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CHURCH HISTORY

AD31 TO AD1517

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INTRODUCTION

WHY STUDY CHURCH HISTORY?

A study of Church History is extremely complex. A number of reasons for the study of church history is noted by Cairns¹ in his introduction to Christianity through the Centuries. Cairns sees the reasons for studying Church History as a synthesis, an aid to understanding the present, as a guide, as a motivating force, as a practical tool, and as a liberalizing force.

Certainly, one can see how Cairns' reasons make sense in light of his study. However, Newman expresses much of the same reasons embodied in this simple statement: "History...is the setting forth in literary or oral form of the development in time of the divine plan of the universe".²

A logical reason to study Church History then in my opinion is to take notice of the "development in time of the divine plan of the universe". This reason may also be part and parcel of what Schaff³ states as a reason for studying Church History. According to Schaff it is "for the advancement of our common Christianity".

Schaff also states "History should be written...as a book of life for instruction, correction, encouragement, as the best exposition and vindication of Christianity". The preceding statement of Schaff really helped me to form a reason for the study of Church History. As I read his statement, it became clear that the Bible, God's Word, and the Old Testament is a history of God's chosen people. That the Bible, God's Word, and the New Testament is a history of the early church. The reasons stated are certainly true, since the Apostle Paul admonished all believers to use the Word for "instruction, correction, encouragement" much as does Schaff.

The closest reason that may be espoused for the studying of Church History is that by studying Church History one is able to actually study the Word. McManners⁴ expresses it like this: "Christianity is a religion of the word - the 'Word made Flesh', the word preached, the word written to record the story of God's intervention in history". One may agree with McManners in the first part of his statement, however, one may part company when he speaks of "God's intervention in history". This author believes one should study Church History because God is history, not an intervention into it.

The significance of such study, in light of biblical faith, is based on the understanding that history is a foundation for our faith. One should strive to be enlightened concerning those giants of the faith who have forged our beliefs in blood. They certainly should be seen as a "force" as Cairns states. In light of one's

1Cairns, Earle E., Christianity through the Centuries (Grand Rapids: Academie Books, 1954).

2Newman, Albert Henry, A Manual of Church History (Valley Forge: Judson Press, 1899), 3.

3Schaff, Philip, History of the Christian Church Vol I. (Grand Rapids: Eerdman, 1910).

4Mc Manners, John, Edited by, The Oxford Illustrated History of Christianity (New York: Oxford University Press, 1990), 11.

biblical faith, such a study is significant in that one can avoid the pitfalls of the past by studying the good examples and errors of the past. Knowledge of previous spiritual enlightenment will provide awareness of false theology. Cairns in Christianity through the Centuries writes "Ignorance of the Bible and the history of the church is a major reason why many advocate false theologies or bad practices".

One's biblical faith should tell them to study Church History for the many reasons listed above. The primary reason, of course, should be to use the knowledge gained as a motivating force, a stabilizing influence and as a guide to seeing the many demonstrations of God's power. One may note with anticipation, God's demonstrations from the past, those in the present, and see God's power unfolding His historical revelations from the past for the future.

CHRIST THE FOUNDATION OF HISTORY

THE FULNESS OF TIME

The consensus opinion regarding why "the fulness of time" had then come seems to evolve around the world at the time Jesus was born. They state that the Roman Empire had prepared much of the world for His coming. This preparation included roads, laws, and cultural changes. The Greek culture is contributed with the language of the time. The world was at peace and let the Gospel go out easily to all parts of the empire. The condition of mankind, particularly the Jewish nation, had reached the bottom of the pit of sin. What may be overlooked by looking at Galatians 4.4 and "the fulness of time" might be the greater passage found in Galatians 4.1,2. It states that "the fulness of time" came at a time appointed by the father (Galatians 4.1,2). We dwell on the point that the world was ready to receive Christ. We may need another viewpoint, such as God was ready to reveal Christ to the world, not in "the fulness of time", but at "the appointed time".

SUMMARIZATION OF ROMAN IMPERIALISM AND GREEK CULTURE AT FULNESS OF TIME

According to Cairns⁵ the Romans contributed a political system and the Greeks contributed an intellectual climate.

Under Roman imperialism God permitted the development of mankind under one law. The time was such that people worshiped all manner of gods, including the emperors. All non-Romans could unite under the Roman empire and become Roman citizens. This placed all men in under one law and one king. Travel was unrestricted in the world of that day and thus Christians were able to spread the Gospel easily throughout the empire. The great road system made missionary travel a realization. The Roman army increased the spread of the Gospel by taking Christianity to their area assignments in the ancient world

⁵Cairns, Earle E., Christianity through the Centuries (Grand Rapids: Academie Books, 1954).

through converted Roman soldiers. Conquest of a people cause lack of faith in their value systems, especially their gods which were ineffective in warding off the Romans. This left a vacuum that only God could fill.

Greek culture was a dominating force which provided a great intellectual environment. Greek became the language spoken by most everyone in the ancient world. This common language facilitated the proselytizing of that world. The Greek philosophy replaced religions and failed to satisfy spiritual needs. The Greeks believed in the immortality of the soul and their insufficiency to please God. Christianity was the answer to their searching. The Greek philosophy is contributed with the demise of the Greek faith in ancient polytheistic worship and the demonstration that man was unable in his intellectual ability to know God.

JEWISH AFFAIRS UNDER THE ROMAN EMPIRE

Jewish affairs under the Roman Empire could be considered to be the basis upon which Christianity was able to flourish in the Roman and Greek environments. In contrast to the Romans and Greek the Jews had not lost God. They knew of His existence in their history and they were waiting for the coming Messiah. The Jewish people again contrast with the pagan world and their worship of many gods, whereas, the Jewish people spread monotheism throughout the world before the fulness of time had arrived. Part of the Jewish culture included moral law and that sin was not intellectual or mystical but a violation which was against God and needed an absolution of redemption from the Savior. The Jewish people made a unique contribution to Christianity in that the Old Testament of the Jews was also the Old Testament of the early Christians and under the guidance of the Holy Spirit would become part of the book which was to become the Bible. This acceptance of the ancient Testament gave rise to a belief that history has meaning and that through it God was at work. The Jewish lifestyle which required attendance in the synagogue provided numerous locations and opportunities to preach the Gospel. Synagogues were attended by Jews and Gentiles and were used as a place to become more informed of life through religion.

THE HISTORICITY AND SIGNIFICANCE OF THE HISTORICAL JESUS

The historicity of Jesus Christ as presented in the Gospel records is easy to defend. Its defense comes, of course, by way of extra-biblical evidence for those unable to be enlightened with the Gospel records. Non-Jewish historians of old testify to a "Christus" who was sentenced and put to death by Pontius Pilate. Records show that Christians were a force to be reckoned with as exhibited by letters requesting advice in how to deal with Christians. Such records state the Christians' Christ is to be sung to as to a God. Extra-biblical history records speak of Jews being thrown out of Rome because of Christ. Other records indicate Christ was the one who was

crucified and had followers which actually worshiped this crucified one. Other writings from the Jewish community which include the historian Josephus mentions Christ, makes reference to Him as James' brother, and that He was sentenced by Pilate to die on the cross. Extra-biblical records of early Christians reported wrote of Christ in what is called the "apocryphal gospels." Early drawings and writings on the walls of the Catacombs show the Christ of history. Other more direct approaches to historicity of Jesus Christ is the calendar we use, the church, and even Sunday as a day of worship.

The significance of the "historical Jesus" for the study of Church history is that "Christ is revealed in the development of a new value placed on human personality". Christ came to give man dignity as a child of God through Him. He broke down all known barriers to people relating to one another as the "church". He placed within mankind the need for His love and then loved us so much He died for the sins of mankind. The "historical RESURRECTED Jesus" is most significant to Church history. The significance is reflected in His authority, in His sincerity, and in His character. In His authority He spoke as never a man had spoken; in His sincerity he revealed Himself to the world; and in His character He was pure Love not like other variant personalities around Him. He was, of course, the only virgin birth in history or Church history. The significance of the "historical Jesus" for the study of Church history is seen in His life, in His ministry, in His mission, in His message, in His miracles, but more than that He is history!

CHRISTIANITY EARLY EXPANSION

SUMMARY OF EARLY EXPANSION OF CHURCH ACCORDING TO ACTS 1.8

The early expansion of the Church was fulfilled by the church under the power of the Holy Spirit. With Jesus' departure the church used the guidance of the Holy Spirit to begin the Great Commission of Acts 1.8. The early expansion of the Church occurred beginning in Jerusalem when the Holy Spirit established Himself with the early Christians at Pentecost. The next part of the commission occurred to Judea and Samaria when the Holy Spirit filled new believers. This was accomplished as Peter and John joined the work of Philip in Samaria and laid hands on the new believers that they might be filled with the Holy Spirit. In the house of Cornelius, the Holy Spirit was at work even as Peter preached. The commission outreach continued with Paul's second missionary journey to Ephesus where the Holy Spirit's power was evidenced once again. It should be noted that the command of Acts 1.8 is "you shall" or in the NIV "you will" be witnesses to me. God was going to be glorified and the Gospel spread in "Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth. The emphasis is on the imperative "you will."

THE JERUSALEM CHURCH AND THE PALESTINIAN EXPANSION

The Palestinian expansion from the biblical account begins with Acts 8. The center of focus leaves the Jerusalem Church and is placed on the activities of the spreading of the Gospel to Judea and Samaria. These activities are important in that they were focused on different races. Philip in Samaria shared Jesus and the Holy Spirit with a people whose descendants were not taken into captivity. Enemies of the Jewish people were converted to Christianity. Philip continuing his call to spread the Gospel assisted an Ethiopian high official in accepting Christianity and baptism prior to returning to his country. Further expansion occurs with Peter preaching to Gentiles. God spoke to him and he followed the Holy Spirit to Cornelius, a Roman centurion, who was also filled with the Holy Spirit as at Pentecost.

God's command was to go into all the world and as early church leaders were forced out of Jerusalem, they began preaching to Jews and then later to the Gentiles.

The Holy Spirit's power produced large Gentile churches such as the one established at Antioch in Syria. From this great Gentile church at Antioch Paul would extend his ministry to Rome. The Palestinian expansion occurred by the power of God and the Spirit of God to bring redemption in Jesus Christ to a lost world.

WOULD CHRISTIANITY HAVE BEEN THE SAME WITHOUT PAUL?

Paul's role in the worldwide expansion of the Church was clearly Holy Spirit directed, as was the role of John the Baptist as a forerunner to Jesus. In this same manner Paul should be seen as a forerunner to Jesus. As a forerunner Paul was to spread the Gospel of Jesus Christ much like John announcing Jesus' ministry. Would Christianity have been the same without Paul? No. Christianity would not have been the same without Paul. Several reasons may be noted to make this point.

Paul was divinely called to be an apostle of the Lord Jesus Christ (Acts 9.3-6.) The road to Damascus experience for Paul was just as significant in theological realization as was the angel's visit to Zechariah, the father of John the Baptist (Luke 1.11-15.) Paul was visited directly by his Lord and Savior, Jesus Christ, on that road.

Paul was divinely instructed to be under the leadership of the Holy Spirit in all things. Paul was clear that he, himself had to be constantly subject to God's power in his life, lest he be like others in the Gospel ministry of which he was aware had fallen away.

Paul had been divinely prepared for his suffering for Christ's sake. Paul had been with the great Jewish teacher Gamaliel that he might be extremely articulate in his apologetic and enunciation of

the Gospel for all people. Paul's education allowed him to be conversant on all social strata. Paul had been strategically placed by birth in Cilicia, which made him a citizen of Tarsus.

Paul's religious advantage was his knowledge of Judaism and his political advantage was his living and working in the Roman Empire. Living in the Roman Empire during which time several religions were available for worshipers Paul learned the depth of these religious experiences and could clearly discern that Christ was the way to eternal life.

Paul was divinely guide in his journeys to preach the Gospel beginning where he was and journeying west toward Rome. Paul's strategies for reaching the large cities beginning in each synagogue was brilliant, probably Spirit led. Opposition to the Gospel in the synagogue only strengthened Paul's ministry to the Gentile. Paul was convinced that the Gospel was for all people.

Paul's ministry to the early church was clearly God directed in that Paul would provide for all mankind clear and concise theological guidance for all future generations. Paul's ability to share deep revelations to the uneducated has given the world a Gospel which can be understood, not shrouded in mystery.

Paul's persuasion to listen to the Holy Spirit in the development of his theology, placed along side of Christ teachings a Gospel of redemption by way of the cross which people could accept.

Paul knowing the contribution of the Old Testament to the New Testament stressed the need for faith and freedom in the new law of Jesus Christ.

Would Christianity have been the same without Paul? No! Paul was called by our Lord Jesus Christ to take the salvation message of Jesus Christ to the Jew first and then to the Gentile. Paul would be God's instrument at that time and place in history to reach a lost and dying world for Jesus. He would even die for Him when his mission was completed to a pagan world of the past, present, and future.

CHURCH FATHERS AND THE SPREAD OF CHRISTIANITY

The significance of the early "Church Fathers" in the spreading and developing of Christianity has several factors. First it filled the gaps in historical knowledge which existed between the New Testament period and the last part of the Fourth Century. Second, the form given this information was in a written form. Third, some of the information was a spoken form. Fourth, the writings and spoken forms assisted the spreading of Christianity by these fathers by taking on the form of apologetic and polemical literature. Fifth, the writings were important to the early Christians as they faced external persecution and internal heresies. The early fathers with their writing formed creeds which guided the early development of Christianity. The Church Fathers wrote in simple statements. They wrote of faith and piety. They had a great reverence for the

Old Testament and their major writing objective seemed to be for pastoral and practical edification of the church. Some of these early fathers and their contribution to the spreading and development of Christianity is as follows: Clement wrote to Corinth to urge subjection to the elders. Ignatius warned churches of heresies, that they might have peace and unity. He was fed to the lions. Polycarp taught the Philippian Church to live virtuous lives of good works and to be steadfast even to death. He served Christ for 86 years before being burned at the stake. Some Christian from Alexandria (pseudo-Barnabas) discussed Christ sufficiency for salvation and not the law of the Old Testament. This work according to the author has brought much harm to some interpretations of the Scripture. Diognetus received a letter from an apostolic father defending Christianity against idolatry, Judaism, and the discussed the strength of Christianity. Another early father wrote a homily on Christ, the resurrection of the body and on Christian living. Papias wrote of the life and words of Christ which he heard from older Christians. His works include references to Mark, Peter, and Matthew. Hermas had a message to call sinners to repent and to point them to a relationship with other Christians and the church. The Didache was the work of an early church father which contains clear instruction for right living and church polity.

The early church fathers had much to offer to the development of Christianity and its spreading to the world from the New Testament period to the last of the fourth century. What they offered was an abundance of literature to the early church which proved invaluable in the development and spreading of Christianity as we know it today. They were truly standing in the gap.

CHRISTIAN WORSHIP AND PERSECUTION

THE EARLY FORM OF GOVERNMENT AND WORSHIP IN THE PRIMITIVE CHURCH

The early form of government and worship in the primitive church underwent numerous changes and compromises. This summary may be divided into four parts. They are Early Form of Government, Early Form of Worship, Matters not practiced today, and Changes or Compromised biblical practices. The early form of government lends itself well to organizational diagraming but will be placed in summary format. The early worship might be demonstrated as a church bulletin but will be placed in summary format as well.

Early Form of Government

According to the textbook the form of government in the early church consisted of two types of officials. One type was eternal the other type was external. These types are labeled as charismatic officials and administrative officials.

Charismatic

The beginning of church government begins with Christ choosing of the twelve apostles. The apostles developed other offices as the Holy Spirit directed. As this occurred the officials were chosen by the people, ordained by the apostles, and given gifts of leadership as the Holy Spirit deemed appropriate. The original responsibility was to guard the truth and proclaim it with the Holy Spirit's leadership. The apostle Paul designated the offices of the early church as pastors, prophets, evangelist, apostles, and teachers. The early apostles later delegated the needs of the church to other officials.

Administrative

Elder and presbyter became a part of the church's development. They seem to have developed to fill the need for conducting public worship. Deacons became a subordinate position to elders for the distribution of goods to the needy of the church. Eventually, the deacons assisted the elders with Communion.

Early Form of Worship

The worship of the early church may have taken several forms. There was a form of worship in the first century which changed in the middle of the second century.

First Century

Worship in the first century was to be orderly and dignified. This was a problem in the early church or it would not have been addressed. Church worship for the early believers was not necessarily held in a church. Worship could have been held in homes, temples, schools, and synagogues. Two services were held on Sunday usually starting at daybreak. The service consisted of singing of hymns, taking vows, reading of Scripture, exhortation by elders, and prayer. The evening service was in the beginning for the agape and then Communion. The agape was dropped and Communion moved to morning worship at the start of the second century.

Middle of Second Century

The service was held on Sunday lead by a reading about the apostles or prophets for as long as the congregation could stand it. A homily was presented by a "president". The congregation stood for prayer. The Lord's Supper was celebrated and then there was the kiss of peace. The president gave thanks and prayers for the bread, water and wine and the people said "Amen". Deacons then delivered the bread, water and wine to the sick, elderly, widows and orphans. A collection was taken for the needy and the meeting was dismissed sending people to their homes. The Lord's Supper and baptism was the only two ordinances of the early church.

Matters Not Practiced Today

Women in the church is limited in practice today, particularly

in Southern Baptist churches. Philips' daughters are mentioned as prophets in Acts 21.9. Prophets are not practiced today but many false prophets may be surfacing to lead people astray. Paul makes mention of Phoebe the deaconess in Romans 16.1. Paul also makes mention of women by stating emphatically that they are not to be teachers. It is probably unclear as to who appoints officials of churches today. The appointments are to be made by God. The democratic process used in many churches today may not be accomplished by conferring with God.

Changes or Compromised Biblical Practices

A change or compromised biblical practice is that Christ did not initiate a pyramidal hierarchy as exist in the Roman Catholic church today. The authoritarian concept of the Roman Catholic church was not a part of the early gentile church as initiated by the apostle Peter. Patron saints such as that of James, the son of Zebedee, is as well in appropriately practiced by the Spanish. For some Baptist churches, women are not allowed to serve as deacons or prophets but are allowed to be teachers. Was Paul right? Women can be deacons but not teachers!

Conclusion

The proper attitude toward the apostles teachings resulted in the recognition of Christianity after only three centuries. Perhaps, when the Christian of today develops early Christian attitudes of Christ centered lordship, governmental recognition may occur again.

CONFLICTS WITH ROME BY THE EARLY CHURCH

(Causes and Results of Persecution)

The conflict with Rome started when the Roman government determined that Christianity was a detriment to the progress of the State.

Causes

Early political protection was provided when Christianity was believed to be a part of Judaism, a legal sect recognized by the Roman government. When Christianity was separated from Judaism, it became known as a secret society and was immediately at odds with the legal system. The state was the only recognized religion and any other religion was not tolerated.

Religious rites of Rome were extremely visible with the use of idols, priest, altars, and much physical display. The Christians used no idols and were quite silent in their worship and prayers. The Christian's secret meetings were taken as an affront to Rome and was misunderstood as repugnant in practices and cannibalistic in nature.

The social ramifications to the Roman government were intolerable. The Christians actually found value and worth in the

lower classes and slaves. The Christians had no use for pagan places of worship and quickly became a threat to the upper class as the Christians distanced themselves from the social mores of the day. Christians with their influence on the lower and slave class became a danger to the society of the pagan world.

Economics was clearly a contributing factor to persecution in that Christians had no use for the trappings of a religion for external show. The lack of patronage to the merchants of idols, artists, and sculptures was considered a threat to the economic well-being of the merchant.

Persecution

Persecution had two sides to it. It was a persecution which came from the Jews and spread to the Roman state. Depending on the time and place, as well as, the political leader, persecution was at times deadly. Nero is credited with placing the state woes on the Christians. Peter and Paul were victims of this deception. Jewish conflict with Domitian and the Christians association to Jews is credited with increased persecution and the sending of John to Patmos. State ban, under the order of Pliny the Younger, was the wholesale slaughter of Christians being put to death for stating three times they were a Christian. Ignatius was a victim in this era. Polycarp was later to be martyred in Smyrna. Every local problem, even fires, were excuses for the persecution of Christians during the time of Marcus Aurelius. The great Justin Martyr lost his life in Rome under Marcus Aurelius persecution. Other periods of persecution had similar results. Many resulting in unnecessary death or dismemberment.

Results

Christians had to choose between Rome as a religion or Christ. Many Christians would not recant Christ and as a results were disloyal to the state. The Christian's practice of meetings at night was an indication of conspiracy against the state. Many Christians refused to serve in the military which certainly dwelled on the obvious of disloyalty.

Superstitions and Roman leader's ineptness placed upon Christians the responsibilities of causing plagues, hunger, civil unrest, and pointed to Christians not worshipping other gods. These belief became sufficient for widespread persecution of the Christians. The demand by the government for loyalty placed the Christian at odds with the government and gave them the legal right to annihilate the unlicensed religion and its followers.

The major result of the persecution proved to be the resiliency of Christianity. Despite persecution Christianity grew and developed as a way of life for the masses. Persecution brought about refinements in beliefs and a strengthening of the faith.

DISPUTES AND HERESIES

SUMMARIES OF HERESY, DOCTRINAL ERROR AND SCHISM

Legalistic Heresies

Ebionites

The Ebionites, a Legalistic Heresy believed in the unity of God and that He created the universe. Jewish law was binding on them and believed to be His will for them. The Ebionites considered Jesus to be Joseph's who received some deity from the Spirit at His baptism. They were strong believers that the Gentile must be circumcised according to the law of Moses or they were not saved.

Philosophical Heresies

Gnosticism

Gnostics believed that matter was evil and that God being spirit could not associate with evil. They attempted to place Christianity and Hellenistic philosophy together to answer for them the question of where did man come from. With matter being evil and God being good, the Gnostics had what is known as "Dualism" for their main belief. Once they asserted this dualism, it then logically followed that God who is good did not create a world that is evil. The doctrine Docetism was used to explain Christ. Christ could not have had a true human body since matter was evil. Salvation was not for the evil part of man, only for the spiritual part of man. There was no place in their doctrine for resurrecting the evil materialistic body. They further believed in two gods, one which was evil in the Old Testament and one which redeemed. They totally rejected the human death and physical raising of Christ from the dead. If you wanted to go to heaven you were required to become an aristocratic elite.

Manicheanism

Manicheanism believed in a king of light and a king of darkness. These believers felt that man was part of the kingdom of light with his soul, but that his body made him a part of the kingdom of darkness. They believed that the more light that they got out of a man's soul the greater his salvation. The inner circle practiced holiness and were supported by so called hearers who because of their support received salvation. To them sex was evil, and being unmarried was best. They may have made contributions to the belief in a priestly class.

Neoplatonism

Of the three form of mysticism, epistemological, metaphysical, and ontological, Neoplatonism is of the third form ontological. Their belief is different from the dualism of Gnosticism and

Manicheanism in that they believe only in a metaphysical monism. Man to them was an emanation which came from an overflow. To them they were to be absorbed into the universe from whence they overflowed. Their main idea was to think about God and be absorbed into Him in a state of ecstasy.

Theological Errors

Montanism

Montanism was started by Montanus, who trying to stop the church from dependance on human leadership, misinterpreted the Scripture and believed that the Holy Spirit spoke to him as he did to Paul. Montanus developed his own eschatology. All this seemed to be in revolt against too much human intervention in the church and not enough spiritual guidance or contact.

Monarchianism

Monarchianism overemphasized the unitarianism of God. They were strong on monotheism and would not conceive of God as three in one. This lead to the teaching that Christ was not God but just a good man who was baptized and became a savior. All this developed into the belief that there was not three persons in one Godhead but that there was manifestations of one God.

Ecclesiastical Schisms

Easter Controversy

Argument over the proper date to celebrate Easter became the Easter controversy. The Eastern church believed it should be celebrated on Passover from the Jewish calendar. The Western church believed it should be on the Sunday after the Passover on the Jewish calendar. The Council of Nicaea adopted the Western church recommendation.

Donatism

This schism Donatism, was due to an argument over who was to be ordained as bishop. Donatus wanted to be bishop and arranged to stop a man who he considered a traitor from getting the office Donatus sought. All of this developed into an issue of whether a sacrament's validity was dependent on the individual who was giving it.

EVALUATION

Montanism and Monarchianism, both theological errors are by any other name today called misinterpretations. To select one theological error over the other, Montanism would be selected as the most significant for the modern church. This selection is primarily because today the modern church is faced with misinterpretations, lies, fanatical beliefs and unfounded ignorance. If a man named Montanus can conjure up that God has spoken to him as He spoke to Paul then the next thing you know someone named Smith will claim the same thing. If Montanus can bend eschatology so can Smith. If men

can come claiming to be Christ or the only one with the true knowledge of how to reach Him then the false religions and the false Gods will be so prevalent as to lead people to hell. Misinterpretations of calls by the Holy Spirit and misinterpretations of how the church should be organized and administered will continue to divide the churches of today. Following preachers over biblical interpretations, misinformation, and ignorance will continue to plague churches. Establishing man made rules for personal conduct may cause churches to be established on whether or not you cut your hair or wear dresses. Churches today which preach a Gospel other than that which is truly Holy Spirit led will be deviating from the Word and will be deceiving the masses with "itching ears."

THE APOLOGETIC TASK

The apologetic task was to convince through writings government leaders and governments that the persecution of Christians was unwarranted since they had not brought harm to anyone. In addition to the writings for governments, the apologetists wrote to heretics in an effort to bring them back into the proper theological understanding. The apologists is so called because of the literary and legal form which they used in their writings. The apologetic task was positive and negative in their approach. They were positive by contrasting Christianity to other religions and showing how other religions were unfounded and evil. The negative approach was to show where cannibalism, incest, indolence and anti-social behavior were untrue charges. The task was called apologies because they attempted to show pagan leaders that Christianity could be understood. The apologies requested that Christianity be treated as other religions by lifting of the legal entanglements. One argument which seems to prevail in the writings is that all the trumped up charges could not be substantiated and therefore the Christians should be tolerated as other religions by the state. The apologies also included discussion concerning the Pentateuch, much information concerning the purity of Christ, His life, His miracles and that He was the fulfillment of Old Testament prophecies.

APOLOGIST Eastern

Aristides

This Christian philosopher wrote about AD 140 from the city of Athens to Emperor Antoninus Pius. Aristides apologies consisted of seventeen chapters. Aristides compared Christian worship to other kinds of worship. The other types of worship included Chaldean, Jewish, Greek, and Egyptian. The point of his apologies in these chapters was to show that Christian worship was a better form of worship than that to which he made the contrasts. In the latter part of his apologies, he shares early customs and ethics of the Christian faith.

Justin Martyr

In the second century Justin Martyr was considered to be the foremost apologist of his time. Martyr was born pagan and sought the truth through philosophy. He was learned in the Stoic, Plato, Aristotle, and Pythagoras traditions. Martyr found peace in his search for truth when introduced to the Scriptures. Martyr founded a school in Rome and began his apologetic writings by addressing the Emperor Antoninus Pius and his sons. In his apologies he attempted to show that the charges against Christians should be examined and would be found false and thereby would justify the release from legal persecution. His work included discussions concerning charges that Christians were atheists or idolaters. A portion of the apologies discussed morals, dogma, Christ, and Old Testament prophecies. He argued as well that since the charges against Christians were unfounded all the Emperor had to do was to look at them. Another writing of Martyr exposed the mistreatment of Christians for their beliefs. In this work Christ was compared to Socrates. In yet another work he tried to convince Jews that Jesus Christ was the Messiah. He used prophetic Scripture for his sources. Part of this work included Gentiles and God. Martyr was sure that Christ was the Messiah as revealed in the Old Testament.

Tatian

This Eastern apologist studied under Justin Martyr at his school in Rome. Tatian wrote his apologies to the Greeks. In his apologies he made a case for the superiority of Christianity over that of the Greek religions and wanted Christianity to be considered fairly. Additionally, he compared Christian teachings to that of Greek mythology. Tatian may be better known for his Diatessaron. This Diatessaron is considered to be the first harmony of the Gospels.

Athenagoras

This apologist was an Athenian professor who was converted simply by reading the Scriptures. His apologies stated the charges against the Christians and then refuted them. His attack on the pagan gods was to show their humanness and their followers immorality. He asked clemency for the Christians on charges of eating their children and other atrocities on the basis that they were not guilty.

Theophilus of Antioch

Theophilus like Athenagoras was converted by reading the Scriptures. Theophilus' apologies were addressed to a pagan magistrate as an attempt to win him over to Christianity. His approach was to discuss God's superiority, and the pagan religious weaknesses. He was the first to coin the word trias for Trinity in his writings.

Western Apologists

Tertullian

Born in Carthage, Tertullian was schooled in Greek and Latin. His occupations were lawyer and teacher. It was in Rome where he was converted to Christianity. His philosophical bent caused him to become a Montanist. Tertullian's apologies was directed to a Roman governor. In it Tertullian argues that the charges against the Christians are unfounded since they were loyal citizens. His major point was that persecution was not working since Christianity continued to grow and multiply every time the Christians were persecuted. He believed legally that the state had no grounds on which to persecute the Christian since the Christian exhibited higher moral conduct than the pagan population.

Minucius Felix

Felix apology was written as a soul winning attempt to a friend named Caecilus. Cairns is not sure that the apologies accomplished what they planned to do, but that they were "valuable to us for the light they throw on Christian thought in the middle of the second century."

EXPANSION AND THE POST-APOSTOLIC CHURCH

CHURCH ORGANIZATION AND GOVERNMENT

Church organization and government developed in response to persecution from the Roman government. In an effort to eliminate heretical teachings the need for formal structure was recognized as imperative. This need resulted in the elevation of a bishop in the churches and placed in subordination to other positions. Leadership was necessary to fight the encroachments of persecution and heresies. From the first elevation of bishop to the next occurred when a monarchical bishop of Rome was recognized. The arguments for such an office were first, Peter was made the first bishop of Rome by Christ based on Matthew 16.18. Second, prestige was given to the office of bishop in Rome because of the apostles who were martyred there, the church at Rome had been at the center of the persecutions, it was the wealthiest, it was the largest, and it had a strong reputation for dealing with heresies.

Theological Confession/Creedalism

The need for a creed developed out of the requirement to unify the believers in what they thought they believed. Since a creed is used for a public statement it had to contain items pertinent to the faith and the church. Numerous creeds appeared in response to the need to know what one believed. One of the first creeds was a baptismal creed. Some Scriptures may even be interpreted as creeds.

See 1 Timothy 3.16, Romans 10.9,10 and 1 Corinthians 15.4 for some types of creeds. Rules of faith were adopted which solidified baptismal procedures, the trinity, the church and even salvation in Christ for those desiring eternal life. The Apostles' Creed may be a good representation of the tenants of our Christian faith.

Canonical Determination

After the establishment of a bishop of Rome, the need for creed, then the need to know which books constitute the books pertinent to the faith became the next step to placing the church in a prominent position. Many believed that the canon was a product of church councils. However, the canonical development seems to have been as follows. Heretic Marcion was developing a canon which would be heretical in nature. The canon of Scripture was necessary if men were going to die for the books. Apostles were dying and the authoritative order of worship needed to be established. Several tests for the canon were devised. The first one was whether it was apostle related in any way. The second was if it would edify or agree with the rule of faith. And finally it is noted that it was probably the apostolic authorship and the guidance of the Holy Spirit which determined the New Testament as we know it.

Liturgical Worship

The monarchical bishop discussed earlier in the paragraph on church organization and government assumed power by falsely interpreting Scripture and became for many the dispenser of truth and sacraments. This position has even taken on an unholy holiness. This attitude of holiness further separated laity and clergy. The performance of baptisms and Lord's Supper were performed by clergy and developed in the idea that clergy had a certain sanctity with God. Eventually the separation grew to the point of a rite of passage. One was permitted to enter into the church after a period of probation and catechumen was completed to show that the person was really converted. One could say that the prerequisites were an obvious requirement for salvation.

CONFESSIONS, CREEDS, AND LITURGY IN THE CHURCH TODAY

Confessions

When Christ died for the sins of the world He ripped open the veil into the holy of holies and permitted believers to go directly to the throne of God for confession of sins. He came that we should have no mediator between mankind and God except Himself. Christ became our mediator to God.

Creeds

Creeds may be necessary for some people to remember what they believe. They may be needed as a reminder of what their faith

entails. Creeds however may become just words to be recited. This recitation can have no meaning which comes from a soul born again. The end result will be that the recital has no affect on entering into the Kingdom of God. Reciting of lines which state a belief will not save one from eternal hell unless the believer truly understands the true meaning of repentance and forgiveness which comes from a heart knowledge of Jesus Christ and not from a head knowledge taught in a catechumen school.

Liturgy

Liturgy may be valid for some church members in order for them to worship as they see fit. However, personally, this student finds difficulties in man made contrivances which lead you to do things deemed more holy at one time than at another time. Examples of liturgy which this student considers inappropriate are feasts days, festivals, periods of penitence, times of bodily restrain, and even following a prescribed liturgical calendar for sermon preparation. If these items are appropriate one day they are surely appropriate everyday or at least as the Holy Spirit leads the believer. Paul suggested that we are to bring our bodies under subjection daily. He also clearly advocated the following of the Holy Spirit in all matters. The following of man-made days of worship surely cannot be biblical in any sense of the word.

THE CHURCH UNDER CONSTANTINE ITS RIGHTS AND PRIVILEGES

The church under Constantine was not necessarily a good relationship for the church. Constantine who supposedly became a convert to Christianity maintained his priestly role as chief priest of the pagan religion. He was not concerned with violation of church tenants and so executed anyone who he believed was after his throne. He did not find it necessary to be baptized until just before he died. The church was primarily being used by the state to gain favor with the people. This was due to the churches influence on the people of the state, since the church population was about one tenth of the total state population. The internal struggles of state government were constantly changing the power structure. Under Constantine the church became favored to serve as a center of unity and an attempt to save the culture and the state.

One of the rights provided under Constantine was the granting to the church the freedom of worship. Another right was the restoring of confiscated church property to the churches. A privilege was church subsidization by the state. An additional privilege was clergy exemption from public service for the state. In addition to the rights and privileges granted the church, Constantine was instrumental in the banning of soothsaying. He was also responsible for the setting aside of Sunday as a day for one to rest and for that of worship.

State-Church Relationship

The State-Church relationship was not a good thing under Constantine or any subsequent leaders. Constantine favored Christians and the church for the wrong motive. He placed himself as the theological leader for disputes. He provided state subsidization for the church. The relationship developed under other rulers into a complete state religion by 380. A State-Church relationship today would become as disastrous as it was under Constantine. The first problem would be the legitimation of cults and satanic churches on the premise that all religions were state religions. Further the State-Church relationship should be one of Christian political leadership seeking direction from the Holy Spirit in matters effecting the citizenry. State dictation into church affairs would be authoritarian and not theocracy. The church would be directed by man, not God.

THE BARBARIANS AND THE EVANGELIZERS

The Barbarian Invasion

Beginning about AD 375 and lasting to about AD 1066 the influx of people into Europe from mass migration would change the Roman Empire and Christianity. The long list of invaders begins with the Barbarian Goths. They were followed by Mongol tribes. The tribes were followed by the Arian Visigoths. Then came the Arian Vandals. Followed by Arian Ostrogoths. There was the Arian Lombards, the Burgundians, and then the pagan Franks. The Anglo-Saxons took England. When this was about over Attila the Hun from Mongol attempted entry into Europe. After that came the Muslims and the Arian Lombards. During all this passage of time Christianity was busy making converts.

The Barbarian Evangelization

Gregory the Illuminator

As the onslaught began men of the Gospel stood ready to proclaim the good news to the invading armies. Gregory the Illuminator won Armenia to the Gospel when he converted and baptized their King Tiridates.

Frumentius

Frumentius preached the Gospel in Ethiopia and was made bishop to the Coptic Ethiopian church.

Ulfilas

Ulfilas began missionary work with the Goths prior to the arrival of the Visigoths. He became a bishop and translated some of the Scriptures into their language.

Martin of Tours

Martin of Tours, as the pagan Teutonic invaders moved into the area, preached to the Burgundians. The Burgundians were conquered by the Franks.

Gregory of Tours

Gregory of Tours tells how Clovis the king of the Franks married a Christian Princess of Burgundy. Clovis was converted by Clotilda's influence and battle victories. Clovis conversion prompted his people to accept Christianity as well.

Patrick

Patrick as a missionary among the Celts of Ireland was successful in the establishment of a strong Celtic Christianity on the island.

Columbia

Columbia did for Scotland what Patrick did for Ireland. Columbia used the island of Iona where he founded a monastery to evangelize Scotland.

THEOLOGY AND THEOLOGIANS

HERESIES, REFUTATIONS, AND ORTHODOX DOCTRINE

THEOLOGY

Christ had not existed from all eternity

Arius believed that Christ had no existence until created by God. He believed that Christ was different from the Father in substance and essence. Athanasius the chief exponent of the orthodox view believed that Christ had existed with the Father for all eternity and was of the same essence as the Father. Athanasius believed that Christ and the Father was consubstantial, coequal, and coeternal. Eusebius of Caesarea suggested a compromise that Christ was begotten before time by the Father. The orthodox view of Athanasius was affirmed in 325 and 381 at Nicaea. Arianism was rejected as an unorthodox doctrine.

Holy Spirit on level with the angels

Macedonius taught that the Holy Spirit was a creature. That He was lower than the Father and Son. That He was on a servant level with angels. In 381 this heresy was condemned by the Council of Constantinople. The orthodox view was that the Holy Spirit, Father, and Son are coeternal, coequal, and consubstantial.

CHRISTOLOGY

Two natures of Christ

Apollinarius, the bishop of Laodicea taught that the spirit of man in Christ was replaced by a divine element or Logos. He believed that deity of Christ minimized His manhood. The Council of Constantinople determined that the Apollinarius view should be condemned in 381.

Nestorius, patriarch at Constantinople, had a dislike for terms associated with Mary, Jesus' Mother. He formulated the word Christotokos and stated that Mary was only the mother of the human Jesus not the divine Jesus. This view was condemned in 431 at Ephesus.

Eutyches, archimandrite of a monastery, believed that Christ two natures, human and divine, became one nature, the divine nature. This denied Christ humanity. The exponent of the orthodox view was Leo I, bishop of Rome. The orthodox view stated that Christ was "truly God and truly man" with two natures. The Council of Chalcedon in 451 affirmed this view.

ANTHROPOLOGY

Man's Salvation

Pelagius, a British monk believed that man was uncontaminated by the sin of Adam and that man does not inherit original sin from Adam. John Cassian, a monk with a compromise position taught that man was weakened by the fall of man but not totally corrupt. The exponent view was that of Augustine, bishop of Hippo. Augustine believed that regeneration is the work of the Holy Spirit. He stated that Adam as head of the race passed on sin to all men. Man according to Augustine was corrupted by the fall of man and totally depraved. The Council of Ephesus in 431 condemned Pelagius's view. The Synod of Orange in 529 condemned the Cassian view.

KEY CHURCH FATHERS/THEOLOGIANS AND THEIR CONTRIBUTIONS

Eastern Post-Nicene Fathers

Chrysostom

Chrysostom trained under Libanius in Greek classics and rhetoric. He practiced law until his baptism when he became a monk. He lived a severe ascetic life until his health would no longer permit it. He held the position of patriarch of Constantinople until he was banished for insulting the Empress Eudoxia. He was considered an expositor and many of his homilies were from the Epistles written by Paul. His study method was to find the literal meaning of the text and to make application for the people concerning their problems. According to Cairns, Chrysostom "was and still is hailed as the greatest pulpit orator the Eastern church ever had."

Theodore

Theodore of Mopsuestia studied the Scriptures under Diodorus of Tarsus. He was ordained a presbyter in Antioch, and became a bishop of Mopsuestia in Cilicia. He was called the prince of ancient exegetes. He did not care for the use of the allegorical method of interpretation. He believed one should become knowledgeable of the grammar and background of the text to know what the writer was trying to impart. Because of his abilities as a theologian and commentator, he wrote commentaries on Colossians and Thessalonians.

Eusebius

Eusebius of Caesarea was called the Father of Church History. He studied under Pamphilus at Caesarea. His great contribution was that he excerpted from both sacred and profane literature. He was present at the Council of Nicaea. He wrote the Caesarean Creed which was modified and accepted by the Council. His great works include Ecclesiastical History, Chronicle, and the Life of Constantine.

Western Post-Nicene Fathers

Jerome

Jerome of Venetia was a student in Rome and Gaul. He learned Hebrew while living a monastic life. He was secretary to Damasus, bishop of Rome. He became the leader of a monastic retreat in Bethlehem. His Latin translation of the Bible called the Vulgate was his greatest achievement. His version of the Bible had long been the official Bible of the Roman Catholic church. He wrote many commentaries and a biographical work of Christian writers.

Ambrose

Ambrose was skilled in theology, church administration and preaching, even though he was trained for a political career in law. He gave up an imperial governorship to become bishop of Milan, because he believed he was called of God for the position. His goal was to obtain the respect for the church from the state which he believed was due the church. He was instrumental in showing Augustine the way to salvation. It should be noted that he started congregational hymns and singing in the Western church.

Augustine

Augustine was ordained a priest and then consecrated bishop of Hippo. He is noted for his writing of "City of God", Confessions, De Doctrina Christiana, De Trinitate and others. Protestants see him as a forerunner of Reformation thought. In some of his writings he introduced error however, he produced the belief that man is in sin and needs salvation. That man receives salvation by the grace of God through faith.

MONASTICISM

FOUNDERS OF MONASTIC ORDERS AND THEIR SPECIALIZED CHARACTERISTICS In the East

Anthony

Anthony is considered to be the founder of monasticism. He was twenty when he sold his goods and gave the money to the poor. He lived in a cave and meditated. His reputation for holiness brought others to live in caves around him. He made no attempt to start a monastic community.

Pachomius

Pachomius lived twelve years with a hermit and then he organized the first monastery at Tabennisi. Several thousand monks lived in a simple life of devotion, and obedience under his leadership.

Basil of Caesarea

Basil received his education in Athens and Constantinople. At the age of 27 he began the ascetic life. He became bishop of part of Cappadocia. He stressed utilitarianism for his monks. He insisted that they work, pray, read their Bibles and to this he add do good deeds. Extreme asceticism in his mind was not necessary.

In the West

Athanasius

Athanasius is believed to have brought monasticism to the west. This probably occurred while in exile from Alexandria. He probably influenced Martin of Tours, Jerome, Augustine, and Ambrose in their writings on asceticism.

Benedict of Nursia

Benedict retired and became a hermit who lived in a cave near Rome. He started the Monte Cassino monastery. He had rules of the day. The day consisted of periods for reading, worship, and work. The rule emphasized poverty, chastity, and obedience.

Cassiodorus

Cassiodorus spent his retirement with monks in a monastery he founded. They collected, translated, and copied literature, both classical and patristic.

Columba

Columba went to the Scottish people from Ireland and through their leader one them all to the faith.

Aidan

Aidan, like Columba concentrated on norther England and won that people. How many is unknown, since the mass baptisms were decreed by

the rulers who accepted Christianity under Aidan and Columba.

MONASTICISM

Causes

Several factors have influenced Monasticism in the ancient church. Men desiring to separate themselves from worldliness have left society. Men have desired a personal holiness and separate themselves from society. As the Roman Empire decayed, Monasticism became a place to retreat. Cairns list several influences on pages 151-152 of the textbook. The first was the "dualistic view of flesh and spirit". Men left the world of flesh to develop an ascetic lifestyle. Another cause might be Paul's suggestion in the Scriptures that separation and celibacy was a way to live. Celibacy was urged by early church fathers. Periods of personal crisis will cause retreat from reality. Civil disorder can be blamed for some men leaving society. By escaping to the monastic life one could leave "reality and the moral contamination" behind. As the church and state became strange bed fellows, martyrdom was not easily achieved. Thus one could practice being a martyr by living an ascetic life in a monastery. In monastery life one could have an "individualistic approach to God". They could worship their way. Barbarians seemed intolerable for some in the churches. So those who could not worship with barbarians elected to worship with a monastic order. Moral decay and "growing decadence" was reason enough for some to be caused to enter the ascetic life of Monasticism.

Strengths

Strengths noted are varied depending on the practitioner of ascetic life. Several rich monks prior to entering the monastic life gave their money to the poor. One of the strengths which can be noted is that of a simple life was available to thousands of monks who may have needed that type of environment. From among the monks several were named to high offices within the church and their leadership was quite valuable. Monasticism felt it best to abhor idleness and to work. Monasteries were generally self-sufficient and self-supporting. Several important strengths to be noted are that monasteries maintained scholarship during the Dark Ages; monks became missionaries; they gave refuge to people in need of their help; they provided hospitalization; they gave food and lodging where needed; and if one was tired of the worldly life they could always find rest and comfort within the monastery. The fact that many great leaders of the medieval church came from monasteries should not be overlooked.

Weaknesses

Of the weakness noted, not all those who practiced as monks were sane. Some monks cast terrible reflections on those who provided many contributions to society. Monks converting rulers and sanctioning mass baptism of whole tribes may not have contributed to

the cause of Christianity. Some of the best men and women elected to be part of the monastic life. These leaders also preferred celibacy thus not passing on to their children their fine characteristics. Monks being human became proud of their ascetic acts and were self edifying in purpose. Some monasteries that became rich also became lazy and greedy too. The major weakness may have been the hierarchical, centralized church government which developed.

Is monasticism a valid option for today

Monasticism in this students opinion is not a valid option today. The particular reason which supports this view is that Christians were given the mandate to go and make disciples, not to go to monasteries for ones own self gratification. The monastic orders for all the good they do for society could accomplish the same things without the cloistered life style. They certainly could give to the poor as the original founding fathers did. And furthermore they wouldn't have to report to the pope first to see if it was alright to give to the poor.

HIERARCHY AND LITURGICAL EXPANSION

THE PAPAL RISE IN ROME

All bishops were not created equally. Or so it would seem to be between 313 and 590 as the church at Rome and her bishops rise out of all the bishops and churches of the day to become the Roman Catholic church.

Bishops were considered equals in power, rank and function in the early church. However, by 450 the bishop at Rome was looked upon as "first among equals." By 440 the Roman bishop asserted his place above the other bishops. Centralization of power under the bishop of Rome became necessary because of coordination and efficiency. The charge of maintaining orthodox doctrine fell to the Roman bishop or they assumed it because during this period of time strong bishops increased their power and influence over the church.

As time moved on it would seem that the development of the bishop of Rome increased drastically. The first event of historical significance was that the Roman world had revolved around world for authority and leadership prior to Constantine. The fact that it was the largest Western city also contributed to the papal rise. The moving of the empire's capital to Constantinople left the Roman bishop in the city of Rome as a pseudo leader for the people in matters of spiritual and temporal. As bishop of Rome he was the only one able to convince the sacking armies not to destroy the city with fire. The bishop was closer than the Emperor and exercised authority when needed.

If leadership was not sufficient to assume power the bishop claimed his superior position on the basis of Scriptures. Supposedly Peter gave his authority, whatever that was, to the bishops at Rome.

The Roman bishop had under his leadership great theologians. Augustine, Tertullian, and Cyprian help in settling the disputes of the Western churches.

By 590 the two strong bishops which remained out of the five great ones, Jerusalem, Antioch, Alexandria, Constantinople, and Rome, was Rome and Constantinople. It was however in 381 that the Council of Constantinople recognized the Bishop of Rome as the head of the church. In 445 the bishop was given power over spiritual affairs by the Emperor. In the fourth and fifth century the bishop of Rome had become The Bishop of Rome and head of the church.

Much emphasis must be put upon the leadership of the bishops of Rome. These great men seized power and prestige at every opportunity. These bishops of Rome started with Damasus I, followed by Leo I, then Gregory I, and then Gelasius I. It was Leo I, who made the most of the title of pope. Leo took charge of appeals from other bishops and his decisions became final. Leo insisted that God gave him the power as pope and the power of the king had to come from God, thus it had to come through the pope.

LITURGICAL AND SACRAMENTAL CORRUPTIONS

Liturgical corruptions may have begun with the church and state becoming partner, this made the church secular in nature. As the conversion to Christianity drew more and more converts into the church so did it draw as well the pagan influence on the Christian churches worship. The state was often called upon to enforce punishment on ecclesiastical offenders. Pagan schools were ordered closed in the eastern empire. Church discipline waned with a concentration on the barbarian problems.

Barbarians worshipped images in their former churches and after conversion needed images in their new churches. The church leaders made the liturgy more material to make God an image for the new converts. The next step was bring honor and esteem to angels, statues, pictures, relics, and even to saints. The order of worship changed to aristocratic and became quite colorful. This again separated the laity from the clergy.

Emperor Constantine declare that Sunday would be a day in the church calendar. Other special days were added to the Christian calendar at will. They included the festival of Christmas including the pagan date of celebration. The Magi celebration or the Feast of Epiphany was added. They added Christ's baptism. After that adding of dates from the Jews, or the gospel, or saints and martyrs days or any number of holy days was to be expected.

After making certain days holy came the making of ceremonies sacraments. Marriage for Augustine was a sacrament. For Cyprian penance administered by clergy was sacred. With clergy administering sacraments the next step was to ordain the clergy thus placing more distance between them and the laity. Added to the list of sacraments were confirmation and extreme unction. Infant baptism became

acceptable under Tertullian and Cyprian. Augustine placed baptism as important. The liturgy had to make room for the Lord's Supper for the worshipers. Cyprian was sure that priest stood in for God. So he offered sacrifices to God for the people. Alteration of the Canon of the Mass by Gregory I changed the sacrificial nature of the Communion service. All the things which the Catholic church wanted to be sacred were in place and being done by the sixth century. Sacradotalism was gaining strength and made a clear separation between priest and laity.

Mary, the mother of Jesus was elevated beyond the biblical basis. It has been misconstrued to be that Mary is the "Mother of God." This has gone so far as to be believed by Augustine that Mary had never sinned. Mary was even elevated to a position of intercessory to the Son. Mary not only achieved sainthood, but became the head saint. Feast days and celebrations were added to the calendar in her honor. Some of them were Annunciation, purification, and assumption.

As Mary's position as a saint grew so did the position of other so called saints. The church wished to honor martyrs of the persecutions. These saints replaced pagan heros for the barbarians in their worship. Saint worship became so over worked that people were dealing in the selling of pieces of the dead saints remains.

When pieces of saints were unavailable images and pictures were provided to the barbarians. The more images which came in to use the less it appeared that God was worshiped. Pilgrimages to tombs of saints for thanksgiving or penitence became a part of the worship.

With the freedom to worship as they saw fit the Christians built bigger and better churches. The building were designed in such a way that their was a part of the church for everyone. But the were separated according to unbaptized, baptized, choir, priests, and in a cathedral church a chancel for the bishop.

Antiphonal singing was a part of the worship and required two choirs.

Great preachers were part of the rise of Sacramentalism and included the wearing of special vestments held over from the Romans and no longer used by the laity.

The completion of this era finds a sacerdotal hierarchy in place for the church. It is headed by a Roman Bishop. It is under girded by sacraments which lead to grace, and elaborate liturgy. All of these trappings are the beginning of the Roman Catholic church.

GREGORY I

THE PERSON AND SIGNIFICANCE OF GREGORY I

Gregory was born in a time (540) when the Eastern Empire was trying to regain from the Teutonic tribesmen portions of Western empire. He was born to a wealthy Roman family.

He was educated to prepare him for government service. He never learned Hebrew or Greek, or studied the classic, but had read Ambrose, Augustine, Jerome's writings. By the age of 30 (570) he had become prefect of Rome. After the death of his father, Gregory founded seven monasteries. For a period of eight years (578-586) he represented the Roman bishop at Constantinople as ambassador. After that he became a monk in the monastery of Saint Andrew which he founded. Gregory's purpose in becoming a monk was a way to glorify God. At the death of Pope Pelagius, Gregory became pope.

The people were impressed with his renunciation of his wealth. To them he had humility, probably because he insisted that people call him "servant of the servants of God." As a missionary he is credited with winning the English to the faith. He was considered a great administrator. He was terribly superstitious and demonstrated that self-delusion in his writing Dialogues. His lack of sacred training was clear as he interpreted the Bible. His lack of Greek did not permit him a correct interpretation of the original languages.

Gregory is noted for making the Roman bishop the most powerful bishop in the church. He did not wish to be known as the pope, but had no problem using the power of a pope, or enlarging that power. He made certain that all were aware that the bishop of Rome was spiritually supreme to other bishops. His appointment of bishops and his care over church outside of Rome demonstrated his power as pope.

In the struggle to maintain the position as pope, it became necessary to take sides with Phocas, the new Emperor of Constantinople against those who would claim to be the universal bishop. His relationship with Phocas resulted in Gregory being made Head of all the churches by Phocas. He would not take the title of pope nor would he allow anyone else the title.

Gregory was missionary minded and sent missionaries to Britain to win the king of Kent to Christianity. After a long battle with the Celtic church, the Church of Rome won.

Under the administrative guidance of Gregory the Roman bishopric became wealthy with many possessions in Italy and the surrounding areas. Money was power and with it Gregory was able to defeat the Arian Lombard king when he threatened Rome.

The chant which until late was a part of the Roman Catholic church was developed by Gregory, and was known as the Gregorian chant. Gregory's preaching was for the people in their times of crisis. He was considered a good preacher, but was faulted for using too much allegory in his sermons.

His commentary on Job was full of allegory. His other commentaries were not as extensive as Job. He wrote a self-help book for bishops called the Book of Pastoral Care. The Monks of the day loved this work.

When it came to theologians, Gregory was right up there with Jerome, Augustine, and Ambrose. Some of Gregory's theology was faulty, however he was able to lay a foundation for the Roman

Catholic church on a sacramental hierarchical system which gave the church of the Middle Ages enormous power.

CHRISTIAN MISSIONARY EXPANSION UNDER GREGORY - 580 TO AD 800

Gregory I may be noted for missionary expansion during his tenure as pope without the title. However, he should be better known for his expansion into missionary areas by the Roman church and its bishops. Gregory appointed and ratified bishops in Spain, Britain, Gaul, Africa and Italy. Prior to moving into the Celtic territories Gregory sent the Saint Andrew's prior Augustine to southern England. Augustine, his monks and Bertha (the wife of the king of Kent) worked on the king until he converted and was baptized along with many of his people. As the Celtic Christians moved south and the Roman Catholic Christians moved north it was inevitable that a decision concerning papal authority would have to be settled between them. Several differences existed in the two Christian beliefs and in 663 Oswy made the decision that Anglo-Saxon England would be Roman Christianity. By 668 England was set up with Roman Catholic dioceses and archbishoprics. Once the Church of England was firmly established she sent missionaries to the European continent to win Teutonic kinsmen. Boniface was given credit for bringing Christianity to the Teutonic tribes along with loyalty to the church at Rome. His missionary work in Germany caused him to be promoted to archbishop in 732. It was Boniface who introduced to the mission fields women. Charlemagne's conversion continued the Roman church conquest. Friesland was brought to the papacy after the work of Wilfrid and Willibrord brought Christianity to the low countries. Gregory I with his influence even turned the Arian Lombards to his type of Christianity. The Lombards fell to Rome in 675. The Roman church use to the Arian challenge simply won Recared II several of his bishops and nobles to their way of thinking and Arian Spain became Roman Christianity. The Roman Catholic papal hierarchy was entrenched in much of Germany of today, and in the British Isles. Italy and Spain changed from Arianism to Papalism. Bulgaria, Moravia, and Methodius fell to the Roman church by the ninth century. The Eastern church which was ignored fought the invasion of Muslims.

THE RISE OF ISLAM AND ITS AFFECT ON THE CHURCH AND ITS MISSION

The rise of Islam which expanded with the Muslims from Arabia was a religion of plunder. It spread into North Africa, Europe and Asia. It was such a powerful force that the church in North Africa succumb and other churches in Africa were weakened. For a religion started by a camel driver who married money and preached monotheism and died it is a most remarkable story. Islam left to the followers of Muhammad conquered Syria, Palestine, Jerusalem, Egypt and Persia. Only the defeat of the Muslims at both ends of its expansion slowed

its east and west movements. Islam was a very forceful religion. Converts had three choices, death, tribute, or the Islamic faith. The eastern church and the western church suffered much under Islam. However, the eastern churches losses were greater. The losses included the church in North Africa, and Egypt and the Holy Land became Muslim. The struggle to keep the Muslims from Constantinople and beyond was most difficult. The eastern churches were weakened by the Muslims belief that they were idolaters. The leaders of the churches at Antioch and Alexandria fell under the Islamic sword. The Muslims even stopped the Pope and the Crusaders from regaining possession of the Holy Land.

FRANCO-WESTERN CHURCH

LIST OF THE KEY FIGURES OF FRANCO-WESTERN CHRISTIANITY

466-510 - Clovis is considered to be the first leader who was able to conquer the area that we think of today as France. He was able to bring the Franks together to do this.

474-545 - Clovis married princess Clotilda to bring her Burgundian territories together with those territories previously under his rule. He accepted Christianity because of his wife and because he was providentially helped in battle.

496 - This is the date of Clovis acceptance of Christianity and is significant because of the unification of the Franks under his rule. That also placed all Frank territories under papal rule. Clovis death passed state affairs to his sons. Their inability to handle state affairs placed the affairs within an office known as the mayor of the palace. The Carolingian dynasty is the result of the work of these mayors.

687-714 - Pepin of Heristal the first mayor of the palace had to bring back together a divided lands of Clovis which were lost by his inept sons. It was Pepin who made mayor of the palace a hereditary position for his family.

689-741 - Charles Martel, Pepin's illegitimate son took the helm beginning after 714. Charles Martel took on the Muslim approach and defeated them in 732. The Roman church was obligated to him for saving them from the forces of Islam. He supported Boniface because he reasoned Christians would not be difficult to control.

714-768 - Pepin the Short or Great, Charles' son ruled with brother from 741-747. Pepin's brother retired to a monastery. In 751 Pepin declared himself king, the first of the Carolingian kings. This was expedited by a request for Pope Zacharias for his help against Arian Lombards. Boniface made Pepin king of the Franks. This combined the office of the mayor and the king. Childeric III, the Merovingian's king was deposed and sent to a monastery in exile. King Pepin moved on the Lombards in 754 and 756. He offered land in

central Italy to Pope Stephen II. This land became the Donation of Pepin and was held by the pope until unification of Italy in 1870. Stephen II for this donation made Pepin King of the Franks for the second time, and Patrician of the Romans. This period of time seemed to be the period of donations for the Roman church. The Donation of Constantine, which later was found to be a forgery, gave the papacy much power.

742-814 - Charlemagne, son of Pepin the Great, ruled the Franks beginning in 768. By 800 he was crowned by the pope as the Emperor of the Romans. Charlemagne's conquest included the Lombards, Germany, and the Saxons. Charlemagne's empire was so great that it did not survive after his death in 814.

THE SIGNIFICANCE OF CHARLEMAGNE FOR WESTERN CHURCH HISTORY

The significance of Charlemagne for Western Church History is as great as the area which his personal influence covered. His influence after conquest covered Italy, modern Germany and France. He is noted for the development of a system of bureaucracy which aided him in ruling his empire. He divided the area into counties and controlled them by laws and a constant check on the duke in charge of the counties. He compared the church to the soul and thought of the state as the body of man. He also believed himself to be the ruler over popes, bishops and the church. According to him the church was subordinate to the him as head of the state. When Pope Leo III crowned Charlemagne Emperor of the Romans he placed the universal church along side of Charlemagne's universal empire. This made the universal church as large as the empire controlled by Charlemagne. This created a problem of who was in charge. Pope or King? The answer was argued until the emperors came under the popes control. Charlemagne used the scholars from the church in England to teach in his palace school. The palace school passed on to the universities curriculum, trivium and quadrivium which is still studied in higher education today. This learning was a combination of classical and Christian learning. From it came what is know as the German school. By the pope crowning the king, that assumed the pope had the power to crown kings. With Charlemagne's death, his empire fell into decline under his sons, but the Holy Roman Empire did not suffer such a decline and was an institution in Europe from 962 until 1806.

CHARLEMAGNE'S SUCCESSORS AND THE DEVELOPMENT OF THE HOLY ROMAN EMPIRE

The empire of Charlemagne was not to survive without him and would soon decline under his son and grandson.

It should be noted that a contributing factor to the empires decline was the Teutonic principle which divided the lands of the father to his sons. Louis the Pious, Charlemagne's son put into

practice this system and was unable to control it. This Teutonic system of inheritance to the surviving sons of Louis began the decline of the empire. Each son given his piece of the empire wanted more than was their inheritance. Lothair was given title of emperor and wanted territories owned by his brothers Charles the Bald and Louis the German. These two brothers united against Lothair and in so doing united France and Germany. Lothair made the Treaty of Verdun with his brothers and received a strip of land between France and Germany as his kingdom. This strip of land between France and Germany has long been a problem for both France and Germany. By 870 rulers of the Frankish kingdoms divided the lands of Lothair and sent his descendants to Italy.

The influences of feudalism was also significant for Western Church history. With Charlemagne gone the empire no longer had a central government and little authority was exerted over the people. City life declined and the people were forced back on to the land. The feudalistic state produced chaos and social strata. The horizontal structure stopped social mobility. Society became divided into groups. These groups were protectors, feudal knights, producers, and the priestly class of the church. This was a hierarchical society and everyone had a master. It is defined as a system based on owning land. The land owner became the government for his land and the people on it until late in the Middle Ages.

Manorialism was also part of the breakdown of Charlemagne's government and was simply that everyone lived off the land. A manor was usually self sufficient to a degree and protected by the knights. The serfs could work the land because they were protected by the knights. This discussion was necessary in order to understand that the church was a large land owner in western Europe during this time. The churches land was also in the feudal system. This system divided the loyal of men between the feudal lords and the church. Spiritual growth was slow to develop during these times. The church, a land owner was caught in secularization and had to fight feudalism to the detriment of the church. The church consequently became more and more secular in nature. It wasn't until the church was able to get the feudal lords to accept certain provisions for fighting and killing that the brutalities lessened. The Truce of God and The Peace of God was two agreements to stop the violence and specified days when one could fight.

Another factor was the invasions of Viking, Slav, and Magyar. It was considered a major factor in the dissolution of the Carolingian Empire. These people settling in Carolingian territories changed the societies they invaded.

THE EASTERN CHURCH

Charlemagne would have united the East and West into the old Roman Empire but was unable to do so because of the problems within the Western Empire.

From 726 to 843 the East had problems with the iconoclastic

controversy. It was Leo III who issued decrees to ban image worship and to have them destroyed.

Charlemagne would have even married Irene the empress of the Eastern Empire to unite the East and West. Irene wanted no part of it and by 787 permission was granted to venerate images but not to worship them.

The development of theology for the Eastern church was static from the fourth century to today. One person, a John of Damascus gave thought to theology. His writings called Fountain of Wisdom became the authority for the theologians of the Eastern church. The book Of the Orthodox Faith, a summary of theology from the fourth century to John of Damascus time was the orthodoxy of the Eastern church. A contributing factor to the lack of theological writings could have been the subordinate position of the church to the emperor in the East.

SCHISM

THE EVENTS AND THEOLOGICAL REASONS FOR THE SEPARATION OF THE EASTERN AND WESTERN BRANCHES OF THE CHURCH

One might say that the separation of the Eastern and Western branches of the church began in 330 when Constantine moved the capital to Constantinople. In 395, the move of the capitol was followed by placing the administration of the Eastern and Western areas under separate administrators. The fall of the Roman Empire did much to make it a complete split of the two branches. The Emperor was in the East and the pope was in Rome in the West. The Emperors in the East acted like popes while the popes in the West acted like Emperors. From the point of view of separation, both branches had two completely different ideas of political and spiritual power.

Methods of learning for the West differed from the East. The West concentrated on formulating orthodox dogma while in the East theological problems were philosophized. This philosophical theology caused many controversies.

Celibacy for the two branches were different. For the East clergy were allowed to marry. For the West it was forbidden that clergy could marry. This even authority over the lives of clergy even drifted into personal preference for beards. Clergy of the West could shave, if they desired. However, clergy of the East were forbidden to shave. Eastern clergy had to wear a beard. If the church can tell you to marry or not, shave or not, then the church can tell you what language to speak. And in the Western church, clergy were to speak Latin, while in the Eastern church the clergy used Greek.

The land grant known as the Donation of Constantine was supposedly given by Pepin in 756 to the pope of the Western church. Pope Nicholas I used it to claim for the Roman bishops supremacy in

the church. It was also used to claim land in Italy for the church. It allowed appeal to the pope over archbishops heads by bishops. It provided for freedom from secular control. It was claimed that the document was a forgery, but was effectively used by the popes in the Western church none the less.

With the conversion of the Scandinavian people by Anskar in 826 the Roman bishops power was strengthened. By 1000 Norway, Sweden and Iceland could be added to the Roman church.

The Doctrine of the Mass would give more power to the pope and the Roman Church because of the determination that the communion was a sacrifice received by a priest. This idea was further stretched by an abbot named Paschasius Radbertus in 831. His idea became the accepted Roman Catholic doctrine we know as transubstantiation. This opinion is that the bread and wine actually change to the body and blood of Christ when received into the body of the believer. This view definitely made communion something only a church leader, a bishop, could administer.

Theological matters would be a separation factor for the two churches. The charge of heresy against the church in the West made in 867 by Photius the head of the church in the East. This separation was followed by when to celebrate Easter. Then came the iconoclastic controversy. The Emperor Leo III in the East declared one could not kneel before pictures or images. In the West the Emperor Charlemagne and the pope determined that symbols were divine. The church in the West used pictures, while the church in the East eliminated all but pictures of Christ.

By 909 Duke William of Aquitaine is passing out charters to abbot to reform monasteries. The appointments were for self-government and were to be free of secular control. These appointees would report to the pope. The old system had no such reporting responsibilities. All monasteries after 909 was placed in to the new system by Cluny the abbot in charge of the monasteries to the pope. Cluny's reform included the condemnation of simony and nepotism. He also insisted on celibacy by the clergy, which meant they could no longer maintain concubines. The good part of all of this reform was the contribution which was made to education. Schools were created by the monasteries and Latin became the language of the Middle Ages. It is even claimed that this reform resulted in the Crusades attack on Muslims in the Holy Land.

One of the major reasons for separation could have been the leadership of the Western branch. Although at times the leadership may have been ineffective, at other times it was strong and supported the idea of a papacy. These strong leaders insisted on the supremacy of the pope. Nicholas took all the power which he was allowed. He made decisions which reversed kings decisions. He maintained bishops rights to appeal to the pope. He even told the Eastern church that their patriarch and the Eastern emperor were under his authority.

The Eastern church resisted the appointment of the head of its church by Pope Nicholas I, and separated the branches further.

By 1054 the church in the East is condemning the church in the West over using unleavened bread in the Eucharist. This escalated into excommunication of the patriarch and his followers in the East by the Roman legates, and the anathematizing of the pope in Rome and his followers by the patriarch in the East. This schism separated the branches into the Greek Orthodox church of the East and the Roman Catholic church of the West.

In 1059 the college of cardinals were given control of the selection of pope. The Roman people would no longer decide matters of the church.

THE KEY MEMBERS OF THE PAPACY FROM 1054 TO 1305

The key members of the Papacy from 1054 to 1305 were Gregory VII, Innocent III, and Boniface VIII.

Gregory VII who was Hildebrand until his becoming pope served several popes prior to taking papal power in 1073. Under Leo IX Hildebrand was selected to be in charge of finance for the Roman see and became a cardinal under the structure of the church at that time. Under Nicholas II the method of selecting a pope was changed and placed the control of papal selection with the college of cardinals. Hildebrand became Pope Gregory VII by the shouting of the people to make him pope. Gregory would exert his power and claim to be the vice-regent of God. He abolished lay investiture. He abolished simony. He enforced celibacy for clergy. Gregory claimed that he had the control of Peter and his successors over the powers of England, Hungary, Russia, and Spain.

Innocent III, was the son of a Roman noble, educated in Paris in theology, educated in law at Bologna, was elected pope in 1198. Innocent III believed himself to be the vicar of Christ and that kings and princes received any of their power only from him. He used such means as excommunication, deposing rulers, and laying an interdict on their country. By these means he was able to control England and France and defeat the Holy Roman Empire's emperor. He is also noted for providing the Decretum, a statement of canon law. Innocent was involved in the Fourth Crusade which was used to abolish heresy and for recognition by temporal rulers of Innocent III as head of the Roman church. In the Fourth Lateran Council of 1215 he was successful in making confession, at least annually, to a priest mandatory, and had the dogma of transubstantiation declared authentic doctrine of the church.

Boniface VIII had a tough act to follow and was not as successful with his struggles with temporal rulers as was his predecessors. His fights with Philip the Fair of France resulted in the Unam Sanctum decree that "neither salvation nor remission of sins" could be found outside the Roman church. To this he added that submission to the pope was "necessary for salvation." To keep Boniface VIII from excommunication Philip the Fair of France, Philip had him made a prisoner to prevent his proclamation against him.

CRUSADES

THE CRUSADES CAUSE AND CONSEQUENCES

The first unorganized crusade is attributed to the preaching of Urban II at Clermont in a synod. He preached against the Muslims and used as an excuse Alexius' call for help, to invade eastern empire. His true reason was to regain the holy places for the church. So effective was his preaching and that of Peter the Hermit and Walter the Penniless, that hoards of unorganized French peasants just marched right through Germany, Hungary, and the Balkans to Palestine. The emperor at Constantinople let them cross the straits to Asia Minor. There they encountered the Turks and were destroyed or became slaves.

The first organized crusade with real armies from France, Belgium and Norman Italy two years later in 1097 reached Constantinople. These armies took Nicaea and Antioch and in 1099 they took Jerusalem. Because these armies belonged to feudal lords, these lords set up feudal fiefs in the captured areas. Jerusalem became the fief of Godfrey of Bouillon.

The Second Crusade began after the capture of Edessa's feudal fief by the Muslims. This threat to the northeastern part of Jerusalem had to be dealt with. The second preacher to preach up a crusade was Bernard of Clairvaux. This Second Crusade was lead by the King of France and the emperor of the Holy Roman Empire. It failed, and Jerusalem became the property of Muslim leader Saladin in 1187.

The Third Crusade had several dignitaries involved in it and for the reason it was called the King's Crusade. It was lead by Philip Augustus of France. Also a part of this crusade were Richard of England, And Emperor Frederick. This crusade was to be fought by Richard because Frederick drowned and Philip got mad at Richard and took his army and went home. Richard fought Saladin until he agreed to allow pilgrimages to Jerusalem and then he returned to England. Jerusalem remained Muslim.

The Fourth Crusade was preached up by Innocent III. He wanted Egypt as a base against Palestine. This united the Eastern and Western Christians for a short time.

The Fifth Crusade was not mentioned.

The Sixth Crusade was lead by Frederick II. He was able to negotiate a treaty that gave the Christians control of Jerusalem, Bethlehem, Nazareth, and a corridor to the sea. After several more crusades all these territories fell into the hands of the Saracens.

The Children's Crusade lead by two boys named Stephen and Nicholas was the most unsuccessful. Two boys from France and Germany led many of the children to their deaths or into slavery in Egypt. When Acre fell to the Muslims in 1291 the crusades were over.

The Crusades and the causes listed above had consequences as follows.

Feudalism lost its power because many feudal lords failed to return from the crusades. Many of the lords sold their property to finance the Crusades. Self government was bought from the feudal lords leaving on Crusades. Kings strengthened their kingdoms as they provided security to the new land owners.

Religious results include the enhancement of the papacy during the Crusades and lowering of the papal power after the Crusades. The separation of the two kingdoms, Eastern and Western by the establishment of Constantinople led to the fall of the Eastern kingdom.

An attempt by Raymond Lull to send missionaries to the Muslims created schools in the Arab language, literature, and culture. He was martyred for his efforts.

Economics conditions after the first Crusade led to trade with the Near East. This became the basis for a great economy in Italy based on silks, spices, and perfumes. In all the crusades failed to free Jerusalem from the Muslims but western Europe gained knowledge of the Arabic culture, science, and literature.

MONASTIC AND LAY REFORM

Monastic Reform

Cistercian Order

The order of Cistercian monks was formed at Citeaux in France. Its founder was a Benedictine monk named Robert. He believed that there was a lack of discipline in contemporary monasticism. His monks practiced ascetic self-denial. Their buildings were simple and the organization was centralized. The monks which the order of Cistercian attracted came primarily from the peasant class. The monks were more interested in agriculture than they were in learning.

The founder of the Cistercian monastery at Clairvaux was Bernard. He came from a noble family and had a godly mother. He was humble, practical and courageous. His preaching about the suffering of pilgrims and the profane treatment of holy places attributed to the Second Crusade. He also wrote great hymns. He was considered a champion of the orthodox position.

Military Orders

Military monasticism came as a contribution from the Crusades. The order of the Knights were a combination of the monastic life and the art of war. The Knights Hospitallers were like our Red Cross. They were organized to defend pilgrims and care for the sick. They became military defenders of the Holy Land. They were joined by the Knights of Templars who also were defenders of the Holy Land. These two military monasteries were an army of monk-knights.

Friars

Another form of monastic reform was attempted by the friars. These monks were determined to preach to the people in the language of the people. They were supported by the people. They worked for

the pope.

Francis of Assisi founded the order call Franciscan. He emphasized poverty, chastity and obedience to the pope. His order was so successful that a female organization was authorized by the pope. The Franciscans were missionaries to Spain, Egypt, Near and Far East. The Franciscan order was headed by pope appointees. Some of the Franciscan scholars were Bacon, Duns Scotus, and Bonaventura.

The Dominican Friars were organized by a priest named Dominic. He believed in austerity, simplicity and argument. He was an attacker of heresies. His friars were preachers. The hierarchy consisted of a prior for a province, a master-general for the general convocation who reported to the pope. The friars were educators and missionaries. Two of educators were Albertus Magnus and Thomas Aquinas.

Lay Reform

Albigenses

The Albigenses responded to what they considered corruption in papal hierarchy. They believed the New Testament taught an absolute dualism between two gods. There was a good God and a bad god. According to their belief matter was evil. They were opposed to reproduction of the race, sacraments, Mass, hell, purgatory and a physical resurrection. The use of anything in worship to them was forbidden. They did however, make the New Testament the authority for their faith, not the pope.

Waldenses

A man named Peter Waldo started this movement by reading a translation of the New Testament. He formed the group after the preaching of Christ. His people were laymen who preached even though forbidden to do so by the pope. They would not stop and were excommunicated by the pope. The believed that the Bible in their own language was the final authority for faith and life. These laymen had their own hierarchy of bishops, priest and deacons.

Joachimites

This Cistercian monk named Joachim put together some strange combinations of belief. He determined that the Father and the Old Testament belonged together from the writings of Peter. He believed the Son was the era of the New Testament according to Paul. He went to left field to determine from John's writing that after an Antichrist the time of the Holy Spirit would bring an age of love.

SCHOLASTICISM

MEDIEVAL SCHOLASTICISM

Rise and Development

One of the reasons for the rise of Scholasticism is contributed to the philosophy of Aristotle arriving in Europe. Men instrumental

in translating Aristotle's philosophy were William of Moerbeke, Averroes, and Moses Maimonides. These translations were in Latin, Hebrew, and Arabic. These translations were used later with the study of theology.

Another reason for the rise of Scholasticism is the mendicant order. These new orders included Thomas Aquinas, Albertus Magnus, who were of the Dominican order; and William of Ockham and Bonaventura, who were of the Franciscan order.

The university movement is a reason for the rise of Scholasticism. This university intellectual movement studied theology by using logic and reason. The curriculum reflected the philosophy. Abelard who was at the University of Paris was a contributor to Scholasticism in Paris and the University. Scholasticism consisted of the philosophical study of the Bible, the creeds, the canons, and the writings of the fathers of the church.

The method of study used was the deductive method. This method was Aristotle's dialectic or logic. It emphasized syllogism. The deductive method starts with a general truth and this truth is related to a particular fact. The relationship between these two give a conclusion. The conclusion then becomes a new general law. The Scholastics used the Aristotelian methodology to concatenate in logical order such items as the Bible, canons, creeds and papal decretals.

Scholastic "schools" and Key Figures

The schools were dependent on whether a Scholastic using Greek philosophy followed Plato or Aristotle. The problem studied was the "nature of universals" or "ultimate reality" and the "relation of faith and reason"

Realism

Plato and Aristotle believed that there were certain universals. Some of these universals were man and church. A universal to the school of Realism was "universals exist before created things." Plato believed that universals exist apart from the thing or individual. That is to say that the universal "good" is separate from and "act of goodness." These views were applied to theology by Augustine and Anselm.

Anselm

Anselm an Italian was educated in the Abbey of Bec. He would become prior of that abbey and would go on to become archbishop of Canterbury. Anselm statement concerning reason and faith was "I believe in order that I may know." Anselm used his method in two of his writings. In the Monologion he used inductive argument, a form of cosmological argument. In Prologion he used deductive argument, a form of ontological argument. His argument was, God must exist in reality, since no greater idea than God as the perfect Supreme Being can be conceived.

Textbooks

Gratian's Decretum, influenced Peter Lombard who wrote a theological textbook known as Four Books of Sentences. This book contained the seven sacraments which the Council of Florence accepted in 1439.

Moderate Realism

Aristotle's view of the nature of reality was that universals have an objective existence but that they do not exist apart from individual things but rather in them and in their minds. The Scholastic who followed this thinking was called a moderate realist. Two moderate realists were Abelard and Thomas Aquinas.

Abelard

Abelard taught theology at the University of Paris. His theological position was moderate realism. Abelard held to the idea that "I know in order that I may believe." Abelard produced a work which showed the pros and cons of the Fathers and thus showed the contradictions. Because of this work he was considered to be a danger to the truth.

Albertus Magnus

Magnus taught at the University of Paris and became known as the Universal Doctor. His work consisted of compendiums on theology and natural science. His desire was to reconcile science and religion.

Thomas Aquinas

Aquinas was educated at Monte Cassino and the University of Naples. He was known as the "Angelic Doctor". He was a Dominican monk. Aquinas' task was to integrate Aristotelian philosophy with the revealed theology of the Bible in the manner in which it was interpreted by the church. He was considered the leading Scholastic that held the position of "moderate realist." Accordingly, "Reality existed in God's mind before it existed in things or in man's mind."

Nominalism

Roscellinus and William of Ockham were Scholastics and they were considered outstanding nominalistic thinkers. For this group of Scholastics general truth has no objective existence outside the mind.

Franciscans

William of Ockham, who placed more emphasis on the individual and less on the institution, is said to be the developer of nominalism.

Roger Bacon

Roger Bacon developed a nominalistic position which laid the foundation for Francis Bacon in experimental science methods.

Rise of Universities

Several reasons exist for the rise of the universities. One reason for the rise was the adoption of the Roman quadrivium and trivium to that of religion. Monastery schools were based on Charlemagne's palace school. Cathedral schools of the church sprang up. The University of Paris was the Notre Dame cathedral school.

Another reason for the rise was the teachers of the schools. Irnerius reputation in Law started the university at Bologna. Abelard's reputation assisted with the development of University of Paris.

Student revolts and migrations was a contribution to the rise of universities. Students moved to England and started Oxford. Students revolted and Cambridge was begun.

The conclusion of Scholasticism and universities is that these actions supported the church. The study of theology by such learned scholars would strengthen church hierarchy.

CHANGES IN WORSHIP

Architecture

Architectural development in worship may be as follows, Gothic, Byzantine, and Romanesque. The Gothic style of architecture was found in the medieval university towers and great cathedrals. A gothic cathedral has a cross shaped floor plan and pointed arches. It uses ribbed vaulting and flying buttresses for roof and walls. The cathedrals of Notre Dame and Chartres or gothic style.

Musical Development

Polyphonic music was developed and sung by trained choirs. The many melodic lines were difficult for congregational singing in unison so was given to choirs.

Liturgical and Sacramental Changes

Dogma of the Roman Catholic church made the words of the priest turn bread and wine into the real body and blood of Christ. The cathedral became the center for social activities of the towns. The schools of Scholasticism gave the Roman Catholic church a system of philosophy and religion which was well studied. These schools also built up the idea of universal over the individual and consequently strengthened the Roman Catholic hierarchy.

PRE-REFORMATION

INTERNAL REFORM

The abuses within Roman Christianity which led to calls for reform from within may have been many. However, in the period 1309-1439 there was papal decline which contributed to the call for

reform. This decline had four major factors. They were clerical immorality, lose of respect for the papacy, the papal treasury, and the rise of nation-state.

Clerical Immorality

Celibacy which was a demand of the church on the clergy caused some priests to find ways in which to circumvent the papal authority. Some priest looked at the requirement as unnatural or in opposition to the Bible concerning marriage. Other priest just kept concubines or had affairs with women in the church. Other duties took the priest from their spiritual responsibilities during the feudal lord period of time.

Papal Disrespect

The laity of the church had lost respect for the papacy and two events caused even greater loss of prestige for the papacy. The moving of the papacy to France from Rome and then to Avignon by the pope caused much difficulty for the church. The elections of several popes who only confused or angered national leaders was a problem of international proportions. Two events of the type discussed above were "Babylonian Captivity" and "The Great Schism".

Papal Taxes

When the church could not make enough money to support itself from tithes, estates, annates, purveyance or spoils it would use taxation. Sending money from one country to another did not go well with the laity. England did not appreciate sending their taxes to France.

Nation-State

The rise of nation-state would oppose a universal church sovereign in their own empire. This was the occurrence as nation-states with their kings and new middle class found nationalism in the centralized nation-state which was protecting them and their business interest.

VOICES OF THE REFORM

The voices of the reform were interested in a return to what they believe the church was to be according to the New testament. Three major voice were heard. These voices were that of John Wycliffe, John Hus, and Savonarola.

Wycliffe

John Wycliffe a teacher at Oxford believed the church was corrupt. He felt that there was too much immorality among clergy and that the church should not own property. Wycliffe's writing pointed to the need for clergy to fulfil their spiritual call not to be doing land owner type duties. His attack on the dogma of the Roman church was an attack on the pope's authority. He believed that Christ was

the head of the church not the pope. He believed that the Bible was the sole authority for the believer and not the church. Wycliffe's contribution to the people of Bibles in their own language was an enormous contribution to reform. He definitely opposed the dogma of transubstantiation. Wycliffe founded a group of lay preachers known as the Lollards who took up his ideas when he was forced to retire. His view paved the way for reformation in England and contributed to revolts by the peasants.

Hus

Hus a pastor who studied at Prague adopted Wycliffe's views. Hus wanted to reform the church in Bohemia and was called to the Council of Constance. After his refusal to recant his position and Wycliffe's views he was burned at the stake. The followers of Hus called Taborites rejected anything not found in the Scriptures. That included the Roman church. The Ultraquists believed that what the Bible forbade should be done away with. Hus teachings influenced and inspired Luther in Germany.

Savonarola

Preaching against the pope as did Savonarola did, will get you hanged. Savonarola a Dominican monk in Florence tried to reform the church and the state by preaching against the evil life that the pope was living. Savonarola was not as positional in his statements as Hus and Wycliffe but demanded reform in the church. He paid the price of reform with his life.

Conciliar Voices

The reforming councils voices wanted church leadership to represent laity. The councils were made up of people who wanted corruption stopped in the Roman Church. The three important councils were the Council of Pisa, the Council of Constance and the Council of Basel and Ferrara. The Council of Pisa was call to depose Benedict XIII and Gregory XII and to appoint Alexander V as pope. This appointment was ignored by the other two popes. The Council of Constance declared themselves the supreme authority in the Roman church. They did away with two popes and elected a new one. The Council of Basel was established to continue the reform started with the work of Hus before he was martyred. They were defeated by Eugenius IV and a papal bull in 1439.

MYSTICISM WITHIN THE CHURCH

Mysticism is noted by Cairns that it is a need for the human heart to have direct contact with God in the act of worship. It should be noted that it was Scholasticism which contributed to the rise of mysticism. Mysticism was the opposite thought of the rationalist and it was a reaction to that thought which produced the movement. The mystic movement was also in protest to the corrupt church. Social unrest and the Black Death was a sign of the times.

The mysticism movement was in the midst of the Peasants Revolt, the Babylonian Captivity and the Great Schism.

The mystic movement had two groups. They had a Latin group and a Teutonic group. In the Teutonic group one finds Bernard of Clairvaux and Meister Eckhart. The Latin group consisted of Catherine of Siena who denounced the evil of the clergy. John Tauler was a disciple of Eckhart's teaching and was a part of the group of Dominicans called the Friends of God. Heinrich Suso was a poet who expressed himself through mysticism. Ruleman Merswin provided a place for the mystics to meet. Luther was influenced by the book they produced called *Theologia Germanica*. The movement is one individual influencing another. John of Ruysbroeck was influenced by Eckhart's writings, John helped Gerard Groote, who inspired Florentius Radewijns, and Radewijns educated Thomas a Kempis. All these personalities were contributors to the lay reform movement of mysticism in each of their respective countries or churches.

The Roman Catholic church left piety for ritual and Scholasticism and the mystical movement returned to it. To the mystic religion was to personal. In some cases the over reaction leaned to close to the philosophy of pantheism, the identification of God with His creatures and His creation.

EXTERNAL FACTORS LEADING TO THE PROTESTANT REFORMATION

Some external factors which were opposed to papal power were the Renaissance, nationalism and exploration of the world. These forces were the beginning of the end for papal world dominance.

The Renaissance, a refocusing of men's minds on humanism, was a turning away from the medieval religion and the church hierarchical approach. Some of the key principals of this period were Reuchlin, Erasmus, and Colet. The refocusing of men's minds were a focus on themselves and not on God. It began with a small upper-class strata and was a kind of experimental, optimistic and humanistic approach to life. The new approach only included God on holy days. Some economic considerations were the new wealth, patrons of the arts, centralization of government, more security, and printing. Nominalism, with the attention focused on man had been one of the catalysis for the Renaissance.

The Renaissance which took place in Italy lead by wealthy men contributing to the arts even captured the popes and took their minds off their spiritual duties. Constantinople's destruction by the Muslims filled Italy with Greek scholars and their writings. The emphasis of these scholars and their writings were a study of Greek and Roman culture not religion. Chrysoloras, Petrarch, Cellini, Machiavelli, Michaelangelo and Leonardo da Vinci all men of the Renaissance all drew man away from the church an toward man himself at the expense of his religious teachings. Renaissance popes, such as Nicholas V, Julius II, and Leo X, gave up theological pursuits for humanistic endeavors. Their interest were literature, politics and

money respectively.

During the Renaissance there were key principals who were considered Biblical humanists. These scholars interest was not in classical Greece or Rome but in Christianity. They studied Jewish-Christian history and place their emphasis on man and his soul not on his mind.

Great key principals of the Biblical humanists were Marsilio Ficino, Lefevre, Jimenez Francisco de Cisneros (Cardinal Ximenes), John Colet, Reuchlin, and Erasmus.

Marsilio Ficino who was influenced by Savonarola used Latin to translate Plato's writings. He tried to integrate the Bible and Plato's philosophies.

Lefevre wrote philological, interpreting both spiritually and literally. His work included studies of the Psalms and the Epistles of Paul.

Cardinal Ximenes, founded the University of Alcala to Biblical training to clergy. He supervised the printing and completion of a Greek New Testament and the Complutensian Polyglot of the Bible.

Oxford Reformer John Colet lectured on the literal meanings of the letters of Paul. This was a deviation from the allegory method of his day. Colet was interested in what the writer of the Scripture had to say to the reader.

Reuchlin produced a book which combined Hebrew grammar and a dictionary. This book help others study the original language. It was known as Of the Rudiments of Hebrew.

Erasmus a universal scholar was opposed to the abuses of the Roman Catholic church. His writings of satire were used to show the evils of the priest and their hierarchy. Erasmus was able to print and publish his Greek New Testament before Ximenes. The translation from Latin into Greek allowed for comparisons of the papal church and the New Testament church.

Renaissance exploration was a factor which applied external pressures to the Catholic church. Man's interest in himself, gave him interest in his environment. He looked to the new world for answers. Key principals here were Prince Henry of Portugal, Vasco Da Gama, Columbus, Copernicus and Galileo.

The political Renaissance was the beginning of the nation-state in England, France and Spain. England established a constitutional monarchy. France and Spain developed centralized ruler nation-states. The middle class involved in these political developments wanted to be a part of both the political and religious events in their lives. In England laws were passed to limit taxes, establish common law, individual liberties and a jury system.

In France, Hugh Capet unified France and established a French Parliament where the ruler controlled the state.

In Spain the Roman Catholic faith and Nationalism flourished side by side. Absolute rule was held simultaneously by the Roman church and the political factions. England and Frances political differences contributed to papal resentment. The contributions of

the wealthy middle class assisted the European rulers in their battle with the papacy. The wealthy middle class paid sovereignty to the nation-state rulers at the expense of the pope.

The Eastern church power was transferred to the Russian bishops after the fall of Constantinople to the turks. The new religious center for the east became Moscow. Changes in the Eastern church were in organization and ecclesiastical leadership. In the Western Church the changes would be reformational within the Catholic church.

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The Deity of Christ.

Personality of the Holy Spirit.

The Ministry of Angels.

The Creation and Fall of Man.

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