# **Church History**



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- Introduction to Church History
- The Ancient Church
- The Rise of Christendom
- The Early Middle Ages
- The Age of Crusades
- The Renaissance
- Conquest and Reformation
- The Age of Enlightenment
- The Age of Revolution
- The Modern Age
- The Postmodern Age

- AD 1<sup>st</sup>-3<sup>rd</sup> centuries
- AD 4th-5th centuries
- AD 6<sup>th</sup>-10<sup>th</sup> centuries
- AD 11th-13th centuries
- AD 14th-15th centuries
- AD 16th century
- AD 17th-18th centuries
- AD 19th century
- AD 20th century
- AD 21st century



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- The Ancient Church AD 1st-3rd centuries
- The Rise of Christendom AD 4th-5th centuries
  - Constantine: The Thirteenth Apostle
  - The First Ecumenical Council
  - The Constantinian Line
  - The Establishment of Christendom
  - The Second Ecumenical Council
  - Fathers of the New Church
  - Things Fall Apart...



The Fall of the Roman Empire took a while
410 Alaric and his Visigoths sacked Rome
It was a horrific three days, but then it was over
The Visigoths had no desire to occupy
Rome, but rather just to take its spoils





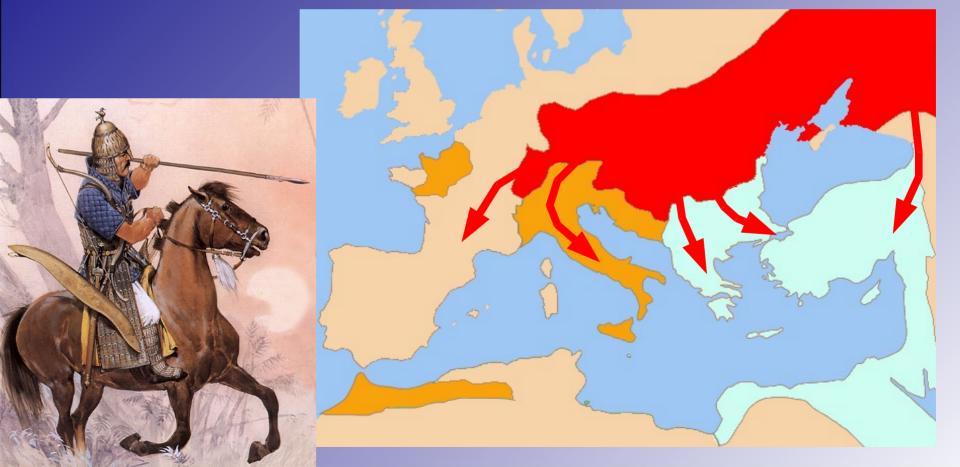
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But the constant stream of barbarian raids and invasions throughout Europe nibbled away at the Empire, changing the political landscape

The Western Empire was in tatters





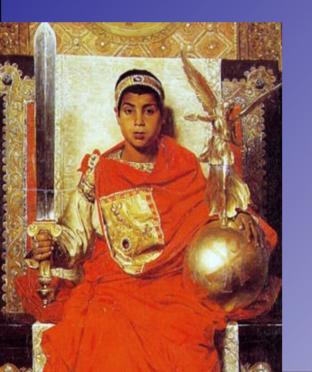
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But by far, the most increasingly powerful and dangerous group of barbarians were the Huns, whose empire dwarfed Rome and who were continually encroaching on Roman territory
For decades, emperors like Honorius had been paying the Huns tribute (i.e.; protection money) to prevent them from a wholesale invasion
Honorius even hired the Huns as

mercenaries and stationed them in Roman territory to try to fend off the Visigoths









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For decades, emperors like Honorius had been
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Luckily, they'd always been a nomadic people,
with no central leadership, so it was more like
keeping wild dogs at bay than fighting an all-out

MSIL

All that changed when Rugila took over and began uniting the Huns

Suddenly, Rome was forced to triple their demanded tribute



Funky little teaching moment—
One of the ways that relative "peace" was maintained in those days was the exchange of high-level hostages
This could be done through marriage (as it was done later in Europe)—where one king would marry his daughter off to another king's son, and hopefully create a tentative bond between kingdoms that way
Or it could be done by simply trading important people to one another—usually, sons







Funky little teaching moment
One of the ways that relative "peace" was maintained in those days was the exchange of high-level hostages
Around 410, a teenaged Roman aristocrat named Flavius Aetius was sent off to live as a hostage in the Hunnic court of King Rugila
There, he was treated well, learned the Hunnic language, and trained in their own arts of war —which he found that he excelled at

Aetius was the perfect hostage choice—as a Roman aristocrat, he looked good to the Huns but as a Roman born in Bulgaria (i.e.; the wrong side of the Danube) the Romans wouldn't feel too bad if

they never got him back—they considered him half-barbarian SINAMSIA





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Around 410, a teenaged Roman aristocrat named Flavius Aetius was sent off to live as a hostage in the Hunnic court of King Rugila
At the same time, the nephew of Rugila—named Attila—was sent off to live as a hostage in Rome
There, he was treated poorly, learned Latin, and trained in the Roman arts of war—which he found that he excelled at, too







Funky little teaching moment<sup>2</sup>—
You'll notice that Roman art depicted these two as antitheses of one another—which they were They were like flip-sides of the same coin
And after they each were returned to their people years later, they spent the rest of the next few decades as near-equal opponents on the battlefields—Aetius is the only person who ever beat Attila the Hun in the field Ironically, they had actually become good friends—Aetius understood Attila's motivations and respected his abilities, and Attila felt that Aetius was the only Roman he could relate to Before open hostilities broke out, they spent a great deal of time with one another and learning from one another.

In fact, Aetius even used an army

In fact, Aetius even used an army of Huns to defeat the Burgundians in 436



Funky little teaching moment<sup>3</sup>—

But Attila didn't look like this, obviously
He didn't have horns on his head
He didn't have pointed ears
All of that was literally "demonizing" Attila—an
early example of mass-media propaganda
But he did come by that image naturally—in
fact, he called himself "Flagelum Dei" (the
"Scourge of God")—a title that the Romans
totally took seriously and took to heart



Funky little teaching moment<sup>3</sup>—

But Attila didn't look like this, obviously

So what did Attila look like?

The common misconception is that he looked Oriental, since he came from Mongolia

But that's not true—

The Huns didn't come from Mongolia (don't confuse them with the Mongols of Genghis Khan, who came eight centuries later)
The Huns probably came from what would now be Kazakhstan, pushed westward by the expansion of the proto-Mongolian

Rouran Empire



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        - So some people have thought to depict him as some handsome, European-looking guy and others as a big, oafish thug But we do have actual, unbiased physical descriptions of Attila from the time period

          He was dark-skinned and broad-
        - - shouldered, with a flat nose, thin beard, and broad cheekbones
          - Personally, I think the best depiction of him was Jack Palance in the 1954 film,
            - Sign of the Pagan

              He had the right face and build, and looked half European, half Kazakh



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When Rugila died in 435, Attila and his brother Bleda took over ruling the Huns
Within a few years, the brothers went off on a

hunting trip, and only Attila returned...



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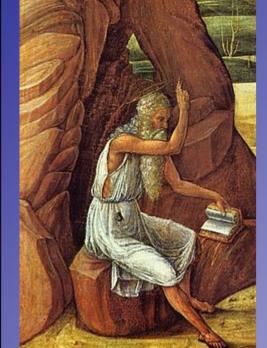
Alaric and his Visigoths sacked Rome
Jerome completed his Latin Bible

But the classic depictions of Jerome working in
his study are totally wrong

Jerome was actually a hermit, who lived a
strictly ascetic lifestyle, without a home of his
own, so he compiled most of his work while
travelling from place to place, studying and
teaching himself Biblical languages

Jerome's three major contributions were

1) putting together a complete Bible, rather
than just bits and snippets here and
there, as was common at the time





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Jerome's three major contributions were
1) putting together a complete Bible
2) going back to the original writings
whenever possible
Prevailing wisdom was that it was
better just to use the Septuagint
(which was the Greek translation of
the Old Testament) as a basis for

the Old Testament) as a basis for translation

Augustine even argued that the Septuagint was the inspired version, and not the original Hebrew





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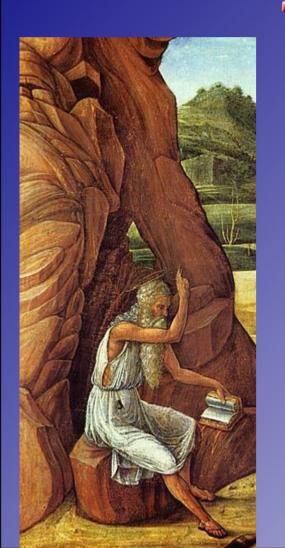
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3) producing a Bible that the general
populace could actually read for
themselves, in their own language

By this time, most of Europe was
speaking Latin, and the Greek text
was becoming inaccessible for them

(NOTE: this was 800 years before the
Church officially declared it an
excommunicable offence for a

excommunicable offence for a common Christian to own a Bible)



Funky little teaching moment—
Funny bit of irony about the Latin Vulgate Bible...
Jerome had understood sections of Scripture like Acts 2 and Revelation 14 to suggest that the Gospel would be shared in the personal

languages of people around the world Thus, just like the Celtic scholars were producing their own Celtic translations of Scripture, he wanted to create a Latin translation for mainland

Europe, so that everyone could read the Bible

But that all changed after Rome fell

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ci-gumpurcences chibut faam. Conú



Funky little teaching moment—
Funny bit of irony about the Latin Vulgate Bible...
Once the barbarian languages became the normative ones, the Church again pressed the importance of Latin as God's holy language... that, increasingly, only *priests* could

Thus, rather than continue Jerome and Patrick's missions to bring the Gospel message in their own languages, Rome that people should learn God's holy ie in order to approach Him ist let the Roman Catholic ests approach God, since the common man wouldn't be able to really understand Him

Thus, Jerome's Latin " versio vulgata"—the Bible translated for the common people became a symbol of how God was <u>not</u> for the common man, but only for the holy elite

For the first time in the history of the Church, Christianity became truly socially exclusivist, and the Church actively made it difficult for people to come to know the LOrc

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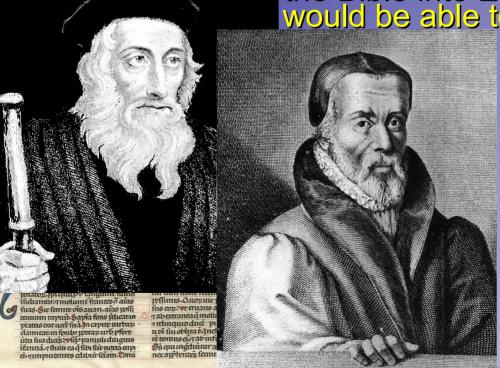
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Funny bit of irony about the Latin Vulgate Bible...
Once the barbarian languages became the normative ones, the Church again pressed the importance of Latin as God's holy language... that, increasingly, only priests could speak...
FYI: This is why John Wycliffe in the 14th century and William Tyndale in the 15th century were both persecuted by the Catholic Church for translating the Bible into English so that the common man would be able to read it







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Having said that, we have to admit that there are still people today who insist that the Church really should use only the King James Version of the Bible from 1611 (as God intended all along), even though it's increasingly inaccessible to the common man

(Ironically, if for no other reason than that the unusual wording "sounds more like holy language" than our modern, mundane English, which they consider too "vulgar" to be truly worshipful—thus, the irony...)

