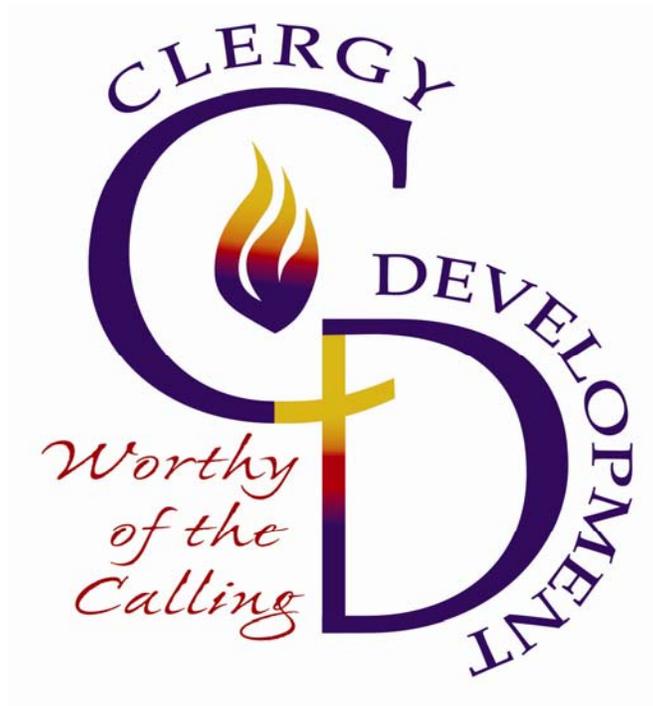

Student Guide

Examining Our Christian Heritage 1



Clergy Development
Church of the Nazarene
Kansas City, Missouri
816-333-7000 ext. 2468; 800-306-7651 (USA)
2003

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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are

stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor 6: 6-7)" (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1: 7-9, NASB).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21: 33-44; 25: 14-30; Mk 13: 34-37; Lk 12: 35-40; 19: 11-27; 20: 9-18).

Preparation for ministry in Christ's Church—one's education in all its dimensions—should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those

standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is Floyd T. Cunningham. Dr. Cunningham is academic dean at Asia-Pacific Nazarene Theological Seminary in Taytay, Rizal, Philippines. He is also the professor of the history of Christianity and has been at the seminary since 1983. In 1984 he earned a doctorate in American religious history at The Johns Hopkins University. Dr. Cunningham is also a graduate of Eastern Nazarene College and Nazarene Theological Seminary and is an ordained minister in the Church of the Nazarene. He is author of *Holiness Abroad: Nazarene Missions in Asia* (Scarecrow, 2003).

Responder

Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

W. Thomas Umbel was the responder for this module. Dr. Umbel has been a faculty member at Nazarene Bible College since 1999, where he teaches courses in history, theology, and practice of Christian ministry. Prior to 1999, he served for 19 years in various ministry assignments and was actively involved in district-based extension education. Dr. Umbel received his Ph.D. from The Johns Hopkins University (1992), M.Div. from Nazarene Theological Seminary (1980), and B.A. from Eastern Nazarene College (1977).

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Syllabus

Examining Our Christian Heritage 1

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Module Vision Statement

The lessons are based on general goals that revolve around five basic themes in the history of Christianity: scripture and tradition; church structures; church and society; the spread of Christianity; and Christian spirituality, including Christian life, worship, and ministry. Understanding these aspects of the history of Christianity provides perspectives essential for Christian ministry in the world today.

This module aims at developing historical understanding of the Christian faith and tells the story of how people responded to the call of the gospel in the early and medieval periods. It is suggested that this module serve as a prerequisite for the History of Christianity 2.

This module will concentrate on the history of Christianity from the apostolic era through the Middle Ages to the pre-Reformation era. Students will discover and gain a deeper appreciation for the Church's redemptive purposes in people, events, movements, and cultures. Students will be enabled to build bridges from historical understanding to personal spiritual formation, the role of the Church in society, and contemporary ministry.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is

one reason so many exercises in this course are cooperative and collaborative in nature.

4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

Intended learning outcomes all relate to what are essential for the Christian ministry in terms of content, character, context, and competency.

PROGRAM OUTCOMES

- CN 24 Ability to describe the general story line of church history and the development of the major doctrines and creeds
- CN 25 Ability to identify and describe the significance of the major figures, themes, and events of the Patristic, medieval, Reformation, Puritan, Pietist, Wesleyan, and Modern periods of church history
- CN 26 Ability to describe how the church implemented its mission in the various periods of church history
- CX 8 Ability to place the ministry context in light of the large schemes of world and national history
- CX 10 Ability to understand and articulate the biblical, historical, and theological bases for Christian mission

OUTCOME STATEMENTS

By fulfilling the **CONTENT** learning outcomes of this module, the student will be enabled to:

1. Understand the goals and purposes of the historical study of Christianity.
2. Describe the general story lines of church history and the development of the major doctrines and creeds.
3. Possess general knowledge of early and medieval church history.
4. Understand what it meant to be Christian in these centuries by examining doctrinal issues, heretical movements and Christian responses, creeds and councils.
5. Understand the contributions of significant early theologians, and their relationship to their social context and their influence upon the Christian tradition.
6. Understand early methods of interpreting the Bible.
7. Identify and understand the significance of the major figures, themes, and events in the Christian church from its early period to the eve of the sixteenth-century Reformation.
8. Identify significant events, religious movements, and leaders in the history of Christianity in this time period.
9. Describe how the church implemented its mission in the various early and medieval periods of church history.
10. Understand the processes in the evangelization geographically.
11. Demonstrate critical themes of the Christian faith in early and medieval church history as focal points for carrying forward the gospel.
12. Identify significant changes in political history, and how these changes affected Christianity.

13. Continue the study of church history throughout ministry.
14. Describe, compare, and contrast early and medieval practices of ministry and worship to contemporary trends.
15. Defend and explain denominational Articles of Faith with reference to historical issues and council decisions.
16. Gain an appreciation for primary source material and significant literature of the periods under study.

This module helps to develop the **CHARACTER** of the minister by enabling students to:

1. Find helpful resources for personal spiritual and character formation and development in the works of Christians in this era.
2. Identify with worthy historical figures and movements.
3. Learn from history.

CONTEXT objectives enable students to:

1. Place the ministry context in light of the large schemes of world and national histories.
2. Examine issues of contextualization by looking at Christian apologetics.
3. Possess a richer understanding of the relationship between the church and society.
4. Understand the difference between what is essential in Christian life and practice, and what is incidental—a result of culture.
5. Understand Christianity better in their own countries.
6. Examine other social and historical contexts.
7. Apply historians' methods of viewing early and medieval Christianity in order to analyze their local church and its surrounding context.

COMPETENCY objectives enable students to:

1. Draw from early and medieval church history lessons and illustrations that inform how the church may effectively fulfill God's mission given today's realities.
2. Explain to a cult member why their beliefs were considered by the Early Church to be heretical.
3. Apply historical analysis to the life of a local congregation in order to describe its historical and cultural context.
4. Respond wisely from a historical basis to issues—both theological and practical in nature—arising in ministry.

Recommended Reading

A good, readable, first-level church history textbook is Bruce L. Shelley, *Church History in Plain Language* (Second edition, Waco, TX: Word, 1995).

Other Resources

Many of the dates and basic information in these lessons are derived from *The Oxford Dictionary of the Christian Church*, now in its third edition. For historical theology, the writer has relied much on Justo Gonzalez, *A History of Christian Thought*, and Paul Bassett and William Greathouse, *Exploring Christian Holiness*, vol. 2, *The Historical Development*.

Helpful **CHARTS** include:

Hannah, John D. *Charts of Ancient and Medieval Church History*. Grand Rapids: Zondervan, 2001.

Peterson, Susan L. *Timeline Charts of the Western Church*. Grand Rapids: Zondervan, 1999.

Walton, Robert C. *Chronological and Background Charts of Church History*. Grand Rapids: Zondervan, 1986.

Helpful **WEBSITES** include:

Christian Classics Library	www.ccel.wheaton.edu/
Christian History	www.christianity.net/christianhistory
Christianity Today	www.christianity.net/ct
Church and State	http://encarta.msn.com/find/Concise.asp
Classical Age Resources	www.newgenevacenter.org/movers/classical
Converting the Empire	http://www.christianitytoday.com/ch/57h/
Early Church History	The Ecole Initiative: Early Church History on the Web
Eastern Orthodoxy	http://www.christianitytoday.com/ch/54h/
Empire and Papacy	http://www.fordham.edu/halsall/sbook11.html
Encyclopedia of Early Church History	http://www2.evansville.edu/ecoleweb/
Heresy in the Early Church	http://www.christianitytoday.com/ch/51h/
Historic Documents of the Church	www.gty.org/~phil/writings.htm/
HyperHistory Web Site	http://www.hyperhistory.com/online_n2/History_n2/a.html
I BELIEVE Religious Information Source	http://mb-soft.com/believe/indexa.html
Internet Ancient History Sourcebook	http://www.fordham.edu/halsall/ancient/asbook.html
Islamic History Sourcebook	http://www.fordham.edu/halsall/islam/islamsourcebook.html
Medieval Age Resources	www.newgenevacenter.org/movers/middle-ages.htm
Medieval Sourcebook	Internet Medieval Sourcebook: Introduction
Orthodox Christian Thought	http://www.definingmoment.com/ric/refrigerium/ortho.html
People of Ideas	http://www.newgenevacenter.org/refernece/hellenistis.htm
St. Anthony and the Desert Fathers	http://www.christianitytoday.com/ch/64h/
The Hall of Church History (Church Fathers)	http://www.gty.org/~phil/fathers.htm
Today in History Archive	http://lcweb2.loc.gov/ammem/today/today.html
Wesley Center for Applied Theology	www.wesley.nnu.edu/

Course Requirements

1. **Class attendance, attention, and participation** are especially important. Students are responsible for all assignments and in-class work. Much of the work

in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one lesson is missed, the instructor will require extra work before completion can be acknowledged. If two or more classes are missed, the student will be required to repeat the whole module.

Small-Group Work. Nothing is more important in this course than small-group work. The class members will be assigned to groups of two to four students each. The group members will serve as study partners for explorations and discussion.

2. Assignments

Journaling: The only ongoing assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

The journal should become the student's friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning "about" the Bible, or "about" the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments.

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

One of the daily assignments for each lesson is to read about the topics for the next lesson and write a two-page report giving your thoughts, impressions, and feelings about the people, events, and theology. You will be given chapter numbers from the recommended text, *Church History in Plain Language*, that may be helpful. This does not mean that you must purchase the book or read the book as the source of your information. Other books from the Bibliography may also be helpful. The other source for content is the Internet. You have been given an extensive list of sites that are available. Obviously, some are better for particular topics than others. Your instructor may require and assign specific reading for this part of the daily work. The goal of this assignment is for you to broaden your knowledge of the topic and be able to contribute to the class discussions.

Term Projects: In addition to daily work, five assignments are to be worked on throughout the course and will be due the last four lessons.

1. Similar to the Rule of Benedict for monastic life, construct a Rule of Life—at least five elements—for authentic spiritual life and devotion to the Lord Jesus Christ for Christians today. Due Lesson 9.
2. Prepare an analysis of one significant individual from the Early Church (first 600 years). Include the context of where and when this person lived, contemporary impact, and long-term influence. Read a sampling of the person's writings in order to have a better feel of his or her ideas. Also include the impact this person has had on your life. This paper should be four to six pages long. The instructor may have specific requirements for format and structure. Due Lesson 10.
3. To sharpen the students' understanding of the major Christian expressions other than Protestantism—Roman Catholicism and Eastern Orthodoxy—visit one service from each of these religious traditions. Prior to your visits read some of Justin Martyr's *First Apology*, chapters 61, 62, 65, and 67. These works pertain to early Christian worship. Write a three-page paper about the services and your impression of them. Due Lesson 11.
4. A significant theme of this module is the development of ecclesiastical structures or the church institutionally. "Church Order" can also be related to denominational polity, leadership perspectives, church health, ministry models, Great Commission strategies, etc. In light of historical study, discuss two specific examples of current issues in the church, and correlate them to how similar circumstances have been treated historically. The context of this discussion could be the Church of the Nazarene in particular or the church of Jesus Christ in general. This paper should be three to four pages. Due Lesson 12.
5. Prepare—and maintain—a glossary of people, places, and events. It should include contributions and importance to the history of Christianity. This could be a document file—hard copy or computer—or a card/index file. The following is a suggested list. You may want to include more. Due Lesson 12.

Abelard, Peter (1079-1142)	Alexandria
Ambrose (339-397)	Anselm (1033-1109)
Antioch	Arianism
Aristotle (384-322 B.C.)	Ascetics
Athanasius (296-373)	Augustine (354-430)
Augustine of Canterbury (d. 605)	Avignon
Bede (673-735)	Benedict (480-550)
Bernard of Clairvaux (1090-1153)	Boniface (680-754)
Carthage	Cistercians
Clement of Alexandria (150-215)	Clement of Rome (first century)
Constantine (280-337)	Constantinople
Decium Persecution	Dominic (1170-1221)
Dominicans	Donatists
Eusebius (260-340)	Francis of Assisi (1181-1226)
Franciscans	Gnostics

Pope Gregory I (540-604)
 Hus, John (1372-1415)
 Pope Innocent III (1160-1216)
 Irenaeus (130-200)
 Joachim of Fiore (1132-1202)
 Pope Leo (d. 461)
 Martin of Tours (316-397)
 Monasticism
 Montanus
 Origen (185-254)
 Plato (427-347 B.C.)
 Rome
 Tertullian (160-225)
 Thomas Aquinas (1225-74)

Pope Gregory VII (1021-85)
 Ignatius (d. ? 108)
 Inquisition
 Jerome (342-420)
 Justin Martyr (100-165)
 Lull, Ramon (1233-1315)
 Monarchianism
 Mongols
 Nestorius (d. 451)
 Pelagius (fourth-fifth century)
 Polycarp (69-155)
 Sabelliansim
 Thomas à Kempis (1380-1471)
 Wycliffe, John (1330-84)

Course Outline and Schedule

The class will meet for 24 hours according to the following schedule:

Session Date	Session Time	
		1. Introduction to the History of Christianity
		2. The Spread of Christianity
		3. Early Church Doctrine and Persecution
		4. Development of the Canon and Creeds
		5. Ministry and Expansion of the Early Church
		6. Formation of the Papacy and Eastern Christianity
		7. Early Middle Ages
		8. Interaction of Church and Culture
		9. Tensions within the Church
		10. The Rise of Scholarship
		11. The Gospel and Culture Interact—East and West
		12. The Late Middle Ages

Course Evaluation

The instructor, the course itself, and the students' progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Journal checks

The evaluation of the course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read books and articles, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head through your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work faithfully to spend daily time in your journal. Many people confess this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day

spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an 'ah-ha' that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, and aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will

hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Lesson 1: Introduction to the History of Christianity

Due This Lesson

None

Learner Objectives

At the end of this lesson, participants will

- understand the goals and purposes of the historical study of Christianity
- discuss church history's relevance to their ministries
- articulate how a Wesleyan perspective upon church history might be different from others

Homework Assignments

Reading topics:

- The spread of Christianity East and West in the first two centuries
- The Apostolic Fathers—Ignatius, Clement of Rome, Polycarp, Shepherd of Hermas, and Papias
- Shelley, *Church History in Plain Language*, chapters 1-3 and 8

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Begin working on the term projects.

Write in your journal. Reflect and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 1

BOOK ONE

In God's searching presence, Augustine undertakes to plumb the depths of his memory to trace the mysterious pilgrimage of grace that his life has been—and to praise God for His constant and omnipotent grace. In a mood of sustained prayer, he recalls what he can of his infancy, his learning to speak, and his childhood experiences in school. He concludes with a paean of grateful praise to God.

CHAPTER I

1. "You are great, O Lord, and greatly to be praised; great is your power, and infinite is your wisdom." And man desires to praise you, for he is a part of your creation; he bears his mortality about with him and carries the evidence of his sin and the proof that you resist the proud. Still he desires to praise you, this man who is only a small part of your creation. You have prompted him, that he should delight to praise you, for you have made us for yourself and restless is our heart until it comes to rest in you. Grant me, O Lord, to know and understand whether first to invoke you or to praise you; whether first to know you or call upon you. But who can invoke you, knowing you not? For he who knows you not may invoke you as another than you are. It may be that we should invoke you in order that we may

come to know you. But "how shall they call on him in whom they have not believed? Or how shall they believe without a preacher?" Now, "they shall praise the Lord who seek him," for "those who seek shall find him," and, finding him, shall praise him. I will seek you, O Lord, and call upon you. I call upon you, O Lord, in my faith that you have given me, which you have inspired in me through the humanity of your Son, and through the ministry of your preacher.¹

The Historical Method

The historical method is congenial to the Wesleyan's understanding that God works dynamically, by the gentle promptings of grace, and with human response—rather than by manipulation. The voluntary cooperation of human beings to God's intentions is the way in which God interacts with creation. Wesleyans possess a philosophy of history that sees God as the great Persuader. Wesleyan historians will note the many human and even environmental variables and contingent factors that go into the making of history, and not ascribe all that has been solely to God.

The Wesleyan theological framework puts emphasis on the human response to God. There is a dynamic interrelationship between the graciously given human freedom to respond to God's luring and persuading. With freedom, God has granted an open-endedness to the events of history. For Wesleyan historians, it is not necessary to understand culture as a dichotomy of sacred and secular. The Wesleyan concepts of the prevenience and universality of grace erase the difference.

Small Groups

In your group read the introduction and/or preface of these books.

- Bruce Shelley, *Church History in Plain Language*
- *The Oxford Dictionary of the Christian Church*, third edition
- Justo Gonzalez, *A History of Christian Thought*
- Justo Gonzalez, *The Story of Christianity*, Vol. 1, *The Early Church to the Dawn of the Reformation*
- Paul Bassett and William Greathouse, *Exploring Christian Holiness*, Vol. 2, *The Historical Development*
- James Bradley and Richard Muller, *Church History: An Introduction to Research, Reference Works, and Methods*
- Kenneth Latourette, *A History of Christianity*
- Paul Spickard and Kevin Cragg, *God's Peoples: A Social History of Christians*

Ask these questions of each of the books:

- *How does this author approach church history?*
- *Does he have an agenda of his own?*
- *What is the style?*
- *How are the books different or alike?*

Be prepared to report to the class.

Lesson 2: The Spread of Christianity

Due This Lesson

Two-page response paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- describe the historical setting of the Roman Empire as the venue for the spread of Christianity
- describe the geographical areas into which the church advanced, and chart these on a map
- list various reasons for the advance of Christianity
- show how Christianity transformed people while building on the culture of antiquity
- describe early missionary efforts
- discuss reasons for and against the possibility that the apostle Thomas began the church in India
- describe methodologies used by Thomas in the evangelization of India
- become familiar with the writings of the Apostolic Fathers
- find among these persons ones worthy of emulating
- contrast and compare these writers' understanding of sanctification to that of the Church of the Nazarene

Homework Assignments

Read a portion of the *Didache*. Look for specific references that relate to our doctrines and rituals. Write a two-page paper.

Reading topics:

- Early theologians—Irenaeus, Tertullian
- Early Church persecution and toleration
- Gnosticism
- Shelley, *Church History in Plain Language*, chapters 4, 5, and 9

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Work on the term projects.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 2

CHAPTER V

5. Who shall bring me to rest in you? Who will send you into my heart so to overwhelm it that my sins shall be blotted out and I may embrace you, my only good? What are you to me? Have mercy that I may speak. What am I to you that you should command me to love you, and if I do it not, art

angry and threaten vast misery? Is it, then, a trifling sorrow not to love you? It is not so to me. Tell me, by your mercy, O Lord, my God, what you are to me. Say to my soul, "I am your salvation." So speak that I may hear. Behold, the ears of my heart are before you, O Lord; open them and say to my soul, "I am your salvation." I will hasten after that voice, and I will lay hold upon you. Hide not your face from me . . .

6. The house of my soul is too narrow for you to come into me; let it be enlarged by you. It is in ruins; do you restore it. There is much about it that must offend your eyes; I confess and know it. But who will cleanse it? Or, to whom shall I cry but to you? "Cleanse you me from my secret faults," O Lord, "and keep back your servant from strange sins." "I believe, and therefore do I speak." But you, O Lord, you know. Have I not confessed my transgressions unto you, O my God; and hast you not put away the iniquity of my heart? I do not contend in judgment with you, who are truth itself; and I would not deceive myself, lest my iniquity lie even to itself. I do not, therefore, contend in judgment with you, for "if you, Lord, should mark iniquities, O Lord, who shall stand?"

CHAPTER XII

19. But in this time of childhood . . . I had no love of learning, and hated to be driven to it. Yet I was driven to it just the same, and good was done for me, even though I did not do it well, for I would not have learned if I had not been forced to it. For no man does well against his will, even if what he does is a good thing. Neither did they who forced me do well, but the good that was done me came from you, my God. For they did not care about the way in which I would use what they forced me to learn, and took it for granted that it was to satisfy the inordinate desires of a rich beggary and a shameful glory. But you, Lord, by whom the hairs of our head are numbered, did use for my good the error of all who pushed me on to study: . . . And I—though so small a boy yet so great a sinner—was not punished without warrant. Thus by the instrumentality of those who did not do well, you did well for me; and by my own sin you did justly punish me. For it is even as you have ordained: that every inordinate affection brings on its own punishment.

Early Church

In many ways they were different from their pagan neighbors.

- They refused to take up arms to defend the state, but at the same time, were obedient members of society.
- Often, they freed their slaves.
- They avoided contemporary public amusements. At the same time, they were compassionate and concerned.
- They were ambivalent toward prosperity.
- They treated their spouses and families with dignity and respect.

The Spread of Christianity



Growth of the Church

Roman Empire:

Palestine—a rift between church and synagogue

Antioch—second home of the church

Cyrene—initiated under those present at Pentecost

Asia Minor—people civilized, intelligent, volatile, and receptive

Rome—third home of Christianity, initial members from poorer, Greek-speaking masses

Gaul and Spain—reached here by A.D. 150

Britain—church established by 314, probably by Roman soldiers

Egypt—Alexandria, a center for East/West trade, important early theologians from Alexandria, developed Logos-centered theology

North Africa—first Latin-speaking area of the church, important theologians, Carthage important city

Outside the Roman Empire

The Goths—Germanic tribe—Ulphilas translated the Bible into Gothic

Ireland—Patrick (400) evangelized this island

The Franks—Germanic tribe—Martin of Tours

Why the Phenomenal Spread of Christianity?

- Evangelists such as Martin demonstrated signs and wonders associated with the Cross.
- Christianity satisfied basic philosophical and religious quests for immortality, morality, and fellowship, while preserving antiquity.
- It grew in a time when old social structures were disintegrating.
- By the time of Constantine, the church had become the strongest institution in all of Roman society.
- Its message was inherently “translatable” in all cultures and languages.
- It appealed both to men and women, all classes, and all races.
- Christianity was flexible while remaining true to its basic convictions. It abhorred syncretism, yet was forgiving for those who fell away.
- Christians died well. The blood of the martyrs truly affected the people.
- Christianity worked moral transformation in individual lives.
- Believers told the story both well and passionately.
- Their lives were winsome.
- Finally, the message of Jesus was itself compelling.

The Spread of Christianity Eastward

Mesopotamia (Edessa)—Oerhoene claimed to be the first kingdom to embrace Christianity.

Ethiopia (Abyssinia)—Christianity had reached Ethiopia by 200s.

Armenia—evangelized by Gregory of Cappodocia.

India—strong indications that the apostle Thomas evangelized as far east as India.

The Christian World by A.D. 325

THE END OF THE APOSTOLIC PERIOD (A.D. 100)

Adriatic Sea
Asia Minor
Greece/Macedonia
Iberia
India
Mesopotamia
North Africa coast: Alexandria, Carthage, Cyrene
Palestine
Persia (western)
Southern Italy (Rome)
Syria

THE CHURCH OF THE COUNCIL OF NICEA (325)

Arabian Peninsula	India
Armenia	Italy
Asia Minor	Lower Nile basin
Britain	Macedonia/Greece
Ceylon	Mesopotamia
Gaul	Palestine
Germanic tribes	Persia/Persian Gulf
Iberian	Roman North Africa
Illyricum	Syria

Small Groups

Describe the methods used by Thomas in evangelizing India.

Compare and contrast Thomas and Paul.

What is the strongest argument, in your opinion, for Thomas starting the church in India?

The Apostolic Fathers

The Early Church leaders who personally had known the apostles, or who had known direct disciples of the apostles, and who left writings, are known as the "Apostolic Fathers." They include Ignatius, Clement of Rome, the Shepherd of Hermas, Polycarp, Papias, and the writers of the Epistle of Barnabas, the Epistle to Diognetus, Second Clement, and the *Didache*.

IGNATIUS OF ANTIOCH (c. 35-107)

Ignatius was a disciple of the apostles and was bishop of Antioch—the second to be appointed there "in succession to Peter."

Hymn from the letter to Ephesians

Uncreated, and yet born;
God-and-Man in One agreed,
Very-Life-in-Death indeed,
Fruit of God and Mary's seed;
At once impassible and torn
By pain and suffering here below:
Jesus Christ, whom as our Lord we know.²

THE LETTER OF BARNABAS (c. 70-100)

This epistle by an unknown author of the first two centuries was attributed to Barnabas, Paul's companion.

CLEMENT OF ROME (d.c. 100)

Clement is considered the third or fourth "bishop" of Rome.

Clement describes perfection in terms of perfect love:

Ye see, beloved, how great and wonderful a thing is love, and that there is no declaring its perfection. Who is fit to be found in it, except such as God has vouchsafed to render so? Let us pray, therefore, and implore of his mercy, that we may live blameless in love, free from all human partialities for one above another. All the generations from Adam even unto this day have passed away; but those who, through the grace of God, have been made perfect in love, now possess a place among the godly, and shall be manifest at the revelation of the kingdom of Christ.³

DIDACHE (c. 115)

The manuscript of this work, also called *The Teaching of the Twelve Apostles*, was discovered in 1873. It was probably a catechism and was composed of two sections.

- The first, often called "The Two Ways," is a contrast between the path of righteousness and the path of unrighteousness, the way of life and the way of death.
- The second part is composed of teachings on church rites and orders.

At the Eucharist, offer the eucharistic prayer in this way. Begin with the chalice:

We give thanks to thee, our Father, for the holy Vine of thy servant David, which thou hast made known to us through thy servant Jesus. Glory be to thee, world without end.

Then over the particles of bread:

We give thanks to thee, our Father, of the life and knowledge thou has made known to us through thy servant Jesus.

Glory be to thee, world without end.

As this broken bread, once dispersed over the hills, was brought together and became one loaf, so may thy Church be brought together from the ends of the earth into thy kingdom.

Thine is the glory and the power, through Jesus Christ, forever and ever.

No one is to eat or drink of your Eucharist but those who have been baptized in the Name of the Lord; for the Lord's own saying applies here, "Give not that which is holy unto dogs."

When all have partaken sufficiently, give thanks in these words:

Thanks be to thee, holy Father, for thy sacred Name which thou hast caused to dwell in our hearts, and for the knowledge and faith and everlasting life which thou has revealed to us through thy servant Jesus.

Glory be to thee for ever and ever.

Thou, O Almighty Lord, hast created all things for thine own Name's sake; to all men thou has given meat and drink to enjoy, that they may give thanks to thee, but to us thou has graciously given spiritual meat and drink, together with life eternal, through thy Servant. Especially, and above all, do we give thanks to thee for the mightiness of thy power.

Glory be to thee for ever and ever.

Be mindful of thy Church, O Lord; deliver it from all evil, perfect it in thy love, sanctify it, and gather it from the four winds into the kingdom which thou hast prepared for it.

Thine is the power and the glory for ever and ever.

Let His Grace draw near, and let this present world pass away.
Hosanna to the God of David.

Whosoever is holy, let him approach. Whoso is not, let him repent.

O Lord come quickly. Amen.⁴

PAPIAS (c. 130)

Bishop of Hierapolis about A.D. 130—was a disciple of the Apostle John and a companion of Polycarp.

SHEPHERD OF HERMAS

Probably written 140-155, perhaps by a brother of Pope Pius. Three parts to the book—first, visions; second, mandates; third, similitudes. Emphasized the work of the Holy Spirit.

POLYCARP (c. 69-155)

Polycarp, bishop of Smyrna, was a leading churchman of his time, probably a disciple of John, and a staunch defender of orthodox faith against the heretics.

EPISTLE TO DIOGNETUS

This letter was probably written by an unknown Christian—possibly Quadratus of Asia Minor—in Asia Minor in the second century, to an inquirer by the name of Diognetus (possibly Emperor Hadrian).

Lesson 3: Early Church Doctrine and Persecution

Due This Lesson

Paper on *Didache*
Paper on reading topics
Journaling

Learner Objectives

At the end of this lesson, participants will

- be aware of the writings of Irenaeus and Tertullian
- find qualities among these persons worthy of emulating
- contrast and compare these writers' understanding of sanctification to the Church of the Nazarene
- trace the story of the Roman persecutions of the church from Nero to the Edict of Toleration
- articulate reasons for Rome's persecutions of both the Jews and Christians
- develop an appreciation for the martyrs in the light of some specific examples, such as Polycarp
- understand the divergent voices of Christianity in the Early Church, and the sense of the need for unity upon crucial doctrines
- draw parallels in today's church by:
 1. explaining three characteristics of Gnosticism, or other heretical notions, and connecting these characteristics to current religious movements
 2. showing how—especially in relation to Montanism—claims of "higher spiritual knowledge and experience" developed into heresy
- explain the meaning of heresy and orthodoxy

Homework Assignments

Reading topics:

- Development of the Canon
- Reason and revelation: early Christian apologetics
- The first five councils
- Shelley, *Church History in Plain Language*, chapters 6, 10, and 11

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Read Resource 3-6. Prepare three discussion questions over the material.

Continue working on the term projects.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 3

BOOK TWO

He concentrates here on his sixteenth year, a year of idleness, lust, and adolescent mischief. The memory of stealing some pears prompts a deep probing of the motives and aims of sinful acts. "I became to myself a wasteland."

CHAPTER I

1. I wish now to review in memory my past wickedness and the carnal corruptions of my soul—not because I still love them, but that I may love you, O my God. For love of your love I do this, recalling in the bitterness of self-examination my wicked ways, that you may grow sweet to me, your sweetness without deception! Your sweetness happy and assured! Thus you may gather me up out of those fragments in which I was torn to pieces, while I turned away from you, O Unity, and lost myself among "the many." For as I became a youth, I longed to be satisfied with worldly things, and I dared to grow wild in a succession of various and shadowy loves. My form wasted away, and I became corrupt in your eyes, yet I was still pleasing to my own eyes—and eager to please the eyes of men and women.

CHAPTER IV

9. Theft is punished by your law, O Lord, and by the law written in men and women's hearts, which not even ingrained wickedness can erase. . . . Yet I had a desire to commit robbery, and did so, compelled to it by neither hunger nor poverty, but through a contempt for well doing and a strong impulse to iniquity. For I pilfered something that I already had in sufficient measure, and of much better quality. I did not desire to enjoy what I stole, but only the theft and the sin itself. There was a pear tree close to our own vineyard, heavily laden with fruit, which was not tempting either for its color or for its flavor. Late one night—having prolonged our games in the streets until then, as our bad habit was—a group of young scoundrels, and I among them, went to shake and rob this tree. We carried off a huge load of pears, not to eat ourselves, but to dump out to the hogs, after barely tasting some of them ourselves. Doing this pleased us all the more because it was forbidden. Such was my heart, O God, such was my heart—which you did pity even in that bottomless pit. Behold, now let my heart confess to you what it was seeking there, when I was being gratuitously wanton, having no inducement to evil but the evil itself. It was foul, and I loved it. I loved my own undoing. I loved my error—not that for which I erred but the error itself. A depraved soul, falling away from security in you to destruction in itself, seeking nothing from the shameful deed but shame itself.

Irenaeus (130-202)

Irenaeus was born in Asia Minor. He settled in Lyons, Gaul, about 170, and became bishop of Lyons after 177. During this time the church in Lyons faced major persecutions. This influenced his theology. Many of his works were addressed to heretics. These included *Denunciation and Refutation of the So-Called Gnosis* and *Demonstration of Apostolic Preaching*.

Irenaeus formulated what has been called the “classic” or “Christus Victor” idea of the atonement. In the Atonement, in Irenaeus’s theology, God took the initiative, and all was accomplished through Christ for human salvation. Through not only the Cross and Resurrection, but in the Incarnation itself, and in Christ’s consistent, holy obedience to the Father, Christ became Victor over hostile powers of sin, death, and the devil. Christ’s destruction of sin *for us*, His historic and objective conquest over sin, makes possible human beings’ true sanctification—Christ *in us*.

Irenaeus employed the idea of “recapitulation” to understand Christ and salvation.

Sanctification, to Irenaeus, was part of the whole process of God restoring and perfecting human beings.

Tertullian (150-225)

Tertullian was born in Carthage, in Latin-speaking North Africa, the son of a Roman centurion. He was educated in grammar and rhetoric and trained as a lawyer. In midlife, about 190, probably influenced by Christian martyrs, he was converted. He was deeply impressed by spiritual discipline.

Tertullian is known as the "Father of Latin Theology." Thirty-one of his works survive. Primary among them are *To the Gentiles*, *Against Marcion*, *On Modesty*, and *Apology*.

Within the Scriptures, Tertullian taught, there was a core apostolic preaching, the kerygma, that was the essence of the gospel.

Tertullian's theology of the Trinity became the orthodox position of the Western church. Tertullian introduced the terms "substance" and "person."

Tertullian's Christology was firmly anti-Docetic. He emphasized the incarnation of Christ in flesh. He also taught that in Christ there were two substances, divine and human, belonging to a certain person, who acted in unity with both.

“Holiness” was not only a gift but also a life to be lived; it was both transmitted and learned through discipline.

Sanctification, to Tertullian, meant:

- consecration, a setting apart
- an act of divine grace carried out by the Holy Spirit, cleansing and purifying at baptism
- a Christian’s participation in the life of the Spirit
- restoration of the lost likeness of God
- degrees of sanctity in moral terms, in which growth is possible
- sexual purity

Persecution

Emperor Nero began persecuting Christians in A.D. 64.

Nero blamed the Christians for the burning of Rome.

Titus completed the destruction of Jerusalem in A.D. 70.

Emperor Domitian (81-96) called himself "Master and God."

Emperor Trajan (98-117) corresponded with Pliny concerning Christians. It was a time of moderation even though Ignatius was put to death.

Hadrian (117-138) continued the persecutions—required trials.

Antoninus Pius (138-161) protected Christians from mob violence. Polycarp was martyred in 155.

Marcus Aurelius (161-180) decreed that all Christians who did not recant would die. Justin was martyred in 165.

Rational opposition to Christianity was evidenced in the writings of Celsus.

Persecutions became even more severe under Emperor Septimus Severus (193-211).

Montanism was a response to the period of persecution.

Persecution was widespread during the 250s, beginning under Emperor Decius (249-251). He inaugurated the Edict of Decius in 250. Gallus continued the persecution.

Emperor Valerian (253-260) issued an edict forbidding Christians to assemble or to use their cemeteries.

Emperor Diocletian (284-305) resumed persecution in 303. This was known as the "Great Persecution." Diocletian sought the total extermination of the Christians as the "final solution."

Persecution continued under Maximian and Galerius.

Toleration

Finally, official toleration of Christianity came under Emperor Constantine the Great (272-337).

In 313 Constantine joined Licinius in issuing the Edict of Milan, which officially gave Christians toleration within the empire; he wanted a strong religion that would unify the empire.

The Edict of Toleration

- Released churches from taxation
- Began subsidies to certain Christian ministers
- Financed church building projects
- Facilitated the copying of the Bible
- A portion of provincial revenues went to charities

In 319 Constantine decreed the burning of soothsayers.

In 321, he declared Sunday a day of rest. He passed laws that expressed Christian values, including ones protecting children, slaves, peasants, and prisoners.

Constantine called for church leaders to meet together at the Council of Nicea in 325.

Heresies

“Heresy” is based on the Greek word *haireses*, meaning group or party. It represents a doctrine or a party that destroys the unity of the Christian church.

Ebionism—“Judaizing” Christianity. Originated in Palestine in the first century. Christians should obey the Mosaic Law. Limited the biblical canon to the Gospel of Matthew. Could not reconcile the deity of Christ with the strict monotheism of Judaism.

Gnosticism—Simon Magus founder. Similar to Neoplatonism, stressed the incapacity of matter to reveal truth or knowledge. Could not accept that human flesh could bear the divine. Matter was evil. Developed a story of creation (many levels) where the material world was created by evil (demiurge). Christ came to redeem humans from this demiurge. Salvation was the liberation of the spirit from enslavement to materiality. Tended to be either morally loose or strict ascetics. Believed they possessed knowledge (gnosis).

Docetism—In its understanding of Christ, Gnosticism represented one of the first forms of Docetism. Those Gnostics who held that Christ was the Redeemer, held that His physical appearance was an illusion.

Marcionism—Marcion, a wealthy ship-builder, was a Gnostic whom the Roman Church expelled about A.D. 150. Emphasized grace rather than law, love rather than justice. Taught that Yahweh was the cruel God of this world and the Jews—a God of Law. Christ came to abolish the works of this world's creator. Had a Docetic Christology.

Montanism—Montanus was a pagan priest baptized about A.D. 155. Emphasized possession by the Holy Spirit and prophecy. Expected soon return of Christ. Practiced speaking in tongues. Thought of themselves as spiritually superior. Influenced theologians such as Tertullian to think of the Holy Spirit in more personal terms. Understood the Trinity in "modalistic" ways. Believed in the millennial reign of Christ—Chiliasm.

Manichaeism—Began in Persia through the prophet Mani (215-277). Strict hierarchical organization. Dualistic view of creation. Could not accept Christ's body as truly flesh. Led ascetic life. Led Augustine to Christianity.

Monarchianism—Particular theory of the Trinity; the divinity of Christ could not be distinguished from the Father. "Dynamic monarchianism" refused to ascribe "God" to Christ.

Sabellianism—Third century. Denied all distinctions in the Godhead. Christ was a temporary "mode" of God.

Patripassianism—A form of monarchianism that taught that the Father himself had suffered in Christ.

Five Ecumenical Councils

First Ecumenical Council and the Nicene Creed

Emperor Constantine summoned the first ecumenical council in 325. The council assembled at Nicea in the province of Bithynia of Asia Minor and was formally opened by Constantine himself. Three hundred and eighteen bishops attended the council, which lasted a month. Bishop Oesius of Cordova presided. The council's most important decisions were establishing the Nicene Creed, the Canon of Holy Scripture, and the celebration of Easter.

The main reason for the Nicean Council was the Arian controversy. Arianism weakened the divine nature of Christ. Arius (250-336), an elder from Alexandria, held that Jesus Christ was created by God. Arius argued that if Jesus was born, then there was time when He did not exist; and if He became God, then there was time when He was not. Arius's original intent was to attack another heretical teaching by which the three persons of the Godhead were confused—Sabellianism.

Arius believed Christ was "subordinate" to God. Christ was but a created being. The Word was different from the Father. Christ was not God in a strict sense; they were not of one essence. Much like the earlier Alexandrian apologists, Arius taught that Christ was the Logos or Word, but this Word was an intermediate creature.

Christ, Arius affirmed, was an instrument in the creation of the world and was the highest of all created beings, but outside of the Godhead and not eternal. The title "Son of God" was bestowed upon Him. It was earned by His righteousness. In short, Arius taught that Jesus, while more than a human, was less than God.

A number of bishops followed Arius, and the church suffered a deep division of faith. Until then, statements of faith were incorporated into creeds recited at baptisms. At Nicea, the baptismal Creed of Jerusalem was accepted, with the important addition of the term *homoousios*, meaning of the "same substance." Thus, the view that Christ was of the "same substance" with the Father became a test of orthodoxy. The Nicene Creed read:

*I believe in one God, the Father Almighty,
Maker of heaven and earth,
and of all things visible and invisible.*

*And in one Lord Jesus Christ,
the Son of God, the only begotten,
begotten of the Father before all ages.
Light of Light; true God of true God;
begotten not made;
of one essence with the Father,
by whom all things were made.*

*Who for us and for our salvation came down from heaven,
and was incarnate of the Holy Spirit and the Virgin Mary,
and became man.*

*And he was crucified for us under Pontius Pilate,
and suffered, and was buried.
And the third day he rose again according to the Scriptures.
And ascended into heaven,
and sits at the right hand of the Father;
and he shall come again with glory to judge the living and the dead;
whose Kingdom shall have no end.*

The Early Church thus found ways of describing both the oneness of God and the deity of the Father, Son, and Holy Spirit. The council affirmed, against various heresies, that God the Father himself made heaven and earth. The creed also affirmed that Jesus Christ is "the only Son born to God." There was never a time when the Son did not exist. He is the "eternally begotten" Son, born "before all the ages." Jesus Christ is "Light of Light" and "true God of true God." There are not three God "substances," but one. Christ was "born," not "made"—making Him of one essence with the Father. He is the source, not the product, of creation. Through Christ "all things were made." (See *Jn 1:1, 14; Col 1:15, 19; Heb 1:2-4.*)

Out of this council, the Latin-speaking West retained Tertullian's view of one "substance" and three persons. The Greek-speaking East, in order to avoid Sabellianism's confusion of the Godhead, continued to speak of a duality of substances or *ousiai*. In the West, the formula was "three persons in one substance" (*una substantia et tres personae*). In the East, the statement was "three hypostases in one being" (*treis hypostaseis, mia ousia*).

Another important decision of this council was establishing a calendar by which Easter would be celebrated. Easter, the council concluded, should fall on the first full moon following the spring equinox and following the Hebrew Passover feast.

The council also regulated matters of ecclesiastical importance. It forbade usury, the lending of money for profit, among Christians.

It decided that those who fell away from the faith could be restored after two years as a "hearer," seven years as a "kneeler," and two more years as a "stander."

It forbade ambitious bishops from moving from one see to another. It determined that a bishop should be consecrated by all the bishops of a province and in no case by fewer than three. The pastoral duties that once belonged to bishops, the council recognized, were now being performed by priests.

Bishops were tasked with discipline and doctrinal authority, especially when they met collectively. The council determined that priests, but not deacons, could administer the Lord's Supper.⁵

One delegate, Paphnutios, an Egyptian who had been a disciple of Anthony the hermit, argued against enforced celibacy for clergy. He had suffered such hardships and cruelty during the persecution of Maximinus that his mutilated body proved an object of veneration to the assembled bishops, and his recommendations were highly respected. Nonetheless, the council forbade "it to be lawful for either bishop or elder or deacon or any at all of the clergy to have [in his house] a spiritual sister; only a mother or sister or aunt, or such persons only as are past all suspicion."⁶

In spite of Nicea's best attempts to resolve differences, doctrinal issues remained and continued to divide the church. Though the Nicean Council aimed to end Arianism in the church, there were those, such as Eusebius of Nicomedia, who opposed the council's conclusions. Emperor Constantius, who became sole ruler of the empire in 350, favored the pro-Arian group and the issue affected widespread schism among churches.

"Anomoeans" were extreme Arians who believed the Son is unlike the Father. "Homoeans" understood that the Son and the Father were "similar" but different in nature. "Homoiousians" taught that the Son and the Father were "similar" but nearly the same in nature. "Homoousians" affirmed the essential similarity between the Father and the Son, even though of two substances (*ousiai*).

One particular delegate, deacon—later Bishop—Athanasius (296-373) from Alexandria, proved the champion of orthodoxy by his defenses of Nicea and the draft of the creed that bears his name. The Son, Athanasius taught, is immutable, just as the Father is. It was essential to affirm the full divinity of the Son in order to assure salvation. Only as fully divine could the Son restore creation and provide for what he called the "divinization" of human beings.

The Word is God himself in relation to the world of His creation. Athanasius went so far as to question whether Christ possessed human rationality. Athanasius affirmed that Mary is the "Mother of God." To him, and to others who used this expression, this affirmed that the human and the divine in Christ were inseparable. Mary conceived and gave birth not to one nature of Christ only, since His divine and human natures were one.⁷

Second Ecumenical Council

The Second Ecumenical Council was convened by Emperor Theodosius I at Constantinople in 381 and was attended by 150 bishops. Theodosius proved a champion of the orthodox faith, and his intent in calling this council was to eradicate Arianism completely, to condemn other heresies, including Apollinarianism, and to establish clear doctrines regarding both Christ and the Trinity.

Macedonius (d. 362), bishop of Constantinople, had doubted the divinity of the Holy Ghost. He taught that the Holy Spirit was not a person (*hypostasis*), but simply a power of God. He concluded that the Holy Spirit was inferior to both the Father and the Son. The Second Council condemned Macedonius's teaching and defined more clearly the doctrine of the Trinity. The council decreed that there is "one God in three *hypostases*," and that the Holy Spirit is fully God, equal to the Father and the Son, and of one essence (*ousia*) with them. This became the basis for the church's understanding of the Trinity.

Apollinarius (310-390), bishop of Laodicea, represented an extreme form of thought that emerged out of the Hellenist-leaning apologetics at Alexandria. Apollinarius taught that Christ was both human and divine, but in effect, denied the completeness of Christ's humanity. His human nature consisted of soul and body. Unlike other human beings, Christ had no human spirit. He did not develop or suffer. Apollinarius so stressed the eternal nature of the Logos that he could not speak of Christ's becoming flesh in such a way that His immutability would be impaired. In Christ, the divine Logos replaced the rational spirit of His humanity. Only in this way was Christ to be considered a divine-human being.⁸

Antioch and Alexandria were two significant centers of theology in this period. In general, the Antioch school emphasized the plain and literal meaning of Scripture, and the moral example of Jesus. In particular, Theodore of Mopsuestia and Diodorus of Tarsus were two theologians of the Antioch school who opposed Apollinarius. In doing so, they emphasized the distinction between Christ's two natures much more than the unity of His person. The church became aware of the dangers whenever a balance was not struck between these two emphases.

The "Cappadocian" defense of the Nicene formula as championed by Basil of Caesarea, Gregory of Nazianzus, who presided over the council, and Gregory of Nyssa prevailed. The church determined that if Christ did not have a truly human mind, He would not be truly human. (*See Heb 2: 14 and 1 Jn 4: 1-3*). "He became man," they concluded, "so that we might be made gods."

This terminology and understanding of the incarnation of Christ reflected an understanding of Christian perfection to the Cappadocians, especially as articulated by Gregory of Nyssa. The process of perfection began at baptism and was sustained by the Eucharist, said Gregory. Through it human beings were able to be transformed continuously—to grow and develop in goodness and virtue. As long as Christians refuse the lure and attraction of the world, God was able by His grace to change them and to create true—not just declared—righteousness in them. Gregory warned the church not to give up the ideal of the holy life.⁹

The Second Council supplemented the Nicene Creed with five canons that further refined the doctrines on the Holy Spirit, the Church, the Sacraments, resurrection of the dead, and life of the age to come. The revised version of the Nicene Creed read:

*I believe in one God the Father Almighty,
Maker of heaven and earth,
and of all things visible and invisible;*

*and in one Lord Jesus Christ, the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
Very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us and for our salvation came down from heaven,
and was incarnate by the Holy Spirit of the Virgin Mary,
and was made man, and crucified also for us under Pontius Pilate;
He suffered and was buried,
and the third day He rose again according to the Scriptures,
and ascended into heaven, and sitteth on the right hand of the Father;
and He shall come again with glory to judge both the living and the dead,
whose kingdom shall have no end.*

*And I believe in the Holy Spirit,
the Lord and Giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together is worshiped and glorified;
who spoke by the prophets.*

*And I believe in one holy universal and apostolic church;
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come.
Amen.*

The creed described the Holy Spirit as both “the Lord and the Life-giver.” The Holy Spirit, Father, and Son were “worshipped together and glorified together.” Both the Son and the Holy Spirit go out from the Father. The Holy Spirit “proceeds” from both the Father and the Son. The Holy Spirit, the creed affirmed, is not of a different or lesser substance. The Holy Spirit testifies to the Son and brings glory to Him (Jn 15: 16 and 16: 14). Like the Son, the Holy Spirit is “eternal” (Heb 9: 14).

God reveals himself to us as the Father, Son, and Holy Spirit. These express the inner being of God, not just how He relates to us. God himself in His very being is a relational “community” of three Persons who decide and act as one. The three “persons” of the Trinity—the Father, the Son, and the Holy Spirit—all share the same “substance, power, and eternity”—as later creeds put it. Each has the same character as the other. None of the three persons of God acts alone. Nor do they act differently. They do not will or intend different things.

This dogma of the Trinity became, as Jaroslav Pelikan remarks, enshrined in liturgy, documented in Scripture, and reflected upon in theology. This Trinitarian formula became a test of orthodoxy.¹⁰

In matters of hierarchical privileges, the council decided the bishop of Constantinople should have honorary precedence over all churches, except Rome. This was based purely on politics, since Constantinople was now the capital of the empire.

Third Ecumenical Council

The third council was convened at Ephesus in 431 by Emperor Theodosius. The council condemned the doctrines of Nestorius, archbishop of Constantinople, who taught that there were two separate persons in the Incarnate Christ, one divine and the other human.

Theodosius, emperor of the Eastern Empire, had appointed Nestorius, then a monk serving in Antioch, as patriarch of Constantinople in 428. Influenced by the Antioch school, Nestorius denied the union of the natures of Christ and taught that the two natures of Christ were so separated as to constitute two persons. The union of the divine and human in Christ was moral, not organic, Nestorius believed. The human was completely controlled by the divine.

Nestorius taught that Jesus was fully God and fully human, but in two persons. This tended to overemphasize the human nature of Christ at the expense of the divine, teaching that the Virgin Mary gave birth to a human—Jesus Christ, and not God—the Logos and Son of God.

On this basis, Nestorius disagreed with the understanding that Mary could be referred to as *theotokos*, or “Mother of God.” This phrase—meant to affirm that the natures of Christ could not be separated—had become common in the church in order to refute Apollinarianism.

The ascription "Mother of God" affirmed that Mary bore Christ's divine nature just as she bore His human nature from the moment of conception, since these were inseparable. Nestorius, on the other hand, believed Mary should be considered the mother of Christ's humanity, but not His divinity. Nestorius called Mary *Christotokos*, 'bearer of Christ,' rather than *theotokos*, 'bearer of God.'

The Logos—or Word—only dwelled in Christ, said Nestorius, as in a Temple. Christ, therefore, was only the "Bearer of God." This was directly opposite to the orthodox doctrine by which the Incarnate Christ was a single person, at once God and Human.

A local council that met in Rome in 430 condemned Nestorius's views. Cyril, patriarch of Alexandria, who was wary of the growing influence and power of the patriarchy in Constantinople, also condemned Nestorius. Cyril argued for the "hypostatic union" of Christ's natures. As he saw it, if the death of Jesus was the act of a human person, not God, it could not be efficacious. (*See Rev 1:12-18.*)

Two hundred bishops attended the Ephesus Council. Cyril of Alexandria proved to be the orthodox champion and the force behind the condemnation and censure of Nestorius. The council reiterated the church's teaching that Jesus Christ is one person, not two separate entities. It affirmed that "a union of two natures had taken place and therefore we confess one Christ, one Son, one Lord. . . . In accordance with this concept of the union without confusion we confess that the Holy Virgin is *theotokos*." The council decreed that the Lord Jesus Christ, the Son of God—Logos—is perfect God and perfect Human with a rational soul and body. The union of the two natures of Christ took place in such a fashion that one did not disturb the other. The council established the use of *theotokos* in liturgy as well as theology and affirmed the Nicene Creed as supplemented at Constantinople. It forbade any additions or deletions to it.¹¹

The council also condemned Pelagianism. Pelagius, a British theologian of the time, taught that men and women possessed free will as part of their humanity. By this free will a person could attain salvation by his or her own striving. Augustine had strenuously opposed Pelagius's views.

Many historians, both close to Nestorius's time and recently, have doubted that the Ephesus Council fully understood Nestorius's theology and have emphasized the political and theological rivalries among Alexandria, Antioch, and Constantinople.¹²

Nestorius himself died in exile in Egypt about 451.

Fourth Ecumenical Council

This council was convened at Chalcedon, on the Asian side of Constantinople, by Emperor Marcian in 451. The council was attended by 650 bishops. It dealt with another controversy about the person of Christ.

Eutyches of Constantinople (378-454) held that the human (less perfect) nature of Christ had been completely absorbed by His divine nature, and thus the two had been confounded or commingled into one. Thus, after this union, Eutyches held, there was only one nature in Christ. This idea denied the distinction of the natures of Christ. The human nature was converted into the divine nature by absorption. After the union, there was but one, unique nature unlike that which was either human or divine. Hence this heresy was called "monophysitism" (of one nature). It emphasized the divine

nature of Christ to the neglect of his humanity. Jesus was a god who had human attributes. Monophysitism represented an extreme Alexandrian Christology.

But if Christ were not truly human, as the Scriptures affirmed (see Phil 2:6), He could not redeem human beings. Recognizing this, the members of the council formed a statement of faith, called the Chalcedonian definition, that condemned Monophysitism and affirmed that there were two perfect natures in the one person of Christ that were unified “unconfusedly, unchangeably, indivisibly, and inseparably.”

Before the council, Pope Leo wrote a Tome that served as the basis for theological discussion. Leo emphasized the soteriological implications of doctrines. Only if an “impassible” divinity was truly united to a “passible” humanity would salvation be effected for men and women. Leo wrote of “lowliness assumed by majesty, weakness by power, mortality by eternity.”¹³ He affirmed the previous councils and emphasized the preexistence of the Son, His self-emptying, and His exaltation. Christ, Leo affirmed, could not be separated into two persons.

The Chalcedonian definition of the faith set the boundaries in which Christians were to think about Jesus Christ:

Following the holy Fathers we teach with one voice that the Son [of God] and our Lord Jesus Christ is to be confessed as one and the same [person], that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and [human] body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of his Father before the worlds according to his Godhead, but in these last days for us men and for our salvation born [into this world] of the Virgin Mary, the Mother of God according to his manhood. This one and the same Jesus Christ, the only-begotten Son [of God] must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably [united], and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy Ecumenical Synod defines that no one shall be suffered to bring forward a different faith, nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed to such as wish to be converted to the knowledge of the truth from the Gentiles, or Jews or any heresy whatever, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, and the clerics from the clergy; but if they be monks or laics: let them be anathematized.¹⁴

In summary, against Arius, the Council at Chalcedon affirmed that Jesus was truly God. Against Apollinarius and Eutyches, the church affirmed that Jesus was truly human. The church affirmed that Jesus’ deity and humanity were not changed into something else. The church leaders at Chalcedon affirmed that there were two natures in Christ, but His divine nature transformed His human nature, making it divine.

Among other important enactments, the council gave the archbishop of Constantinople the title of patriarch. This canon not only reiterated the decision of the second ecumenical council, by which the bishop of Constantinople was given honorary precedence over all other churches except Rome, but it further gave the archbishop of Constantinople extensive administrative rights over a number of provinces around Constantinople—thus making him a patriarch. This canon was rejected in the West on the grounds that the interests of the older Eastern patriarchates should be protected.

Most Christians followed this Chalcedonian statement, but Nestorius's views continued to influence much of the Eastern Church. The church in Persia remained predominantly Nestorian. Narses, a Nestorian theologian, taught that Christ possessed two natures and two hypostases, but one appearance or presence. Another Nestorian theologian, Edejesu bar Berika, described the human part of Christ as the "temple" in which the divinity dwelled. The human and the Word were in voluntary union, but the human was distinguishable from the Word. This stressed the monotheism of Christianity, the unity of the divine substance of Christ with God. The Eastern churches that remained loyal to Nestorian teachings sent missionaries throughout Asia.

In the sixth century a Monophysite church developed in Syria under the inspiration of Jacob Baradaeus. It became known as the Jacobite Church and influenced the Christian churches in Armenia and South India. The Monophysite view also took root in Egypt, especially among the common people, who associated it with opposition to the emperor. It became the basis of the Coptic Church, the largest Christian body in Egypt. The growth of Islam in the seventh century greatly weakened these churches.

Fifth Ecumenical Council

The Monophysite controversy continued. In response, Emperor Justinian I convoked the Fifth Ecumenical Council, which met in Constantinople in 553 and was presided over by the patriarch of Constantinople, Eutychios. One hundred and sixty-five bishops attended.

Justinian was emperor from 527 to his death in 565. He sought to restore unity and power to the empire. He established a legal code to govern the state. It distinguished between civil and religious authority. Justinian recaptured North Africa from the Vandals and Italy from the Goths. He erected the magnificent Saint Sophia's basilica in Constantinople.

Justinian at first favored the Monophysites but later sided against them. Even before the council, in 551, under Justinian's prodding, the church had worked out a statement balancing the statements of the previous councils. It declared God the Logos to be "one of the Holy Trinity, *homoousios* with God the Father according to divinity, *homoousios* with us according to humanity; passible as to the flesh, and yet the same One is also impassible as to the divinity."¹⁵

However, Empress Theodora encouraged the Monophysites. Those defending Monophysitism appealed to three long-dead Antiochian bishops and renowned teachers: Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa.

The council confirmed the conclusions of the previous councils, particularly those of Chalcedon. It reaffirmed that Christ is both truly God and truly Human—the "hypostatic union," without confusion or separation, of divinity and humanity in Christ. It condemned anyone holding that one could accept that God the Logos who

performed miracles was any other than the Christ who suffered. The council condemned some of the teachings of Origen as well as Theodore, Theodoret, and Ibas. This was not easily accepted in the West. During the council a quarrel erupted between Eastern and Western bishops as to anathematizing the dead. But Justinian's efforts forestalled a permanent rupture between East and West.

Lesson 4: Development of the Canon and Creeds

Due This Lesson

Reading topic report
Reading of Resource 3-6
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the formation of the official canon in the Early Church
- explore the connection between the formation of the canon and the development of Christian orthodox thought
- understand the unique challenges involved in formulating the canon
- explore ways we ought to affirm, highlight, and perpetuate the canon of Scripture in ministry today
- review the common arguments of the apologists and show their importance in the development of Christianity
- show how Greek philosophy influenced Christian thinking
- show the historical developments leading toward the Nicea-Constantinople (381) and Chalcedon (451) creeds
- understand historically the human and divine nature of Christ in the doctrine of the Trinity
- note the origins of the Articles of Faith of many denominations in early council decision

Homework Assignments

Reading topics:

- Ministry in the Early Church
- Monasticism in the Early Church
- The expansion of the Church in Western Europe
- Shelley, *Church History in Plain Language*, chapters 12 and 16

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Write a two- to three-page paper discussing the following questions:

- What is the role of Christian tradition in forming beliefs for you today?
- How has this study changed your view of the creeds?

Continue working on the term projects.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 4

BOOK THREE

The story of his student days in Carthage, his discovery of Cicero's *Hortensius*, the enkindling of his philosophical interest, his infatuation with

the Manichean heresy, and his mother's dream which foretold his eventual return to the true faith and to God.

CHAPTER I

1. I came to Carthage, where a caldron of unholy loves was seething and bubbling all around me. I was not in love as yet, but I was in love with love; and, from a hidden hunger, I hated myself for not feeling more intensely a sense of hunger. I was looking for something to love, for I was in love with loving, and I hated security and a smooth way, free from snares. Within me I had a dearth of that inner food that is yourself, my God—although that dearth caused me no hunger. And I remained without any appetite for incorruptible food—not because I was already filled with it, but because the emptier I became the more I loathed it. Because of this my soul was unhealthy; and, full of sores, it exuded itself forth, itching to be scratched by scraping on the things of the senses. Yet, had these things no soul, they would certainly not inspire our love. To love and to be loved was sweet to me, and all the more when I gained the enjoyment of the body of the person I loved. Thus I polluted the spring of friendship with the filth of concupiscence and I dimmed its luster with the slime of lust. Yet, foul and unclean as I was, I still craved, in excessive vanity, to be thought elegant and urbane. And I did fall precipitately into the love I was longing for. My God, my mercy, with how much bitterness didst you, out of your infinite goodness, flavor that sweetness for me! For I was not only beloved but also I secretly reached the climax of enjoyment; and yet I was joyfully bound with troublesome tics, so that I could be scourged with the burning iron rods of jealousy, suspicion, fear, anger, and strife.

Development of the Canon

In classical Greek the word “canon” signified “a straight rod” or “a carpenter’s rule.” Those books are *canonical* that Christians have regarded as authentic, genuine, and of divine authority and inspiration.

Development of the Old Testament

About 200 B.C. rabbis translated the Old Testament from Hebrew to Greek, a translation called the Septuagint (abbreviation: LXX) with 46 books.

A.D. 100, Jewish rabbis met at the Council of Jamniah and decided to limit their canon to 39 books.

A.D. 400, Jerome translated the Bible from Hebrew and Greek into Latin—called the Vulgate. Jerome used the 39 books. Pope Damasus decided all 46 should be used.

Martin Luther translated the Bible from Hebrew and Greek to German—used 39 books. In 1546 the Roman Catholic Council of Trent affirmed the canonicity of all 46 books.

New Testament Canon

Development of the New Testament

Epistles came first, as founders of churches corresponded with those churches.

Teaching was oral at first, and it was not the intention to create a permanent record. Several committed this oral gospel to writing.

Marcion's "New Testament"—the first to be compiled—forced the Church to decide on a core canon.

The earliest existing list of the 27 books of the New Testament in exactly the number and order the church presently has them, was written by Athanasius, bishop of Alexandria, in his Easter letter of 367.

The Council of Florence in 1442 recognized the 27 books.

Small Groups

In your group compare and contrast the differences between the table of contents of the Roman Catholic Bible and the Protestant Bible.

How are they different?

Are there advantages or disadvantages to the groupings and order?

Read portions from the writings Protestants do not accept as canonical.

Did you find passages that might be viewed as problems?

Did you find passages that might give helpful historical information?

What benefits could there be in reading the Apocrypha? What dangers?

Apologetics

The task of mediating and speaking the gospel in ways that culture can stand is “apologetics.”

The aim of the apologists was to find prophecies or anticipations of Christ in Gentile writers.

One key concept was Logos, which Greek philosophers described as both reason and the creative force of the world. Christian theologians attached their own understandings of Christ as the Logos of God to the philosophers' understandings.

Justin Martyr (100-165)

Justin Martyr was born in Samaria to pagan parents; traveled widely searching for the true philosophy; finding Christian philosophically and intellectually persuasive, he was converted about the age of 30.

Three of his works remain. *Dialogue with Trypho the Jew* defended the Christian faith based upon Scripture. Justin's *First* and *Second Apologies*, addressed to the Roman Senate, defended the Christian faith against persecution.

In his *First* and *Second Apologies*, Justin talked about truth in Socrates, and about how that indicated the prevenient work of the Logos; Justin said Plato taught rightly about God creating the world through the Logos.

Justin found it impossible, given Greek understandings of the Logos, to identify it with the redemptive work of God in Christ; gave a higher power, authority, and divinity to the Father than to the Son; The Logos was the first "work" or generation of God as Father, and as such could not be thought of as identical with God.

Justin sometimes described God in personal ways as the Creator, and at other times in less personal ways as Being. This reflected the Hebrew and Hellenistic tension in his thought.

The Logos incarnated was the culmination, not only of the yearnings of Hebrew prophets, but of Greek philosophers; Justin realized the Greek mind had difficulty understanding how an eternal principle such as the Logos could become flesh.

Clement of Alexandria (d. c. 211/216)

To Clement, philosophy was a preparation, "paving the way for the one who is perfected in Christ." God was in everything good, and in everything good one could find God.

Logos was the unifying principle of Clement's theology; his emphasis was on a state of being rather than a state of accomplishment.

The Logos brought order to the universe. God himself remained remote. God is defined in Clement more by what He is not than by what He is. The only positive statement regarding God was that He existed. Only through the Logos did God emerge into relationship.

The Logos was the basis for education in the world. The Logos gave rise to both the philosophy of the Greeks and the Law of the Hebrews.

In the Logos the incomprehensible God is made comprehensible.

In Christ the divisions between Jews and Greeks and barbarians were obliterated. In Christ humanity is united into one. The Logos gave light to all men and women, spread truth around the world, and brought love.

Origen (182-252)

A student of Clement, Origen was born in Egypt of Christian parents; Origen lived an ascetic life of celibacy, fasting, vigils, and voluntary poverty. Origen's *On First Principles* (220) was the first systematic theology of Christianity.

Believed there were three levels in the Scripture that needed to be unfolded: the somatic or literal interpretation, the psychic or moral interpretation, and the pneumatic or spiritual interpretation.

Origen described the Logos as the inner Word and self-manifestation of God.

The Logos was generated out of divine substance and was of divine substance. However, for Origen, the Logos was less than the Father, who was *autotheos*, or God in itself.

The Son as the Logos was eternally generated and was truly and completely divine.

Only in Jesus was the Logos united with the human; when men and women followed the example of the Logos they became *logikoi*—ones guided by meaning, reason, and creative power. The ones who participate in the Logos are in a full state of grace. A kind of “deification” came to such human beings in union with Christ.¹⁶

Christological problems remained in Origen’s formulations. The Father and Son, in his thought, remained dissimilar. His idea that the Father remained above the Son was subordinationist.¹⁷

Origen’s descriptions of God are nearer to the passive and transcendent God of Greek philosophy than the involved and immanent God of the Old Testament; the Logos, which Origen affirms as eternal, serves as the Mediator. Christ alone represents the “with-ness” of God to creation.

The Apostles' Creed

One ancient statement of faith is called the Apostles' Creed, though the apostles themselves did not write it; came into church history only sometime after the first Council of Nicea, in the late fourth century.

The Apostles' Creed is based on the shorter "Old Roman Creed" used in baptismal services in the church of Rome since the second century.

The Apostles' Creed tells about the work of God the Father, Jesus Christ, and the Holy Spirit. The Father, the Creed affirms, is the Creator.

The Son is the divine-human Savior. Jesus' divine nature is affirmed in how He was conceived—by the Holy Spirit rather than by a human.

Jesus' humanity is shown in His being born to Mary. His humanity also is shown in His suffering and in His dying.

He suffered when Pontius Pilate was governor. This makes it clear that He lived and died at a particular time and place.

One day Christians also will be raised from the dead.

Christ was born in history. He redeems in history. He will come again in history.

The Holy Spirit gives life to the Church. The Church is the fellowship of believers.

Lesson 5: Ministry and Expansion of the Early Church

Due This Lesson

Report on topics
Two-three page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the opinions and insights of key early theologians regarding the ministry
- compare and contrast the ministry in their own places and time to those of the Early Church
- show the numerous factors that led to the formation of the monastic way of life
- understand and appreciate monasticism as a search for the holy life
- identify the types of monasticism in this time period and know the advantages and disadvantages of each
- give an overview of monasticism from Anthony to Benedict
- understand monasticism as a response to culture and social pressures
- understand some of the methods and strategies, as well as some of the key figures, used to expand the church in Western Europe

Homework Assignments

Reading topics:

- The rise of the Papacy
- The rise of Eastern Christianity
- Shelley, *Church History in Plain Language*, chapters 13, 14, and 15

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Read Resource 5-13. Prepare at least three discussion questions from this reading to share with the class.

Work on the term projects.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 5

BOOK FOUR

This is the story of his years among the Manicheans. It includes the account of his teaching at Tagaste, his taking a mistress, the attractions of astrology, the poignant loss of a friend that leads to a searching analysis of grief and transience. He reports on his first book, *De pulchro et apto*, and his introduction to Aristotle's *Categories* and other books of philosophy and theology, which he mastered with great ease and little profit.

CHAPTER I

1. During this period of nine years, from my nineteenth year to my twenty-eighth, I went astray and led others astray. I was deceived and deceived others, in varied lustful projects—sometimes publicly, by the teaching of what men and women style “the liberal arts”; sometimes secretly, under the false guise of religion. In the one, I was proud of myself; in the other, superstitious; in all, vain! In my public life I was striving after the emptiness of popular fame, going so far as to seek theatrical applause, entering poetic contests, striving for the straw garlands and the vanity of theatricals and intemperate desires. In my private life I was seeking to be purged from these corruptions of ours by carrying food to those who were called “elect” and “holy,” which, in the laboratory of their stomachs, they should make into angels and gods for us, and by them we might be set free. These projects I followed out and practiced with my friends, who were both deceived with me and by me. Let the proud laugh at me, and those who have not yet been savingly cast down and stricken by you, O my God. Nevertheless, I would confess to you my shame to your glory. Bear with me, I beseech you, and give me the grace to retrace in my present memory the devious ways of my past errors and thus be able to “offer to you the sacrifice of thanksgiving.” For what am I to myself without you but a guide to my own downfall? Or what am I, even at the best, but one suckled on your milk and feeding on you, O Food that never perishes? What indeed is any man, seeing that he is but a man? Therefore, let the strong and the mighty laugh at us, but let us who are “poor and needy” confess to you.

Apostles

The apostles themselves were the first leaders of the primitive church; the term meant “ones sent out” as authorized messengers.

As an apostle, Paul:

- preached the gospel
- established, visited, and supervised churches
- exhorted believers
- sent others
- appointed pastors
- wrote letters
- warded off schisms
- corrected disorders
- clarified Christian teachings and doctrines
- smoothed relationships
- raised money
- supported himself

Particular leaders became responsible for various duties.

- Some ordered the services
- Some entertained visitors
- Some settled disputes between members
- Some visited the sick
- Others attended to the needs of the poor, orphaned, or widowed

In the early second century the ministry roles of the deacon, presbyter, and bishop—along with the elder, apostle, prophet, and priest—were often fluid and sometimes interchangeable.

Church Offices

Though there were no superior or inferior functions in the church, of primary rank in the church were prophets and teachers (1 Cor 14:1 and Acts 13:1-3).

- Prophets proclaimed the good news of God's redemption through Christ.
- Teachers instructed others, setting forth the gospel in systematic form.

The word for ministry, *diakonia*, meant in common usage, "waiter." Deacons, who included women, were the church's primary helpers.

- Reading the Scripture at the Lord's Supper
- Receiving the offerings
- Directing the prayers of the people
- Collecting and distributing charitable gifts
- Archdeacon became the bishops' principal administrative officer

Presbyters made up the council of elders, governing local congregations and serving as "shepherds" to the people (Acts 11:30 and 15:22, and 1 Pet 5:1-3).

As the church grew, and bishops served as administrators over several local churches, presbyters pastored local congregations and had the privilege of serving the Lord's Supper; the presbyters became "priests."

The office of the bishop emerged in the second century as the president or presider over the church's council of elders or presbyters.

By 200, the ordination of both bishops and priests was done by bishops laying hands on the ones being ordained.

Worship in the Early Church

Justin Martyr provided a glimpse of worship in Rome in the second century:

The memoirs of the apostles or the writing of the prophets are read as long as time permits. When the lector has finished, the president in a discourse invites us to the imitation of these noble things. Then we all stand up together and offer prayers. And bread is brought, and wine and water, and the president similarly sends up prayers and thanksgiving and the congregation assents, saying the Amen; the distribution and reception of the consecrated elements by each one takes place and they are sent to the absent by the deacons. This food we call Eucharist, for we do not receive these things as common bread or common drink, but as flesh and blood of that incarnate Jesus. Those who prosper, and who so wish, contribute, each one as much as he chooses to. What is collected is deposited with the president, and he takes care of orphans and widows, and those who are in bonds, and the strangers who are sojourners among us.¹⁸

Two concepts guiding discipline were *metanoia*, or repentance, and *exomologesis*, confession. By 150 confession had become a common part of the Sunday services.

The Third-Century Church

The third-century church developed a plan of advancement for the penitent through stages. They began as weepers and advanced to kneelers, then standers—without taking communion, to “saints” allowed full participation in the Lord’s Supper.

In Rome the role of the bishop was to baptize, to administer the Lord’s Supper, to preside over love feasts, and to ordain presbyters by the laying on of hands.

The presbyters headed local assemblies, administered the Lord’s Supper, and served as confessors; bishops rather than presbyters baptized. Deacons received ordination from bishops only but were not considered an order of clergy; “Teachers” could be clergy or laypersons. In addition, the Roman church employed lectors, acolytes (altar attendants), and exorcists—charged with caring for the mentally ill.

Practices varied outside of Rome; In Alexandria, “bishop” and “presbyter” were still used interchangeably. Teachers in Alexandria were called “doctor ecclesiae” and were autonomous.

In rural areas, the church was less structured. Rural bishops, called *chorepiskopoi*, in comparison to city bishops, possessed limited powers.

Later Patristic Period, 314-451

The role of the clergy changed with Constantine's Edict of Toleration; the presbyters, who had become "priests," and the bishops together formed the *sacerdotium* or priesthood. With the deacons, who also were ordained, these three orders—and lesser orders sometimes—formed the "clergy."

Ordination now implied a blotting out of all carnal sin; Celibacy was endorsed at the Synod of Elvira (305) and at the Council of Carthage (390).

As an office, the "episcopacy," composed of the bishops, was officially established at the Councils of Nicea and Chalcedon.

Church laws were increasingly codified, and the bishops served as the authoritative interpreters of law as well as dogma.

Since the bishops were given civil judicial duties, the emperor became involved in their appointment.

The bishops began wearing distinctive insignia and rings, and sat on thrones imitative of the emperor's.

The deacons were assistants to the priests; lesser orders of ministry included the subdeacons, lectors, doorkeepers, gravediggers, exorcists, altar attendants, singers, interpreters, visitors of the sick, and servants of the parish house.

Voices of the Fourth Century

Ambrose (339-397), bishop of Milan from 374, taught that ministers should be the most exemplary embodiment of Christian ethics; Ambrose also argued for the independence of the church from civil control.

Chrysostom (345-407) was educated in the law at Antioch, then he shifted to theology and felt called to monastic life; became known for his preaching, which was directed to the people.

One of Chrysostom's most significant writings was *On the Priesthood*, written in 386, when he was just beginning his own ministry as a priest.

By the fifth century private confession had replaced public confession in most areas of the church; the priest, hearing private confessions, developed skills as a spiritual counselor or "physician" of the soul; holiness became an ascetic discipline, viewed as a constant combat with besetting sins.

Small Groups

In your group create a list of the duties of pastors in the first four centuries.

How do the offices of the church then line up with the church offices of today?

Discuss how the ministry today is different from the ministry of that time.

Discuss how the ministry today is the same as the ministry of that time.

Beginnings of Monasticism

Monasticism was an attempt to find the Spirit by escaping from the world, especially from the city.

Anchorite monasticism—the image is of the hermit or desert monk.

Anthony (250-356) was the most famous hermit monk; he represented a movement of protest against the accommodation of the church to the world.

Athanasius's *Life of Anthony*, written about 357, publicized this type of monasticism.

The anchoritic is a “true solitary” who withdraws from the world and lives in great simplicity, in order to banish anything that might prevent union with God. The anchoritic renounces all, does penance for sin, and strictly disciplines the body.

In a life of seclusion individuals must take upon themselves the heavy task of working out their own salvation.

Anchoritism preserved two great truths: that without discipline there can be no holiness, and discipline that costs nothing that is not renunciation in some form or other is valueless.¹⁹

Three identifiable types of monasticism:²⁰

- Eremitical or anchorite—like Anthony, centering on an individual alone
- Latural, which was a small group of monks
- Cenobitic, which was influenced by Pachomius (290-346), an Egyptian monk who drew a number of disciples

Further Development of Monasticism

During these centuries, the monks assumed pastoral roles whether or not they were ordained; they were independent of the state control that was encroaching upon the church. They were known for their purity.

As the monastic movement grew, their leaders, called abbots, began to assume immense power.

Unlike the earlier Egyptian hermits, Basil (330-379) was well educated; one of the Cappadocian Fathers and brother of Gregory of Nyssa.

Basil's monastic community became the model for other monasteries in the Eastern Church; he developed a "Rule" to organize monastic life.

Basil's *Rule* influenced much of later monasticism, including the monasteries formed under the inspiration of Benedict of Nursia (480-550), known as the father of Western monasticism.

Benedict's communalism was essentially contemplative, but unlike purely ascetic forms of monasticism, was called also to be apostolic; the Benedictine Order grew out of this movement.

Martin of Tours

Into this fourth-century cultural setting stepped Martin (d. 397), who effected many conversions through his healing powers. Son of a pagan, he served in the Roman army as a medic and learned the medical practices of the time; in 360 he joined in the ministry of Hilary (317-367), the bishop of Poitiers and a leading Latin theologian; Martin became an exorcist, working mostly among the unbaptized.

Martin put in sharp contrast the God he was serving and the ineffective and malevolent pagan gods the people had been serving; Paganism accounted for their maladies, including their subservience to Rome, said Martin. He destroyed sacred pagan shrines, and wherever he did so, built a Christian church or monastery on the site.

There were two broad classes of miracles attributed to Martin. The first class of miracles was those done on the basis of Martin's charismatic powers.

The second class was those miracles done through medicine.

Conversions occurred mostly through the healing rather than through preaching.

Patrick

Patrick (about 390-446) evangelized Ireland in the 400s. By 460 Ireland was largely Christianized.

Patrick was born in Britain, the son of a deacon.

He spent the rest of his life planting Christianity firmly in Ireland—evangelizing, establishing monasteries, educating sons of chieftains, and ordaining clergy.

Patrick's *Confession* canvasses his life.

By the time of his death, Ireland was largely a Christian country. Unlike other Christian countries, however, the monastery was more central in the life of the Irish church than the cathedral.

Poem by Patrick

I arise today in a mighty strength, calling upon the Trinity, believing in the Three Persons saying they are One, thanking my Creator.

I arise today strengthened by Christ's own baptism, made strong by his crucifixion and his burial, made strong by his resurrection and his ascension, made strong by his descent to meet me on the day of doom.

I arise today strengthened by cherubims' love of God, by obedience of all angels, by service of archangels, by hope in reward of my resurrection, by prayers of the fathers, by predictions of prophets, by preachings of apostles, by the faith of confessors, by shyness of holy virgins, by deeds of holy men.

I arise today through strength in the sky: light of sun, moon's reflection, dazzle of fire, speed of lightning, wild wind, deep sea, firm earth, hard rock.

I arise today with God's strength to pilot me: God's might to uphold me, God's wisdom to guide me, God's eye to look ahead for me, God's ear to hear for me, God's word to speak for me, God's hand to defend me, God's way to lie before me, God's shield to protect me, God's host to safeguard me: against devil's traps, against attraction of sin, against pull of nature, against all who wish me ill near and far, alone and in a crowd.

I summon all these powers to protect me—against every cruel and wicked powers that stand against me, body and soul, against false prophet's wild words, against dark ways of heathen, against false laws of heretics, against magic and idolatry, against spells of smiths, witches and wizards, gainst every false lore that snares body and soul.

Christ protect me today against poison, against burning, against drowning, against wounding so that I may come to enjoy your rich reward.

Christ ever with me, Christ before me, Christ behind me, Christ within me, Christ beneath me, Christ above me, Christ to my right side, Christ to my left, Christ in his breadth, Christ in his length, Christ in depth, Christ in the heart of every man who thinks of me, Christ in the mouth of every man who speaks to me, Christ in every eye that sees me, Christ in every ear that hears me.

I arise today in mighty strength making in my mouth the Trinity, believing in mind Three Persons, confessing in heart they are One, thanking my Creator.

Salvation is from the Lord. Salvation is from the Lord. Salvation is from Christ. May your salvation, three Lords, be always with us.²¹

Augustine

Augustine's Life and *Confessions*

Augustine was born at Tagaste in North Africa in 354. Tagaste recently had been converted from Donatism back to the Catholic faith. Although respectable, Augustine's family was not rich, and his father, Patricius, was still a pagan. However his mother, Monica, was a Christian. "From my tenderest infancy, I had in a manner sucked, with my mother's milk, that name of my Savior," Augustine wrote.²² Augustine received a Christian education. Monica brought her husband to the faith and grace of baptism before his death about 371.

Patricius sent Augustine to Carthage to prepare for a career. When Augustine reached Carthage, toward the end of the year 370, he experienced the seductions of the city. By 372 he had taken a concubine, and before long had a son, Adeodatus, "the son of his sin."

Nevertheless, in 373 an entirely new inclination manifested itself in his life. Augustine embraced the search for wisdom and turned to philosophy. He became intrigued by Manichaeism, the Gnostic-ascetic sect founded by Mani in the third century. To the Manicheans, human spirit was of divine substance, but it had united with evil matter. To them, there was an eternal struggle between two opposed principles. The Manicheans claimed to have discovered contradictions in Scriptures, and truth in the stars. For nine years Augustine devoted himself to Manichaeism. He read all its books, adopted and defended all its opinions. He was never initiated or numbered among the "elect," but remained a "hearer" or "auditor," the lowest degree among the sect's followers.

In 375 Augustine returned to Tagaste to teach grammar, but soon went back to Carthage, where he continued to teach rhetoric. He completed a book on aesthetics. He began to see the shallowness of Manichaeism.

In 383 Augustine went to Rome. He became a professor at Milan the following year. Monica joined him in Milan in 385. While in the city, Augustine visited Bishop Ambrose and began to attend his sermons regularly. He was not easily converted. Augustine began a three-year struggle during which his mind turned toward skepticism, then to Neoplatonism, a philosophy that emphasized the abstract nature of God and rejected cosmic dualism. He read Plato and Plotinus. Though he dreamed he and his friends might lead a life purged from aspirations toward honor, wealth, or pleasure, Augustine still had secular concerns and priorities, and confusions about religion. His friends kept him attached to the world. His passions, lusts, and ambitions enslaved him. He was still rebelling against his domineering mother. His self-willedness and stubbornness kept him from returning to the faith of his childhood.²³

Several factors were involved in preparing the way for his conversion, which occurred in a garden in Milan in September 386. First, his mother shaped his conscience and constantly interceded for him and implored him to be saved. Second was his honest pursuit of truth. Through his pursuit of truth he had discovered the inadequacies of both Manichaeism and Neoplatonism. Third, he came to realize the inadequacies of human passions, including friendships and lusts, to satisfy deep-felt needs. Fourth, his

move from Rome to Milan provided a new setting in which to analyze his spiritual predicament. In this new setting, fifth, he heard positive witnesses to the faith from his friends, from Bishop Ambrose, and others. He was impressed with the conversion of a famous Neoplatonist rhetorician, Victorinus. Sixth, a physical illness provided an occasion for introspection. Seventh, he read Christian writings, especially the Scriptures. While reading the Bible, light penetrated. "How long, how long? Tomorrow, and tomorrow? Why not now? Why is there not this hour an end to my uncleanness?" he cried. "So I went eagerly back to the . . . book of the Apostle . . . I snatched up the book, opened it, and read in silence the passage upon which my eyes first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh in concupiscence' (Romans 13:13-14). I had no wish to read further; there was no need to. For immediately I had reached the end of this sentence it was as though my heart was filled with a light of confidence and all the shadows of my doubt were swept away."²⁴ Soon he possessed the certainty that Jesus Christ was the only way to truth and salvation.

In 387, with his friends, Adeodatus and Alypius, Augustine was baptized by Ambrose during the Easter season. He sailed for Africa after the death of the tyrant Maximus (388) and returned to his native Tagaste. He sold all his goods and gave the proceeds to the poor. Then he and his friends withdrew to his estate, to lead a common life in poverty, prayer, and study.

Augustine was ordained a priest in 391 and established a monastery. He was a prominent member of the Council of Hippo in 393 and the Council of Carthage in 394. He became bishop of Hippo in 395. In 397 Augustine began publishing his *Confessions*. By 410 Rome was falling to the invading Huns, and many Roman Christians sought refuge in North Africa. From 413 to 425 Augustine began publishing another major work, *City of God*. He died in 430.

Augustine's *Confessions* were remarkable. The manner as well as the content of Augustine's *Confessions* have been extremely influential. It marked the first autobiography: it pioneered that literary genre. Augustine frankly described his early sin. His introspection prompts our introspection. He teaches us how to analyze ourselves in the presence of God. He enables us to look at our motivations both theologically and prayerfully. His work both reflected and furthered the Western obsession with self, and initiated the mode of bearing all of one's inward self, good and evil, in the hopes that the honesty of it will lead to healing in others as well. But it really was to a community apart from the world that Augustine called those who would be holy. The *Confessions* were written for the priests, deacons, and cathedral staff that ate regularly around his table. Anthony's life and the lives of martyrs were discussed. But Augustine sensed that, in his time, the "enemy" was within. His *Confessions* were written for other "men of the spirit" who were searching for Christian perfection. As Peter Brown remarks, Augustine "felt compelled to reveal himself: he was glad to have an audience whose ideal of friendship had prepared them to listen without contempt."²⁵ The *Confessions* were both introspective and theologically analytical. In a sense Augustine used the Bible and theology as a manual of self-analysis.

"Thou has formed us for Thyself, and our hearts are restless till they find their rest in Thee," Augustine prayed near the beginning of the *Confessions*. Indeed, many of the *Confessions* are in the form of prayers and are interwoven with Scripture. He prays, for instance, "Give what you command, and command what you will," and "show me myself, so that I may confess the fault that is in me to my brethren who will pray for

me." Confession was a form of catharsis or healing. Through confession, Augustine sought to praise the great redeeming grace of God in his life. He also sought to understand himself better by discovering through theology the deeper motivations for his actions. He hoped to help others in their own spiritual pilgrimages.

The *Confessions* are structured as a movement away from the nurture of his mother and her faith, and then one of return to her faith. The *Confessions* center on Augustine's spiritual as well as geographic transpositions, a journey from self to community. They depict the inward struggle of a person seeking faith. On one level it is an intellectual struggle, a pursuit of truth, but more it is also a spiritual struggle, a sense of God's constant striving with him in his disobedience as well as obedience, to lead him back to his mother's faith.

Book One describes his birth. He "wails too fiercely for the breast." Book Two describes how friends corrupt him. In Book Three, Augustine relates his reading of both Cicero and the Bible, but of his rejection of Christ. Book Four narrates Augustine's ability to value friendship. In Book Five, Augustine meets Faustus, a friendly and eloquent Manichean, but Augustine soon finds him shallow. Augustine sails from Carthage to Rome, and travels on to Milan, where he meets Ambrose. In contrast to Faustus, Ambrose is less friendly, but wiser. Augustine is impressed with Ambrose's depth. In Book Six (which contrasts to Book Four), Augustine begins to seek values beyond friendship. In Book Seven, which contrasts to Book Three, Augustine reads Plotinus and the Bible, but now accepts Christ. Whereas in Book Two friends corrupt Augustine, by Book Eight of his *Confessions*, we see Augustine in the company of a band of loyal and supportive friends who surround his table. In Book Nine, his mother dies.²⁶

Augustine builds the doctrine of original sin that has influenced Reformed as well as Catholic theology upon his own experiences. His sexual temptations and lusts, it becomes clear, formed a great deal of the understanding of the nature of original sin that influenced all of Western theology. It may be that Augustine never completely shook off the Manichean and Neoplatonist stress on the evil nature of flesh.

Augustine meant for his *Confessions* to be read within a communal context, such as the one in which he himself lived as both bishop and abbot. "Show me myself," he prays, "so that I may confess the fault that is in me to my brethren who will pray for me."²⁷ His "rule" for these brethren became the basis for a new monastic order.

Response to the Donatist Controversy

The Donatist schism was the last episode in controversies that had troubled the North African church from the time of the persecutions. An imperial edict in 304 required that Christians offer sacrifices, on the threat of death. The edict was carried out severely in parts of North Africa during the following year. Many Christians lapsed: they offered sacrifices. But other Christians did not bow to the threats. Some were put to death and others survived.

The question became, What should the church do with the lapsed—those who had succumbed to the pressures of persecution and who had offered sacrifices? While the East was debating Christological and Trinitarian doctrines, the North African church faced this very real ecclesiastical issue. The general problem in the West was the holiness of the church. In North Africa the question even concerned the holiness of the hierarchy. The consecration of Caecilian as bishop of Carthage in the early fourth

century, by a bishop considered a "traitor" for recanting his faith and surrendering Scriptures during the persecution, caused deep division among the Christians of North Africa. In opposition to Caecilian, Donatus was consecrated bishop in 316. His followers, the Donatists, declared that any ordination was invalid if it were through the hands of an unworthy bishop. The question was whether the powers of the priesthood depended upon the moral worthiness of the priest. Can the holiness of the church stand apart from the unworthiness of its ministers?

As bishop of Hippo from 395, Augustine attempted to restore unity between the Donatists and the Catholic Church. In the beginning, it was by conferences. He sent ambassadors to the Donatists to invite them to reenter the Church. The Donatists met these advances at first with silence, then with insults, and lastly with violence. Augustine then approved rigid laws and supported attempts by the state to bring Donatists into the Catholic Church by force, though he never wished heresy to be punishable by death. A conference took place at Carthage, in June 411, with 286 Catholic and 279 Donatist bishops. Augustine defended the principle that the church, as long as it was on earth, could without losing its holiness, tolerate sinners within it for the sake of converting them. Out of this controversy with the Donatists, Augustine developed a concept of "just war."

Response to Pelagius

The close of the struggle against the Donatists coincided with the beginnings of another theological dispute that demanded Augustine's attention to the time of his death.

The controversy was initiated through the teachings of Pelagius, a British monk who had found refuge in North Africa after the taking of Rome by the Huns. Probably a layperson, Pelagius stressed the human ability to fulfill God's commands. In Rome, at a time when many Christians were living little differently from their pagan neighbors, Pelagius was at the center of a reform movement within the church, of individuals attempting the most rigorous form of disciplined life. Pelagius called upon true Christians to live a kind of monastic or ascetic life. Many gave up their wealth.

Pelagius emphasized human freedom and responsibility. All sin was voluntary. This led him to reject the concept of original sin. He wanted no excuse for sinning. Adam, Pelagius said, had given the human race a bad example but did not determine human nature. Baptism blotted out personal guilt. Infant baptism was not an absolute necessity for salvation. Individuals, Pelagius taught, still had power, as Adam had, not to sin. There is struggle but God gives grace to overcome sin. Individuals are only condemned for their own sins, not Adam's. Those who die in infancy are not damned. Grace is threefold: there is natural grace, the grace of revelation, and the grace of pardon. Christ's life provided grace, the moral example that inspired Christians to live righteously.

Pelagius denounced the pessimism of those who doubted that Christians could live a holy life. "How can you then be called a Christian," Pelagius asked, "if there is no Christian act in you? Christian is the name for righteousness, goodness, integrity, forbearance, chastity, prudence, humility, kindness, blamelessness, godliness. How can you defend and appropriate that name, when not even a few of these many qualities abide in you? He is a Christian who is one not only in name but in deed, who imitates and follows Christ in everything, who is holy, guiltless, undefiled, unstained, in whose breast malice has no place, in whose breast only godliness and goodness

reside, who does not know how to hurt or harm anyone but only how to help everyone. He is a Christian who does not know how to hate even his enemies but rather to do good to his adversaries and pray for his persecutors and enemies, following Christ's example; for anyone who is ready to hurt and harm someone else lies when he declares that he is a Christian. The Christian is one who is able to make the following claim with justification: I have harmed no man, I have lived righteously with all."²⁸ Pelagius believed the gospel and the Law were consistent, and that God gave commandments He expected Christians to obey.

Augustine summarized the points made by Coelestius, Pelagius's most avid pupil:²⁹

- Adam was created mortal and would have died. It did not matter whether or not he had sinned.
- Adam's sin injured him only, not all of humankind.
- The Law, as well as the gospel, leads to the Kingdom.
- There were men and women before the time of Christ who lived without sin.
- Recently born infants are in the same state as Adam before his fall.
- The whole of humankind does not die in the death or fall of Adam and is not raised in the resurrection of Christ.
- Human beings, if they will, can live without sin.
- Unbaptized infants attain eternal life.
- The rich who are baptized have no merit, nor will they inherit the kingdom of God, if they do not denounce their possessions.

Augustine responded to Pelagius quickly and severely. Adam was created immortal and would not have died had he not sinned. Adam's sin, said Augustine, injured all of humankind. The gospel only, not the Law, leads to the Kingdom. No one before Christ lived without sin. Newly born infants have the affects of Adam's sin. Unbaptized infants will be damned. They are not in the same state as Adam before the Fall. All suffer death because of Adam. No one can live without sin by his or her will. Even the rich will find eternal life if they are baptized. Good works have nothing to do with salvation.

As early as 412 a council held at Carthage condemned Pelagians for their attacks upon the doctrine of original sin. This was confirmed by Pope Innocent I in 417. Pope Zosimus condemned the Pelagians as heretics in 418.

The Theology of Augustine

Augustine's basic approach to Christian faith, "I believe in order that I may know," set the stage for medieval theology, philosophy, and science. Augustine understood that God is able to illuminate the human intellect. Through this illumination, he gives human beings a sense of the immutable. He enables them to see things as they really are. God the Word places in human minds knowledge of ideas that exist eternally in God himself.

Augustine built upon Tertullian's understanding of the Trinity. The distinctions of the Trinity, Augustine agreed, were due to inner relations. The "Father" is so by His relation to the "Son." Their substance is the same. The Holy Spirit is the bond of love existing between the Father and the Son. Being common to both, the Holy Spirit proceeded from both. The Trinity, Augustine knew, was truly indescribable. But God imprinted His triune nature in both creation and in the human mind. This was called the *vestiga trinitatis*.

Regarding creation, Augustine emphasized that God created *ex nihilo*, out of nothing. All that existed comes from God. Augustine understood that the “six days” of Genesis need not to be taken literally.

How did evil come to be? Evil, Augustine said, is the negation of good and a corruption of nature. Similarly, free will was natural to humanity and a gift of God. But evil sprang from certain creatures whom God has given free will: angels and human beings. Adam’s basic sin was his pride and unbelief. Following the Fall, there no longer was freedom of will. Original sin was an inheritance Adam bequeathed to all. Now human beings are subject to death, ignorance, and lust. Humanity is a “mass of damnation.”

Augustine’s response to Pelagius led him to form an unrealistic view of the transmission of original sin, which became associated with sexual intercourse itself. Hence, a husband and wife should come together only for the sake of procreation. The only way to remain holy and free from this sin was to remain celibate.

Human beings can do nothing to save themselves. So God’s grace must save them. Since God is all-powerful, His grace is irresistible. It acts in the human will. God boosts, strengthens, and stimulates the will, but does not coerce it. Augustine wrote: God “operates, therefore, without us, in order that we may will; but when we will, and so will that we may act, he co-operates with us.”³⁰ God gifts the will with perseverance. God decides who receives the gift of salvation. He has fixed the number of the “elect,” those chosen for salvation. God’s providence overrules the intentions of men and women, so that salvation is a work of grace from beginning to end. But God’s grace enables good works that in turn merit salvation.

W. T. Jones, a philosopher, describes Augustine’s view of the world as a kind of drama in which “the actors live through their parts without having rehearsed them and so do not know how or when the play will end, nor who is the hero and who the villain. Nevertheless, the play is no impromptu performance; the author, who is also, curiously, the players’ sole audience, holds the book, and every line is faithfully spoken just as it is written.” Jones carries this analogy further: “The author is not only author but also stage designer and, indeed, architect of the theater, and since his play is the only play and this is its only performance, we can be sure the theater itself was designed with the particular play in mind. Thus, in this intermingled earthly life it is necessary to consider, first, man—the actor, his actions, and the drama of his salvation; second, the physical world—the theater designed for his performance.”³¹

The ethics of Augustine followed this theology. Rather than the Greek quest for “how to live virtuously,” Augustine sought “how to avoid evil.” Human beings, Augustine believed, needed stern discipline, law, and authority. Since God had preordained civil authority, Augustine taught the necessary acquiescence of Christians to civil authority. Trying to reorder the institutions of society expressed a discontentment with God, since He was the Author of all that existed. Men and women should be content with their state in life.

Like other church Fathers, Augustine accepted the idea of apostolic succession. In particular, he believed the bishops of Rome were heirs of Peter. Though Augustine distinguished between a visible and invisible church, his understanding was that God gathers into the visible church those who will be saved and nourishes them through the sacraments. In the church, Augustine recognized, were the nonelect along with the elect, but Augustine believed the church was to be purified at the end of time.

Augustine believed infant baptism was necessary for the children of Christians. It meant they were part of the visible church, which as such, offered them salvation. The sacrament also affirmed the doctrine of original sin in all individuals, and the theology that all were guilty for Adam's sin and would die for it unless baptized in the church. Augustine also taught that the Lord's Supper represented the real presence of God.

Augustine himself was an exemplary pastor as well as theologian. He had become bishop as a result of the people's action and felt responsible to them. He even healed some. As a bishop, he was, in comparison to some of his contemporaries, self-sacrificing in lifestyle. He believed men and women sought and found spiritual consolation in partaking of the sacraments. But he also understood that the priest could never be worthy of administering the Lord's Supper. Apart from the priest's worthiness, God performed a miracle in the Lord's Supper, Augustine taught. That is, the sacraments acted independently of the priest as means by which grace was imparted. Similarly, ordination was a permanent possession of an individual apart from the worthiness of the community in which it was undertaken, or the bishops who ordained the person. In ordination, the Holy Spirit descended indelibly upon the ones ordained.³²

Augustine seems to have known nothing of private penance. Public discipline of sinners was still common in his place and time. Augustine advised, in pastoral counseling, disturbers to be rebuked, the low-spirited to be encouraged, the infirm to be supported, the objectors to be confuted, the treacherous to be guarded against, the unskilled to be taught, the lazy to be aroused, the contentious to be restrained, the haughty to be repressed, litigants to be pacified, the poor to be relieved, the oppressed to be liberated, the good to be approved, the evil to be borne with—and all to be loved.³³

Augustine's idea of a "city of God" and an "earthly city" evidenced a separation that remained part of God's plan. The City of God represented blessedness for the "children of light." They were "saints," the spiritual descendents of Abel living amid earthly struggles. They were just passing through; this world was not their final home. The City of God was characterized by virtues of self-sacrifice, humility, obedience, and truth. The citizens of the city of God would reign eternally.

Meanwhile, the "earthly city" represented both the earthly pilgrimage for the "children of light" and damnation for the "children of darkness," who were the "lost," the spiritual descendents of Cain. They governed the world by expediency, pride, ambition, and vanity. The citizens of the earthly city would receive eternal punishment.

For this reason, the history of the world had no intrinsic interest to Augustine. The Incarnation and the Second Coming were both, in a sense, trans-historical matters of faith. Augustine even rejected the literal, earthly fulfillment of prophecy. Empires and states were neither the work of the devil nor of natural law. They resulted from human pride. As summarized by philosopher Karl Lowith, history was to Augustine, "an interim between the past disclosure of its sacred meaning and its future fulfillment."³⁴

Nonetheless, Augustine described six epochs of history:

1. from Adam to the Flood
2. from Noah to Abraham
3. from Abraham to David
4. from David to Babylonian exile

5. from Babylonian exile to Christ
6. from the first coming of Christ to the second coming of Christ

Augustine also saw an analogy between an individual's life-stage development and grace. There was a kind of "secret history" of grace within secular history. The first stage of grace was of humanity before the Law, which is analogous to childhood. The second stage is that of the Law, which is analogous to adulthood. Finally, there is grace, which is analogous to old age.³⁵

Holiness in Augustine

Augustine perceived holiness as suppression of personal sin. Unlike the anchorites, however, Augustine upheld a standard of ethical righteousness as defined within a community. Ascetics do not run away from the world, even though they find no home in it. Holiness is marked by poverty and obedience, and among the perfect, chastity. As in anchoritism and mysticism, Christ is against the world.

The image is that of a monk or pilgrim, or perhaps a monk on a pilgrimage. Augustine evidenced both. His entire life was a pilgrimage. What we remember is Augustine's conflicts with sins in the flesh. His dissatisfaction with human passions motivates his conversion, and so it is not difficult to understand his willingness to enter a communal, ascetic life upon conversion. Augustine begins a life of celibacy. Monasticism, or a monastic-like life, the implication is, is perhaps the best way to control one's desires.³⁶

Augustine's *Rule* had a great impact on all future monastic orders and vows. Among Augustine's advices:

We urge you who form a religious community to put the following precepts into practice.

Before all else, live together in harmony, being of one mind and one heart on the way to God. For is it not precisely for this reason that you have come to live together?

Those who owned possessions in the world should readily agree that, from the moment they enter the religious life, these things become the property of the community.

What good does it do to distribute one's possessions to the poor and to become poor oneself, if giving up riches makes a person prouder than he was when he had a fortune?

There are some who, before entering the religious life, were accustomed to living comfortably, and therefore they receive something more in the way of food and clothing: better bedding, perhaps, or more blankets. The others who are stronger, and therefore happier, do not receive these things. But taking into account the former habits of life of the rich, keep in mind how much they now have to do without, even though they cannot live as simply as those who are physically stronger.

The simpler a way of life, the better it is suited to servants of God.

Those who have the strength to lead simple lives should consider themselves the richest people.

When you see a woman, do not keep provocatively looking at her. Of course no one can forbid you to see women when you go out, but it is wrong to desire a woman or to want her to desire you.

In church or wherever you may be in the company of women, you are to consider yourselves responsible for one another's chastity. Then God who dwells in you will watch over you through your responsibility for one another. If you notice in a brother this provocative look I have spoken of, then warn him immediately, so that the evil that has taken root may not worsen and so that he may promptly improve his behavior. . . . If he does not wish to listen to your warning, then first advise the superior so that he and the brother may talk the matter out in private, and in this way others will not need to know of it or be involved.

What I have said about looking at a woman lustfully holds too for other sins. In discovering, warding off, bringing to light, proving and punishing all other faults, you are faithfully and diligently to follow the procedure set out above, always with love for the people involved but with aversion for their faults.

If the external matter of dress becomes a cause of discord, does this not prove that inwardly, in the attitude of your heart, there is something sadly lacking?

For it is written of love that it is not self-seeking; that is to say, love puts the interests of the community before personal advantage, and not the other way around.

Once [clothing or other useful items] have become the property of the community, it is up to the superior to see that these articles find their way into the hands of those who need them.

When you want to wash your clothes or to have them washed at a laundry, let this take place in consultation with the superior lest an exaggerated desire for clean clothes sully your character.

If you have hurt a person by abusing him, or by cursing or grossly accusing him, be careful to make amends for the harm you have done, as quickly as possible, by apologizing to him. And the one who has been hurt should be ready in his turn to forgive you without wrangling.

Live in such a way that you spread abroad the life-giving aroma of Christ. Do not be weighed down like slaves straining under the law, but live as free men under grace.³⁷

The community demands living harmoniously and a simple way of life. "Those who have the strength to live simple lives should consider themselves the richest of people." Unlike the anchorites, Augustine built monasticism around the image of the city. He believed Christians did not live in the city of humanity, but the city of God. It is a teeming city that he idealizes, not the garden, and certainly not the lonely desert.³⁸

Lesson 6: The Formation of the Papacy and Eastern Christianity

Due This Lesson

Report from topic reading
Discussion questions over Augustine
Journaling

Learner Objectives

At the end of this lesson, participants will

- review the life of Augustine, using excerpts from his *Confessions*
- explain the two positions of Augustine and Pelagius on grace in relation to the Articles of Faith
- explain that Augustine's thinking became the dominant characteristic of Western theology
- understand the reasons for the preeminence of the bishop of Rome
- understand how the leadership of Gregory the Great strengthened the Papacy and contributed to the church's theology
- explain the beginnings of Eastern Orthodoxy
- explain distinctive theological patterns emerging in the East

Homework Assignments

Reading topics:

- Church and ministry in the early Middle Ages (600-1000)
- The spread and development of Christianity in Europe
- Expansion Eastward
- Shelley, *Church History in Plain Language*, chapters 17 and 18

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Continue working on the term projects.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 6

BOOK FIVE

A year of decision. Faustus comes to Carthage and Augustine is disenchanted in his hope for solid demonstration of the truth of Manichean doctrine. He decides to flee from his known troubles at Carthage to troubles yet unknown at Rome. His experiences at Rome prove disappointing, and he applies for a teaching post at Milan. Here he meets Ambrose, who confronts him as an impressive witness for Catholic Christianity and opens out the possibilities of the allegorical interpretation of Scripture. Augustine decides to become a Christian catechumen.

CHAPTER III

3. Let me now lay bare in the sight of God the twenty-ninth year of my age. There had just come to Carthage a certain bishop of the Manicheans, Faustus by name, a great snare of the devil; and many were entangled by him through the charm of his eloquence. Now, even though I found this eloquence admirable, I was beginning to distinguish the charm of words from the truth of things, which I was eager to learn. Nor did I consider the dish as much as I did the kind of meat that their famous Faustus served up to me in it. His fame had run before him, as one very skilled in an honorable learning and pre-eminently skilled in the liberal arts. And as I had already read and stored up in memory many of the injunctions of the philosophers, I began to compare some of their doctrines with the tedious fables of the Manicheans; and it struck me that the probability was on the side of the philosophers, whose power reached far enough to enable them to form a fair judgment of the world, even though they had not discovered the sovereign Lord of it all. For you are great, O Lord, and you have respect unto the lowly, but the proud you know afar off. You draw near to none but the contrite in heart, and canst not be found by the proud, even if in their inquisitive skill they may number the stars and the sands, and map out the constellations, and trace the courses of the planets.

Early Centuries of the Papacy

Paul's independence from Jerusalem, and the missionary movement of Christianity into the Roman Empire, were important aspects of moving the church's center westward. By 160 the church at Rome had monuments to Paul and Peter.

The term "pope" originated in the Latin word "papa," meaning father. Originally, it applied to all teachers and ministers but soon became limited to bishops and abbots. By 300 it was even more confined to the bishops of the ancient sees, including Rome.

Theological controversies indicated need for central authority.

The church at Rome collected the laws and codes of the church from throughout the empire, who called upon the Roman bishop to arbitrate disputes and to interpret and apply the precedents.

The general councils of Nicea and Constantinople (381) weakened the authority of local synods.

Authority increased under Leo I, who was bishop of Rome from 440 to 461. He brought grandeur and a sense of the imperial to the Papacy; Leo was the first to officially use the term "pope."

The pope again became symbolic of political, social, and religious stability as the Ostrogoths moved into Italy in the 470s.

Gregory the Great

Gregory (b. about 540) was pope 590-604 and is considered one of the "doctors" of the Catholic Church, along with Ambrose, Augustine, and Jerome. Under him the power of the Papacy reached a new height.

Gregory was born to a wealthy, patrician family. He entered a monastery in 574; The pope sent him as his emissary to Constantinople in 579, becoming an expert on Eastern Church affairs.

He was reluctant to accept election as pope, since it would lead him away from the contemplative life. Gregory was the first pope to have been a monk; He described himself as "servant to God's servants." As pope he was forced to assume civil responsibilities.

Gregory established codes for election and conduct of bishops. He also enforced clerical celibacy.

Outside of Rome, Gregory argued for supremacy of the Roman bishop.

Gregory introduced changes in liturgical music. He popularized the plainsong, the traditional music of the Latin church, which was based on older Roman chants. It became known as the Gregorian chant.

Gregory also encouraged art.

Gregory was a practical writer. One of his most important works was *Pastoral Rule*—or *Pastoral Care*—written in 591; Gregory listed seven deadly sins: Pride, Envy, Anger, Dejection (low spirits), Avarice (greed), Gluttony, and Lust.

Gregory developed a theology of prevenient grace. On original sin, Gregory closely followed Augustine; God assisted the will, once freed, to will the good. To Gregory, the will can refuse to cooperate with God's grace. Free will and grace, said Gregory, were two independent and necessary factors necessary for sanctification; Gregory rejected the idea of irresistible grace.

He developed a doctrine of purgatory based on the idea that no sin can go unpunished.

The Rise of Eastern Christianity

Constantinople became an important and prominent center of Christianity almost as soon as Constantine moved the capital of the empire from Rome to the city of Byzantium, which he renamed Constantinople, in honor of himself, in 324.

While theology in the West remained influenced by Paul's writings, Roman law and terminology, and Augustine, theology in the East moved in more mystic and Johannine ways.

Significant Eastern theologian was Gregory of Nyssa (330-395); Gregory was one of the Cappadocian Fathers who had defended the Nicene faith and opposed Arianism at the Council of Constantinople in 381.

He understood perfection to be a virtue that, though unattainable, is the highest goal of the Christian.

Gregory understood the process of perfection to begin at baptism and to be sustained by the Eucharist.

He placed emphasis upon the inscrutability of God. Not only is God invisible, but He is incomprehensible. The only way to speak of God was by "way of negation," saying what He was *not*.

Continuation of Christological Controversies

In 451 the Council of Chalcedon affirmed that Jesus was not divided but was one person in two natures—truly God and truly human; Numbers of Christians in the East rejected this creed and held that Jesus possessed but one nature in which divine life and human were indistinguishable; important factor contributing to the breaking away of the Monophysite churches from the rest of Eastern Orthodoxy.

Emperor Zeno—who ruled from 474 to 491—attempted mediation. He issued “Edict of Union” or “Henoticon” in 482. It refuted the Chalcedon conclusions but affirmed the Nicene Creed and earlier councils.

The Henoticon diminished Rome’s authority and elevated that of Acacius, who was patriarch of Constantinople from 471 to 489. Pope Felix excommunicated Acacius. This act led to “Schism of Acacius” (484–519).

Severus (465-538), patriarch of Antioch from 512 to 518, espoused a moderate position; affirmed the true, bodily incarnation, as well as the divinity of Christ.

“Verbal” Monophysitism, which affirmed the consubstantiality of both the human and divine in one incarnate nature, remained the position of the Coptic or Egyptian Church.

Another controversy separating Western and Eastern understandings was the theopaschite controversy, which centered on whether it was more correct to say the deity of Christ suffered, or only the humanity of Christ; prompted by a Greek liturgical phrase—known as the *trisagion*—“Holy God, Holy and strong, Holy and immortal, have mercy on us.”

Justinian (483-565), who ruled from 527 to 565, was the most important political figure of the time.

Justinian called for the theopaschite issue to be addressed at the Fifth Ecumenical Council, which met in Constantinople in 553; that God himself suffered on behalf of humanity.

In the East, bishops were known as metropolitans and archbishops were known as patriarchs.

The East, more than the West, maintained a sense of the union of the church and state.

Lesson 7: Early Middle Ages

Due This Lesson

Reading topics paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand pastors' duties in the context of the times
- identify the geographic spread of Christianity in Europe during this time period
- identify with early missionaries
- discuss the methods by which Europe was Christianized
- discuss theological issues of the ninth century
- analyze the increasing rift between the Eastern and Western churches
- debate the evangelistic success of groups of Christians considered heretical by looking at the connections between the Nestorian theological controversy and its missionary movement
- describe the beginnings of Christianity in China, its political context, and reasons for its decline

Homework Assignments

Reading topics:

- Reason and revelation: Scholasticism
- The Crusades
- Church and Papacy—Popes Gregory VII, Urban II, and Innocent III
- Shelley, *Church History in Plain Language*, chapter 19.

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Continue working on the term projects.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 7

BOOK SIX

Turmoil in the twenties. Monica follows Augustine to Milan and finds him a catechumen and women in the Catholic Church. Both admire Ambrose but Augustine gets no help from him on his personal problems. Ambition spurs and Alypius and Nebridius join him in a confused quest for the happy life. Augustine becomes engaged, dismisses his first mistress, takes another, and continues his fruitless search for truth.

CHAPTER IV

6. I was also glad that the old Scriptures of the Law and the Prophets were laid before me to be read, not now with an eye to what had seemed absurd in them when formerly I censured your holy ones for thinking thus, when

they actually did not think in that way. And I listened with delight to Ambrose, in his sermons to the people, often recommending this text most diligently as a rule: "The letter kills, but the spirit gives life," while at the same time he drew aside the mystic veil and opened to view the spiritual meaning of what seemed to teach perverse doctrine if it were taken according to the letter. I found nothing in his teachings that offended me, though I could not yet know for certain whether what he taught was true. For all this time I restrained my heart from assenting to anything, fearing to fall headlong into error. Instead, by this hanging in suspense, I was being strangled. For my desire was to be as certain of invisible things as I was that seven and three are ten. I was not so deranged as to believe that [this] could not be comprehended, but my desire was to have other things as clear as this, whether they were physical objects, which were not present to my senses, or spiritual objects, which I did not know how to conceive of except in physical terms. If I could have believed, I might have been cured, and, with the sight of my soul cleared up, it might in some way have been directed toward your truth, which always abides and fails in nothing. But, just as it happens that a man who has tried a bad physician fears to trust himself with a good one, so it was with the health of my soul, which could not be healed except by believing. But lest it should believe falsehoods, it refused to be cured, resisting your hand, who hast prepared for us the medicines of faith and applied them to the maladies of the whole world, and endowed them with such great efficacy.

Church and Ministry

The typical parish priest had a low level of education; yet, they were the best-educated persons in society.

The gospel was reduced to one central event, the Passion or death of Christ.

Priests became involved in trade, business, and politics.

The pope made treaties and agreements with various rulers.

Rulers used priests and monks, being the most educated members of their societies, as advisors, tutors, and civil servants.

The monk enlarged his functions, and the distinctions between monasticism and the regular clergy became blurred.

The church built great cathedrals in urban centers.

Reform impulses: the first was for the church to be independent of lay control, meaning, from the control of monarchies and gentry; the second reform also emphasized the distance between the clergy and the laity.

The evangelization of the world continued; typically, conversions came to people groups rather than to individuals.

Penance and confession became increasingly important aspects of the role of the clergy.

British and Irish monks wrote the earliest manuals, which by 700, were circulating widely throughout Europe.

Priests realized there was moral peril in intimate contact with the penitent, and peril in asking about certain sins so as to incite them! For this reason, the priest was not to look directly upon the penitent.

Granting forgiveness—on the basis of John 20:23 and Matthew 16:19—led to confession becoming the sacrament of absolution. This led to the formal establishment of confession at the Fourth Lateran Council by Pope Innocent III in 1215.

On the basis of the confessional, priests would bring the word of God to bear upon the present conditions of people. Preaching was not exegetical.

Small Groups

During the early Middle Ages the priests and monks became active in the politics of their area.

Should ministers today become involved in politics?

What would be the advantages?

How might it fulfill the call to the ministry?

What would be the distractions from the ministry?

The Church of the Nazarene has taken the position that missionaries should not be involved with the politics in the area where they have been assigned.

What are the advantages of this position?

What are the disadvantages?

The priests and monks also became involved with compassionate ministries during this time.

How did this affect their ministry?

How does it affect pastors today?

Growth of the Church in Western Europe

A major threat to Christianity came in the rise and rapid spread of Islam, from 622; loss of major Christian centers:

- Jerusalem, 638
- Caesarea, 640
- Alexandria, 642
- the Persian Empire, 650
- Carthage, 697
- Spain, 715
- Sicily, 902
- Constantinople, 1453

Christians, members of ancient and historic churches, struggled under Muslim rule.

At the same time, Christianity spread to the West and North. Missionaries from Ireland spread the gospel in northern Britain and Scotland—in particular, Columba (521-597).

The Irish and British sent missionaries to Europe. Irish missionaries included Columbanus (543-615).

Ecclesiastical order in Britain was established by the late 600s.

Willibrord (658-739) became known as the "Apostle to Frisia."

Boniface (680-754) was known as the "Apostle of Germany."

The Scandinavian countries remained pagan in spite of the efforts of the archbishop of Hamburg, Anskar (d. 865), in the mid-ninth century, to bring the gospel to them.

Hungary was truly Christianized under King Stephen, who ruled from 975 to 1038.

The Spread of Christianity



Intellectual Flourishing Under Charlemagne

France was becoming the new, strongest center of Europe. The pope crowned Charlemagne—Charles the Great—ruler of the Holy Roman Empire in 800.

Charles created a strong and consistent centralized government and standardized laws. He encouraged both the development of the arts and sciences and ecclesiastical reform.

Charlemagne's efforts brought about the "Carolingian Renaissance" in philosophy and theology that continued for decades after his death in 814.

An old heresy, adoptionism, emerged in Spain under Muslim rule; taught that the Son's filiation to the Father was by adoption.

Another controversy dealt with the perpetual virginity of Mary.

Many voiced opinions in the controversy concerning predestination.

Many of these same theologians and churchmen also expressed different views in relation to the Eucharist.

Leading intellect was John Scotus Erigena (810-877), an Irishman.

Development of the Church in the Eastern Empire

Constantinople remained the center of Greek culture, while the West was Latinized. Relations between East and West also were complicated by Islam.

In the West, the pope increasingly dominated the political scene, whereas in the East, the church remained closely controlled by the emperor.

The Eastern Church rejected the later addition to the Nicene Creed; the Holy Spirit proceeded from both the Father and the Son.

Eastern Church in particular was faced with controversy over the use of icons.

Strong defender of icons was John of Damascus (675-749), the Eastern Church's leading theologian.

An Easter hymn of John of Damascus celebrated what God's redemption meant for all:

*The day of resurrection! Earth tell it out abroad
The Passover of gladness, the Passover of God.
From death to life eternal, from this world to the sky,
Our Christ hath brought us over with hymns of victory.
Our hearts be pure from evil, that we may see aright
The Lord in rays eternal of resurrection light.
And, listening to his accents, may hear, so calm and plain,
His own "All hail!" and, hearing, may raise the victor stain.
Now let the heavens be joyful, let earth her song begin.
Let the round world keep triumph, and all that is therein.
Let all things seen and unseen, their notes of gladness blend,
For Christ the Lord hath risen, our joy that hath no end. Amen.³⁹*

The Seventh Ecumenical Council, which met in Nicea in 787, dealt with icons. Since the Western church used similar images of the saints in worship, the Roman pope indicated his support for icons.

The Eastern Church remained very strongly influenced by monasticism.

The rise of Charlemagne in 800, and his attempt to resurrect the old Roman Empire, was not welcomed in the East.

Cyril created a Slavonic alphabet and script, and translated the Scriptures and liturgy into Slavic. Cyril and Methodius went to Rome to secure support and sanction for their work.

Another controversy arose in 858 in regards to Emperor Michael III's deposing of Constantinople Patriarch Ignatius and his appointment of Photius.

Because of the *filioque* clause Photius succeeded in having the pope denounced at the 867 Council at Constantinople.

Through Bulgaria, Slavonic culture spread to Romania and Russia.

Expansion Eastward

The first recorded missionary was Alopen—or, as it has been commonly spelled, Alopen—who reached China in the seventh century, during the reign of the second T'ang Dynasty emperor. Alopen was a Nestorian missionary bishop.

The Nestorian controversy arose in the Christian church in the fifth century over the relationship between Christ's humanity and divinity.

The church knows of Alopen through a marker, recovered in 1625 in the town of Hsian in Shensi Province; it proved immediately that Christianity was of ancient origin in China, and this helped Jesuits in the seventeenth century to defend it more adequately.

The Chinese accepted Buddhism and Islam as well as Christianity, until problems arose in the late eighth century.

Emperor Kao-tsung began to favor Buddhism rather than Christianity; under the influence of his concubine and later Empress Wu Hou, officially declared Buddhism the state religion.

In the mid-eighth century the Nestorian church thrived; later documents, discovered long after the monument, revealed that Christianity during this period in China was theologically orthodox.

In 845, under the influence of Confucianists, Emperor Wu-tsung decreed that all foreign missionaries must leave China.

Christianity persisted among the outlying tribes, including the Mongols, who became rulers of China as well as much of Asia in the thirteenth century.

Lesson 8: Interaction of Church and Culture

Due This Lesson

Topic reading response
Journaling

Learner Objectives

At the end of this lesson, participants will

- explain Scholasticism in the Western tradition during the Middle Ages
- describe the theology of the sacraments that had developed by the High Middle Ages
- discuss the relations between church and society by looking at how European Christians related to their neighbors
- describe the various Crusades
- discuss current Christian–Muslim relations in light of the Crusades
- describe the differences between Northern and Southern Christianity during this time period
- understand the political events that led to the rise of papal power and authority
- characterize the shape of papal authority in the church
- appreciate the stand taken by Thomas à Becket

Homework Assignments

Reading topics:

- The schism: East and West go their separate ways
- Monasticism and spirituality—Cistercians and Franciscans
- Shelley, *Church History in Plain Language*, chapter 21

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Term Project #1—A Rule of Life.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 8

CHAPTER XI

20. While I talked about these things, and the winds of opinions veered about and tossed my heart hither and thither, time was slipping away. I delayed my conversion to the Lord; I postponed from day to day the life in you, but I could not postpone the daily death in myself. I was enamored of a happy life, but I still feared to seek it in its own abode, and so I fled from it while I sought it. I thought I should be miserable if I were deprived of the embraces of a woman, and I never gave a thought to the medicine that your mercy has provided for the healing of that infirmity, for I had never tried it. As for continence, I imagined that it depended on one's own strength, though I found no such strength in myself, for in my folly I knew not what is written, "None can be continent unless you grant it." Certainly

you would have given it, if I had beseeched your ears with heartfelt groaning, and if I had cast my care upon you with firm faith.

CHAPTER XV

25. Meanwhile my sins were being multiplied. My mistress was torn from my side as an impediment to my marriage, and my heart that clung to her was torn and wounded till it bled. And she went back to Africa, vowing to you never to know any other man and leaving with me my natural son by her. But I, unhappy as I was, and weaker than a woman, could not bear the delay of the two years that should elapse before I could obtain the bride I sought. And so, since I was not a lover of wedlock so much as a slave of lust, I procured another mistress—not a wife, of course. Thus in bondage to a lasting habit, the disease of my soul might be nursed up and kept in its vigor or even increased until it reached the realm of matrimony. Nor indeed was the wound healed that had been caused by cutting away my former mistress; only it ceased to burn and throb, and began to fester, and was more dangerous because it was less painful.

Scholasticism

Pope Innocent III ushered in the thirteenth century by asserting and strengthening papal authority and power. This century was remarkable

- for its theology
- for what its theology accompanied
 - the building of great cathedrals
 - the rise of universities
 - the recovery of Aristotle

Medieval Scholasticism placed emphasis upon the rational justification of religious belief and the systematic presentation of those beliefs.

Scholasticism's method led it sometimes to degenerate into concern for trivial theological issues.

Scholars of the period included Gilbert of Auvillac (940-1003), who became Pope Sylvester II in 999.

The seven liberal arts:

- the trivium—grammar, rhetoric, and dialectic
- the quadrivium—music, arithmetic, geometry, and astronomy

Fulbert, who became bishop of Chartes in 1007, distinguished between the "inner substance"—the body and blood of the Lord, and "outer substance"—the bread and the wine, of the Eucharist.

Jesus, Berengar taught, was sacrificed once, for all. Communion is the memorializing of His death, not its re-enactment; the most common opinion remained that the bread and the wine were actually transformed into the body and blood of Christ.

Anselm

Anselm (1034-1109) accepted reason as well as tradition to answer theological questions; He worked out an argument for the existence of God based on reason alone. God as “that-than-which-nothing-greater-can-be-thought;” called the ontological argument for the existence of God.

Anselm attempted rational defenses of other doctrines, including the Trinity and the Incarnation. His doctrine of the Atonement became especially influential in Western theology.

I confess, Lord, with thanksgiving that you have made me in your image, so that I can remember you, think of you, and love you.

But the image is so worn and blotted out by faults, so darkened by the smoke of sin, that it cannot do that for which it was made, unless you renew and refashion it.

Lord, I am not trying to make my way to your height, for my understanding is in no way equal to that, but I do desire to understand a little of your truth which my heart already believes and loves.

I do not seek to understand so that I may believe; But I believe so that I may understand; and what is more, I believe that unless I do believe I shall not understand. Amen.⁴⁰

Abelard

Abelard studied under William of Champeaux (1070-1121).

Abelard rejected William's realism; instead, influenced in part by Aristotle, Abelard championed nominalism or conceptualism, the view that what was considered a "universal" was but a "meaningful sound" with no objective existence outside the mind.

Abelard showed that the church Fathers had given sometimes completely opposed and contradictory opinions on theological issues.

In contrast to Anselm's satisfaction theory of the Atonement, Abelard argued for Christ's moral influence.

*O what their joy and their glory must be,
those endless Sabbaths the blessed ones see;
Crown for the valiant, to the weary ones rest;
God shall be All, and in all ever blest.
Truly Jerusalem name we that shore,
"Vision of Peace," that brings joy evermore;
Wish and fulfillment can severe be ne'er,
nor the thing prayed for come short of the prayer.
There, where no troubles distraction can bring;
we the sweet anthems of Zion shall sing;
While for Thy grace, Lord, their voices of praise
Thy blessed people shall evermore raise.
Low before Him with our praises we fall,
of whom, and in whom, and through whom are all;
Of whom, the Father, and through whom, the Son;
in whom, the Spirit, with these ever One.⁴¹*

Additional Scholars

Abbot Bernard of Clairvaux (1090-1153): understood that the aim of theology was to aid devotion; God is the initiator, sustainer, and goal of Christian love. Sharing in God's nature was sharing in His love.

Hugh (1097-1141) delineated the seven sacraments: Baptism, Confirmation, Communion, Penance, Extreme Unction, Marriage, and Ordination.

Peter Lombard (1100-1160): *Sentences* became the basic theological textbook for the remaining centuries of the Middle Ages.

Joachim of Fiore (1131-1202): primarily a biblical commentator. He used a prophetic-historical method of allegorical interpretation.

Trinitarian conception of history

Age of the Father—Law—laity

Age of the Son—Grace—clergy

Age of the Holy Spirit—Eternal Gospel—monks

First Crusade

The motives of the Crusades were not entirely religious. Christians sought to recapture the Holy Land from the Muslims, to destroy Islam, and to stop the potential advance of Turkish Muslims into Europe.

Crusaders gave rise to a strange type of monasticism that linked it to military action.

Sentiment for a Crusade was initiated from Rome among monks and the sons of great ruling families. Pope Urban II called for the First Crusade in 1095 at the Council of Clermont.

The First Crusade included five armies, 50,000 men. The crusaders looted and pillaged towns on the way, and turned against Jews.

Professional soldiers and knights joined in the Crusade. They captured Antioch in 1098 and Jerusalem in 1099. When Europeans reached Jerusalem they slaughtered the inhabitants.

The Templars, founded in 1119 in Jerusalem itself, pledged to defend the Holy Land; the Knights of Saint John, or Hospitallers, established a hospital in Jerusalem.

Continued Crusades

The Second Crusade began after the city of Edessa fell to Muslims in 1144; in 1187 Muslims pushed Europeans out of Jerusalem.

In an attempt to retake Jerusalem, in 1198 Europeans launched the Third Crusade, including Richard the Lion Hearted of England.

The Fourth Crusade began in 1202 upon the call of Pope Innocent III. Its goal was Egypt.

A pitiful Children's Crusade was launched in 1212. Many of the children who joined it ended as slaves in Egypt.

The Fifth Crusade was led by Emperor Frederick II; obtained a treaty with Egypt in 1229 giving him control over Palestine and the adjacent region; Muslims retook Jerusalem in 1244.

The Sixth Crusade, in 1270, was led by the rulers of France and England.

The Crusades weakened the Eastern empire and church, which became easy prey to the Muslims; The Crusades lowered the moral stature of Christendom.

The Crusades opened Europe more to the size and scope of the unconverted outside world. The Crusades increased the traffic of ideas.

The Church in the High Middle Ages

At the beginning of this period, much of Rome was vacated and in ruins.

The rulers of European countries chiefly responsible for filling church offices. This was termed "lay investiture."

The clergy had become little more than officers for the monarchs.

Wealthy families of Europe controlled church property and divided ecclesiastical as well as political offices.

In 1049 Pope Leo IX met church leaders at Rheims.

In 1059 by Pope Nicholas II, the election of popes was to be left to the College of Cardinals.

Popes Gregory VII, Urban II, and Innocent III

A Reformer became pope in 1072: Gregory VII believed the way to reform the church was to strengthen papal power. He immediately issued degrees against simony and clerical immorality.

The "Donation of Constantine": gave the church rights over large Italian lands.

The pope held regular business sessions that established policies.

The monarchs, in the pope's opinion, should hold no power over the clergy; the monarchs believed they had God-given responsibilities for the church in their realm.

In 1095, under Pope Urban II: defined a clear separation of the church and the world, forbidding clerics to affirm their loyalty as vassals to monarchs or other laypersons; the clergy were declared to be immune from secular jurisdiction.

Under Innocent III, the Papacy reached the apex of its power.

Innocent participated in settling secular as well as religious disputes throughout Europe.

In order to reform the church and to decide theological issues, Innocent III called for a council, which met in the Lateran in 1215-16. This Fourth Lateran Council was among the most significant councils of the church.

Lesson 9: Tensions within the Church

Due This Lesson

Topic reading
Rule of Life
Journaling

Learner Objectives

At the end of this lesson, participants will

- describe the growing estrangement between East and West and list reasons for the schism
- know and understand the events that shaped the development and reforms in monasticism
- understand the people involved—such as Bernard, Francis, Clare, Dominic—and identify their various contributions
- know the difference between the various types of mendicant orders and other new orders in the time period
- contrast monks and their work to the pastoral ministry of the regular canons
- compare the Franciscans to their own denomination's goals and methods

Homework Assignments

Reading topics:

- The Dominicans and Thomas Aquinas
- The rise of the universities
- Biblical interpretation
- Shelley, *Church History in Plain Language*, chapter 20

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Term Project #2—Analysis of an Early Church Individual.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 9

BOOK SEVEN

The conversion to Neoplatonism. Augustine traces his growing disenchantment with the Manichaeian conceptions of God and evil and from this, he comes finally to the diligent study of the Bible, especially the writings of the apostle Paul. His pilgrimage is drawing toward its goal, as he begins to know Jesus Christ and to be drawn to Him in hesitant faith.

CHAPTER XXI

27. With great eagerness, then, I fastened upon the venerable writings of your Spirit and principally upon the apostle Paul. I had thought that he sometimes contradicted himself and that the text of his teaching did not

agree with the testimonies of the Law and the Prophets; but now all these doubts vanished away. And I saw that those pure words had but one face, and I learned to rejoice with trembling. So I began, and I found that whatever truth I had read [in the Platonists] was here combined with the exaltation of your grace . . . For although a man may “delight in the law of God after the inward man,” what shall he do with that other “law in his members which wars against the law of his mind, and brings him into captivity under the law of sin, which is in his members”? You are righteous, O Lord; but we have sinned and committed iniquities, and have done wickedly. Your hand has grown heavy upon us, and we are justly delivered over to that ancient sinner, the lord of death. For he persuaded our wills to become like his will, by which he remained not in your truth. What shall “wretched man” do? “Who shall deliver him from the body of this death,” except your grace through Jesus Christ our Lord; whom you have begotten, coeternal with yourself, and didst create in the beginning of your ways—in whom the prince of this world found nothing worthy of death, yet he killed him—and so the handwriting which was all against us was blotted out? The books of the Platonists tell nothing of this. Their pages do not contain the expression of this kind of godliness—the tears of confession, your sacrifice, a troubled spirit, a broken and a contrite heart, the salvation of your people, the espoused City, the earnest of the Holy Spirit, the cup of our redemption. In them, no man sings: “Shall not my soul be subject unto God, for from him comes my salvation? He is my God and my salvation, my defender; I shall no more be moved.” In them, no one hears him calling, “Come unto me all you who labor.” . . . These thoughts sank wondrously into my heart, when I read that “least of your apostles” and when I had considered all your works and trembled.

Factors Leading to and Sealing the Schism— 1054

The schism between the Eastern and Western churches was likely from the time Constantine moved the capital of the empire from Rome to the East in 330.

By 190, Latin rather than Greek was used in the Roman Church. By 450 few in the West spoke Greek, and by 600 few in the East spoke Latin.

Generally, the East was more Johannine, the West more Pauline; the East more mystical, the West more practical and legalistic. The East talked of union with God and the “deification” of humanity; the West talked of communion and redemption.

In the East, the patriarch was subservient to the emperor—called Caesaropapism. In the West, the pope gained more and more authority over secular rulers.

The requirement that priests be celibate was common—though not universal—in the West from about 385, but not in the East.

Unleavened bread was used in the West during the Lord’s Supper, but the East used leavened bread.

The *filioque* phrase in the Nicene Creed, that the Holy Spirit proceeds from both the Father and the Son, remained a point of contention.

From the 600s and 700s, relations between the East and the West were complicated by Islam, which slowed direct communication.

The Seventh Ecumenical Council, which met in Nicea in 787, dealt with the practice of venerating icons.

Ignatius vs. Photius as patriarch of Constantinople

The final schism came in 1054 when the pope’s delegate to the East, Cardinal Humbert, placed a sentence of excommunication upon the patriarch on the high altar of the Saint Sophia Cathedral in Constantinople.

Further Developments in the East

Monasticism was deeply imbedded in the East.

Eastern monks were responsible for evangelizing the Slavs. Brothers Methodius and Cyril developed an alphabet.

In 988 Vladimir was baptized. He established Christianity as the official religion of Russia and brought priests from the Byzantine or Eastern Empire.

When the Eastern and Western churches finally separated in 1054, the church in Russia became the center of Eastern Orthodoxy.

In 1204 the Fourth Crusade of the West, which was supposed to fight the Muslims, instead turned against the Eastern Church.

The Eastern Church continued to face the peril of Muslim Turks; the Council of Lyons was called in 1274 to attempt reunion.

While the West continued to develop theologically, the East drew upon the ancient Greek Fathers; the East stressed two ways of seeking to know God, the Way of Negation and the Way of Union.

Hesychasm emphasized that men and women were single, united wholes; in prayer God himself enters into immediate relation with humankind.

The Council of Florence (1438 to 1439) attempted reunion.

- The East accepted papal claims and the *filioque* clause of the Nicene Creed.
- The Western Church allowed the East to continue some of its customs.

The Cistercians

Monasticism expressed corporate religious ideals. For the laity, the monasteries represented the highest form of Christian life, devotion, and holiness.

The greater organization of monasticism began in the tenth century.

Robert of Molesme (1027-1111) sought to return to a simpler and stricter form of monastic life. He and his followers founded a monastery at Burgundy, Citeaux, in 1098.

Cistercians were not to be involved in the affairs of the world.

The Cistercians won approval from the pope in 1119.

The monks did not see it as their calling to educate these [lay brothers] or others, but rather to pray and “lament.”

Bernard (1090-1153), a Cistercian, became the leading religious figure of his time; founded a new monastery at Clairvaux.

Bernard conceived of theology as serving devotional purposes. He developed a practical, not a systematic, theology that expressed the relation of the believer to God in terms of marriage.

Bernard united love and perfection. Through this action of divine love, human love can be perfected in this life.

This grace-perfecting love began at baptism, in Bernard’s view. Then at confirmation, the Spirit came to dwell, and this coming in of the Spirit opened up spiritual possibilities and privileges in the believer. The agent of perfection is the Spirit; the standard of perfection is Christlikeness.⁴²

Bernard Hymns

JESUS, THE VERY THOUGHT OF THEE

*Jesus, the very thought of Thee
with sweetness fills my breast;
But sweeter far Thy face to see,
and in Thy presence rest.*

*No voice can sing, no heart can frame,
nor can the mem'ry find
A sweeter sound than Thy blest name,
O Savior of mankind!*

*O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!*

*But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but His loved ones know.*

*Jesus, our only joy be Thou,
as Thou our prize wilt be;
Jesus, be Thou our glory now,
and through eternity.*

O SACRED HEAD, NOW WOUNDED

*O sacred Head, now wounded,
with grief and shame weighed down,
Now scornfully surrounded,
with thorns Thine only crown;
O sacred Head, what glory,
what bliss till now was Thine!
Yet, tho' despised and gory,
I joy to call Thee mine.*

*What Thou, my Lord, hast suffered,
was all for sinners' gain.
Mine, mine was the transgression,
but Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place.
Look on me with Thy favor,
and grant to me Thy grace.*

*What language shall I borrow,
to thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever;
And, should I fainting be,
Lord, let me never, never
outlive my love for Thee.*

The Franciscans

Francis of Assisi (1181-1226) was another example of self-abnegation and humiliation.

In 1210 Francis received approval for the order from Pope Innocent III. Clare, a follower of Francis, founded a Second Order of St. Francis, or the Order of Poor Ladies, upon Francis's ideals in 1212.

Francis won men and women more by deeds than words. His views toward monasticism were radical.

He loathed idleness or sloth and rejected all social barriers. He championed the poor ; Francis was distrustful of learning because it took him away from action.

Francis rejected the idea of the Crusades.

The *Rule* of Francis was approved by Pope Honorius in 1223.

Among Franciscans, Christ is the Liberator and the Transformer of culture. The emphasis is on praxis rather than right theology.

Franciscans emphasized the humanity of Christ and attempted to be like Him in good deeds, not words.

About 1330, a hundred years after Francis's death, Brother Ugolino di Monte Santa Maria recorded stories about Francis from some of his followers and published *The Little Flowers of Saint Francis*.

Francis of Assisi Hymns

*Lord, make me an instrument of Thy peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.*

*O Divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love;
for it is in giving that we receive,
it is in pard'ning that we are pardoned;
it is in dying that we are born to eternal life.⁴³*

ALL CREATURES OF OUR GOD AND KING

*All creatures of our God and King,
Lift up your voice and with us sing:
Alleluia! Alleluia!
Thou burning sun with golden beam,
Thou silver moon with softer gleam,
O praise Him! O praise Him!
Alleluia! Alleluia! Alleluia!*

*Thou rushing wind that art so strong,
Ye clouds that sail in heaven along,
O praise Him! Alleluia!
Thou rising morn, in praise rejoice,
Ye lights of evening, find a voice!
O praise Him! O praise Him!
Alleluia! Alleluia! Alleluia!*

*Thou flowing water, pure and clear,
Make music for thy Lord to hear.
Alleluia! Alleluia!
Thou fire so masterful and bright,*

*Thou givest man both warmth and light!
O praise Him! O praise Him!
Alleluia! Alleluia! Alleluia!*

*And all ye men of tender heart,
Forgiving others, take your part.
O sing ye! Alleluia!
Ye who long pain and sorrow bear,
Praise God and on Him cast your care!
O praise Him! O praise Him!
Alleluia! Alleluia! Alleluia!*

*Let all things their Creator bless,
And worship Him in humbleness.
O praise Him! Alleluia!
Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One!
O praise Him! O praise Him!
Alleluia! Alleluia! Alleluia!⁴⁴*

Small Groups

In your small group contrast and compare the monks and the regular clergy.

Make lists of the strengths and weaknesses of each.

Look at ministry areas such as preaching, compassion, education, shepherding, community awareness, and others.

What are the greatest contributions of each?

Where do you find yourself in relation to the two groups? Which has the greater appeal?

Lesson 10: The Rise of Scholarship

Due This Lesson

Topic reading
Analysis of Early Church individual
Journaling

Learner Objectives

At the end of this lesson, participants will

- know and be able to compare and contrast the Dominicans and the Franciscans, and describe their founders
- discuss the reasons for and purpose of the Dominican order
- describe the theology of Thomas Aquinas
- describe the medieval universities
- compare methods the church used to implement its mission in history through education, with present attempts to meet challenges facing the church today
- identify the four methods of interpreting a biblical passage during this time period, and discuss the weaknesses of each

Homework Assignments

Reading topics:

- Expansion of the Church in Europe
- Inquisition: an issue of gospel and culture
- The Catholic Church in China and Mongol Empire
- Shelley, *Church History in Plain Language*, chapter 22

Write a two-page report giving your thoughts, impressions, and feelings about the people, events, and theology.

Read Resource 10-8, "Letters Between the Pope and Khan."

Term Project #3—Major Christian Expressions.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 10

BOOK EIGHT

Conversion to Christ.

CHAPTER II

3. I recounted to [Simplicianus] all the mazes of my wanderings, but when I mentioned to him that I had read certain books of the Platonists which Victorinus—formerly professor of rhetoric at Rome . . . this man who, up to an advanced age, had been a worshiper of idols, a communicant in the sacrilegious rites to which almost all the nobility of Rome were wedded . . . despite all this, he did not blush to become a child of your Christ, a babe at

your font, bowing his neck to the yoke of humility and submitting his forehead to the ignominy of the cross.

CHAPTER V

10. I was eager to imitate [Victorinus] [but] the enemy held fast my will, and had made of it a chain, and had bound me tight with it. For out of the perverse will came lust, and the service of lust ended in habit, and habit, not resisted, became necessity. By these links, as it were, forged together—which is why I called it “a chain”—a hard bondage held me in slavery. But that new will which had begun to spring up in me freely to worship you and to enjoy you, O my God, the only certain Joy, was not able as yet to overcome my former willfulness, made strong by long indulgence. Thus my two wills—the old and the new, the carnal and the spiritual—were in conflict within me; and by their discord they tore my soul apart.

11. Thus I came to understand from my own experience what I had read, how “the flesh lusts against the Spirit, and the Spirit against the flesh.” I truly lusted both ways . . . because here I was rather an unwilling sufferer than a willing actor. And yet it was through me that habit had become an armed enemy against me, because I had willingly come to be what I unwillingly found myself to be. Who, then, can with any justice speak against it, when just punishment follows the sinner?

26. It was, in fact, my old mistresses, trifles of trifles and vanities of vanities, who still enthralled me. They tugged at my fleshly garments and softly whispered: “Are you going to part with us? And from that moment will we never be with you any more? And from that moment will not this and that be forbidden you forever?” What were they suggesting to me in those words “this or that”? What is it they suggested, O my God? Let your mercy guard the soul of your servant from the vileness and the shame they did suggest! And now I scarcely heard them, for they were not openly showing themselves and opposing me face to face; but muttering, as it were, behind my back; and furtively plucking at me as I was leaving, trying to make me look back at them. Still they delayed me, so that I hesitated to break loose and shake myself free of them and leap over to the place to which I was being called—for unruly habit kept saying to me, “Do you think you can live without them?”

The Dominicans

Dominic (1170-1221) was born in Spain to a prominent family; in 1199 he joined the clerical staff of his diocese, which strictly followed the *Rule* of Augustine.

Pope Innocent III admonished Dominic to lead a crusade against the Albigenses.

Initiated a special order, sending preachers out two by two, especially for the purpose of debating with heretics.

In 1216 Dominic received formal sanction from Pope Honorius III for the Order of Preachers.

The first general conference of the order was held in 1220 in Bologna.

Given its mandate, the Dominicans possessed a scholarly bent and interest; the Fourth Lateran Council had affirmed ministerial education as one of the great needs of the church.

The order began to attract some of the brightest minds in Europe.

The Dominicans were tasked with rooting out all heretics in the church; they used logic and sound argumentation against the heretics.

For the Dominicans, spiritual practices, even prayer and the sacraments, were subordinate to preaching.

By 1277 there were 404 Dominican houses throughout Europe. Famous Dominican scholars included Albertus Magnus (1200-1280) and Thomas Aquinas (1225-74).

Thomas Aquinas

He entered a Benedictine monastery at the age of 5 or 6 and joined the Dominicans at age 19.

With Albertus Magnus, Thomas helped to found a Dominican school in Cologne.

In the last two years of his life, at Naples, he worked diligently on his *Summa Theologica*, the most important of his writings.

Thomas understood there to be two means of knowledge, philosophy and theology.

In metaphysics, Thomas taught that there was a difference between what he termed the "substance" and the "accident" of a particular thing.

Thomas argued for the existence of God in five ways.

- First, from the fact of movement.
- Second, from causality.
- Third, from the distinction between the contingent and the necessary.
- Fourth, from the degrees of perfection in beings.
- Fifth, from the order of the universe one sees intelligent creation at work.

Aquinas described the nature of God as being absolutely simple, that is, made up of one substance.

In humans, the natural law was imprinted directly, and drew the person toward moral truth.

Each person is a composite of soul and body, Thomas believed. The soul is the "form" of the body; the body is the "matter" of the soul.

Human beings possess free will, Thomas taught, in the sense that they are free from coercion.

God had granted the things He created to act freely and to cause other events to happen. Hence God was not accountable for every particular act in the physical universe. All is subject to divine providence, including human salvation, but divine providence and predestination do not contradict free will.

He understood original sin as both the absence of original righteousness and the presence of lust.

The sacraments, to Thomas, were means by which human beings reached through the sensible toward heavenly things.

The Holy Spirit is given at baptism not only to cleanse guilt and grant innocence, but also to add moral strength. God granted an increase of grace and the sanctifying work of the Holy Spirit at confirmation.

Through Thomas a real alternative to Augustinianism, with many of its Neoplatonist slants, developed in Christian theology.

Small Groups

In your small group write character profiles contrasting Francis of Assisi and Dominic.

What were the greatest strengths of each?

The Rise of the Universities

An intellectual awakening in Western Europe had begun in the ninth century under Charlemagne; commerce and trade gave rise to cities, economic growth, and a middle class.

Monasteries were the most prominent repositories of books and learning.

Cathedral schools were predominant in cities such as Salerno, Montpellier, Bologna, and Paris.

The event that marked the flowering of the universities was the grouping of students and masters into guilds.

The term "university" came from the term *universitas*, which meant "a body of people."

University education offered a means of social mobility.

Paris became the theological center of the church, especially through the cathedral school of Notre Dame.

Abelard (1079-1143), perhaps more than any other single teacher, was responsible for making Paris the center of theological inquiry in the church.

Other developing universities included Oxford and Cambridge in England.

The university in Salerno became the center of training in medicine.

Bologna University was primarily known for teaching canon and civil law.

The rise of the universities was ignited by various factors.

- By the thirteenth century, Western Europe was rediscovering both Plato and Aristotle.
- Europe benefited from other Greek philosophical and scientific work maintained and cultivated by the Muslims.
- The church rediscovered the Early Church Fathers—Augustine in particular.
- The Bible itself, as an object of inquiry, became a catalyst for learning.

Universities commonly were composed of four faculties: law, theology, medicine, and the arts.

The seven liberal arts taken at the bachelor's level included astronomy, geometry, arithmetic, music, grammar, rhetoric, and dialectics.

The lecture and the disputation were the two methods of instruction.

Franciscan scholars tended to follow the views of Plato and Augustine; most Dominicans adhered to Aristotle's views.

Beginning about 1200, universities received imperial and papal decrees that endowed them with specific rights. The system of universities today is an inheritance from the twelfth and thirteenth centuries.

Scholars did not teach dogmatically, but found that Christianity had nothing to fear in the open pursuit of truth.

Small Groups

In your small group compare and contrast universities of the High Middle Ages with those of today.

Biblical Interpretation

Medieval theologians and biblical scholars depended on church tradition, with the assumption that the Fathers were true to the Bible. Handbooks depended on “catena,” a chain of interpretations originating with the Fathers.

The *Glossa Ordinaria* was an anthology of comments on the Scriptures by the Fathers, with each book having a prologue authored by Jerome. Both Anselm and Peter Lombard wrote *Magna Glosatura*.

In the ninth century Rabanus Maurus developed a sense of the “four-fold” meanings of Scripture.

- The first level was the “letter,” the literal meaning of words.
- The second level was allegory.
- The third level of meaning was the moral meaning.
- The fourth level was the anagogical, which pointed to the “heavenly city.”

The thirteenth century saw development of concordances—to the Fathers as well as to text—and “correctoria,” variant readings of the text. These movements led interpreters away from fanciful, allegorical, and nonhistorical interpretations.

Thomas Aquinas's View of Scripture

Thomas Aquinas evidenced a trend among scholars—who included Albertus Magnus and Bonaventure—for preferring the primacy of the literal and moral meanings of Scripture.

Thomas's method was to read Scripture to students and brief them on the basis of glosses, using the sayings of 22 Latin and 57 Greek Fathers. He followed the structure of the text presented by the author, the internal order (grammatical analysis), and closely examined paragraphs and words.

The writers of the Bible, Thomas argued, were not merely passive instruments of God.

Though Thomas sought objectivity, he realized exegetes could not claim divine inspiration for their interpretations of Scripture; the implication was also that the Bible and theology were freed from the Fathers' interpretations.

Nicholas of Lyra (1279-1340), a Franciscan teaching at Paris, wrote the first printed Bible commentary.

English scholar John Wycliffe (1330-84) began to translate the Bible into English.

Letters between the Pope and Khan

In its entirety, the first letter or “bull” from Pope Innocent IV to the emperor of the Tartars read:

God the Father, of his graciousness regarding with unutterable loving-kindness the unhappy lot of the human race, brought low by the guilt of the first man, and desiring of his exceeding great charity mercifully to restore him whom the devil’s envy overthrew by a crafty suggestion, sent from the lofty throne of heaven down to the lowly region of the world his only-begotten Son, consubstantial with himself, who was conceived by the operation of the Holy Ghost in the womb of a fore-chosen virgin and there clothed in the garb of human flesh, and afterwards proceeding thence by the closed door of his mother’s virginity, he showed himself in a form visible to all men. For human nature, being endowed with reason, was meet to be nourished on eternal truth as its choicest food, but, held in mortal chains as a punishment for sin, its powers were thus far reduced that it had to strive to understand the invisible things. The Creator of that creature became visible, clothed in our flesh, not without change in his nature, in order that, having become visible, he might call back to himself, the Invisible, those pursuing after visible things, molding men by his salutary instructions and pointing out to them by means of his teaching the way of perfection: following the pattern of his holy way of life and his words of evangelical instruction, he deigned to suffer death by the torture of the cruel cross, that, by a penal end to his present life, he might make an end of the penalty of eternal death, which the succeeding generations had incurred by the transgression of their first parent, and that man might drink of the sweetness of the life of eternity from the bitter chalice of his death in time. For it behooved the Mediator between us and God to possess both transient mortality and everlasting beatitude, in order that by means of the transient he might be like those doomed to die and might transfer us from among the dead to that which lasts for ever.

He therefore offered himself as a victim for the redemption of humankind and, overthrowing the enemy of its salvation, he snatched it from the shame of servitude to the glory of liberty, and unbarred for it the gate of the heavenly fatherland. Then, rising from the dead and ascending into heaven, he left his vicar on earth, and to him, after he had borne witness to the constancy of his love by the proof of a threefold profession, he committed the care of souls, that he should with watchfulness pay heed to and with heed watch over their salvation for which he had humbled his high dignity; and he handed to him the keys of the kingdom of heaven by which he and, through him, his successors, were to possess the power of opening and of closing the gate of that kingdom to all. Wherefore we, though unworthy, having become, by the Lord’s disposition, the successor of this vicar, do turn our keen attention, before all else incumbent on us in virtue of our office, to your salvation and that of other men, and on this matter especially do we fix our mind, sedulously keeping watch over with diligent zeal and zealous diligence, so that we may be able, with the help of God’s grace, to lead those in error into the way of truth and gain all men to him. But since we are unable to be present in person in different places at one and the same time—for the nature of our human condition does not allow this—in order that we may not appear to neglect in any way those absent from us we send to them in our stead prudent and discreet men

by whose ministry we carry out the obligation of our apostolic mission to them. It is for this reason that we have thought fit to send to our beloved son Friar Laurence of Portugal and his companions of the Order of Friars Minor, the bearers of this letter, men remarkable for their religious spirit, comely in their virtue and gifted with a knowledge of Holy Scripture, so that following their salutary instructions you may acknowledge Jesus Christ the very Son of God and worship His glorious name by practicing the Christian religion. We therefore admonish you all, beg and earnestly entreat you to receive these Friars kindly and to treat them in considerate fashion out of reverence for God and for us, indeed as if receiving us in their persons, and to employ unfeigned honesty towards them in respect of those matters of which they will speak to you on our behalf; we also ask that, having treated with them concerning the aforesaid matters to your profit, you will furnish them with a safe-conduct and other necessities on both their outward and return journey, so that they can safely make their way back to our presence when they wish. We have specially chose out from among others as being men proved by years of regular observance and well versed in Holy Scripture, for we believed they would be of greater help to you, seeing that they follow the humility of our Savior; if we had thought that ecclesiastical prelates or other powerful men would be more profitable and more acceptable to you we would have sent them. Lyons, March 5, 1245.⁴⁵

The second letter read:

Seeing that not only men but even irrational animals, nay, the very elements which go to make up the world machine, are united by a certain innate law after the manner of the celestial spirits, all of which God the Creator has divided into choirs in the enduring stability of peaceful order, it is not without cause that we are driven to express in strong terms our amazement that you, as we have heard, have invaded many countries belonging both to Christians and to others and are laying them waste in a horrible desolation, and with a fury still unabated you do not cease from stretching out your destroying hand to more distant lands, but, breaking the bond of natural ties, sparing neither sex nor age, you rage against all indiscriminately with the sword of chastisement. We, therefore, following the example of the King of Peace, and desiring that all men should live united in concord in the fear of God, do admonish, beg and earnestly beseech all of you that for the future desist entirely from assaults of this kind and especially from the persecution of Christians, and that after so many and such grievous offences you conciliate by a fitting penance the wrath of Divine Majesty, which without doubt you have seriously aroused by such provocation; nor should you be emboldened to commit further savagery by the fact that when the sword of your might has raged against other men Almighty God has up to the present allowed various nations to fall before your face; for sometimes he refrains from chastising the proud in this world for the moment, for this reason, that if they neglect to humble themselves of their own accord he may not only no longer put off the punishment of their wickedness in this life but may also take greater vengeance in the world to come. On this account we have thought fit to send to you our beloved son [John of Plano Carpini] and his companions the bearers of this letter, men remarkable for their religious spirit, comely in their virtue and gifted with a knowledge of Holy Scripture; receive them kindly and treat them with honor out of reverence for God, indeed as if receiving us in their persons, and deal honestly with them in those matters of which they will speak to you on our behalf, and when you have had profitable discussions with them concerning the aforesaid affairs, especially those pertaining to peace, make fully known to us through these same Friars what

moved you to destroy other nations and what your intentions are for the future, furnishing them with safe-conduct and other necessities on both their outward and return journey, so that they can safely make their way back to our presence when they wish. Lyons, March 13, 1245.

The Khan wrote to Pope Innocent IV in 1246 the following in its entirety:

We, by the power of the eternal heaven, Kahn of the great Ulus. Our command: This is . . . sent to the great Pope, that he may know and understand in the [Muslim] tongue, what has been written. The petition of the assembly held in the lands of the Emperor [for our support], has been heard from your emissaries.

If he reaches (you) with his own report, you, who art the great Pope, together with all the Princes, come in person to serve us. At that time I shall make known all the commands of the Yasa.

You have also said that supplication and prayer have been offered by you, that I might find a good entry into baptism. This prayer of yours I have not understood. Other words which you have sent me: "I am surprised that you have seized all the lands of the Magyar and the Christians. Tell us what their fault is." These words I have also not understood. The eternal God has slain and annihilated these lands and peoples, because they have neither adhered to Chingis Khan, nor to the Khagan, both of whom have been sent to make known God's command, nor to the command of God. Like thy words, they also were impudent, they were proud and they slew our messenger-emissaries. How could anybody seize or kill by his own power contrary to the command of God?

Though you likewise say that I should become a trembling Nestorian Christian, worship God and be an ascetic, how know you whom God absolves, in truth to whom he shows mercy? How do you know that such words as you speak are with God's sanction? From the rising of the sun to its setting, all the lands have been made subject to me. Who could do this contrary to the command of God?

Now you should say with a sincere heart: "I will submit and serve you." You yourself, at the head of all the Princes, come at once to serve and wait upon us! At that time I shall recognize your submission.

If you do not observe God's command, and if you ignore my command, I shall know you as my enemy. Likewise I shall make you understand. If you do otherwise, God knows what I know.

We, by the power of the eternal Tengri, universal Khan of the great Mongol Ulus—our command. If this reaches peoples who have made their submission, let them respect and stand in awe of it.⁴⁶

Lesson 11: The Gospel and Culture Interact—East and West

Due This Lesson

Reading topics
Reading Resource 10-8
Term Project #3—Major Christian Expressions
Journaling

Learner Objectives

At the end of this lesson, participants will

- describe the movements of the church into Northern Europe
- discuss the relationship between Christians and Muslims in Iberia during this period
- appreciate the efforts of Ramon Lull to evangelize the Muslims
- discuss the reasons for the Inquisition
- develop a consciousness of the ways the Church can misuse the authority of God in the Christian life
- describe the attempts of monks to evangelize Asia in the High Middle Ages
- Consider the failures of Christian attempts to evangelize Asia, and what might have happened if Christians had been able to convert the Mongols

Homework Assignments

Reading topics:

- Ministry and worship in the Late Middle Ages
- Church and state in the Late Middle Ages
- Theology, devotion, and reform in the Late Middle Ages—Thomas à Kempis
- Shelley, *Church History in Plain Language*, chapter 23

Write a two-page response giving your thoughts, impressions, and feelings about the people, events, and theology.

Term Project #4—Paper on “Church Order”

Term Project #5—Glossary of People, Places, and Events

During the next lesson your journal will be checked to verify the faithfulness and consistency of completing the journaling assignment. The specific entries will not be checked, only the faithfulness of the entries.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE’S CONFESSIONS, READING 11

CHAPTER XII

28. Now when deep reflection had drawn up out of the secret depths of my soul all my misery and had heaped it up before the sight of my heart, there arose a mighty storm, accompanied by a mighty rain of tears. That I might

give way fully to my tears and lamentations, I stole away from Alypius, for it seemed to me that solitude was more appropriate for the business of weeping. I went far enough away that I could feel that even his presence was no restraint upon me. This was the way I felt at the time, and he realized it. I suppose I had said something before I started up and he noticed that the sound of my voice was choked with weeping. And so he stayed alone, where we had been sitting together, greatly astonished. I flung myself down under a fig tree—how I know not—and gave free course to my tears. The streams of my eyes gushed out an acceptable sacrifice to you. And, not indeed in these words, but to this effect, I cried to you: “And you, O Lord, how long? How long, O Lord? Wilt you be angry forever? Oh, remember not against us our former iniquities.” For I felt that I was still enthralled by them. I sent up these sorrowful cries: “How long, how long? Tomorrow and tomorrow? Why not now? Why not this very hour make an end to my uncleanness?”

29. I was saying these things and weeping in the most bitter contrition of my heart, when suddenly I heard the voice of a boy or a girl—I know not which—coming from the neighboring house, chanting over and over again, “Pick it up, read it; pick it up, read it.” Immediately I ceased weeping and began most earnestly to think whether it was usual for children in some kind of game to sing such a song, but I could not remember ever having heard the like. So, damming the torrent of my tears, I got to my feet, for I could not but think that this was a divine command to open the Bible and read the first passage I should light upon. For I had heard how Anthony, accidentally coming into church while the gospel was being read, received the admonition as if what was read had been addressed to him, “Go and sell what you have and give it to the poor, and you shall have treasure in heaven; and come and follow me.” By such an oracle he was soon forthwith converted to you. So I quickly returned to the bench where Alypius was sitting, for there I had put down the apostle’s book when I had left there. I snatched it up, opened it, and in silence read the paragraph on which my eyes first fell: “Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.” I wanted to read no further, nor did I need to. For instantly, as the sentence ended, there was infused in my heart something like the light of full certainty and all the gloom of doubt vanished away.

Missionary Activity in Europe

Scandinavia possessed a warlike culture; Vikings (the Norse) devastated Ireland in raid after raid between 800 and 850; Vikings established a pagan kingdom in Dublin that endured from 850 to 1150. The Danes attacked England and established a kingdom there as well as in Sweden.

In the early eleventh century Norway was still made up of various kingdoms or chiefdoms; Haakon introduced Christianity during his reign, 946-961; nonetheless, tradition has it that Christianity came to Norway in 995 through Olaf Tryggvason.

Iceland accepted Christianity by a democratic process. Iceland had been settled in the late ninth and early tenth centuries predominantly by Norwegians, including Irish and Scottish people who had already embraced Christianity; Christianity became the state religion of Iceland by an act of the country's parliament about 1016.

The Danish King Harald Bluetooth, who ruled from 958 to 987, was a Christian. Under his rule, churches were built throughout the country; Canute invited missionaries from England to evangelize Denmark.

In Sweden, King Olof Skotkuning (995 to 1022) founded a bishopric at Skara and accepted missionaries from Germany; but Sweden remained pagan. In the 1130s King Sverker called upon austere Cistercian monks to evangelize the country.

Swedish settlements in Finland established Christianity there.

Christianity entered Poland through Bohemia and Germany.

Paganism proved resistant in the Baltic region of northeastern Europe; the Knights conquered Prussia about 1250. Christianity was forced upon the people through the treaty imposed.

1385 marked the official end of paganism in Europe.

The Spread of Christianity



Success in Iberia

The Christian reconquest of Spain began in 1002. During the next five centuries the churches in Spain conformed to Roman Catholic practices through the zeal and influence of French clergymen.

Ramon Lull (1235-1315) was a philosopher and lay missionary to the Muslims in Spain; spent nine years studying both Arabic and Christian thought; published apologetic works aimed at the Muslims; set up a study center for the study of Islam and Arabic.

Lull's approach to the Muslims was based on three principles.

- First, missionaries should have a comprehensive, accurate knowledge of the language.
- Second, he believed the Muslims would be won with rational arguments, and without recourse to Scripture.
- Third, missionaries must be ready to sacrifice themselves.

The Christianization process in Iberia was completed only in 1492, after the union of the kingdoms of Castille and Aragon, and the defeat at Granada of the remaining Muslims.

The Dissenting Groups

In 1022 a group of heretics were condemned at the Council of Orleans.

- In France the heretics were called Albigenses.
- In Germany they were called Catharists, also known as the Patarenes.

These heretics were dualists. They rejected flesh and matter as evil, and saw matter and spirit in eternal conflict.

There were two classes of believers, these heretics taught. The "perfect," who lived by the strictest rules and were celibate. Below them were ordinary believers.

Docetists: Christ was not fully incarnate; He did not suffer, die, or rise from the dead.

The heretics rejected the sacraments, the indulgences, and various doctrines.

These heretics actively attempted to boycott and disrupt the Catholic Church.

Waldensians

Waldensians were followers of Peter Valdo who died about 1215.

Beginning in southern France, the movement spread to northern Italy and Austria. They believed they represented an unbroken tradition stretching back to Paul's trip from Rome to Spain.

He preached against the worldliness of the church and its priests, and against the dualism of the Catharists.

Unlike these heretics, Waldensian beliefs regarding Christ were strictly orthodox.

The Council of Verona in 1184 placed the Waldensians under the ban of excommunication, along with the Catharists.

The Waldensians separated from the Roman Catholic Church.

They emphasized the Sermon on the Mount, refused to kill for any reason, and lived simply.

The Church's Response

In the early centuries, the means by which the church controlled heresy was the threat of excommunication. However, after the church became the official religion of the empire, it allowed the state to resort to physical punishment, even death.

In 1184 Pope Lucius inaugurated the Inquisition by making it mandatory for bishops to examine their people once a year.

In 1232 Emperor Frederick II (1194-1250), issued an edict calling upon state officials to find and punish heretics.

Pope Gregory IX: Fearing the state would take over what was truly a task for the church, centralized the church's response and appointed inquisitors responsible to himself.

The Council of Toulouse in 1229 sanctioned the Inquisition.

Gregory selected the inquisitors from the new orders, the Franciscans and the Dominicans.

Officially entrusted the Inquisition to the Dominicans in 1233; the Franciscans were officially appointed to the Inquisition only in 1246.

The friar inquisitors traveled around the countryside, admonishing those who held heretical views to confess them. Their first tactic was preaching.

The ones who voluntarily confessed to heresy were offered lighter penalties: fasting, the wearing of a yellow cross, fines, or a pilgrimage.

Heavy penalties included flagellation, the confiscation of goods, imprisonment, and ultimately, surrender to the state—which usually meant death by burning.

It soon became apparent that abuses of the Inquisition system were common.

The Inquisition indicated the extent to which the church would go to enforce conformity, not only to its doctrines, but also to its authority.

The Catholic Church in China and Mongol Empire

Christian influence reached into the heart of the Mongol Empire in the thirteenth and fourteenth centuries; Nestorians already were prominent in the inner circles; wives and mothers of Mongol leaders were Christians. There was an opportunity for Christians to unite with Mongols against Muslims in the Middle East.

The Mongols were a nomadic people emanating from Central Asia. Genghis Khan (1162-1227) unified Mongol tribes.

The Mongols captured Beijing in 1215.

Conquered Tibet in the 1220s.

Religiously, the Mongols were Shamanist; by policy they were tolerant of all religions.

They captured Kiev, by then a center of Eastern Orthodoxy, in 1240; and the next year attacked Hungary, Poland, and Prussia.

They defeated the Teutonic Knights and Templars, the finest European military forces.

In 1245, Pope Innocent IV sent two Franciscans with letters for the "Emperor of the Tartars."

Continued Negotiations

The Mongol commander, Eljigedei, suggested an alliance between the Europeans and the Mongols against the Muslims.

When Friar Andrew reached the Khan in 1250, the empire was under the regency of Kuyuk's widow, who saw no reason to form an alliance with the Europeans.

The Mongols continued to amass armies to face the Muslims, and attacked Baghdad in 1258.

Mongols saw Europeans as their natural allies against the Muslims and sent various representatives to European courts in the 1270s and 1280s.

Neither the pope nor the European princes seemed interested in an alliance.

Kublai Khan invited the pope to send a hundred missionaries to evangelize China! They did not come—they were not sent.

The pope did send John of Monte Corvino, who arrived just after Kublai's death in 1294.

Small Groups

In your small group analyze the theological content and implications of the pope's letters. Compare it to the Mongol Khan's theology.

Prepare a letter that you would have written to the Great Khan if you had been the pope.

Lesson 12: Late Middle Ages

Due This Lesson

Reading topics
Term Projects #4 and #5
Journals
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand some of the practices of pastors in the Late Middle Ages and be able to contrast these to present pastoral practices
- gain an understanding of the development of worship
- discuss continuities and discontinuities in contemporary worship practices
- tell why the Papacy moved from Rome to Avignon and back to Rome
- discuss some of the abuses within the church during the fourteenth century
- appreciate the power of Thomas à Kempis's *Imitation of Christ* and use it in their own devotions
- know the theological trends and reform movements of the Late Middle Ages as background for the Reformation

Homework Assignments

Prepare to continue the study of the history of Christianity by reading about the Reformation, Luther, John Calvin, the Wesleys, and the Holiness Movement.

Write in your journal. Reflect on and respond to the following:

AUGUSTINE'S CONFESSIONS, READING 12

BOOK NINE

The end of the autobiography. He is baptized.

BOOK TEN

From autobiography to self-analysis. In conclusion, he undertakes a detailed analysis of appetite and the temptations to which the flesh and the soul are heirs, and comes finally to see how necessary and right it was for the Mediator between God and humanity to have been the God-Human.

CHAPTER XXXVII

60. By these temptations we are daily tried, O Lord; we are tried unceasingly. Our daily "furnace" is the human tongue. And also in this respect you command us to be continent. Give what you command and command what you wilt. In this matter, you know the groans of my heart and the rivers of my eyes, for I am not able to know for certain how far I am clean of this plague; and I stand in great fear of my "secret faults," which your eyes perceive, though mine do not. For in respect of the

pleasures of my flesh and of idle curiosity, I see how far I have been able to hold my mind in check when I abstain from them either by voluntary act of the will or because they simply are not at hand; for then I can inquire of myself how much more or less frustrating it is to me not to have them. This is also true about riches, which are sought for in order that they may minister to one of these three "lusts," or two, or the whole complex of them. The mind is able to see clearly if, when it has them, it despises them so that they may be cast aside and it may prove itself. But if we desire to test our power of doing without praise, must we then live wickedly or lead a life so atrocious and abandoned that everyone who knows us will detest us? What greater madness than this can be either said or conceived? And yet if praise, both by custom and right, is the companion of a good life and of good works, we should as little forgo its companionship as the good life itself. But unless a thing is absent I do not know whether I should be contented or troubled at having to do without it.

Pastoral Care in the Late Middle Ages

The ideal priest cared deeply for his people. Priests instructed the laity on creeds, the Ten Commandments, capital sins, and virtues.

A book influential upon pastors was Hugh of St. Victor's *The Five Sevens*; Another influential book was the fourteenth-century English *Book of Vices and Virtues*.

The Dominicans also published books of guidance to help confessors: *Summa Casuum*.

The priests were to exercise secrecy regarding what was confessed; among both clergy and laity, the practice of penance for sins deteriorated.

Indulgences were based upon the understanding that the church was one with departed as well as living members. Saints were those who had more than the required number of good works. Their surplus of good deeds could be applied to sinners, both departed and living.

The selling of penance became a lucrative trade in late medieval times.

During the fourteenth century, priests were forced to deal with overwhelming death. Peaking from 1348 to 1358, an epidemic Black Death descended over Europe, killing one-half of the population.

Helpful books for pastors

- *The Art of Dying* by Jean Gerson
- *Instructions for Parish Priests* by John Merk

Medieval Worship and Church Music

By the Late Middle Ages Christian worship and music had taken a distinct form throughout much of Europe.

The Lord's Supper, or *Eucharist*, was the center of Christian worship.

Dominicum—the Lord's
Mass—*ite, missa est*—go, it is the dismissal

Three types of prayers

- "Litany" prayers the congregation prays for various, specified needs
- "Collect" or collective prayer—congregation prays with the officiating minister
- Reciting or chanting of the Psalms—by the clergy

The churches conducted prayer times at least twice a day: the morning prayers, which became known as "lauds," and the evening prayers, or "mattins."

Monasteries conducted prayers throughout the day:

- before daybreak
- at dawn
- *prime* at the first hour—6 a.m.
- *terce* at the third hour—9 a.m.
- *sext* at the sixth hour—12 noon
- *none* at the ninth hour—3 p.m.
- *vespers* at evening time—about 6 p.m.
- *compline* at the completion of the day

Baptism

The rite of baptism gained a more precise definition and usage in the Western Church in the Late Middle Ages.

Baptisms usually were held at Easter.

Candidates for baptism were to prepare themselves in advance of Easter by fasting, prayer, and the memorization of the creeds.

The *quadregesima* or "Lenten" preparation—the term "lent" coming from the old English word for springtime—was initiated by "Ash Wednesday."

"Scrutinies" right before baptism called upon the candidates for baptism to prostrate themselves in prayer. The minister then laid hands upon the candidates in the form of an exorcism. Then the baptismal candidates were anointed with oil.

The newly baptized ones put on new garments and were taken to a *consignatorium*, a room in the church where a priest then anointed them with oil, making the sign of the Cross with his thumb on the forehead of each. This "second work of grace" was the "confirmation" of the baptized.

The high point of Easter observance in the Middle Ages was the midnight mass or Paschal Vigil Service preceding Easter Sunday.

Christian Celebrations

Pentecost Sunday was celebrated 40 days after Easter and became one of the most commemorated feasts in the church's year; became a secondary date for baptisms.

In 1334, the Sunday following Pentecost Sunday was established as "Trinity Sunday."

Celebrations of the birth of Jesus probably began in the fourth century.

Christmas acquired a preparatory period, known as Advent—taken from the Latin *adventus*, meaning coming; Advent began the liturgical year of the church.

By the fifth century the Eastern churches celebrated the Nativity on January 6. The West celebrated this date as the Epiphany or "manifestation."

Different colors for the priests' robes represented different times in the church year.

- Purple robes during periods of fasting—during the Lenten and Advent seasons
- White robes for the major celebrations of Easter, Christmas, Ascension Day, and some saints' days
- Green robes were worn at other times in the church's calendar
- Red robes marked both the martyrs'/saints' day and Pentecost Sunday

Eleventh-Century Mass

The Liturgy of the Word

- *Introit*: antiphonally sung—that is, with a response from either half of the choir or the congregation—psalm-verse and repeat of the antiphon sung by the choir as the priest and the ministers proceed to the altar.
- *Kyrie*: a threefold repetition of “Lord, have mercy” and “Christ, have mercy” that everyone sings.
- *Prayers*: prayers of confession and forgiveness offered by the priest.
- *Gloria*: a free-composition song of thanks and praise, based on Luke 2: 14.
- *Versicle and response*: “The Lord be with you,” the priest says, and the congregation responds, “And also with you.”
- *Collects*: chanted or “cantillated” prayers for the day.
- *Epistle*: chanted New Testament reading.
- *Gradual*: antiphon, psalm-verse, antiphon, a highly elaborated music for the choir.
- *Alleluia*: “alleluia,” psalm-verse, “alleluia” for the choir.
- *Sequence*: free composition for the choir.
- *Gospel*: chanted, the worship service book is carried to the place of the cross.
- *Credo*: a statement of faith for all to say or sing.

Eucharistic Feast

- *Offertorium*: antiphon, for the choir.
- *Prayers*: including “Lift up your hearts,” and the proper Preface for the day, in preparation for communion.
- *Sanctus and benedictus*: the *sanctus* begins, “Holy, holy, holy,” and the *benedictus* is a prayer of thanksgiving (Luke 1: 68-79) sung by everyone, with the *sanctus* repeated after the *benedictus*.
- *The canon of the mass*: the consecration of the bread and the wine.
- *Paternoster*—“Our Father”: the Lord’s Prayer, recited by the priest.
- *Agnus Dei*—“Lamb of God”: free composition sung in three parts, each part beginning, “lamb of God,” sung by everyone.
- *The communion antiphon*: for the choir.
- *Communion*
- *Versicle and response*: a short sentence taken usually from the Psalms, said or sung antiphonally.
- *Postcommunion*: chanted.
- *Ite, missa est*: a short sentence of dismissal, to which everyone responds *deo gratias*—thanks be to God.

Christian Music

Christian music was largely monophonic, meaning it was written for a single voice, even if sung by a choir.

Notated music began only in the tenth century.

Gregorian chants, already being sung for centuries, were finally written down.

“Antiphon” was the choral “answer” or response of either the congregation or a part of the congregation to a stanza.

“Plainchant” was composed of Latin verses sung in free rhythms—rather than rhymed or metered.

One chant had the cantor (lead singer) begin: *Into thy hands, O Lord.*

The choir responded: *I commend my spirit.*

The cantor continued: *For thou hast redeemed us, O Lord, thou God of truth.*

The choir responded again: *I commend my spirit.*

The cantor: *Glory be to the Father, and to the Son, and to the Holy Spirit.*

And the choir finished: *Into thy hands, O Lord, I commend my spirit.*

In the twelfth century, the church began to sing “polyphonously”—with two-, three-, and even four-part harmonies.

Early Hymns

Jesus, the Very Thought of Thee

Jesus, the very thought of Thee
with sweetness fills my breast;
But sweeter far Thy face to see,
and in Thy presence rest.

No voice can sing, no heart can frame,
nor can the mem'ry find
A sweeter sound than Thy blest name,
O Savior of mankind!

O Hope of ev'ry contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah, this
nor tongue nor pen can show:
The love of Jesus, what it is—
None but His loved ones know.

Jesus, our only joy be Thou,
as Thou our prize wilt be;
Jesus, be Thou our glory now,
and thro' eternity.

Bernard of Clairvaux

The Love of God

Third verse

Could we with ink the ocean fill,
And were the skies of parchment made,
Were ev'ry stalk on earth a quill,
And ev'ry man a scribe by trade,
To write the love of God above

Would drain the ocean dry!
Nor could the scroll contain the whole,
Tho' stretched from sky to sky.
O love of God, how rich and pure!
How measureless and strong!
It shall forevermore endure—
The saints' and angels' song!

Meir Ben Isaac Nehorai, 1050

The Struggle within the Church

The successful assertion of churchly authority over the state came at a price. Spiritual concerns no longer seemed central to the ministry and purpose of the Papacy.

Pope Boniface VIII struggled with the French monarch, Philip the Fair, over the taxation of clergy without papal consent.

The election of Bertrand de Got—Pope Clement V—in 1305 began a 72-year period in church history called the “Babylonian Captivity” of the Papacy; made Avignon the papal home.

The French saw themselves as in control of the Papacy; the removal of the Papacy from Rome caused resentment in Germany and in Rome.

Following Clement, who died in 1314, five successive popes, all of French origin, chose to reside in Avignon rather than Rome.

Papal tax collectors were hated and persecuted. It brought to attention the issue of how church money was being used.

Pope Gregory XI reentered Rome in 1377; when Pope Urban VI was elected he took his seat in Rome; the French cardinals chose their own pope; until 1408 there were two claimants to the papal seat.

Late Medieval Theology

The *via antiqua* was characterized by the Thomist optimism that reason and knowledge were necessary and important for the construction of theology. The *via antiqua* stressed the study of the Bible and other theological resources. For those embracing the *via moderna*, faith alone was necessary for the comprehension of theological truths.

The most significant late medieval theologian was John Duns Scotus; his principal theological work was his commentary on the *Sentences* of Peter Lombard.

- offered metaphysical and basically ontological proofs for existence of God
- started his logic with the concrete and contingent, and worked from there to postulate the existence of God
- postulated the primacy of will over reason in God
- Christ was incarnated in order to become the primary object of divine love
- salvation was due, not so much to some rational necessity in God's order, but simply because God willed it
- believed that human perfection was not to be seen in reason but in the will
- undermined the medieval synthesis of reason and faith

William of Ockham (1285-1347) was the chief architect of nominalism.

- Medieval nominalism or "conceptualism" understood that universal concepts were adequate representations of reality.
- Every substance or instance is independent.
- Knowledge of God is intuited and cannot be determined by reason or sense, but only on the basis of revelation and authority.
- Believed papal authority should be strictly limited to the church or sacred realm.

Mysticism

John Eckhart (1260-1327): theme of unity or oneness runs throughout Eckhart's thought. God's oneness is His most basic attribute. God is eternally creating, but creation must itself be considered eternal.

This oneness included the relationship between God and human beings. By becoming free of all things, including oneself, one becomes like God.

Eckhart identified the "likeness" of human beings to God with their intellect.

Eckhart also spoke of the "birth" of the Son of God in the soul as being a kind of "breakthrough" of the individual by which the immediacy of God is realized.

Thomas à Kempis

In the late fourteenth century, laypersons in the Rhineland organized the Brethren of the Common Life. The founder was Gerhard de Groote (1340-1384).

The brethren were condemned by the church for undercutting sacramentalism and for suggesting that there could be direct communion with God apart from the church order.

Thomas à Kempis (1380-1471) represented a kind of devotional life that was Christocentric, holding up Jesus as the example; used Scripture to enable meditation upon Christ.

The imitation of Christ possessed both outward obedience and an inward attitude as well.

Thomas was more concerned with doing whatever would take him to inward union with Christ than with theologizing.

Where there is love within, God sanctifies the entirety of life.

Not only was Thomas's mysticism Christocentric, but it was both personal and communal; the *Imitation of Christ* was written for laypersons who desired to enter a monastic-like order of communal life together.

The tendency in Thomas, and in mysticism in general, was to emphasize less the needs of society and the world.

Mysticism accepted the perpetuity of sin and grace in human beings, but taught that human beings could transcend sin by constant prayer and disciplined, ascetic living.

Responsive Reading

All: Jesus has many lovers of his kingdom, but he has few bearers of his cross.

People: But those who love Jesus purely for himself, and not for their own profit convenience . . .

Leader: Bless him as heartily in temptation and tribulation and in all other adversities as they do in time of consolation.

People: If a man gives all his possessions for God . . .

Leader: He yet is nothing.

People: And if he does great penance for his sins, and if he has great wisdom and knowledge . . .

Leader: He yet is far from virtue.

People: The words of our Savior are very hard and grievous when he says:

Leader: Forsake yourselves, take the cross and follow me.

People: Why, then, do we dread to take His cross, since it is the very way to the Kingdom of Heaven, and there is no other way?

Leader: Take, therefore, your cross and follow Jesus, and you shall have life eternal. Behold then, how in the cross all things stand;

People: And how, in dying to the world lies all our health.

Leader: And that there is no other way to life and true inward peace but the way of the cross.

People: And the way of daily submission of the body to the spirit. If we arrange everything after our own will . . .

Leader: Yet you will find that you must suffer.

People: Either according to our will or against it.

Leader: And so you will always find the cross.

People: This cross is always ready.

Leader: And everywhere it awaits you.

People: And we cannot flee it nor fully escape it.

Leader: Wherever you go.

People: If we gladly bear this cross . . .

Leader: It will bear you.

People: If there had been any nearer or better way than to suffer . . .

Leader: But because there was not, he openly exhorted his disciples who follow him,

People: And all we desire to follow him.

Leader: To forsake their own will.

People: And to take the cross.

Leader: And so, when all things are searched and read this is the final conclusion:

All: By many tribulations we enter into the Kingdom of Heaven, and may our Lord Jesus bring us there. Amen.⁴⁷

Wycliffe

John Wycliffe (1328-84) was an Augustinian scholar, a realist rather than a nominalist. He believed God's will was in perfect accord with reason, since reason and revelation cannot contradict.

Wycliffe abhorred the disorder and corruption of the church and attacked the luxury and venality of the popes.

Affirmed that the Bible must be taken as the sole law of the church, and it must be translated into a language easily understood by the people.

He preached a religion of personal faith and piety, and the universal priesthood of all believers standing in a direct relationship with God.

Not surprisingly, in 1377 the pope condemned Wycliffe.

The people were stirred by Wycliffe's indictments of the church; the English peasants revolted in 1381.

After Wycliffe's death his followers, known as Lollards; continued many of his teachings.

Attempts at Reform

John Hus (1373–1415) became a symbol of anti-German, nationalist sentiment in Bohemia; began preaching directly from the Bible; its authority, Hus became convinced, was greater than either popes or councils.

Hus's teachings were drawn together at Prague in 1421 in a series of Articles. The Articles advocated the free preaching of the Word of God, communion of both wine and bread to the laity, the confiscation of church property, and secular punishment for clergy living in mortal sin.

His more radical disciples, called Taborites, created the *Unitas Fratrum* or New Unity of the Brotherhood, which directly challenged the authority of the church.

Reform sentiment sought the strengthening of the councils. The nominalists' understanding that the church was not to be found in some eternal idea, or in a hierarchy, but in the believers themselves joined as a body, strengthened this movement.

Emperor Sigismund called for a Council at Constance 1414-18. Two decrees: first, general councils had authority directly from Christ, so the whole church was bound to its decisions and second, councils must meet regularly.

Conciliarism, for all of its potential as a movement of true reform in the church, failed; the pope moved behind the scenes to undermine their decisions.

Popular with the people, Girolamo Savonarola (1432-98) was responsible for political reforms initiated in 1495.

Small Groups

Compare and contrast the devotionalism of the Late Middle Ages to:

- Earlier religious life
- Contemporary evangelism

Be prepared to report to the class.

Endnotes

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- ¹ Augustine of Hippo, *Confessions*, trans. and ed. Albert C. Outler (Holiness Data Ministry, Digital Edition, 1999. Abridged and modernized English by Floyd T. Cunningham, 2003). All journaling assignments in this module are from Confessions and are from this source and are in the public domain.
- ² *Early Christian Writings: The Apostolic Fathers*, trans. Maxwell Staniforth (Harmondsworth, Middlesex, England: Penguin, 1968), 77-78.
- ³ *The First Epistle of Clement*, chapters 49-50, in *The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A.D. 325*, vol. 1, *The Apostolic Fathers from Justin Martyr to Irenaeus*, eds. Alexander Roberts and James Donaldson (Reprint, Grand Rapids, 1981), 18-19.
- ⁴ *Early Christian Writings*, 231-232.
- ⁵ Henry Chadwick, *The Early Church* (Harmondsworth, England: Penguin, 1967), 131-132.
- ⁶ Henry M. Gwatkin, *Selections from Early Writers Illustrative of Church History to the Time of Constantine* (London: Macmillan, 1929), 189.
- ⁷ Justo Gonzalez, *A History of Christian Thought*, vol. 1, *From the Beginnings to the Council of Chalcedon* (Nashville: Abingdon, 1970), 1: 299-310.
- ⁸ Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, vol. 1, *The Emergence of the Catholic Tradition (100-600)* (Chicago: University of Chicago Press, 1971), 230-231.
- ⁹ Paul Bassett and William Greathouse, *Exploring Christian Holiness*, ol. 2, *The Historical Development* (Kansas City: Beacon Hill Press of Kansas City, 1985), 79-87; Paul Bassett, ed., *Great Holiness Classics*, vol. 1, *Holiness Teaching: New Testament Times to Wesley* (Kansas City: Beacon Hill Press of Kansas City, 1997), 121-136.
- ¹⁰ Pelikan, 223-224.
- ¹¹ *Ibid.*, 256-263.
- ¹² See Dale Irvin and Scott Sunquist, *History of the World Christian Movement*, vol. 1, *Earliest Christianity to 1453* (Maryknoll, NY: Orbis, 2001), 190-194, 253, and discussions of the East Syrian churches influenced by Nestorianism.
- ¹³ Quoted in Pelikan, 258.
- ¹⁴ This version is taken from *A History of Christianity: Readings in the History of the Church*, ed. Ray C. Petry (Reprint, Grand Rapids: Baker, 1981), 68.
- ¹⁵ Quoted in Pelikan, 275.
- ¹⁶ Paul Tillich, *A History of Christian Thought*, ed. Carl Braaten (New York: Harper and Row, 1968), 59-63; Jean Daniélou, *The Gospel Message and Hellenistic Culture*, ed. and trans. John Austin Baker (Philadelphia: Westminster Press, 1973), 376-385. See Origen, "Commentary on John," in *Ante-Nicene Christian Library*, additional volume, ed. Allan Menzies (Edinburgh: T. and T. Clark, 1897), 305-308; Origen, "De Principis," in *Ante-Nicene Fathers*, vol. 6, eds. Alexander Roberts and James Donaldson (Buffalo: Christian Literature Publishing, 1887), 239-240, 246-248.
- ¹⁷ Daniélou, 381, 384.
- ¹⁸ George H. Williams, "The Ministry of the Ante-Nicene Church (c. 125-325)," in *The Ministry in Historical Perspectives*, eds. H. Richard Niebuhr and D. D. Williams (New York: Harper and Row, 1956), 34.
- ¹⁹ Thomas M. Gannon and George W. Traub, *The Desert and the City: An Interpretation of Christian Spirituality* (Chicago: Loyola University Press, 1969), 49.
- ²⁰ C. H. Lawrence, *Medieval Monasticism: Forms of Religious Life in Western Europe in the Middle Ages*, second ed. (London: Longman, 1989), 8-9.

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- ²¹ St. Patrick, *The Confession of Saint Patrick and Letter to Coroticus*, trans. John Skinner (New York: Image, 1998), 78-81.
- ²² Augustine, *Confessions* I, iv.
- ²³ Augustine, *Confessions* IV.
- ²⁴ Augustine, *Confessions* VIII, ii.
- ²⁵ Peter Brown, *Augustine of Hippo* (Berkeley, CA: University of California Press, 1967), 160.
- ²⁶ Carl A. Levenson, "Distance and Presence in Augustine's *Confessions*," in *Journal of Religion* 65 (October 1985), 500-513. Also see Brown, 158-181; E. Glenn Hinson, *Seekers after Mature Faith: An Historical Introduction to the Classics of Christian Devotion* (Nashville: Broadman, 1968), 40-50.
- ²⁷ St. Augustine, *The Rule of Saint Augustine*, trans. Raymond Canning (Garden City, NY: Doubleday Image, 1986).
- ²⁸ Pelagius, *Pelagius: Life and Letters*, ed. B. R. Rees (Woodbridge, UK: Boydell Press, 1991), 112-113.
- ²⁹ Gonzalez, 2: 31.
- ³⁰ Gonzalez, 2: 45.
- ³¹ W. T. Jones, *A History of Western Philosophy*, second ed., vol. 2, *The Medieval Mind* (New York: Harcourt, Brace, and World, 1969), 105.
- ³² George H. Williams, "The Ministry in the Later Patristic Period," in *The Ministry in Historical Perspectives*, eds. H. Richard Niebuhr and D. D. Williams (New York: Harper and Row, 1956), 73-76.
- ³³ John T. McNeill, *A History of the Cure of Souls* (New York: Harper and Row, 1951), 100.
- ³⁴ Karl Lowith, *Meaning in History* (Chicago: University of Chicago Press, 1949), 168-169.
- ³⁵ *Ibid.*, 168-171.
- ³⁶ Augustine, *The Rule*, 16-18; Levenson, 500-512.
- ³⁷ St. Augustine, *The Rule of Saint Augustine: Masculine and Feminine Versions*, trans. Raymond Canning (London: Darton, Longman and Todd, 1986).
- ³⁸ Augustine, *The Rule*. See Bassett, *Holiness Teaching*, 159-174.
- ³⁹ *The Hymnal* (Philadelphia: Presbyterian Board of Christian Education, 1944), 166.
- ⁴⁰ St. Anselm, *The Prayers and Meditations of St. Anselm*, trans. Benedicta Ward (Harmondsworth, England: Penguin, 1973), 243-244.
- ⁴¹ *The Hymnal*, 430.
- ⁴² Bassett and Greathouse, *The Historical Development*, 119-128.
- ⁴³ *Sing to the Lord* (Kansas City: Lillenas, 1993), 734.
- ⁴⁴ *Ibid.*, 77.
- ⁴⁵ Both the first and second letters are translated and printed in *Mission to Asia*, ed. Christopher Dawson (Reprint, New York: Harper Torch Books, 1966), 73-76.
- ⁴⁶ *Ibid.*, 85-86.
- ⁴⁷ Thomas á Kempis, *The Imitation of Christ*, (Harmondsworth: Penguin Books, 1952), book 2, chapter 11.