Church History



Church History

- 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 1st-3rd centuries
- AD 4th-5th centuries
- AD 6th-10th 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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- 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 "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
 - Streamlining the Church
 - European Empires: The Carolingians
 - European Empires: The Northmen (part one)



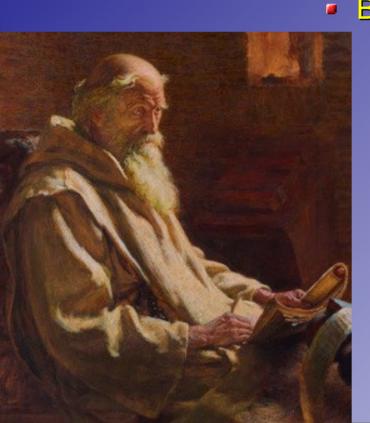
Important stuff was going on up north...
731 The Venerable Bede wrote his History
Around the same time that Charles Martel was beating back the Muslims at the Battle of Tours an elderly British monk named Bæda wrote An Ecclesiastical History of the English People
Bæda (Latinized as "Bede") was born in Newcastle, in Northumbria, around 672
Bede was essentially raised in a monastery
Born to a wealthy family, at the age of 7, Bede was sent to the

nearby monastery at

Monkwearmouth to study

By the time he was 10, he had decided to become a monk, and transferred with his mentor, Ceolirio, to the neighboring monastery of Jarrow

[Note: in 690, Jarrow was visited by the Celtic Bishop Adomnán from lona, where the monks debated the dating of Easter, and Bede became utterly disgusted with the Celtic church's insistence on doing their own thing]



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transferred with his mentor, Ceolfrio, to the neighboring monastery of Jarrow

To put this into some context,
Ceolfrið was also the bishop who
converted King Nechtan of the
Picts, who then expelled the Celtic
monks from Scotland in 717, so
you can tell which way the monastery of
Jarrow's sympathies tended to lay



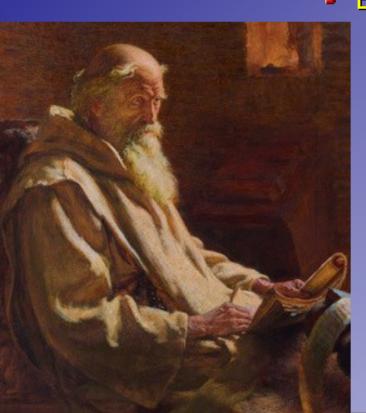
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Nonetheless, there were things about the Celts that Bede did
respect—not the least of which

respect—not the least of which was their focus on education

The twin monasteries at Newcastle amassed a library of 200-250 books—which was unheard of in that day

But he realized that there was no comprehensive, trustworthy history of the Church's work

rectify that by writing his own fruch as he had written many of Jarrow's basic textbooks on music, metrics, and exegesis



Funky little teaching moment—

* An Ecclesiastical History of the English People is a tremendously important historical artifact for several reasons

First off, it's the first attempt to make a clear and accurate picture of the history of Britain [well, sorta—as is the case with all pre-Enlightenment histories, it had its biases and

eccentricities]

Prior to the 17th and 18th centuries, "history" wasn't about facts and accurate details as

much as it was about expressing a tradition from which we should learn good lessons

The idea that history should be "accurate" is a product more of the Age of Reason (i.e.; the "Enlightenment") that focused more on rationalism than on faith, and emphasized the use of the

scientific method on every aspect of life
Whether that was a "good" shift or a
"bad" shift will be a matter of discussion in about 1000 years... and (I would suggest) an overly simplistic dichotomy



Oceam invula cui quendam albien namingene megygreinemonim Go occidentin locata eyo Egimamas Zalliae hyyamae macimy amo pae pantibimuteo Internallo ad ugya - quae pomilia parrum dece In bontam londa lacendon hable mila ce lechery dum tacar topium macrib, quib, Berigoun the concurring day quadraalfocalf dias zalliam bolgicum cumy primit hour than meant be appur cuitor quae dicitur mutubi montur atin to antlonum nune Consusper propra מוני דווי ווכנלידם , אודקי איסיודס ווייוויים affronial mous nonum gantiv litone primo maintu mliumit yind itquidam popipy go ytadionii eccel . Atinto autin unde ochano Insernto parto operaday Invilarha

Opima sejungh ang apbopabny lapula it alindry apra poseopubny as tumingy thingay in an leave for mmany. Sed traumm phavefina mana zonany duniny i plump quag multum piyary acyoneth pelapa thenopy helman zeryone tyrido abundar a angulla- (ayuuntus auton ramy fine de utul maning . a- delemmente nec n'a-baltonas-acch or namonum timber Concerlogue Inquib. 15 ir miyeulae quib. Incluse paget mantantam ammegudan colony openham hummer de fe junkiamor & punyand whowandon deprarim red macime anddys. Ri cocheat yatry yuyang habundan Con pretente Comy puber sculdifficen nalle umquam yely andone milla nalet plumanum In mma pallerchie yed quo meny cross to volto ed unimphon habite poner yalmanum habite pontif alidoy is dely plunoy bal nearum alidayum ommatan devá u posidirometa loca linta yunny cuiq modum accommodoy dana anm never hapling dict Enudam qualitatin paretimper White quardam metalla many import apris non volum achdave tranding quae triam uning moter Homum agray pagan plumbi

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The idea that history should be "accurate" is a product more of the Age of Reason (i.e.; the "Enlightenment") that focused more on rationalism than on faith, and emphasized the use of the scientific method on every aspect of life So Bede's History had its biases:

the Celts were so terribly wrong about roughly everything—and thus, the Council of Whitby is the climax and dénouement of the third book (of five)



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So Bede's History had its biases:

the Celts were so terribly wrong
the Britons were wrong not to punish
the Saxons for being pagan—they should have forced conversions, like Charlemagne did



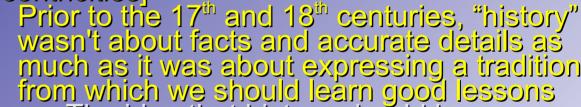
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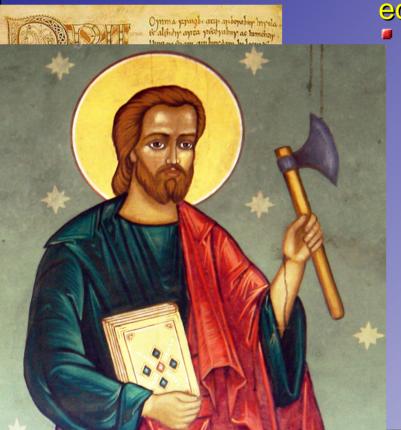
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So Bede's History had its biases:

the Celts were so terribly wrong the Britons were wrong

the Britons were wrong and Bede focused on Northumbrian monks and missionaries—never even mentioning Winfrið Boniface



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But as Bede himself wrote, "If history records good things of good men, the thoughtful hearer is encouraged to imitate what is good; or if it records evil of wicked men, the good, religious reader or listener is encouraged to avoid all that is sinful and perverse, and to follow what he knows to be good and pleasing to God'

So his History was, at its heart, an attempt to give case studies for people to learn from



Oceam invila cui quendam albien namingene megygreinemonim wordentan locata eyo Egimamas Zalliae hyyamae macimy amo pae pantibimuteo Internallo ad ugya - quae pomilia parrum dece In bontam londa lacendon hable mila co leceptry dum taxas topism macib, qub, Berggrun the concurring day quadraalfocalf dias zalliam bolgicum cumy primit hour transmeantibe applie cuntar quae dicieny micubi poneny atin to antlonum nune Consusper propra מוני דווי ווכנלידם , אודקי איסיודס ווייוויים affromate mousmonum ganty litone primo maintu mlium. 1yind itquidam popipy go ytadionii eccel . Atinto autin unde ochano Insernto parto operaday Invilayha

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First off, it's the first attempt to make a clear and accurate picture of the history of Britain

So Bede did tons of research and tried—far more than anyone else did in the Middle Ages—to make sure that his facts were more or less correct

He sifted through facts, legends, myths, etc., and tried to make distinctions between them (which, again, was kind of novel for the time) and nailed down fairly accurate lists of kings, timetables, descriptions of events, etc.

(for instance, his account of the Council of Whitby is the most complete and accurate

one that we have)

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mmany. Sed traum phavefina mand strains guider as lumit died abundar a angulla Capuntan auton ramy the Artumb manin . a- delemmente nec n'a-baltonas-acch or namonum tingub Concelopum Oceam invula cui quendam albien Inquib. your may cular quib. Incluse paget mantantam ammegudan namingene megygreinemonim colony openham humanz de fir wordentan locata eyo Egimamas Zalkao hy pamae marimy aspo junkiamor & punyand whowandon pae pantibimuteo Internallo ad deprarim red macime anddys. ingra- quae primilia parrum Re coclear yatry who hay habundun dece In bontam londa lacendon hable mila co leceptry dum taxas Con pretente Comy puber sculdifficen nalle umquam yely andone mulla topium macrib, quib, Berigoun nalet plumanum In mma pallerchie the concurring day quadraalfocalf yes quo neuy cross to volto et minyton habito pontay yalmanum habita has zalliam bolgroum cumy primi ponth adday in cory plumoy bal hour than meant be avone cure quae dicieny micubi poneny atin devá u posidirometa loca linta to antlonum nune Consusper propra yunny cuiq modum accommodoy מוני דווי ווכנלידם , אודקי איסיודס ווייוויים dana anm never hapling dict affronial mous nonum gantiv Enudam qualitatin palint timpo litone primo maintu mlium ! White quardam metalla many yind itquidam popipy go ytadionii input arest non volum alldave cocel . digito autin unde ochano anding quae triam wing moter Ingernto parto operaday Ingulapha Homum agray pagan plumbi



Funky little teaching moment—

An Ecclesiastical History of the English People is a tremendously important historical artifact for several reasons

First off, it's the first attempt to make a clear and accurate picture of the history of Britain Secondly, Bede made use of crucial historical tools In sifting through sources, he was one of the first more modern historians to make distinctions between primary sources, secondary sources, and sources that were at best questionable He also disliked the complex dating methods used by different monarchs under different systems, so he made use of the "anno Domini" ("AD"—or "year of our Lord") system designed two centuries earlier by Dionysius Exiguus (AKA Dennis the Dwarf)

It had been in minimal use since its creation in

525, but Bede's History became one of the most popularly-read books of the Middle Ages, and thus popularized the "anno Domini" system

as well

Thanks in large part to Bede's History, the "AD" system became the norm for historical dating—and still is today (though it's now often called "CE" for "Common Era")



Funky little teaching moment—

* An Ecclesiastical History of the English People is a tremendously important historical artifact for several reasons

First off, it's the first attempt to make a clear and accurate picture of the history of Britain Secondly, Bede made use of crucial historical tools As a result, the *History* made history cool again

British people (i.e.; kings) who might have no interest in reading histories of Byzantine emperors from past centuries could appreciate the histories of their own people—especially if that meant that

their own rule would be remembered as history

So suddenly—again, thanks in no small part to the popularity of Bede's History—we see an explosion in kings supporting scholasticism, literacy, and overall education projects throughout Britain

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Important stuff was going on up north...
731 The Venerable Bede wrote his History
732 Bede travelled... about 75 miles...
Popular as he was after his death, Bede had several run-ins with other British bishops while

he was still alive

In 708, he was accused of heresy because he calculated the age of the Earth differently than the Roman Catholic historian, Isidore of Seville,

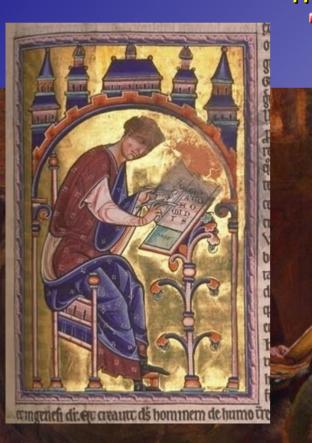
had done a century earlier

Isidore—and Augustine... and thus, Rome—said that the history of the world was made up of six great Ages, each lasting 1000 years

Thus, the Earth was created in 5500 BC (and Augustine argued that history would therefore end in 500 AD)

Bede argued that the world was created in 3952 BC, and drunken monks at a feast at Hexham thus accused him of heresy to their Rishop, Wilfrig Bishop, Wilfrio

When Wilfriö refused to defend Bede, the two developed a mutual disdain that lasted throughout both men's lives



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In 708, he was accused of heresy
In 732, he travelled 75 miles to York to debate
the dating of Easter with Bishop Ecgbert (a
former student of Bede's), and to argue that
Ecgbert should break his large (and
rich) diocese up into smaller parts
(which Ecgbert chose not do)

While he was up north, he also visited the century-old monastery on the island of Lindisfarne, to visit the rooms of the Northumbrian missionary, Cuthbert (about whom Bede had written a book and some poetry a decade earlier)

Cuthbert was buried in the

nearby Durham Cathedral



Funky little teaching moment—
The commonly used way to refer to Bede is as
"the Venerable Bede"
This epithet for Bede actually comes from the Latin
inscription on his tomb at Durham Cathedral—
"Hic sunt in fossa Bedse venerabilis ossa"
("Here are buried the bones of the Venerable Bede")







Important stuff was going on up north...
731 The Venerable Bede wrote his History
732 Bede travelled... about 75 miles...
781 Christianity hit its zenith in China
The Church had grown steadily since its introduction to China by Alopen in 634
In 638, Emperor Taizong issued an official proclamation protecting Christianity, and he nimself had the first church built in the capital city of Xi'an

of Xi'an



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732 Bede travelled... about 75 miles... Christianity hit its zenith in China

The Church had grown steadily since its introduction to China by Alopen in 634

In 638, Emperor Taizong issued an official proclamation protecting Christianity

In 745, Emperor Xuanzong declared that all "Persian" temples (Islamic, Zoroastrian, etc.) should now be "Roman" temples (i.e.; Christian)





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732 Bede travelled... about 75 miles...
781 Christianity hit its zenith in China
The Church had grown steadily since its introduction to China by Alopen in 634
In 781, a stele was erected in Xi'an that celebrated 150 years of Christianity in China
Interestingly, it focused on God's majesty and Christianity's philosophy of illumination, but never mentions Christ's crucifixion or resurrection



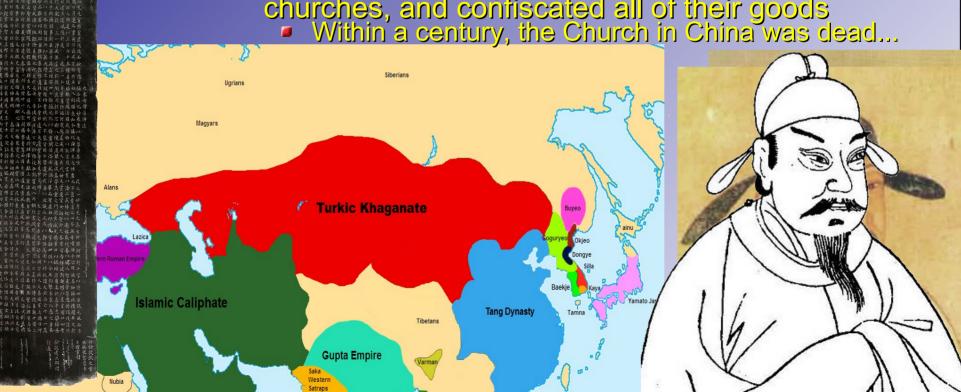




Important stuff was going on up north...
731 The Venerable Bede wrote his History
732 Bede travelled... about 75 miles... 732 781

國流素

Christianity hit its zenith in China
The Church had grown steadily since its introduction to China by Alopen in 634
But in 845, Emperor Wuzong declared all foreign religions outlawed, slaughtered thousands of Christians, destroyed all of the monasteries and churches, and confiscated all of their goods
Within a century, the Church in China was dead...



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732 Bede travelled... about 75 miles...
781 Christianity hit its zenith in China
793 The Vikings ransacked Lindisfarne
But more on that next week...



