

Survey of Christian History

The First Millennium



Romans 12:1

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.

Hebrews 13:7

Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

Hebrews 12:1

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.

Gnosticism

Characteristics

Separation of Spirit and Matter

Implications for religious life

Sacraments

Christology

Dualism

Manichaeism

Mystery/secret rites, writings, knowledge

Opposition

St John and St Paul (1 Corinthians 10)

Marcion (early 2nd Century)

Took Gnostic critique of Creator God of OT to extreme

Too attached to matter

Too violent

Moral contradictions between OT and NT which allegory cannot rectify

Marcion's Canon

Wanted to purge NT of Jewish contamination

Many Gnostics who welcomed the proliferation of writings

Marcion, however, narrowed the scope of the canon

****Gave impetus to Orthodox Christianity's recognition of canon****

The Content

Twofold—Scripture of the Lord and of the Apostle

The Lord

Gospel according to St. Luke

The Apostle

Galatians, 1 & 2 Corinthians, Romans, 1 & 2 Thessalonians, Ephesians, Colossians, Philippians, and Philemon

Important Notes on the NT Canon

Oral tradition had equal, sometimes predominant, footing in the early Church
 As the canon was recognized, it was grounded in the fixity of written tradition
 Oral tradition, however, continued to hold significant influence
 Term already used for the standard of authentic teaching provided at Baptism
 Already increasing tendencies to cite apostolic writings as authoritative
 Already increasing tendencies to collect them
 Content more than apostolic authorship was proof of canonicity
 The forming of the canon is already taking place late in the 2nd Century

Montanism (mid-second Century)

Developed in Phrygia, which the residents hoped would be the New Jerusalem
 Montanus, Priscilla, and Maximilla fed that desire

Prophesied in first person as the Paraclete

Characteristics

Millennial
Charismatic
Ongoing revelation

Results

Orthodox consensus age of miracles and revelation ended with death of apostles

Important losses

Tertullian, a lay Christian from Carthage

Earliest writer of Christian Latin

Tertullian was a premier theologian of the early Church

Coined the term trinitas (“three persons in one substance”)

Coined phrase “two substances or natures in one person” of Christ

Helped slow the continuing flow of philosophy into theology

Held Christianity’s legitimacy rested in its unreasonableness

No one could have made up the Son of God being crucified

“I believe because its outrageous.”

Unfortunately legalistic and a rigorist like many at this time



Tertullian

Bishops

As the early Church began to see that the world did not seem to be coming to an end as early as previously hoped, they saw that a more permanent ecclesiastical structure was needed

Bishop-Presbyter-Deacon

The earlier variance (Jerusalem & James, Gentile churches & presbyters) streamlined

Bishops were ordainers, baptizers, celebrants, diplomats between churches, etc.

Presbyters gave counsel to bishops

Deacons handled administration

Election

Bishops were elected by the plebs from among them (popular suffrage)

Ambrose elected as catechumen because he was an honest, trustworthy man

Neighboring bishops (two or more) consented to & consecrated the new bishop

These elections were often bitter and manipulated in the interests of influential families

Council of Nicaea granted the bishops of the great cities a veto (leading to patriarchates)

Vestments

No special cup, bible, etc. at first was given to bishops at ordination

By third century white or black vestments common

Modern vestments trace back to the formal wear of the late Roman aristocracy

Location of churches

Primarily urban—rural areas more conservative (traditional beliefs/customs)

Rome

Rome influential/preeminent among these great cities for several reasons

Size

Age

Universal recognition

Apostolic foundation

Statues of Sts. Peter & Paul at sites of martyrdom about 165

Church of Peter and Paul (Paul dropped in 4th century—new Mt 16:16 emphasis)

Mt 16:16 first invoked in mid-third century in dispute over schismatic baptism

Stephen of Rome said to receive schismatics as penitents by imposition of hands

The sacrament was Christ's, not the minister's

Cyprian of Carthage wanted rebaptism

How can schismatics have baptism but not eucharist

Term “pope” (Latin papa) a term used for any bishop with which one was in a filial relationship

e.g. Timothy Dolan pope to Milwaukee, while Adam Maida just Archbishop of Detroit

By the 6th century it was used especially for the Roman bishop in the West

Even the bishop of Roman accountable to the universal episcopate (see Cyprian of Carthage)

Cyprian: bishops accountable only to God but must act in harmony with other bishops

Cyprian: to be a member of the Church is to be in communion with the bishop

Cyprian: no salvation outside the Church



Basilica of St. Peter

The Church and Social

Concern

“Oh how they love [each other]!”

The Church supported clergy

The Church rescued foundlings (exposed children)

The Church operated hospices/hospitals

The Church supported widows and orphans

The Church bought the freedom of many slaves

The Church was the safety net in a society that was definitely no welfare state

The criterion for aid was need and not church membership

Examples

Cyprian had his flock treat the sick and bury the dead when plague hit Carthage in 252

Emperor Julian “Apostate” (4th c): support “not only their own beggars but ours as well”

Unacceptable occupations

Magic, idolatry, eroticism, actors, games in the amphitheater

Not agreed on magistrates and soldiers (feared idolatry or roles in capital punishment)

Martyrs

The word means “witness”

By sacrificing themselves for Christ they provided the ultimate witness

Most a result of refusal to sacrifice to the emperor or swear an oath by the emperor’s genius

Non-Romans often fought the wild beasts in the amphitheatre

Roman citizens often beheaded

Christians openly mocked/condemned pagan gods

Some hissed when passing temples

Christians taught the pagan gods were demons

Christians refused to participate in the pagan cultus

Pagans blamed Christians for natural disasters, brought upon by their failure to appease gods

Early charges of incest and cannibalism against the Church

Early persecutions were local and often carried out by mobs

Often in protest against the local governments hesitance to act on pagan accusations

Besides the persecutions of Nero (64), there were two main later persecutions

Diocletian (303) was responsible for the fiercest persecution

Decade long

Triggered by fear of Christians rising in the army (subversion)

Decius (250) ordered a persecution when he came to power

Focused on bishops

Triggered by Christians, especially bishops, rising social status

Some Christians courted martyrdom

During trials, some smashed religious images, were hostile and disrespectful to governor

Origen longed to be martyred like his father

Many were unnecessarily open with their Christianity, forcing the authorities to act

Often the authorities were sympathetic

Accepted heretical writings and medical books instead of bibles

Don’t ask, don’t tell policies

Slow to act when Christians accused by ambitious neighbors

“The blood of the martyrs is seed”—Tertullian

Attitudes toward martyrdom varied

“May you gain your crown” in N. Africa

Others advised lying low until everything calmed down again

Respect for martyrs

Dates of martyrdom were celebrated as feasts birthday anniversaries

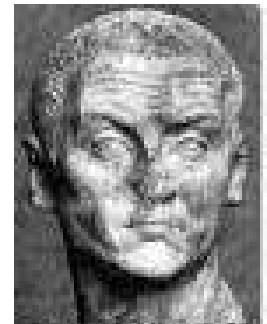
Eventually a Christian calendar developed

Not everyone approved of the growing trend of honoring [adoration to] martyrs

By the 4th century, martyrs were placed beneath altars

Relics connected the spoiled Church with the persecuted Church (same Church)

Martyrs in heaven prayed for believers on earth and not vice versa (Revelation)



Diocletian

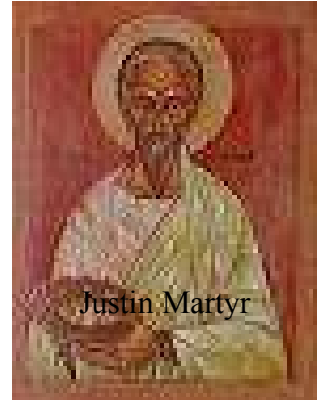
The Apologists

Apologetics (Apology=Defense) increasingly necessary by mid-second century

Christians increasingly attacked, not only by Romans, but also the Greek intelligentsia

Justin Martyr

A student of philosophy converted to Christianity
 Subsequently had his own school of Christian philosophy in Rome
 Held Logos has sown truth in many a philosophy's field
 Stress on the teachings of a Christian ethic
 Believed in ultimate rationality of the Gospel



Tatian

A student of Justin largely discredited by the presence of Gnostic thought in his work

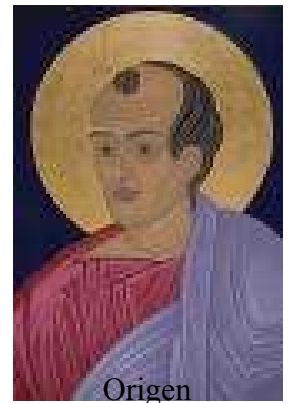
Clement

Trilogy: 1. commended Christian philosophy 2. a social ethic 3. misc. ramblings
 Deep knowledge of classical philosophy and poetry
 Wanted to show one could be educated, cultured, and a Christian
 Argued the Greek philosophers stole from Moses and the OT, not vice versa
 Opposed to any compromises/concessions with respect to polytheistic myth and worship
 Aesthetic value must yield to morality
 He and Justin did much to fight the slander and intellectual attacks the Church faced

Origen

Ran a famous catechetical school in Alexandria
 Well educated in the classics
 Renowned for his prodigious memory
 Allegorical style (unfortunately chose the wrong passage to take literally)
 Hexapla of the OT
 Fell into universalism (if punishment is therapeutic, all, even Satan, will be healed)
 Three levels of meaning in Scripture

- Literal historical sense
- Moral meaning
- Spiritual interpretation
 - Must use last two when text seems absurd, immoral, or contradictory
 - The interpreter decides when the text is these things



Constantine and the Rise of Christian Empire

The Empire, after a long recession, was prospering under the reorganization of Diocletian

The structure was:

- Two men were "Augustus"
 - Diocletian in the East
 - Maximian in the West
 - Under each Augustus was a Caesar
 - Galerius under Diocletian
 - The only one who even had to use much military force in this time
 - The only one openly hostile to Christianity at first (esp. army)
 - Constantius Chlorus (Constantine's father) under Maximian
 - The Church was never persecuted by him
 - When he died, the army put the popular Constantine in his place
- The aim was to ensure peaceful succession of power (Caesar becomes Augustus)

The Church had enjoyed a long period of relative peace

For his first 19 years, Diocletian did not have a policy of persecution

In 295 some Christians were executed for refusing to join the army and/or trying to leave it

Galerius convinced Diocletian to expel all Christians from the legions

No further punishment was mentioned in the edict

Officers, however, tried to force Christians to deny the faith to prevent the loss of soldiers

A good number were executed

By 303 Galerius convinced Diocletian to issue another edict against Christians

They were to be removed from positions of power within the Empire

They could not serve in the government

Their books and buildings were to be destroyed

When Christians refused to hand over the sacred writings, they were tortured or killed

Fire broke out twice in the imperial palace and guess who Galerius blamed

It was decreed that all Christians now had to offer sacrifice before the gods

Many Christians, spoiled by years of peace and prosperity, denied the faith

Many became confessors and martyrs

Some fled to Persia, fueling the accusations that Christians were traitors

In 304 Diocletian got sick and Galerius threatened him into abdicating

Maximian abdicated as well when Galerius threatened to invade his territory

In 305, the abdications took place and Galerius and Constantius Chlorus both became *Augustus*

Galerius had two of his lackeys appointed Caesars

Galerius had Constantine taken hostage to assure Constantius Chlorus' cooperation

*Constantine escaped and when his dad died was made *Augustus**

Galerius appealed to Diocletian to end retirement, but Diocletian liked growing cabbages

In the meanwhile, Constantine is strengthening his support in Gaul and Britain

Galerius got sick in 311 and decided to end his persecution (was God punishing him?)

Edict of Toleration on April 30, 311

Galerius died five days later

The Empire was divided between Constantine and Licinius, Maximinus Daia and Maxentius

****Constantine gathered his troops and surprised Maxentius, who retreated to Rome****

"In this you shall conquer"

Chi-rho on shields

Battle of Milvian Bridge (312)

Constantine conquered "under the Christian symbol"

Maxentius fell into the river and drowned

Constantine controlled the West

Edict of Milan (313) ended persecution for good in the West

Soon after Constantine and Licinius decreed permanent end to persecution in the Empire

Constantine took his time and let his rivals take each other out

Licinius defeated Maximinus

During this time, Constantine is gathering resources as Licinius spends them

Constantine cut Licinius off from his resources, but made peace rather than pursue him too far

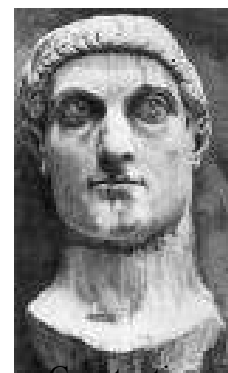
He now had most of Licinius' European territories, however

In 322, Constantine invaded Licinius' territories (supposedly chasing barbarians)

Licinius gathered troops, ordered not to look at Constantine's labarum standard

Constantine won the battle

After some more battles, Licinius surrendered to save his life (he's murdered soon after)



Constantine

Constantine SOLE RULER (323-4); began building CONSTANTINOPLE
 As the first “Christian” (unbaptized yet), he wanted the Church unified
 He hoped to go immediately to be baptized in the Jordan on pilgrimage
 Instead forced to deal with Arian controversy in Egypt, Palestine, and Asia Minor
 Was baptized on his deathbed in 337 (penitential system)

Church literature and architecture begin to match the Empire

The problem with hypocrisy

Bt 430, even the aristocracy had acquiesced to the faith

Economic considerations

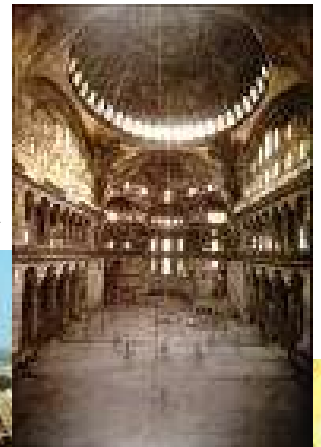
Legal impetus

Family encouragement

Superiority of miracles and healing

Friendliness and warmth of community

Hagia Sophia



Arianism and the Triumph of Orthodoxy

Arius: “There was a time when he was not”

Athanasius (“black dwarf”) (295-373): “God became Man that we might become God”

Gregory of Nazianzus: “What he has not assumed, he has not healed”

Gregory was one of the “Great Cappadocians”

Gregory of Nazianzus (“Gregory the Theologian”) – Great Eastern hymn writer

EOC’s 3 Great Theologians

St. Gregory Nazianzus, St. Gregory Palamas (14th), St. Symeon the New (10th)

Gregory Palamas—hesychia; Simeon the New—divine light

Gregory of Nyssa – Great Eastern mystic

Gregory complained in the early 380s in Constantinople: “If you ask someone for change, he philosophizes about the Begotten and Unbegotten.... If you say to the attendant ‘Is my bath ready?’, he tells you that the Son was made out of nothing.”

Basil the Great – Father of Eastern monasticism



Athanasius

Councils of Nicea (325) and Constantinople (381)

Council of Nicea (325)

Mostly Eastern bishops with some papal legates

Sided with the Orthodox (*homoousios*, not *homoiousios*)

A half-century of debate on how to interpret the creed followed

homoousios vs. homoiousios

Arians vs. Athanasius and Cappadocians

Athanasius was exiled numerous times

Once to Rome where he won the bishop and West to Nicene cause

Nicene creed finally affirmed and fixed at Council of Constantinople (381) (2nd Ecum. Council)



The Council of Chalcedon (451)

Nicaea and Constantinople settled the controversy over Christ’s divinity, now nature the issue
 Alexandria

soteriology – divinity of Christ and unity of persons

Apollinarianism took it to far (human soul and will replaced by divine energy)

Antioch

morality – humanity of Christ and distinction between persons

Nestorianism took it too far (two boards glued together – denied *theotokos*)

West

played a balancing act between the two
stuck to Tertullian's classic formula (two natures, one person)

Christotokos or Theotokos

Series of illegitimate/dishonest councils by Cyril of Alexandria and John of Antioch

Theodosius II arrested both and negotiations led to "formula of union"

Cyril's council's actions against Nestorius were allowed to stand

The Robber Synod in Ephesus (449)

Dioscorus, bishop of Alexandria, extreme Alexandrian, controlled council

Manhandled papal legates

Renounced "two natures" as heretical

Theodosius II, with a nice gift from Alexandria, supported the Robber Synod

Theodosius II fell off his horse and died.

His sister Pulcheria succeeded him, called a new council in Chalcedon at request of Leo

Fourth Ecumenical Council (Ephesus was the Third Ecumenical Council-431)

The Council of Chalcedon

Condemned Dioscorus & Eutyches (Christ one substance with Father, not us)

Forgave all others from Robber Synod

Issued "Definition of Faith of Chalcedon"

Rejected both extremes

Leo's *Tome to Flavian* won the day



The Rise of Monasticism

St. Anthony (hermit)

Popularized by Athanasius

Famous for miracles

Famous for wisdom, though he was an uneducated layman

St. Pachomius

The other founder of Christian monasticism, with Anthony

There were, however, already monastic communities, especially nuns

Organization

No set orders in the West until the ninth and tenth centuries

No set orders in the East even today

Each monastery self-governing and under its own abbot

Sts. Basil and Benedict both envisaged it this way

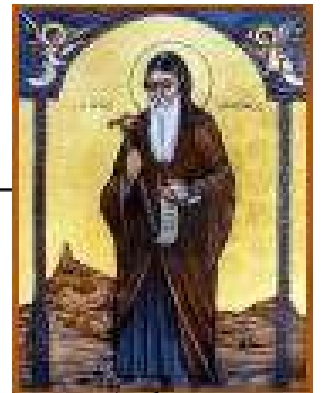
Hermits much more common in the East

Eremitic = hermit

Cenobitic = communal monk

Origins of distinct monastic movement

Early fourth century



Anthony



St. Pachomius

Expression of an already long present ascetic spirit
Martyrs inwardly of heart and conscience rather than blood
Slow development of two churches (lay an monastic)

Purpose

Retreat from the world (secular Christianity)
Prayer was the main task, especially in the East
Pursuit for perfection important

The role of the elder in the East

Not primarily educational

Not clerical

Not evangelistic

Monasteries as colleges of priests was a later Western development

Social and charitable work, hospitality was important

Potters of early [communal] monasticism

St. Basil the Great in the East

St. Benedict in the West

Long term influences and contributions

Missionaries trained there

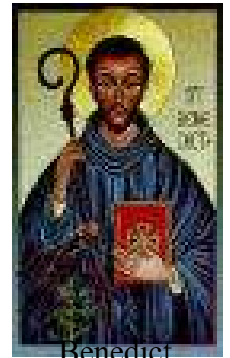
Schools and libraries preserved learning

Set a moral standard for the laity (an influence, not a contribution)

Settled and cultivated much of Europe (economic wealth a bane and blessing)



Basil the Great



Benedict

Donatism and Augustine

North Africa and Persecution

Terms

Lapsi: those who bought certificates, sacrificed to emperor

Traditores: Bishops and leaders who handed over Scriptures, etc.

Confessors: Those who were beaten, maimed, tortured, etc. for the faith

Donatism sprung out of the debate of lapsi after the persecutions of Diocletian

Many bishops from Numidia refused to accept Caecilian as bishop of Carthage

He had been consecrated by a bishop who had lapsed (one of the three)

Majorinus was made rival bishop by the rigorists

When he died shortly after, Donatus replaced him

Donatus moved to have a true, pure church of real believers

Rome and other great cities sided with Caecilian, and, thus, so did Constantine

Thus, only the Catholics received the benefits of Constantine's policies

Similar problems earlier after the persecutions of Decius

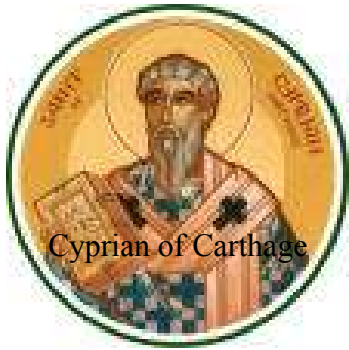
Schism of Novatian in Rome

Said bishop of Rome was readmitting lapsi too leniently

Calixtus (forgive fornication) vs. Hippolytus (rival bishop)

Earlier controversy in Rome (though shorter)

Cyprian of Carthage too had to defend his Episcopal authority



Fled persecution rather than courting it like many N. Africans

"May you get your crown"

Cyprian was later martyred

Many wanted confessors, not Cyprian, to say how to restore *lapsi*

Amazingly, confessors more lenient (just voice repentance)

Cyprian and bishops ruled on the matter strictly

Readmit now if bought certificate of sacrifice

Only readmit if sacrificed on deathbed

Schism ended with the bishops' ruling

Cyprians main concern was "no salvation outside Church"

To him Church = episcopacy, not confessors

"No one can have God as Father who does not have the Church as mother"

The question:

Is ordination & are sacraments dependent on personal worthiness of the minister

Caecilian said NO, or all Christians would always be in doubt

Donatists said YES

Was the baptism of the other party valid

Caecilian did not rebaptize

Donatists insisted on rebaptism

Social/Cultural/Economic divisions

Carthage Catholic

Merchants who profited from sweat of those in agriculture

Latinized

Sophisticated were more recently Christian

Numidia (in the West) Donatist

Those who sweated in agriculture

Strong native connection

Christian long before Constantine

Increasingly political, anti-Roman with time

Circumcellions (c. 340) resorted to violence (mostly peasants)

Name seems to indicate had headquarters at martyr graves

Fanatics—obsessed with martyrdom (mass suicide off cliffs)

Other Donatists used and repudiated them as convenient

Roman government had to respond with force

Still around when Vandals conquered the area

Still around in 6th c. when East Roman Empire conquered

Only under Moslem control did they and Donatists die out

Donatism was in the majority until Augustine

Augustine helped develop Catholic understanding of validity of sacraments

Augustine helped develop Catholic understanding of just war

Countering the antics of the circumcellions

Augustine: The Great Teacher of the West

Augustine: backbone of almost every theological movement/development in West
Luther, Calvin, the Papacy have all claimed Augustine as their own
 Luther was an Augustinian monk

Taught rhetoric

Cicero fueled his search for truth (more than just style)

Converted to Manicheism

Two principles: light and darkness

Prepare our spirit for a return to pure light

Problems with Christianity

Inelegant literature

Eventual answer: Allegory cleaning up the OT

Origin of evil (If God created all, He must have created evil)

Mani answered this problem with the two principles

Eventual answer: Evil as absence of good (not a created thing)

Converted to Neoplatonism

Reach ineffable one through study, discipline, and mystical contemplation

One principle: all reality from a series of emanations (stone-landing-in-water effect)

Evil is a further emanation from the one

Goal: through contemplation reach ecstasy

Converted after hearing Ambrose preach in Milan

"Cannot lose a son of so many tears"

Delayed for a long time: "Give me chastity and continence; but not soon"

"Tolle, lege."

Fall of Rome in 410 moved him to write *The City of God*,

Constant struggle in history between two cities (guess which one will ultimately win)

City of God built on love of God

Earthly city built on love of self

Carried on a famous correspondence with Jerome

Wanted Jerome to use LXX for OT, while Jerome used Hebrew

Jerome urged the study of Hebrew to fight temptation

We owe him a debt for his work—Hebrew unfamiliar to Early Church

Jerome is responsible for the Vulgate

Augustine on Grace

Augustine vs. Pelagius

Pelagius taught one could overcome sin and attain salvation by works

Agreed with Augustine that the will is free—completely free

Augustine, however, taught that free will was the source of evil

That is, the sinner can will nothing but sin!

Posse non peccare

Non posse non peccare

Non posse peccare

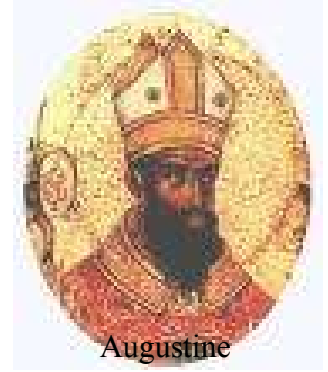
We are free to choose between alternatives, but they are all sin

Similarly in heaven, we'll have choices, but none are sin

We cannot will ourselves free of sin

Augustine taught irresistible grace (predestination)

Grace comes to unwilling and makes them willing



Augustine



Jerome

“You stimulate him to take pleasure in praising you, because you have made us for yourself, and our hearts are restless until they can find peace in you” (Confessions)

Augustine was not widely accepted in his day

Even St. Vincent of Lerins accused him of innovation

“always, everywhere, and by all”

Semi-Pelagians contested that beginning of faith was in God's action

Synod of Orange (529) upheld Augustine's primacy of grace in salvation

His views on predestination and irresistible grace were largely discarded

Later “Augustinians” were not always all that Augustinian

Augustine on validity of sacraments and just war

See Donatism

“The Word is added to the element, and a sacrament results”

“Visible Word”

Barbarian

Invasion

From the fall of Rome to the Carolingians, no real unified Western (European) Empire existed

Justinian briefly reconquered parts of West in the 6th century

His influence (political and liturgical) were insignificant, however

The Popes became ambassadors intervening with the barbarians to spare the city

While the city was sacked several times, the papacy prevented much destruction

Age of Missions in the

West

700-1050 An Age of Missionary, Liturgical, Monastic, and Political Movements

Not many great theologians, popes, or heretics

Not much individual genius

Missions for political security

Increasing barbarian control of Western society

Increasing movement into barbarian regions

Franks to Saxons, Saxons to Slavs, Danes, Bohemians, etc.

Sometimes (often) by force

Charlemagne enforced Christianity on the Saxons

Alcuin, head of court school, laid plans to carefully catechize

Pope Gregory the Great

Preached to Lombards

Sent Augustine of Canterbury to Anglo-Saxons

Influenced/infused the mission mindset in monasticism in the West

St. Boniface (British)

Apostle to Germans

Establish monasteries to maintain learning after mission work

Devotion to papacy and Rome

Strong supporter of episcopal power

Parishes develop slowly (especially 9th and 10th centuries)

Monks or priests work in a wide area from their church

An aristocrat founds a small church on his estate



Boniface baptizing and martyrdom

A priest serves the new parish

Sts. Cyril & Methodius inspired missions in East (vernacular & autocephalous churches)

The Church and Politics in the West (700-1050)

Merovingians

Largely insignificant dynasty of ineffectual, somewhat barbaric rulers

Constant problems of succession and the kingdom being divided amongst sons

Charles Martel

Son of Pepin I (mayor of Merovingian palace)

United Frankish empire when Merovingians were kings only in name (figureheads)

Battle of Tours/Poitiers (732) saved Europe from Muslim invasion

His sons divided the kingdom

Note: Hard to note a definite point of transition between dynasties

Main Contribution to Church history in this period

Donation of Pepin III (754) after deposed last Merovingian & defeated Lombards

The Pope (Stephen II) has supported Pepin's actions

Hence, Pepin gave the Pope the land he conquered from the Lombards

Charlemagne confirmed it in 774

Charlemagne's—Pepin III's son— coronation after restoring Leo III to papacy (Christmas, 800)

Inception of HRE idea

Pope crowns him (beginning Carolingian Dynasty, which mostly fizzled out by 887)

PRECEDENT!

Pope bestows temporal power (now has two swords)

Concept of Christian King in the West is solidified

*Charlemagne in OT model—new David, with *exemplum Christi**

World ending too soon to worry about any of that

Heaven/earth mix

Societal sin/societal suffering connection

Bishop/king—prophet/king model from OT

Extremely troubled by seeming emperor worship in East

Hence he felt Roman Empire taken from them and given to him

Allowed open criticism of himself

Humble repentance when necessary



Otto I as liturgical Christ-king (enhancement of *exemplum*)—Otto began Holy Roman Empire

Crowned by Pope John XXII in 962

Deposed John XXII in 963, replaced with Leo VIII

Began long tradition of HRE, papal battles/power plays

Became king of Lombards, influence over Denmark, Burgundy, Bohemians

*Eastern type iconodule concept (pictured as exalted *Christus Rex*)*

Married son to a Byzantine princess

Tried to convert Kiev and eastern lands to RC (power play against Byzantines)

No Church/State concept even at this point

Monastic/Liturgical/Hagiographical Developments (700-1050)

Age or organ-building dates back to at least Louis the Pious (826 in Aachen)

Congruent with the blossoming of music (all sacred at this time)

Focused on chant

Most looked to Carolingian times for liturgical practice

Charlemagne did much to collect, unite, and codify liturgical rites

As monasteries gain land, aristocracies lose sway

Most land previously private property endowments of aristocracy

After years of use of that land, in this time we see many monasteries win rights to that land

This was often done with the aid of rulers and bishops interested in a weak aristocracy

The aristocracy still tended to maintain material rights

Papacy would later work to take these away as well (root and branch approach)

Monasteries largely supported by laity, who were supporting these soldiers for Christ

Not much mysticism

Hermits abound when a gap between ecclesiastical and spiritual power opens (eleventh century)

In East, don't go to bishop for advice, but to a monk

For most of this time, spiritual power is firmly grounded in the aristocratic holy men and women in power

Liturgical Christs

Aristocrat bishops not seen as a conflict of interests

When holy bishops and abbots were in demand, the saints were called into action

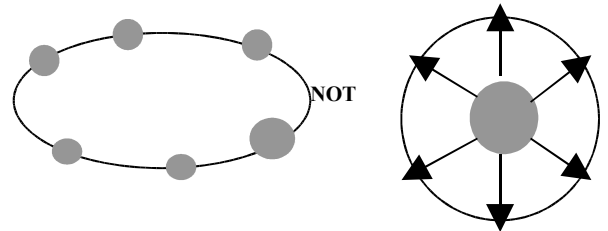
Get the relic, get the spiritual power

No real societal distinction between natural and supernatural

Popes continued to make and press their claims of primacy and jurisdiction

Bishops the major players at this time, however

Popes nothing like today; strong Gallican tendencies



Survey of Christian History

The Second Millennium, 1000-1577

Social Changes (1050-1200)

Settlement of Land, often by/for monasteries

*Deforestation, often
Draining of marshes
Wastelands colonized*

Population growth

*In countryside, as settlements expanded and room opened
In cities, as trade began to rejuvenate, etc.*

Educational gains

*Cathedral schools spread and improved
Courses expanded
More knowledge of classics (influence of Islamic expansion)*

Economic changes

*Growing influence of money (circulation of it)
Made it easier to fund great church buildings and projects
Made international movements easier
Led to the temptation and realization of selling church rights and sacraments
Selling of church rights & sacraments to a large extent funded the above two things
As monasteries cleared land, less dependent on rent and dues (manorial) system
Temptation for monasteries to continue to add fields, and thus wealth*

Local enterprise

*No centralized controls, hence, few checks on local thought, movements
Gleaned from the emerging international movements but were not checked by an international authority
No prince, city, monastery, university, etc. wanted to give up crown jewel thinkers and thus protected them
Think Frederick the Wise, but even a greater ability to stall and protect*

Papal Reform

General recognition of the Roman see growing significantly

Prior to this pope=Roman aristocrat and may have never been out of Rome

“Cardinal” was not a term unique to Rome

Roman cardinals mostly just conducted liturgy in the great basilicas

Little influence north of the alps

Councils called by pope were for region of Rome

Several popes deposed/restored by temporal authorities

Gregory VI removed by Henry III and only one pope from Rome in the next 80 years

Next Roman pope, Clement II, wanted to renew the apostolic spirit of successor or spirit

Conscious attempt to be more international (at least in travels and dissemination of thought)

Leo IX furthered Clement II's policies and vision

Wanted to purge priesthood

Simony

Cohabitation with women

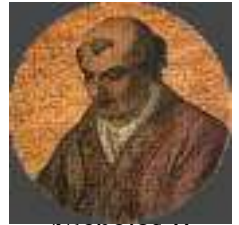


Henry III



Leo IX

Did not seem right to have hands defiled by money and women to make sacrifice of mass
 To keep priesthood pure, it was separated into a separate societal group
 Clergy/laity distinction
 Forming of apostolic communities
 Clergy organized along monastic norms (see below)
 For fifty years after 1073, all popes were monks



NICHOLAS II

Clerical marriage

Prior only required of monks and nuns
Common, however, at this time and for quite some time
Now many sought to impose the monastic example on all

Nicholas II called Second Lateran Council to determine how popes were elected thereafter
Cardinal-bishops elect, get consent of cardinal-not bishops, and then consent of Roman people

Monastic Reform

The need for reform

Many monasteries sacked by Norsemen and Hungarians
Many pawns of abbots and prelates (even bishops and nobles—supposed protectors—manipulated them)
Many sought abbeys for an easy, wealthy life at the expense of the monastery
Rule of St. Benedict rarely observed

Cluny



Duke William of Aquitaine founded this small monastery
Called Berno—renowned for faithful obedience to the Rule and as a reformer
The monastery was built on William's favorite hunting land and deeded to Sts. Peter and Paul
This placed the monastery directly under the control of the pope
This kept local bishops and nobles from getting their fingers into any affairs
Also a provision forbidding the pope from invading/taking what was Cluny's

After Berno's death, a string of very gifted abbots led the monastery

Six of them covered a span of 200 years

Reform went even further

They spread this reform to other monasteries as well

“Second Clunys” developed

Cluniacs' main duty observance of Divine Office & hours of prayer and Scripture reading set by Benedict

In their zeal for this spiritual work, they abandoned physical labor

This would eventually lead to problems (think Chaucer)

Monks, technically, could own nothing, but monastery could!

Centralization

St. Benedict's rule envisioned independent monastery/abbots

With Cluny (“gentle tyrant” Hugh of Semur—1054-1109), mother houses established

All monasteries under Cluny were technically members of cluny

The Cistercians adopted and advanced this concept

Citeaux founded in 1098; 344 abbeys by 1153 across Europe

Each abbey adopted Charter of Charity (constitution)

Annual general chapter legislated for the whole order

Note: Bernard of [founder of] Clairvaux (1115-53) was an early leader of this order

The last great (somewhat) orthodox theologian before Luther

Famous for powers of persuasion (brought several with him when he joined Citeaux)



Strong advocate for Crusades

Monk should be Mary, not Martha

Forced into Martha role often, however

Great preacher (Dr. Mellifluous—words from his mouth like honey)

His personality dominated the age (he called even popes on the carpet)

One of his monks became pope (giving him even more power)

Strong enemy of doctrinal innovation

Immaculate Conception

Opposed Abelard

Less of a man after affair with Heloise, daughter of a canon in Paris

Bernard had him declared a heretic in 1141

Abelard's Sic et Non cited authorities, contradictions and all

Point was that "doing" theology must not just be citing authorities

Point was that theology must reconcile seeming contradictions

Many other Cluny/Cistercian orders sprung up, all with a little different emphasis

Basic rule of the time: Join a house, remain at that house for the rest of your life

Trend for monasteries (and clergy) to seek to be independent of all civil power

Bruno, a monastic reformer along these lines (and I believe a Cluniac), would become Leo IX (see above)

Went to Rome barefoot as act of personal devotion; preached to throngs on way

Hildebrand, one day be Pope Gregory VII (see below), traveled with him

Empire vs. Papacy (1076-1122)

Separation of the clergy and laity was stripping lay rulers of control of patronage in the Church

Lay rulers had traditionally enjoyed having a major say in Church affairs and appointments

The rubber hit the road when Gregory VII (Hildebrand) (1073-1085) was elected

Strong conviction Peter was speaking in his person

Dubbed the "Holy Satan"

Papal reformers (like Hildebrand) had connections w/sometimes violent, revolutionary groups

These groups challenged established order and traditional clergy

This was not popular throughout Europe, especially in Germany

This was a continually escalating matter

There was a riot in Milan by extremists in favor of clerical celibacy

Henry IV finally deposed the bishop there and appointed another

Gregory VII order Henry to Rome

Declared him deposed and condemned to hell if he did not come

In 1076 the German bishops withdrew obedience from Gregory VII

Under direction of Henry IV, who thought it was a political necessity to have control over investiture, etc.

The council declared Gregory VII deposed on grounds of tyranny, adultery, and the practice of magic

Sent decision to "Hildebrand, no a pope, but a false monk"

Gregory VII then without precedent excommunicated and "deposed" Henry IV

Henry's father had just reformed the papacy in 1046 (non-Roman popes resulted)

See above

This unprecedented measure was surprisingly effective and Henry IV's support dwindled

When an advisor died unexpectedly, credence was given to a rumor that one was cursed if came near him

Henry IV repented his way back into power at Canossa

*Pope there because it is a well fortified city
As Henry traveled there, many in N. Italy actually welcomed and cheered him
Gregory insisted on public repentance when Henry asked for private confession
Henry spent three days in the cold*

*Gregory forced to grant absolution and withdraw sentence against the emperor
While Henry was gone, some had rebelled and elected their own emperor
Gregory did nothing to discourage this*

*Gregory, distrusting of Henry, excommunicated Henry, siding with usurper
Henry was victorious and even more embittered against Gregory*

*This time Henry's supporters were not fazed and stuck with him
Henry killed usurper, deposed Gregory, set up Clement III (father set up Clement II—*

In spring of 1081, Henry marched on Rome

*Gregory had excommunicated the Normans earlier, and they were the only ones who could've saved him
The Romans fought courageously at first*

Gregory refused to negotiate with Henry as they hoped, however, and so they surrendered, opening gates

Henry installed Clement III officially and then left after Norman intervention

The Normans killed many citizens, burned many buildings, and sold thousands as slaves

Victor III was elected pope according to the dying Hildebrand's wishes

Last words: "I have loved justice and hated iniquity. Therefore I die in exile."

After Victor III dies shortly thereafter, reforming party elected Urban II, who retook Rome

Clement III was expelled

Urban II proclaimed First Crusade'

Continued Gregory VII's reforms

This got him into a conflict with Philip I of France, whom he excommunicated

This had little effect

Investiture Controversy

Who may invest bishops (grant them ring and staff, the insignia of their office

Pope says Church (meaning him)

Emperor says lay rulers (meaning him)

Henry IV had died in 1106 (he had appointed a new rival pope when Clement III died)

Paschal II succeeded Urban II and wanted peace

Declared all past lay investitures valid, but forbade any further ones

Anyone who disobeyed would be excommunicated

Henry V invaded Rome and offered compromise, to which Paschal agreed

Emperor gives up right to invest bishops

Emperor kept much other control over the imperial rights of the German Church

Rome gave up all the feudal privileges that prelates had

Except for "Saint Peter's Patrimony"

Helped balance (Church gave up some secular powers, secular gave up some Church powers)

When Henry V returned, many of high clergy and nobility rebelled in protest

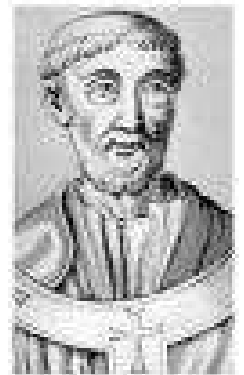
Paschal remained silent

This enraged Henry

Several regional synods excommunicated Henry

Paschal suggested calling a council, knowing most bishops would oppose Henry; Henry refused

Henry V again invaded Rome and Paschal fled to St. Angelo, where he died



Urban II

Cardinals elected Gelasius II

An ally of Henry V took pope hostage and tortured him

The people rebelled and freed the pope

The emperor came back to Rome and Gelasius fled

When Gelasius returned to Rome, same Roman magnate as before captured and tortured him

He fled and fell exhausted in a field

Some women found him, half naked and half dead

He fled to France and died soon after in Cluny

This began trend of popes looking to France for aid (this will not work out well later—Avignon)



Calixtus II, a relative of the emperor, was elected pope

Finally settled in the Concordat of Worms

Prelates elected freely, according to ancient usage, but in the presence of the emperor

Only proper ecclesiastical authorities have right to invest prelates with ring and crosier

Civil authorities, however, would grant all feudal rights, privileges, and possessions

Emperor would return to Church all its possessions & encourage feudal lords to do same

Rome gained authority, but was still far from having control of Western Christendom

Its pinnacle of power would be in the 13th century

The Crusades and the Development of “Western” Christianity

Many forces, political, economical, and spiritual led to the Crusades

Temporal rulers looking to establish themselves as moral and political power

Ecclesiastical rulers looking to establish themselves as moral and political power

Ambitious businessmen looking to cash in on the plunder and trading routes

Honest Christians seeking to “liberate” Christian lands and take the Holy Land for Christendom

Christianitas—means Christianity and Christendom—now used for united West

Bernard of Clairvaux & many popular preachers (apocalyptic spirits and visions)

Popular preachers (zealous for reform, crusades, or anything else) abounded

Many clashed with local clergy, of whom many were critical

Many fell into heresy

Donatism, pre-Zwinglianism, etc.

Albigensians rejected meat and all other products of intercourse

Elect/hearer distinction

Claimed the faithfully preserved truth from Greece

Cathars were basically Manichaeans

Denied incarnation, crucifixion, etc. (matter is bad)

Bernard and other “heresiarchs” were sent to outpreach them

A merchant named Valdes (1174) gave up goods to live apostolic life

Preached against Cathars

Broke w/RCC over preaching on vernacular Bibles

Waldensians preached “illegally” until Reformation

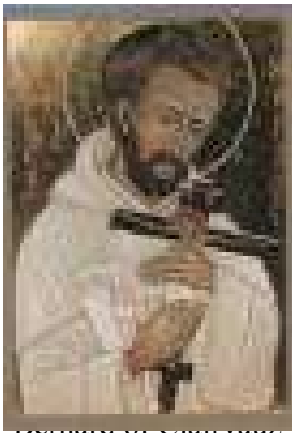
Many monks were also increasingly critical of society/triumphalism at this time

Increasing number of adult novices (no longer mostly boys)

Anti-intellectualism among many monks (Francis, etc.)

Urban II (a “warrior pope”) answered Eastern calls for assistance against Muslim advances

Children’s Crusades



“O Sacred Head, Now Wounded”

*Since God valued innocence, children should play a crucial role
Thus several children's crusades were organized haphazardly
The children all died or were enslaved in the territories they marched through*

Major events

Jerusalem taken in 1099

Whole Syrian coastline controlled by 1153

Jerusalem lost to Saladin in 1187 (Islam finally uniting to fight the Christians)

Growing triumphalism

Evidenced in church architecture

Spread of Gothic style, especially/beginning in Northern France

Ostentatious altars, reliquaries, service books, vestments, etc.

Evidenced in growing "dignity" of ordained ministers

Growing papal rule

By 1103, college of cardinals hearing judicial cases, acting as papal legates, and heading papal elections

Growing bureaucracy (curia acting as administration)

System of appeals to Rome developing

Growing collection/development of canon law (Gratian, Gregory IX)

Continuing struggle for independence from emperors

Frederick Barbarossa (1153-90) had a number of rival popes elected

Eventually made peace with papacy

Married his son to the heir to the throne of Sicily, a tradition ally of the pope

Strengthening his hand for next papal election

Frederick drowned in 3rd Crusade

Led by Frederick, Richard the Lionhearted, and Philip II of France

Henry VI now HREmperor and King of Sicily

Wanted to control papacy, so Celestine III excommunicated him

Henry VI and Celestine III both suddenly died

Cardinals elected Innocent III (1198-1216) while empire still in confusion

Would become perhaps greatest champion of papal power

Henry VI's widow wanted her son Frederick safe so place him under pope's protection

To arrange this, she gave kingdom of Sicily to papacy

Innocent is founder of Papal State in more modern sense

Those loyal to the Hohenstaufens (Henries) elected Philip emperor (brother)

A rival faction elected Otto IV

Innocent III declare Otto IV pope because Philip tainted by his brother's crimes

Innocent claimed right to determine who is rightful emperor

Because temporal & spiritual power instituted by God

Civil war broke out for ten years until Philip was murdered

Otto turned on Innocent and planned to invade Italy to increase power

Innocent excommunicated him

Innocent claimed now Frederick (II) was the rightful emperor

Since Frederick II appointed by pope, pope's prestige increased

This seem to substantiate Innocent's claims of power (temporal)

Innocent III and the Crusades

After Third Crusade (1189-92) failed to recapture Jerusalem, Innocent preached the Fourth Crusade

Fourth Crusade diverted to Constantinople to get Byzantine assistance

Stormed the city, raped and pillaged, etc.



Established short-lived Latin “empire” in the East (1204-61)

*Latin emperor (Baldwin of Flanders) and Latin patriarch appointed
Innocent upset at first; later took it as God’s way of reunifying the Church
Byzantines retook the city in 1261*

Fifth Crusade a failure (could not retake Jerusalem)

Sixth Crusade retook Jerusalem in a deal with the sultan

Frederick II—excommunicated HREmporer—now “King of Jerusalem”

Sultan gave him Jerusalem, Nazareth, and Bethlehem

Pope Gregory IX was not happy, although the rest of Europe was

Seventh & Eight Crusades accomplished nothing but capture/death of (St.) Louis IX of France

Monastic

Developments

Rather than keeping groups of popular preachers, monks, etc. at arms length to prevent problems, Innocent III brought them into the fold by confirming/commissioning them

Dominicans

A Spaniard who had started a small group to combat the Catharist heresy

In 1217, he dispersed the group to do work in Paris and Bologna

Insisted on rigorous poverty

In 1228, detailed constitution developed (houses throughout Europe)

Franciscans

Francis not like Dominic at all—layman from wealth family, not a priest

A charismatic personality to whom people were quickly drawn

Preached in cities and hermitages

Supposedly received stigmata shortly before his death

More recorded about his life and enshrined in legend (unlike Dominic)

Francis’ organization not intentional (people simply rallied around him)

More devotional than doctrinal (Dominicans more concerned with heresy)

In Southern Europe, mostly laymen—in Northern Europe became more scholarly



Reactions to Heresy

“Crusades” against heresy

Innocent III used the crusaders against Albigensians (as 3rd Lateran Council considered)

In 1209, an army of northern French barons and bishops captured the southern heretics

Even many southern Catholics defended their land and possessions

Peace came in 1229, with little being accomplished against heresy

Much of northern Italy and southern France was still resistant to ecclesiastical authority

The Inquisition

Gregory IX’s brainchild

In his bull, Excommunicamus, he issued a general condemnation of heresy

Led mostly by Dominicans in Germany, northern France, Languedoc, & Italy

Not a permanent, universal institution, but a series of inquiries

Experts debate the proportion of executions

Discontinued in many lands where they were extremely unpopular

Mostly focused on Cathars’ leaders (“perfects”) at this time

The proceedings suspended the extensive normal rights of defendants

Persecution of Jews more common at this time



Gregory IX

Fourth Lateran Council required distinctive dress
 Banished from England in 1290, until the 17th century

Scholasticism

Prior to this bishops and monks were in charge of the exposition of doctrine
 Now this was becoming the primarily the responsibility of theologians

Teaching at cathedral schools in the twelfth century

Teaching at universities in the thirteenth century

Paris was the premier university at this time and for a long time

The emphasizes and character of Paris changed with each generation

Aristotelian works and the commentaries of Aristotelian Arabs (especially Averroes) introduced

Many began to see the contradiction between eternity of matter and the biblical view of creation

Christian Averroists decided what was true in philosophy was not necessarily true in theology

Some sought to reconcile the two, especially two great Dominicans:

Albert the Great (d. 1280)

Teacher of:

Thomas Aquinas (d. 1274)

Traditional theology; new proofs and methods

Natural proofs for existence of God and ethics, apart from supernatural

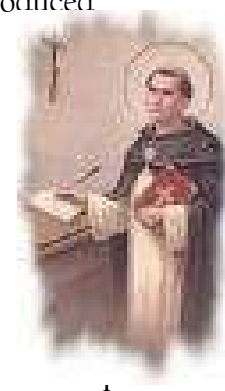
More accepted post-Reformation than in his own day

Duns Scotus and William of Ockham replaced his teaching in the 14th century

Summa Theologica

Along with Abelard's *Sic et Non* and Lombard's *Sentences*, a core text

Luther's Reformation will be as much a reaction against scholasticism as against the papacy



Developments in Popular Piety and

Devotion

“Status” religion

Ethics and attitudes suitable to each rank in society

Marriage was the sacrament that defined the lay condition

Emerging patterns of devotion

More subjective hymns

Devotion to crucifix (especially Cistercians)

Marian devotion

Crucifix more prominent decoration (with dying, not majestic Lord—in purple, reigning from tree)

Kneeling with hands together becoming more prominent position of prayer

More concern for the faithful as a whole

Francis introduced custom of making a Christmas crib to teach the Nativity

Pastoral concerns of Fourth Lateran Council influential

Pastoral theology of Innocent III from Paris influential (some credit Innocent with “pastoral revolution”)

Omnis Utriusque Sexus

Each Christian should make confession and receive communion at least once a year

Determination to improve the standard of the country clergy

Townfolk fared much better than counterparts in the country so far as the faith was concerned

Country clergy uneducated and undisciplined

Little sense of liturgical calendar in country

Few guilds, friar houses, etc. in country

Ceremonies taught the Christian story and were a major part of the religious life of the people

Problems with legends, festivals, etc.

Syncretism (pagan stories “Christianized”)

Enhancement of historical fact

St. Guinefort

Father saw blood around greyhound’s mouth and mouth of room of infant

Father assumed dog killed his son

Father killed Guinefort, shooting him in the heart with his bow

Upon closer inspection, he discovered a dead snake under the crib

Father, overtaken by guilt, buried Guinefort in a well and planted a grove of trees

Local peasants & villagers began pilgrimages to the grave of the canine martyr

Believed to have healing powers for infants

Rise of the Nation State and Lay

Authority

By 1300, nations were much more of a formidable check on the papacy than in 1150

Nobles, knights, townsmen, and clergy formed representative assemblies

A new base for taxation not previously available

Secular laws could overrule the claims of the church, though they seldom did

Kings began to see their power as extending over the laity and the clergy

The distribution of learning was ever widening

More leading government officials lay now, as the laity becoming more educated

Avignon

France had been growing increasingly important as a nation state

They had power in the Italian peninsula

Boniface VIII was elected in 1294

A gifted man, but one who lacked the gift of compromise

Philip IV of France was also not one to cave

Quarrel involving tactless Bishop Bernard Saisset of Pamiers led to bull, *Unam Sanctam*

Unam Sanctam asserted claims of Roman church over mankind

Had some precedent for individual claims

As a whole, it was pushing the envelope further than ever before in papal claims

Followed by the excommunication of Philip IV in 1303

He had given asylum to Sciarra Colonna, one of Boniface’s enemies

He had confiscated ecclesiastical lands

He had offered his daughter to Albert of Hapsburg, who killed Adolf of Nassau

Boniface had declared Albert a rebel and guilty of regicide

In 1302, a papal bull was burned in the king’s presence

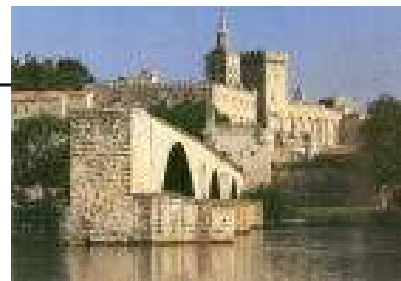
Called first Estates General—French Parliament—with third bourgeoisie estate

This lessened power of nobility and clergy, which Rome did not like

Bourgeoisie more than happy to support measures against Rome

Issued “Ordinances of Reform,” reaffirming the ancient privileges of French clergy

This won support of French clergy



At Estates General, Nogaret called Boniface a false pope, sodomite, and heretic

Called for a council to judge Boniface

When Boniface VIII died, Philip IV had Clement V elected (Clements are usually puppet popes)

Clement V moved papacy to Avignon (papacy starts stint as a puppet in French hands) four years later

Babylonian Captivity of the Papacy

Next seven popes are all French, as well as most Cardinals (not popular with English and Germans)

Cardinals roles increase

Reforms of church and clergy

Missions increased

Popes worked for peace between royals

In 1377, Gregory XI returned to Rome

When he died shortly thereafter, Urban VI was elected to meet local demands for an Italian pope

Avignon cardinals elected a rival pope (Clement VII—attacked Rome, but was repelled to Avignon)

First in line of antipopes (those elected in Rome viewed as the canonical popes)

Partly because of doctrinal disagreements

Unam Sanctam mentioned above

Partly because of greed

Many cardinals used to luxury knew Urban VI was reformer

He was an austere man of humble origins, known for his zeal

He showed little concern for tact/compromise in reform

Preached against ostentatious cardinals

Said any bishop guilty of simony should be excommunicated

Railed against absenteeism

Planned to appoint numerous Italian cardinals to curb the French

Partly because of secular power plays

Partly as attempts at third party compromises (3 popes at a time!)

Cardinals from both sides elected a third pope in Pisa in 1409

Beginning of Western [Great] Schism (1378-1417)

Council of Constance (1417) vacated all three seats and elected Martin V, ending the controversy

Rise of the Medici Popes (popes at Luther's time)—a family from Florence

Preludes to

Reformation

Conciliar Movement

As Avignon raised questions and exposed problems, many hoped for a universal counsel, as in the past

Question was who could/should/would call the council

Cardinals on both sides called form council at Pisa in 1409 (see above—third pope elected)

Both rival popes called preemptive councils that failed

Emperor Sigismund (Germany) granted John XXIII—second Pisan pope; Alexander V the first—refuge

Condition was that he call another general council

Council of Constance called; met in 1414

Vacated seats of all three popes—John XXIII did not expect that—& elected Martin

V

Note: modern John XXIII because only Roman popes legitimate

Martin V called for council at Pavia; gathered in 1423

Moved to Siena when the plague broke out

No major decrees; poor attendance

Council at Basel in 1430

Martin V died shortly thereafter and his successor (Eugene IV) dissolved it

Popes recognized conciliarism's strength but worked against it when possible

Sigismund intervened and Eugene repealed dissolution

Council grew in power and some claimed supremacy for it

Many wanted it to be continued indefinitely and to rule the church directly

Constantinople requested aid from the West, offering to reunite

So Constantinople could participate in council, it was moved closer to Ferrara

Most of the council refused to obey and remained in Basel

Conciliarism was divided (two councils and one pope = pope wins)

As Basel became more radical, its respectable members left for pope's council

Basel declared Eugene V deposed and elected Felix V

This was of little consequence in the grand scheme of things

Those remaining at Basel moved to Lousanne, where they eventually disbanded

In 1449, Felix V gave up his claim to be pope

John Wycliffe

Lived during Avignon papacy and died as Western Schism began

Spent most of his life at Oxford

In 1371, left Oxford to serve the crown as a diplomat and polemicist (known for logic)

Argued that any lordship used for profit rather than government is not true dominion, but usurpation

Any ecclesiastical authority that collects taxes for its own benefit is illegitimate

Any ecclesiastical authority reaching beyond spiritual matters is illegitimate

English rulers loved all this, until he pointed out this logic applied to them as well

Started to reject papacy as true Church and came close to Luther's view of HCC (from Augustine)

Took election too far in this matter (predestined true church and rest reprobate)

Started to accuse most ecclesiastical authorities of being reprobate

Since Bible belongs to Church, and Church is believers, Bible should be in their hands

His followers translated the Bible into English after his death

Denied transubstantiated (affirmed at Fourth Lateran Council in 1215)

Really, seems to have denied real presence as a whole

Followed Zwinglian/Calvinist logic (human body can only be in one place)

Sacramental, mysterious, spiritual presence only (& still bread)

Because of this teaching, many at Oxford declared him a heretic

He was incarcerated for a while

Retired to his parish in Lutterworth in 1381

Ironic this reformer survived throughout his life on an ecclesiastical appointment

"Lollards" (mumblers) continued to preach after his death

John Huss

Bohemian preacher and scholar influenced by Wycliffe (not much of Huss' though original to himself)

The Germans in Prague rejected Wycliffe, while the Czechs admired him

When Germans questioned Wycliffe's orthodoxy, the Czechs were in a tight spot

Czechs won the upper hand with the support of the king of Bohemia

Germans left to found their own university in Leipzig



Wycliffe



Became rector of University of Prague in 1402, a position of significant influence

More interested in reforming Christian life than traditional doctrines

Archbishop of Prague got papal decree (from the Pisan popes) banning Wycliffe's works

Banned preaching anywhere but cathedrals, parish churches, and monasteries

This basically banned Huss' preaching since he preached at chapel of Bethlehem

Huss decided that he must continue preaching in accord with his conscience

In 1410, he was summoned to Rome for disobedience

He refused to go and was excommunicated in 1411

The king and the people supported him so the excommunication was of little effect

This all only made him more radical

Huss began to question the authorities of popes acting for their own interests and not for the Church

Decided Bible is the final authority by which all—even pope—must be judged

Pope John XXIII commissioned the sale of indulgences to fund war against Naples

Huss had bought an indulgence 20 years ago, but now objected

Forgiveness granted by God alone and to sell what is God's is rebellion

John XXIII excommunicated Huss again

Huss, to avoid dragging the city into things, moved to the country to write

Huss received news of the Council at Constance and was invited by Emperor Sigismund to give defense

Promised a safe conduct by the Emperor

John XXIII worked to try Huss apart from the council

Huss was taken to the papal consistory and ordered to recant

Huss promised to recant if shown his heresy

Then Huss was taken as a prisoner in various monasteries

At first Sigismund protested the violation of the safe conduct

Backed off when he realized Huss was unpopular at the council

Did not want to be known as a protector of heretics

Huss was taken before the council on June 5, 1415

John XXIII had fled the city a few days earlier and been brought back a prisoner

Many thought the council would accept Huss as a fellow enemy of John XXIII

The council did not want to be seen as defenders as heresy, however

Council demanded he recant

He refused unless shown error

On June 6, Huss was taken to the cathedral, dressed in priestly garments—then torn off him

His head was shaved to remove his tonsure

His books were burned

He was tied to the stake and given one last chance to recant—he refused

Bohemians rebelled and the various groups agreed to the "Four Articles"

Word of God to be preached freely

Communion to be given in both kinds

Clergy to live in apostolic poverty

Gross and public sin, especially simony, to be properly punished

When King Wenceslas died, Emperor Sigismund was his successor

Emperor & pope attacked Bohemia & were crushed (defeated twice more later)

Finally Catholics agreed to negotiate

Bohemians agreed to rejoin the rest of western Christendom

Able to retain communion in both kinds

Sigismund was allowed to become emperor



Huss

Some left established church and founded *Unitas Fratrum*
 This group grew in Bohemia and Moravia

Renaissance and Humanism

Renaissance—Late-medieval cultural movement in European civilization that brought renewed interest in classical learning and values

Began in Italy in late 13th century

Spread throughout Europe in the 15th century

Largely over by early 17th century

Balance, harmony, and perspective important in its art—David

The works and languages of Greece and Rome important in its literature

Humanism—A cultural impulse in Renaissance Europe characterized by a revival of classical letters, an individualistic and critical spirit, and a shift of emphasis from religious to secular concerns

Universal use of Latin and advent of moveable type (Gutenberg, 1450, Mainz) facilitated the movement

Term more narrowly used for classroom studies of the classics

Francesco Petrarch—founder of humanism

From Avignon

Rejected Scholasticism (held Aristotelian-Averroistic philosophy incompatible with Christian thought)

Human beings and their problems (including relationship with God) should be center of all philosophy

St. Augustine as his intellectual guide

Plato as the greatest of philosophers

Desiderius Erasmus

Born in Rotterdam; illegitimate son of a priest

Studied at University of Paris and traveled throughout Europe

Influenced by Sir Thomas More and John Colet (both Englishmen)

Adagia, a annotated collection he made of Greek and Latin proverbs, made him famous

Original works also well known: Handbook of a Christian Knight, Praise of Folly

Noted for his editions of the Church Fathers, the Classics, and the New Testament

Laid groundwork for historical-critical study of past

Criticized abuses in the Church and encouraged reform (though not like Luther's)

Went toe to toe with Luther (and lost) Freedom of the Will vs. Bondage of the Will

Did not have the stomach of a martyr

Erasmus laid the egg and Luther hatched it

Johann Reuchlin

German humanist and pioneer of in the scientific study of classical Greek

Wrote monumental grammar and lexicon, On the Fundamentals of Hebrew (1506)

Revolutionized Hebrew studies and advanced OT studies

Opposed the Dominicans' plans to destroy all Hebrew literature

Tried for and acquitted of heresy charges in 1516 by a papal commission

The uncle of the great Wittenberg humanist and Lutheran confessor, Philipp Melancthon (1497-1560)

****Erasmus and Reuchlin (among others) make Luther's translations/studies possible****



Erasmus

Renaissance

Popes

Many popes at this time became patrons of the Renaissance

Nicholas V founded the Vatican library and led an ambitious campaign to rebuild Rome

Pius II, Aeneas Silvius Piccolomini

Renowned humanist writer of a “decidedly unclerical tone”

Had most honest and pious conception of the papal office of his contemporaries

Paul II was a collector of antiquities and a patron of learning

He did, however, suppress the Roman Academy as pagan

Sixtus IV (1471-84) through Leo X (1513-21) all papal patrons of arts and letters, rebuilders of Rome

Many of these popes were embroiled in Italian politics to protect and enlarge the papal states

Five Italian states at this time: Venice, Milan, Florence, Naples, and the Papal States

Sixtus IV ushered in unparalleled age of papal political ambition, nepotism, gluttony, and greed

Sistine chapel named after him

Papacy spending like crazy at this time; thus, papacy taxing like crazy at this time

Other Renaissance Popes

Innocent VIII (1484-92) notorious for his open and unashamed advancement of his children's fortunes

Even was paid by the Sultan to keep his brother in prison

Alexander VI, nephew of Calixtus III, became pope by bribing the cardinals

His immorality knew no bounds, but budget did (financially & politically astute)

Worked to advance his bastard children by advantageous marriages & land grabs



Julius II

Julius II (1503-13) on warpath to recoup temporal power lost by previous popes, especially Alexander VI

Julius was nephew of Sixtus IV

Julius fought with his troops and knew them personally

Julius was a great general

Julius was not a great pope

Leo X (1513-21)—Geovanni de Medici

Combined a love of display and extravagant expenditure

There were many “saints” & pious people in this time, just not in the Vatican



Leo X

Reformation

̄ Martin Luther's (1483-1546) Religious Development

Unfaltering faithfulness to conscience (which was scrupulous)

This led to a problem in wrestling with God's justice (a Righteous Judge)

The monastic life failed to cure him of these concerns, scruples, etc.

From 1505 on, Luther devoted himself to the study of the Scriptures

Soon after he began teaching in Wittenberg in 1512, Luther had his “tower experience”

Romans 1:17

Luther's life and theology became Christocentric

The Ninety-Five Theses

Upset over the abuse of indulgences (Tetzel, Albrecht of Mainz, etc.)

Still very much a Roman Catholic

Not questioning papal supremacy, purgatory, indulgences per se

Main point: salvation through penitence, not purchase

Written in Latin, for scholarly discussion—soon translated into German & published by ambitious men

The Pope's Dilemma

There was a sensitive political situation in Europe as a whole

The HREmporer, Maximilian, the most powerful man in Europe, was not long for this world

Concern about who would be elected his successor



The Turks were at the door

Pope dependent on HRE & other monarchs to slow/stop Muslim advances

Wanted to avoid French or Spanish power grab, however

The popes candidate to succeed Maximilian was Frederick the Wise of Saxony

Even though Charles V elected, papacy still had to use kid gloves with Frederick

Still needed his assistance and vote in the future

Frederick loved his new university and Luther was bringing it students and fame

The Course of Action against Luther

Leo X with time realized this was not just an unimportant quarrel among monks

Luther was disrupting Albrecht of Mainz's income from indulgences

The Dominicans (Tetzel a Dominican) and Albrecht did not like this

Step 1: Let the brothers handle it

Leo X ordered Augustinians to deal with their erring brother

Luther asked to attend order's regular meeting at Heidelberg in 1518

Luther presented defense, attacked Aristotelian theology & freedom of will

Martin Bucer and many others were won to his cause; he left a hero



Step 2: Summons to Rome

On August 1, 1518, the pope summoned Luther to Rome to answer for his heresy

Frederick the Wise refused to let him go

Luther instead given a hearing at Augsburg late in 1518 before Cardinal Cajetan

Cajetan was there to get a recantation, not to hear a defense

Luther returned to Wittenberg

Luther saw a copy of the warrant for his arrest on his way back to Wittenberg

Luther appealed to a general council

Step 3: Bribery

As Maximilian dying, pope sent Karl von Miltitz to Frederick with golden rose

Given to one ruler each year for service to the Church

An oblique statement hinted at a cardinal's hat for Luther

Frederick the Wise and Luther stood firm and nothing came of it

Step 4: Debate

John Eck, theologian & gifted debater, challenged Andreas Carlstadt to debate

Point was to get to Luther through Carlstadt (who had zeal but not knowledge)

Debate began June 27, 1519—day before Charles V was elected

Eventually Luther jumped in and debated Eck for ten days

Main issue became ecclesiastical authority

Luther held papacy ruled from human, not divine, right, & even councils could/did err

Eck used church fathers; Luther used Scripture

Winner never determined

Main result Luther's increased dependence on Bible & development of theology

Step 5: Bull

October 1520, Leo issued bull of excommunication *Exsurge Domine*

Luther was given 60 days to recant

Bishops were destroy all of Luther's works

Christians forbidden to "praise, print, publish, or defend them"

Luther and students/faculty at University of Wittenberg burned it

The Pope asked the Emperor to enforce the bull and send Luther to Rome

The Emperor insisted on taking it before the HRE representatives at his first diet

The Diet of Worms (January, 1521)

It was unusual for heretics to be brought to such a high court

Perhaps Charles V thought the splendor would awe Luther into submission

Charles, like Cajetan, was not there to listen, but to receive a recantation

Luther thought he would be given a chance to make a defense

For this reason, he asked for another day to reply

April 19, 1521 made his second appearance to give his reply to the demand for a recantation

In his best preaching voice he replied:

“Unless I shall have been convinced by the witness of Scripture or of evident proof from reason—for I do not believe either pope or councils by themselves, since it is agreed these have often made mistakes and contradicted themselves—I am overcome by the Scriptures I have quoted, my conscience is captive to God’s Word: I cannot, I will not, revoke anything, for to act against conscience is neither sage nor honest.” –“Here I stand, I cannot do otherwise.”



He then left with a gesture of victory and returned to his quarters

Charles said after his departure:

“A single monk led astray by private judgment has set himself against the faith held by all Christians for a thousand years or more and impudently concludes that all Christians up to now have been in error.”

The Diet delivered its verdict a month later

Luther was an outlaw and to be arrested after 21 days

On arrest, he was to be kept prisoner subject to penalties of his excommunication

The Land of the Birds

Luther’s safe conduct was honored and he left

Frederick the Wise had him abducted on the way to Wittenberg and taken to a secret location

A band of “hoodlums” overtook his wagon

In a rouse abduction, he was taken to the Wartburg

He stayed there for over a year, as Junker Georg, protected from the imperial ban

Here Luther translated the New Testament, wrote a Postille, and generally hated country life as a whole

Luther was aching to get back to Wittenberg, and Carlstadt’s antics provided the final impetus

Luther returned & preached Invocavit sermons to stem tide of radical reformation

Marburg

Colloquy

Ulrich Zwingli was a Swiss Reformer from Zurich

Rejected efficacy of sacraments

Mixed Church and State

Often more humanist than reformer

In a way, laid the road for Calvin

Lutheran princes wanted unified “Protestantism”; had two theologians meet

This took place at Marburg in 1529

The main issue quickly became apparent: the real presence in the Lord’s Supper

The had “basically” agreed on fourteen of fifteen points

Luther carved “This is my body” in the table

An incorrect view of the Sacrament usually leads to/springs from an incorrect view of the incarnation

The two also disagreed on Church and State issues—Luther held the two must be separate



Zwingli

Augsburg Confession (1530)

Charles V called the Diet of Augsburg in 1530 and invited the Lutheran princes to attend

Promised them a hearing, which gave the Lutheran princes high hopes

The Lutherans wanted a unified confession of their beliefs and a disputation of false accusations

Philipp Melanchthon given job; Zwinglians (& Anabaptists?) had own confession

Luther couldn't go— under ban; stayed across border in Coburg Fortress

"I cannot tread so lightly"

Melanchthon used of Marburg, Schwabach, and Torgau Articles

Brueck and Beyer, German chancellors, read the AC in German and Latin

Brueck wrote Preface and insisted on reading in German

The Lutheran princes and entourage rose for the confession

It was read in a firm voice with people even standing outside to hear it

The Emperor ordered a refutation drafted

Catholic theologians presented Confutation, refused to give the Lutherans copy

From all accounts, this was a pathetic document

The Emperor declared the AC unacceptable and ordered submission to RCC theology

Soon, not war with the French, but with the Turks, demanded the Emperor's attention

Needing German armies, the Emperor was forced to sit tight and delay action

Charles had to delay action until Thirty Years War (15 years later, a year after Luther's death)



Apology to the Augsburg Confession (1530)

Lutherans wanted to present Apology to Augsburg Confession, but Emperor refused to accept

Luther was concerned Melanchthon had yielded too much to the papists in the Apology

This is nevertheless an apt, true, and courageous confession of the biblical, Christian, Lutheran faith!

Smalcald Articles (1537)

When Lutherans thought there may be a council at Mantua, they asked Luther to draft these

The council never met and became the Council of Trent

Trent had Lutheran representatives, but had no intention to listen to them

Martin Chemnitz ("the second Martin") later tore Trent apart in his Examen

The end result was not universally popular among Lutheranism because SA were too Lutheran

Melanchthon signed with disclaimer

Most polemical & most Lutheran (in keeping with Luther's tone & spirit) of Confessions

Formula of Concord (1577)

Most extensive and greatest Lutheran Confession, divided into *Epitome* and *Solid Declaration*

Written by six Lutheran theologians to unify post-Luther Lutheranism

Jacob Andreas and Martin Chemnitz the premier theologians