History of Christianity I traces the history of the church from its inception in the New Testament up to and including the Renaissance. The course will be multifaceted and will include: development of Christian theology such as the Trinitarian and Christological controversies and the rise of creeds; the institutional church, its hierarchy, development of the sacraments and polity; various views of the religious life including monasticism and early and Medieval spirituality; and prominent movements (e.g., gnosticism, scholasticism and mysticism) and individuals who led them. Our aim, therefore, is not to limit our study to “church history” alone, but always as it is related to other subjects in the history of Christian thought. By surveying diverse but related fields students will gain an overall historical perspective of the Church – its theology, institutions, and leaders during its first fifteen centuries. Throughout our study the advantages of an integrated perspective will be stressed. The major benefits of this approach will an increased appreciation for God’s providential work in the Church throughout its history and insights into important issues of our own era.

**Course Requirements**

1. **TEXTS:** The following texts are required for the course:
   - Olson, Roger E., *The Story of Christian Theology* (students will read pp. 11-367)
   - Hugh T. Kerr, *Readings in Christian Thought* (students will read pp. 14-133)
   - Brown, Peter, *Augustine of Hippo* (students will read all 500 pp.)

   Students will also complete additional pages of reading which will be reported on the day of the final exam on the “READING REPORT FOR H502” attached to this syllabus. The total reading for the course should total 1200 pages. Select your outside reading from both primary and secondary sources so that you achieve somewhat of a balance between the two. Do not select all of your reading from surveys or other secondary texts. Avail yourself of the opportunity to study original writings that have retained their importance for our understanding of the Christian faith.

2. **EXAMS:** There will be a midterm (Thurs, Oct. 7) and final exam (exam week) containing both objective and essay questions. Additional information about the exams will be given at a later date so that students may successfully prepare for them.

3. **CASE STUDY:** In lieu of a traditional term paper students will prepare a case study on some prominent problem or decision in ancient or medieval Christianity. This case study will be due on Friday, November 4 before 4:30 p.m. The case study will be at least 5 pages (single-spaced), not including bibliography and appendices relative to the situation you describe.

   **Follow these instructions carefully**
   While the scope of a case study may be more limited than that of a research or term paper, no less reading and research goes into preparing the case study. Cases require that students understand and reflect upon a given historical situation or problem in church history. Instead of merely reporting the results of research, a case requires the writer to enter into the situation as an actual participant may have done at the time of the event. A case is a write-up of an actual decision- or conflict-oriented situation. It provides all the narrative and documentary data necessary for the reader to enter into the problem.
faced in an actual life situation. It is usually seen through the eyes of a person who must resolve a problem or make an important decision. The case is left open-ended. The reader is not told the outcome. Thus the writer of a case (as well as the reader) should be able to reflect upon the forces, agents and issues at work in the situation and ask, “What would I do in the same set of circumstances?”

Case studies enable us as historical thinkers to enter into past events and reflect on factors which make history interesting. In studying history, we become aware of how people make decisions informed by Scripture, theological traditions, Christian experience and options confronting them. Case studies should help us to understand the concerns and values which motivated people to act as they did and the processes in which they were involved.

According to Robert A. Evans:
Each case poses a problem with substantive ambiguity so that men and women of intelligence and sensitivity would genuinely disagree about what ought to be done. The case itself does not supply an answer or solution to the dilemma. Rather, the case focuses on a decision point -- a decision concerning action and/or understanding. Both types of cases . . . demand a response and seek to place the responsibility for that decision not only on the characters in the case, but also upon the participants studying the case. What stand would we take in a similar situation, and what reasons would we give for our decision? The focus in the case method is toward owning one’s decisions and developing intelligible rationale for one’s stance.

Cases generally involve five parts. The first part presents a brief (one or two paragraph) statement of problem focus: setting, time, decision-maker, specific decision to be made and general and specific issues involved. Each of these elements should be presented briefly yet clearly. Part two consists of exposition of biographical background prior to dealing with the issues. Develop a brief biographical sketch of the primary participants in your case. Part three contains narrative, the longest section, which traces the development of the problem in chronological sequence, usually from the perspective of the person who must make a decision. Part four, the reprise, recaps and encapsulates the setting, time, person and issues and brings the case to a conclusion. The writer poses the questions that need to be discussed for a decision to be made. Finally the appendix of pertinent documents and/or exhibits written by participants in the case provides the reader with more detailed information to make an informed decision.

“Pope Gregory VII at Canossa: To Forgive or Not to Forgive . . . That is the Question” is included at the end of this syllabus as an example of a case study.

Format for submitting paper. When submitting your case study, please do the following:
1. Fill in the information at the top of the Case Evaluation Form, especially your mailbox number.
2. Do not submit your case study in any binder, folder or plastic cover.
3. Staple your paper together and then attach the Case Evaluation Form to the front of your paper with a paper clip.
4. Compose a cover page for your case study which includes the title of your case, your name and mailbox number.

Late submissions of case studies will be penalized at rate of 1 letter grade for each day late.

4. Grades: Grades for the course will be based upon the following:
5. **CLASS ATTENDANCE:** Given the amount of material to be covered in the time allotted, students should make every effort to attend all classes. Each student is responsible for establishing regular attendance and study habits. I expect you to be in class to benefit from lectures and discussion. You are responsible for all material covered even if you have been absent from class.

6. **HOW TO STUDY FOR THIS COURSE:** Since this course is heavily weighted toward learning and retaining significant amounts of historical data, I suggest the following by way of study technique. Before the end of each day, review notes which you took in class and from reading the text. If you cannot reconstruct material from your notes so that you have a firm grasp of ideas and their relationship with previous material, you should pay more diligent attention in class and take better notes. Periodically review large sections of your notes so that you will be able to trace trends and movements in their larger historical contexts. Develop your ability to think synthetically by reflecting on the material and relating various ideas and movements by way of contrast and comparison. Also cultivate your analytic ability to think through implications of ideas which may occasionally be presented only in seed form. You may find it helpful to identify current trends in the church which reflect similar situations.

As you develop your synthetic and analytic abilities you may be handsomely rewarded in two ways: 1) You will gain a more thorough understanding of church history as an active rather than a passive student, and 2) You will have prepared yourself for exams long before you actually begin to study for them. Of course this method takes time, but you're worth it!

**LECTURES**

*Class meets Tuesday and Thursday– 8:00-9:30 am*

Introduction and perspective  
Background for Church History  
Jesus and the Early Church  
The Apostolic Fathers  
The Blood of the Martyrs: Early Persecution  
Defenders of the Faith: The Apologists  
Gnosticism: Christianity of the Secret Way  
Catholic Church and Canon  
Creeds of the Church  
Irenaeus and Tertullian: Apologists and Theologians  
Cyprian: Logos Christology  
Alexandrian Christianity: Clement and Origen  
Institutional Growth of the Church  
Nicene Controversy: Athanasius vs. Arius  
Germanic Invasions  
Rise of the Papacy  
The Ascetic Way: Monasticism  
Christological Controversies I: Apollinarius to Chalcedon
Christological Controversies II: Monophysitism to Iconoclasm

**MIDTERM EXAM (APPROXIMATELY)**

Church Life – 4th to 6th Centuries
Augustine: Trinity; Donatism; Christology
Augustine: Pelagian Controversy
Augustine: *The City of God*
Eastern Orthodoxy
Gregory the Great
The Middle Ages; Missions
The Franks and the Papacy
Post-Charlemagne Europe
Reform Movements; East – West Schism
Investiture Controversy
Crusades: The Cross vs. the Crescent
New Movements in the Church
The Friars: Scholasticism
Thomas Aquinas
Scholastic Dissent: Scotus, Ockham, Marsilius
Pre-Reformation Reformers: Wycliffe and Hus
Medieval Mystics
Conciliarism
Renaissance
Reading report for HT502

Complete and sign this form and return to Dr. Hoffecker before or at the time of the final exam.

Assigned reading:                                                     # of pages read
    Olson, The Story of Christian Theology                           ________
    Hugh T. Kerr, Readings in Christian Thought                    ________
    Brown, Peter, Augustine of Hippo                               ________

The total number of pages I have read for this course is          ________

Signed: ____________________________________________  Date: ___________
                                                Student’s Name

Please Print: ____________________________________________
                    Student’s Name

List sources of additional reading below; indicate whether primary / secondary work and pages read.

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**Correction Marks:**

- **Delete**: /
- **Insert comma**: ,/
- **Insert apostrophe**: ‘/Caps
- **Diction, or wrong word**: "/’
- **Sentence fragment**: Frag
- **Question to author; ambiguous**: ?
- **Insert paragraph**: \/
- **Unclear, missing reference**: Ref?
- **Nonagreement of verb tense or number (words are circled)**: o_o
- **Spelling mistake**: SP
- **Awkward sentence or ¶**: Awk

**Instructor Comments:**
Sample Case Study
Pope Gregory VII at Canossa: To Forgive or Not to Forgive . . . That is the Question

Problem Focus

King Henry IV stood barefoot in the snow as an excommunicated penitent, hoping to obtain absolution. Pope Gregory VII excommunicated Henry IV at the Roman Lenten Synod in February 1076. Excommunication proved more detrimental to Henry IV than he had expected. Part of the papal decree released all Christian men from their oaths to the king and forbade any Christian to serve him. Consequently, Henry IV was left dependent on the will of his nobles, who convened at Tribur on 16 October 1076 to decide the fate of the Kingdom. The diet reached two conclusions. First, Henry would lose his kingdom if he did not gain absolution from the Pope within one year and one day of his excommunication (22 February 1077). Secondly, the bishops and princes invited the Pope to preside over a council in Augsburg on 2 February 1077 to decide the fate of the kingdom, with the intent that this would be the forum in which Henry would seek absolution Gregory VII’s blessing to continue his reign. Henry, keen to avoid the union Gregory and the self serving German princes, left Germany to seek absolution from Gregory prior to the February assembly. As Gregory made his way northward, accompanied by the Abbot Hugo of Cluny and other papal legates, he stopped at the castle of Canossa on the Italian side of the Alps. Henry IV presented himself barefoot in humble attire before the Pope, seeking absolution. Our present study seeks to enter into the mind of Pope Gregory VII, who has for three days observed the penitence of Henry IV and has yet to absolve him of his sin against the Mother Church and Her Holy Apostle St. Peter. Will Gregory absolve Henry IV at Canossa, or will he further the King’s humiliation, forcing him to submit to papal authority in the presence of the princes and bishops at Augsburg?

Exposition

Pope Gregory VII, originally named Hildebrand, was born in Tuscany of humble parentage in 1020. Hildebrand came to Rome as a child where he was educated at Santa Maria all’Aventino and in the Lateran Palace. He received minor orders and eventually came to serve as the chaplain for Gregory VI. Following Gregory VI’s death in 1047, it is probable that Hildebrand entered Cluny or a cluniac monastery; however, his respite from papal service would be brief. In 1049 Leo IX appointed him administrator of papal estates, a position predisposed to emphasizing temporal authority. Also appointed to the curia was Cardinal Humbert, author of the Three Books Against the Simoniae. During the papacy of Stephen IX, Peter Damian became influential in the reformist circles. This period of Hildebrand’s life served to solidify his conviction for papal absolutism and the need for a pure clergy. Hildebrand gained increasing influence as a papal advisor, advocating a strong reformist element in the curia for 25 years, until he was himself selected to be pope in 1073.

King Henry IV inherited the throne of his father, the spiritually minded Henry III, in 1056. Henry IV was only six years of age at the time, and his mother Agnes served as regent until 1065. Henry IV’s childhood was a period of considerable turmoil. In 1062 Archbishop Anno forcibly assumed the regency of the kingdom using unscrupulous means. Anno, and later Archbishop Adalbert, ruled in the name of the king. However, the end result was that the monarchy was left in a weakened position. Adalbert impoverished the imperial crown by a distribution of royal abbeys to bishops. When Henry IV came of age, his goal was to re-establish the prestige of the monarchy. He established three goals. First, he would have to regain those parts of the royal domain that had been lost. Second, he needed to reassert his dominance over the German nobles, who had grown more powerful during the regency of
his mother. Thirdly, he would have to deal with the rebellious Saxons. Moreover, for the king to exercise control in the practical administration of civil affairs, he had to have loyalty from the bishops of strategic cities and regions. Town charters from the king were generally made through the bishop. Bishops also balanced the authority of nobles, whose fiefs had become largely hereditary by the eleventh century.

**Narrative**

The relationship between the church and the state became a defining issue of the medieval period. In the fifth century, Augustine articulated in the *City of God* the idea of a spiritual and a temporal realm, but he did not offer clear guidance on the role that a Christian emperor could play in the church. Pope Gelasius stated in the fifth century that the emperor was subject to the pope in spiritual matters, but he made no claims for the pope in temporal matters. In 754, however, the creation of the Papal States (based on the Donation of Constantine) formally gave the papacy a temporal sovereignty to accompany its spiritual sovereignty. Conversely, Charles the Great (771-814) regularly invested bishops and saw himself as a spiritual ruler. In 854, however, the *Pseudo-Isidorian Decretals* sought to protect the rights of bishops against the lay nobility and establish the supremacy of the papacy. Nonetheless, Otto I (936-973) insisted on the right of investiture. But, the rise of the Cluniac monasteries came alongside Otto I; they insisted that lay nobles not invest their abbots. One can easily see an unresolved tension that existed between the church and state during this period.

The office of the clergy deteriorated in the eleventh century. Serious papal reform began with the appointment of Pope Leo IX (1049-54) by the pious king Henry III. Ironically, Henry III, a temporal ruler, took the first steps to reform the clergy. Two issues were at the forefront: simony and clerical marriage. Simony—after Simon Magus—is the term used for the giving or receiving of funds for clerical office. Pope Leo personally executed a program of reform in which he deposed simoniac bishops and required extensive penance from anyone who paid money to a bishop. As influential as his individual efforts at reform were, his appointments to the papal curia proved more influential. Most notably, Leo appointed Humbert to be the bishop of Silva Candida.

During the reign of Pope Stephen IX, Humbert wrote *Three Books Against the Simoniae*, a comprehensive work against simony. In the third book, however, Humbert took the formative principle against simony—that the priesthood should be free from secular impurity—to its logical conclusion. He attacked lay investiture altogether. “According to the decrees of the holy fathers anyone who is consecrated as a bishop is first to be elected by the clergy, then requested by the people and finally consecrated by the bishops of the province with the approval of the metropolitan...Anyone who has been consecrated without conforming to all of these three rules is not to be regarded as a true, undoubted, established bishop nor counted among the bishops canonically created and appointed. Rather he is to be called a pseudo-bishop.” (Tierney, 40) Humbert noted the process in his day reversed the proper order, with the secular office choosing first, the people approving, and “the decision of the metropolitan [coming] afterwards whether they are willing or not.” (40) He insisted that anyone who invested a man with the symbols of ring and staff claimed all the rights of pastoral care that these symbolized. Humbert not only stated that the royal authority did not have the right to invest a man with the bishopric, he claimed further that the royal authority was inferior to the clerical office. “The priesthood is analogous to the soul and the kingship to the body...just as the soul excels the body and commands it, so too the priestly dignity excels royal, or we may say, the heavenly dignity the earthly.” (41-42)
Humbert’s ideas won the day with the papal curia in the 1050’s and resulted in an important decree. In 1059 Nicholas II (1058-61) issued a decree on papal elections. “When the pontiff of this universal Roman church dies the cardinal bishops shall first confer together most diligently concerning the election; next they shall summon the other cardinal clergy; and then the rest of the clergy and the people shall approach to give their assent to the new election.” (42) The decree also asserted that “no cleric or priest shall receive a church from laymen in any fashion, whether freely or at a price.” (44) This statement went beyond simony and prevented any secular power, even a godly king, from investing a man with the clerical office. Pope Nicholas II and Humbert died in 1061. Hildebrand was the only one of the original reformers of the reign of Leo IX left, and he served as a key advisor to Pope Alexander II (1061-73). In 1073, Hildebrand was elected Pope, and took the name Gregory VII.

The contest between Gregory VII and Henry IV began in 1073, immediately upon Gregory’s assumption of office. In this year the king appointed a bishop charged with simony to the see of Milan. Gregory opposed the appointment, however, and the king submitted to his ruling. Politically, Henry had no choice. In August of that year he barely evaded the Saxons in battle and found himself isolated from the support of many of his nobles. By September he knew that he was not strong enough to withstand a conflict with the Pope, so he wrote a humble letter to Gregory asking forgiveness and pledging submission.

But we, who by God’s will have now for some time held the kingly office, have not in all respects shown toward the priesthood such reverence and honor as was due to it…we turn to your fatherly indulgence that we may be found worthy of absolution by your apostolic authority…Not only have I encroached upon the property of the Church, but I have sold churches themselves to unworthy persons, men poisoned by the gall of Simony, men who entered not by the gate but by other ways, and I have not defended the churches as I ought to have done. But now, since I cannot regulate the churches alone, without authority from you, I most earnestly beg your advice and help in this matter and in all my affairs. Your directions will be scrupulously followed in all respects. (Emerton, 18-19)

Henry’s humble confession and pledge of fidelity form an important backdrop to the unfolding of events from 1073 to 1075. During this period, Gregory implemented a stringent plan of reform. He sought to eliminate simony and clerical marriage from the church. His reform effort reached a climax in February of 1075, when Gregory issued a decree against lay investiture. In this decree he formally restated the doctrines found in Humbert’s Three Books and Nicholas II’s 1059 decree against lay investiture. In March of 1075 Gregory issued his famous Dictatus Papae. The twelfth article stated, “That [the Pope] may depose Emperors.” With this declaration, Gregory moved beyond reform and into revolution: no pope prior to Gregory VII ever stated that they had right to depose emperors.

While Gregory had been moving forward with his plan of reform, the king had been moving to consolidate royal lands and power. In October of 1075 Henry decimates the Saxons. Much of the Saxon territory was confiscated and many Saxon nobles were imprisoned. This victory put Henry in good standing with the German nobles, and Henry felt that it was time to regain the last frontier: he sought to recapture the rights of lay investiture that Otto I used so effectively to rule the empire. In the fall of 1075 the king challenged Gregory’s authority head-on. He appointed Tedaldus to the see of Milan.

In December of 1075, Gregory responded to Henry. He charged him to “give more respectful attention to the master of the Church, that is, to Peter, prince of the Apostles.” He assured Henry that the edict against lay investiture was “a truth and light necessary for salvation…to be heartily accepted
and obeyed, not only by you and your subjects but by all princes and peoples who confess and worship Christ.” (Tierney, 58) The tone of the letter was firm, but evidenced moral concern. Gregory intended to “warn [the king] with a father’s love…to accept the rule of Christ.” Henry’s reply, however, was vitriolic:

Henry, King not by usurpation, but by the pious (sic) ordination of God, to Hildebrand, now not Pope, but false monk…you have trodden [the bishops] under foot like slaves who know not what their lord may do…You dared to threaten to take the kingship away from us—as though we had received it from you, as though kingship and empire were in your hand and not in the hand of God. Our Lord, Jesus Christ, has called us to kingship, but has not called you to the priesthood…I Henry, King by the grace of God, together with all our bishops, say to you: Descend! Descend! (Tierney, 59-60)

Henry’s letter is a sharp contrast from his pledge of fidelity to papal authority just two years earlier. Gregory was a man relentlessly consistent in his principles. His resolve let him no option but to excommunicate and depose Henry IV. The deposition took the form of a personal address to St. Peter.

O Blessed Peter, prince of the Apostles, mercifully incline thine ear…By thy favor, not by any works of mine, I believe that it is and has been thy will, that the Christian people especially committed to thee should render obedience to me thy especially constituted representative. To me is given by thy grace the power of binding and loosing in Heaven and upon earth…I deprive King Henry…who has rebelled against thy Church with unheard of audacity, of the government over the whole kingdom of Germany and Italy, and I release all Christian men from the allegiance which they have sworn or may swear to him, and I forbid anyone to serve him as king. (61)

Henry IV responded to his deposition by attempting a papal coup. He wrote to the German bishops, urging their assistance for the “oppressed Church” and informing them that Gregory had “usurped for himself” the kingship. Some supported him, but in the end the coup failed. Henry overestimated his own position and grossly underestimated the spiritual influence of the Pope. The German nobles convened a diet at Tribut in 1076 to which the king and papal legates were invited. The king had no support—the chief men in his entourage actually deserted him to obtain absolution from the papal legates. Were it not for the ill will between the Saxons (who wanted to depose the king) and the South German nobles, Henry IV may have been dismissed immediately and a new king elected. As it stood, however, he was a lame duck. Gregory dissolved all oaths of fealty to the king, and this meant that Henry could offer no stability to the realm. Consequently, the diet agreed that Henry IV must seek absolution and invited Pope Gregory VII to preside over a council to be held at Augsburg on 2 February 1077. This council would, in effect, place the kingdom and its ruler at the pleasure of the Pope. The deposition was a clear victory for papal absolutism and a miserable personal defeat for Henry IV.

At this point in the investiture controversy, the papacy was the clear victor. Gregory had shown that the word of spiritual power could dissolve the power of an emperor. Moreover, he actually believed this was his right. Gregory saw himself as serving in the role of an Old Testament prophet. In his writings he frequently noted Samuel’s deposition of Saul to justify his actions. As the spiritual head of the New Israel, Gregory saw his office as the supreme authority in the land. At the same time he was a New Testament priest of Christ, a source of mediation for the saints of his kingdom. Gregory was not a pragmatic pope. He was driven by principles. At Canossa two principles met head-on: that of prophet and that of priest.
Reprise

Henry IV, eager to avert the stated assembly at Augsburg, sought absolution before the Pope at Canossa in January of 1077. As Gregory contemplates whether to grant absolution, several factors entered his mind. Was the king was sincere? In two years Henry IV went from being the most reverent of Emperors to the most irreverent. Was his penance at Canossa genuine; or, was it simply political manipulation? Would it better serve the kingdom of Christ for Gregory to force the king to show reverence for St. Peter before the diet? Perhaps, for this would demonstrate papal authority and provide an opportunity to exercise greater influence over the nobles and the immediate future of the realm. However, would it be lawful for a Pope to withhold the absolution of sins from a penitent, especially one subjected to the elements for three days? After all, the whole reform was against the pragmatic disposal of priestly duties revealed most grievously in simoniacal bishops.

Pope Gregory VII is uncompromisingly committed to his principles. At Canossa, his principles of reform are juxtaposed with his priestly duties. Gregory VII is concerned to make the correct moral choice as the voice of St. Peter. Should he absolve Henry IV immediately, or should he make him wait another month for the diet of Augsburg?

Selected Bibliography


Lecture #1 Introductory Lecture: Perspective

Dr. Hoffecker

I. Why study church history?
   A. Cultural apathy toward history.
      1. Postmoderns tend to relegate history to minor status as science, technology and business have accelerated in their impact upon contemporary affairs.
      2. Illustrated by famous debunkings of history
   
   B. Modern church’s ignorance of the past.
      2. “No book but the Bible, no creed but Christ, no law but love.”
   
   C. Results of neglecting Christian history:
      1. “Due to the ignorance of the patristic period, the modern church has tended to duplicate in its theology the errors and problems of the first five centuries of Christian thought.” Bradley and Muller
      2. “Ecclesiastical amnesia is a serious and crippling disease. A Church without a memory is doomed to invent the churchly and the theological wheels anew. The writing of religious history, in other words, is the necessary prop our naked memory requires in order to draw upon the accumulated wisdom of the ages, enabling us to withdraw at our need the deposit of insight and truth generously stored up for us in written form.” Bauman
      3. Consequences of neglecting church history.

D. Why the work is necessary
   1. Christianity is a religion of history
   
   2. Church is in history.
   
   3. End of history is goal decreed by God.
   
   4. Church’s task is to preserve and present the faith

E. Benefits of knowing the Christian past
   1. Church history: an aspect of general revelation.
   
   2. Church history: a synthesis - links the past with the future in an understandable way so that we can continue to proclaim the gospel.
   
   3. Church history: a moral guide for the church:
      Romans 15:4: “For whatever was written in former days was written for our instruction, that by steadfastness and the encouragement of Scripture we might have hope.”
      I Cor. 10:6, 11: “Now these things are warnings for us, not to desire evil as they did. written down for our instruction.”
   
   4. Church history: a motivating force to inspire and stimulate vital spiritual life
5. Church history: a practical tool for other theological and Biblical studies

6. Church history: a liberalizing force in culture

II. Perspective in Studying Church History

A. The problem of world view: Biblical presuppositions govern the way church historians interpret history.

B. Evangelical perspective in studying church history: presuppositions
   1. Theological presuppositions
   2. Cosmological presuppositions: an “open universe”
   3. Anthropological presuppositions
   4. Epistemological presuppositions

C. Historiography: Christian view of history differs from other perspectives in history
   1. Biblical view of history: Creation / Fall / Redemption motif.
      a. Linear history is an account of God’s will, purpose from creation to consummation.
      b. Redemption is at the heart of history
   2. Ancient Greek view of history: History as cyclical. Reflects Greek worldview which envisioned all things in light of natural and astronomical patterns.
   3. Classical Medieval view of history: Triumphalism

4. Deistic view

5. Contemporary view: History driven by autonomous nature; fatalism, chance: epiphenomenalism

D. Self-consciousness of the historian
   1. Problem of perspective
   2. Shifting focus from history to the historian or from the observed to the observer.
   3. Historical study: objective / subjective
   4. Wells: “The facts of history simply do not speak for themselves; historians speak for them from an interpretive framework of the ideas they already hold.”
   5. Naugle, Worldview: Balance between objectivity and subjectivity. We hold a “golden mean epistemology.” N. T. Wright: “Knowledge … although in principle concerning realities independent of the knower, is never itself independent of the knower.”
      a. We perpetuate mistakes if we only rely on the work of others.
      b. Historical conclusions should rest on reliable sources.
      c. Meaning of a document arises from a thorough knowledge of the original context.
      d. Objectivity of method.
E. The problem of meaning.
   1. Relationship of present to past.
   2. Two histories: past event and written contemporary account
   3. What happened: results and traces; reconstruct history
   4. Meaning inferred in connections between the traces.

F. COMPONENTS OF A CHRISTIAN APPROACH TO HISTORY
   1. Doctrine of providence
   2. Objectivity
   3. Validity of religious experience
   4. Importance of social history
   5. Tell the truth in its ambiguity
   6. Integration of faith and historical study

III. Suggestions for the study of church history.
   A. Make an effort to grasp and memorize the chronological scheme of the leading ages, dates, events and personalities of church history.
   B. Do not judge a personality or period or movements within the church's life by the standards of the present, but by their effort to embody the teaching of Christ and to obey his Great Commission. The history of the church is an account of its successes and its failures in carrying out Christ's Great Commission, and in its conformity to Christ's character and teaching.
   C. Be prepared to be broadened in your sympathies and appreciation, and deepened in your convictions and loyalties.
   D. Study church history, not only for the learning of facts, but for warning and encouragement. Next to the Holy Scriptures, which are themselves a history of revelation, there is no greater demonstration of the continual presence of Christ with his people, no more thorough vindication of Christianity, no richer source of useful learning, and no stronger incentive to goodness and piety, than the history of the Christian Church. The great cloud of witnesses is made up of apostles, evangelists, martyrs, confessors, fathers, reformers, and saints of all ages and nations, and this cloud is constantly increasing. In reading the thoughts and prayers, the lives and deaths of those heroes of faith and love, who were living vessels of Christ, the salt of the earth, the benefactors and educators of civilization, we are elevated, edified, comforted and encouraged to follow their example.
Lecture #2  Historical Context of 1st Century Christianity

Dr. Hoffecker

I. Intro

II. The Greco-Roman Empire:
   A. Overhead to illustrate the extent of Roman rule.
   B. Positive features of Roman Rule
      
   C. Negative features

III. Mystery religions
   A. Mystery religions originated in Oriental nature worship.
      1. Primary impetus behind them was magic
      2. The rebirth of the soul
      3. Elaborate ceremonies
         a. Sacred meals
         b. Purification central to the cult, giving one a sense of cleansing from sin.
         c. Salvation projected into eternal life.
         d. Ascetic in outlook.
         e. Appeal of these religions.
   
   B. In 19th and early 20th century, many historians of religion assumed that Christianity borrowed from them.
IV. Judaism
   A. Proliferation of groups and ideals in early first century.
      1. Parties within official Judaism

   2. Essenes

B. Jewish preparation for the coming of Christianity.
   1. Diaspora
      a. Probably 5-6 times as many Jews outside as inside Palestine.
      b. Used synagogue as main teaching device.

   2. Hellenization of Judaism during intertestamental period.
      a. Septuagint (285-246 BC)
      b. Philo (20 BC - 50 AD)
      c. Hellenization process
I. Intro comments on perspectives on New Testament writings
   A. Historical reliability of the Gospels
   B. Treatment of Paul

II. The Coming of Christ
   A. Continuity with Judaism
      1. Messiah of the OT; the Church is the New Israel
      2. The resurrection
      3. Christianity is primarily a fulfillment of ideas foreshadowed in OT
      4. Hebrews
      5. OT Scripture retained, not replaced.
      6. Statements of faith narrated in concise formulas
   B. Discontinuity with Judaism
      1. Early Christians continued worshipping in Temple, but without sacrificing
      2. New covenant
      3. Christianity had two choices

III. Life and Worship of Early Church: Acts 2:42 “They devoted themselves to the apostles’ teaching and to the fellowship, to breaking of bread and to prayer.”
   A. Daily life: Some changes obvious
   B. Communalism
   C. Pauline influence.
      1. Pauline influence not won without great struggle.
      2. Book of Acts
   D. Council of Jerusalem (49 AD); Acts 15
      1. Background: Judaizers
      2. Proceedings at the Council: James the apostle of peace
      3. Decision: Faith in Christ affirmed as only condition imposed on Gentiles
         a. Practical question of weaker brethren.
         b. Gospel was universal
         c. Apostolic authority
         d. Ebionites.
E. Church government: Walker: “No question in church history has been more darkened by controversy than that of the origins of the church’s official ministry.”

1. Issue important because of later controversies.

2. Reformation rejected medievalization of the church

3. Area of general agreement: The church moved from charismatic leadership (leadership by gift of the Holy Spirit) to more institutional organization.
   a. Charismatic leadership
   b. Priority of apostolate
   c. Spiritual gifts abused.

4. Paul in pastorals

5. Toward end of 1st c. offices are permanent, not as fluid as previously.

6. I John, Didache: tests proposed to distinguish between true and false prophets.

   a. Ignatius of Antioch (d.110): First to push for ruling, monarchical bishop.
   b. Apostolic Father: Letters to seven churches: “Do nothing without the bishop.”
      i. Ephesians: “Regard the bishop as the Lord himself.”
      ii. Magnesians: “As the Lord did nothing without the Father … so neither do anything without the bishop and the presbyters.”
      iii. Trallians: “When you are obedient to the bishop as to Jesus Christ … be also obedient to the presbytery as to the Apostles of Jesus Christ our hope.”
      iv. Smyrnaeans: “Shun divisions as the beginning of evils. Do you all follow your bishop, as Jesus Christ followed the Father, and the presbytery as the Apostles; and to the deacons pay respect as to God’s commandment. Let no man do aught of things pertaining to the church apart from the bishop. Let that be held a valid Eucharist which under the bishop or one to whom he shall have committed it. Wheresoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal Church. It is not lawful apart from the bishop either to baptize or to hold a love-feast; but whatsoever he shall approve, this is well-pleasing also to God; that everything which ye do may be sure and valid.”
   c. Bishop as a basis for unity: Only a bishop should conduct baptism or the Lord’s Supper

8. End point of early development: mid-2nd century. Each city had episcopos (overseer, superintendent, “bishop”) who worked closely with group of presbuteroi (elders) who were assisted by diakonoi (administrative function).

9. No intimations of an episcopal succession.
a. Even when episcopal succession did begin, it differed from apostolic succession of later periods.

b. Differences between advocates and opponents of succession
I. Intro. Refer to these as individuals and as documents. They are so named because they follow immediately after the age of the apostles. The list is extensive: Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, Hermas of Rome, Second Clement, Didache, Epistle to Diognetus.

A. Difficult to ascertain the exact characteristics of this period

B. The level of writings and thought not equal to New Testament authors

C. Representative of the period?
   1. Perspective important in studying Apostolic Fathers
   2. Such views smack of triumphalism.

II. Didache (Teaching of the Twelve Apostles): Found very late (1875); published 1883.

A. Part I: The two ways:
   1. The way of life
   2. The way of death

B. Part II: A manual of Church life:
   1. Baptism:
   2. Instructions on religious duties:
      a. Fasting
      b. Prayer
      c. Alms
   3. Eucharistic instructions:
      a. Formulas to be used with the bread and cup.
      b. Eucharist only for the baptized.
      c. Ended with Aramaic “Maranatha”
      d. Recognizable pattern of words and practice
      e. Christianity tended to be ascetic
   4. Sections on worship and Lord’s Day

A. Church in pagan communities.
B. Most mentioned for initiating question of repentance and post baptismal sin.

1. Church represented as a tower

2. Therefore limited forgiveness of post-baptismal sins.

C. Early discussion of issue of merit.

IV. Clement of Rome: earliest writing not included in the NT (c. 95). Its main concern was fierce strife at Corinth where elders were deposed; Clement calls for repentance and reinstatement; legitimate authority to be obeyed. treats elders and bishops alike.

A. Clement (c. 91 - c. 101) Kelly lists various views of him as successor of Peter and therefore in the line of popes. Is he 1st (Tertullian and Jerome), 3rd or 4th? Kelly concludes: “Almost the only reliable information that survives about him is that he was responsible for, probably author of, the so-called First Epistle of Clement, the most important 1st cent Christian document outside the NT.” (Oxford Dictionary of Popes)

B. No mention of ascendency of Roman bishop. Even in Ignatius with all his emphasis on hierarchy, he makes no mention of a “Pope” or a “supreme bishop” or “vicar of Christ” or, for that matter, even of “one bishop” over the others. Rome still had a plurality of elders. Kelly: Clement as leading presbyter-bishop wrote letter to Corinth; gave directions about succession of bishops and deacons; it is earliest example of Roman church (but not Pope) intervening in the affairs of another church. Many treat Clement as part of NT canon.

C. Clement as church historian: Alludes to the martyrdom of Peter and Paul

D. Speaks against divisiveness (cf. Paul’s letter to Corinthians)

E. Confirms presence of twofold ministry: bishop and deacon

F. Quotes from Gospels

G. Insists that older men rule the church.

V. Epistle of Barnabas (c. 130; written by some Christian in Alexandria) Lightfoot: the epistle “stands alone in the literature of the early church.” The writer staunchly opposes Judaism; but shares nothing with other anti-Judaic pieces in 2nd cent. Almost impossible that the author was the apostle Barnabas, Paul’s companion.

A. A strong attack on Judaism.

B. Thus the OT must be interpreted rightly. Most notorious of allegorizations concerns Abraham’s placing 318 fighting men in the field to help rescue his nephew Lot from Gentile kings in Gen 14. Since the number 318 cannot be historically significant, it must spiritual importance. Thus Barnabas concluded that since the Greek letter I = 10; and H = 8 and these two taken together are the first two letters of Jesus’ name; also the Greek T = 300 and (obviously!!) it stands for a Christian cross, the whole story symbolizes Jesus’ salvation for us in the OT.

1. This established a pattern of nonhistorical exegesis which dominated biblical interpretation until after the Reformation.
I. Introduction: Christianity in the early period (130-313) Before 250 persecution mainly local, sporadic, mob action, not official policy of the state.
   A. Christian persecution preceded by Roman persecution of Jews
   B. Zealot movement

II. First Century Persecution:
   A. Jesus’ teaching
   B. Christianity as religio licita
   C. Burning of Rome 64 AD:
      1. Nero’s role:
         2. Roman writers’ attitude toward Christians:
            a. Satirist Juvenal (died c. 127)
            b. Tacitus: (d. 120)
               i. Mentions death of Christ by Pontius Pilate
               ii. Christians covered with wild beasts’ skins
               iii. Others soaked in flammable material
            c. Suetonius: (d. 122) controller of imperial libraries
   D. I Peter 4:12-20
   E. Causes of persecution: Note most of these rests on misconceptions
      1. Political
      2. Religious
      3. Moral charges
      4. Social
      5. Economic

III. Second Century Persecution
   A. Pliny, Governor of Bithynia (coast of Black Sea) wrote (111)
   B. Trajan’s (Roman Emperor 98-117) answer
   C. Tertullian’s evaluation: (150-225)
   D. Successors of Trajan
      1. Hadrian (125)
      2. Martyrdom of Polycarp of Smyrna (156)
3. Marcus Aurelius (161-80)

4. Effects of persecution. Tertullian: “The blood of the martyrs is the seed of the church.”

IV. Third Century Persecution
   A. Martydom of Perpetua (c.181-203)

   B. Decius (249-251) the first general, wide-scale persecution of the church (250).
      1. All must sacrifice and carry a voucher
      2. Those who complied with the edict were given the title \textit{lapsi} (fallen). They carried certificates called \textit{libelli}.
      3. \textit{Lapsi} were excommunicated by the church.

   B. Diocletian (245-313) the greatest persecution arose. Led to appearance of \textit{traditores}, those who gave up books to persecutors.

   C. Gallerius (311)

   D. Constantine - Edict of Milan (313) Officially ended persecution of church as imperial policy. “Christians and all others should have liberty to follow that mode of religion which to each of them appeared best .. so that the supreme Deity, to whose worship we freely yield our hearts, may show in all things His usual favor and benevolence.” Note \textit{do ut des} (do in order that he might do).
      1. Constantine provided for the release of confiscated property
      2. Constantine's other edicts affecting Christianity
         a. Subsidized expenses of ministers in Africa
         b. Excused clergy from political duties: “For it seems that when they show greatest reverence to the Deity, the greatest benefits accrue to the State.” (\textit{do ut des})
         c. In 319 he made soothsaying punishable by burning at stake.
         d. Promulgated first “blue laws”: made Sunday a day of rest for all except farmers.

V. Consequences of persecution
   A. Added to the attractiveness of church rather than detracted. By surviving persecution, the church “triumphed over the empire.”

   B. Encouraged a theology of martyrdom (Ignatius and Polycarp) Martyrdom stated by some to assure one’s salvation.

   C. Produced an ascetic attitude toward world which continued even after persecution ceased.

   D. Contributed to strongly held eschatological beliefs. Heightened expectations of divine judgment over the world. Correlation tends to exist between persecution and eschatological interest.

   E. Emergence of Constantine as hero of church. Eusebius in his \textit{Ecclesiastical History} praises Constantine as “God’s dearly beloved,” “the all-gracious emperor,” “the most exalted person living.” Constantine’s Edict of Milan and convoking the Nicene Council together brought him great respect in the church. But Constantine’s policy also brought religious coercion into the Empire.
I. Introduction
   A. First four centuries (Schaff)
      1. 1st (95-150) Apostolic Fathers: Edification
      2. 2nd (120-220) Apologists: Defend Christianity
      3. 3rd (180-250) Polemicists: Fight against false doctrine
      4. 4th (325-410) Golden Age of Christian Theology

   B. Context of apologists
      1. Martyrdom
      2. Heresy
      3. Pauline foundations
         a. Gospel had universal implications.
         b. Principle of antithesis
      4. Philosophy in the pagan world subsidized by empire
         a. Antoninus Pius (138-61)
         b. Marcus Aurelius (161-80)

II. Purpose of the apologists: varied from writer to writer.
   A. Explanation

      1. Ridiculed the incarnation
      2. Christianity’s leader
      3. Deity of Christ denied
      4. The miracles (allegorized by many) and resurrection
      5. Celsus scornfully remarked that Christians never engaged in conversation with intelligent pagans

   C. Plea for liberty: Called for careful investigation of charges against Christians.

II. Survey of important apologists
   A. Quadratus of Athens (125) wrote to Hadrian.

   B. Aristides of Athens (145); wrote to Antoninus Pius
      1. Takes offensive and attacks Greek paganism
      2. He attempts a primitive study of comparative religions.
3. He was first to use the cosmological argument, design of cosmos.

C. Epistle to Diognetus (150): author and recipient unknown; not even Eusebius quotes from it.
   1. Mocks pagan gods
   2. Christianity alone is the true fulfillment of Judaism.

D. Justin Martyr (100-65) martyred in Rome; wrote to Antoninus Pius
   1. Justin’s background; before converting to Christianity
   2. His *Apology* calculated to warn the emperors
   3. Dialogue with Trypho; educated Hellenistic Jew
      a. Trypho argues against Christianity.
      b. Justin’s response:
   4. Demanded justice
   5. Christianity is the truest philosophy
      a. Justin is first and foremost a philosopher.
      b. Christianity is the fulfillment of the OT and represents the culmination of all that is preparatory in Greek philosophy.
      c. Developed detailed view of Logos. Anyone who had the truth in whatever form received it from the Logos. Other philosophies are simply incomplete.
      d. *Logos spermatikos*
      e. “Egyptian Spoils” principle
      f. How to evaluate Justin? A synthesist? The true forerunner of common grace?

E. Tertullian (c.155-220); apologist, polemicist, first great Latin theologian.
   1. Wrote his *Apology* in 197.
   2. Defended Christian people as good people.

G. Origen (185-254): *Contra Celsum* (246)
   1. Celsus a worthy opponent; his attack one of the most severe.
   2. Origen quoted passages at length and refuted them. He answers Celsus by interpreting them allegorically.

III. Effect of the apologetic movement
   A. No great visible effects on emperors to whom they addressed.
B. Assimilation of Greek ideas is well established – especially Justin

C. Widespread effect among Christians. They gave courage in times of persecution. They also widened believers’ understanding of faith and contributed to spread of orthodoxy.

D. First plea for religious liberty.
I. Introduction: Most formidable internal problem of early Church.
   A. Gnosticism from Gk word for knowledge (γνώσης)
      1. Gnosis in New Testament
      2. In Gnosticism knowledge becomes
      3. Syncretistic in form: many variants developed due to this basic feature
      4. Basic questions for Gnostics: Who were we? What have we become? From what are we delivered? What is rebirth?

II. Gnostic Dualism: division of reality into two antithetical realms of being
   spirit---matter, good ---evil, light---darkness, spirit---flesh
   A. Gnostic teaching differs from teaching of OT and NT
      1. The Creation
         a. Created both the material world and men
         b. Human nature: men are of different grades
      2. Demiurge
      3. Christ: Denied genuine incarnation
         a. Christ is spirit and only appeared to be incarnate
         b. Christ did not die
            i. Ignatius: Letter to Trallians
            ii. Docetic Gospel of Peter
            iii. Another docetic document it was really Simon of Cyrene who was crucified.
            iv. NT refutes docetism
      4. Salvation
         a. Salvation defined as a person receiving the secret knowledge
         b. This spiritual, mystical knowledge enlightens him
         c. New Testament teaching

III. Key figures in Gnostic Movement
   A. Simon Magus: Acts 8:9-24
   B. Basilides: c. 150 in Alexandria
C. Valentinus: 135-165 in Rome
   1. Elaborate dualism
   2. Three classes of men
      a. spiritual (pneumatics)
      b. psychics
      c. hylics

D. Marcion: excommunicated in Rome c. 144.
   1. View of the Old Testament
   2. Major work: Antitheses
      a. Contrast between the Old and New Testaments
      b. Marcion’s canon includes:
         i. Antitheses
         ii. A carefully “doctored” (every pun intended) Gospel of Luke
         iii. Marcion considered Paul one of the enlightened
   3. Marcion’s importance for church history
      a. A peculiar threat to the Church
      b. The rise of “heresy”
      c. The Church’s response

IV. Montanism: Is it a heresy; is it Gnostic?
   A. Led by Montanus, a converted pagan priest (155); located in Asia Minor
      1. A reaction against laxity and immorality in the Church
      2. Two prophetesses left their husbands to join him: Prisca and Maximilla.
      3. 2nd c. reaction.
   B. Attracted the astute Tertullian
   C. Controversial teachings
      1. Asserted continuation of miraculous gifts, especially prophecy
         a. Montanus compared the prophet with a musical instrument on which Holy Spirit
            plays his melodies: “Behold the man is as a lyre, and I sweep over him as a
            plectrum.”
         b. Prophecies delivered by Montanus
      2. Strong eschatological perspective: affirmed chiliasm, millennialism
         a. The Parousia: Christ’s coming.
      3. Extreme Montanist prophecies
      4. Asserted the universal priesthood of Christians, even of females, against the institutional
         priesthood of the church. Appointment to ministry lay in endorsement of Spirit not outward
         ordination.
      5. Severe asceticism
6. Response by Hippolytus

D. The Montanists or Tertullianists, as they were known in Africa, persisted down to sixth century.
I. Introduction: How should the church respond to both its internal (heresy and schism) and external (persecution) problems?
   A. Positive effect of heresies
   B. Issue of authority

II. The Catholic Church
   A. Irenaeus of Lyons: *Against Heresies* c. 185
      1. Canon
         a. apostolic authority established
         b. Pauline idea of apostleship
         c. Orthodoxy
      2. Church: There is no private teaching
         a. Public tradition
         b. The church as the depository of Christian teaching:

   B. The ascendency of Rome as the locus of authority
      1. Reasons for Rome’s prestige
      2. New Testament evidence cited to support Petrine supremacy

III. Canon: Church inherited the OT Scriptures: Eph. 2:20
   A. Popular misconception (position of Roman Catholic Church)
   B. Collection of texts
      1. Initial writings
      2. Paul’s letters collected
      3. Also at end of 1st century, a collection of Gospels.
      4. c. 170 Tatian, an Assyrian Christian, formed the first harmony of the Gospels: *Diatessaron*
      5. Eusebius’ *Ecclesiastical History* (325)
         a. Accepted books
         b. Disputed books
c. Spurious books

C. Practical considerations

1. Spread of heresy, especially Marcion’s ideas, accelerated process.
   a. Unlike Marcion, true Christianity accepts the OT as canonical
   b. The new books do not supersede OT but stand alongside them.
   c. As for new books, Christians hold to four Gospels, not one
   d. The church recognizes other books as well.

3. Apostles slowly passing from the scene

4. Tests of authenticity
   a. marks of apostolicity
   b. ability to edify when read in public

Irenaeus, *Against Heresies* IV.33.8: Threefold criteria of apostolic continuity: “The true gnosis is the doctrine of the apostles, and the ancient constitution of the church throughout the world, and the character of the body of Christ in accordance with the succession of the bishops, by which they have handed on that church which is present in every place and has come down to us, being guarded and preserved, without any distortion of the Scriptures, by a very complete system of doctrine, neither adding nor subtracting anything. It is a reading [of the Scriptures] without forgery, and a lawful and diligent exposition in accordance with the Scriptures, both without danger and without blasphemy. And above all, it is the preeminent gift of love, which is more precious than gnosis, more glorious than prophecy, and which excels all other gifts of love.”

D. Canon: a list of New Testament books; in addition to Tatian, Eusebius

1. Muratorian Canon – oldest extant list of NT writings; an 8th c. MS which supposedly dates from the end of 2nd century. Named after L.A. Muratori who found it in 1740. MS contains 85 lines.


3. Canon is written in inferior Latin; some scholars believe it a translation of Greek text.

E. Does this mean that the canon was fairly well established in 2nd century?

1. First instance of 27 books = in 367 by Athanasius, his 39th Paschal letter.
2. Athanasius’ letter was not a conciliar decision; Nicaea makes no reference to canon
3. First conciliar reference = Carthage 397
4. Therefore, formation of canon more a process than an event.
I. Introduction: Christianity is a creedal religion; statements of faith formed for public use. From its very inception Christianity inherited the theological tradition of Israel (its historical statements of faith). Christianity continued this theological tradition by urging believers to reflect on theology and to declare their faith.

II. General characteristics of creeds
   A. Verbal expression grows out of God’s self revelation, Scripture. God revealed himself, inspired Scriptures and constituted human beings with intelligence and verbal capacity to conceive thoughts about God, man and the world. While Scriptures certainly contain more than propositional truth (e.g., commands, historical narrative, poetry, etc.), much of the Bible’s contents is propositional.
      1. Creeds presuppose a vital Christian faith
      2. Two errors to be avoided

   B. Creeds are rooted in history and reflect the period in which they are framed.
      1. Issue of contextualization
      2. Creeds would have come into existence even without the threat of Gnosticism
      3. The catholic nature of creeds
      4. Creeds as statements of truth
      5. Prophetic
         a. Nicaea: (4th century) deity of Christ
         b. Barmen Declaration: (20th century) Claims of Nazi Germany

IV. Purposes of the creeds
   A. Liturgical needs of the church, for use in worship:
      2. Instruct candidates for baptism, converts
      3. Use while celebrating the sacraments
      4. Teaching ministry (catechism)
B. Hermeneutical concerns: Church’s understanding of Scripture. Scripture important, how is it to be interpreted?

C. Confrontation with heresy

D. Testimonial / witnessing function

V. Survey of Creeds from the Old Testament to Apostles Creed

The background of the Apostles’ Creed

Old Testament background

Deut. 26:5-9 “A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried unto the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us our of Egypt with a mighty hand…with great terror, with signs and wonders; and he brought us into this place and gave us this land…”

Deut. 6:4-5 “Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul and with all your might.”

New Testament formulas

Mark 8:29 “And he asked them, ‘But who do you say that I am?’ Peter answered him, ‘You are the Christ.’”

I Cor. 12:3 “…no one can say ‘Jesus is Lord’ except by the Holy Spirit.”

Rom. 10:9 “..if you confess with you lips that Jesus is Lord and believe in your heart that God raised him from the dead, you shall be saved.”

Rom. 1:3-4 “The gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.”

I John 4:2 “By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God.”

cf. also Phil. 2:6-11, I Cor. 15:3-7

I Cor. 8:6 “…yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.” (binitarian)

Matt. 28:19 “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.” (trinitarian)
II Cor. 13:14 “The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”

Second Century Developments
Ignatius of Antioch to the Trallians (107) “Be deaf...whenever anyone speaks to you apart from Jesus Christ, who is of the stock of David, who is of Mary, who was truly born, ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of beings of heaven, of earth and the underworld, who was also truly raised from the dead…”

Epistula Apostolorum (c. 150) “In the Father, the ruler of the universe, And in Jesus Christ, our Redeemer, In the Holy Spirit the Paraclete, In the Holy Church, And in the forgiveness of sins.”

Justin Martyr (165) “We worship the God of the Christians, whom we consider One from the beginning, the creator and maker of all creation, visible and invisible. And the Lord Jesus Christ, the Servant of God, who had also been proclaimed beforehand by the prophets as about to be present with the race of men, the herald of salvation and the teacher of good disciples.”

Third Century Rules of Faith
Tertullian “We however as always, the more so now as better equipped through the Paraclete...believe...in one only God...that the one only God has also a Son, his Word who has proceeded from himself, by whom all things were made and without whom nothing has been made: that this Son was sent by the Father into the virgin and was born of her both man and God, Son of Man and Son of God, and was named Jesus Christ: that he suffered, died, and was buried, according to the scriptures, and, having been raised up by the Father and taken back into heaven, sits at the right hand if the Father and will come to judge the quick and the dead: and that thereafter he...sent from the Father the Holy Spirit the Paraclete...That this rule has come down from the beginning of the Gospel, even before all former heretics...”

The Apostles’ Creed
Interrogatory Creed of Hippolytus (215) “Do you believe in God the Father All Governing? Do you believe in Jesus Christ, the Son of God, Who was begotten by the Holy Spirit from the virgin Mary, Who was crucified under Pontius Pilate, and died (and was buried) and rose the third day living from the dead, and ascended into the heavens, and sat down on the right hand of the Father, and will come to judge the living and the dead? Do you believe in the Holy Spirit, in the holy Church, and in the resurrection of the body?”

Marcellus of Ancyra (340) “I believe in God, All governing; And in Christ Jesus His only begotten Son, our Lord, who was begotten of the Holy Spirit and the virgin Mary, who was crucified under Pontius Pilate and buried, who rose from the dead on the third day,
ascending to the heavens and taking his seat at the Father’s right hand, whence He shall come to judge both the living and dead;
And in the Holy Spirit, the holy Church, the forgiveness of sins, the resurrection of the body, life everlasting.”

Rufinus (404)  “I believe in God the Father almighty, invisible and impassible;
And in Christ Jesus, His only Son our Lord, who was born by the Holy Spirit from Mary the Virgin, crucified under Pontius Pilate and buried. He descended to hell. On the third day He rose again from the dead, He ascended to heaven, where He sits at the Father’s right hand and from whence He will come to judge both living and dead;
And in the Holy Spirit, the holy Church, the forgiveness of sins, the resurrection of this flesh.”

Priminius (715) “I believe in God the Father almighty, creator of heaven and earth;
And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell, on the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty, thence He will come to judge the living and the dead;
I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.”

Eastern Creeds

Creed of Caesarea (325)
“We believe in one God, the Father All Governing, Creator of everything visible and invisible.
And in one Lord Jesus Christ, the Word of God, God from God, Light from Light, Life from Life, the only-begotten Son, the first born of all creation, begotten of the Father before all time, by whom also everything came into being, who for our salvation became incarnate and lived among men. He suffered, and rose the third day, ascended to the Father, and will come again in glory to judge the living and the dead.
We believe also in one Holy Spirit.”
I. Irenaeus of Lyons (c.130-200) “Man of Peace”
   A. Represents the school of Asia Minor
      1. Pupil of Polycarp
      2. Escaped a savage persecution in which the bishop was martyred.
   B. Champion of catholic Christianity
      1. He goes beyond the apologists of the 2nd cent
         a. Kerr reading: “God is both creator and Father.”
      2. First patristic writer to use NT.
         a. Irenaeus mounted a polemical attack by binding OT and NT together
   C. View of redemption: Theory of Recapitulation Based on Ephesians 1:10
      1. Affirms true incarnation.
      2. Combines two Pauline ideas:
         a. Irenaean theodicy.
         b. The Fall
         c. What Adam lost has been restored in the Second Adam:
            d. He presents a clear theodicy.
               i. Assumes the solidarity of the human race
               ii. Adam was created an imperfect mixture
   D. Christology: View of Christ’s preexistence; cites Biblical passages.
      1. Irenaeus affirms Christ’s deity as Son of God
      2. Incarnation
      3. He does have his shortcomings (view of John 8:57)
      4. Emphasis on millennium
   G. Eve and Mary
      1. Parallels 1st and 2nd Adam
2. Redemptive significance:

H. Evaluation of Irenaeus’ contributions to historical theology.
   1. Cites many sources
   2. He is true pastoral theologian concerned for his flock
   3. Some of his treatments of Scripture raise more problems than they solve.

II. Tertullian (c. 155-c.220) Father of Latin Theology

A. Early career: Before joining the Montanists, he used arguments of canon, creed and church against Gnostics

   1. Authentic Christianity does not rely on philosophy. He is famous for two remarks: “I believe because it is absurd” and “What has Christ to do with Plato, Jerusalem with Athens?”

   2. Attacked Gnostics. Wrote five treatises entitled Against Marcion
      a. Why do heresies arise?
      b. The Rule of Faith
      c. Tertullian’s witness to apostolic succession.
      d. Heretics and the Bible.

B. Contributions to the development of theology

   1. Redemption: doctrine of original sin.

   2. Theology: Against Praxeas
      a. First to use the term “Trinity”: before that “Triad” was used.

      b. Uses terms which presage the Nicene settlement
         i. substance
         ii. person

      c. Distinguished two natures in Christ

      d. Son and Spirit = subordinate to the Father

   3. Practical matters
      a. idolatry

      b. military service

4. Summary. Tertullian left a permanent mark on the theology of the West.
I. Cyprian (c. 200-258) Decian persecution began almost immediately (250).

A. Novatian Schism

1. Novatian’s rigorist views
2. Cyprian’s clemency

B. Teaching on the Catholic Church received one of its fullest expression in Cyprian’s writings.

1. Rival churches established
2. Cyprian rails against the schismatics.
3. “Unity of the Church”
   a. Bishops are especially to preserve the unity of the Church.
   b. Analogies used
   c. “He cannot have God for his Father who does not have the Church for his mother.”
   d. Strong words for the episcopate: Cites Matt. 16
      i. The bishop is in the Church and the Church is in the bishop
      ii. Sacerdotalism
   f. “There is no salvation outside of the Church.”
   g. Did Cyprian hold to Rome’s central authority?

C. Evaluation of Cyprian

1. Took unity seriously; Unity not simply a goal, it is a reality based on Christ’s words.
2. We must not be content with docetic unity.
3. Cyprian’s oversimplification

II. Logos Christology

A. Introduction: Logos = one of the titles used of Jesus in the New Testament

B. Pre-Christian use of Logos: use of Logos goes back to pre-Christian Greek thought in:
   1. Heraclitus (5th c. BC)
   2. Stoics (4th c. BC)
   3. Philo (1st c. BC)

C. Justin Martyr. d. 156. Martyr and apologist. All truth before Christ is the result of the Logos.
   1. Used prologue of John’s Gospel:
   2. Apologetic use of Logos:

D. Incidental comments
III. Main opponents of Logos Christology: Monarchians – concern for the divine unity or monarchia.

A. Dynamic Monarchians

1. Theodotus (c. 190)
   a. At baptism the Spirit or Christ descended on Him
   b. Jesus is not divine by nature but is in some sense adopted
   c. Theodotus was excommunicated by Bishop Victor of Rome

   a. He used Trinitarian language but in a unique way: Father, Son, Holy Spirit are not one and the same essence.
   b. Son and Holy Spirit are mere powers of God

B. Modalistic Monarchians: Christ was only a temporary manifestation of God. Modalists took triadic baptismal formula more seriously, but still blurred the distinction between Father, Son, Holy Spirit.

1. Noetus (200) affirmed position called patripassionism:
   a. The Father Himself suffered and underwent Christ’s human experiences

2. Sabellius. In Rome c. 215; fiercely attacked by Hippolytus
   a. Godhead is a monad which expressed itself in 3 operations or manifestations
   b. The Father = the Form or essence and Son and Holy Spirit = modes of self expression. God appears under three modes or manifestations

   c. The strength of the Mod. Mon. position is that it accords to all 3, Father, Son, Holy Spirit full divinity, i.e., an equality.

IV. Novatian (c. 250) a disciple of Tertullian, wrote a treatise “On the Trinity”

A. Logos is not just tied to the creation, but is pre-temporal

B. Stresses the community of being between Father and Son; Son is begotten from the Father; there is a communion of substance between them.
   A. Greek tradition.
   
   B. Important for Judaism
   
   C. Various schools located there

II. Clement (c. 150-215)
   A. Difference from other schools
   
   B. Clement’s “Christian Gnosticism”
      1. Exhortation
      2. Instructor
      3. Miscellanies
   
   C. Jesus, the Word, is the Instructor
   
   D. Clement posits various levels or grades
      a. Pistics
      
      b. Pneumatics
   
   E. Results of Clement’s teaching

III. Origen (185-254)
   
   A. Against Celsus
   
   B. Devoted to Biblical studies: Hexapla
   
   C. Also wrote numerous biblical commentaries. In commentaries he developed extreme allegorical interpretation of the Bible instead of grammatico-historical method: from Prov. 22:20,21 which he translated: “And do thou portray them in a threefold manner in counsel and knowledge to answer words of truth to them who propose them to thee.”
      1. Origen expands on this idea: three parallel relations
      
      2. Every letter may be capable of bearing huge spiritual significance.
         a. Literal sense
         
         b. Moral sense is used least.
c. Spiritual sense

D. *De Principiis*: Origen’s major theological work, a system to refute the Gnostics.

1. Transforms historical, space/time Fall into a pre-cosmic myth.

2. Platonic pre-existence of souls.

3. Only Christ’s pre-existent soul chose to follow God
   a. Precosmic Fall.
   b. It explains universal sinfulness but at expense of lifting it out of history.

4. Adam’s fall = an allegory of the pre-cosmic fall

5. This world is a training ground to retrieve fallen souls (cf. Plato’s Myth of Er) The world is a place of trial.
   a. According to one’s life while here, soul ascends to heaven or descends to hell
   b. Salvation = restoration to original harmony and unity.

6. Christology and Theology
   a. Soul of Jesus
   b. Origen insists on duality of natures.
   c. At points Origen very orthodox. Father begets (not creates) Son as eternal act. Yet he also states that the Son is God derivatively; therefore a secondary God [deuteros theos]. While he states that Christ has always been (Origen is not an Arian), Christ is subordinate to Father; only Father possesses absolutes of Goodness, Power and Love.
   d. The incarnation really does not fit well into Origen’s system.

7. Soteriology: Ransom theory; Mark 10:45: “The Son of Man came also not to be served but to serve and to give his life a ransom for many.”
   a. In Origen’s scheme, death was in the control of the Devil
   b. Devil’s victory turned into defeat when Christ arose from the dead.
   c. Jesus gave his soul to Devil in exchange (ransom) for souls of men in payment for their sins. But the Devil could not hold Jesus; Jesus cheated the Devil.
   d. Gustav Aulen, *Christus Victor*. 
I. Introduction: Constitutional Development of Church in 1st three centuries.

II. The Clergy
   A. Gifts of the Spirit seen as residing in clergy
   B. Major orders: bishops, presbyters, deacons.
      1. Distinction between clergy and laity fixed by the time of Tertullian.
      2. In Clement and Didache, the attributes of the Levitical priesthood of the OT were being discussed in regard to the ministers of the church
      3. Tertullian frequently cited for his rejection of the priestly orders
   D. Key cities for authority: Rome, Alexandria, Antioch, Carthage and Ephesus.

III. The Lord’s Supper: Vast diversity in the way that the Lord’s Supper viewed.
   A. By middle of 3rd century the basic elements of the Catholic view were clearly formulated.
      2. Concept of Real Presence
      3. Sacrificial element present.
         a. Didache actually uses the term thusia, sacrifice.
         b. Clement uses “offering” and “sacrifice”
         c. Ignatius refers to “one altar just as there is one bishop.”
         d. Cyprian first theory of Eucharistic sacrifice.
         e. The Eucharist should exactly reproduce Christ’s actions
         f. The priest “fulfills the role of Christ when he imitates what He did”
   IV. Forgiveness of Sins: Several elements in this discussion
      A. Distinction between types of sins. There are sins that were unforgivable. Enumerated at one time: (1) apostasy, (2) blasphemy, (3) murder and (4) gross immorality. Tertullian and Cyprian appalled that some bishops forgave sins that should not be forgiven. Consensus emerged that most sins dealt with by mutual forgiveness, prayer and making satisfaction.
      B. Where does the power of absolution lie?
      C. No evidence for private penance involving confession to priest followed by process of absolution and imposition of penance. Lesser sins which believers commit daily are dealt with privately by prayer, almsgiving and mutual forgiveness. [Origen]
      D. For more serious sins, a formal process of exomologesis
         1. confession before the assembled church
         2. period of penance and exclusion from communion
         3. formal absolution and restoration to the fellowship of the church.
      E. The unpardonable sin.
         1. Pope Callistus (217-22)
2. Hippolytus accused Callistus

3. Callistus appealed to parable of tares.

F. Persecution brings other issues into open:
   1. Two views of church emerged: rigorist view such as espoused by Tertullian and Hippolytus. Others pushed for more lax view citing Jesus’ parable of wheat and tares; no separation in this life. Novatianist schism: moderation vs. rigorists position. Denied all who had committed “sins unto death.” Synods held - 251 - all sins are forgivable using exomologesis.

2. Confessors: those who confessed Christ in times of persecution

V. Higher and Lower Morality: distinction within church of different types of Christians.
   A. Gnostic practice - blatantly divided Christians into classes.
   B. Practical experience of Church
      1. Is it possible to live holier life?
      2. Poverty and celibacy interpreted in a certain way meritorious

VI. Baptism: questions often raised about practice of early Church
   A. New Testament teaching is ambiguous regarding mode, time.
   B. Usual practice was to delay baptism
   C. Cyprian advocated immediate baptism
   D. Tertullian
      1. The four gifts of baptism
      2. Refers to elaborate ritual:
         a. formal renunciation of devil and his works
         b. three-fold immersion
         c. tasting mixture of milk and honey
         d. anointing with oil and imposition of hands as symbol of receiving of Holy Spirit
   E. Sacraments and the clergy
      1. Ignatius: as early as his writing we find command to have sacrament by bishops.
      2. Tertullian arguing for even the laity to have ability
      3. What makes the sacrament work?
      4. Cyprian = end point of development.
         a. The Holy Spirit is the active force we experience in baptism
         b. Dealing with schismatics. He contended against accepting a baptism performed by a schismatic. The Holy Spirit is truly present only within the Church. Therefore, their baptism is invalid. Such people should be re-baptized.
I. Introduction: End of the third century marks end of first phase of doctrinal controversy  
   A. Beginning of fourth century marks several important events  
   B. Roman bishop with great influence.  

II. Donatist Controversy:  
   A. Problem: Strict party at Carthage elected a counter bishop  
   B. Constantine's response: Council at Arles (314)  
      1. Council decides against Donatists  

III. Nicene Controversy  
   A. Significance: dealt with the central dogma of Christianity.  
   B. Factors affecting doctrinal controversies in 4th and 5th centuries  
      1. Imperial interventions  
      2. Rivalry between sees  
      3. Problem of contextualization  
   C. Theological scene before Nicaea  
      1. In the West  
      2. In the East: no such unanimity.  
         a. Alexander, Bishop of Alexandria (312-328) Held to biblical view.  
         b. Arius, presbyter adopted variant view  
            i. Thesis: absolute uniqueness and transcendence of Father  
            ii. God is a Monad: Godhead is “ingenerate.”  
         iii. Arius’ letter to Alexander  
         iv. Arius’ Thalia  
      c. Implications of Arius’ views  
         i. The Word must be a creature (ktisma, poiema)  
         ii. As a creature the Son must have had a beginning; “There was when he was not”  
         iii. The Son has no communion with and no direct knowledge of the Father
iv. The Son must be liable to change and even sin.
c. Biblical support for Arius’ position
   i. texts suggesting Word a creature
   ii. texts suggesting Father alone is God
   iii. texts suggesting Christ’s inferiority
   iv. texts attributing weakness or suffering to Son
e. Hermeneutical principle violated

3. Bishop Alexander pronounced Arius incorrect

III. The Nicene Council
   A. First General Council of the church; a bishop’s council
   B. No contemporary records of debates at Nicaea
      1. Small group of Arians led by Eusebius of Nicomedia (d. c. 342)
      2. Small group led by Alexander (d.328)
      3. Majority: Eusebius of Caesarea (c. 260- c.340), church historian

   C. Constantine’s role
   D. Champion of the Nicene faith: Athanasius (c. 296-373)
      1. Arianism undermined the Christian doctrine of God
      2. Arianism reduces liturgical practice of baptizing in three Names to a mockery.
      3. Arianism renders redemption impossible.

   E. Time out for a commercial!
   F. The Nicene Formula: “We believe in one God, the Father Almighty, maker of all things visible and invisible; And in one Lord, Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, light from light, true God from true God, begotten not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth. Who for us men and our salvation came down and became incarnate, becoming man, suffered and rose again on the third day, ascended to the heavens, and will come to judge the living and the dead; And in the Holy Spirit.
But as for those who say, there was when He was not, and, Before being born He was not, and that He came into existence out of nothing, or who assert that the Son of God is from a different hypostasis or substance, or is created, or is subject to alteration or change -- these the Catholic Church anathematizes.”
      1. Worded so that Arianism is thoroughly repudiated
      2. Son is of the same substance as the Father (homoousios).
      2. 20 canons also produced.

   E. Aftermath of the council: all but two bishops signed – Arius and one other.
      1. Athanasius: the victor at Nicaea, was to be banished 5 times.
      2. Arius: restored but died before formal ceremony of restoration took place.
      3. Constantine’s death: in 337.
         a. Intrigue focused on Eusebius of Nicomedia: most influential leader in East.
i. Council called to meet at Sardica.
ii. Soon Constans out of picture -- murdered. After series of events Constantius gained control and opposed Athanasius.
iii. The large majority ("Conservatives") were between two positions
I. Introduction: this lecture = a survey of the scene from emperor Theodosius I (379-395) to end of fifth century.
   A. Decline of the Roman Empire and growth in influence of the Roman See
      1. Problem of defending the Empire
      2. Strong emperors managed

   B. External threat to the Empire: Germanic Tribes.
      1. Visigoths: Germanic Tribes north of Danube River: and east of Rhine
      2. Ostrogoths: kinsmen in southern Russia
      3. Huns: western central Asia - East of Volga River
      4. Vandals: about same area as Huns - fleeing from them
      5. Angles: East of Elbe - migrate to England
      6. Saxons: East of Rhine - North of Franks - migrate to England
      7. Franks: East of Rhine - migrate west

   C. Relations between Romans and Germans were favorable at first
      1. Ulfilas (b.311) “Apostle to the Goths”
      2. Translation Scripture into Gothic language
      3. Significance of Ulfilas

II. The invasions. In the space of 50 years Roman power was broken in Britain, Gaul, Spain and North Africa.
   A. Cause: Pressure from the Huns: the Visigoths sought shelter across Danube

   B. Invasion by the Vandals; simultaneously established strong Germanic kingdom in Africa by 425.

   C. The Franks. Clovis (c. 481): the king of one of the tribes of Franks.
      1. Clovis married Clotilda (474-545), a Burgandian Catholic.
      2. Effect on Arianism.
      3. Franks stood as potential ally to the Catholic Church

III. Papal Growth: the church received new prestige and eminence for papacy.
   A. Three factors that helped fill the cultural vacuum of the invasions:
      1. Strong leadership of Leo I (440-61)
      2. Band of devoted monks who were organized for Middle Ages.
      3. A philosophy for the church in Augustine's City of God

   B. Growing strength of the papacy
1. Rome: it had withstood Arianism.
2. Moving of imperial capital to Constantinople

3. Claim of apostolic foundation

4. Practice of consulting Bishop of Rome on question of procedure and discipline
   a. Decretals
   b. Resulted in religious uniformity

5. Nicene respect for patriarchs:

C. Claims of Papal Authority
   1. First claims for papal authority found in Innocent I (402-417):

   2. Leo I (440-461) One of two popes called “The Great” [Gregory I, 590]
      a. Cyprian’s claim for the episcopate
      b. Leo obtained document from Emperor Valentinian III granting him authority over bishop in Gaul.

   3. Leo’s accomplishments: From 313 - 450 Roman bishop began to be known as first among equal [primer inter pares]
      a. Suppression of heresy.
      b. Wrote his famous Tome or thesis on the Person of Christ
      c. Leo’s service to Empire as envoy in 452 to meet Attila the Hun in North Italy
         i. Rome was not sacked at that time.
         ii. Unfortunately he was not so successful in 455 with the Vandals.

D. Other claims for the Roman See: later in the fifth century
   1. Pope Galasius (492-96).

   2. The point of supremacy was being clearly asserted by the beginnings of the sixth century. What is the relation between the secular and sacred powers? What are limits of secular power? power of Church?
I. Introduction: Christianity is not the only religion which has produced a monastic movement.

II. Biblical world view is not ascetic in orientation; asceticism is the exception rather than the rule. Jewish thought characterized as anti-ascetic

   A. God as creator and providential ruler
   
   B. Asceticism did not make broad inroads into Judaism until the influence of Hellenism
   
   C. The life of Jesus: anything but ascetic.
   
   D. Unfortunately Jesus’ words misinterpreted

III. The spirit of monasticism: view of Christianity and culture

   A. World flight: physical and social separation from the world, town, city.
   
   B. Monasticism began not as a training ground for priests but as a lay movement
      1. Originated with Christianity’s recognition by the state.
      2. Effect of cessation of persecution and martyrdom
      3. Therefore, monasticism begins as a lay counter-culture

IV. Monasticism in the East

   A. Anthony (c. 251- c. 356); founder of eremetical [hermit] model.
      1. Goal is the individual seeking salvation in isolation from other Christians.
      2. His life was extremely ascetic.
      3. He found a great admirer in Athanasius who was his biographer. “Life of Anthony”
      4. “Hermits” and “anchorites”
      5. “Monk” comes from monachi = “people who live alone.”
      6. “Monastery” in ordinary sense of term (a place where monks live) is a contradiction in terms.
   
   B. Pachomius (290-346) founder of communal or cenobitic [common life] model.
      1. Communal life
      2. Founded 10 monasteries in Egypt.
   
   C. Eccentric forms
      1. Simon Stylites (390-459)
2. Other radical forms

D. Basil of Cappadocia (330-79)

1. Stressed: work, prayer, Bible reading, social work.
2. Build near cities to serve populace.
3. Basil’s rule facilitated transition from lay to church movement.

E. Monasticism coming under control of the church

1. In the East monasticism stressed contemplation.
2. In the West attention focused on social work and missions.

IV. Monasticism in the West

A. Differences from the East

1. Climate
2. Practical expression
3. Role of Athanasius

B. Jerome (331-420)

1. Translation of the Vulgate (405)
2. In praise of celibacy and virginity
3. Confrontation with Vigilantius
   a. Vigilantius: criticized Jerome’s excessive praise of celibacy
   b. Vigilantius said that candles used in worship is derived from Paganism.
   c. Jerome’s work Against Vigilantius
   d. Schaff lists several others who opposed asceticism

C. Martin of Tours (316-397)

1. Martin’s life illustrates hagiography.
2. In 370 he was unanimously elected bishop of Tours

D. Benedict of Nursia; founded the mother monastery of the Benedictine order, Monte Cassino (529).

1. Benedict’s Rule: three principle occupations of monks
2. Communal order under rule of abbot
3. Seven daily offices: a. 2:00 am: Vigils - night office followed by hour of meditation; b. Lauds said at first light; c. Prime at sunrise -6:00 am, more meditation; d. Terce at 9:00am. 9:15 - 4:15 = work in fields; e. Sext at noon to break labor; f. Vespers at 4:30 precedes the only meal of day [meatless] at 5:00pm; g. Compline at 5:45; then retire until 2:00am of the next day
4. Life of monk corresponded roughly to life of Italian peasant - less work in winter, more in summer.
I. Introduction
II. Apollinarius (d. 390) Bishop of Laodicea
   A. His concern was salvation, not speculation
   B. Apollinarius argued that Logos takes the place of a human spirit
      1. Apollinarius’ view rests on trichotomist view of humanity
      2. Apollinarius’ position effectively denies humanity.
   C. 2nd Ecumenical Council at Constantinople in 381
      1. Council convened by the emperor Theodosius I (379-395)
      2. Apollinarian view of Christ condemned as virtually docetic.
      3. Apollinarius’ ideas fails to meet test of redemption
      4. Affirmed deity of the Holy Spirit
III. Nestorius (c.381-c.452) Patriarch of Constantinople (428)
   A. Nestorius opposed term used of theotokos (God-bearer) for Mary
      1. Nestorius claimed that God cannot have a Mother and no creature can engender the Godhead.
      2. His views and the way he offered them crystallized reaction among his opponents.
   B. Nestorius offered the term Christotokos as alternative
      1. Nestorius painted as saying that Christ was two distinct persons
      2. Nestorius insisted that two natures must be unconfused; he favored word “conjunction”
   C. Cyril, Patriarch of Alexandria
      1. Cyril stressed the two natures of Christ while equally maintaining Jesus is One Person, two ousiai; favored “union” instead of conjunction.
      2. Christ is one out of two
      3. Cyril initiated a political campaign against Nestorius
IV. Third Ecumenical Council at Ephesus (431): Called by Theodosius II.
   A. Nestorius deposed and excommunicated
B. This council exhibited a lower moral tone than other ecumenical councils.

C. The term theotokos was formally approved.

D. Ephesus also condemned the ideas of Coelestius, the popularizer of Pelagius’ ideas.

IV. Eutychianism: a form of Monophysitism (one nature).

A. According to Eutyches (c. 378-454): our Lord was of two natures before the incarnation, one nature after the union.
   1. Jesus’ human nature was not annihilated or destroyed, it was absorbed.
   2. The minimum that can be said is that there is a confusion or mixture of his natures.
   3. Eutyches has always been charged with fostering a kind of docetism.

B. Political intrigue; council held at Ephesus in 449

V. Leo I’s Tome

A. The Person of the God-man is same as divine Logos.

B. The divine and human natures coexist in person of Christ without mixture or confusion.

C. The natures are separate principles of operation, although they always act in concert

D. Communication of idiom (attribute).

VI. Fourth Ecumenical Council at Chalcedon (451) in Asia Minor

1. Reaffirmed Nicaea and Constantinople.

2. Canonized two letters of Cyril and Leo's Tome.


Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before all ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the virgin, the God-Bearer; one and the same Christ, Son, Lord, only begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

VI. Evaluation: Advocates say the Chalcedonian definition truly expresses the teaching of the Scriptures ("orthodoxy") and is therefore the triumph of the church – a middle course between Nestorianism and Eutychianism. Opponents say it loses Christ in abstraction.

VII. Effects of Chalcedon
A. Struggle between sees: Rome (Leo’s Tome) and Antioch (literal interpretation of Scripture) over Alexandria (allegorical)

B. Political maneuverings: Canon 28 asserted equal privilege to the see of Constantinople with Rome’s

C. Unity of the church not accomplished: Nestorian Church established in Persia
I. The Monophysite revolt; the eastern reaction to Chalcedon
   A. Chalcedon did not produce the desired union.
   B. The “Monophysites” who rejected Chalcedon were not Eutychians. They condemned those who adhered to Chalcedon’s wording as Dyophysites or Nestorians.
   C. Alexandria, Antioch soon came under temporary dominance of Monophysites.
   D. Moral tone of controversy
   E. Schism in the church from 482-519

II. Justinian attempts to heal schism (527-65)

III. Fifth Ecumenical Council at Constantinople in 553: Established Cyril’s interpretation as only interpretation.
   A. Origen’s ideas condemned as heretical.
   B. Aftermath
      1. Severe persecution of Monophysites by Justinian’s successors.
      2. Growth of Monophysite church
         b. Egyptian monophysites. Coptic Church.
         c. Ethiopian monophysites – also called Abyssinian Church.
         d. Armenian monophysites.
      3. The various splits and divisions made certain places easy prey to invasion of Islam in 7th C.

IV. Monothelite Controversy: Instead of focusing on “nature” of the Son, it focused on His will.
   A. Pope Martin I (649-655)
   B. Maximus the Confessor (580-662)
   C. Sixth Ecumenical Council at Constantinople 680-1: called by Constantine IV
      1. Christ asserted as having two wills: “not contrary one to the other ... but His human will follows, not as resisting or reluctant, but rather as subject to His divine and omnipotent will.”
2. West is victorious yet again [as at Chalcedon] in theological definition.

3. Significance of affirming two wills in Christ

   a. Asserted equal privilege of the See of Constantinople
   b. Marriage: permitted to deacons and presbyters
   c. Prohibited Roman habit of fasting on Saturday in Lent and symbol of lamb.
   d. Not accepted by Rome for obvious reasons

V. Iconoclastic Controversy (c. 725-842)

A. Use of art in worship
   1. Eucharistic symbols
   2. Use of icons developed alongside devotion to Virgin Mary

C. Emperor Leo III (717-41) aspiring to follow in Justinian’s footsteps
   1. Leo removed image of Christ in gate at imperial palace in Constantinople
   2. Religious revolt by monks and common people
   3. Argument advanced by John of Damascus (c.675-749) in The Fountain of Knowledge.
      a. Veneration [dulia] offered to images and worship [latreia]
      b. Icon is not intended to be substitute for what it represents
      c. Christological issue at heart of icon.
   3. Leo’s successor, Emperor Constantine V: enacted iconoclastic policies.
      a. Convened a council in 754. Christianity contrasted with idolatry; veneration of images is idolatry; only images allowed are bread and wine in Eucharist.
      b. Only images allowed were bread and wine
      c. Prayers can be made to saints but not through pictures.
      d. Churches raided by troops and destroyed all icons that hadn’t been hidden.

E. Seventh Ecumenical Council convened at Nicaea 787
   1. Decrees of 754 were annulled.
   2. Images sanctioned
   3. To western eyes Byzantine icons are uninventive, plain; those who defend argue that their purpose is to represent what is holy; therefore, novelty would be a fault.
I. Exaltation of Virgin Mary
   B. Development of Catholic Mariology originated in 2nd century
      1. Rise of monasticism supplies further motive
      2. Therefore virginity came to be extended to her whole life.
   C. After middle of 4th c: veneration to worship
   D. Nestorian controversy and the dispute over theotokos.
   E. Cult of virgin Mary in 5th c.
      1. Liturgical practices
         a. c. 430 - March 25th; annunciation of Mary
         b. c. 494 - Feb. 2nd; purification
         c. c. 600 – August 15th; ascension
      2. Official doctrinal formulations.
         a. Immaculate conception debated in Medieval era
         b. Assumption into heaven
         c. Vatican II (1962-5)

II. Cult of Martyrs and Saints
   A. Began with deep sense of communion of saints
      1. Polycarp of Smyrna; remembered by the church in Smyrna
      2. By 590, veneration changed to a formal invocation of saints.
   B. Gives rise to cult of relics in 5th cent. Feast days instituted on which they are remembered; became part of permanent liturgical calendar. Churches also named for them.
   C. Augustine attempted to keep distinction between veneration and worship.
      1. Example of intercessions
      2. Led to festivals for the saints
   D. Veneration of relics, the earthly remains of martyrs.
      1. First clear instance of collection of relics: Polycarp of Smyrna in 2nd century
      2. Opponents of relics.
      3. Traffic in relics increased greatly during the Crusades

III. Pilgrimages and Processions
   A. Old Testament precedent
   B. 2nd cent practices Helena, mother of Constantine.
   C. Resulting abuses
D. Response of church fathers

IV. Public worship: divided into two phases
   A. Worship open to catechumens and public.
   B. Worship open only for those baptized
   C. Distinction began to break down because of the union of church and state.
   D. Liturgical ordering of Scripture to correspond to church year.
   E. Sermon: Pulpit eloquence was at a high point in Eastern Church. Chrysostom (d. 407)

VI. The sacraments: In general theory the sacraments were understood to be outward and visible signs of an invisible and genuine grace.
   A. Increase in number of sacraments
      1. Augustine: inclined to include marriage.
      2. Sacerdotalism
   B. Augustine: distinguished between outward/visible and invisible/grace
      1. In sacraments, God is the principle agent, priest is merely instrument.
      2. What links sign and spiritual gift?
      3. Result: *ex opere operato*
      4. Schismatic baptism
   C. Baptism: illustrates grace as a quality which operates by infusion.
      1. Person baptized receives the remission of sins
      2. Person receives blessing of sanctification; this confuses justification and sanctification
      3. Person’s soul is sealed by the Holy Spirit
      4. Infant baptism practiced
   D. Confirmation, chrism
      1. Confusion regarding theology of baptism & confirmation
      2. Problem arises once one separates two
   E. Penance; 4th and 5th c. documents contain many references to the Church remitting sins
      1. Augustine’s division of penance; pre-baptismal; daily remission of venial sins; serious sins
      2. Distinction between sins; but lack of agreement on which sins are which.
   F. Eucharist: Idea of grace as infusion i.e., through sacraments
      1. The presence of Christ
      2. Change in the elements
         a. Athanasius
         b. Gregory of Nyssa
         c. Ambrose
         d. Augustine
         e. Eucharistic sacrifice
I. Introduction
   A. Jerome (342-420): one of the ablest scholars of ancient Western Church.
      1. Avid supporter of monasticism
      2. Translation of Vulgate
      3. Numerous commentaries
   B. Ambrose (c.340-397)
      1. Unanimous choice of people of Milan
      2. Became student of Scripture and able administrator
      3. Refused communion to emperor Theodosius
      4. Assisted Augustine in his spiritual quest

II. Augustine (354-430)
   A. Main events in his life
      1. Born in N. Africa of pagan father and Christian mother, Monica.
      2. Schooling at Carthage
      3. Intellectual/spiritual development
         a. Struggle for his soul.
      4. Ordained priest in 391 in Carthage; Consecrated bishop of Hippo (396)
      5. Left over 100 books, 500 sermons, 200 letters
   B. Evaluating his place in the church.
      1. Augustine approached from different perspectives
      2. Three major controversies in which he was embroiled: Manichaeism, Donatism, Pelagianism

II. De Trinitate (finished in 419) Gave the West its mature and final formulation of the Trinity.
   A. Biblical theologian
      1. Whatever is affirmed of God is said of all 3.
      2. Subordination of any kind is thereby precluded.
      3. Father, Son and Holy Spirit not 3 as 3 humans are all of one species
   B. Holy Spirit. Taught most consistently filioque
   C. Most original contribution: there are vestiges of the Trinity everywhere.
      1. Psychological trinities
3. Analysis of knowing, remembering, willing:
   a. the mind
   b. memory
   c. willing

4. Mere analogies and have immense limitations

E. Trinitarian Principle: Charles Cochrane, *Christianity and Classical Culture*
   1. Trinity answers question of cosmic purpose and meaning
   2. Basis for personal value
   3. Basis for culture, society; philosophy of history.

III. Christology
   A. The work of Christ is Mediator
   B. Atonement: Augustine uses imagery of “ransom”
      1. Devil has no right to man
      2. Augustine’s central thought is Christ as an expiatory and propitiatory sacrifice
      3. Exemplary element

V. Manichaeism.
   A. Augustine had never joined the “perfect” group of the Manichees; he remained a hearer. *Reply to Faustus the Manichaean* (c 400).
      1. Denied dualism.
      2. Evil is not a substance.
   B. Thus Augustine reaffirmed key ideas taught by those who fought Gnosticism in the 2nd cent.

VI. Donatist Controversy
   A. History of Donatism
   B. Constantine’s response: Council at Arles (314)
I. Donatism: Continued

A. Augustine's response

B. Augustine identifies the Church of Christ with the Catholic Church of his day.
   1. “I should not believe the Gospel except as moved by the authority of the Catholic Church.”
   2. Against the Donatists
   3. Unity of the Church is essential and consists of wheat and tares.
      a. Augustine at first pursued policy of conciliation.
      b. Later he urged the state to use force against Donatists and heretics (Lk. 14:23)
         i. Use of civil authority.
         ii. For most part Augustine emphasized persuasion.
   3. Conflict with his view of grace / predestination
   4. Result of Augustine’s ideas

II. Dispute with Pelagius: the most famous controversy that brought Augustine’s theory of grace to fullest expression.

A. Pelagius, a British ascetic who settled in Rome c. 390
   1. Augustine’s assertion: “I have no hope at all but in thy great mercy. Grant what you command and command what you will.”
   2. Pelagius viewed human nature as possessing capacity to achieve moral perfection.
   3. Individual responsibility basis of moral reform.

B. Denied Augustine’s doctrine of original sin: we are born with capacity for good and evil.

C. Role of Coelestius.
   1. Adam was created morally good but mortal.
   2. Adam’s sin affected himself alone
3. All infants born after Adam are in same state as Adam before fall.

4. Neither through Adam do all men die nor by resurrection of Christ do men arise.

5. Law as well as the Gospel leads to the Kingdom of God.

6. Even before Christ there were some sinless men.

D. Coelestius denied ordination in Carthage in 411.

III. Augustine’s response to Pelagianism

A. Pelagius’ view makes grace necessary only under certain circumstances.

B. Denial of original sin results in affirming human power of perfection.

C. Pelagianism, therefore, is a Platonic-Christian synthesis.

D. Augustine’s response; absolute indispensability of God’s sovereign, redeeming grace. Grace is (1) wholly undeserved, (2) wholly free, (3) wholly necessary, (4) irresistible. God gives it to whomever he chooses.

1. Augustine’s theodicy; Threefold state of human nature.
   a. Creation; Adam: posse peccare et posse non peccare; posse mori posse non mori
   b. The Fall produces fallen nature. People after Adam inherit original sin: non posse non peccare.
      i. Based on traducianism; [tradux shoot, sprout]
      ii. The purpose of the law
   c. Redemption; a new state of man, non posse peccare
      i. True conception of freedom
      ii. The will is least free when it is enslaved to evil. Cites Psalm 119:133

2. God’s sovereign grace necessary because human nature is dead in trespasses and sins.

3. Political maneuvering followed debate between Pelagius’ supporters and Augustine’s supporters.

4. Pelagius disclaimed the teaching of Coelestius. But Augustine worked to have the ideas associated with Pelagianism condemned.

5. Coelestius continued teaching his ideas which brought pressure to have them condemned.

6. Pelagianism officially condemned at 3rd Ecumenical Council at Ephesus in 431.
I. Pelagianism after Ephesus.

II. Semi-Pelagianism

A. Jerome (331-420)

B. John Cassian of Gaul (c. 360-435)

C. Vincent of Lerins: *Communitorium* (434).

D. Faustus of Lerins (c. 474)

E. Prosper of Aquitaine (c. 390-c. 463)

F. Synod of Orange (529)

1. Augustinian elements affirmed:
   a. Only by work of Holy Spirit can man be saved
   b. Fully asserts original sin

2. Denials of Augustinianism:
   a. Rejected irresistible grace
   b. Denied predestination to damnation

3. Grace tied to baptism

4. Orange affirmed Augustine’s ideas

V. Conflict with Paganism: *The City of God*: The fall of Rome and its consequences

A. Historical background

1. Rome sacked by Alaric in 410
2. Pagan evaluation
   a. He didn’t finish until 426, just 4 years before his death
   b. The book is apologetic, polemical as it refutes the charges made against Christianity.

B. Christian philosophy of history: The Two Cities.

1. Man’s rebellion against God resulted in two “cities”
   a. The City of God.
b. The City of Man.

c. Pessimistic about any earthly institution

d. Hierarchy of peace

2. The Two Cities are co-mingled in this life

3. Key to understanding the relation between the two cities is history
   a. Creation, Fall, Redemption is the main interpretive scheme of history

   b. Linear view of history History began with creation

   c. All events in history are ontologically unique

4. Fall
   a. Prehistoric Fall

   b. Historic Fall

   c. Antithesis

5. Redemption: What is necessary is the grace of God to bring man to heavenly peace.
   a. Individual redemption

   b. Redemption also manifest in civilization, the social and political order.

6. Consummation: History will end with the Kingdom of God.

7. Augustine’s great accomplishment in his philosophy of history

C. Augustine’s view of Culture: Christ the transformer of culture
   1. Distinction between two cities
      a. Christians are in the world but not of the world.

      b. Common cause between believers and nonbelievers.

      c. Expect limited transformation within the earthly city.

      d. Final peace is highest of all.

      e. Difference between various views of Christianity and culture
         i. Christ against culture: Tertullian
         ii. Christ the accommodator of culture: Modern liberalism
         iii. Christ the transformer of culture: Augustine

   2. Augustine’s eschatology: the City of Man is not the final society.
I. Introduction.

A. Orthodox claim of historical continuity.
   
1. Orthodoxy represents the changeless truth of salvation.
   
   a. Two source theory.
   
   b. One source theory.

B. There is no Patristic disharmony.

C. The Ecumenical Councils.

D. The beginnings of orthodoxy in 6th century.

II. Justinian and the revival of Christian Roman Empire in 527.

A. Justinian established the Byzantine liturgy as the imperial practice.

B. Building of St. Sophia.

C. Use of icons.

III. Photius controversy. We will cover this in a later lecture.

IV. 9th Century missions to the Slavs and the beginning of the Slavic Churches.

A. The Bulgarian Khan Boris first sought a relation with the western church. But invasion by Byzantine forces led to his being coerced to be baptized in the Orthodox faith.
B. Serbia.

1. Sava (1175-1236), widely acknowledged as the most outstanding leader among the Orthodox nations, worked to have the Eastern faith accepted over the Western Catholic tradition.
   
   a. Assumed life of a monk.
   
   b. Sava was joined by his father.
   
   c. Sava’s later public life.

C. Russia, Kiev. Kiev was the most powerful and prosperous city in Russia in the 10th century.

1. Olga’s conversion.

2. Vladimir’s (980-1015) delegates to St. Sophia.


V. The Rise of Moscow.

A. Sergius of Radonezh (1314-92) was widely recognized as a great saint, the Russian equivalent of Serbian Sava.

B. Tradition of Russian art.

C. Moscow became self-governing in 1453. When the Turks took Constantinople in that year, which ended a thousand years of Byzantine civilization, the leadership of Orthodoxy passed from Byzantium to Moscow. Transfer of spiritual status from Byzantium to Russia was symbolized in several ways:

1. Prince Ivan III of Moscow married Sophia, niece of Constantine XI, last of the Byzantine emperors.

2. Ivan III adopted the Byzantine sign of the double eagle.

3. Grand prince Ivan IV assumed title “tsar.”

4. Moscow viewed as “the third Rome.”

VI. Holy Russia. In the light of the foregoing, Orthodox leaders believed, that they inherited a divine mission, a special calling – to manifest the spiritual tradition which extended back to the very earliest church.


B. “It’s never too late for repentance.”
I. Introduction: The beginning of the Middle Ages
   A. Alternative views of when the Middle Ages began
      1. “Middle Ages” first used by Christopher Kellner in 1669
      2. Term “Dark ages” usually describe period 500-1000

II. Gregory (540-604) (The Great) interpreted Augustine to the Middle Ages; architect of the Medieval papacy (Pope in 590)
   A. Turbulent times for the Empire and the church

   B. Gregory’s early life
      1. Education
      2. Prefect of Rome in 570
      3. Gave up his position in order to devote his whole energies to monasticism
      4. The Pope influenced Gregory to leave monastery to become deacon in Rome.

III. Elected Pope in 590
   A. Low state of affairs in Italy
      1. Emperor Justinian was attempting to recover western parts of empire
      2. Italy in very weak state.
   B. Lifted the moral life of the church
   C. Concern for social problems.
      1. Walker: Gregory strengthened the Roman Church.
      2. The people were exhausted morally from the many sieges that left poverty and disease
   D. Gregory worked actively to reform the church in Italy.

IV. Expansion of power of the papacy
   A. Depreciated title “pope” but exercised power of the office.
   B. Exercised his papal power outside of Rome

V. Outstanding accomplishments
   A. Preaching
   B. Moralia, a commentary on the book of Job
   C. *Regula Pastoralis*
   D. Theology: One of the four doctors of the church
I. Introduction
   A. “Early church” ends with Augustine.
   B. Effect of the barbarian migrations
      1. Politically the Middle Ages dates from period of barbarian migrations
      2. Ecclesiastically it begins with Gregory the Great, the last of the fathers
      3. The terminating date for both = Reformation of 16th century
      4. Migration of nations = a turning point.
   C. Difference between context of Christianity at its inception and after invasion
   D. Power of the church in the Middle Ages
   E. Schaff’s threefold division of Middle Ages: Missionary phase (590-1073); Papal theocracy (1073-1294); Decline (1294-1517)

II. Medieval missions
   A. Contrast between strength of church and weakness of empire
      1. Missionary tasks
      2. Wholesale conversion of nations
   B. Monks adapted well to the task

III. British Isles: Ireland Christianity came to British Isles at very early date.
   A. Patrick the Apostle of Ireland (c.389-461) (cf., Ruth Tucker, From Jerusalem to Irian Jaya.)
      1. Early life
      2. Conversion
      3. Call to Ireland
         a. Patrick found people entrenched in paganism
         b. Cahill (How the Irish Saved Western Civilization): Patrick’s “Letter to Coroticus”
         c. Introduced communal ascetic life.
         d. Confessions
         e. “Saint Patrick’s Breastplate”
      4. His procedure became the standard missionary method.
      5. Patrick introduced diocesan episcopate system modified by clan structure.
6. By 477 Ireland evangelized; great emphasis on devotion, learning Bible.
7. Ireland came under Roman control by 703
8. What happened to Ireland?

B. Scotland: Columba (521-597) sailed to Scotland from Ireland in 563

1. Columba was already a monk and a founder of monasteries.

2. Founded his headquarters on Iona, island off coast of Scotland.

3. In Ireland, Christian institutions were basically monastic

4. By 718 Scotland was under Roman control.


1. Anglo-Saxon boys being sold at Roman slave market

2. Requested Pope to send missionaries to Britain

3. Augustine sent as missionary.

4. Gregory’s directions established missionary policy
   a. Heathen temples
   b. What to do with idols
   c. Pagan sacrifices
   d. Resultant synthesis

5. Synod of Whitby 663: England accepted Roman authority.

6. The Venerable Bede (672-735): first native English scholar.
   a. Translated parts of Bible into Anglo-Saxon
   b. *Ecclesiastical History of the English Nation*

IV. Continental missions

A. Boniface (680-754); Apostle to Germany He thought it his duty to Christianize those countries from which his Anglo-Saxon forefathers had emigrated.

1. Pilgrimage to Rome 718.

2. Pope consecrated him as missionary bishop without diocese.
   a. Apologetic material.

   b. Press these questions moderately so pagans will turn out of confusion

4. Gregory also gave series of letters of recommendation to Charles Martel
   a. Frankish or Merovingian dynasty evolved into strong power under Martel.
   b. Reform came only as Merovingian dynasty replaced by office of Mayor of the palace. Charles Martel “ruled” through “shadow kings” as the force behind the throne.

5. With aid from Pope and support of Martel, Boniface struck at root of pagan religion. Magical practices abounded as part of primitive nature worship.
   a. At Geismar Boniface gathered large assembly before the sacred oak of the Thundergod.
   b. Embellished accounts cropped up and spread

6. For a time, Boniface boldly continued such attacks

8. In 746 Boniface made archbishop of Mainz
9. Finally, in 747 the bishops recognized the jurisdiction of papacy.
I. Introduction: In the 8th c the division between East and West was widening  
   A. Popes succeeding Gregory the Great pressured on several sides  
   B. Popes looking for allies  

II. The Merovingian dynasty  
   A. Clovis (466-510): first ruler to unify the Franks  
   B. Charles Martel assumed duties of Mayor of the Palace in 714  

III. The Carolingian dynasty  
   A. Pepin (Pippin) the Short, the first Carolingian king (714-68)  
   B. Pope Zacharias requests aid against Arian Lombards  
      1. Pepin wanted support of Frankish nobility  
      2. Pepin anointed in 751 with holy oil by Boniface  
      3. Pepin reciprocates: attacked Lombards threatening Rome  
      4. Pope Stephan confers title “Patrician of the Romans” on Pepin  
         a. Pepin forces Lombards to relinquish Ravenna: begins the States of the Church  
         b. Continued after 1870 in State of Vatican City.  
   C. The Donation of Constantine: forged document  
      1. Legend / story of Constantine’s conversion and healing from leprosy at hands of Pope Sylvester  
      2. In return Constantine granted rights and territories to Sylvester  
         a. Roman precedence over secular power  
         b. Grants imperial palace to Sylvester  
         c. Constantine withdraws to Constantinople  

   “We (1) attribute to him the power and glorious dignity and strength and honor of the Empire, and we ordain and decree that he (2) shall have rule over the four principal sees ... as also over all the churches of God in all the world. And the pontiff who for the time being presides over that most (3) holy Roman Church shall be the highest and chief of all priests in the whole world, and according to (4) his decision shall all matters be settled which shall be taken in hand for the service of God or the confirmation of the faith of Christians.”  
   3. Document proved a forgery hundreds of years later by Nicholas of Cusa (1433) and Lorenzo Valla (1440).  

F. Charlemagne (742-814)  
   1. Political accomplishments  
      a. He more than doubled his father’s possessions  
      b. Conquered the German Saxons and forcibly coerced them to convert  
   2. Coronation on Christmas day, 800: Pope Leo III
a. Significance for the Pope

b. Significance for Charlemagne

3. Potential for conflict
   a. Emperor considered himself a king on Old Testament model after Constantine’s example
   b. The emperor’s favorite book was Augustine’s City of God.

G. Carolingian renaissance

1. Alcuin (735-804) from England in 781
2. Established a palace school for the training of state as well as Church administrators.
   a. Basis for Medieval university curriculum.
   b. Charlemagne’s participation

H. Charlemagne’s significance for the Middle Ages

I. Charlemagne and ecclesiastical institutions
   1. Germanic invasions led to a change in Roman political institutions
   2. Effect of Germanic invasions on church life
   3. Centralized power in episcopate leadership by strengthening authority of bishops
      a. Tithes legalized
      b. Power of church grows in France

IV. Decline of Carolingian Empire
   A. Empire dependent on Charlemagne’s personal abilities.
   B. With his death, empire began to dissolve quickly
   C. Treaty of Verdun 843

V. Fragmentation compounded by rise of feudalism
   A. National unity and defense were impossible.
   B. Feudalism a political/economic organization based on possession of land.
      1. To provide security large landowners gave land and security for tenant
      2. Typical terms of feudal relations between vassal/ lord
   C. Affect on the church = secularization
   D. Feudal Church
I. Learning after Charlemagne
   A. The Lord’s Supper: the Presence of Christ in the Supper
      1. Paschasius Radbertus (c. 790-865) a Benedictine theologian
         a. only those who partake in faith
         b. miracle takes place
         c. transubstantiation
         d. Eucharistic body identical with historical body of Christ
      2. Ratramnus (d. 868) Also a monk at Corbie.
         a. rejected the notion of a change in elements
         b. Grace is received invisibly and by faith.
         c. Ratramnus also denied that what takes in the Eucharist is a real sacrifice
      3. Issue not settled until later (Fourth Lateran Council in 1215)
   B. Predestination: flared up with controversy over Augustine’s views
         a. Read Augustine’s works in detail
         b. Revived Augustine’s denial of moral free will after the fall
         c. Power of redemption extended only to elect
         d. Denied that predestination implied fatalism.
         e. Views condemned at Synod of Mainz 848.
      2. Opposed by Hincmar (c.806-882) Archbishop of Rheims.
         a. Qualified effect of fall on will.
         b. Distinguished between foreknowledge and predestination
   C. State of education generally lower in empire after Charlemagne’s death

II. Continued growth in power of papacy
   A. Review:
      1. Innocent I (401-417) He considered himself the supreme bishop.
      2. Leo I (450); author of Tome; bargained with barbarians; stated Petrine supremacy.
      3. Gelasius (492-6); doctrine of Two Swords.
      4. Gregory I (590); suppressed Arianism; missions; significantly extended Roman control.
      5. Stephen II (750); first pope to consecrate Western King; received Papal States from Pippin.
B. Party favoring papal supremacy: suspicious of secular arm

C. The Pseudo-Isidorian Decretals (850) Attributed to Isidore, Archbishop of Seville (d. 636)

1. Contents

2. The main emphasis: the assertion of papal theocracy manifested through clergy
   a. divinely instituted caste mediating between God and people
   b. Clergy are subject to no institution of man

3. Purpose is to protect clergy from secular rulers.

4. Decretals full of anachronisms

5. Similar to Donation of Constantine

D. Papacy of Nicholas I (858-867): the greatest pope between Gregory I and Hildebrand.
   1. Nicholas used the Decretals to the utmost
   2. View of his office and that of imperial crown

3. Three controversies
   a. With Photius
      i. Photius’ election to replace deposed Ignatius, Patriarch of Constantinople.
      ii. Nicholas responded to Ignatius’ appeal for assistance.
      iii. Photius held synod and condemned Pope
      iv. Exacerbated east-west relations.
   b. With Lothair II, King of Lorraine who had maltreated his wife and divorced her
      i. Nicholas’ intention
      ii. Results
   c. With Hincmar, Archbishop of Reims: the most powerful prelate of France
      i. Hincmar deposed and imprisoned a bishop without sufficient warrant
      ii. Nicholas’ ruling
      iii. Use of Decretals

III. Decline of papacy
   A. Decline in 10th cent. Number of popes; Titles given to popes
   B. Effect of new invasions from Scandinavian pirates, Saracens from Africa, Magyars from Hungary
   C. Emperor Otto I (962)
Lecture #28 Reform Movements; East-West Schism

Dr. Hoffecker

I. Monasticism: continued as a major institution into the Medieval period.

A. The Monastic ideal

B. Degeneration of the ideal in 9th and 10th centuries

C. Thus due to the nature of Medieval Christianity, reform centered on monastic life.

II. Convent at Cluny: its members could elect their own abbot, free of any external control

A. Cluny became center of movement of reformed Benedictine monasteries.

B. Authority of the mother house; abbots responsible to head abbot at Cluny itself.
   1. Charter of Cluny
      a. monastery to be free from all secular and episcopal control.
      b. self-government under protection of Pope
      c. abbot of Cluny appointed priors subject to himself
   2. At height of prosperity Cluny included over 1,000 monastic establishments.
   3. Ascetic demands strictly enforced
   4. Examples of Cluny’s influence
      a. “Truce of God”
         i. violence made subject to harsh ecclesiastical punishment
         ii. limiting combatants
      b. Creation of monastic schools
      c. Missionary efforts

C. Cluniac reform broadened into other reforms in clergy
   1. Simony
   2. Nepotism
   3. Nicolaitanism
   4. Lay investiture
   5. Renewed emphasis on ascetic life

III. Henry III (1039-56)
A. Political influence and simony led to three popes claiming papal throne at the same time.

B. Henry III called a synod and through his influence a fourth party elected.

C. Pope Leo IX (1049-54) wrought reform in structure of his advisors, the Cardinals
   1. Originally cardinals were most important of Rome's bishops.
   2. Leo IX brought men into ranks of cardinals who were reform oriented

D. By 1059 election of Pope taken out of hands of Roman people

E. Eastern church not able to counter growth of spiritual and temporal powers of Roman bishop

IV. East - West Relationships

A. Areas in which consensus existed between East and West

B. Areas of disagreement
   1. Procession of the Holy Spirit
   2. Universal authority and infallibility of Pope
   3. Immaculate conception of Virgin Mary
   4. Marriage of lower clergy
   5. Cup not given to laity in West
   6. Minor matters:

C. Background for East-West split
   1. Political-ecclesiastical rivalry
   2. Growing centralization and conduct of Latin Church
   3. Conservative nature of Greek and changing nature of Latin Church in Middle Ages

D. Immediate historical reasons
   1. Nicholas-Photius controversy in 9th cent
   2. Michael Cerularius (1043-59) resurrects old charges
   3. Leo IX responded by sending delegates to Constantinople in 1054
   4. Cerularius answered with counter-anathema

E. East-West split
   1. Exacerbated during Crusades
   2. Vatican I in 19th cent
I. Introduction: One of most significant events of Middle Ages

   A. Main issue of investiture: How are clergy inducted into office?
      1. Priestly view: the clergy were independent of secular control.
         a. Difficult position to maintain consistently
         b. Attack on royal investiture
         c. Began without questioning secular right of granting temporal authority
         d. Eventually denied the right of feudal subordination.
      2. Royal view: opposed to any reform.
         a. Uniqueness of rule by divine right.
         b. Priestly response
      3. Compromise between two views?

II. Case for the priestly view
   A. Cardinal Humbert’s *Three Books against the Simoniacs* (1057)
      1. The scandal of lay investiture.
      2. The true nature of investiture is spiritual
   B. Pope Nicholas II calls Synod of Rome (1059)
      1. Pronounced invalid any appointment of clergy if it was made by a layman
      2. Synod established new procedure for electing Pope.
         a. Cardinal bishops should effectively select the pope.
         b. Purpose: to put election in hands of cardinals.

III. Investiture controversy: Pope Gregory VII (c. 1021-85) – nicknamed Hildebrand – versus Henry IV
   A. Hildebrand’s life
      1. The man behind the scenes of 5 successive administrations (1047-1073)
      2. Educated by reform party of Cluny; fought Simony and Nicolaitanism.
      3. Irony of Hildebrand’s election (1073-85)
      4. The Gregorian ideal: a Papal Theocracy
         a. *Dictatus Papae*: letter to Bishop of Metz (1081)
         b. Identifies himself with Peter as head of apostles
c. Papal authority is absolute and jurisdiction is universal.

d. Appeals to numerous precedents
   i. What king can save from hell, baptize, ordain?
   ii. Princes and kings praised as they promote Christianity.
   iii. Compare emperors with popes

e. Supreme statement of authority.

B. Henry IV initiated controversy by appointing Godfrey as archbishop of Milan

1. Henry’s intention
2. Aggravated situation by making another appointment
3. Henry responds to rebuke from Gregory by calling bishops together
   a. Henry’s accusations: Quotes NT: “Fear God, honor the King.”
   b. Bishops side with Henry

4. Gregory’s letter of excommunication in 1076; Henry excommunicated; Forbade Henry authority over Germany and Italy. Released all of Henry’s subjects from their oaths of office.
5. Written as if addressed to Peter
   a. Power of binding and loosing in heaven and on earth.
   b. Withdrew the government of the whole kingdom of the Germans
   c. Absolved all Christians from the bond of their oath
   d. Excommunicated Henry from the Church

6. Henry’s response

7. German situation

C. Henry’s problem: how to get out from under his excommunication

1. Crossed the Alps and met Gregory “at the pass” at Canossa
2. Pope, upon advice of his advisors released Henry from his excommunication.
3. Who won?

D. Later, Henry again comes under Pope’s ban

1. In 1080 Henry able to call a council and have anti-Pope elected, Archbishop Wibert
2. Henry invades Italy in 1081 and gained control of Rome.

IV. Final episode in Investiture Controversy: Concordat of Worms (1122): Henry V and Pope Calixtus II.

A. Election of bishops and abbots in Germany

B. Emperor renounced investiture with ring and staff

C. Practical effect was to require candidate be acceptable both to church and to emperor
   A. Common ancestry
   B. Mohammed’s life
      1. Revelations from angel Gabriel.
      2. Strongest chieftain in Arabia c.630.
   C. Islam: the chief virtue
      1. Mohammed is Allah’s prophet.
      2. “Moslems” = submitters

II. Causes of the crusades: crusading movement is an example of “religious war”; “holy war”; “Jihad”
   A. Term “crusade.”
   B. Problem of perspective
   C. Walker: discounts secular explanations
      1. Problem of epiphenomenalism
      2. Other secondary explanations
   D. Religious motivation was foremost
      1. Support for crusades and reform
      2. Value attributed to pilgrimages and relics
      3. Request from Emperor
      4. Seljuk Turks who replaced Arabs in 1071
   E. Crusade movement 1095-1464; main activity 1095-1270.
      1. First crusades undertaken to recover the Holy Land
      2. Later, the object included counteracting the expanding power of the Ottoman Empire.

III. First Crusade (1095-1099)
   A. Urban II received notice from Eastern emperor Alexius II
   B. Urban expanded on Alexius’s original plea
   C. Offered plenary indulgence, a total remission of sins
   D. Penance and absolution.
      1. Offer of indulgences granted absolution
      2. Later repercussions
   E. The People’s Crusade
      1. Peter the Hermit
   F. Crusading armies
1. Nicaea conquered in 1097; then Antioch in 1098; finally Jerusalem in 1099.
2. Conquered lands constituted feudal fiefs
   a. Kingdom of Jerusalem
   b. Principality of Antioch; Earldom of Tripoli.
   c. Earldom of Edessa
3. Ecclesiastical organization

G. Accomplishments of First Crusade
1. New monastic ideal
2. Groups formed: Knight Templars; Knights of St. John (Hospitalers); Teutonic Knights
   a. Combined monastic vows with military arms
   b. Goal = to fight infidels, defend Holy Land, protect pilgrims
   c. After fall of Acre in 1291 they retired to Europe.

H. Why was 1st Crusade so successful and latter ones not?
1. Moslems, unprepared
2. Saladin healed the divisions of Moslems.
3. 30,000 crusaders perished in the reconquest of Jerusalem by Saladin.

IV. Second Crusade (1146-49)
   A. Moslem threat to Frankish Kingdom of Jerusalem
   B. Bernard of Clairvaux (1146) encouraged new crusade.

V. Third Crusade (King’s Crusade) (1189-92)
   A. Three most powerful princes of Europe
   B. Results

VI. Fourth Crusade (1202-4)
   A. Agreement that army would stop at Constantinople
   B. Constantinople remained under Western feudal control from 1204-1261

VII. The Children's Crusade (1212)

VIII. Sixth Crusade (1228-9)

IX. Consequences of the crusades
Lecture #31 New Movements in the Church; Inquisition

I. New Movements in the Church
   A. 12th cent sometimes called an “evangelical awakening”
   
   B. Eremetical monastic revival
      1. Carthusian order (1080)
      2. Robert of Arbrissel (1060?-1170?)
   
   C. Cistercians in 1098; the “White Monks”
      1. Decline of Cluny
      2. Similarities with Cluniac reform
      3. Differences from Cluniac reform
      4. Characterized by plainness
      5. Influence of Bernard of Clairvaux (1090-1153) “The uncrowned emperor of Europe.”

II. Antichurchly and reforming sects

   A. Cathari: a continuation of the Manichaean heresy.
      1. Basic belief was dualistic
      2. Material, physical world is evil
      3. All people belong to one of two classes:
         a. “Perfect”: class who had received “consolation”
         b. “Believers”
      5. Rejected various teachings and practices
   
   B. Waldensians
      1. Founded in 1176 by Peter Waldo [also spelled Valdes]
      2. Joined by other followers
      3. Appealed to 3rd Lateran Council
      4. Waldensians disobeyed this order and were excommunicated in 1184.
      5. Expulsion strengthened their resolve
         a. Efforts to retain their evangelical influence.
b. Persecution.

c. The Waldenses were a reform movement akin to the Reformation

6. Waldensians and the persecuted church.

III. Roman Catholic response

A. Murder of a papal legate during reign of Innocent III was blamed on sects led to Albigensian Crusade (1209-1244).

B. The Synod of Toulouse 1229
   1. Response to sects’ use of the Bible
   2. Inception of the inquisition as an organized institution.
   3. Distinguish various forms of inquisition
   4. Punishment of heretics prior to this era
      a. Early Christianity.
      b. After 4th century
      c. Pope Innocent III (1198-1216)

4. Synod’s decision

C. Pope Gregory IX (1233) made the Inquisition a function of the church.
   1. Officials carrying out Inquisition.
   2. Proceedings of Inquisition: the inquisition was a tremendous threat. Proceedings held in secret.
      a. Inquisitors traveled areas suspected of heretical activity.
      b. Penance.
      c. Actual trial.
      d. Use of torture
      e. Penalties.
      f. Papal inquisitors

D. Effects of inquisition
   1. Disappearance of Cathari
   2. Fear of punishment led to intellectual stagnation
I. The Friars
   A. “Mendicant Friar” derived from Latin frater, brother.
      1. Mendicant orders
      2. Exempt from episcopal jurisdiction
   B. Special emphases
   C. New movements gained acceptance slowly.

II. Franciscans: the Gray Friars; response to apostolic poverty of Waldensians
   A. Francis of Assisi (1182-1226)
      1. Early life and conversion
      2. Francis’ Rule
      3. Gained papal recognition in 1209
      4. Franciscan piety

III. Dominicans: the Black Friars; response to ineffectiveness of Albigensian Crusade
   A. Dominic (1170-1221)
      1. Emphasis on missionary zeal.
      2. Sought Papal recognition in 1215
      3. The members at first were mendicant
      4. Popes later employed them in the inquisition, and they became known as Domini Canes
   B. Famous Dominicans: Albert Magnus, Thomas Aquinas, Meister Eckhart, John Tauler.

IV. Effects of new orders
   A. Great influence in cities
   B. Lessened influence of bishops and ordinary clergy
   C. Led to formation of tertiaries

V. Scholasticism: the educational tradition of the Medieval Schools.
   A. Background and definition
      1. Data of revelation organized systematically
      2. Parallel with 9th cent
      3. Roots of scholasticism
a. Foundations for scholasticism rest in Augustine and Boethius (d. c. 529).

b. Emergence in Europe of translations of Aristotle

c. Interest within mendicant orders of use of philosophy in studying theology

B. Schools of scholasticism
1. Realism: universalia ante rem: sometimes called extreme realism; represented by Plato.

2. Moderate realism or conceptualism: universalia in rem

3. Nominalism: universalia post rem: universals are only abstract names (nomina)

4. Debate over these approaches: classical realist – nominalist controversy.

C. Anselm of Canterbury (1033-1109): Archbishop of Canterbury

1. Anselm’s theological method
   a. Epistemological premise: credo ut intelligam

b. Presupposed Scripture but used reason to probe its truths.

2. Proslogion (1079): Ontological argument for the existence of God based on the idea of God (Deus), and then logically analyzed this idea.
   a. Faith demanded the right use of reason

b. Definition of God: “the Being than which nothing greater can be conceived”

c. “Fides quaerens intellectum” – faith seeking understanding.


3. Cur Deus Homo (1098)

a. Because of sin, man has offended the honor of God.

b. God always requires perfection

c. Satisfaction must be made by one who shares our human nature; yet in order for it to be effective God must do it.

d. Therefore, the God-man must be necessary.


1. Affair with Heloise, the niece of Fulbert, a fellow canon at Notre Dame.

2. Sic et Non
   a. All doctrine and opinions should be subject to philosophical discussion: intelligo ut credam

b. Abelard’s method

c. Bernard of Clairvaux accused Abelard of misleading students.

d. Opposition to Anselmic theory of the atonement

E. Peter Lombard (c.1100-c.1160): Four Books of Sentences (sententiae):

1. Difference from Abelard

2. Four Books: Trinity; Creation and sin; Incarnation; Sacraments and eschatology
3. Result: a useful handbook of theology which served the Church up to the Reformation
F. First period of scholasticism completed.
G. Justification for sharp criticism of scholasticism
I. Medieval Universities
   A. Definition - from universitas
   B. Universities and cathedral schools
   C. Rise of universities
   D. Rediscovery of Aristotle in middle of 12th cent
      1. Aristotelianism was complex mixture which transformed Medieval world view
      2. Christian thinkers confronted with comprehensive vision
      3. Key ideas

II. Curriculum
   A. Trivium
   B. Quadrium
   C. Theology, queen of the sciences
   D. Four faculties

III. Universities and the Church

IV. Thomas Aquinas (1225-1274) the “Angelic Doctor”
   A. Noble birth; opposition of parents to his becoming a Dominican
   B. Aquinas’ place in history: altar piece by Traini (1341) “The Apotheosis of St. Thomas Aquinas”
   C. Moderate realist position
      1. Epistemology
         a. Empiricist
         b. No knowledge is immediate
         c. Knowledge precedes faith: intelligo ut credam
         d. Correction of Aristotle
         e. Scholastic method
         f. Natural theology: proofs God’s existence; Five Ways borrowed from Aristotle
            i. motion
            ii. cause
            iii. contingency
            iv. design
            v. degrees of perfection
g. Assumed with Aristotle the integrity of human reason; beyond this realm, concerning such ideas as Trinity, creation, sin and purgatory, man can only get truth through faith in revelation in the Bible as interpreted by the Fathers and the councils. *Summa Theologica*; his *Summa Contra Gentiles* was a missionary handbook for use against the Muslims.

2. Anthropology: semi-Pelagian/semi-Augustinian
   a. Man in unfallen state
   b. Man after the Fall: original sin
   c. Natural vs supernatural virtues

3. Man saved by grace of God
   a. Grace is an infused quality
   b. Operative and cooperative grace
   c. Effect of grace
   d. Question of merit
   e. Works of supererogation
   f. Grace infused through the sacraments which are the means of grace
      i. Seven sacraments
      ii. Defined, controlled and dispensed by the church through the hierarchy
      iii. Sacraments work *ex opere operato*
      iv. Clarifies doctrine of transubstantiation using Aristotelian categories

4. Doctrine of the Church
   a. Church as the head of society
   b. Dependence on Cyprian and Augustine
   c. Papal supremacy

5. View of culture

V. Disintegration of the Medieval synthesis
I. John Duns Scotus (1265-1308)
   A. Rivalry between Franciscans and Dominicans
   B. Thomas’ understanding of God
      1. Correlation between God’s act and our capacity to understand
      2. For Scotus, God’s main attribute was His will which is absolute and sovereign
   C. View of salvation
      1. Thomas’ view: man can understand need for salvation because of reason
      2. Scotus: grace is needed simply because God wills that salvation is necessary
   D. We accept what the church teaches not because its teaching is rational but because of revelation

II. William of Ockham (Occam) (1285?-1349?)
   A. Nominalism - universals are merely abstract names, not realities
   B. Centilogium: the dogmas of the church are not rationally demonstrable
   C. Via moderna: virtually banished natural theology
   D. Acceptance of the authority of Scripture
   E. Application of Nominalism to the church and politics
      1. Since only individuals exist, the church is not a corporate unity
      2. The will of the church is merely summary of wills of individuals
      3. Favored conciliarism as the basis for the authority of the church
   F. Revised Augustine’s view of predestination
      1. Election is conditional upon God's foreknowledge
      2. Luther’s repudiation of Medieval view not just directed against Aquinas but at entire scholastic approach
         a. Merit the basis of Medieval view
         b. Meritorious salvation does exactly the opposite of what it intended

III. Marsilius of Padua (1280-1343)
   A. Whose will is superior, the Pope’s or the Emperor’s?
   B. Defensor Pacis (1324): representative theory of government
   C. Marsilius applied his ideas to the church as well
      1. All ecclesiastical power is based on the will of the people who make up the church
2. Office of Pope and priest represent duties to be performed

IV. The Papacy at its Peak of Influence

A. Innocent III (1198-1216): The most powerful Pope in the history of the church
   1. Personal example of his life
   2. Innocent’s view of the church
   3. View of papal and royal power: metaphor of sun and moon
   4. Approved formation of both the Franciscans and Dominicans
   5. Accomplishments of the Fourth Lateran Council 1215, Innocent’s personal agenda
      a. Attempt to deal with the Cathari
      b. Doctrine of transubstantiation
      c. Yearly confession
      d. The inquisition
      e. Worldliness in the church
   6. Intervention in political affairs of countries
      a. France: Philip II
      b. England
      c. Holy Roman Empire

B. Problems undermining Papal authority
   1. Papal dependency shifting from Italy to France
   2. Increase in nationalism; Rise of the middle class

C. Boniface VIII (1294-1303)
   1. Conflict with Philip IV, the Fair, of France who levied a tax against clergy
   2. Boniface responds with Clericis laicos (1296)
   3. Philip answers with a prohibition against French money leaving the country
   4. Boniface issued Unam Sanctum in 1302, the zenith of papal claims
      a. Biblical instances of one, and only one authority
      b. Two Swords, both are in the power of the church
      c. Spiritual power judges the temporal; spiritual judged only by God
   5. Boniface unable to back up his claims

D. The Avignon Papacy
1.  Clement V (1305-9), a Frenchman
2.  Papal seat moved to Avignon (1309-1377)
3.  Gregory XI restored papacy to Rome; role of Catherine of Siena (d 1380)
4.  Avignon and burden of annates
5.  Two antipopes subsequently lived in Avignon; ended in 1408
I. Introduction: 1305-1517 was a period of decay, protest and attempt at internal reform

II. Papacy in Decline 1309-1439
   A. Failure of clergy
      1. Effect of clerical celibacy
      2. Other instances of decline in clerical morality
   B. The Great Schism (1378-1417)
      1. Cardinals elected Urban VI after Gregory died in 1378
      2. Anti-pope Clement VII immediately moved the papacy back to Avignon
         a. Divided Europe.
         b. Papal taxation
      3. Council at Pisa in 1409

III. Forerunners of the Reformation
   A. John Wycliffe (1328-1384) – a contemporary of Avignon papacy and the Great Schism.
      1. Wycliffe’s career at Oxford
      2. On Civil Lordship (1376) written as an attack on the corruption of the papacy.
         a. His argument is strongly based on feudal thinking.
         b. Biblical stewardship.
         c. Ideas similar to Marsilius’
      3. De Ecclesia (1378) Augustinian view of the church as the predestined body of the elect.
         a. Wycliffe distinguished between the church militant and the company of the elect.
         b. Christ alone is the head of the church
         c. The fall of the church occurred at the time of Constantine.
         d. The clergy was obviously greatly aroused.
         e. Wycliffe’s stand seemed confirmed when the scandal of Great Schism occurred in 1378.
      4. Advocated revolutionary views in other writings
a. On the Pastoral Office

b. On the Eucharist (1380)

i. The substance of the elements is indestructible.

ii. Christ is sacramentally present, not physically. “a dog, a hog, or a mouse cannot eat our Lord.”

iii. He established that many of the fathers had not taught transubstantiation.

5. Translation of the Bible.

6. Founded the Lollard movement

7. Cumulative effect of Wycliffe’s work

8. Synod of London (1382) condemned 24 of his opinions.


B. John Hus (c. 1373-1415) Rector at University of Prague in Bohemia.

1. Wycliffe’s ideas carried to Bohemia by those who studied at Oxford.

   a. On Simony; On the Church

   b. Didn’t deny transubstantiation.

2. Council of Constance. (1414)


   a. Utraquists (sub utraque specie - under both kinds).

   b. Taborites (named for their fortress, Tabor): more radical group.

   c. Four Articles of Prague (1420).

      i. free preaching of Word of God.

      ii. cup to laity - both bread and wine

      iii. apostolic poverty - clergy should be deprived of wealth.

      iv. strict clerical and lay life - gross sin should be punished.

4. Hussites approached to rejoin Catholic Church

5. Eventually Bohemian Church reunited with Catholic Church
Lecture #36 Mysticism; Conciliarism

Dr. Hoffecker

I. Introduction: Background of mysticism
   A. Basic premise of mysticism: immediate apprehension, experience of God in extra-rational way.
   B. Biblical basis of mystical experience: John 17; II Cor. 5:17; Phil. 3:9, 10; Col. 1: 27
      1. Plato (d.347): soul (nous) seeks knowledge not in sensible world, but in invisible world.
      2. Plotinus (204-69): Plato spoke of eros; Plotinus emphasized impelling desire to know god.
      3. Dionysius the Areopagite (c.500) Dionysius places eros above agape.
   D. Eastern Orthodox mysticism: Apophatic theology (theology of negation) in concert with the theology of deification form the basis of mysticism.
      1. Three levels of spirituality
         2. Apophatic Theology: Knowing the unknowable
            a. The knowledge of God was revealed to each creature in its own capacity
            b. Knowledge of God is a “knowing ignorance.”
            c. Negative statements about God are the only true ones
            d. God is not known in his essence/substance but only in his handiwork and providence
            e. Silence becomes the means of communion through which faith learns. Paradox: God becomes knowable through ignorance in the same way that God is nowhere and everywhere.

II. Meister Eckhart (1260-1328) a Dominican and Neoplatonist.
   A. God is beyond being and non-being yet present in the soul and in the world.
   B. The divine spark: The only reality in man and nature is the divine spark of God which is uncreated.
   C. Language of immersion
   D. 28 of his sayings were condemned; his ideas verged on pantheism.
      a. “The eye with which I see God is the same eye with which God sees me.”
      b. “All that appears outwardly so manifold is still one in essence.”
      c. “[When one is united with God] he is one in One, in which all divided things are gathered up to unity and there undifferentiated.”
   E. Most radical element – one can go beyond God into the Godhead (which does not act).

III. John Tauler (1300-61): the disciple of Eckhart. He was more evangelical than his teacher.
   A. External ceremonies were merely dead works.
   B. Mystical steps outlined in what he called the Mystic Way.

IV. Catherine of Siena (1347-1380)

V. Products of mystical movement.
   A. Friends of God: 14th cent group; a loose federation.
   B. German Theology (*Theologica Germanica*)
C. Brethren of the Common Life: (laymen who lived under rule in community stress devotion and service)
   1. These were not anti-sacramental/institutional.
   2. Stressed meditative piety, not mystical absorption

D. *Imitation of Christ* by Thomas a Kempis (1380-1471)  The most famous mystical work of Middle Ages.

VI. Conciliarism: the reforming councils.  Conciliarism is not something completely new.

A. The scandal of the Great Schism.

B. Marsilius and Wycliffe.

   1. Pisa consisted of cardinals who had originally elected the two reigning Popes.
   2. Deposing the two Popes was a de facto assertion that the council was superior to the Popes.
   3. Council went no further than to elect Alexander V.
   4. In final analysis, Pisa solves nothing.
   5. But Pisa represented progress.  At least council had met.

D. Council of Constance (1414-8): called by Emperor Sigismund.
   1. Council represents the church.
   2. The Council declared John XXIII deposed and elected Martin V; Gregory XII resigned.
   3. The situation dictated a compromise.
   4. Does conciliarism transform the church from an absolute monarchy into a constitutional monarchy?

E. Council of Basel (1431)
   1. Reigning Pope dismissed the council and ordered it to reconvene in 1433.
   2. The council refused.
   3. Formed 4 working committees: reform, doctrine, public peace, general questions.
   5. Prospects for reunion of East and West.  A call to West from Greek Church to meet.
      a. Council transferred to Ferrara (1437).
b. Basel still continued in session. Never arrived at any firm reforms. Agreement between East and West was a shallow one.

6. Basel ended in 1449; Conciliar movement for the moment had failed
   a. Needed reforms were never enacted.
   
   b. Those who stood to gain most from disagreement were nations which struggled against papal power.
   
   c. Conciliarism resurfaced during the Reformation.
   
   d. Conciliarism in light of Vatican II.
   
   e. Reformation? With the failure of conciliarism many were increasingly aware that the inability or unwillingness of the church to reform itself left only one alternative – complete change.
I. Introduction: the individuals and movements that we have studied in the past several classes have contributed in their own ways to dissolve the medieval synthesis.

   A. The Renaissance: the final blow to medieval synthesis.

      1. “Renaissance” implies a negative judgment on the previous age
      2. Renaissance humanism.

II. Italian Renaissance: secular in spirit.

   A. Associated with presocratic sophist, Protagoras; *homo mensura*.
      1. A religious world view antithetical to Biblical.
      2. New vision in art.
      3. New vision in commerce.
      5. Religious implications.
      6. Humanism is also the study of humanities
      7. Humanism in South

III. Northern renaissance: Christian humanism.

IV. The Renaissance Popes

   A. Nicholas V (1447-1455)
      1. Rome became a factory of translations.
      2. Credited with founding the Vatican library.
      3. Planned a new St. Peter’s Cathedral.
      4. His secretary was Lorenzo Valla

   B. Innocent VIII (1484-92)

   C. Alexander VI (1492-1503)
D. Julius II (1513-21)

E. Leo X (1475-1521)

V. Girolamo Savanarola (1452-98)

A. Early life.
   1. Career in the monastery.
   2. Period of preaching.

B. Relation with the Medici family.

C. Reform of monastery and of Florence.

D. Revolt in Florence; interference by the Pope.

E. Lent (1497)

F. Preaching

G. Finale

III. Summary of factors undermining the Medieval synthesis

A. Scholastic dissent

B. Conciliarism

C. Mysticism

D. Voices for reform

E. Renaissance

F. Corruption within the church