam’s will was free, but our soul and will is no longer “free”
        - We can never deliver ourselves from the trap; we have no capacity to do so
        - Our soul is “free”, but we “freely choose” the wrong things *all* the time
        - We cannot will the *right* or the *good*
      - This came out of his own experience, which he saw reflected in Scripture
      - GRACE: Only grace can save the human situation
        - Divine love that descends and dwells with the sinner
        - Made possible by the incarnation: God did for man what man could not do
        - Also made possible by the Holy Spirit, who reconstructs a person’s will
      - ELECTION: God alone is the cause of this change
        - Man cannot change God’s mind as regards his will
        - God elects some out of the mass of perdition
      - JUSTIFICATION: More medicinal than forensic
  - *Donatists*
    - Schismatic moral rigorist Christians in Northern Africa (natives)
    - Outnumbered the Catholics (Romans) in Northern Africa
    - They claimed to be the only true church
      - Their clergy were the successors of those who didn’t apostatize
      - Administration of grace depends on the spiritual condition of the minister
      - Apostasizing priests and their successors don’t have the Spirit or sacraments
    - ANSWER:
      - Christ’s institution alone is required for validity
      - Validity is not effected by the worthiness of the human minister
      - The unity of the church depends on the Spirit’s gift of love
      - Schism is the denial of love, and therefore schismatics aren’t the true church
      - VISIBLE CHURCH: God will do the ultimate judging

## THE CHURCH

- Augustine's radical understanding of sin, grace and predestination were never fully accepted
- His word is more the first word than the last word
- GAUL: (southern France)
  - Some Christian leaders thought Augustine was breaking with tradition
  - "Semi-Pelagians"
    - Vincent of Lorins
    - John Cassian
  - Man can't pull himself out of perdition by himself
  - BUT the first steps in the process had to be the individuals, using his "minimal" free will
  - Where was *human responsibility*?
- CAESARIUS:
  - Summons the (local) Synod of Orange (**529 AD**)
  - Wanted to settle the relationship between human responsibility and grace
  - Affirmed the basics of Augustine
    - God *MUST* act first with his grace
    - THEN free will responds to the grace, completing the work of salvation
    - Predestination is not completely affirmed:
      - Man can damn himself
  - Refused to affirm Augustine's view that unbaptized children go to hell
- BONIFACE II:
  - Approves the decision, and commends it to the church
  - Synod of Orange becomes "church law"

## TRANSITIONAL FIGURES

### BOETHIUS (480-524 AD)

- Roman Italian, served the court of King Theodoric of the Ostrogoths
  - The Ostrogoths were Arians, the Empire was Catholic (political mixed with religious)
  - The Eastern Emperor cracks down on Arians, so Theodoric cracks down on Catholics
  - When he defended a Catholic friend, he was imprisoned and executed
- Writes "The Consolation of Philosophy"
- **Translates Aristotle, raises the issue of "universals"**

### CASSIODORUS (478-573 AD)

- Also serves at the court of Theodoric
- Gives up his public life in order to become a monk
  - Withdraws from attempts at reforming life, focuses on the life to come
  - Uses his money to create monasteries around Rome
- **Popularizes monasteries and creates an "agenda" for them**
  - "Schools and libraries"!
  - Monasteries should be places of study as well as prayer
  - Scriptures, the Fathers, philosophy
  - "Trivium" – threefold way and "quadrivium" - the fourfold way
  - Trivium: Logic, rhetoric, and grammar (for learning about God)
  - Quadrivium: Astronomy, geometry, arithmetic, and music (for knowing Easter's date!)
- Wrote commentaries, histories, and spelling/grammar books

- Wrote “Church History” picking up where Eusebius and Jerome left off

### ISIDOR OF SEVILLE (560-636 AD)

- Educated at a monastery in Seville, succeeds his brother as Bishop
- A “one man” Encyclopedia Britannica!
  - ETYMOLOGIES: All sorts of information from antiquity
  - Preserved a lot of knowledge

### PRIMITIVE AGE OF THE CHURCH (600-1050 AD)

- From Gregory the Great to the Great Schism

#### Description of the Church

- East is superior to West
  - The East is the center of learning and culture; the West is just surviving
  - Western Christianity is confronted with Islamic invaders
  - But also involved in evangelizing the tribes invading from the north
  - Little commerce, plagues, famine, politically unstable, wars
- Towns outside the Mediterranean are no larger than a few thousand people
- THE MONASTERY
  - Few thriving parish churches and cathedrals
  - Benedictine monasticism is normative
  - The monks were “spiritual warriors” who “prayed” political enemies away
  - They were considered the “holy of holies” – salvation was most assured through them
  - Local rulers and kings upped the chances of salvation by endowing the monasteries
- THE SAINTS
  - This was how ordinary people found their consolation
  - Relics take on a very important significance in this time
  - Every church and king sanctified its activities through the possession of relics
  - Cures for the sick and improved crops were attributed to relics
  - The pope’s power comes from his possession of the “relics” (body) of St. Peter
- EVANGELISM
  - Consists more in establishing baptistries than a parish with a priest
  - The sacraments are viewed “mystically” just as the relics are
  - The Mass is not taken, but adored and used as a magical potion

### GREGORY THE GREAT (540-604 AD)

- Ambrose, Jerome, Augustine and Gregory: the Four Great Western Doctors of the Church
- 590-604 AD: Bishop of Rome / Pope
- Born of an important family in Rome
  - His family had produced other Bishops of Rome, Senators, etc.
  - Italy was claimed for the Empire by Justinian in his early life
- In his thirties, he was named Prefect of Rome
  - He presided over the Roman Senate
  - Assured the defense of the city and its food supply
  - Shortly after taking this position, his father died
- He withdrew from the world of ambition and responsibility
  - Devoted himself to his soul’s salvation
  - Used his money to establish places of prayer in Rome

- 5 years
- Pope Pelagius II taped him to be Papal Legate to Constantinople
  - Pleaded to the Emperor for help against the invading Lombards in Italy
  - Learned who the influential people in Constantinople were
  - 5 years
- 585 AD: Recalled to Rome to serve as the Papal Secretary of State
  - Gregory continued to try and live a contemplative life
- 590 AD: Plague strikes Rome
  - Pelagius II dies
  - Gregory was selected immediately by the clergy and people of Rome
  - His biographer records he was reluctant to take the incredible responsibility
  - He sent a letter to the Emperor asking for him to veto Rome's decision
  - Gregory hides himself, but a shaft of light from heaven revealed him
- 590-604 AD: Gregory is confirmed by the Emperor as Pope
  - One of the all time best Popes of the church
  - Provided a model for pastoral service for the rest of the Middle Ages
  - Named himself the "Servant of the servants of God", which successors use to this day
  - Provides both spiritual and political leadership to Rome and Italy
- The Lombards
  - Germanic people who settled in the north
  - Wanted to expand into the south into Roman territory
  - Gregory dispatched soldiers, negotiated treaties, organized refugees, and paid tribute
  - He himself distributed charity on feast days, harsh on corruption, and lean financially
- People began to look at the Pope as their *true* governor
  - He does not put himself forward at first in this capacity
  - He does, however, *act* in that capacity as part of his care for his sheep
  - Still seems himself as part of the Old Roman Empire
- Pope's Patrimony
  - The territories and lands that the Church owned and that supported its work
  - The residents of these lands looked to their landlord (the Pope) for defense
  - Gregory managed these holding adroitly,
    - rooting out corruption
    - using proceeds to help the poor and the oppressed
  - "The goods of the church belong not to me, but to St. Peter"
- Liturgy
  - As an "orderly Roman", he wants a common worship tradition for the church
  - "The Gregorian Sacramentary": one of the earliest "hymn book"
  - Reforms:
    - "Alleluias": excluded from penitentiary season
    - Kyrie sung antiphonally
    - Lord's Prayer at the Eucharist
    - Wrote many of the collects of the church (Christmas, Easter, Ascension)
    - Created the "Schola Kantorum", which created "Gregorian" chanting
    - Insisted that the Mass have preaching as a centerpiece: "the living word"
- Medieval Papacy
  - Spoke of the "Primacy" of the Bishop of Rome in the Church
  - He is sometimes described for this reason as "the *first pope*"
    - He insisted the Bishop of Rome was the chief bishop

- Rome should be the arbiter of church disputes and a court of “final appeal”
- He did not interfere in other bishop’s elections or business normally
- The Bishop of Rome is the “*Vicar of Peter*”
- Luther applauded Gregory as being the last of the *non-popes*
  - John IV (Constantinople) wanted to be called “Ecumenical Patriarch”
  - Gregory called that “vain” and “arrogant”
  - “Better for more food to go into John’s mouth than more lies to come out of it”
- Missions
  - Promotes the mission of the church into the new people-groups of Europe
  - Rome becomes the religion of western Europe
- Theology
  - He clearly conveyed Augustine’s theology to his generation
  - Not very original, but a good conveyer of current theology to laity
  - MORALIA: “commentary on Job”
    - A characteristic medieval commentary on scripture: “spiritual interpretation”
      - 2 Cor 3:16: “The letter kills, but the spirit gives life”
      - Look for a spiritual meaning that will edify the people of God
      - Ex: Yes, Christ raised Lazarus: but it is also an allegory for all sinful humanity
    - Job is an allegory for Christ, who bore our “grieves” as Job grieved
    - Job is also a type of the church in its current suffering
  - **3 Fold Method:**
    - history <> Jerusalem
    - Christological (allegorical) = faith <> church
    - ecclesiological (tropological) = life <> man’s soul
    - {eschatological (anagogical)} = hope <> heaven
- CURA PASTORALIS: “concerning pastoral care”
  - What does it mean to be a shepherd of the flock?
  - 1) The kind of person who should be a bishop
  - 2) What kind of attitude and skills he should have
  - 3) The need for pastors to be aware of their own humanity
    - People are different
    - Men vs. women, poor vs. rich, joyful vs. sad, servants vs. masters
    - Simple vs. insincere, too silent vs. too talkative, slothful vs. hasty
- DIALOGUES: “conversation between Gregory and his deacon Peter”
  - What of the saints of Italy, their lives, and their miracles?
  - The doctrine of the immortality of souls against the doctrine of soul-sleep
  - Ghosts and spirits are proof that souls are immortal: they are in **purgatory!**
  - Purgatory at this point is a state, not a place
  - A eucharistic sacrifice should be dedicated to these “wandering souls”

## **MARCH 22, 2001: CLASS**

### **CLERGY AND MONASTICISM**

- Jerome was an early advocate of the monastic lifestyle
- Two kinds of Christian lifestyle by Gregory’s time:
  - Gregory insisted that all “clergy” be tonsured as an outside sign
  - That meant there were a lot of “clergy” who weren’t actually ordained (regular!)
  - “Secular” Clergy: Priests, Deacons, Bishops

- Organized by the time of Gregory the Great
- Their organization followed the Roman military structure
- Porters, Acolytes, Exorcists, Catechists, Deacons, Presbyters/Priests
- *Major Orders*: Deacons, Priests, Bishops (can't get out)
- *Minor Orders*: (could possibly bow out)
- *Cathedral Chapters*: acted like seminaries/schools for training priests
- “Regular” Clergy: Monks, Nuns who lived under a “rule” or *regula*
  - Monasticism began in the early church
    - “Take up your cross and follow me”, “You are in the world but not of the world”
    - Vs. The Official Religion of the Empire
  - Two Tier Christian Citizenship
    - “Citizen-Members”: baptized into it and attend until you die
    - “Super-Christians”: gave up *everything* to serve God in an isolated discipline
  - Western Monasticism: “cenobitic” or community ascetics
    - The “BEST” kind of Christian life, most likely to guarantee eternal life

### BENEDICTINE MONASTICISM

- St. Benedict of Nursia (**480-550 AD**), Father of Western Monasticism
  - Nursia was not far from Rome, where he was educated
  - Felt he couldn't truly be a Christian in contemporary society
  - Went to live in a cave for years, and a community gathered around him
- Many left with him to found a monasticism at “Monte Casino”
  - Developed “The Rule” as a means of dealing with community discipline
  - He did not see monasticism as a “priestly” order: both lay and clergy could do it

### THE RULE of St. Benedict

- “Everything you need to keep a community together”
  - **Poverty, Chastity and Obedience**
  - “The labor of obedience will bring you back to him from whom you have drifted through the sloth of disobedience.”
  - Self-centeredness is the fundamental problem with human beings
- Obedience was given to the community head, the Abbot
  - The Abbot (from ‘father’) is a christological figure
  - Holds the place of Christ in the monastery
  - “Orders are carried out as if the orders came from God himself”
- Poverty was personal, not corporate
  - All that you have is corporately owned – everything!
  - All things are the common possession of all – but there were many things!
  - Eventually, monasteries would become places for the bourgeois
- The demands are livable, and not impossible
  - One of the more “livable” of all the monastic rules
  - The old and the young live under the rule, but not strictly with regards to food
- Children as young as 6 were involved in this type of community
- Labors
  - Farmers, cooks, cleaners
  - Prayer life was very important: “The Work of God”; Opus Dei
  - “Seven times a day have I praised you” (Psalm), “At midnight I arose to give you praise”
    - Lauds, Prime, Terce, Sext, None, Vespers, Compline + Vigils (No Mass!)

- Readings of Scripture, Commentaries, “Hymns”
- Unclear whether Benedict believed this was out of “*faith*” or “*ex opere operato*”
- Recruits
  - People are recruited who were concerned about eternal salvation
  - Gospel, however, seems to be missing from “The Rule”
  - Recruits began as middle-aged men, but later became children

#### FUNCTION of MONASTERIES

- Religious
  - The “bulwarks” against spiritual wickedness in a particular place
    - “Spiritual warfare” was waged by establishing monasteries
    - Many political powers established and encouraged monasteries
    - Charlemagne’s family really supported Benedictine monasticism
  - Benedictine monasticism was characteristic of Roman Catholicism
    - Gregory the Great promoted monasticism
    - Other bishops did as well, over and against Arianism
- Social
  - Monasteries become wealthy, supported by their land possessions
    - Nobility became related by old “endowments” to the community
    - They will send children to the “family” monastery
- Scholarship
  - Because of the monasteries’ role in preserving knowledge, they were the best schools
  - The oblates and monks were the best educated, not the cathedral priests
- Penance
  - What do you do when war breaks out between two Christian countries?
    - One-year penance is placed on those who kill a Christian enemy
    - Living on bread and water for one year, for example
  - The monks decided to pay the penalty for the murdering soldiers
    - Demands of the Church Vs. Demands of the World must be reconciled
    - This later got out of hand and became the Middle Age penitential system
- Libraries, copyists, musicians, scholars
- Monasteries become elaborate and ornate

#### MARCH 27, 2001: CLASS

#### CHRISTIANIZATION OF EUROPE

- Slow and gradual process over centuries, not decades
  - Leaders baptized first, then peoples after them
  - Many relapses of people and re-conversions
- 6<sup>TH</sup> CENTURY
  - Only one people-group was converted in continental Europe:
    - The Balkans, France, Germany, Scandinavian, Saxons, were all PAGAN
    - The FRANKS converted
    - Baptism of Clovis in **496 AD**
  - Remnants were present of Roman Christianity in “Celtic” form
    - British Isles, especially Wales, Scotland, Ireland
- METHOD

- Send a bishop
- Persuade the king or leader to accept Christianity
- King persuades people to convert
- Cathedral and monasteries built as time and money permits

## **MISSIONS TO ENGLAND**

- Angles and Saxons who had settled on the east coast of “England”
  - There was no one political entity: a number of kingdoms
  - “German pagans”: worshipped Thor, Woton, etc.
- Two Fold Effort:
  - *Roman Catholics* in the southern part
    - Begun by Gregory the Great, who had met young Angle slaves in Italy
    - **596 AD:** commissions a monk **Augustine** (of Canterbury, not of Hippo)
      - Accompanied by companions; arrived in Canterbury to preach
      - Augustine was consecrated a bishop by the Frankish bishops
      - King Ethelbert of Kent
        - Had diplomatic relations with the Franks
        - Married to Bertha (a Frank), who was himself Catholic
        - Gave Augustine a residence, and later agreed to be baptized
        - **597 AD**, Christmas: Ethelbert is baptized
        - Baptized 10,000 of his people
      - Established the English bishopric of Canterbury
      - Introduced monasticism into England as well, by virtue of his being a monk
  - *Celtic Catholics* in the northern part
    - Had already become Christian in the 3<sup>rd</sup> and 4<sup>th</sup> century
    - Christianity survived with the Welsh, Scots, and Irish
    - Moved in a different direction than the Christianity of the Mediterranean
    - When they returned into contact with the Latin church, there was friction
    - CELTIC CHRISTIANITY
      - Not especially “doctrinal” disputes, but ecclesial and liturgical
      - Ecclesial
        - Centered on a monastery, rather than a diocese
        - Conversion of a chieftain resulted in foundation of a monastery
          - An abbot at the head
          - Priest and bishops will be under the abbot
          - Priests and bishops marry
          - Manuscripts were preserved and copied
          - Monks could go off and evangelize on their own
        - Ecclesiastical artwork is unique
          - Celtic crosses
          - Illustrated books and bibles
        - From Ireland to Scotland then to England
          - **560s AD: Columba** moves from Ireland to Scotland
          - With his brothers he establishes a monastery and present the faith
          - Oldest monastery in Scotland: Island of **Iona**
          - Moved north into the rest of Scotland
          - Had success in England with northern Anglo-Saxons
            - King Oswald takes refuge in Iona, and is baptized

- God later gave him victory in battle with the help of a cross
- King Oswey of Northumbria, a later relative
  - **664 AD:** Summons **Synod of Whitby**
  - To settle Celtic/Roman Catholic differences
  - Haircuts, dates for Easter, authority of the Pope
  - CELTS: authority comes from God through St. Columba
  - ROME: authority comes from Rome through St. Peter
  - Roman Christianity was chosen for Northumbria
- Other territories of the British Isles also adopted Latin forms
  - Roman Monasticism, liturgy, ecclesiology, etc.
- **Theodore of Tarsus**
  - A missionary sent to help organize the British church
  - Originally from Tarsus in Turkey
- Dies **735 AD: The Venerable Bede**
  - Father of English church history
  - From Northumbria, both priest and monk
  - Wrote the early history of the church in England
    - “Ecclesiastical History of the English People”
    - Tells us of Augustine of Canterbury, the Synod of Whitby, etc.
- It is from English Christianity that missions back to Europe occurs

### **MISSIONS TO EUROPE**

- Things were difficult because of friction between people-groups
- Once they were Christian, they weren't supposed to fight each other!
- **Wilfrid** of the Synod of Whitby is named “Bishop of York”
  - This becomes the 2<sup>nd</sup> archbishopric of the English people
  - Returns to Rome, but is shipwrecked on the coast of Holland
  - Meets and baptizes the Dutch Chieftains
- Dies **739 AD: Wilrord**
  - Begins long-term missionary efforts in the Low Countries
  - Visits Ireland, then at 33 with 12 companions goes to the mouth of the Rhine
  - Makes his way to Utrecht to preach and baptize
  - **695 AD:** Consecrated Archbishop of Utrecht
- **680-754 AD: Boniface**, an Anglo-Saxon, the “Apostle of Germany”
  - Commissioned by the Pope to go to Germany and convert
  - To preach and to administer baptism from Freesland (Netherlands)
  - Went to Hesse, Thuringia, Bavaria, Switzerland, Austria
  - Consecrated as a bishop but without see
  - Liked to demonstrate the unreality of German gods
    - Would chop down groves of trees dedicated to a certain god
    - Would then build a chapel from those trees
  - Also organized the previously converted among the Franks
  - This was the beginning of the Carolingian dynasty among the Franks
    - Creates dioceses, ordains bishops, holds synods and conferences
    - Maintains commonality of monastic practice (Rule of Benedict) and liturgy
    - The church north of the Alps is then closer to the church of Rome
  - Named the Archbishop of Mainz: primate among the German bishoprics
  - Martyred bringing the Gospel to the pagans

- Killed for his “treasure”, which they later found out were only relics
- **9<sup>th</sup> Century: Ansgar**, apostle to the North
- **9<sup>th</sup> Century: Methodius and Cyril**, apostles from the east to the Slavs
  - Used the vernacular instead of Latin for the language of the church
  - Cyril did linguistic work, creating a Slavic alphabet: “The Cyrillic”
  - Did not want the power of the church based on language
  - They do at one point get support from Rome, which causes an east-west “clash”
    - The Poles are Roman
    - The Russians are Orthodox
- **988 AD: Vladimir the Great**
  - Accepts Christianity for himself and his people
  - What convinces him is the beauty of the Eastern liturgy over that of the Western rites
  - His emissaries “knew not whether we were on heaven or on earth”

### **THE MISSIONARY MESSAGE**

- 1<sup>st</sup> Article Christianity
  - A real stress on God as powerful creator
  - Almost no stress on God as merciful redeemer
  - The pagans understood power more than they understood mercy
- Romans represented civilization
  - The pagans understood that the priests were literate, could build bigger building, etc.
  - The “Christians” obviously had more “power” than they did!
- Replace pagan power with Christian power
  - Use holy water and relics to Christianize pagan places and sites
  - “Syncretism” reigned supreme!
- The higher civilizations almost always have missionary success with lower civilizations
- Miracles connected with relics and saints had great evangelical power
  - The saints become the focus of concern and attention
  - When people needed help, they went not to gods, but to relics of the saints

1) The Conversion of Clovis (576-580 AD)

- Recorded by Gregory of Tours
- Decided to become a Christian when *Christ won him the battle*
- Don’t adore the pictures, but learn through pictures what is to be adored (Gregory the Great)
- BUT they did come to be seen as sacramental anyway

2) Bishop Daniel of Winchester advises Boniface (723-724 AD)

### **MARCH 29, 2001: CLASS**

#### **CAROLINGIAN DYNASTY**

- **Clovis**: progenitor of the Marovingians
  - Converted Franks to Catholicism
- **700-900 AD: “Carolingians”**: “Descendents of Charles”
  - Dominate France, the Netherlands, and Germany
  - Closer alliance with the Roman Church was continued
- **Died 741 AD: Charles Martel – the Hammer**
  - He was originally “mayor” / Castellan of the Palace for the Marovingians
  - 733 AD: Instrumental in helping to defeat the Moorish invasion

- **741-768 AD: Pepin the Short:** descendent of Charles Martel
  - During this time, the Lombards were expanding into Italy
  - The Eastern Empire could do little to support Rome, because
  - 751 AD: Capture of Ravenna, Italy by the Lombards and expulsion of imperial forces
    - Pope Zecharias aligns with Pepin and the Franks to defend Rome
    - The church “blesses” Pepin’s title change from “Mayor” to “King”
    - Boniface presides over the ceremony where Pepin is crowned
    - END of the Merovingians, BEGINNING of the Carolingians
  - **754 AD:** Lombards move on Rome
    - Pope Stephen petitions Pepin for help
    - Pepin defeats and devastates the Lombards; he is now the “political” lord of Italy
    - He had *not* done this for the Emperor, but for *Peter*: **territory is given to the Pope**
    - The papacy casts in its lot with the West, no longer with the East
- **768-814 AD: Charlemagne: “Charles the Great”**
  - Frankish kingdom includes: France, Netherlands, Belgium, Northern Italy, Germany
  - This is the high point of the “Frankish Empire”
  - **December 25, 800:** Pope Leo III crowns Charlemagne as “Emperor of Christendom”
    - Birthdate of the **Holy Roman Empire**
    - The Emperor will be the “head”, but the Pope will be the “Emperor-maker”
    - All of Charlemagne’s successors until Charles V are active in the work of the church
    - Actively involved in the selection of church officials and even the Pope
  - Great respect for Christian learning and culture despite his illiteracy
  - Legislates division of diocese into parishes
    - No more urban-based churches: rural based
    - Parishes will be administered by at least one priest
    - All supported by a “church tax” or “tithe” on land
    - Election of bishops always took place in the presence of Charlemagne’s emissaries
  - Summoned synods and councils of the clergy
    - Clergy were admonished to do their work
    - His scholars prepared sermons and books to assist them in their work
  - Supported monasteries through endowments
    - The rule of St. Benedict was to be obeyed
    - This rule came to be dominant during Charlemagne’s rule
    - Monasteries encouraged to become places of scholarship
  - Missionary work supported Frankish imperialism
    - Saxony was the last group to be Christianized
    - 772-804 a protracted war was carried out against them, finally won by the Franks
  - **CHRISTIAN INTELLECTUALS**
    - **Dies 804: Alcuin of York** brings his learning to the court of Charlemagne
      - Urged that every parish have a school to carry out catechetical instruction
      - Dioceses were to have schools to prepare priests, monasteries for monks
      - Wrote commentaries on the Pauline Epistles
    - Theological discourse was revived due to availability of books in monasteries
    - NO interest in innovation: more interested in keeping with tradition and “copying”
    - **776-868 AD: Rabanus Maurus**
      - A monk who wrote commentaries on the OT and NT

## **EAST-WEST THEOLOGY**

- Theological questions argued about in the East are rehashed in the West
- **Libri Carolini:** The Books of Charles
  - A document out of Charlemagne's court, possibly at the direction of Alcuin
  - States the position of the West on the issues challenging the East
  - **Iconoclastic Controversy:**
    - Council said "fine", the West said "okay, but on a limited basis"
    - West: only for remembrance of the holy deeds performed by the saints
- **Filioque:** "and the Son"
  - Introduced into the creed and the liturgy in the time of Charlemagne
  - Would become a point of contention
- **Monasteries**
  - Monks start to actually read and argue about the books they are copying
- **Died 868: Gottschalk**
  - Becomes enamored of St. Augustine's work; surrenders to the sovereignty of God
  - He held that God has from all eternity freely chosen and freely rejected some
  - Provokes a controversy on the subject of predestination
  - **Hincmar of Rheims**
    - Summoned provincial synods and had Gottschalk condemned and imprisoned
    - Gottschalk supposedly went mad thinking about predestination
- **The Real Presence (860s)**
  - A point of debate within a particular monastery
  - **Ratramnus and Paschasius Radbertus** debated the issue
    - One championed Real Presence (**Radbertus**); the other a symbolic presence
    - Accepted orthodoxy of the day was Real Presence
    - Quotes Proverbs and Leviticus 22:14:
      - These passages seem to be allegorized
      - "If a man eats of a holy thing unwittingly...": the 5<sup>th</sup> part
      - "They are the holy of holies": this must refer to the Eucharist!?
      - "Sitting down at the table of a powerful man": closed communion!?
    - The Jew who ate it and was converted
      - A "medieval" anecdotal story
  - Augustine does distinguish between "the sign" and "the thing signified"
- **Died 877: John Scotus Erigena:** Born in Ireland
  - One of the most prominent philosophers of the court of Charles the Bald
  - For some reason he knew Greek – one of the only ones in the Medieval period
  - Finds the works of Pseudo- "Dionysius the Aeropagite", translated him into Latin
  - The author emphasized "negative" theology; what God is not; evil is "lack of good"

## **APRIL 3, 2001: CLASS**

### **CAROLINGIAN DYNASTY (con't)**

- Didn't continue past 200 years
  - No standing army
  - No bureaucracy
  - No system of taxation
  - Inheritances were divided among all the sons
  - So no way to hold the Empire together for long periods of time

- **Louis the Pious**: successor to Charlemagne
  - Divided among his three sons
  - Laid the groundwork for the emergence of feudalism and localization of power
  - Another wave of barbarian migrations:
    - **Scandinavians** (Vikings): British Isles, Normandy, Russia, Sicily
    - **Hungarians**: beginnings of this empire
- All but the West Saxons in England lose control to the Danes (Vikings)
  - **871-899: Alfred the Great** was the last great leader of the Anglo-Saxons
    - Promoted using the Bible, literature etc.
    - This was the end of Christian civilization for quite some time
    - The only English king to be called “great”

### **THE EAST in the MIDDLE AGES**

- Four Patriarchs and an Emperor (with a share in church rule)
- Chain of Command:
  - Patriarchs, then Constantinople Patriarch, then the Emperor
  - Ongoing disputes
- Up until 1000, the East carries more ecclesial prestige than the West
  - The positions hammered out in the East become the positions of the West
  - All ecumenical councils were dominated by the East by binding on the West
- MONOTHELITISM and the 6<sup>th</sup> Ecumenical Council
  - Related to monophysitism, but not quite the same
  - Another attempt to find a halfway position between Orthodoxy and Monophysitism
  - There was a desire to satisfy the “mild monophysites” of Egypt and Alexandria
  - 606-629: **Persian Wars**
    - A “fight to the death” in which the Eastern Emperor finally prevailed
    - **610-641 AD: Emperor Heraclius**
      - Wanted a united empire
      - He and the Patriarch of Alexandria (**Cyrus**) developed a new theological position
      - “Christ had two natures, but only one activity – energia – one divine force”
      - Christ was perfected, and perfection is unity, and the one united force was divine
  - A document of reunion was approved by Constantinople and Alexandria
    - An orthodox Egyptian theologian, **Maximus the Confessor (662)**, disputes this
    - The Patriarch of Jerusalem backs up Maximus’ position
    - Denying two energies was the same as denying the two natures
    - A nature was incomplete without a means of expression
    - Downgraded the human nature of Christ by eliminating its “expression” or “power”
  - **John of Damascus**: the most clear formulation of Maximus’ concern
    - “*What Christ did not assume, Christ did not redeem*” - J of D
  - **625-638: Pope Honarius**: “heretical pope”
    - Reformulates the expression, describing Jesus as having “one will”
    - This was accepted by the Emperor and his ecclesiastical supporters
    - “The Ekthesis” expressed this and it became law
    - This was condemned by his successors
  - **Pope Martin I**: called a council at the Lateran Palace, affirming “two” wills
    - The Emperor threw him in prison and executed him for non-compliance
  - **Constantine IV**: Summons the third council in Constantinople, the 6<sup>th</sup> council
    - **680-681**: Dominated by the East, but three Western Bishops

- Rejection of monothelitism and monergism; all adherents condemned
- “Although joined together, each nature *wills* and *operates* the things proper to it”
  - This condemnation included Honorius
- The emperors didn’t care about the monophysites anymore
  - They were lost to the Muslims
  - So there was no longer any need to cow-tow to the East, but reason to the West

### **THE MUSLIMS**

- No sooner has the East fought off the Persians did the Muslim Arabs attack
- Attacked Christian East and later the Christian West
- **570-632: Mohammed**
  - Born in Mecca, an illiterate orphan
  - Ran into Jews, Christians (Nestorians), and animists
  - At the age of 25 he married “well” to a wealthy widow, Kadija
  - At age 40, **610 AD**, he has his first revelation from Allah
  - ISLAM: Monotheistic, moral and ethical religion – means submission
    - “Recite, recite...” – Qur'an in Arabic
    - This was the first message from the Angel Gabriel
  - **622 AD**: the “Hijrah” to Medina, after being driven out of Mecca
    - Year 1 in the Muslim Calendar
    - Islam brought unity to the Arab peoples for the first time
    - After Mohammed’s death, great wars of conquest occurred
- **635**: Conquest of Damascus
- **637**: Jerusalem
- **638**: Antioch, Tyre and Caesarea
- **645**: All of Northern Africa was Muslim
- **650**: Cyprus
- **700**: Constantinople was under threat by sea and by land
- **711**: Spain (until 1492 AD)
  - The population remained Christian
  - Granada was the last area to be reconquered by Christian Spain
  - Muslims advanced as far as Tours where in 733 they were defeated by Charles Martel
- Egypt, Syria, Palestine, and Asia Minor would never be reconquered by Christianity
  - They did permit Christian churches to continue to exist, but under duress
  - People gradually became Muslim for political reasons

### **APRIL 5, 2001: CLASS**

#### 5 Pillars of Islam

- **Shahadah**: “There is no god but God, and Muhammad is the Messenger of God”
- **Salat**: prayer five times a day
- **Zakat**: welfare contribution
- **Sawm**: fasting during Ramadan
- **Hajj**: pilgrimage to Mecca

#### Beliefs

- The Jinn, demons who dwell in the desert
- Angels including Gabriel, Azrael (angel of death)

- The Koran, or “Recitation”
- Other Scripture, revealed through “prophets”
  - Zabur: Psalms of David
  - Tawrat: Torah of Moses
  - Injil: Gospel of Jesus
  - Suhufi Ibrahim: the Scrolls of Abraham
  - Hadith: history of the prophet Muhammad
  - Sunnah:
- Iconoclasm: geometric and symbolic art only

### **THE BYZANTINE EMPIRE**

- What was left of the Roman Empire from 700 AD to 1400 AD
- **717-741 AD: Leo III**
  - Emperor of what's left of the Roman empire
  - Founder of a new dynasty: he was a general in the fight against the Muslims
- **725**: Decides to wipe out the use of icons and their destruction
  - Riots ensued, soldiers were killed by housewives defending their icons
- **675-749 AD: John of Damascus**
  - “Last of the great theologians within the Eastern Church”
  - The “Eastern Augustine”; a defender of iconodulism, Christology, Trinity, Virgin Mary
    - Moses has statues of cherubim in the tabernacle
    - The incarnation was itself an image of God: icons affirm this incarnation in the world
  - Distinguished different forms of “worship”
    - One should treat an image as a *representation* of a saint
    - One does not “worship” but “**venerate**” the icon
- **759-821**: Theodore of Sudia
  - In 842, the controversy
- ICONOCLAMS and the 7<sup>th</sup> Ecumenical Council
- Sacred images used in Christian worship
- What relics were to the West, icons were to the East
  - Icons used for sponsors in baptism, to touch elements for the Eucharist, as “medicine”
  - They were “tangible representations” of the sacred or divine in the community
- Iconoclastic: rejected the use of images “breakers of images”
- Iconodules: used these images in their piety “users of images”
- Summoned by Empress Irene, ruling in the stead of her son
  - Iconodulism won, iconoclasm was defeated
  - Do salutation and reverence is due to these icons as is do to the Gospels
  - The honor paid to the image passes on to what the image represents
- Empress Irene's son was an iconoclast
- Emperor of **March 11, 842** gave up, and issued a decree that permitted icons
  - Celebrated as a “feast of orthodoxy”

### **EAST MEETS WEST**

- A schism occurs which foreshadows the ultimate schism of 1054 AD
- The “Photian Schism”
- **810-895 AD: Patriarch Photius of Constantinople**
  - His family were iconodules; they rebounded after the controversy

- One of the great intellectuals of the 9<sup>th</sup> century:
  - “**Bibliotheca**”; a compendium
  - “Treatise on the Procession of the Holy Spirit”
- Was caught up in “Byzantine palace intrigues” at the beginning of his career
  - Who was the rightful emperor? Assassinations, etc.
  - Replaces the Patriarch, who was deposed
- Nicholas I was asked to lend support for this change in patriarchate
  - He wanted a recognition of primacy of the Roman popes
  - His legates accepted bribes by the Patriarch, which made the pope flip
  - He came down on the side of the old Patriarch, which he publicized openly
- Nicholas and Photius each excommunicated each other
- Basil of Macedonia murders Michael the Drunkard
  - Basil removes Photius, and puts the old Patriarch back
  - Even so, Nicolas wants recognition of Roman jurisdiction over Bulgaria
  - The old Patriarch refuses
- Photius is now restored by the new regime
  - **877**: a new schism erupts between Photius and John VIII
  - John agrees to drop the filioque, but a return of Bulgaria and papal supremacy
  - When Photius finally dies, the schism is temporarily healed
- **858-867 AD: Pope Nicholas I**
- The Papacy held the position of strength in the west so long as the Pope was charismatic
  - Nicolas I was one of the great popes
  - Comes in to power when the political figures are weak
  - “We are heirs to the apostles of Peter and Paul, and princes over all the earth”
  - He exercised a claim to power in a few instances over the Carolingian rulers
  - Had a strong personal character and charisma
- Lothar II wanted a divorce
  - He coerced the local bishops to grant it
  - Nicolas I overturned the rule, and convinced relatives of Lothar II to enforce it
- Bishop John of Ravenna deposed
  - Nicolas discovered greed in his operation of the See
- Hincmar of Reims
  - Forced to restore a bishop deposed wrongly
- Established the papacy as a place where Christians could go to get justice
- Used a collection of documents collected by Isidor of Seville
  - “**The Isidorian Decretals**” (the *pseudo* Isidorian Decretals)
    - Conciliar decisions, papal decisions, imperial decrees: a “precedent”
    - All talked about the power of the pope in the church and the Empire
  - The “**Donation of Constantine**” one of the most important documents
    - Lorenzo Valla, a renaissance scholar, demonstrated it was a forgery
    - Constantine did not actually give the Pope power over the west

#### APRIL 5, 2001: CLASS

11 identify (description provided: provide the name)

11 true/false

6 chronological order

1 essay out of 3

## **APRIL 17, 2001: CLASS**

### **EAST vs. WEST**

- Photian Schism was healed, but was a precursor to further schisms
- Pope Nicolas I died 872
- **Western Papal Corruption**
  - 870s to 990s the Popes were incompetent and corrupt
  - Heavily involved in Italian politics, influenced by Italian “thugs”
  - The Eastern Emperor had little ability to sway papal elections
  - **John VIII** (successor to Nicolas) poisoned and hit by hammer by his family!
  - **Formosus** dies peacefully
    - A rival’s mother and Pope Stephen order a council “Cadaver Synod”
    - Put the cadaver on trial for crimes against the Pope
    - Drag his body through the streets upon condemnation
  - 10 Years, 10 Popes (20 days, 1 month, 4 months for some)
  - **904-964 AD**: Popes are connected to Theophylact and his wife Marozia
    - This family controlled the papacy: the “pornocracy”
    - Women used sexual wiles to control the papacy
  - **955-964 AD: John XII**
    - Worst of the pope, elected at age 16
    - Conducted public orgies and “toasted the devil”
    - Invited the Germans in to Rome to help save his hide: Otto the Great
  - **936-973: Otto the Great**, King of the Germans
    - Refounds the “Holy Roman Empire”
      - His father Henry took over from the last Carolingian king in 919 AD
      - Henry the Fowler was Duke of Saxony, chosen as king
      - Successfully opposed the Hungarians and the Slavs, supported the Pope
      - A friend of the church, forged a unity as great as the days of Charlemagne
      - Otto desired Charlemagne’s crown, and used John XII crisis as an opportunity
      - Not satisfied with John XII, wants a new pope chosen with his consent
        - Sylvester II the first French Pope

### **THE MEDIEVAL REFORMATION**

- A period of “innovation”, not all of it good
- **The CLUNIAC Reform**
- **910 AD**: William of Aquitaine donates land
  - Monastery was to be founded in Cluny, in between Paris and Lyon
  - Community was to be under the protection of “Peter and Paul”
    - Initially interpreted as protection by the *pope*
    - Formally separated from the existing ecclesiastical structures
  - Was to be rigorously dedicated to the Rule of St. Benedict, “the work of God”
  - Abbots chosen by the community remained faithful to the founders
- **Strict Regime**
  - Time spent in the liturgical office, in silence, chastity, simple food, puritanism
  - Money went into the community and its health rather than the monks own pockets
  - Dedication to continuous worship in the chapel; votive and penitential masses
- **New Order**

- Community gained enormous prestige
  - People flocked to join
  - Abbots and patrons would request monks from Cluny to teach them to be “true monks”
  - All Cluniac houses throughout Europe were grouped under the Abbot of Cluny
    - Other houses were headed by “priors”, under the rule of the Abbot General
    - This Abbot was chosen by delegates of all the Cluny houses
- Local bishops did not like their independence
  - The Cluniacs appealed to the Pope for their independence
  - Secular bishops were portrayed as “less Christian” than the Cluniacs
- Reform soon spreads to the secular clergy
- **Emperor Henry III** (descendent of Otto) appoints **Leo IX**, a Cluniac
- **1049-1054 AD: Pope Leo IX**, Henry’s cousin
  - A cluniac reformer (not a monk, but thinks that churchmen should exemplify ideals)
    - Not married, devoted to the church and its worship, free of money and family
  - Appoints as Cardinals:
    - Humbert (monk from Loraine) and Hildebrand (monk from Italy)
    - Fiercely committed to the Cluny ideal, and thinks it should spread through the church
  - Takes action on the moves by Gregory and Nicolas
    - Makes the Pope head of Christendom by crossing the Alps
    - Stays many months in France and Germany, gathering the clergy in Synods
    - Decrees against clerical marriage, simony, settles disputes
    - Moral leader as well as titular head of the western church

### The Great Schism

- **Pope Leo IX** severs communion with the Eastern Church & **Patriarch Michael Cerularius**
- Both halves are far apart:
  - THEOLOGICAL:
    - 1) Filioque
    - 2) Primacy of the Papacy
    - 3) Date of Easter
    - 4) Use of leavened or unleavened bread
  - ORGANIZATIONAL:
    - Four patriarchs and an emperor
    - Patriarchs are connected to the Eastern Emperor, Pope to the German Emperor
    - West uses Latin and the Latin liturgy, East uses national languages
    - West devoted to relics, East devoted to icons
    - Leaders sees themselves as virtuous, astute, uncompromising, deserving of leadership
- **Cerularius:**
  - Ambitious, didn’t like papal primacy, wanted to show his own strength against Rome
  - Published a manifesto regarding the errors of the West asking: “Why are you laboring at the reform of people? Labor at the reform of self.”
  - Imposition of priestly celibacy was considered “unnatural” by the East
  - Closed Latin-rite churches in Constantinople
- **Leo IX:**
  - Roman church was the only one entitled to respect throughout the church
  - Only Rome was infallible in its teaching; Greek liturgy was accepted only by sufferance
  - Papal legates laid on the altar of Saint Sophia a statement of “anathema”

- **July 16, 1054:** Cerularius excommunicates the Pope in turn
  - Neither side really cared about this after it occurred: they moved on
  - The claims of primacy of the pope was the biggest theological difficulty
  - The East suffered the most
    - When the Ottoman Turks attacked they could have used the West's help
  - In this day, the mutual excommunications have been revoked

TEST #1

---



---

TEST #2

### **SECOND MIDDLE AGES**

- After 1000 AD
- Popes take on new and expanded powers, temporal and spiritual
  - The height of power is reached in the 13<sup>th</sup> century
  - Power is gained at the expense of secular rulers
- Church law and theology develop as intellectual disciplines
  - “Universities” make their appearance
  - “European man” begins to appear and lasts up to the present
- Political and social stability allowed the accumulation of enough capital to create an economy
  - The Muslim threat had subsided, allowing a rebirth of travel
  - New lands were settled and developed, roads built, new farming methods

### **APRIL 19, 2001: CLASS**

#### **THE REFORM MOVEMENT**

- Seeking to impose a monastic ideal on the secular clergy
- Concern over the worldliness of the church officials
  - Marriage, sex and family was a significant issue
  - Money and temporal power was also an issue
  - Simony: buying of church offices, especially bishoprics
- **Gregory VII** (Hildebrand) and Humbard were both concerned about these
  - Humbard decried the receiving of church offices from lay leaders
  - Up to this point, rulers were considered “quasi-sacred” officers
  - Separation of the church from the world was at the heart of this “reform”
- Emperor Henry IV and Pope Gregory VII are in a battle for power

#### **THE INVESTITURE STRUGGLE**

- Investiture was the ceremony where a church official was installed into his office
  - Up until this time, secular rulers presided over the ceremony
- Priests who were married or bought their office were not true priests (Gregory VII)
  - Milan greeted this decree warmly; France called these laws “absurd”
  - Gregory thought the worst crime was simony; ending it would end the other problems
- **Lateran Council of 1075:** Prohibited simony, no more lay investiture
- **1075: “Statement of the Pope”** (private, not released)
  - Roman Pontiff is universal and can be judged by no one
  - Only the Pope can enact new laws and combine and split dioceses
  - Only he can use the imperial insignia and depose Emperors
  - The Roman Church has never and will never err

- **LUTHER:** This was when the Papal Antichrist became visible
- **1073-1085 AD: Gregory VII** is the Monk Hildebrand
  - Spiritual presence was repudiated and the real presence affirmed
  - As a cardinal, regulated papal elections: “College of Cardinals” in **1059 AD**
  - Hildebrand was chosen by acclaim of Rome, not the College, ironically
- **1056-1106 AD: Emperor Henry IV**
  - Upset that the College of Cardinals did not include him!
  - Even more upsetting was the Lateran Council: seemed like a power grab
  - Henry rallies the clergy and rejects Gregory’s claims
    - Practical: the nobility didn’t want to dis the clergy in favor of the Emperor
    - Theological: many people agreed with the Pope’s reform
  - Gregory threatens the Emperor with excommunication
  - The Emperor writes Gregory:
    - “To Hildebrand, a false monk, come down from the throne and be damned”
  - Gregory deposes the Emperor
    - The common people follow the Pope, and pelt the Emperor with stones
    - The nobility urge the Emperor to reconcile with the Pope
  - **Leo IX** and **Gregory VII** had taken the high moral ground for the church
  - **Henry IV** was convinced he lost this round and went to Tuscany
    - Dressed in simple garments, he besought mercy and forgiveness from the Pope
    - The Pope had no choice but to recognize his “Penitence” in **January 1077**
  - He returns to his throne, consolidates power, and drives the Pope from Rome
    - Gregory VII dies in exile, and the Emperor puts a new pope on the throne
    - His successors, however, continued the struggle
  - **1122: Pope Calixtus XI** and **Emperor Henry V** cut a deal: “The Concordat of Worms”
    - 1123 Lateran Council made it canon law
    - With respect to church offices, the Pope has the right to invest
    - The symbols of temporal rule come from the ruler or emperor
    - The church now has a monopoly on the sacred

## **THE CRUSADES**

- A decade after the death of Gregory VII
- Any military exposition decreed a “holy war” by the Pope
  - The Muslims (most famous)
  - The Pagans in Prussia and Poland
  - The Moors in Spain
  - Heretics in Southern France
- **1<sup>st</sup> CRUSADE:**
- **1088-1099: Pope Urban II** (a reforming Pope)
  - Very effective Pope: had received a formal request for help from the East
  - **1095: Council of Claremont:** “Sermon Declaring the 1<sup>st</sup> Crusade”
    - Urban added another goal besides helping the East: freeing the Holy Land
    - Oldest son of William the Conqueror and other prominent leaders responded
    - “Peter the Hermit”: a prominent preacher of crusade
      - Had had a tough time as a pilgrim in the Holy Land
      - Lived an ascetic lifestyle, rode around southern France on a donkey
      - Gathered an army to follow the princes
  - Factors for the Crusades

- 1) An intensification of devotion directed toward the Lord's historical life
  - A shift from "Christus Victor" to "Suffering Christ"
  - People wanted to go to the Holy Land and "see these things"
- 2) A renewed Muslim anti-Christian peoples: the Turks (not Arabs)
- 3) An attempt to tame the worst aspects of the feudal mobility
  - Why don't we hack away at enemies of the church, rather than fellow Christians?
  - It becomes a part of Medieval ethos that you go to fight for the Lord
- 4) A need for more land in wealth for expanding families
- The most successful crusade
  - Recaptured Nicea, Antioch, and Jerusalem
  - Many stayed and established Christian kingdoms for up to 2 centuries
- **2<sup>ND</sup> CRUSADE**
- **Bernard of Clairvaux:** the "Wally Schultz" of the day
  - "The earth has been shaken and has trembled...the Lord's land, his land, has been taken!"
  - "I urge you not to want to put your own business before the business of Christ!"
- A horrible defeat
- **1189-1192: 3<sup>RD</sup> CRUSADE**
- Richard III, Philip II (went home early), Frederick Barbarosa (died) all fought
- Almost recaptured Jerusalem, and allowed pilgrim access for their bravery
- **1202: 4<sup>TH</sup> CRUSADE**
- Venetians made them fight against the Christians of the Byzantine Emperor in lieu of pay
- A short lived "Latin Empire" in Greece severely weakened what was left

### **MAY 1, 2001: CLASS**

- Midterm: 97% (A)

### **LATER MONASTICISM**

- Benedictine had been the standard in the earlier ages
- New alternatives arise as life becomes more complicated
- **Military Orders (1075-1125 AD)**
  - Orders devoted both to the religious life and "defeating the infidels"
  - Established to encourage people to stay in Israel and defend captured territory
  - "Poverty, chastity and obedience" but also fighting were the vows taken
    - "*Knights of St. John of Jerusalem*" or the Hospitaliers
    - "*The Knights Templar*"
    - "*Teutonic Knights*" or Missionary Knights
- **New Rules/Orders**
  - Augustinian Canons: Service Order
    - NOT Martin Luther's Order (they develop two centuries later)
    - Origin unknown: based on a letter of Augustine to a devout Christian woman
    - Secular clergy and laity wanted to live a more communal/liturgical existence
      - Did not become monks; continued to carry out ecclesiastical duties
      - But did join together as much as possible, establishing schools, etc.
    - Short and simple rule:

- Communal property
- Set Office of the Hours
- Wear a “distinctive uniform”
- Obedience to superiors
- Some bishops encourage their clergy to live as Augustinians; laity support it
- Not until 1350 (“The Black Death”) does the order take a downturn
- Cistercians: Puritan Benedictines
  - COMPLETE opposite of the Augustinians
    - Strident, aggressive critiques of “the world and of a worldly church”
    - The rebels of decadent monasticism and modern churchly wisdom
    - Complete poverty, complete separation from the world,
  - FOUNDER: **Robert of Molesme**
    - Benedictine monks who quit; thought their monastery had “sold out”
    - Went off into “untamed France”, especially *Citeaux*
    - Simplified the daily office from Cluniac “additions”
    - Wanted “personal prayer and devotion” – the keys to the monastic life
    - Wore “burlap”; identified as the “white monks” (Benedictines wore black)
    - Recruited “laity”, the “conversi”, to take care of the physical labor
  - Only grew to power under **Bernard of Clairvaux (1090-1153)**
    - Used his power promote the order over Benedictine, Augustinians, and Cluniacs
    - Eventually, Cistercians go the way of the Benedictines
    - But time for prayer and monasticism always remains part of the order
- Carthusians: (1101) **Bruno the Carthusian**
  - A teacher in a Cathedral school in Reims, France
  - Went to Grenoble to become a hermit and in 1084 founded a monastery
  - “Carthusia” was the name of the town where it was founded
  - Every monk had to keep to his own cell, *vowing silence*
  - They met only for midnight office, mass, and feast day meals
  - Never became incredibly popular, but was never in need of reform!
  - The only ones to resist the protestant revolution in England
- Monks are still thought to be the best Christians, but which kind of monk was the best?
- Christian culture was still being preserved here, but soon began to expand outside

## **12<sup>th</sup> CENTURY RENAISSANCE**

- Under **Bernard of Clairvaux**, a key figure in this event
- 11<sup>th</sup> Century the papacy was captured by the Cluniac Reformers
- 12<sup>th</sup> Century saw the flowering of intellectual life
  - Competing “visions” of Christian scholarship
  - 1) Intellect and the teaching of the Christian faith in schools
  - 2) Monastic life, prayer, and meditation
- **Monastic Theology**
- **Bernard** champions the later
  - 4 of 5 popes in his lifetime were his choice
    - Chooses Innocent II over a competitor, and he chooses Bernard as an advisor
    - 1139: Lateran Council was convened and solidified Bernard’s choice as Pope
    - The Papacy rewarded Bernard by promoting Cistercian monasticism
  - Became famous in the Cistercian order for his piety and preaching
  - Articulated a powerful vision for the church in the 12<sup>th</sup> Century

- The 2<sup>nd</sup> Crusade, and when it failed, turned it into a spiritual victory
  - Europe needed to repent in light of “God’s judgement” on their forces
- Did not hesitate to denounce heretics, even powerful ones
  - Went after Peter Abelard, who later repented and was reconciled
- He is the culmination of monastic theology
  - “De Consideratione”: His advice to Pope Eugenius III, his disciple
  - Warns of the temptation of the papacy to become “non-religious”
  - Don’t get swallowed by the bureaucracy and the business of the church!
- One of the few theologians that the Reformers liked
- **Scholastic Theology**
  - “Scholasticism” was a whole new approach to learning and understanding truth
  - Careful definition of terms, organization of subject matters, logical analysis, dialectic
  - Economy had to develop to the point where schools could be supported
- **(1033-1109) Anselm of Bec or of Canterbury**
  - You can’t have truth that makes sense (philosophy) and truth that doesn’t (theology)
    - Truth must be one, even when it transcends an ability to understand
    - “*faith seeking understanding*”: as a *Christian*, one can think about God
  - Ontological proof for the existence of God
    - God is “that being greater than which nothing can be imagined or thought of”
    - If we were to suppose he did not exist, we would have a logical contradiction
    - We *can* imagine a greater being than a non-existing God, which can’t be possible
    - “Indirect proof”: if not A is impossible, A must be true!
    - He’s Augustinian/Platonist:
      - Our thoughts represent real ideals: otherwise this proof can’t work
  - Book on why God became man (*Cur Deus Homo*)
    - Why the incarnation?
  - Kjk
- **(1079-1132) Peter Abelard**
  - Identified with Paris, one of the earliest “logical” Christian thinkers
  - Disagreed with his teacher over the issue of the many and the one
  - His teacher quit, and joined the Augustinian Canons
  - Has a tragic love affair
    - Fell in love with the niece of an important Roman clergyman
    - She was made a nun, he was castrated
  - “*Sic et Non*” is his greatest work of “smart-alecness”
    - Listed contrasting patristic sayings on specific topics
    - Meant to try and reconcile all these by listing them side by side
  - He upset Bernard with his teaching on the Trinity, until Peter backed down
  - A doctrine is not to be believed because God has said it, but because we have been convinced by reason that it is so.”

## The ATONEMENT

### St. Augustine

- “Dramatic Theory”
  - It is a “cosmic drama” between titanic forces, namely Satan and God
  - The battle is over human beings; who gets them into their camp?
- Sin:

- We are damned and belong to the Devil because of original sin
- We are ransomed fairly from the Devil by the atonement of Christ
- God wants to save man, but wants to do it fairly
- “The Devil should be conquered not by power but by righteousness”
  - The righteousness that conquers is the righteousness of Christ
  - When the Devil found in Christ nothing worthy of death he still killed him
  - He overstepped his bounds, and thus had to forfeit his claim over us

### **St. Anselm**

- “Satisfaction Theory”
  - It is not the Devil, but *God* who is the aggrieved party
  - God’s justice, not the Devil’s claims, must be satisfied
    - A human being cannot pay the debt, for they would only pay for themselves
    - But God cannot die, so God cannot pay the debt himself
    - Only a God who is also man could pay the debt
  - The debt is paid on behalf of man by God through the God-man Christ

### **Peter Abelard**

- If a bite out of an apple required the death of the Son of God, what would the crucifixion of the Son of God require in compensation?
- Justification of the sinner is a medicinal action (a common interpretation in Medieval times)
- “Exemplarous Theory”
  - Christ has bound ourselves to himself by love, which we see in his passion
  - We follow Christ as our chief example of what God would want

### **SCHOLASTIC THEOLOGY (con’t)**

- Arises in connection with the cathedral school, as opposed to the monasteries
- **Cathedral School of Chartres**
  - Bernard of Chartres
  - Many other famous theologians
- **Parisian Theology**
  - Cathedral School of Notre-Dame
  - Monastery of St. Victor
  - These will combine to create the first university in Europe
- **(1100-1160) Peter Lombard**
  - Pupil of Abelard; exegetical commentary was standard up to this point
  - Lombard wanted to do theology apart from exegesis and organize it “systematically”
  - Wrote “*The Sentences*”, the first dogmatic textbook; the father of “systematic theology”
    - Doctrines of:
    - God: Trinity, Providence, Predestination
    - Creation: Angels, Man, Fall, Grace, Free Will
    - Christ: Incarnation, Person, Work, Faith, Salvation
    - Sacraments/Eschatalogy: “7” **Sacraments**, Final Judgement, End Times
- **Church Hierarchy (12<sup>th</sup> Century)**
  - The Pope was to have the last word on ANY dispute on ANY issue in Christendom
  - Church discipline, probate cases, divorces, etc.
  - A bureaucracy must develop to handle all these cases: **the curia**
  - Curia: clergy and laymen who hear the cases, write the letters and make the statements

- Cardinals: begin acting like “cabinet ministers” and heads of departments
- Councils: Popes begin to summon ecumenical councils, as opposed to the Emperor
  - 1123-1312: 7 Ecumenical Councils, to adopt the Pope’s agenda for the church
- Agents: Legates sent out to pass on the Pope’s orders (over the local bishop)
- Letters: Papal letters multiply, showing the Pope’s decisions on various matters
- Reaches its height around 1200
- **Church Law**
  - A separate intellectual subject matter, arising just as systematics has arisen
  - Up until now, law was a shapeless mass, some written, some unwritten
  - *Ivo of Chartres* tries to codify the law, produces the first ecclesiastical law code
  - **Gratian**: a contemporary of Peter Lombard in Italy
    - Produced “The Body of Church Law” or “Gratian’s Decretals”
    - A standard legal textbook for the canon lawyers of the Middle Ages
- The battle between Emperor and Pope continues
- **(1100s) Frederick Barbarossa**
  - A strong, warrior Holy Roman Emperor
  - Wanted to reassert the powers of Charlemagne or Otto the Great
  - Crossed the Alps to take control of “his” territory in Italy
  - **Alexander III** did not want him, and fought his presence
  - Barbarossa’s army was struck by plague
    - He was forced to capitulate
    - He went on the 3<sup>rd</sup> Crusade
  - Never again did an emperor exercise effective control over Italy
- **Henry II and Thomas a Becket**
  - Thomas was a churchmen in the employ of the king
  - The king secured Thomas’ election to archbishop of Canterbury
  - Thomas then switched loyalty to the church
  - ISSUE: Henry II wanted common law for all; Becket wanted church law
    - Could a clergymen be tried in the King’s or the church’s court?
  - Thomas would not recognize the King’s jurisdiction
  - Four of the king’s knights slaughtered Becket in the cathedral of Canterbury
  - Miracles began to happen, and the king had to go to Canterbury as a penitent
- The church is becoming a powerful institution
- **(1198-1216) Innocent III**
  - A great “lawyer pope”, elected at age 37, an Italian who studied in Bologna
  - First to use the term “**Vicar of Christ**”
  - Both swords were exercised by the Pope; one directly and one indirectly
    - Expelled German influence in Italy,
    - Played two rival German leaders against each other
    - All of Italy looked to the Pope for leadership
  - Tried to organize the Holy Roman Empire under himself and his guidance
    - He admitted that the electors could choose their own king
    - But the Pope had to approve the selection for him to become Emperor
      - The Pope chose Charlemagne,
      - The Pope as defender of Catholicism had to assure a proper secular leader
  - Frederick II supported by the Pope to defeat the Emperor Otto
    - But Frederick II became the rival of Gregory IX, Innocent’s successor
  - France

- The King, though catholic, had imprisoned his wife and was adulterous
- The Pope supported him in war against England on condition of the Queen's freedom
- Spain
  - Supported the battles against the Saracens
  - Was acclaimed as "the liberator" of Muslim held territories
- Bulgaria
  - One of his legates became king for a time
- King John
  - Innocent III insisted on a French candidate for Archbishop of Canterbury
  - When John refused, the Pope put England under the interdict
  - John yielded, accepted the Archbishop, and the Pope as his overlord
  - England was therefore, for a time, a "Papal State" under Innocent III
- Promoted the cause of Christianity in the Middle East
  - Launched crusades against the Turks
  - The Venetians hijacked his fourth crusade and attacked Constantinople
- Combatted Heresy

## **MAY 8, 2001: CLASS**

### **HERESY and INNOCENT III**

- Cathars
  - A Medieval expression of Manicheanism
  - Established a rival church in Southern France
  - Had their own priesthood, sacraments, and liturgy
  - Piety was very close to catholic piety, due to commonalities with monasticism
  - Would not eat milk, eggs, butter, or cheese: anything that came from a "sexual union"
- Waldensians
  - **1173:** "Valdez" (which in Latin is "Waldo")
  - A schismatic group started in Lyons, France
  - A wealthy merchant who felt guilty about his money
  - He sends away his wife and daughters and all his wealth
    - He traveled, preaching against wealth and in favor of preaching
    - 1) Lay Preaching, 2) Vernacular Bibles
  - Were put under the ban by the Pope; guilty of Donatism
  - Became confused later on with the Cathars; they mixed together
  - Still existed at the time of the Protestant Reformation
- The Inquisition
  - Organized on national levels
  - Burning becomes the favored form of execution for heretics
- Preaching
  - Special ecclesiastical orders develop who exist to preach
- The Crusade
  - **1209:** Declared war on the heretics of Southern France, the Albigensians
  - "Albigenians" was a catchall name for Cathars and Waldensians
  - Simon de Montfort was called to gather his troops and attack
  - Catholicism prevailed, but Simon used it to tyrannize the south
- **1215: Fourth Lateran Council**

- Transsubstantiation: first off the block to be approved
- Easter Communion: along with confession and absolution were now mandated
- Innocent III dies at 56 shortly after the Council
  - He realized the ambitions of Gregory VII: an office below God but above Man

### **MENDICANT ORDERS**

- Carmelites, Dominicans, Franciscans, Augustinian Hermits (Luther's Order)
- Towns are starting to grow, and class distinctions are becoming more apparent
- Some forms of life were corralled by the church and brought into the church's service
- "Mendicants": NOT monastic orders, but religious orders placed in society
  - NOT separation from the world, but serving the church IN the world
  - Not founded by cardinals or popes, but by common priests and lay people
  - "Beggars": the religious should not own property, but be supported by society
- **1256**: Augustinian Hermits
  - Take their example from the Dominicans and Franciscans
- **Dominicans**
- **1170-1221**: St. Dominic, a priest from Spain
  - His bishop, Martin of Castille, preached against heresy in France
  - Dominic went with him, and wasn't impressed by his bishop's homiletical approach
    - Martin came as an authoritarian bishop, and didn't get a good hearing
    - A better approach might be to know the people to whom you are preaching
  - Stayed in Toulouse with a well-to-do business person
  - Formed a religious group that would take vows, but would teach and preach
    - **1215**: Went to the council, and were permitted to exist under an *existing* rule
    - Took on themselves the Augustinian rule, but kept their own motive for existing
  - Dominican communities are established in Bologna, Rome, Paris, and elsewhere
    - The General led, the Priors headed various provinces
    - Every house had a theologian at its head to teach its members
    - Thomas Aquinas himself was trained by the Dominicans
  - "The Friar Preachers" – O.P. – Order of the Preachers – is the name of the Dominicans
    - Came from Innocent III's letter: "To Dominic and the Brother Preachers..."
    - Friar comes from frere, French for "brother"
    - Wore black robes, so known as the "**black friars**"
  - Pope Alexander V was a Dominican
  - Began to serve the poor like the Franciscans
- **Franciscans**
- **1182-1226**: Francis of Assisi
  - Exemplifies "late Medieval piety"
    - Existed only to exemplify Christianity
    - One must give up ones' life in order to get it back
    - Comes from Italy, born in a well-to-do merchant family
  - Like Waldo, felt guilty about it, and was influenced by the words to the Rich Young Man
  - Drew up his own rule "from Christ", and refused to change it
    - Follow Jesus in his (absolute) poverty
    - Neither brother or order has possessions
    - Poverty, not obedience, is the chief value of Christianity

- Wore undyed burlap, so called the “**grey friars**”
- Money could be collected or made only to be given to the poor
- **1215**: Went to the council, but was put off by this “smelly beggar”
  - Innocent had a dream that the church was resting on the back of “this beggar”
  - Granted Francis’ request, and made an official order of the church
- “The Friars Minor” – the little brothers;
  - “The Poor Clares” or little sisters also organized for women
  - Lay order was established to support the Franciscans
- Francis was canonized within years of his death
- Organized themselves like the Dominicans, began to teach and preach
- Troubled history:
  - They couldn’t maintain an organization without “owning” some property!
    - Chapels, schools, books, places to live
  - But a minority always shouted that this was all wrong
    - “**The Spiritual Franciscans**”
    - Taught the absolute poverty of Christ as a doctrine
    - Rejected church authorities, and soon became a *heretical movement*
    - Began to call the Pope the antichrist for affirming the right to own property

### **Mendicant Orders**

- Established “friaries” in towns for service to the church
  - Endowed with small amounts of money and land to say masses
  - Pious urban wealth went to the mendicant orders rather than the earlier monastic orders

### **MAY 10, 2001: CLASS**

#### Test:

- 33 Objective Questions
- 1 Essay out of 3

### **Scholasticism**

- Monastic schools were to prepare men for a life of prayer, not a life of study
  - Mostly rural, inflexible curriculum
- Cathedral schools accommodated the “new curiosity” of the high middle ages
  - Originally designed to train clergy, but had to be flexible
  - Were able to adapt quickly to growing needs
  - 12<sup>th</sup> Century: Bernard of Chartres, Abelard teach at Cathedral schools
    - A master teacher attracted students who would go to whatever school he was at
  - 13<sup>th</sup> Century: certain schools gather a critical mass of scholars
    - This is the beginning of “organization” and university structure
    - Comparable to the trade schools of the Medieval towns
    - *Paris School of Theology* the top school of the time
- Curriculum:
  - Undergrads did “liberal arts”, then went on to Law, Medicine, or Theology
  - 1210: Ecclesiastical charter for the Theological School of Paris
  - Oxford and Cambridge came next, then Utrecht in the Netherlands
- Methodology:
  - A teacher commented on a standard textbook

- *Theology*: The Scriptures and Peter Abelard's Sentences
- *Law*: Gratian's Decretals
- Logical analysis, careful definition, argument and debate
- Little persuasive rhetoric or style; emphasis on *clarity*
- "*Faith seeking understanding*": how does Christianity make sense?
- Key Teachers:
  - *Aristotle*: the world came back into contact with Greek thought
  - Explains the world empirically as people *see it*

### **1225-1274: Thomas Aquinas**

- A Dominican
- An Italian, from minor nobility, who studied for a while in Naples
- Was sent to a Benedictine monastery, although he wanted to be a Dominican
- **1244**: Finally joined the Dominican order, and he was sent to Paris to study
- **1206-1280: Albertus Magnus** (Albert the Great), Thomas' Teacher
  - Albertus thought that Aristotle would help explain and systematize theology
  - Thomas builds on Albertus' work to create an overtly Christian philosophical system
  - Problems with Aristotle:
    - Eternity of the universe, which Thomas refutes from Scripture
    - Universal soul, rather than individual, which Thomas shows is not necessary
    - Philosophy and theology, reason and nature cannot conflict, but must lead to "the truth"
    - They won't get you all of the truth; revelation is needed for complete knowledge
      - The Trinity and the Incarnation cannot be discovered through "reason"
      - Nonetheless, Christian truth is not incompatible with reason
    - **Summa Theologiae**: (typical title for medieval work, meaning "Summary of Theology")
      - Attempts to offer a complete understanding for the world in which people live
  - **Five Proofs for the Existence of God**
    - Anselm's arguments are "a priori"; "if you can think God, he must exist"
    - Thomas gives "a posteriori proofs"; from effect to cause
    - Argue from the works of God to the one responsible for them
    - Motion, Cause, Contingency of Being, Degree of Perfection, Order or Design
    - From *Contingency of Being*:
      - We see a lot of things in the world
      - Either the thing causes its own being, or something else causes it
      - If it were the cause of its own existence, it would always *be*
      - Therefore everything we see is caused by something else
      - But is that something else its own cause or caused by something else?
      - What about a *first cause*, an *uncaused cause*? If not, there is infinite regression
      - If there is an infinite regression, the present causes will never get *caused*!
      - There *must* be a primary cause if there is to be being in the present
  - **The "One" and the "Many"**
    - What is the relationship between a universal and a particular?
    - Nominalism:
      - Today, we would say the "one" is a generalization from the "many"
      - Characteristic of the late middle ages
    - Idealism:
      - A world of change precludes understanding the particular as it is

- The particular derives its existence from an unchanging realm of ideas
- Augustine: the idea exists in the mind of God
- Implications:
  - If universals have no existence, how can we talk about an idea?
  - My idea of chair will be different from yours
  - Therefore we can't know or communicate *anything*!
- Realism:
  - Thomas: ultimate reality is the universal, but exist only in the particular
  - All things consist of form and matter, the universal and the particular
  - Cookie cutter is form, dough is matter, both give a *cookie*
  - Study the particulars, and from that abstract the form and discuss it
- **Substance and Accident**
  - *Accident*: quantity, color, shape, texture, smell
  - *Substance*: what the thing actually is
  - Late Medieval Scholasticism can be differentiated by *nominalists* and *realists*
- **Salvation and the Sacraments**
  - Salvation is due to the absolute priority of grace, but *not* predestination
  - Room was always left for free will and works
  - Thomas on Grace:
    - Grace is a substance that is infused into man where it inheres
    - Grace becomes part of a human being not substantially but accidentally
    - Man can now exercise his free will to please God
    - Grace gives the ability to play the piano, man practices to make it possible
  - Thomas on Sacraments:
    - The infusion of grace comes through the sacraments
    - A sacrament is a visible sign of an invisible grace (Augustine)
    - The earthly substance is the matter, the word is the form applied
    - Of the seven sacraments, the Eucharist (not baptism) is the most important
    - Thomas explains transubstantiation as a “reversal” of common sense
      - Paint a chair, and it stays a chair (accidents change, substance is the same)
      - Wine becomes blood (substance changes, but accidents remain the same)
- **1308: Duns Scotus** (Franciscan)
  - Differs with Thomas on the question of the primacy of knowledge and reason
  - It is God's will, attitude and love, not knowledge, that are primary
  - Natural law in the universe depends on God's will, not his mind
  - The father of the official doctrine regarding the Immaculate Conception of the Virgin
  - Thomas rejected the immaculate conception, but later Pope's “overrule” him on this

### Via Antiqua

- Albertus Magnus, Thomas Aquinas, Duns Scotus
- Realists in their philosophy (via moderna are Nominalists)

### Via Moderna

- Nominalism comes back into the fore

### **1255-1347: William of Ockham**

- A need to get “back to the basics”

- “Economy in explanation”, or “Ockham’s Razor”
- Plurality is not to be posited without necessity
- The simplest explanation is the best
- In an attempt to hold on to a paradigm, explanations will become more and more complicated
  - Eventually, someone needs to apply Ockham’s Razor
  - A new paradigm may need to be created
- “Ideals” and “Universals” are an unnecessary complication
  - Universals are the common characteristics of the particulars
  - An idea is only a “name” given to the common characteristics of the particulars
  - There is no *essential* relation between cause and effect
  - So the proof from contingency does not apply
- God is the only absolutely “free being”
  - God has *absolute power*: the way he can operate if he so chose
  - God has *ordained power*: the way he has decided to operate
- Theology is now separated from philosophy
  - Only revelation will open the way to true knowledge about God
  - Since God is not bound by the laws of human reason, science is now possible
- The Father, therefore, of Protestantism???

### MAY 15, 2001: CLASS

- **1350s: The Black Death**
- Challenges to institutions, weakening them, from outside the established church
- Changing economic and social conditions in Italy, Rhineland, and Netherlands
  - Increasing urbanization, business cycle uncertainties
  - More people who are literate, wealthy, and dirt poor as well
  - Economy was shifting from barter to monetary system

### **1294-1303: Boniface VIII**

- Struggles with **Philip IV**, King of France
  - This time, the king is the winner, not the Pope
  - Secular power is catching up and passing the papacy
  - Pope Innocent III had clear governmental superiority; this is no longer the case
- Could the King tax the clergy in France?
  - **Boniface**: No, without permission. **Philip IV**: Yes
  - “Pamphlet War”: both king and pope have theologians supporting their positions
  - **Unam Sanctum**: Audacious expression of Boniface VIII’s papal power
    - Both swords have been entrusted to the Pope as the Vicar of Christ on earth
    - Religious sword unilaterally in the church, secular sword *through* the nobles
    - “Moreover, we declare, define, and pronounce it is altogether necessary to salvation for every human creature to be subject to the pontiff of Rome.”
- **1303**: Philip IV’s forces seize the Pope
  - Boniface escapes, and dies shortly thereafter
  - “The beginning of the decline of Papacy”

### The Babylonian Captivity

- Second successor, Bertrand de Gaul, Archbishop of Bordeaux, elected Pope (**Clement V**)
  - Philip may have paid off the college of cardinals

- The beginning of the King of France's domination of the Papacy
- **1309-1377:** Seven popes in a row who live not in Rome but in Avignon, France
  - Avignon was still ruled by the Pope, and occasionally diverged from the King's policy
  - Cardinals were predominantly French, helping to perpetuate the captivity
- **Asset Shift:** Popes used their only asset, authority, to raise cash
  - Money was needed to participate in the New Economy and therefore exercise power
  - Annates: money charged for “episcopal appointments”; the first year’s revenue!
  - Other appointment had similar “fees” attached to them
- **Expenditures:** mostly for “secular concerns”
  - Used to build up Avignon
  - Also used to continue to exercise authority in the Papal States in Rome
- **1316-1334: John XXII**
  - 2/3 of revenues spent on military expenditures to recover the Papal States
  - **Louis the Bavarian** had his own forces fighting against the Pope
  - Louis tries to develop a theological rational for a new form of church government
  - **1342: Marsiglio of Padua**
    - The Pope may be the vicar, but a church council is the Body of Christ
    - The idea regained life in the 15<sup>th</sup> century; the pope was losing control over Europe
- **The Spiritual Franciscans**
  - Attacked the pope; a very strong movement at this time
  - Named the Pope the “antichrist” for his great possessions and secular spending

### The Great Schism

- **1378-1415:** There is now more than one pope
  - **1370-1378: Gregory XI**
    - Returns to Rome, for no supposedly good reason
    - Catherine of Siena expressed to him that this was the will of God
    - Avignon was becoming unsafe due to 100 Years War
    - He dies shortly after moving back
  - College of Cardinals is only 15-20 guys; French
  - The Roman people “took to the streets!” and demanded a Roman Pope
  - **Urban VI** is elected; not a Roman, but an Italian
    - First non-French pope in over 50 years
    - Bad choice; Urban was fiery, violent, and possibly “nuts”
    - Alienated almost all the Cardinals soon after his election
  - **Clement VII** elected as an alternate pope by the cardinals
    - He moves to Avignon after failing to capture Rome
    - Each pope tries to govern the entire church, collect moneys, and exercise power
- France and her allies (Scotland, Spain, and Naples) support Avignon
- England, the Netherlands, and the H.R.E. support Rome

### HERESIES

- **1329-1384: John Wycliffe**
  - Teacher at Oxford and chaplain to the King of England
  - Supported anti-clericalism in England; a “court theologian” who wrote against Avignon
    - The true church is not the hierarchy, but the elect Office holders do so by God’s sufferance, and lose that sufferance if they fall from grace
  - Temporal rulers have authority to remove bad clerics

- Promoted Scripture as the rule and norm for the church
- Denied transubstantiation and taught a more “Calvinistic view”
- Was condemned, but never excommunicated
- English religious dissidents, **the Lollards**, were his followers
  - Lay vernacular preachers
  - First translation of the Bible into English
  - Anti-sacramental
  - Survive up to the time of the Reformation
- **1369-1415: John Hus**
  - Bohemian, but the King of Bohemia married his daughter to Richard II
  - Some of Wycliffe’s writings made it to Bohemia, and the University of Prague
  - Hus was not a pupil of Wycliffe, but was certainly influenced by him
  - Famous teacher and preacher in Prague
    - Criticized laxity in priestly celibacy, German ecclesial domination
    - He was condemned and excommunicated
    - Not as radical as Wycliffe:
      - Did not reject the real presence
      - Defended lay preaching and the use of scripture in the vernacular
  - The H.R.E., Sigismund, King of Bohemia, intervenes and calls a council
- **1414-1418: Council of Constance**
  - Condemns both Hus and Wycliffe
  - Wycliffe’s body is eventually exhumed and burned as a heretic
  - Hus was granted a “safe-conduct” by Sigismund, but it was only “one way”
    - Hus was burned
    - Concessions finally had to be made to the Hussites to calm the ensuing revolution
    - Communion in both kinds
  - The council was truly meant to end the Great Schism
  - Conciliarism is affirmed over the papal system
  - **Roman Pope**: resigned and blessed the council
  - **John XXIII**: was deposed
  - **Avignon Pope**: best of the three, refused anyway and lost his support
  - **Martin V**: an Italian from the Cologna nobles was elected “sole pope”

### **The End of the Great Schism**

- Jean Gerson and Pierre d’Ailly, chancellors of the University of Paris
- Developed ideas to end the schism: one was “conciliarism”
- **1409**: Cardinals summon a Council at Pisa
  - Since neither Pope showed up, they were declared heretical
  - **Alexander V** was elected as the *true* pope (died in 1410)
  - **John XXIII** was his successor, and rallied the troops against the other two popes
    - Got Sigismund’s support, on condition that he would call a new council
    - This new council was summoned to **Constance, 1414**
- **Martin V** elected the new Pope
- Frequent church councils would meet to keep the church in line
  - These councils were a failure
  - None of the popes liked it, and there was no support for broad-based reform
- Popes negotiated directly with the heads of state to establish power

- **1418**: England, **1448**: HRE, **1516**: France (**Concordats**)
  - A role in patronage appointments was given monarchs
  - In exchange, money flowed to Rome
- **Pius II** finally renounced conciliarism in his bull of **1460**
  - The authority of Innocent III is lost or at least severely tempered
  - Monarchs have much more say about appointments than the Pope

### **The Renaissance**

- A great flowering of architecture and art in Italy
- **1469-1536: Desiderius Erasmus**
  - Critic of the church's corruption, false piety, and financial improprieties
  - Had little use for monasticism
  - "In Praise of Folly", notes and Latin translation of the NT
  - Puts into print copies of the early church fathers and the Greek NT

## **MARCH 7, 2001: NOTES**

**235-284 AD:** Tremendous Turmoil

- 26 Emperors come and go,
- All but one die a violent death
- Emperors support self-worship as a means of controlling power

**284-305 AD:** Diocletian

- Persecuted Christians

**306-337 AD:** Constantine

- Legalized Christianity
- Found the new “cult” was fractured in and of itself

**392 AD:** Theodosius the Great

- Bans all pagan worship in favor of Christianity
- The last sole emperor of a united Roman Empire

**400-550 AD:** INVASION of the HUNS (1<sup>st</sup> INVASION)

- Forced the movement of Germanic tribes into the Empire

**440-461 AD:** Pope Leo the Great

- Author of the Tome approved at Chalcedon in 451 AD

**476 AD:** Odoacer

- German general who conquers Rome
- He rules as a “patrician” of the Emperor of the East

**493-526 AD:** Theodoric the Ostrogoth

- Rules with the concurrence of Emperor Zeno

**527-565 AD:** Eastern Emperor Justinian I

- 533-535 AD: 20 Years’ War
- Tries to reconquer Spain, Italy, Germany for the Empire
- Succeeds in reconquering southern Spain, most of Italy, northern Africa, and some islands

**570-590 AD:** INVASION of the Avars, Lombards, Visigoths (2<sup>nd</sup> INVASION)

- Avars attack the Balkans
- Lombards invade Italy
- Visigoths capture Spain (Arians – leads to council of Toledo, Spain)

**590-604 AD:** Pope Gregory the Great

- Sends missionary monks out

**610-641 AD:** Eastern Emperor Heraclius

- One of the last great emperors of the east
- Destroyed the political ambitions of Persia
- Could not reassert control over the Balkans

**640-750 AD:** Islamic Conquest

- Muslims conquer Arabia, Persia, northern Africa, and Spain
- End of the Visigothic Empire

**751 AD:** Frankish Kings are names “Roman Patricians”

**771-814 AD:** Charlemagne rules Europe

**800 AD:** Charlemagne proclaimed emperor by the Pope in Rome

- Empire extends throughout Germany, into France, upper Italy
- Preferred to call himself “King of the Franks and Lombards”
- Franks were most unlike the Romans, but also Catholic (strange combination)

**800-950 AD:** INVASION of the Vikings, Magyars, Muslims (3<sup>rd</sup> INVASION)

- Vikings from Scandinavia invade Spain, Russia, northern France and Britain
- Magyars from Asia invade southern Germany, northern Italy, and eastern France
- Muslim sea pirates attack Italy and southern France
- Western Empire collapses

900-1000 AD: The East Recovers

- The East recovers some of its power and prestige
- It then slips in the 12<sup>th</sup> and 13<sup>th</sup> centuries

1000s AD: Evangelization almost complete, Feudalism sets in

- Denmark, Norway, Sweden, Hungary were now Latin, Catholic, Christian
- Curbed the unruliness of both Magyars and Vikings
- Feudalist structure dominates Europe

1037-1056 AD: Emperor Henry III

- Installed Pope Leo IX and supported his reforms

1049-1054 AD: Pope Leo IX

- Tries to introduce reform in the church
- End simony and impose celibacy of the priesthood

1054 AD: The GREAT SCHISM

- East and West excommunicate each other

1056 AD: German Power

- Saxon and Salian kings restore control in Germany
- Move as far as northern Italy, taking imperial title
- Expel Magyars and Vikings

1066 AD: Norman Invasion

- France invades and occupies England

1073-1085 AD: Pope Gregory VII

- Fought hard to continue Leo IX's reforms, despite opposition
- "The Lord did not say, 'I am tradition', but 'I am the truth.'"
- Opposed by Emperor Henry IV, Henry III's successor

1198-1216 AD: Pope Innocent III

- Called for the Fourth Lateran Council (**1215**)

1250 AD: Attack of Aragon (Sicily)

- Likely signaled the end of the Medieval papacy
- It was a crusade called for by the Pope, supported by the French, that was lost

1294-1303 AD: Pope Boniface VIII

- High handed, old school, papal infallibility sort of Pope
- England and France were at war
- Was "the wrong man at the wrong time"

1309-1377 AD: Babylonian Captivity of the Papacy

- Boniface is captured by French troops, brought to France, then dies
- A series of Avignon popes rule from France

1348-1350 AD: The Black Death

- One of the worst plagues to hit Europe
- Killed 1/3 of the population

1414-1418 AD: Council of Constance

- Elects Martin V as pope, who is recognized by all as the true pope (finally!)

1453 AD: Fall of the East to the Ottoman Turks

1516 AD: Concordat with France

- Control of the church in France is given to the monarchy

REPORT:

- The merger of the Frankish empire and the Roman papacy created a “European” civilization
- “Latin, Christian and Germanic elements merged to create a new cultural unity” p.29
- From the 10<sup>th</sup> century to the 14<sup>th</sup> this culture would expand to create “Europe” p.30
- See especially p.29-35
- Dominicans and Franciscans reached out to the “unchurched poor” of the towns p.36
- Thesis: by the 9<sup>th</sup> century, Europe was “Christendom”
- How does p.54 square with Romans 13 and Paul’s conception of authority?