

Church History



Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *The Early Middle Ages* AD 6th-10th centuries
 - *The “Dark Ages” Overview*
 - *Flagrant Abuses of Authority: Zeno, Theodoric, and Clovis*
 - *Auctoritas Sacrata Pontificum: Gelasius*
 - *The Rise of the Monk: Benedict, Brendan, and Dennis*
 - *The Politics of Death: Justinian and Columba*
 - *Kingdoms of God: Gregory and Muhammad (part 1)*



The Early Middle Ages

- This was a time of kingdom-carving
 - 552 The Turks rose up in the East
 - Remember the Rouran Empire?
 - The rise of this empire had originally pushed the Huns westward toward Europe



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 - Remember the Rouran Empire?
 - The political situations changed in Europe and the servant tribes around the Rouran grew in number and in strength—especially the Turkic tribes
 - They were originally the blacksmiths and horsemen who served the Rouran, and they were a buffer between their Empire and the Persian Sassanids, but now they'd grown into their own power base



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 - Bumin Qaghan (Khan)—leader of the Turks—approached the Rouran nobles, asking for a princess to wed to legitimize his rule
 - Yùjiǔlǔ Ānàgūi—Khan of the Rouran—laughed at him and said,
“You are nothing but my *blacksmith!*
How dare you even *speak* to me?”



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 - In 552, Bumīn defeated Ānàgūi at the Battle of Huaihang and Ānàgūi committed suicide
 - Bumīn declared himself the *Great Khan*, and began the Turkic Khaganate
 - Just look at the relative sizes of the empires, and you just have to *know* that this will be relevant to Europe later on...



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 - 552 The Turks rose up in the East
 - 589 The Third Council of Toledo was convened
 - There were three main issues discussed—
 - 1) The Jews
 - There were a number of Jewish communities in Spain (Hispania had been an out-of-the-way Roman province—safe not only from war, but also from prying Roman interference)



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 - There were a number of Jewish communities in Spain
 - What should the proper Christian response be toward them, as the Church consolidated its power?
 - The Council decided that no Jew was to have authority over a Christian
 - They could not hold public office or serve in the military
 - They could not have any Christians under them in their households (as servants, slaves, concubines, etc.) or marry a Christian
 - Any children produced by such a marriage would be automatically baptised as a Christian
 - Any Christian slaves were automatically freed



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 - What should the proper Christian response be toward them, as the Church consolidated its power?
 - Jews left Spain by the thousands to found new communities of angry dissidents in Northern Africa
 - The Church was happy to see them go—what harm could they do from there?



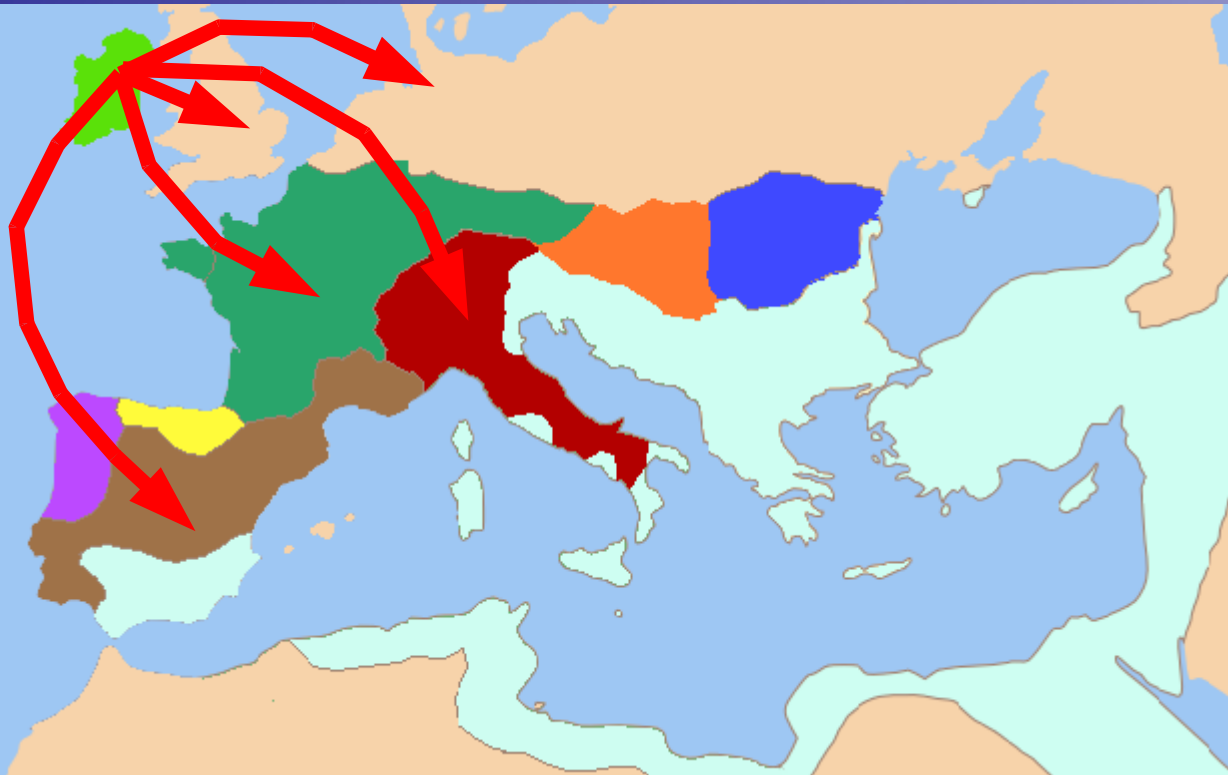
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 - There were three main issues discussed—
 - 1) The Jews
 - 2) Arianism
 - Remember—Spain at this time spoke German (and a popular dialect of Latin) and was under the control of the predominantly Arian Visigoths
 - The first two Councils of Toledo held open discussions between Catholics and Arians about their differences
 - This council was only for Catholics
 - Newly converted King Reccared reminded the Catholic bishops that no Arian bishop had ever performed a healing miracle



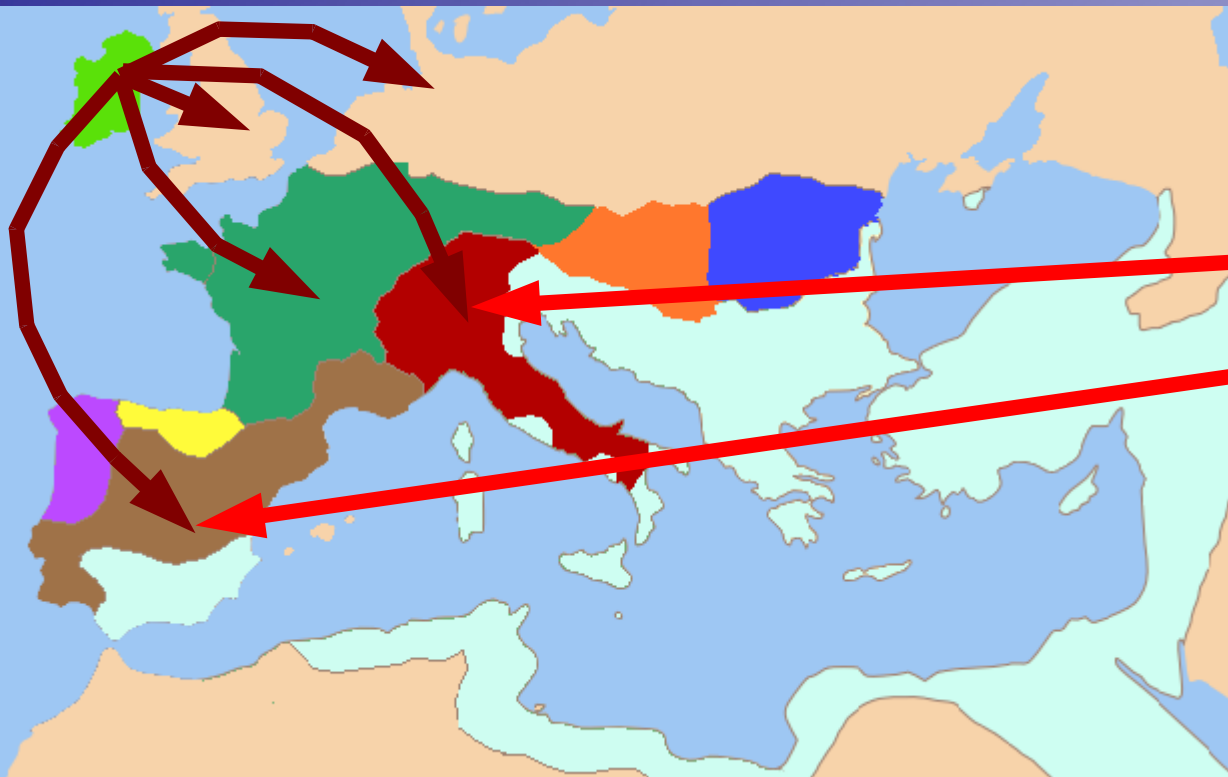
The Early Middle Ages

- Funky little teaching moment—
 - There was a strong evangelistic movement growing in Europe at this time
 - Monks from Ireland were hitting not only England, but also the Netherlands, Gaul, Spain, and the tribe of Scandanavian Lombards who had taken over much of Italy
 - Using *conversion* growth, they were the most successful opponents of Arianism in Europe



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 - Increasingly, therefore, there were a number of (Celtic) Catholic monarchs gaining power, including Queen Theolinda in Lombardy and King Reccared in Spain



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 - Newly converted King Reccared reminded the Catholic bishops that no Arian bishop had ever performed a healing miracle
 - So, bolstered by Reccared, the Council pronounced 23 different *anathemas* against Arius and the Arians, making use of the Nicene Creed as a basis for judging them as dangerously heretical



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 - 3) The Nicene Creed
 - Remember, the Creed was written in Greek at the First Ecumenical Council way back in 325
 - But *this* council spoke Latin, and so they translated the Creed into Latin ...and just changed it a *little bit*...



The Early Middle Ages

- Funky little teaching moment—
 - The original Greek text said this—

*Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ κύριον, τὸ ζωοποιόν,
τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον*
(And in the Holy Spirit, the Lord, the giver of life,
from the Father proceeding).
 - The new Latin version said it this way—
 - *Et in Spiritum Sanctum, Dominum, et vivificantem:
qui ex Patre **Filioque** procedit*
 - (And in the Holy Spirit, the Lord, and giver of life,
who from the Father **and the Son** proceeds).
 - You can't really call that a simple translation
difference—the Catholics were making a *point*
(two points, really):
 - 1) The Arians were wrong
 - Jesus was *fully God*, and the Holy Spirit came
just as much from Him and from God the Father
 - 2) The Catholic Church *gets* to do stuff like this
 - Since all other churches (the Arians, the
Eastern Orthodox, etc.) were under the
authority of Rome, then the Roman Catholic
(i.e.; “united under Rome”) Church got to make
policy without asking anyone else



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 - The Eastern Church was furious over the inclusion of the “*Filioque*” phrase
 - They thought that it elevated the Son to a position of equality with the Father
 - And it undermined their own doctrine of *monophysitism*—that Jesus had a unique pseudo-Divine, pseudo-human nature that was not the same as God’s purely Divine one
 - Besides that, they claimed that Rome couldn’t take a Creed developed by the whole, ecumenical Church, and unilaterally change it for everyone
 - Rome countered that any unified part of the whole, *Catholic Church* must, by definition, agree with Rome



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Gregory was elected Pope

- He has become known as Gregory I, or “Gregory the Great”—and John Calvin later referred to him as the “last good pope”
- He'd spent time as a monk, and this was formative to his thinking
 - He was born into a wealthy Roman family in the suburbs of Rome, and was in fact the great-great grandson of Pope Felix III
 - But he took to a life of contemplative study and meditation to focus himself on God—
 - “In that silence of the heart, while we keep watch within through contemplation, we are as if asleep to all things that are without”
 - Austerity and intensity became his core attributes, and even into his papacy, he usually wore simple monastic robes



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- **His main thrust was to extend proper, Catholic doctrine consistently and effectively throughout the known world**
 - All of his many books, sermons, and letters make that thrust their prime focus
 - For instance, when he was still just a priest, he argued with Patriarch Eutychius of Constantinople, who said that our resurrection bodies will be non-corporeal
 - Gregory cited Luke 24:39 and denounced Eutychius as a “speculator” who ignored the clear teaching of Scripture



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 - He also wrote the *Book of Rules for the Pastorate*, focusing on the proper care of pastors and of the flock *by* pastors, which was the text on the subject for centuries
 - He saw the usefulness of *plainsong* (now often called *Gregorian* chants) in reciting Scripture and prayers, seeing the complexity of music but lack of accompaniment or harmony as a metaphor for the Church's unity of voice and self-sufficiency



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 - He saw the growth of the Celtic Christian missionary movement as both an example of evangelism and a threat to Roman orthodoxy, and so he actively encouraged and re-energized the Roman Catholic outreach to non-Catholic cultures



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Augustine was sent to England

- Gregory sent a young priest from Rome named Augustine to be a missionary to the Angles and Saxons in England

- He had remembered seeing British slaves sold in the forum in Rome

- According to legend, he'd seen the pale young things and had asked from what country such strange-looking people had come

- "They're Angles," he was told

- "No," Gregory replied, "They're *Angels*..." and he committed himself to reaching out to them with the Gospel some day



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- A) much of England had fallen back into paganism since the legions departed

- B) those who weren't pagan were predominantly either Arian or Celtic in their faith—*both* of which he saw as heretical

- C) King Æthelberht of Kent had just married a Frankish—*Catholic*—princess named Bertha, and was thus *primed* to be willing to accept a Catholic missionary



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- So Augustine went to live with the king and queen at Canterbury, where he established a “beachhead” for Catholicism as the first archbishop there

- From there, he worked to share the Gospel and to promote proper, *Roman* understandings of living out the faith, against the Celts and the Arians



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Unfortunate

- Unfortunately, he had no understanding of either Celtic or British practices and traditions, so he ended up *offending* more people than he *persuaded*

- For example, one of his earliest battles was over proper *tonsures* again...



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- Nonetheless, the church he founded had a *profound* effect on the British Isles, and it marked the beginning of the end for an independent Celtic Church



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- As Gregory taught, it's not the the *things* of a place that are to be loved, but the *place* that should be loved because it is *now* doing *right things*

- So make England Rome.



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- I can't help but wonder if that helped form the basis for England's *later* dictum, "Make the world England"



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 - 590 Gregory was elected Pope
 - 597 Augustine was sent to England
 - 610 Muhammad had an angelic vision
 - But that's for next week...

