

III. Monasticism, the Christianization of Europe and the Split between East and West

- **Monasticism Spreads and Develops:**
 - Began as grassroots movement of laity who were disillusioned with lack of spirituality among Christians. Only later did monks become priests.
 - *Origins in the East:* heremitic monasticism (isolated "monks" or hermits living "alone" in the desert); **St. Anthony of Egypt** (250-355)
 - *Spreads in the West:* cenobitic monasticism ("brothers" or "sisters" living in communal "monasteries"); **St. Benedict of Nursia** (480-550); abbot (Abbas) at Monte Cassino in 529. His rule became the guide for centuries of monastic life. Family structure with motto, "ora et labora." Manual labor interspersed with times of prayer.
 - Communities of women ("nuns") also in both East (*Melania & Paula* in Jerusalem w/ Jerome) and West (Benedict's sister *Scholastica*).
 - **Evangelization of Europe:** Conversion of the Franks under Clovis, 496, credited to God's intervention in battle. Began an alliance between Church and rulers of France. Spain in 589 saw conversion of the Visigoth king; Ireland converted by Patrick (389-461) and monasteries flourished there sending monks abroad as missionaries eventually; Columba went to Scotland c. 521 to island of Iona. In 597, Gregory the Great sent Augustine to convert the Anglo-Saxons, a Germanic tribe that had displaced the Celts. He founded the Canterbury monastery and baptized Aethelbert. By end of 7th century all England was Christian. English monks went to Germany, including Willibrod (658), who evangelized the Frisians (Netherlands today), and Wynfrid (675), known as Boniface. Ansgar (801) began work with Scandinavians. In the East, two Greek brothers, Cyril and Methodius (9th century) translated Gospel to the Slavic peoples. In 1000, Stephen of Hungary converted and so did the Magyars. Finally, by 1200 the inhabitants of the Baltic coast (Lithuanians) converted.
 - **Church Life in the Patristic Period:**
 - *Sacramental Life* becomes more structured: Baptism (infants not whole families, so godparents), ceased to be celebrated at cathedral and was regularly administered at parish churches throughout the year; Eucharist as Roman rite, Scripture readings added with canon set; fourth century form still basic and Greek dropped as language of people adopted (Latin "Mass" from *missa*), public prayer based on synagogue service consecrated the hours of the day: lauds, vespers, compline; Penance went from being readmitted only once with public confession – big 3 sins with fasting and almsgiving and public absolution to more frequent, but private celebration. Irish monks develop penitentiaries. By Gregory the Great absolution was given by the priests only.
 - *Devotions* to Mary and the saints become more popular: not "praying to" them, but asking for their **intercession** ("pray for us"). Added names to liturgy (Roman canon)
 - *The Bible* is "canonized" (list of OT & NT books settled); and translated into Latin (esp. the "*Vulgate Bible*" by **St. Jerome**, 374-419).
 - Overall, the *Church grows & becomes more institutionalized*, leadership *clericalized*, theology *formalized*, liturgy *standardized*. Move from house churches to buildings; bishops being appointed instead of elected; Pope chosen by Roman clergy. Women's role changed. Deaconesses gone, celibacy growing.
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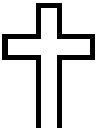
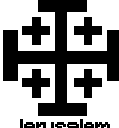
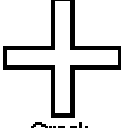

Papacy and Empire Vie for Control of the Church (ca. AD 600 - 1150)

- **Church/State Power Struggles: Popes/Bishops vs. Emperors/Kings:**
 - *late 6th century:* Pope Gregory the Great (590-604) able to keep Church fairly independent of local kings; by 590 he realized that emperor in East could not care for citizens in West. He devoted himself to care of the poor, named Doctor of the Church, canonized by popular acclamation
 - *7th century:* Lombard kings in Italy dominate the Church & popes; tensions also with Byzantine emperors in Constantinople where Pope first turned for help; court in Ravenna didn't respond; theological arguments brewing tensions.
 - *Question for us is this:* "Why did the popes not turn to spiritual means instead of political?"

- 754 the Pope forged alliance with Pepin; Pope Stephen II asked Franks for help; in return Franks got Papal recognition as rulers of France; Pepin defeats Lombards; "Donation of Pepin" gives a chunk of Italy to the Pope; this territory came to be known as the Papal States and included some territory claimed by the Byzantines.
 - Pepin divided kingdom among 2 sons. When once died in 771, Charles became sole heir. Charles defeated Lombards again and crushed their power finally; assumed title King of the Lombards.
 - **Christmas Day, 800:** Pope Leo III crowns **Charles the Great (Charlemagne)** as "Emperor"
 - Is the Pope stronger, because he was the one who crowned Charles as emperor?
 - Or is the Emperor stronger, because God chose him as supreme ruler over Church & State?
 - The "donation" gave French kings the right to tell the popes how to govern the Church
 - Voltaire remarked that this new entity was neither "holy" "Roman" nor an "empire"
 - A new image of Church emerged as land-owning and wealthy
 - *10th century:* Saxon or Ottonian Dynasty Emperors succeeded Carolingians (Otto I & II & III, 963-1002) dominate the Church, appoint & depose Popes
 - Central Europe becomes known as "Holy Roman Empire"; growing tensions with Eastern/Byzantine Empire
 - HRE much smaller than old "Roman Empire"; compare maps, pp. 9 and 49; note they use different scales!
 - Salian dynasty followed Saxons and made a 12 year old, Benedict IX (1033-45) pope.
 - **Corruption and Abuses in the Early Middle Ages:**
 - Early form of "*Divine Right of Kings*" ideology: God chooses Kings to rule over everyone and everything in their realms
 - "*Lay Investiture*" *Controversy*: Lay (non-clergy) civil authorities select and "invest" bishops & clerics with their symbols of office
 - Popes & many bishops function as *Territorial Rulers*: they own land, collect taxes, maintain armies, form alliances, etc. This continued into Renaissance times.
 - *Inheritance Disputes*: Church property (land & authority) passed on to children of non-celibate clergy (bishops & priests)
 - "*Simony*" = Selling of Church Offices (positions as bishops over dioceses or abbots over monasteries) to the wealthy & powerful – families looking for prestige because of primogeniture sent second sons to the Church
 - Decline in competence and morality among the clergy (10 year old bishop!) Under Teutonic law the person who owned the land on which the church was located was also seen as owner of the church and over its affairs (German Catholics in US)
 - **Renewals & Reforms in the Early Medieval Church:**
 - *Ecclesia semper reformanda*
 - *Carolingian Reform*: Charles the Great (768-814) promotes *education* of clergy, standardization of *liturgy*, and *conversion* of pagans.
 - *Clunian Reform*: Benedictine monastery of Cluny, southern France, leads many reforms, could elect abbot; showed independence of church vs. state. Papacy took the houses under his care.
 - *Clerical Celibacy*: to correct abuses of inheritance & simony (see above); growing movement since 360's; universally mandatory by 1139. Understanding of cultic purity from Hebrew practice. This was in some sense Gnostic because it focused on dualism of body/spirit
 - *Cardinal Bishops*: closest papal advisors/associates, as of 1049; after Pope's death, cardinals elect a successor (Emperor no longer appoints).
 - *Gregorian Reform*: Pope Gregory VII (1073-85) asserts papal authority over Emperor Henry IV; practice of "Lay Investiture" soon ends. Henry defeated because German barons sided with pope. Henry extracted retribution by driving Gregory from Rome.
 - *Concordat of Worms 1122*, Emperor Henry V gave up right of lay investiture; French had already done that under Louis VI.
 - *But what happened in all this was perhaps a sign that the Church had lost moral authority in the gain of worldly authority.*
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Catholics, Byzantines, and Muslims (AD 483 - 1054)

- **The differences between East and West: pp 51-53**
- **The Rise of Islam**
 - **622: Prophet Muhammad** (570-632) moves from Mecca to Medina, beginning the religion of Islam (year 0 on the Muslim calendar)
 - "Islam" = "submission "; i.e. submission to "Allah" (Arabic word for the one & only "God"); similarly, "Muslim" = "one who submits"
 - after Muhammad's death (632), disputes over who should lead them causes his followers to split into *Sunni* and *Shi'a* factions
 - **600's:** Muslims rapidly take over most of the Middle East, Egypt & North Africa, as far west as Spain, and spread east into Central Asia!
 - **result:** Muslims now control three of the five Christian Patriarchates: *Jerusalem* (Palestine), *Alexandria* (Egypt), *Antioch* (Syria)
 - only *Rome* and *Constantinople* remain Christian, thus leading to a more bilateral orientation (West vs. East) in Christianity
 - 732: Franks led by Charles Martel (grandfather of Charlemagne) defeat Muslims near Tours; stops Muslim advance into W. Europe
 - internal divisions politically break Muslim world into various Caliphates, Emirates, Kingdoms, Empires, etc.
 - yet annual pilgrimages to Mecca forge strong cultural unity among Muslims
 - Western Christians mount various "Crusades" (1095-1291) to retake the Holy Land (esp. Jerusalem) from Muslim control (see ch. 7)
 - despite short setbacks, Islam continues to spread, e.g. taking over more and more of the Byzantine (Eastern Roman) Empire
 - Islamic scholarship flourishes; main centers of learning in Baghdad (mod. Iraq) and Cordova (S. Spain)
 - 1453: Muslim armies (Seljuk or Ottoman Turks) finally conquer Constantinople, thus ending the Byzantine Empire
 - Ottoman Empire continues to expand for centuries, threatening Europe from the Southeast
 - 1492: last Muslims driven out of Spain by "Catholic Kings" (Ferdinand & Isabella); all of Western Europe is Christian/Catholic again
 - yet Islam remains the dominant religion in most of Northern Africa and the Middle East to this day.
- **The Byzantine Empire**
 - 320's: small city of Byzantium greatly expanded & renamed "Constantinople" by Emperor Constantine; made new capital of Roman Empire
 - 395: death of Emperor Theodosius I, Roman Empire irrevocably divides E/W; Theodosian dynasty continues ruling in the East
 - 527-565: Emperor Justinian reigns over & expands the Byzantine Empire, retaking parts of central & southern Italy, Sicily, etc.
 - 714-741: Emperor Leo III attempts to suppress use of icons; orders his imperial troops to destroy or "break icons" (*iconoclasm*)
 - 780-802: Empress Irene convenes Second Council of Nicea (787), which condemns *iconoclasm* & restores the veneration of icons
 - Another cause for tension between E/W from this because emperors seen as imposing doctrinal decisions on bishops – *caesaropapism*
 - So quarrel is over: Church leadership & authority (Rome vs. patriarchates); but 681 at III Constantinople the Pope was anathematized and so primacy lost force in East; sacramental differences; *filioque* clause
 - **1054: Great Schism:** official split between Greek/Eastern "Orthodox" Christians and Latin/Western "Catholic" Christians ; West excommunicated East and vice versa, but not Pope.
 - **1453:** Constantinople falls to Muslim/Turkish armies; the Byzantine Empire ceases to exist after over 1000 years!

| Feature: | Western / Roman / Catholic | Eastern / Byzantine / Orthodox | | |
|---|--|---|---|--|
| Dominant Language: | Latin | Greek | | |
| Religious Center: | Rome (Central Italy) | Constantinople | | |
| Imperial Capital (by 800's): | Aachen (Northern Germany) | Constantinople | | |
| Church Authority: | Pope is the leader of all other bishops | All Patriarchs/Bishops are equal | | |
| Church/State Relations: | Church seeks to be independent | Church influenced/controlled by State | | |
| Political Reality: | Lots of small kingdoms, mostly separate; "Holy Roman Emperor" rarely strong | One unified (but shrinking) Empire; "Byzantine Emperor" sole leader | | |
| Muslim Influence: | Little fear of invasion in Europe after 732; Muslims control only Spain (less & less) | Muslims often threaten Eastern borders; conquer more and more over time | | |
| Celebration of Eucharist: | Daily "Mass" | Weekly "Divine Liturgy" | | |
| Communion Bread: | Unleavened | Leavened | | |
| Clerical Celibacy: | Required | Optional (mostly for Monks) | | |
| Sacrament of Confirmation: | Separate from Baptism; Administered only by bishops | Together with Baptism; Administered by any priest | | |
| Holy Spirit "proceeds" from | "the Father <u>and the Son</u> " (<i>filioque</i> ; added) | "...the Father" (only; as in Creed of 381) | | |
| Sign of the Cross: | four fingers; top/bottom/left/right | three fingers; top/bottom/right/left | | |
| Religious Art: | some use of paintings & statues | elaborate use of icons, mosaics, etc. | | |
| Cultural Emphasis: | law, order, practical matters | theology, aesthetics, intellectual ideas | | |
| Common Cross Shapes: (from http://www.thewebsite.com/heraldry/charges_crosses.html) |  Latin |  Jerusalem Crusaders |  Greek Equilateral |  Russian St. Lazarus Eastern |

The Vanishing Dream of Catholic Christendom (AD 1095 - 1377)

- **"Golden Age" of "Christendom"?** (esp. 13th Century):
 - "Christendom" = the idea/ideal that Christianity is the basis of all social & political life
 - a type or example of "theocracy" (lit. "rule by God"); no separation, but total overlapping of church & state, religion & world
 - similar to the 1940's & 50's in USA...what happened...shouldn't have changed...Christianity is always moving, changing, growing...that's the Paschal Mystery, (Christendom College?)
 - influenced by a strong papacy, esp. Pope Innocent III (1198-1216)
 - "Papal States" are now a geographical political unit, like other kingdoms
 - Popes control kings, esp. through "excommunication" of individuals & "interdict" of whole countries
 - led to the building of large monasteries and cathedrals: esp. Gothic architecture in France, England, Germany
 - also to innovations in theology & the establishment of universities (see ch. 8)
- **Crusades** (<Spanish "*cruzada*" = "crossed"; ref. to crosses on the shields and banners of the knights)

- What/When? about nine separate large military campaigns spanning about 200 years (**1095-1291**)
- Why/Goal? Christians wanted to recapture Palestine (the "Holy Land") from Muslim control
- **First (1095-1099)** - called by Pope Urban II; ca. 20,000 Christian peasant-fighters killed by Muslims in Turkey; but 30,000 French soldiers capture a few key cities in Palestine, incl. Jerusalem in 1099, where they kill not only the Muslims, but also the Jewish inhabitants.
- **Second (1147-48)** - Muslims/Saracens kill entire Christian/Crusader army of French King Louis VII & Holy Roman Emperor Conrad III.
- 1187 - Muslim Saladin recaptures Jerusalem, triggering the **Third Crusade (1189-1192)** - Christians capture some parts of Holy Land
- **Fourth (1202-04)** - on their way to Palestine, the Crusaders sack Constantinople & rule it until 1261
- Fifth (1217); Sixth (1228-29); Seventh (1248); Eighth (1266); Ninth (1274) - more armed expeditions by various European kings; control of Jerusalem and other cities goes back & forth several times between Christians and Muslims
- **1291** - Muslims recapture Acre, the last Crusader stronghold in the Holy Land (more Crusades called later, but not carried out)
- Crusades damage self-image of the Church by 1) disillusion about establishment of a universal Christendom; 2) Muslims weren't going away and princes interested in wealth and power, not conversion; 3) pope could not make the world operate according to Christian principles
- **Reactions to Church wealth & power: Gospel Simplicity Movements**
 - Some groups separated from the Catholic Church ("heretics"; e.g. *Albigensians*; eventually suppressed)
 - Some groups remained within the Catholic Church, as "mendicant" ("begging") religious orders:
 - esp. "**Franciscans**" = "Order of Friars Minor" (O.F.M.; founded by **St. Francis** of Assisi, 1181-1226) - emphasized poverty
 - and "**Dominicans**" = "Order of Preachers" (O.P.; founded by **St. Dominic** Guzman, 1170-1221) - emphasized preaching
- **End of "Christendom"?**
 - Several weak Popes at end of 13th cent. (Boniface VIII: 1294-1303, and his bull *Unam Sanctam* proclaimed that anyone who disobeyed would be condemned to hell; claim of control over secular matters as well as spiritual ones); French Kings (Philip IV) reassert control over Church & Popes through election of French candidate, Clement V, who moved the papal offices to Avignon, in Southern France
 - This split would last until 1377 when the Papacy returned to Rome after the intercession of Catherine of Siena

The Church's Intellectual Life (AD 735 - 1415)

- **Ancient Greek Philosophy: Two Main Contrasting Systems**
 - **Plato** (428-347 BC) - *deductive* approach (more *idealistic*):
 - "reality" is in the realm of ideas; our physical/material world contains only imperfect copies/shadows of the ideal reality
 - the highest idea or ultimate reality is God; thus theology is the first and highest form of knowledge, and all else flows out from it
 - **Aristotle** (384-322 BC) - *inductive* approach (more *empirical*):
 - "reality" is in the material realm; we start by observing the world around us, then abstract upwards to generalized ideas
 - knowledge is first gained through observation of the world; thus, all fields of knowledge are independent, but lead upward to God
- **"Intellectual Life" in the Early Church:**
 - NT apostles and evangelists (esp. **Paul & John**) should be considered "theologians"; their writings already contain "theology"
 - yet all NT theology is "situational" (addressing particular problems) rather than "systematic" (comprehensively explaining topics)

- Patristic Fathers adopt/adapt Greek philosophy (esp. *Platonism*) to understand/explain Christian faith (see ch. 4 above)
 - esp. **Augustine**: *crede ut intelligas* ("believe that you may understand") **and** *intellige ut credas* ("understand that you may believe")
- Remember that what people thought directly influenced what people believed...and what they believe is the core of the faith
- Difference between connatural and conceptual knowledge
- "Carolingian Renaissance": Emperor Charlemagne appoints Alcuin of York (735-804) to promote education of clergy & laity
 - *Trivium* (3 basic subjects): grammar, rhetoric, logic; and *Quadrivium* (4 advanced subjects): arithmetic, music, geometry, astronomy
- **Cathedral Schools & Monasteries**: established mostly for the education of clerics and monks; sometimes also open to sons of nobles
 - preservation/copying of ancient manuscripts & liturgical books; Cluny & Gregorian Reforms (see pp. 44-46)
- **"Intellectual Life" in the High Middle Ages** (esp. 12th & 13th centuries):
 - Rediscovery of the writings of *Aristotle* (in Arabic translations, esp. from Muslim Spain) led to the rise of "**Scholasticism**"
 - slow/gradual process; many church leaders resisted newer methods, since truth comes from God's revelation, not human reason
 - Foundation of independent "**Universities**" in Bologna (1088), Paris (1150), Oxford (1167), Cambridge (1208), Salamanca (1218), etc.
 - Establishment of four separate/specialized "faculties": theology, philosophy, law, and medicine
 - Scholars and teachers who presupposed the compatibility of faith & reason became known as "Scholastics" or "Schoolmen":
 - Archbishop Anselm of Canterbury (1033-1109) - developed an "ontological proof" for the existence of God (see Focus 16, p. 80)
 - Bonaventure, OFM (1221-74) - still thought that the human will was more important than the human intellect
 - **Thomas Aquinas**, OP (1225-74) - most influential Christian theologian for centuries: comprehensive systemic "**Thomism**" – for him belief and understanding are not on a collision course and do not lead to two separate sets of conclusions...intellect and will are both important
 - other influential theologians and teachers are officially recognized as "doctors" of the Church (see Focus 15, p. 79)
 - Some examples of applying scholastic thinking to religious questions:
 - What is a sacrament? How do they convey grace? How many are there? By mid 12th century the number 7 was defined
 - How can one explain the "real presence" of Jesus in the Eucharistic bread & wine? ("transubstantiation" from Fourth Lateran Council 1215, differed from personal presence of the Fathers of the East)
 - How can one "prove" the existence of God? (cf. Aquinas' *quinque viae* or "five ways")
 - Teachings of some intellectuals cause problems and counter-reactions, esp. against those who advocated ecclesial reforms
 - William of Ockham (1285-1349): "nominalism" = abstract ideas like truth, beauty, church, etc." are merely *names*, not realities
 - John Wycliffe (1330-1384) - scholar in England (Oxford); said all Christians are priests; obey only the Bible, not the Church
 - Johann Hus (1372-1415) - scholar/priest from Bohemia (Prague); tried and condemned for heresy and burned at the stake
- **Final Caution: Don't Equate "Faith" and "Theology"** (they are different, although closely related)
 - Jesus came to take away our sins, not our minds

- Christian "***Faith***" = WHAT Christians BELIEVE (about God, Jesus, life, etc.), based on and expressed in Bible, Creeds, Doctrines, Liturgy
- Christian "***Theology***" = HOW Christians EXPLAIN these beliefs rationally, using human language, intellectual reasoning, philosophical systems
- There may be several different theologies to explain a single tenet of Christian faith; for example:
 - "*Real Presence*" = the belief ***that*** Jesus is (somehow) really (not just symbolically) present in the consecrated bread and wine
 - "*Transubstantiation*" = a theological concept to explain ***how*** (based on Aristotelian metaphysics of "substance" and "accidents")
 - Other theological explanations are called "Transsignification," "Transfinalization," "Consubstantiation," "Memorialism," etc.