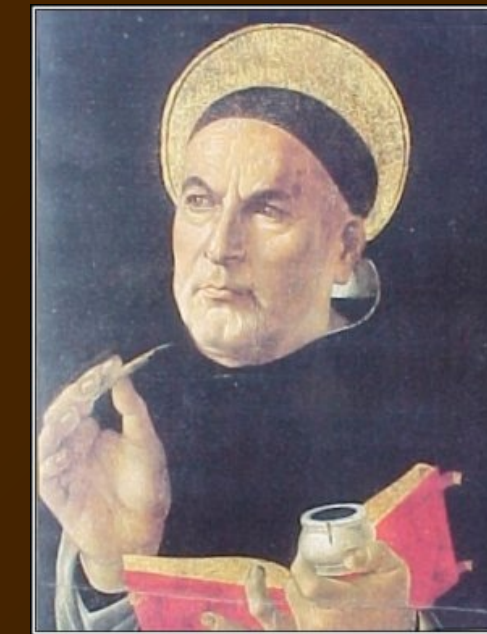
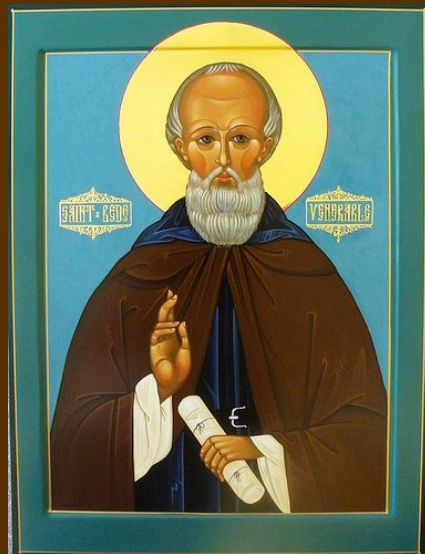


CHURCH HISTORY

THE MIDDLE AGES

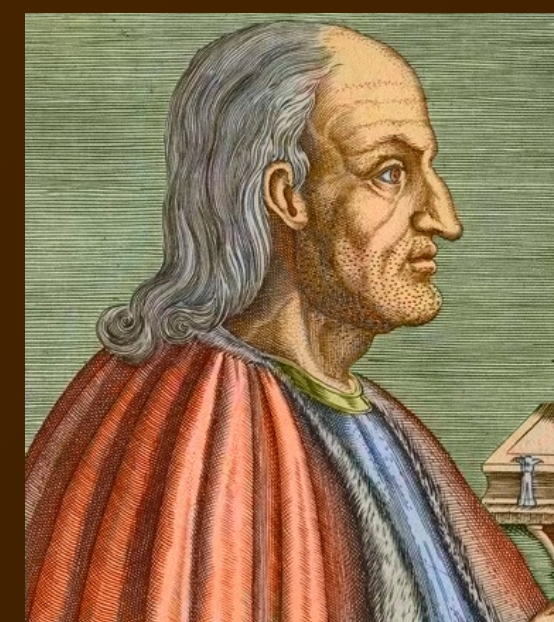
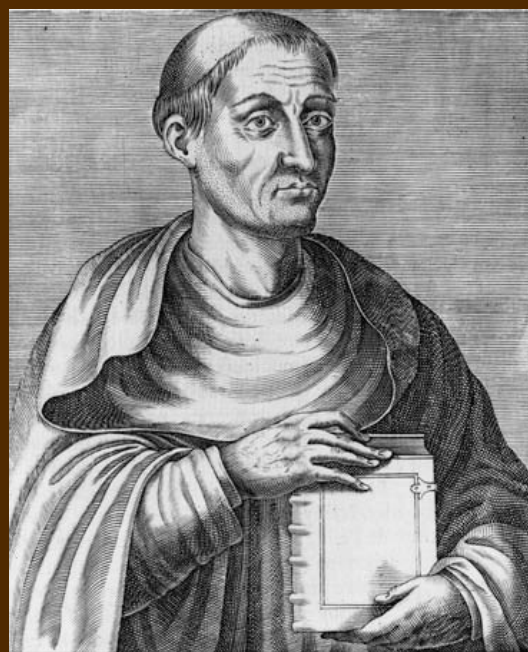
509-1492

The Middle Ages



509

1490



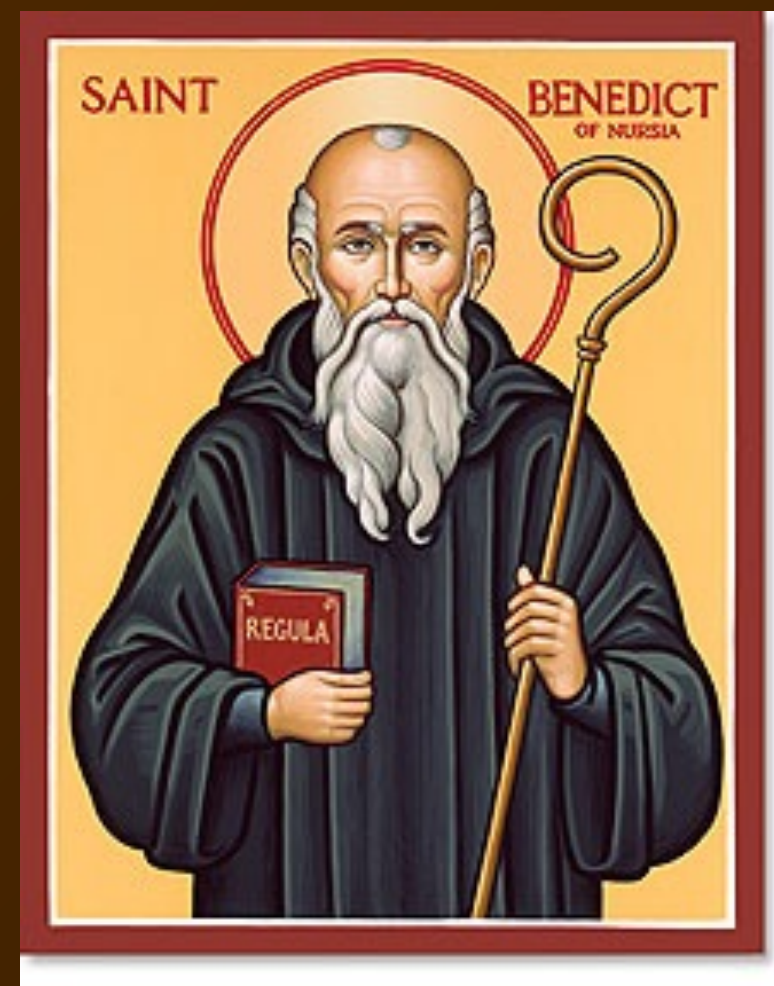
Rule of Benedict 480–540

- “Systematized” a religious society
- Three-fold vow;
 - stabilis–perpetual adherence to the order
 - converse morum– voluntary poverty and chastity
 - obedientia coram Deo et sanctis ejus– absolute obedience to the abbot (Sr. Monk)
- Alternation of spiritual and bodily exercises
- Idleness is the mortal enemy of the soul & workshop of the devil
- Prayer, Reading, Manual Field Labor, Training of Children



Benedict

- “But if, in conformity with right and justice, we should exercise a little severity for the amendment of vices or the preservation of charity, beware of fleeing under the impulse of terror from the way of salvation, which cannot but have a hard beginning”
- “He took off his vestment of skins and rolled himself naked on thorns and briars, near his cave, until the impure fire of sensual passion was forever extinguished” –



Pope Gregory 540–605 AD



Pope Gregory 540–605 AD

- Noted for Pastoral Wisdom and dealing with difficult theological issues
- Bede is quoted: “The pope handles such delicate subjects as the monthly courses and the carnal intercourse between married people. A husband, he says, should not approach his wife after the birth of an infant, till the infant be weaned. A man who has approached his wife is not to enter the church unless washed with water and till after sunset.
- “We see here the genius of Romanism which aims to control by its legislation all the ramifications of human life, and to shackle the conscience by a subtle and minute casuistry. Barbarians, however, must be treated like children.”



Pope Gregory 540–605 AD

- Defender of 'Orthodox Belief'
 - Formulated 'common faith'
 - Incorporated common pagan rituals and even unorthodox practices into the mass
- Doctrinal Corruptions
 - Sin/Atonement
 - Meritorious Works
 - Penance
 - Saints and Holy Relics
 - Purgatory
 - Eucharist
 - Missa Solemnis (Canon of the Mass)



Doctrines of Gregory



- “Four Levels of Interpretation
- literal, tropological, allegorical, and anagogical
- Literal was “Original” meaning of the text
- Many did not take this seriously and more ‘hidden’ and individualized interpretations prevailed in the MA
- Atonement by ‘Vicarious Satisfaction’
- Moved Away from “Ransom” to Satan Theologies from The Fathers

Mission of Gregory



- Trained as abbot in Benedictine tradition
- Sent Missionaries to England in 596
- Built an early church in Canterbury
- Image of the Silver Cross
- “Converted” English thorough his proxy Augustin (Not Augustine)

Overview of the 7th Century

Two Significant Reactions to Empirical Conflict

1. Rise of Monasticism
2. The Coronation of Charlemagne

Monasticism

- Lead to Fanaticism
- Aided in Politicizing Religion
- Created Theological Compromises and Disunity
- Man-Centered Faith
- External vs Internal Righteousness (at times)
- Perpetuated False Teachings about Mary, Relics, and other Superstitious Practices
- Created “classes” of Christians



Monasticism

- Promoted Anti Heathen Options in Society
- Created Seminary and Clergy Structures for the church
- Created Schools and Learning Centers
- Generated Centuries of Learning, Great Texts and Bible Translations
- Protectors of Faith
- Cultivation of Soil and Farming Techniques
- Hymnody and Music

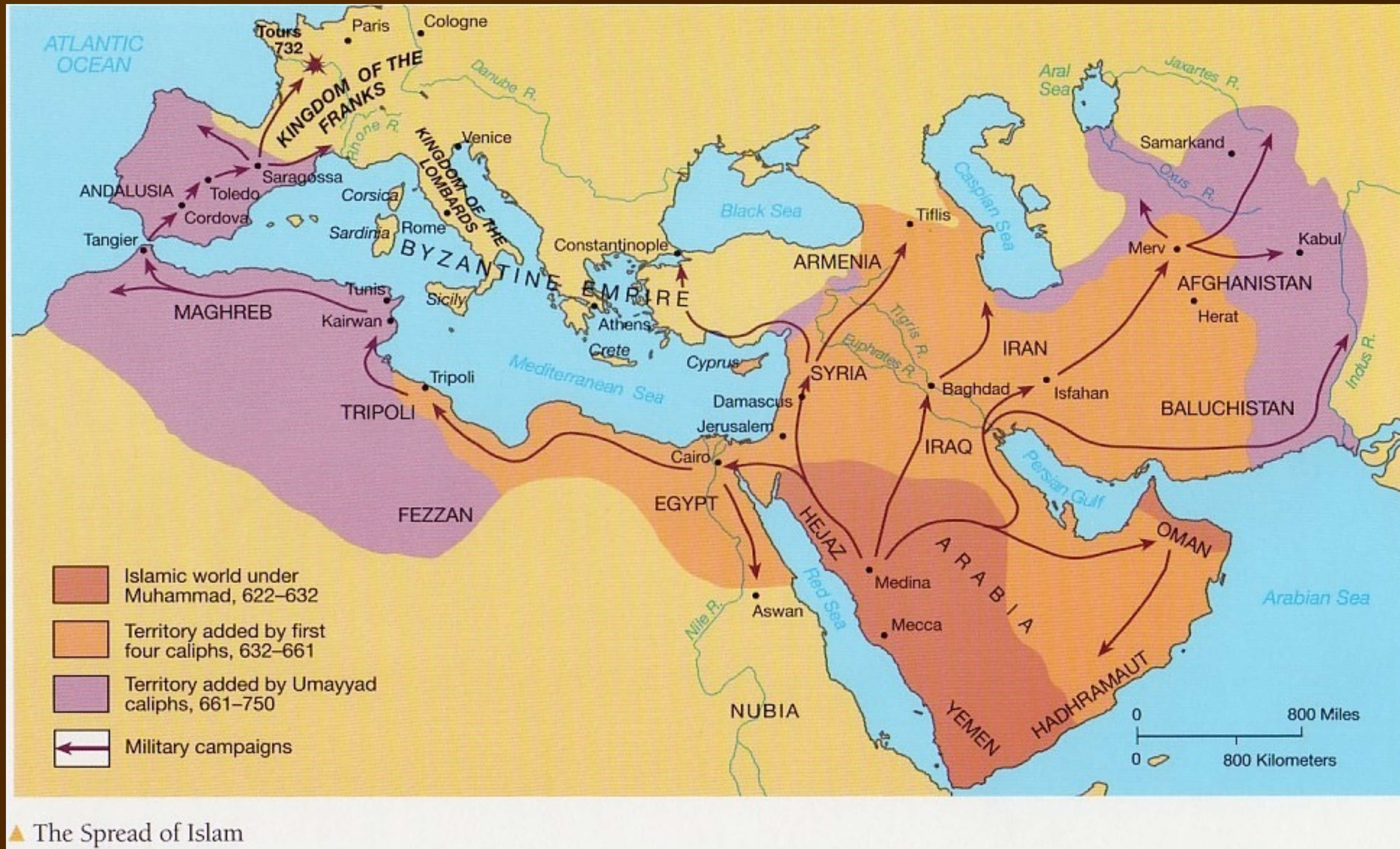


Coronation of Charlemagne 800 AD





The Spread of Islam



Pre-Coronation Developments

- Increasing Power of Islam in the Western Empire after 645
- Strained political and theological relationships between East/West
- Increasing Papal lands and Power from “Donation” of Pepin.
- Earlier Crowning of Pepin as “Divine King” established the practice
- The personal gifts of Charlemagne as a politician, ruler and theologian
- Charlemagne's military conquests and the Empires need to ‘relocate’ their center away from Islamic influences
- Church ‘married’ the King for power and protection
- Church needed new influence from Islamic military and idealistic power
- Charlemagne now models the empire after Augustines “City of God” and the church and society are essentially one entity ruled by the King with the full support of the papacy
- The “Center” of the church moves from Middle East to Rome

Coronation of Charlemagne

- Pope Leo III captured and led off to Greek monastery
- Leo appealed to French King, Charles for help
- Dec 23 saw Pope publicly humiliate himself and purge himself of accusations after help from Charles
- Dec 25 Charles in St Peters Cathedral humbles himself and kneels before Leo and is “crowned” by him
- Pope prostrates himself before the King
- “Charlemagne” credited with restoring the christian roman empire
- Church ‘married’ the King for power and protection
- Pope ‘bows’ to earthly authority for protection from his enemies
- The Invisible Kingdom becomes an earthly kingdom

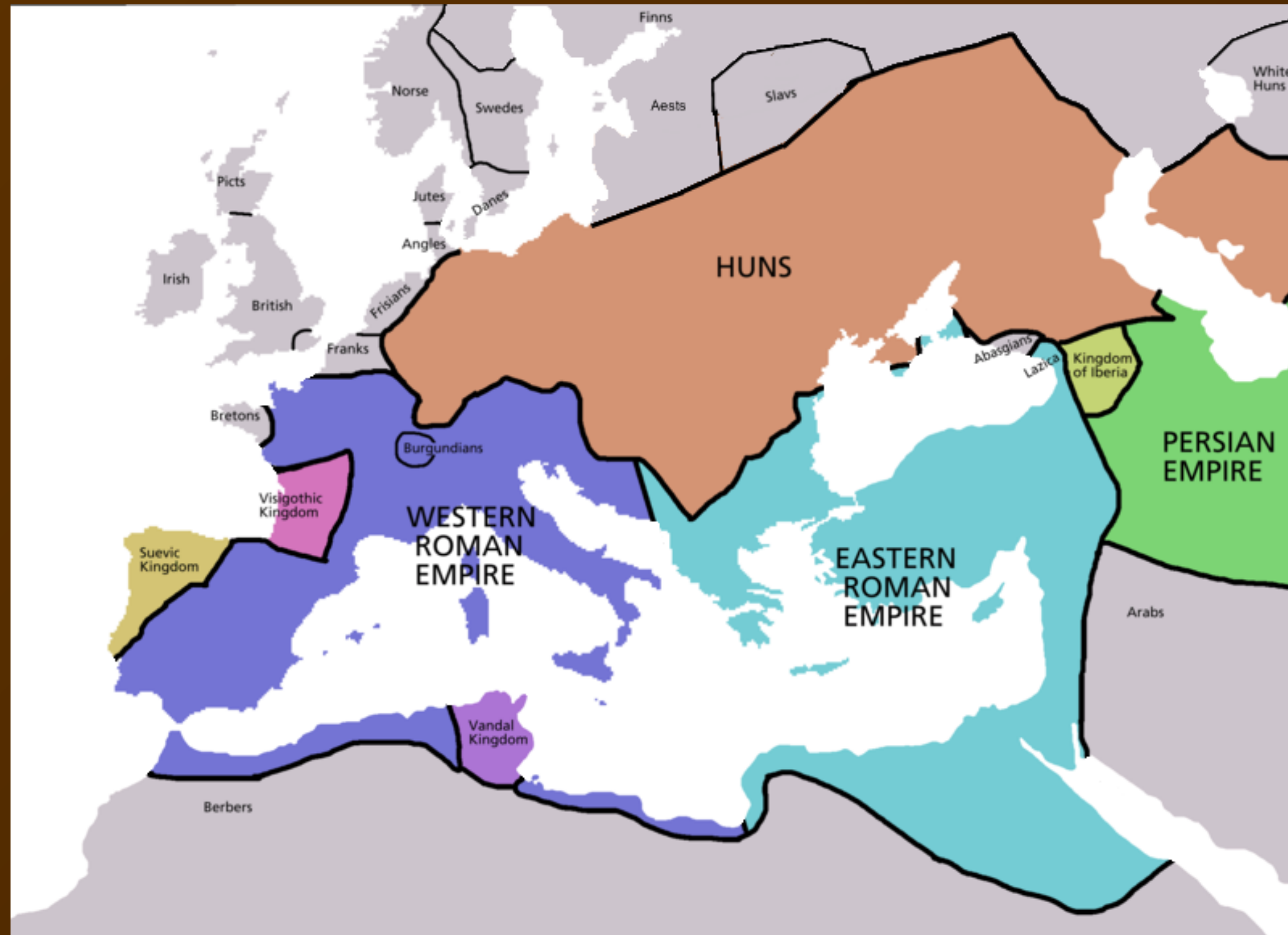
The Crusades



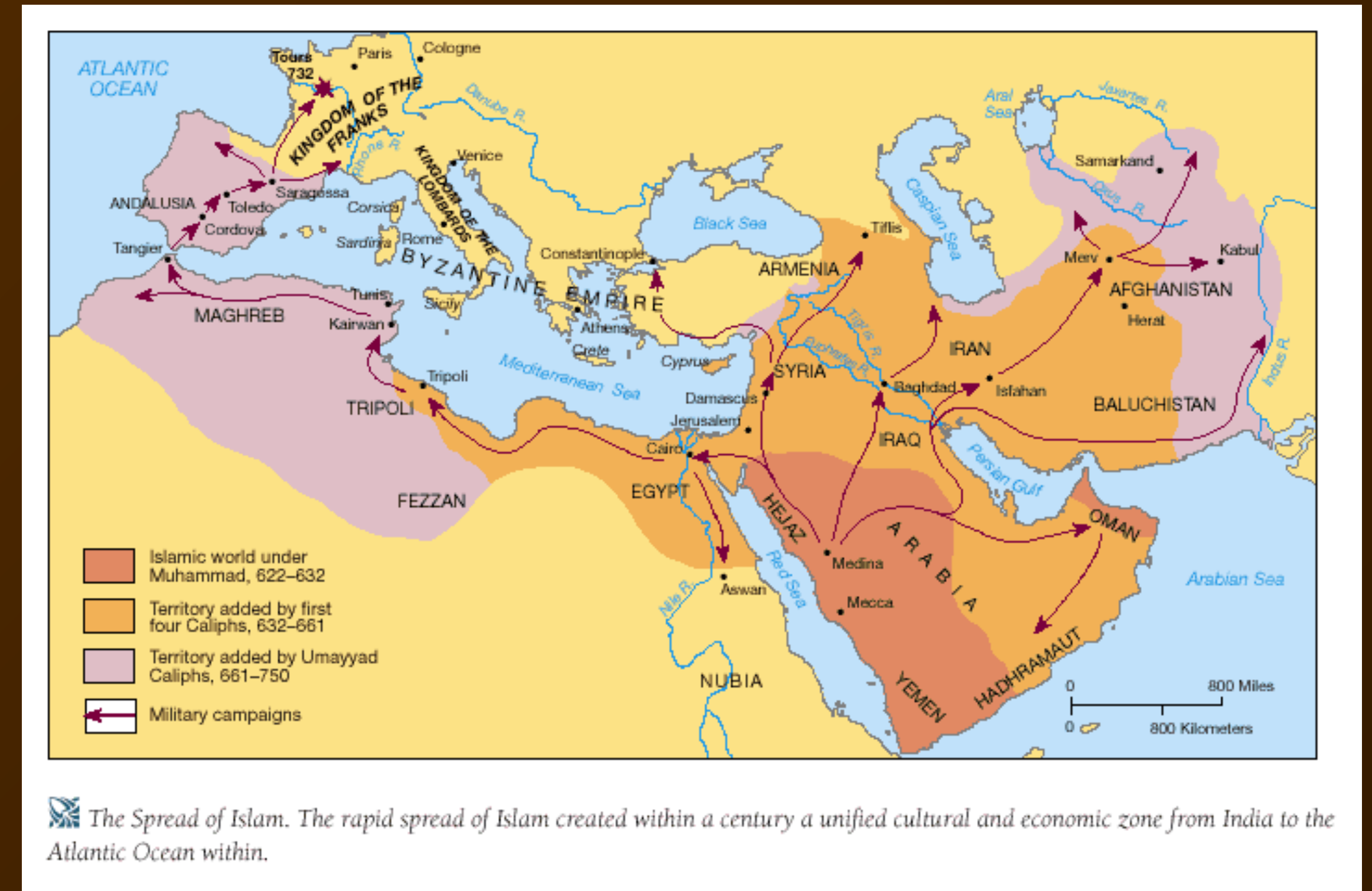
CHURCH HISTORY

November 2013

The World of the Crusades



Before Islam



The Spread of Islam. The rapid spread of Islam created within a century a unified cultural and economic zone from India to the Atlantic Ocean within.

Spread of Islam

The Crusades


- Seven Major Crusades, Mostly Ineffectual
- Began with East Requesting Help from West to Assist with Seljuk Turk persecution of Christian Pilgrims to Jerusalem
- Created 'caste' of Holy Warriors and Knights as Defenders of the Faith
- Produced influx of Educational, Cultural and Economic Wealth from plunder in the East
- Deteriorated over time into feudal warfare and corruption and genocide

The Crusades

- Created a Warrior Class, the Knight
- Created a “Middle Class” in European Society
- Created enormous wealth, power and corruption for the papacy which benefited from conquests
- Introduced Ideas and options in society that removed the church from centrality in everyday life
- Introduced ideologies and fueled academic learning and aided the rise of Scholasticism

The Crusades

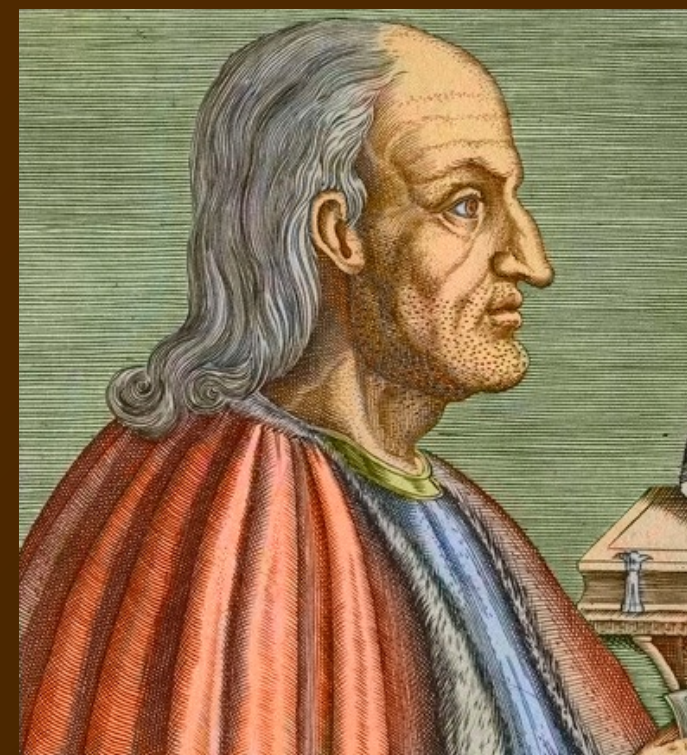
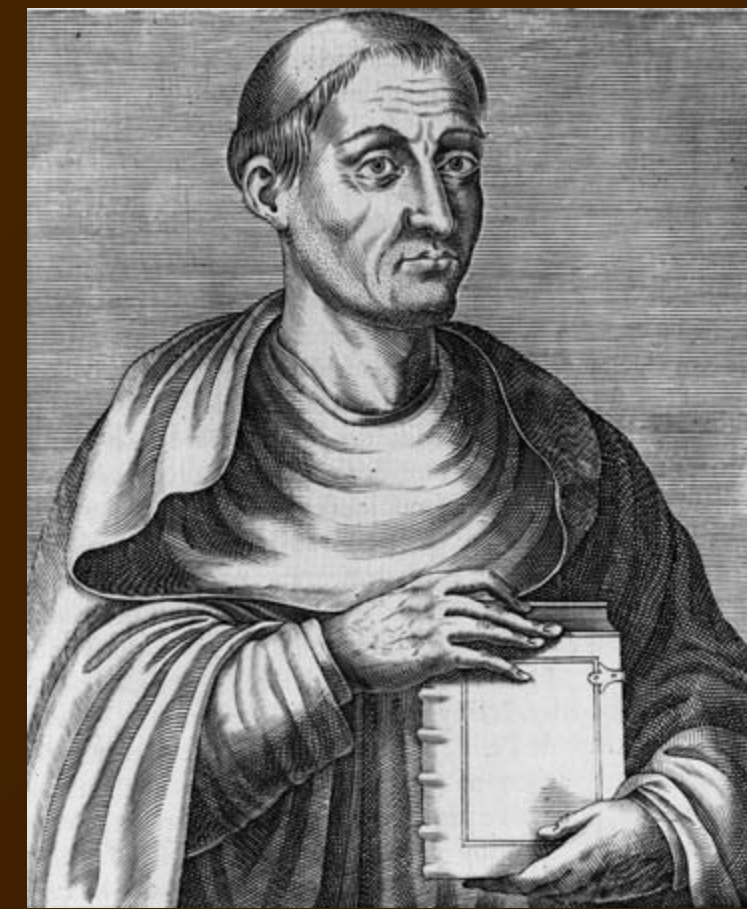


 *The Spread of Islam. The rapid spread of Islam created within a century a unified cultural and economic zone from India to the Atlantic Ocean within.*



© 2002 Facts On File, Inc.

Scholasticism 1073-1294



Intent of Scholasticism

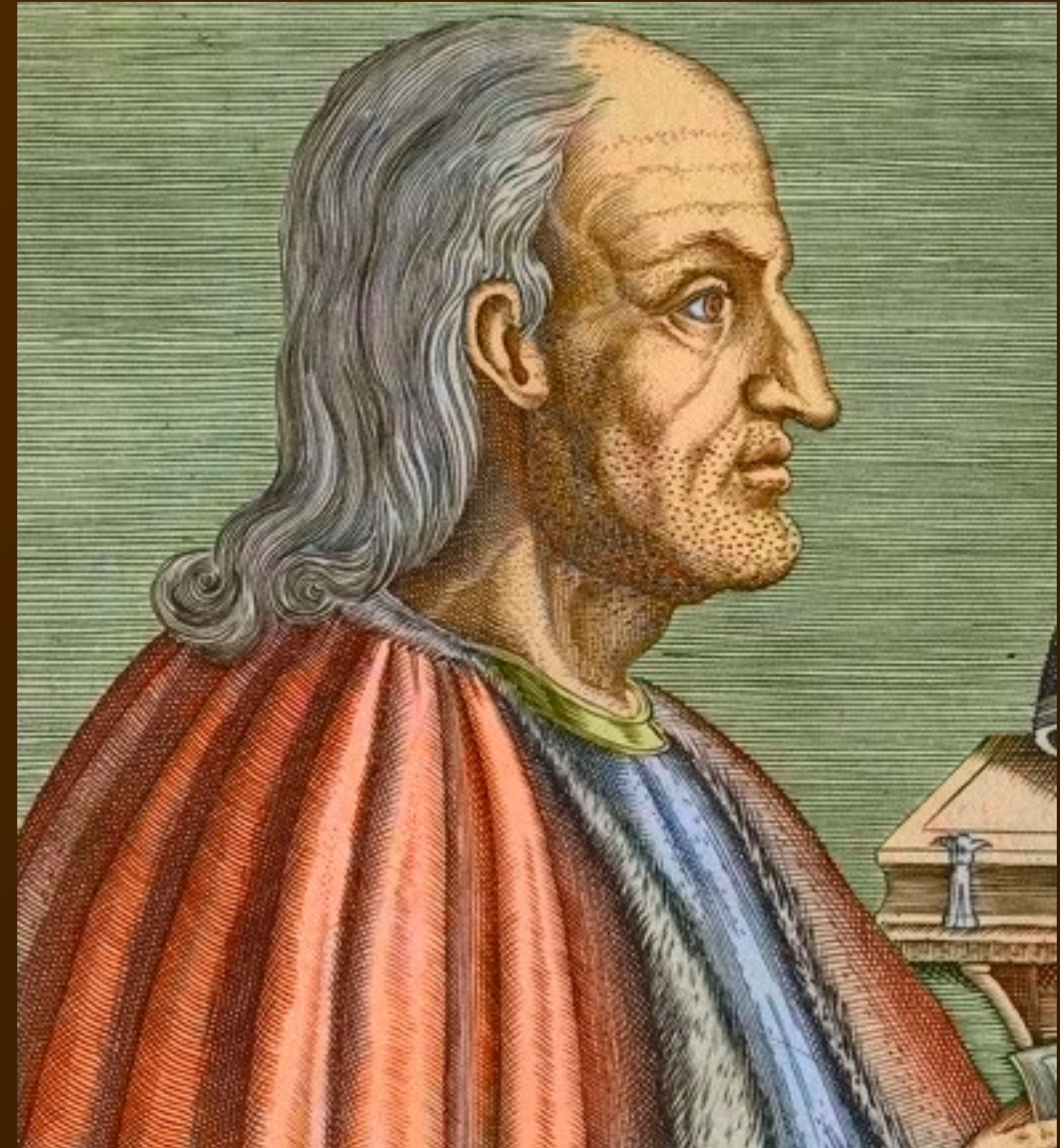
- Attempt to Reconcile Human Reason with Christian Doctrine
- Create a 'systematic arrangement' of the teachings of the church
- Before this time, all learning were Cathedral Schools (Benedictine)
- Peter Abelard; "Sic et Non"
- Thomas Aquinas; "Summa Theologica"
- Created "Wars of Logic" between prominent teachers vying for students
- Created and Finalized many of the 'Great Doctrines' of the church for centuries; Veneration of Mary, "Treasury of Merit", Purgatory, Indulgences and Penance, Transubstantiation and

Soteriological Turning Points

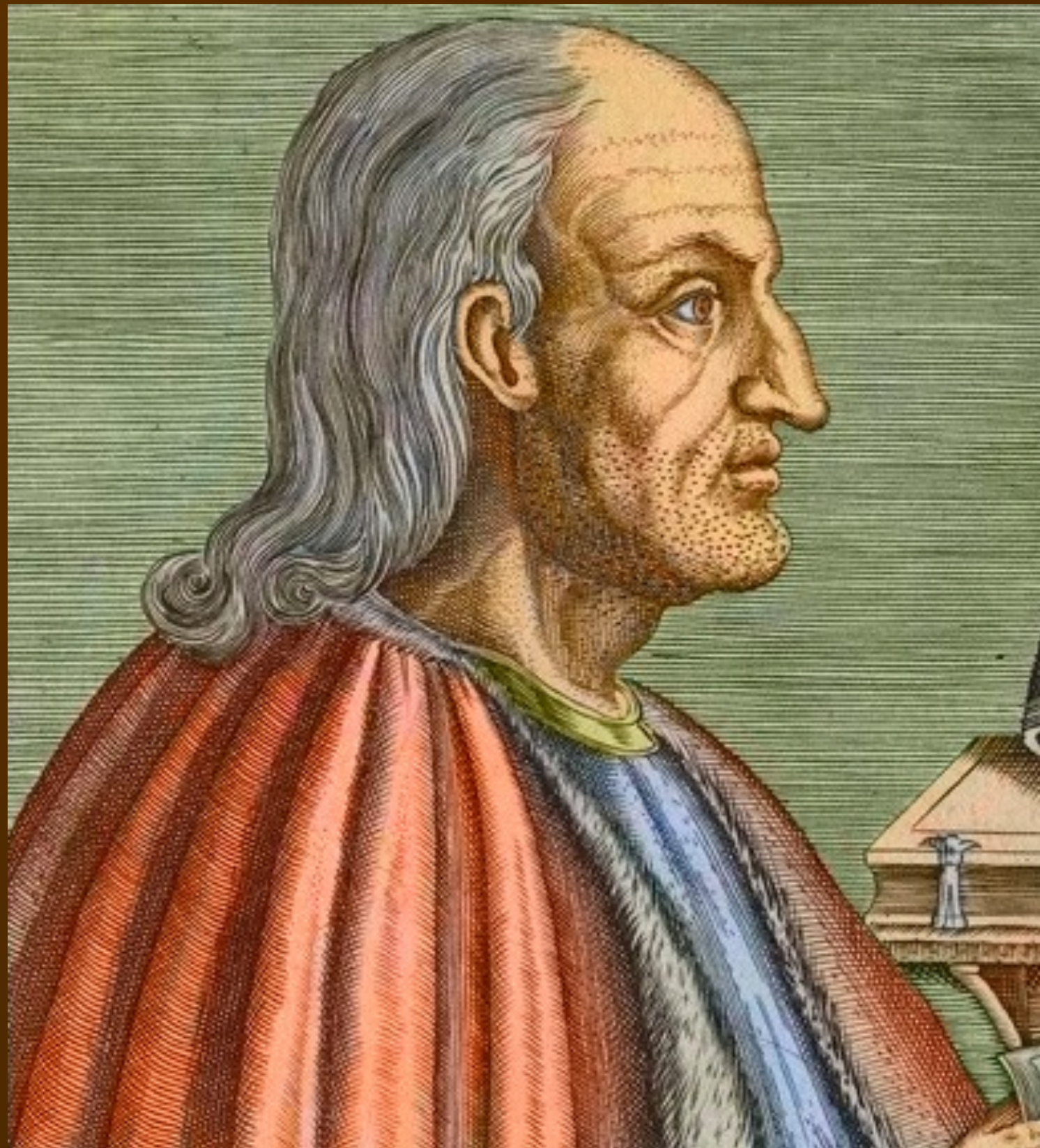
Anselm's Doctrine of the Atonement

St Anselm on Original Sin

- Descent (humanness) is the fact by which Anselm accounts for the existence of sin in every individual man at birth.
- The miraculous birth of Christ, by which he was kept out of the line of ordinary human generation, indicates that sin now unavoidably flows down to all (other) men.
- The first act of sin was unique. There was never a second like it. The sins of any other individual, were not the transgressions of an individual who included **within himself**, all humanity.



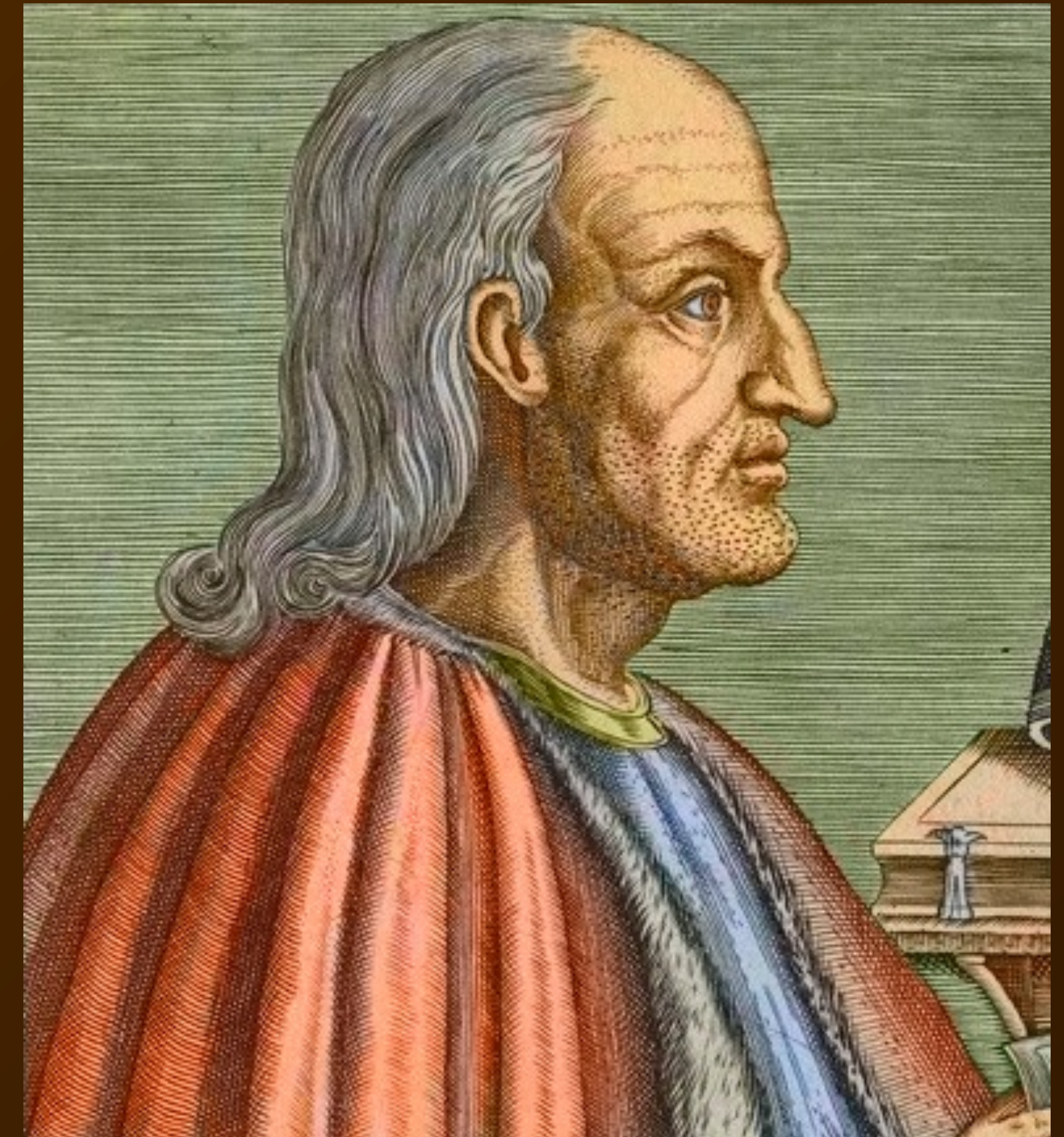
St Anselm on Original Sin



- How then can original sin be imputed to the infant, since sin supposes a will, why is the infant baptized for its remission?
- As merely possessing the common human nature, the infant participates in no sin, guilt, or condemnation.
- Abstract human nature is the pure creation of God.
- If being human were sufficient to constitute an individual man a sinner, then Adam himself would have been a sinner before his act of apostasy.

St Anselm on Original Sin

- Descent (humanness) is the fact by which Anselm accounts for the existence of sin in every individual man at birth.
- The miraculous birth of Christ, by which he was kept out of the line of ordinary human generation, indicates that sin now unavoidably flows down to all (other) men.
- The first act of sin was unique. There was never a second like it. The sins of any other individual, were not the transgressions of an individual who included **within himself**, all humanity.



St Anselm on “Satisfaction”

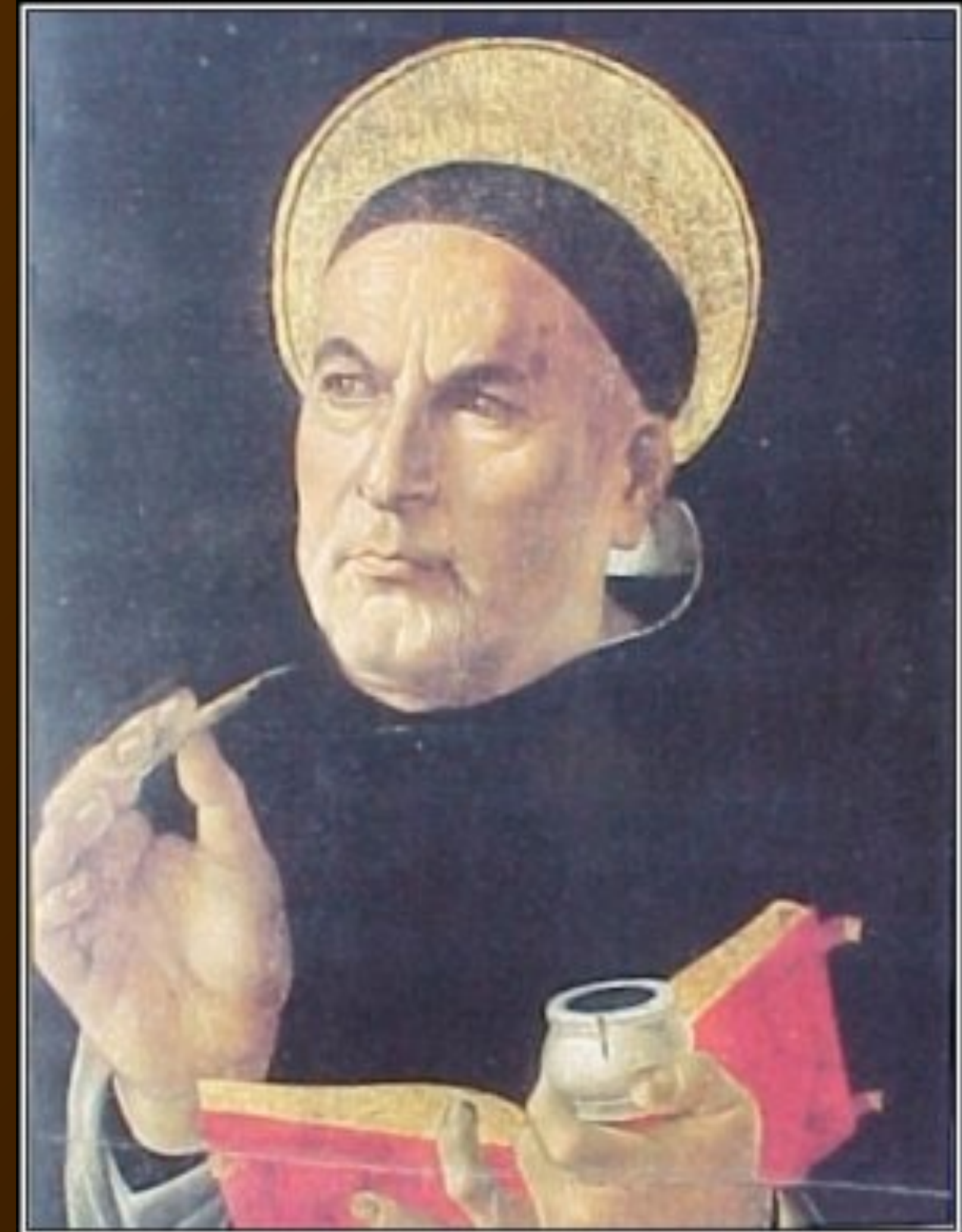
1. Atonement is an “ABSOLUTELY NECESSARY” for remission of sin
2. “Theanthropic Suffering” of God
3. Sin is the ‘withholding from God” what is due him, **sin is DEBT**
4. Repentance alone, or **present works do not and cannot provide SATISFACTION** of the previous debts for sinning
5. Gods **honor** must be restored in some way
6. How can Man satisfy past transgressions and meet future requirements if is he a sinner?
7. How is Man released from this guilt/punishment?

St Anselm on “Satisfaction”

1. Can God “Just Forgive” without any Satisfaction based on Mercy alone?
2. This is impossible because it negates JUSTICE AND HONOR
3. Unrighteousness must be punished in either the transgressor or the substitute for justice to be served
4. This would be to “defraud” the Creator
5. Since there is no greater than God, Only God can satisfy this righteousness
6. Anselm proposes Two Solutions
 1. Punishment inflicted on transgressor, our death and incompatible with salvation from sin. Man cannot be his own atoner.
 2. Vicarious Suffering of Christ/God
 1. Jesus is Greater than Man, so Payment has enough “Value”
 2. Only Deity Satisfies claims of Deity
 3. However, MAN must render payment or it is not SATISFACTION FOR MANS SIN
 4. The Solution: The God–Man, Jesus Christ!
7. Jesus Innocence: Justice has no claim on him
8. This implicitly **denies any claim Satan** makes in the “ransom” theory; God is Paid, not Satan

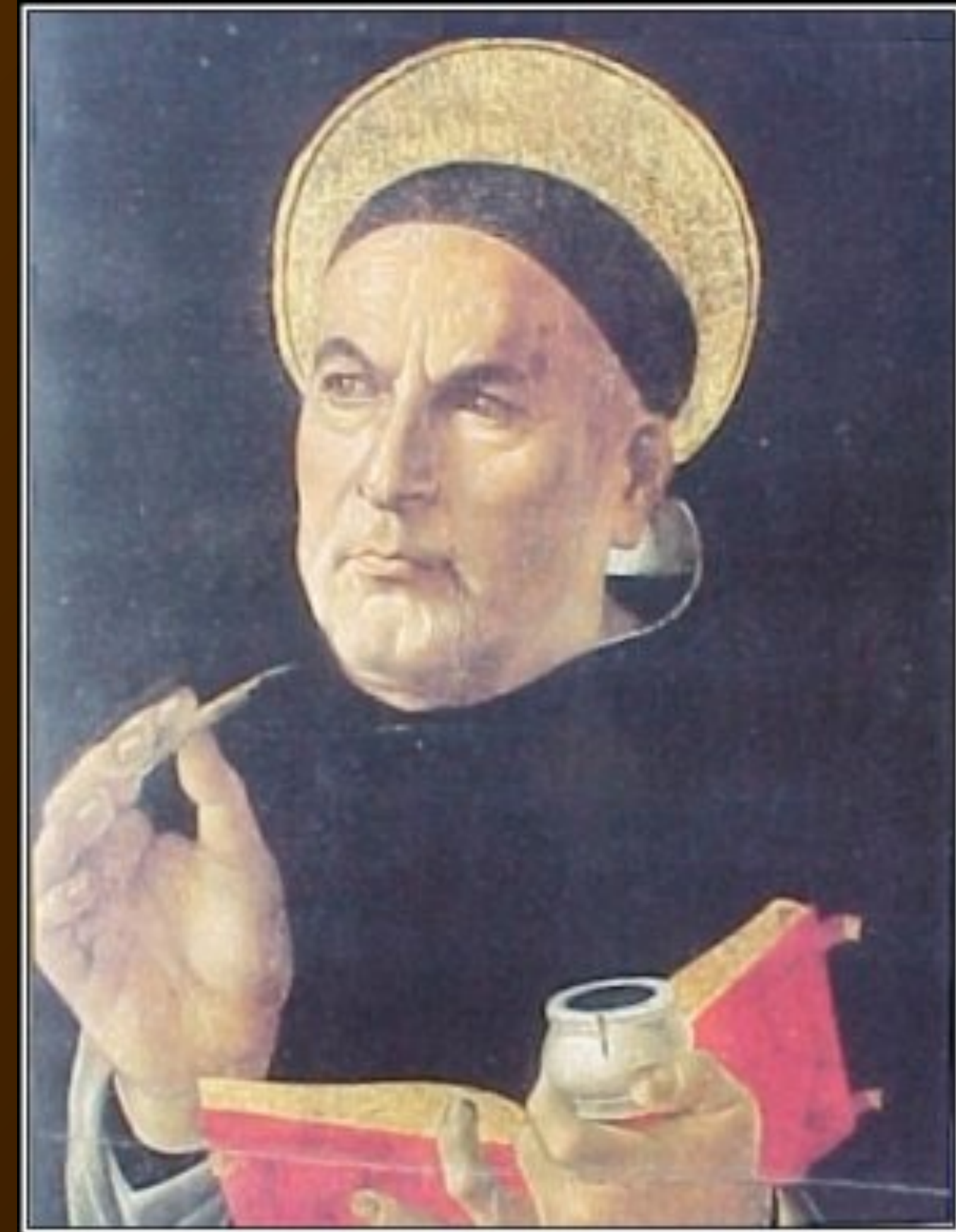
Thomas Aquinas 1225

- Summa Theologiae (1272)
- “In sacred theology, all things are treated from the standpoint of God.”
- Christ won grace, The Church imparts it.
- Sacraments are visible signs of invisible things
- Sacraments are ‘remedies for sin’
- Baptism removes Original Sin
- Penance removes sins after baptism



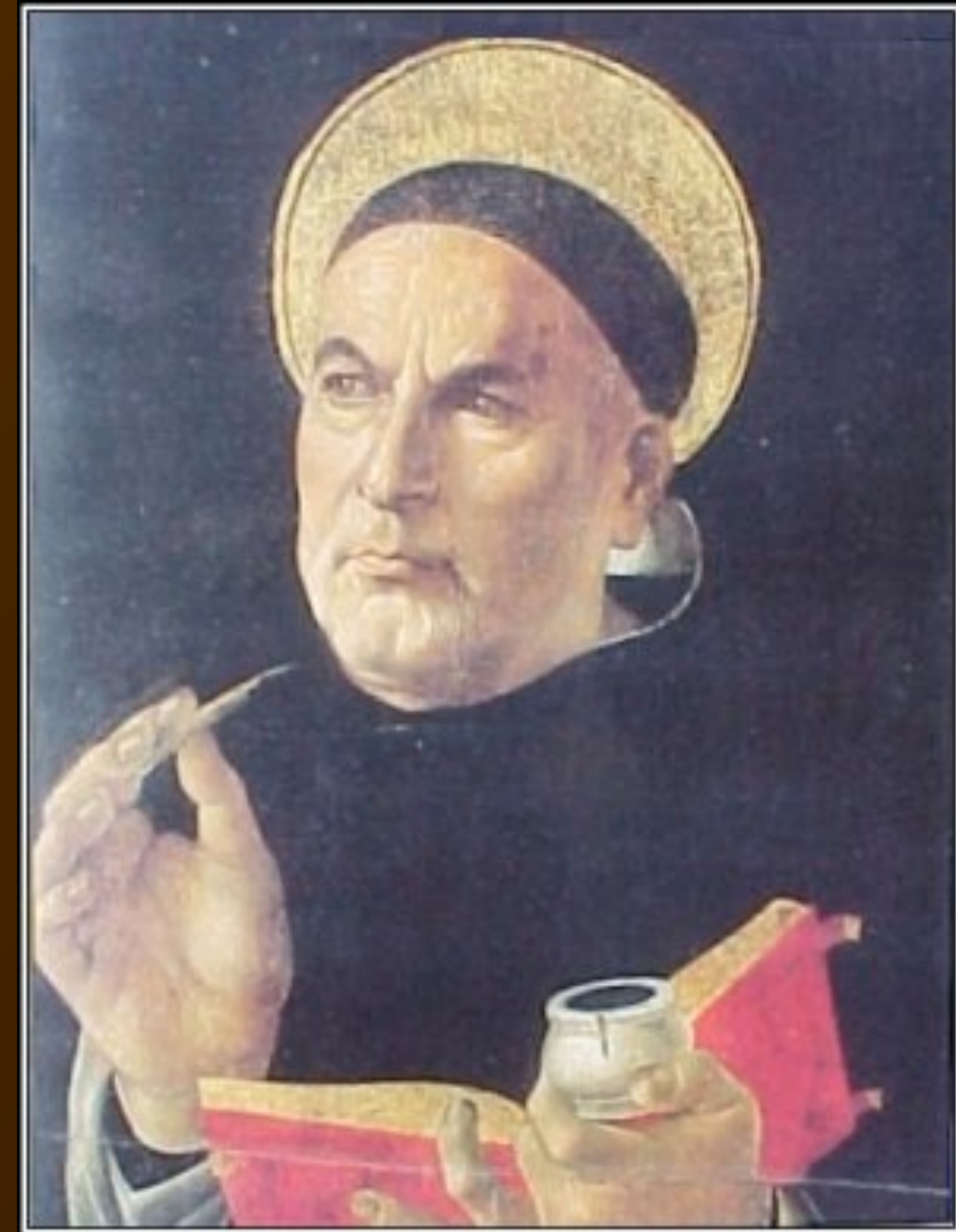
Thomas Aquinas

- Indulgences have efficacy for the dead as well as the living
- Their dispensation belongs primarily to the pope, as the head of the Church
- “Superabundance”
- Fire of Hell is physical/real
- Resurrection body is ‘same, even unto the bowels’
- “Cardinal Virtues”
- “Cardinal Sins”
- Rome is ‘mistress’ of all other churches
 - To obey her is to obey Christ
- Pope determines what is faith
 - Submission to him is necessary to salvation



Thomas Aquinas

- Merit and Demerit are personal and vicarious satisfaction impossible because of “unio mystic”
- “Mystical Oneness”
- “Title to Life vs Freedom from Condemnation”
- Superabundance of Christ's Merit
 - Passion not only sufficient but abundant for all mankind's sin
 - Church holds “treasury of merit” for sinners
- “Remission of sin depends **to a certain extent** upon the character and conduct of the individual, as a ground, or procuring cause”



Soteriological Turning Points

Peter Lombard
Medieval Theologian
1100–1162

Peter Lombard

- “The Four Sentences” most popular theological book of the middle ages
- Proposed ‘Seven’ Sacraments
- Woman: “The woman was not taken from Adam’s head, as if she were to rule over him or from his feet as if she were to be his slave, but from his side that she might be his consort”
- The Fall: Man Suffered ‘vulneratio’ as in a wound, not deprivation of all virtue (NOT Total Depravity)
- Baptism: **Immersion** is the proper form, triune or single dip
- Baptism: **Destroys the guilt of original sin**
- Lords Supper: Elements **transmuted** into body and blood
- Atonement: Christ's death **did not pay ‘ransom’** to the Devil
- The Trinity: “Father, Son, and Spirit were “a certain highest being,” and that the substance **neither begets nor is begotten**, nor does it proceed from anything



Soteriological Turning Points

The Seven Sacraments of Lombard

Seven Sacraments

- Baptism=Birth
- Eucharist=Community
- Penance=Grief for Sin ; “second sins”
- Indulgences=Remission of post baptismal sin
- Extreme Unction=Death
- Ordination=Ministry
- Marriage=Procreation/
Protection against lust



PERVERSIONS

- John 20:23
 - Church has authority to absolve sin
- “*poenitentiam agite*” = do penance for μετανοέω
 - Jerome's Vulgate
- “Attrition” = Dread of Punishment; Duns Scotus
- Penance consists of four elements:
 - contrition of heart
 - confession with the mouth
 - satisfaction by works
 - and the priest's absolution
- The first three are called the substance of penance and are the act of the offender
- The priest's absolution is termed the form of penance

PERVERSIONS

- Absolution Reserved for Bishops
- Indulgences
 - (1) indulgences which are secured by going on a crusade;
 - (2) such as are secured by the payment of money for some good church cause, and
 - (3) such as are secured by the visiting of certain churches
 - substitution usually took the form of a money-payment
- Most Scholastics Approve of Practice of Indulgences
 - Aquinas declared it impious to say the Church might not dispense indulgences
 - First known case occurred about 1016, archbishop of Arles gave an indulgence of a year to those participating in the erection of a church building

Waldensians

- Preached without consent of bishops
- Plain Bible Teaching
- **Two by Two Evangelism**
- “We must obey God rather than men”
- Manipulated by ‘learned’ men in Third Lateran Council and excommunicated
- Later names: “Humiliati”, “Poor Men of Lyons”
- 1300’s eventually saw them burned during Inquisition (1316)



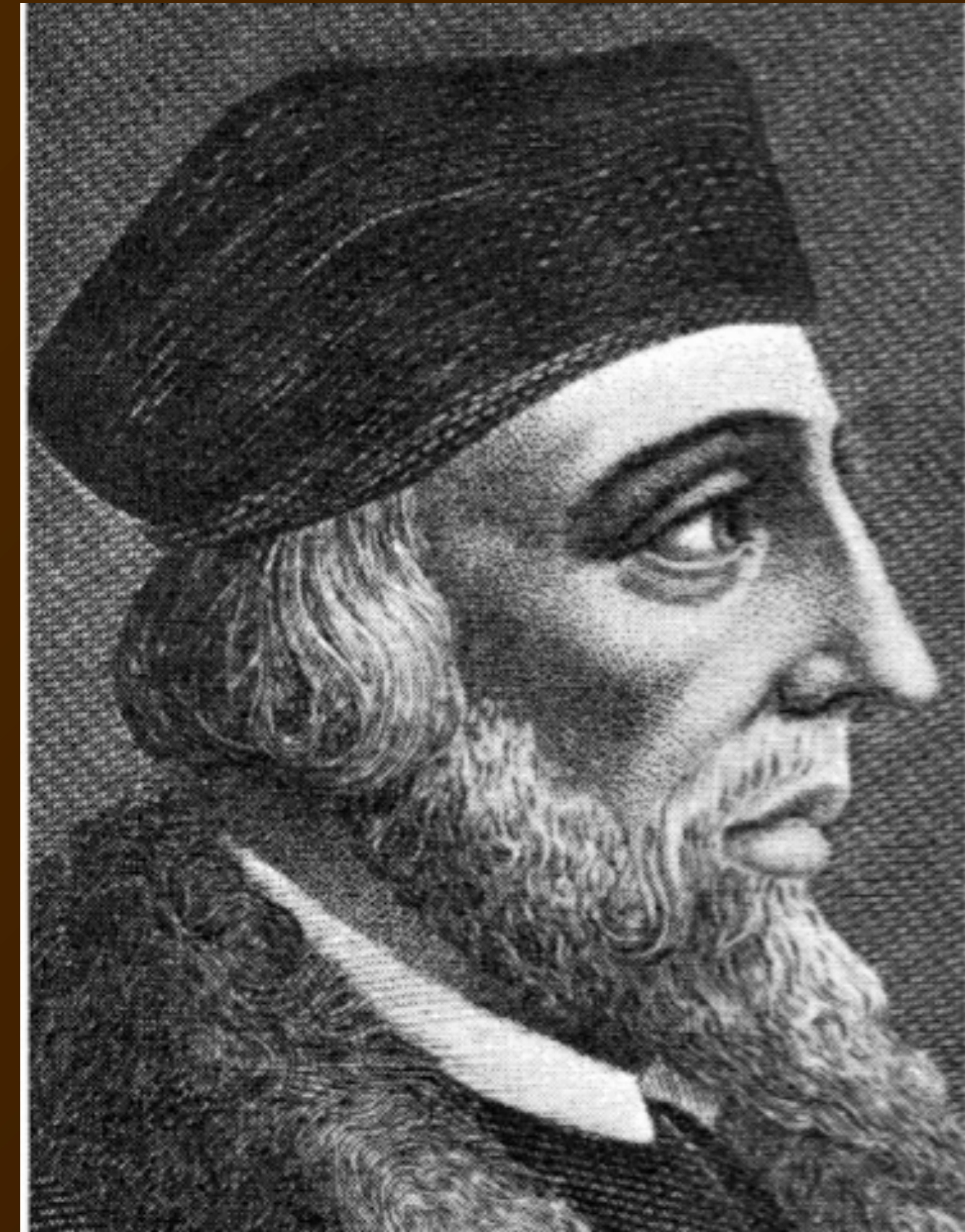
Waldensians



- “The only imitators of Christ”
- Translate Scripture into vernacular/ease of understanding
- Did not repudiate sacraments of the church, but did call all men priests
- Reputed to know entire gospels by rote
- Lay preaching and evangelists
- Women in ministry!
- Charged with “Preaching without a Commission”
- Did not need churches approval to ‘bind or loose’
- Laymen could baptize, serve Lords supper
- Some denied infant baptism
- Generally rejected oaths and purgatory

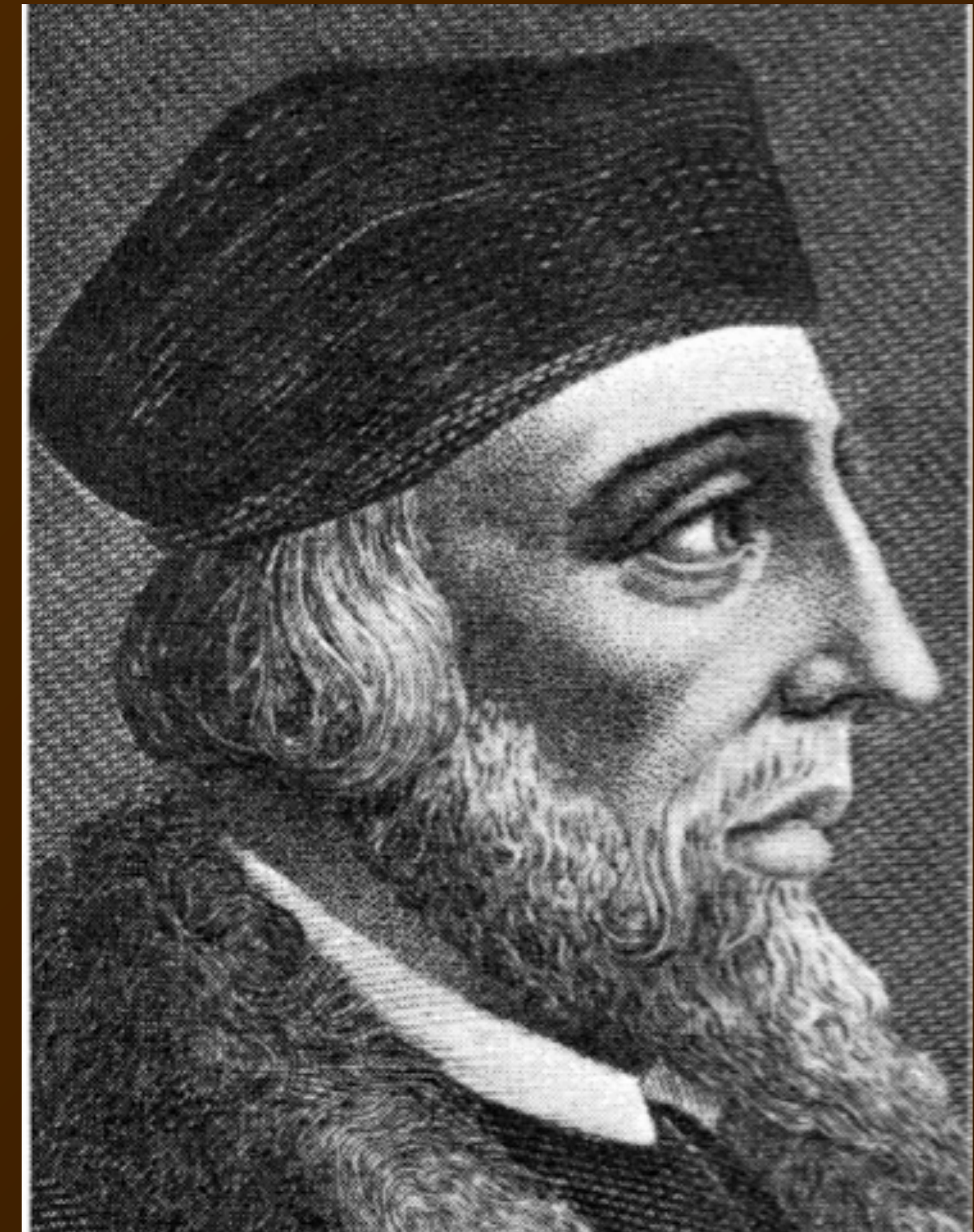
Jan Hus

- Early Reformer
- Influenced by John Wycliffe (ca. 1330–84)
- Primacy of Scripture
- Preached against indulgences before Luther
- Stood against papacy and councils, his ecclesiology got him in much trouble
- Arrested on the way to Council of Constance
- Held to BVM, Transubstantiation, Purgatory, Special Masses for the dead



Jan Hus

- Incensed by the growing corruption among the clergy
- Pope John XXIII decision (1412) to fund war with sale of indulgences
- Church as a heavenly body, not governed by Popes or men
- Excommunicated 4 times
- Tract “On Simony”
- Final Tract ‘The Church’ he argued that “**Christ alone is head of the church**, that a pope ‘through ignorance and love of money’ can make many mistakes, and that **to rebel against an erring pope is to obey Christ**”
- Burned at the Stake in July 6, 1415



DESIDERIUS ERASMUS



- 1466–1536
- Greatest Scholar of early 1500s
- Moralizing Reformer
 - Man can become ‘more holy’
 - Urged Moral Mastery
- Satirist
 - Praise of Folly (1511)
 - Critic of Superstition, Privilege, Scholasticism, Hypocrisy, Corruption
- Biblical Scholar
 - Published Greek NT 1516 with his own Latin parallel (a very dangerous translation for Metanoia/Paenitentia)
- “Laid the Egg that Luther would hatch”

DESIDERIUS ERASMUS



- 1466–1536
- Greatest Scholar of early 1500s
- Moralizing Reformer
 - Man can become ‘more holy’
 - Urged Moral Mastery
- Satirist
 - Praise of Folly (1511)
 - Critic of Superstition, Privilege, Scholasticism, Hypocrisy, Corruption
- Biblical Scholar
 - Published Greek NT 1516 with his own Latin parallel (a very dangerous translation for Metanoia/Paenitentia)
- “Laid the Egg that Luther would hatch”