

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

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 3rd 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 4th 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 rules, 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

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- 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 Coptics 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 Iudus 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, Theodoric of Cyrus, Ebo 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**: 5th 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 7th 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 Carthag 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*

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Web Sites

- www.bibliofind.com
- www.abebooks.com
- 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 1st Epistle of John
- Controversial Writings
 - *Pelagians*
 - Monk from the British Isles, 4th-5th 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 tapped 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 Cantorum", 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 “griefs” 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 become 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
- 6TH 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 3rd and 4th 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 2nd 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**: **Wilfrid**
 - 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
- **9th Century: Ansgar**, apostle to the North
- **9th 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

- 1st 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 Zacharias 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 Marovingians, 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 encourages 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
 - Diocese 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 an 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 5th 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 6th 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 Honorius:** “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 6th council
 - **680-681:** Dominated by the East, but three Western Bishops

- Rejection of monothelism and monergaism; 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 Mulsim

Beliefs

- The Jinn, demons who dwell in the desert
- Angels including Gabriel, Azreel (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 Studia
 - In 842, the controver
- ICONOCLAMS and the 7th 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 9th 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 charism
- 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 13th 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 diocese
 - 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
- **1st 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 Clarendon: “Sermon Declaring the 1st 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
- **2ND 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: 3RD CRUSADE**
- Richard III, Philip II (went home early), Frederick Barbarosa (died) all fought
- Almost recaptured Jerusalem, and allowed pilgrim access for their bravery
- **1202: 4TH 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

12th CENTURY RENAISSANCE

- Under **Bernard of Clairvaux**, a key figure in this event
- 11th Century the papacy was captured by the Cluniac Reformers
- 12th 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 12th Century

- The 2nd 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/Eschatology: “7” **Sacraments**, Final Judgement, End Times
- Church Hierarchy (12th 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 it’s 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 3rd 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
- Combated Heresy

MAY 8, 2001: CLASS

HERESY and INNOCENT III

- Cathars
 - A Medieval expression of Manicheism
 - 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
 - "Albigensians" 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 Claires” 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
 - 12th Century: Bernard of Chartres, Abelard teach at Cathedral schools
 - A master teacher attracted students who would go to whatever school he was at
 - 13th 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 rationale 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 15th 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 Cologne 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 (1st 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

- 533-553 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 (2nd 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 named “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 (3rd 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 12th and 13th 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 10th century to the 14th 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 9th century, Europe was “Christendom”
- How does p.54 square with Romans 13 and Paul’s conception of authority?