

Church History to the Reformation

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About The Course



This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

About the Study Guide

The Original

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Contents

Study Log: Provides an overview of the course assignments and a method for planning your work.

List of Lessons: Provides a list of all lessons in the course. Each lesson is accompanied by a brief description.

Lesson Assignments: Here you will find the following for each lesson — lesson overview, lesson objectives, reading assignment(s), and Focus and Develop questions.

Lecture Outlines: Provides a detailed outline for the entire course.

How to Use this Study Guide

Beginning on page 8 you will find the Lesson Assignments. Each lesson is designed to begin (Ready) with an overview which will help you see what is ahead in the lesson and how this lesson fits with the other lessons. When you read the objectives (Aim) for each lesson, keep in mind that these are the points of reference around which you can organize the material in both the reading and the audio lectures. The objectives are what the lecturer thinks are important. You may find it helpful to write in your own additional objectives for each lesson. Now (Focus) do the reading and listen to the lectures while focusing on the objectives. Questions are provided to help you do this. Keep in mind that the assigned readings are designed to insure that you read the entire text, so you will often be reading about more than just the subject of that lesson. This will help you put that subject in the correct historical context. Finally (Develop) be sure you understand and can explain the concepts of the lesson by working through the exercise. The exams will be made up directly from these exercises and the focus questions.

Study Log

This study log should assist you in a couple of ways. First, it provides you with a course overview at a glance. You can see the assignments and the course content to which they relate. Second, it provides you with an opportunity to plan your work so that you do not fall behind and sacrifice learning for cramming. Third, it provides both you and your instructor with a way to measure your progress at any given point in the academic term. IF you use this tool well, you may find that completing the course becomes much less stressful and much more beneficial to your learning.

ASSIGNMENT	TARGET	COMPLETE
Identify your mentor for the Spiritual Formation Project right away.		
Lesson 1: The Birth of the Church		
Read The Gospel of Luke		
Read The Acts of the Apostles		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 2: Growth of the Christian Church		
Read Latourette, pp. X-62		
Read Clement's First Letter		
Answer the Focus Questions		
Lesson 3: The Spreading Flame		
Read Latourette, pp. 65-111		
Read Letter to Diognetus		
Read Athenagoras' Plea		
Answer the Focus Questions		
Answer the Develop Question		

Narrow to 3 choices for the Research Paper topic		
Lesson 4: Early Christian Faith and Life		
Read Latourette, pp. 112-133		
Read the Didache		
Read Clement's Second Letter		
Read Justin's First Apology		
Read Irenaeus' Against Heresies		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 5: The Young Church in Action		
Read the Didache		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 6: The Formation of the Biblical Canon		
Read Latourette, pp. 133-135		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 7: The Martyr Faith		
Write on the requested Focus Topic(s)		
Read Letters of Ignatius		
Read Letter of Polycarp & Martyrdom of Polycarp		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 8: The Age of Constantine		
Read Latourette, pp. 91-93; 193-266		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 9: The Development of Christian Doctrine		
Read Latourette, pp. 135-193		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 10: The Emergence of Medieval Christianity		
Read Latourette, pp. 267-277		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 11: Augustine of Hippo		
Read Latourette, pp. 96-97; 173-182		
Answer the Focus Questions		

Answer the Develop Question		
Lesson 12: The Monastic Movement		
Read Latourette, pp. 221-235; 416-446		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 13: Medieval Mission and Evangelism		
Read Latourette, pp. 269-277; 327-373; 381-407		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 14: The Rise of Eastern Orthodoxy		
Read Latourette, pp. 269-326; 564-597		
Answer the Focus Questions		
Answer the Develop Question		
Complete the Midterm Exam		
Lesson 15: The Iconoclastic Controversy		
Read Latourette, pp. 337-384; 292-326		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 16: The Crusades		
Read Latourette, pp. 385-415		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 17: Mystics and Scholastics		
Read Latourette, pp. 416-446; 495-522		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 18: The Medieval Heritage of Beauty		
Read Latourette, pp. 523-594		
Answer the Focus Questions		
Answer the Develop Question		
Select a topic for the Research Paper		
Lesson 19: Medieval Spirituality		
Read Latourette, pp. 595-624		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 20: Heretics and Inquisitors		
Read Latourette, pp. 447-494		
Write on the requested Focus Topic(s)		

Answer the Focus Questions		
Answer the Develop Question		
Lesson 21: The Rise of Religious Orders		
Read Latourette, pp. 416-444		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 22: The Morning Star of the Reformation: John Wyclif		
Read Latourette, pp. 624-678		
Answer the Focus Questions		
Answer the Develop Question		
Begin research for the paper		
Lesson 23: The Renaissance		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 24: Europe On the Eve of the Protestant Reformation		
Answer the Focus Questions		
Answer the Develop Question		
Complete the research for the paper		
Write the Research Paper		
Complete Spiritual Formation Project		
Complete the Final Exam		
COURSE COMPLETED		

List of Lessons

Lesson 1: The Birth of the Church

The culture, religion and politics of the city where the church was born.

Lesson 2: Growth of the Christian Church

The church spreads outward from Jerusalem, in all directions.

Lesson 3: The Spreading Flame

The church moves into the Gentile world.

Lesson 4: Early Christian Faith and Life

The church organizes to spread the gospel and minister to people in the Roman Empire.

Lesson 5: The Young Church In Action

What the early Christians expected of themselves and each other in the conduct of their lives in Christ.

Lesson 6: The Formation of the Biblical Canon

How the church came to recognize those writings that would govern its faith and life.

Lesson 7: The Martyr Faith

The Early Church's response to the hostility of the Jewish community and the Roman world.

Lesson 8: The Age of Constantine

How Constantine helped to shape the Roman world and the church.

Lesson 9: The Development of Christian Doctrine

How the church defined the doctrines to guide its faith and action.

Lesson 10: The Emergence of Medieval Christianity

The church in the post-Roman world.

Lesson 11: St. Augustine of Hippo

His spiritual pilgrimage, theological contributions and concern for ministry.

Lesson 12: The Monastic Movement

How the monastic life replaced martyrdom as the path to discipleship.

Lesson 13: Medieval Missions and Evangelism

The major missionary efforts of the Medieval Church.

Lesson 14: The Rise of Eastern Orthodoxy

The distinctions between the two branches of the church that developed in the Western and Eastern regions of the Roman Empire.

Lecture 15: The Iconoclastic Controversy

The church struggles with the question of the appropriate use of images in worship.

Lecture 16: The Crusades

The Medieval Church's relationship to the Medieval State and its use of force in the pursuit of evangelism.

Lecture 17: Mystics and Scholastics

How does one best come to know God? Two distinct movements within the Medieval Church sought to provide an answer.

Lecture 18: The Medieval Heritage of Beauty

An examination of the role of art in the life of the church.

Lecture 19: Medieval Spirituality

The Medieval Church's understanding of the interpretation of Scripture, of prayer and of spiritual direction.

Lecture 20: Heretics and Inquisitors

The individuals and groups that dissented from the Roman Church and the Roman Church's response to them.

Lecture 21: The Rise of Religious Orders

How the church initiated missions and responded to needs through the creation of religious orders.

Lecture 22: The Morning Star of the Reformation: John Wyclif

How John Wyclif and others set the stage for the Reformation.

Lecture 23: The Renaissance

The cultural context for the Reformation.

Lecture 24: Europe on the Eve of the Protestant Reformation

The political, social, economic and religious dynamics of Europe that shaped the Reformation.

Lesson 1: The Birth of the Church

Ready

Jerusalem, as the center of Jewish religion and culture, was probably one of the least likely places for a new religion to find focus and gain momentum. Yet, it was exactly here that the church was formed by a sovereign act of the Spirit of God who gave energy and direction to that first generation of believers. This lesson explores the distinctively Jewish context of the church's first days and ears and the sequence of events that brought the church into being.

Aim

When you have completed this lesson you will have:

- Described the political and economic character of the religious establishment of Jerusalem.
- Explained two reasons why Jesus was perceived as a threat to the religious establishment.
- Explored ways in which the Pentecost festival provided a positive occasion for the birth of the church.
- Identified ways that the temple and Jewish religious worship served as the foundation for the faith and early life of the Church.
- Identified the four types of Jews and Jewish proselytes who became Christians.
- Explained the significance of having Galilean Christians in the leadership of a church full of Judeans.

Focus

While focusing on the learning objectives:

Optional: View “Foundations” from the video *The Trial and Testimony of the Early Church*.

Read: *The Gospel According to Luke*; *The Acts of the Apostles*

Listen: Lecture 1 “The Birth of the Church”

Ask:

1. Describe the place of the Temple in first-century Jerusalem's social, economic, and political life.
2. What was the significance for Judaism of the festival of Pentecost? What was the significance for Christianity of the first Pentecost after the resurrection of Jesus? How did onlookers react? How did Peter respond? What was the outcome?

Develop

The year is 33 A.D. You are a correspondent for “Palestine Today” magazine, which has sent you to do an in-depth report on a new Jewish sect known as “the Way.” In the course of your investigation, you spend the weekend with a family whose members are involved with this group. The husband, a Galilean, was an early follower of Jesus of Nazareth, while the wife is from Jerusalem's elite. Describe their household's religious activities over the course of your stay. Explain to your readers how these

reflect the family's Jewish heritage as well as its new beliefs. Note the difficulties that have arisen with this movement's mix of adherents from disparate social and cultural backgrounds, and assess its efforts to cope.

Lesson 2: Growth of the Christian Church

Ready

Though the study of Christian history has tended to focus on its growth and development in Europe and North America, the early missionary growth of Christianity, in fact, took place in every direction - spreading out from its center in Jerusalem to the east, south, north, and west. This lesson explores how, after Pentecost, the gospel was carried, literally, around the world.

Aim

When you have completed this lesson you will have:

- Described how the early missionary growth of Christianity was not essentially Eurocentric, as we tend to think of it.
- Explained what is presently indicated by the number of Christians in Europe and North America versus the number in Africa, Asia, Latin and Caribbean America, and the Pacific.
- Provided reasoning for the claim that "Christianity began as a global religion."
- Described the missionary work of Thomas.
- Identified several ways that scholars claim the church began in Asia.
- Explained how the spread of Islam in the seventh century has affected Christianity.
- Explained the significance of Mark's role in bringing Christianity to Africa.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. X-62

Listen: Lecture 2 "Growth of the Christian Church"

Ask:

1. Describe the early growth of the church in Asia and Africa. Why do you think that, until recently, this has been a "lost history"? How can understanding this history be useful today?
2. Explain the evidence for the Apostle Thomas' missionary travels to India. What significance do you see in Thomas, "the doubter", being the one who would, as Dr. Rosell says, "carr[y] the faith farther in a geographical sense, than any other member of Christ's original disciples"?

Lesson 3: The Spreading Flame

Ready

There's enough Bread of Life to feed the whole world, but are there enough volunteers to distribute it?!

As the movement of the church into the Gentile world gained momentum, questions and conflicts began to arise as to exactly what it meant to be a Christian and how the good news was to be preached. This lesson is focused upon understanding the ways in which the Early Church negotiated these conflicts.

Aim

When you have completed this lesson you will have:

- Described the characteristics of the Apostle Paul's personal history, religious heritage, conversion and discipleship.
- Explained the significance of Paul and Barnabas' first missionary journey in terms of the precedent it set for how the good news of Christ was to be shared.
- Written a statement that details your understanding of the outcome of the Jerusalem Council A.D. 50.
- Explored the impact of the decision of the Jerusalem council upon how Christians today understand what is necessary to become and live as a Christian in the world.
- Explored the place compromise had in the context of decision making in the church.

Focus

While focusing on the learning objectives:

Optional: View "Spread" from the video *The Trial and Testimony of the Early Church*.

Read:

- Latourette, pp. 65-111
- Letter to Diognetus - found in one of the following: Richardson, pp. 205-224; Staniforth, pp. 137-151; Bettenson, pp. 73-79; Portions of Arnold, pp. 101-131.
- Athenagoras' Plea - found in one of the following: Richardson, pp. 290-340; portions of Arnold, pp. 139-183.

Optional Reading: Shelley, pp. 37-45

Listen: Lecture 3 "The Spreading Flame"

Ask:

1. Sketch the Apostle Paul's personal history - his religious heritage, early life, conversion, and first years as a disciple.
2. What issues led to the convening of the Jerusalem Council? What was its outcome? What were the

consequences?

Develop

The year is 46 A.D. You are a Judaizing Christian who has been commissioned as an evangelist to the people of northern Syria. One night, your journeys bring you to the same inn where Paul has found lodging. After dinner, you become involved in a conversation with him and two other guests. As Paul begins to share the gospel, you join in the discussion, with a sense of obligation to support him, but also with the intention of defending the Law and traditions of Israel. What do you say? How does Paul respond?

Lesson 4: Early Christian Life and Faith

Ready

Authority does not make you a leader, it gives you the opportunity to be one.

The faith of early Christians called them to be a community of faith and service in the world. This lesson explores the ways in which the structure of the Early Church was formed around its mission and needs. We will also see how that structure was influenced by the cultural and political context in which it developed.

Aim

When you have completed this lesson you will have:

- Described the development of the leadership structures of the church as they moved from informal to formal.
- Explained the ways in which the leadership structures of today's Christian traditions reflect the leadership structure of the third-century church.
- Explored ways in which the Pentecost festival provided a positive occasion for the birth of the church.
- Explored the development of leadership structures and ways in which they helped or hindered the church's ability to faithfully honor Christ and execute His mission.

Focus

While focusing on the learning objectives:

Optional: View "Accusation" from the video *The Trial and Testimony of the Early Church*.

Read:

- Latourette, pp. 112-133
- Didache - found in one of the following: Richardson, pp. 161-179; Staniforth, pp. 185-199; Arnold, pp. 196-204; Bettenson, pp. 69-72.

- Clement’s Second Letter - found in one of the following: Richardson, pp. 183-202; Arnold, pp. 305-309.
- Justin’s First Apology - found in one of the following: Richardson, pp. 225-289; portions of Arnold - see index; Bettenson, pp. 80-88.
- Irenaeus’ Against Heresies - found in one of the following: Richardson, pp. 342-397; portions of Arnold, pp. 135-183; Bettenson, pp. 89-140.

Optional Reading: Shelley, pp. 78-107

Listen: Lecture 4 “Early Christian Faith and Life”

Ask:

1. Describe the process by which patterns of leadership in the early church grew and evolved from their beginnings in first-century Jerusalem to the time of Constantine. What parallels do you see with the structure of the Roman Imperial bureaucracy?
2. Describe the process by which the distinction between clergy and laity widened and hardened in the early church. What considerations drove this line of development?

Develop

The year is 287 A.D. Six months ago, your firm, Mediterranean Management Associates, Inc., was hired to evaluate changing patterns of leadership and management in the Christian church, assess the impact of these on its life and ministry, and suggest ways of enhancing the church’s administrative effectiveness. Write a one-page summary of your report.

Lesson 5: The Young Church in Action

Ready

Emotion without devotion is no more than commotion!

Early Christians not only lived their faith in the church but that same church held them accountable to live a life consistent with the faith as they pursued their daily work. This lesson explores the ways in which the Early Church gave energy, focus and direction to the life of the believer and called them to account for their conduct in the world.

Aim

When you have completed this lesson you will have:

- Surveyed the development of Christian worship and the celebration of the Lord’s Supper and baptism.
- Identified the major contributions that the Didache and Apostolic Constitutions made to the formation of the early church.
- Explored the church’s interest in discipline to preserve the purity of the church and to attend to the spiritual welfare of those disciplined.

- Explored the early church’s understanding and use of penance as a way of dealing with sin.

Focus

While focusing on the learning objectives:

Optional: View “Testimony” from the video *The Trial and Testimony of the Early Church*.

Read:

- Didache - found in one of the following: Richardson, pp. 161-179; Arnold, pp. 196-204; Bettenson, pp. 69-72.

Listen: Lecture 5 “The Young Church in Action” and the beginning of Lecture 6 “The Formation of the Biblical Canon”

Ask:

1. What purpose did discipline serve in the early church? What was the place of penance? Describe its stages. Sketch alternative views concerning access to restoration.
2. List several salient elements of early Christian worship. Describe the order of worship you would likely have observed had you attended a service held sometime between 150 and 500 A.D. What was the deeper significance of the divided service? Why was it phased out?

Develop

The year is 210 A.D. You have recently relocated from Rome to a small city in northern Asia Minor. You now find yourself at the center of a growing fellowship of Christians for whom you wish to compose a liturgy. Given what you know of the early church’s approach to such matters, write a one-page order of worship for your congregation, explaining the purpose and placement of each element. How will your liturgy help to make this a fellowship “where the Word is preached faithfully and the sacraments are conducted properly”?

Lesson 6: The Formation of the Biblical Canon

Ready

The Bible is the only book whose Author is always present when it is read!

The Bible emerged from the life of the Early Church as both record and revelation. This lesson explores the process by which some documents came to be seen as the inspired and definitive guides for faith and practice while others were seen as being helpful, entertaining or detrimental to the gospel.

Aim

When you have completed this lesson you will have:

- Explained the role of the Law and the Prophets in the life of the Early Church.
- Traced the development of the New Testament in terms of people. What were the collections of Christian writings that first began to circulate?

- Described the process by which only certain documents came to be regarded as authoritative. List the four criteria for canonicity.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 133-135

Optional Reading: Shelley, pp. 57-68

Listen: Lecture 6 “The Formation of the Biblical Canon”

Ask:

1. Describe the makeup of the Hebrew Scriptures. What was their role in the Jewish community? Why did the early church’s understanding of these texts differ?
2. Describe the process by which the early church came to regard certain documents as authoritative while passing over others. List four criteria for canonicity. What role did the Holy Spirit play in the process?

Develop

The year is 117 A.D. As Bishop Ignatius of Antioch is passing through the district on his way to be executed in Rome, he stops for the night in your town. You are among a small group of pastors who have been invited to join him for dinner, and you have brought along as your guest an inquisitive young rabbi. One topic of mealtime conversation is Scripture. Since Jesus’ sayings are just beginning to be circulated in written form, several of your fellow-pastors express their concern as to how these documents may relate to the Law and the Prophets as authority for the church. In addressing this question, Ignatius comments, “It is Jesus Christ himself who is the original document.” Although your friend the rabbi takes great offense at this, you are open to the idea. Explain to your friend what Ignatius means.

Lesson 7: The Martyr Faith

Ready

When Christ bids.....he bids you come and die! ~D. Bonhoeffer

The first three centuries in the life of the church were characterized by the spread of the Christian faith. The spread of the gospel resulted in the development of Christian communities that attempted to live out the Christian faith in an often hostile world. During this period, authoritative documents were gradually collected that would guide the thinking and action of the church. Christian communities experienced intense, albeit intermittent, persecutions from the Jewish community and the Roman authorities. This lesson examines the nature and extent of these persecutions and their impact on the Early Church.

Aim

When you have completed this lesson you will have:

- Surveyed the Jewish and Roman persecutions of the early church.
- Identified three challenges that persecution posed to the faith and life of the early church.
- Analyzed the impact of martyrdom on the faith and life of the early church.
- Listed three excesses associated with martyrdom.
- Explored the implications of “martyr faith” for present-day life and ministry.

Focus

While focusing on the learning objectives:

Optional: View “Persecution” from the video *The Trial and Testimony of the Early Church*.

Write one of the following:

- Given what you have discovered about the Early Church thus far, write a two sentence description of what the term “disciple” meant to a third century Christian.
- Write a two sentence statement of your current understanding of discipleship.

Read:

- Letters of Ignatius - found in one of the following: Richardson, pp. 74-120; Staniforth, pp. 53-105; Arnold, pp. 211-218; Bettenson, pp. 54-68.
- Letter of Polycarp and Martyrdom of Polycarp - found in one of the following: Richardson, pp. 121-158; Staniforth, pp. 113-135; Arnold, pp. 219-240.

Optional Reading: Shelley, pp. 46-56

Listen: Lecture 7 “The Martyr Faith”

Ask:

1. What was Rome’s usual policy toward its subjects of other religions? Why did it deviate from this policy in its treatment of Christianity? What sort of threat was the church felt to pose? What was Rome’s response?
2. Describe the process by which the practice of the veneration of martyrs came to increasing prominence in the church. What were the consequences of this development?

Develop

As you are leading a Sunday school class on the life of Jesus, a student raises the following question: “I’ve been reading through the Gospel of Luke as you suggested, and I’ve come across a verse I don’t really understand. In Luke 14:27, Jesus says, ‘Whoever does not bear his own cross and come after me cannot be my disciple.’ What does that mean for me?” Outline a response that draws on the early church’s experience as a point of reference.

Lesson 8: The Age of Constantine

Ready

Politicians should be good in geometry - they know all the angles and talk in circles!

The reign of Constantine the Great brought profound changes and challenges to the church. This lesson explores the ways in which Constantine's attitudes toward the church shaped its form, functioning and focus into the Medieval period and the Reformation.

Aim

When you have completed this lesson you will have:

- Explored the nature of the conversion of Constantine the Great.
- Explored the changes that Constantine's "pro-Christian" policies and actions had on the way the church related to the state.
- Described the effect of Constantine's policies toward Christianity on the faith and life of the church.
- Listed three negative results of Constantine's policies toward the Christian religion.
- Explored challenges the fourth-century church faced that are instructive to those who are in the contemporary church and culture today.

Focus

While focusing on the learning objectives:

Optional: View "Transition" from the video *The Trial and Testimony of the Early Church*.

Read: Latourette, pp. 91-96; 193-266

Optional Reading: Shelley, pp. 108-115

Listen: Lecture 8 "The Age of Constantine"

Ask:

1. Describe the conversion to Christianity of the Emperor Constantine and the immediate consequences of this event for Christians within the Empire.
2. Describe the longer-term consequences of the church's rise to ascendancy within the Roman Empire.

Develop

The year is 318 A.D. You are the bishop of a city in northern Italy. Five years ago, Constantine and Licinius in the Edict of Milan declared religious freedom throughout the Roman Empire. Now several

of your presbyters are asking you to seek funds from the government to build places of worship for their congregations. These same presbyters are also urging that you petition the government to halt all non-Christian worship in the area and assign all property held by non-Christian religious groups to their churches. Draft a pastoral letter to the presbyters of your diocese outlining your response to these requests and giving your rationale.

Lesson 9: The Development of Christian Doctrine

Ready

Considering that there are two sides to every question, it is amazing that so many people choose the wrong side!

After the Emperor Constantine, the church found the time, energy and resources to explore and articulate the doctrines of its faith. Views as to the person and work of Christ, the nature of God's creation, and how humankind was to relate to God became important issues in the life of the church.

For the first years of its life the church's struggle for survival had been the bond that had held it together. Having now found a place of legitimacy and even advocacy in the Roman Empire, the church was faced with the new challenge of defining itself by its doctrine.

Aim

When you have completed this lesson you will have:

- Explored the ways in which the relationship between the church and state affected the formation of Christian doctrine.
- Listed the seven recognized councils of the church and identified the major decision of each council.
- Traced the development of theology about the person of Christ and the Trinity through the Early Church Fathers.
- Reviewed the earliest doctrinal affirmations as found in Scripture and the writings of the church fathers about the person and work of Christ.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 135-193

Optional Reading: Shelley, pp. 116-131

Listen: Lecture 9 "The Development of Christian Doctrine"

Ask:

1. Which early Christian councils were preoccupied with the Trinitarian question? What was the fundamental issue? What alternative approaches were put forward? How were matters finally resolved?

2. Which early Christian councils were preoccupied with the Christological question? What was the fundamental issue? What alternative approaches were put forward? How were matters finally resolved?

Develop

The year is 451 A.D. After serving as a presbyter of the church for more than half a century, and participating in the ecumenical councils of Constantinople and Ephesus, you have been called on to convene the Council of Chalcedon. In your opening address you intend to review the major decisions of the first three ecumenical councils, underscoring the relationship between these dogmatic formulations and Scripture's own doctrinal affirmations. You also plan to explain the importance of this latest council and anticipate further questions that future assemblies may be called on to address. Sketch a presentation that draws on your years of experience in the ministry and your awareness that the time has come to hand over to others your stewardship of the church's faith and unity.

Lesson 10: The Emergence of Medieval Christianity

Ready

A thousand years without a bath?!

The Middle Ages were a time when levels of cultural activity, intellectual energy, and political and economic change were much higher than much of our popular education would lead us to believe. This lesson lays the foundation for understanding the context for the movements, ministry and metamorphosis of the Medieval Church.

Aim

When you have completed this lesson you will have:

- Listed three misconceptions about the medieval period and the church.
- Listed three indicators of the artistic, intellectual, political and spiritual energy of the Middle Ages.
- Listed the three cultures which formed the civilization of the Middle Ages.
- Described the nature of Germanic influence on the Roman Empire. What principles did they bring with them?
- Described the factors that contributed to the development of feudalism.
- Described the ways in which the rise of feudalism affected the emerging ecclesiastical structure and functions of the church.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 267-277

Listen: Lecture 10 "The Emergence of Medieval Christianity"

Ask:

1. Sketch several common myths concerning life in the Middle Ages. Who is in large measure responsible for their propagation? How did reality differ?
2. Describe the ecclesiastical institutions that sustained the feudal church. Note the sources of their power as well as the nature of their shortcomings.

Develop

The year is 950 A.D. Your father is the lord of a feudal estate about 200 miles north of Avignon. The local diocese has been without a bishop, and when he proposes you for the position, you are elected by acclaim. Describe your responsibilities. How will you direct the priests under your care? How will they respond to your leadership? How will you balance spiritual and secular demands? How will you relate to higher authorities in church and state?

Lesson 11: St. Augustine of Hippo

Ready

All minds face a world full of ideas, but only great minds know how to relate them constructively.

Augustine of Hippo served the church first as one of its greatest intellects who gave form to its basic theological commitments. He is also a model of pilgrimage toward deep and personal knowledge of God. This lesson explores the life of Augustine from the perspective of his movement toward personal faith and his contributions to the formation of orthodox Christian thinking.

Aim

When you have completed this lesson you will have:

- Reviewed Augustine's early life, education, lifestyle, and religious commitments, as well as his conversion and early ministry.
- Examined the impact of Augustine's life history on his theological understanding as well as his struggle with evil and the longing for evil itself.
- Identified the moral struggles of Augustine's pre-conversion life that were to be the foundation of his later theological reflections and writings.
- Identified the major contribution Augustine made to the church's theological understanding of salvation, redemption, and grace.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 96-97; 173-182

Optional Reading: Shelley, pp. 141-160

Listen: Lecture 11 “St. Augustine of Hippo”

Ask:

1. What intellectual problem underlay Augustine’s extended flirtation with Manichaeism? Why did he finally conclude that this approach was inadequate? How did Christianity settle things? Why did he hold back from conversion? How were his twin dilemmas finally resolved?
2. What is the central theme of Augustine’s theology? What Biblical motif concerning the human condition did he recapture? What did he identify as God’s response? Where is this dispensed? What does it achieve?

Develop

The year is 425 A.D. You’ve just received your M.Div. from the University of Antioch, and now you’re on your way to North Africa for your first ministerial assignment, an assistant presbyter’s position in the Diocese of Hippo. You’ve heard that your new boss, Bishop Augustine, has come up with a fresh slant on a whole range of issues — questions like why people choose to sin and how deliverance from sin’s bondage is mediated. Since Augustine’s views on such matters are not yet in print, and since you’re eager to start your relationship with him on the right foot, you’ve decided to draft a short letter composed primarily of questions aimed at drawing him out. What do you say? Design your letter to show what you do know about his views, making clear as well both your own commitment to orthodoxy and your open, teachable spirit.

Lesson 12: The Monastic Movement

Ready

A fanatic is someone who would be called a “dedicated idealist” if he were on your side.

One of the dominant images that informs our thinking as to the character of the Medieval Church is that of monk and monastery. The rise of monasticism resulted first from the desire to pursue a rigorous discipleship and secondly from the realization that community is often the most appropriate context for that pursuit. As monks became ordered into communities under a prescribed rule, the monastic life became institutionalized and, in turn, became a major force in the life of the Medieval Church.

Aim

When you have completed this lesson you will have:

- Surveyed the major monastic movements.
- Explored the rise of monasticism in terms of leadership, structure and relationship to the church.
- Explored reasons for the rise of monasticism.
- Described major contributions monasticism made to the Medieval Church.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 221-235; 416-446

Optional Reading: Shelley, pp. 132-140

Listen: Lecture 12 “The Monastic Movement”

Ask:

1. Describe three approaches to renunciation of the world. What are the basic elements of Christian monasticism? How did it first rise to prominence as a strategy for discipleship?
2. Name four figures associated with the beginnings of the monastic tradition. What were the distinctives of their respective ministries? Sketch the contents of the “Rule” of St. Benedict of Nursia.

Develop

The year is 1041 A.D. You’re a 14-year-old peasant boy, and these days your attention is drawn more and more to the new monastery rising on the hillside above your village. You’ve met several of the monks, you’ve overheard their hushed conversation, and you find their disciplined commitment intriguing — to your adolescent mind, it seems to open up new possibilities. Finally you work up the nerve to make inquiry about entering the monastery as a novice. Given what you know of monasticism and its place in medieval culture, what response do you expect from the monks, the parish priest, your friends, and above all your parents?

Lesson 13: Medieval Missions and Evangelism

Ready

Although we usually picture it as stagnant or even corrupt, the Medieval Church was rarely without at least a few energetic believers who gave themselves to the mission of evangelism and service to those in need. This lesson surveys the efforts, often far-reaching and powerful, of the Medieval Church to preach the gospel.

Aim

When you have completed this lesson you will have:

- Surveyed the social and political context of Medieval missions.
- Examined the life and ministry of Gregory the Great.
- Surveyed the geography of Medieval missions movements and the strategies used by the leaders of those movements.
- Examined the role of the state in the Medieval missionary movements.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 269-277; 327-373; 381-407

Optional Reading: Shelley, pp. 152-182

Listen: Lecture 13 “Medieval Mission and Evangelism”

Ask:

1. What part did Pope Gregory the Great play in the evangelization of medieval Europe?
2. How were political considerations factored into the medieval missionary enterprise? What about the role of monastic communities? Compare and contrast Christian strategy for outreach to that of early Islam. What were the basic characteristics of medieval evangelistic preaching?

Develop

While preparing to take a group of high schoolers from your church on a summer mission project to Haiti, you request that they study several background articles on the political situation in that country. “Why do we have to read this stuff?” asks one of the participants. “My dad says missionaries should stay out of politics.” Drawing on your understanding of the church’s approach to missionary expansion during the Middle Ages, how might you respond?

Lesson 14: The Rise of Eastern Orthodoxy

Ready

From the perspective of the Twentieth Century, the Reformation may appear to be the most important division to have occurred within the church. This lesson, however, explores a division which had just as important an impact upon the life of the church: that of the Eastern Orthodox from the Roman Church.

Aim

When you have completed this lesson you will have:

- Explored the common heritage of the Greek Eastern and Latin Western branches of the church.
- Described the events that led to the Great Schism in A.D. 1054.
- Described the ways in which the Roman and Eastern churches differ in terms of the structures which hold these churches together.
- Identified four of the most notable thinkers of the Orthodox Church.
- Described the distinction between monasticism in the Orthodox and the Western churches.
- Described the Eastern Orthodox Church’s understanding of the role of Scripture and tradition within the life of the church.

- Described the Eastern Orthodox Church’s understanding of the church and its attitude toward the sacraments.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 269-326; 564-597

Optional Reading: Shelley, pp. 141-151

Listen: Lecture 14 “The Rise of Eastern Orthodoxy”

Ask:

1. Date and describe the Christian church’s three historic divisions. What major ecclesiastical streams have emerged from each of these?
2. Sketch the structure of the Orthodox family of churches. What are its major constituents? How are these disparate groups held together?

Develop

The year is 1054 A.D. You are a correspondent for “Mediterranean World Today” magazine, which has sent you to do an in-depth report on the breach now rapidly widening between Eastern and Western Christianity. Recount for your readers the events which have led to the recent “Great Schism,” explain to them the broader cultural and theological issues underlying the mutual anathemas, and sketch the implications of this rupture for both wings of the church.

Lesson 15: The Iconoclastic Controversy

Ready

During the Seventh Ecumenical Council A.D. 787, held in Nicea, the dominant issue was the use of images in Christian worship. This lesson explores the nature of the controversy, its resolution and its implications for the church today.

Aim

When you have completed this lesson you will have:

- Listed four functions of art in the Early Church.
- Explained the ways in which its Jewish heritage influenced the church’s attitude toward icons.
- Described what icons are, their function in the church and ways in which they were sometimes abused.
- Explored the significance of the Seventh Ecumenical Council of 787 in terms of the theological issues related to the use of icons in the life of the church.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 337-384; 292-326

Listen: Lecture 15 “The Iconoclastic Controversy”

Ask:

1. Describe the rise of iconographic representation in Christian art. What theological rationale was advanced for the use of icons, especially those of Christ, in Christian worship? What were the liturgical consequences of this perspective?
2. What was the religious stimulus behind the iconoclastic controversy? Describe the clash of church councils addressing the issue. On what basis did the seventh ecumenical council reject iconoclasm?

Develop

The year is 754 A.D. You are the bishop of Myra, a commercial center on the Mediterranean coast of Asia Minor. When you were consecrated just last year, you were charged with ridding your churches of their icons. You soon realized, however, that unless you wished to alienate the people, the best you could hope for was to stem their abuse of these images. Lately, you’ve begun to think that this may be enough: perhaps icons are appropriate if their employment can be carefully regulated. A representative of the Patriarch of Constantinople will be visiting Myra next week. How will you explain your change of position?

Lesson 16: The Crusades

Ready

Two things for successful political campaigns: Hot issues and cold cash.

The Crusades is the name given to eight major military expeditions and numerous minor ones that took place between A.D. 1096 and A.D. 1280. During this period, the church experimented with the use of military force as a means of liberation and evangelism. This lesson deals not only with the Crusades as historical events, but also with the issues raised by these events such as church/state relations and several Christian traditions on the use of force.

Aim

When you have completed this lesson you will have:

- Listed the eight major crusades.
- Identified the three major positions on war that have been represented in the church and how each of these viewed Romans 13.
- Examined the ways in which the Crusades contributed to the break between the Eastern and Western branches of the church.

- Described the motivations (such as penance and pilgrimage) of those who participated in the Crusades.
- Identified the factors, other than Islam, that contributed to the Crusades.
- Described your position on the use of coercion to bring about conversion.

Focus

While focusing on the learning objectives:

Read: Latourette, 385-415

Optional Reading: Shelley, pp. 183-193

Listen: Lecture 16 “The Crusades”

Ask:

1. Sketch three classic Christian perspectives on the waging of war. Describe the church’s shifting consensus on this question. What scriptural passages does each camp appeal to? How does each view Romans 13?
2. Describe the underlying causes of the Crusades. What triggered Pope Urban II’s call? What was the response? What was the outcome of the First Crusade?

Develop

The year is 1099 A.D. You are a priest traveling with the forces of the First Crusade, serving as chaplain to the troops and evangelist to the non-Christian peoples among whom you are passing. Write a letter to your bishop reflecting on the campaign, noting its rationale and detailing the issues that arise as you encounter greater military resistance and little interest in conversion.

Lesson 17: Mystics and Scholastics

Ready

The desire to know God was the driving force behind two great movements of the Medieval Church: Mysticism and Scholasticism. Mysticism was concerned to cultivate a direct existential encounter with God. Scholasticism was concerned with knowing God through the use of the mind. This lesson explores the place that both of these ways of knowing God had within the Medieval Church.

Aim

When you have completed this lesson you will have:

- Explained the distinction between mysticism and scholasticism.
- Reviewed the common foundation of mysticism and scholasticism in Augustine.
- Listed the three main representatives of mysticism and their contribution to the movement and the church as a whole.

- Described the motivations (such as penance and pilgrimage) of those who participated in the Crusades.
- Explained the connection between mysticism and action in the world.
- Described the respective methodologies for knowing God in mysticism and scholasticism and explore the ways in which these methods are complementary.

Focus

While focusing on the learning objectives:

Read: Latourette, 416-446; 495-522

Optional Reading: Shelley, pp. 194-203

Listen: Lecture 17 “Mystics and Scholastics”

Ask:

1. What is Christian mysticism? What are its processes and tendencies? Describe the mystic path to union with God. Name three prominent Christian mystics, noting the hallmarks of their respective approaches.
2. What is Christian scholasticism? Describe the scholastic method and sketch scholasticism’s history. Name four prominent Christian scholastics, noting the hallmarks of their respective approaches.

Develop

You are the dean of students at a small theological school well known for its commitment to the study of systematic theology. One of your students has come to you for advice. Although she is academically gifted, she can’t quite see the relevance of such scholarly pursuits to the goal of intimacy with God. Lay out for this student your own thinking about the integration of the mystical and scholastic paths to knowledge of God. How do they complement and complete one another?

Lesson 18: The Medieval Heritage of Beauty

Ready

During the Middle Ages, the church found the freedom to build places for worship and to adorn those places with artistic works intended to aid in the worship of God. Church buildings, articles used in worship, and even items used in daily life were adorned with artistic expressions of the Christian faith and life. This lesson explores the role of art in worship and the life of the church.

Aim

When you have completed this lesson you will have:

- Explored the development of art in the teaching and worship of the Early Church.
- Explored the development of vigorous artistic and architectural activity of the fourth and fifth

centuries.

- Explored the role of the cathedral, the supreme expression of Christian art.
- Described the role of a stained glass window for a cathedral.
- Listed five architectural styles of English and European cathedrals.
- Examined the great controversy of the Seventh Ecumenical Council over the use of icons.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 523-594

Listen: Lecture 18 “The Medieval Heritage of Beauty”

Ask:

1. Why was the early church slow to erect buildings intended exclusively for Christian assembly? How did this change with the conversion of Constantine? What design trends marked church architecture of the fourth and fifth centuries? What was the significance in this regard of the reign of Justinian?
2. How did the cathedral tie together medieval Christianity’s diverse theological strands? What was the significance of its use of the arch to define and articulate space? What was the role of the stained glass window? What common elements were shared by all cathedrals? What distinctives set them apart from one another? Sketch the stylistic periods of medieval (English) cathedral architecture.

Develop

The year is 537 A.D. You are a public relations consultant to the Emperor Justinian. Many residents of Constantinople are concerned about what they consider to be the outrageous ostentation of the new Cathedral of Sancta Sophia. Your task is to defend the cathedral’s architecture and furnishings as a setting for Christian worship. Write a one-page press release.

Lesson 19: Medieval Spirituality

Ready

A small boy asked his parents, “I’m going to pray now - do you need anything?”

The vitality of the spiritual life in the Medieval Church can be accurately gauged by the intensity with which it pursued an understanding of Scripture and prayer. This lesson explores the development of scriptural interpretation and the cultivation of prayer and spiritual guidance within the church of the Middle Ages.

Aim

When you have completed this lesson you will have:

- Traced the development of the major approaches to biblical interpretation from the Alexandrian and Antiochene schools through the blending of these by Jerome, their expansion by John Cassian to the separation of biblical studies and Systematic Theology in the Eleventh Century.
- Explored the two major concerns of Medieval spirituality: prayer and spiritual guidance.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 595-624

Listen: Lecture 19 “Medieval Spirituality”

Ask:

1. Describe the two major approaches to Biblical interpretation during this era. With what geographical locations were they associated? Who were their leading exponents? In what did they differ? How did they converge?
2. What was the basis of monastic exegesis? Compare and contrast it to that of the cathedral schools.

Develop

The year is 440 A.D. You are attending a conference on the interpretation of Scripture sponsored by Patriarch Cyril of Alexandria. Your host will be giving the keynote address, and you have been asked to introduce him. Compose a brief statement describing the two major approaches to Biblical exegesis, explaining how they have converged in Cyril’s work, and offering your own assessment.

Lesson 20: Heretics and Inquisitors

Ready

A positive conviction without accurate information is dangerous!

The Early and Medieval Churches struggled throughout their histories with various forms of heresy. Some of these were genuine departures from the faith once delivered to the saints. Others, however, were efforts to call the church back to biblical truth. This lesson explores several movements of dissent which together have come to be known as the Great Free Church Tradition.

Aim

When you have completed this lesson you will have:

- Listed five free church movements prior to the Reformation.
- Identified the distinctive beliefs and practices these free church movements held in common.
- Described the response of the Roman Church to this dissent.
- Examined the Inquisition in terms of how it was carried out and its impact upon the church as a whole.

- Analyzed the value of the free church movement to the life of the church as a whole.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 447-494

Write:

- A one sentence definition of the word “heresy.”
- Three words which capture your conception or images of “The Inquisition.”

Listen: Lecture 20 “Heretics and Inquisitors”

Ask:

1. Compare and contrast the teachings, impact, and fate of the Montanists, Novatians, and Donatists. Compare and contrast the teachings, impact, and fate of the Paulicians, Albigensians, and Waldensians.
2. Describe the process by which Christian orthodoxy came to justify and even encourage the state’s forcible suppression of heterodox religious communities. How did the Inquisition come into being? What were its procedures? What was its impact?

Develop

The year is 1235 A.D. You are a priest serving a rural parish in southern France. The Albigensian church has many members in the region, and some of your own parishioners have been influenced by its teachings. You are troubled by these, and yet you recognize that they speak to deficiencies in the Catholic church. Your bishop has written to inform you of the pending arrival of a team of inquisitors charged with rooting out heretics and dissenters. Draft a response arguing for the value of dissent to the church’s spiritual health and raising concerns about the broader impact of an organized campaign against heresy.

Lesson 21: The Rise of Religious Orders

Ready

A prayer: “Grant that the heat in my heart will melt the lead in my feet!”

Religious orders developed in the life of the church in response to particular needs within, or missions of, the church. This lesson explores the various forms and functions of these orders within the church.

Aim

When you have completed this lesson you will have:

- Surveyed the emergence and historic roles of religious orders in the life of the church.
- Listed the types of religious orders.
- Explored the formation and the discipline of the Franciscans and the individual life of St. Francis of Assisi.

- Explored the life and ministry of Clare.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 416-444

Optional Reading: Shelley, pp. 204-214

Listen: Lecture 21 “The Rise of Religious Orders”

Ask:

1. Describe the origin and evolution of Protestant religious orders, with special focus on the situation in the United States.
2. Discuss the rise of the Franciscans, with special attention to areas in which this order’s advent may offer lessons for present-day advocates of church renewal.

Develop

The year is 1225 A.D. You are the teenage son of pious parents living in a northern Italian city. Your father, an artisan, has long anticipated enlisting you as his apprentice, expecting that one day you would take over the business. Lately, though, you’ve developed an interest in the religious life, and now you’ve gone to him for permission to join an order of friars recently established by Francis of Assisi. Predictably, your father objects. Compose a response that will address his concerns by showing him what has drawn you to this group, describing their origins, and explaining their mission.

Lesson 22: The Morning Star of the Reformation: John Wyclif

Ready

The real hero is the person who is brave when nobody is looking.

From the perspective of history, the movement that we now know as The Reformation would scarcely have been possible had it not been for the insight, commitment and ministry of men and women who lived in the centuries immediately preceding it. This lesson explores the general state of Christian religious life in the two centuries before The Reformation. Through a review of the lives and ministries of several of these significant persons there is to be found a clear sense of movement toward the reform that was to find its strongest expression in the 16th century.

Aim

When you have completed this lesson you will have:

- Reviewed the general character of religious/secular life in the 14th century.
- Reviewed the ways in which John Wyclif and his contemporaries laid the groundwork for The Reformation.

- Described the tradition of spiritual individualism.
- Reviewed the spiritual reforms within the monastic movement (Hilton).
- Explored John Wyclif’s criteria for understanding Scripture.
- Described Wyclif’s “mixed tradition” calling the Christian to live fully in both secular and spiritual worlds.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 624-678

Optional Reading: Shelley, pp. 224-233

Listen: Lecture 22 “The Morning Star of the Reformation: John Wyclif”

Ask:

1. Name three reforming traditions that arose in response to the medieval church’s need for spiritual renewal. What individuals best exemplified the concerns of each of these? Give the salient points of these camps’ respective messages, noting convergences and idiosyncrasies.
2. Sketch medieval alternatives in regard to religious authority. Which of these was dominant? How did contemporary social and ecclesiastical developments pose a challenge? Describe John Wyclif’s view of authority. How did this lead him to a concern for the translation of the Bible into the vernacular?

Develop

The year is 1400 A.D. You are a middle-level administrator at the English court, troubled by the chaos now engulfing society and moved by this to question the adequacy of the traditional understanding of authority’s sources. In spite of the persecution that church and state are directing at the Lollards, you find yourself drawn to their perspective. A friend argues against this, making the case for orthodoxy and asking how you could possibly be tempted by such heresy. What is your response?

Lesson 23: The Renaissance

Ready

An idea that rules people inwardly will ultimately rule them outwardly.

The broad cultural context of the Reformation was the European Renaissance. New ideas, philosophies, artistic expression, inventions, exploration, commerce and trade were serving to open the minds of men and women to new possibilities of thinking and action within the church. This lesson explores some of the factors within the Renaissance that created a positive climate for the Reformation.

Aim

When you have completed this lesson you will have:

- Described the political and social changes of the Renaissance in terms of the decline of the church and the ascendancy of the state.
- Described the humanist movement and Erasmus' contribution to that movement.
- Explored the ways in which the Renaissance laid the foundation for the Reformation.
- Described the shifts from religious to secular thinking.

Focus

Listen: Lecture 23 "The Renaissance"

Ask:

1. Describe medieval civilization's conservative and dynamic elements. What were the consequences of dynamism's triumph?
2. Sketch the political evolution of Renaissance Italy. What forces drove the rise of the city-state? Describe the process by which republican governments were supplanted nearly everywhere by authoritarian rule. Outline the growth of secularism in this environment. How was the church affected?

Develop

The year is 1500 A.D. As an advisor to Pope Alexander VI, you are alarmed at the inroads being made by secularism in European culture and even within the church itself. Draft a one-page letter to the Pope expressing and explaining your concern.

Lesson 24: Europe on the Eve of the Protestant Reformation

Ready

We are given to think that the movement that we have come to know as the Reformation began with an exasperated Luther declaring, "O.K., I've had enough! I'm going to start a reformation!" Luther was, in fact, the catalyst that gave the reforming movement focus. There were other factors, however, that contributed to the energy and direction of the movement. This lesson explores the vital contributions of Luther and Calvin to the Reformation as well as the contributions that other people, events and social dynamics made to the Reformation.

Aim

When you have completed this lesson you will have:

- Described the factors that contributed to the dissolution of the Medieval (church/state) Synthesis.
- Described the factors within the church itself that contributed to the Reformation.
- Reviewed Martin Luther's personal pilgrimage toward an understanding of justification by faith alone.
- Described the theological emphases and discoveries that gave momentum to the Reformation and the ways in which the discoveries challenged the structure of the church.

- Described the significant distinctions between the Magisterial Reformers, Luther and Calvin, and the Anabaptists in terms of their theological commitments and understanding of the church.

Focus

While focusing on the learning objectives:

Optional Reading: Shelley, pp. 235-246

Listen: Lecture 24 “Europe On the Eve of the Protestant Reformation”

Ask:

1. Describe the forces acting to dissolve the medieval synthesis. How did each of these threaten the institutional church? Sketch the situation within the church, giving special attention to developments that helped prepare the way for the Reformation.
2. Name three alternative syntheses that emerged in the aftermath of the Reformation. Compare and contrast the perspectives of Luther and Calvin on matters such as faith, election, the work of Christ, and the place of the state. How did the Anabaptists differ from the Magisterial Reformers? In what did Magisterial, Anabaptist, and Anglican Reformers stand together?

Develop

The year is 1525 A.D. You are an advisor to the ruler of a minor German principality. Your prince, having decided that the church within his borders must be reformed, is now wrestling with various options. He’s familiar with Martin Luther, he knows quite a bit about the ministry of Huldreich Zwingli, and he’s even heard intriguing reports of a group who’ve come to be known as “Anabaptists.” He asks your advice as to which of these theological perspectives he ought to adopt. Draw up a brief report that will help him to decide.

Lecture Outlines

Lecture 1 - The Birth of the Church

I. Introduction

II. The Context

A. Five Fundamental Sources

1. The Gospel of Luke and the Acts of the Apostles
2. Joachim Jeremias, Jerusalem in the Time of Jesus
3. Paul Maier, The First Christians: Pentecost and the Spread of Christianity
4. Leonhard Goppelt, The Apostolic and Post-Apostolic Times
5. Robert Grant, Augustus to Constantine

B. The Jewish Tradition

1. Judaism and Christianity

- a. Jesus
- b. Early Converts and Church Leaders
- c. Old Testament
- d. Worship Patterns

2. Jerusalem: Center of Institutionalized Judaism

- a. The Temple System
- b. Jesus' Threat to This System
- c. The Pilgrim Festivals: Passover; The Festival of Weeks (Pentecost); The Feast of Booths

III. The Event: The Birth of the Church

- A. The Setting
- B. The Upper Room and the 120
- C. The Descent of the Dove
- D. Bystanders' Scorn and Peter's Sermon
- E. The Result: Astonishing Growth and Early Opposition

IV. The Aftermath: Life in the Jerusalem Church

A. Disparate Subgroups

- 1. Hebrews
- 2. Hellenists
- 3. Proselytes
- 4. Godfearers

B. Tensions within the Church

- 1. The Sharing of Possessions: Ananias and Sapphira
- 2. The "Distribution"
- 3. Jerusalem Jews
 - a. Dependent on Temple
 - b. Traditional
 - c. Cultured
 - d. Cool and Calculating

e. Legalistic

4. Galileans

a. Self-supporting

b. Independent Spirits

c. Simpler Way of Life

d. Hot-tempered

e. Innovative

C. Emerging Problems and Divine Providence

Lecture 2 - Growth of the Christian Church

I. Introduction

II. The Growth of Christianity in Asia (Suggested reading: The Lost History of Christianity by Phillip Jenkins, map on p. 23)

A. Persia

B. India

C. China

D. Korea and Japan

E. The decline of Christianity in Asia in 1500 CE

F. Modern missions in Asia

II. The Growth of Christianity in Africa (Suggested reading: How Africa Shaped the Christian Mind by Thomas C. Oden)

A. Christianity's spread into Africa

1. Mark, the "Apostle to Africa"

2. Philip and the Ethiopian (Acts 8:26-40)

3. The African martyrs

4. Great African pastors/theologians/monks: Augustine, Tertullian, Cyprian, Anthony, Syncletia, Frumentius, Pachomius, Clement, Origen, Cassian, Macarius, Athanasius, Maurice, Meletius, and others

B. The rise of Islam (7th Century)

Lecture 3 - The Spreading Flame

I. The Rise of the Gentile Mission (continued)

A. Paul and the Gentile Mission

1. His Enlistment in the Persecution of Christians

2. His Conversion

3. The “Hidden Years”

4. Barnabas and the Church in Antioch

5. Paul’s First Missionary Journey

B. The Jerusalem Council (48 A.D.)

1. Two Accounts: Galatians 2 and Acts 15

2. The Outcome

3. Ongoing Struggles over Inclusiveness

II. The Spreading Flame

A. From the Circle to the Ellipse

B. Estimates of Early Christian Growth and Penetration of Society

C. Explanations

1. Reductionist Approaches

a. Gibbon

b. Renan

2. The Spiritual Dimension: The Power of God’s Grace

D. Evangelism and Mission in the Early Church

Lecture 4 - Early Christian Faith and Life

I. Changing Patterns of Christian Faith and Life, 30-313 A.D.

A. The Reality of Change

B. Differing Attitudes toward Change

C. Such Change as a Basis for Subsequent Christian Belief and Practice

II. The Church Gathered for Fellowship, Training, and Worship

A. The Development of Church Leadership

1. The Apostolic Church

a. Every Christian Free to Pray, Teach, or Exhort as Gifted and Led

b. Christ the Sole High Priest

c. A Universal Priesthood of All Believers

2. The Post-Apostolic Emergence of a Distinction between Clergy and Laity
 - a. The Jewish Example
 - b. The Roman Model
 - c. Textual Evidence
3. Major (Ordained) Offices
 - a. Bishops (Overseers)
 - b. Priests (Presbyters)
 - c. Deacons
4. Minor Offices
 - a. Subdeacons (Ordained)
 - b. Readers
 - c. Acolytes
 - d. Exorcists
 - e. Precentors
 - f. Janitors (Sextons)
 - g. Catechists
5. The Emergence of the Episcopate
 - a. Local House-Church Networks Governed by Elected Presbyteries
 - b. Presbyteries Come to View Their Presidents as Bishops (Overseers)
 - c. Bishops Become Pivotal Figures as They Buttress Unity in the Face of Early Persecution
 - d. In Major Cities, Bishops Grow in Power, Evolving into Metropolitans, Patriarchs, and Pope
6. Orders of the Laity
 - a. The Faithful: Baptized Communicants
 - b. The Catechumens: Those Preparing for Baptism
7. Distinction Deepens into Division
 - a. The Professionalization of the Ministry
 - b. The Setting Apart of the Clergy

- c. Voices of Protest: Tertullian
- d. Clericalism's Hold on the Church

B. The Emergence of Councils

- 1. Diocesan
- 2. Provincial (Metropolitan)
- 3. Ecumenical (Patriarchal)

Lecture 5 - The Young Church in Action

I. The Church Gathered for Fellowship, Training, and Worship (continued)

A. The Appearance of Church Manuals

- 1. The Didache
- 2. The Apostolic Constitutions

B. The Early Christian Understanding of Discipline

- 1. Its Purposes
 - a. Preservation of the Church's Purity
 - b. Restoration to Spiritual Health of the Fallen Christian
- 2. The Ultimate Sanction: Excommunication
- 3. The Means of Restoration: Penance
 - a. Stages in the Process: Weepers, Hearers, Kneelers, Standers
 - b. Clashing Perspectives on Access to Restoration
 - (1) Hard-Liners: Montanists, Donatists, etc.
 - (2) Moderates: The Emerging Mainstream

C. The Practice of Worship

- 1. Places of Worship
- 2. The Lord's Day
- 3. Some Elements of Christian Worship
 - a. The Reading of Scripture
 - b. The Sermon
 - c. Prayer
 - d. Music

4. The Divided Service (ca. 150-500 A.D.)
 - a. The Worship of the Catechumens
 - b. The Unbaptized and Those Under Penance Depart
 - c. The Worship of the Faithful
 - d. The Deeper Significance of the Divided Service
 - e. The Phasing Out of the Divided Service
5. Communion
 - a. For the Baptized Only
 - b. Frequency of Observance: Generally Celebrated Every Sunday
 - c. The Service
 - d. Time of Observance
6. Baptism
 - a. The Preparation: Candidates Receive As Much As Two to Three Years of Pre-Baptismal Instruction
 - b. The Service
 - c. Times of Observance: Easter, Pentecost, Other Major Feast Days
 - d. Dress: White, Symbolizing Purity and Holiness

Lecture 6 - The Formation of the Biblical Canon

I. The Church Scattered for Service

- A. Faith in Evangelism and Missionary Outreach
- B. Faith on the Job
- C. Faith and Family Life
- D. Faith and Social Concerns

II. The Formation of the Biblical Canon

- A. Introduction to the Study of the Canon
- B. The Formation of the Old Testament Canon
 1. Its Components: The Law and the Prophets
 - a. The Law (Torah): Genesis, Exodus, Leviticus, Numbers, Deuteronomy

- b. The Prophets
 - c. The Writings
 - 2. Its Authoritative Definition and Closing
 - a. Early References
 - b. The Council at Jamnia
- C. The Formation of the New Testament Canon
 - 1. Early Christian Writings
 - a. The Documents: The Gospels, The Pauline Corpus
 - b. Their Early Collection and Circulation
 - 2. Assessments of These
 - a. First- and Second-Century References
 - b. The Stimulus of Heretics: Marcion and Valentinus
 - c. The Orthodox Response: The Muratorian Canon
 - d. The Emergence of Consensus
 - e. Early Manuscripts: Eusebius and Constantine
 - f. Athanasius and the Canon's Definition
 - g. The Final Fixing of the Canon's Bounds
 - h. The Council of Hippo
 - 3. The Criteria of Canonicity
 - a. Apostolic Authority
 - b. Antiquity
 - c. Orthodoxy
 - d. Catholicity
 - e. The Inspiration of the Holy Spirit

Lecture 7 - The Martyr Faith

I. Persecution and Discipleship: A Time of Testing, 30-311 A.D.

A. The Number and Extent of Persecutions

1. The Problematic Theory of Ten Great Persecutions
2. The Two Genuine Empire-Wide Persecutions: Decius and Diocletian

3. The Emperors and Their Edicts

B. The Pattern of Persecution in the Third- and Fourth-Century Empire

1. Peace (217-249 A.D.)

2. Persecution: Decius (249-261 A.D.)

a. The Policy: One Empire, One Religion

b. The Consequences

c. Further Actions Directed against Christians

3. Peace (261-303 A.D.)

4. Persecution: Diocletian (303-311 A.D.)

5. Peace (311-337 A.D.)

II. The Sources of Persecution

A. Jewish Persecution

1. During the Apostolic Age (30-70 A.D.)

2. After the Destruction of the Temple (70 A.D.)

a. The Martyrdom of Polycarp

b. Bar-Cochba's Insurrection

3. Christian Persecution of Jews after the Constantinian Settlement

B. Roman Persecution

1. Rome's Usual Policy: Toleration

2. Reasons for Deviating from This Policy with Respect to Christianity

a. Christianity a Threat to the State: Refused to Participate in Civil Religion; Averse to Military Service; Little Concerned with Politics

b. Christianity a Threat to Other Religions: Accused of Atheism, Cannibalism, Incest; Rise of Apologists

c. Christianity a Threat to the Empire's Economic Stability

3. The Result: Animosity

4. The Response: Persecution

III. Christian Martyrdom

A. Three Examples

1. Ignatius of Antioch (117 A.D.)

2. Polycarp of Smyrna (155 A.D.)
3. Perpetua and Felicitas (203 A.D.)

B. The Rise of Martyr Veneration

Lecture 8 - The Age of Constantine

I. Constantine's Rise to Power

- A. His Early Life
- B. His Political Career
- C. The Battle of the Milvian Bridge (312 A.D.)

1. His Vision: "In Hoc Signo Vinces"
2. His Victory over Maxentius

D. His Subsequent Instruction in the Faith and Conversion

II. The Triumph of Christianity

- A. The Edict of Milan (313 A.D.) Brings an End to Persecution and Religious Freedom for All
- B. Christian Ascendancy
- C. Ascendancy's Consequences

1. The Problem of Mixed Results

- a. Historia Triumphans: Yet God Does Not Sanctify Success
- b. Historia Negativa: Yet God Does Not Delight in Failure

2. Negative Results

- a. The Rise of Religious Complacency
- b. The Cultural Captivity of the Churches
- c. The Move from Martyr to Inquisitor
- d. Revolutionized Relations between Church and State

3. Positive Results for the Churches

- a. An End to Persecution
- b. The Return or Restoration of Old Church Buildings and the Construction of Many New Ones
- c. The Granting of Special Privileges to the Clergy
- d. State Sanction for Sunday Observance

4. Positive Results for the State
 - a. The End of Official Sacrifices
 - b. Changes in Specific State Practices
5. Positive Results for Christian Theology
 - a. An Increasing Preoccupation with Better Defining the Parameters of the Faith
 - b. Concern No Longer Driven by External Pressures But by Internal Conflicts: An Increasing Concern with Heresy

Lecture 9 - The Development of Christian Doctrine

I. The Constantinian Context

II. Foundations for Christian Theology

A. The Bible: Theological Building Blocks

1. Jesus' Atoning Death, Burial, and Resurrection: I Corinthians 15:3-8
2. Jesus' Messianic Fulfillment of Old Testament Prophecy: Acts 2:14-36, 3:11-26
3. Jesus' Lordship: Romans 1:3-4, 10:9, I Corinthians 12:3, Philippians 2:6-11
4. Emerging Trinitarianism: Matthew 28:19, II Corinthians 13:14

B. Early Christian Writings

1. Ignatius
2. The Epistula Apostolorum
3. II Clement
4. Justin Martyr
5. Athenagoras
6. Irenaeus
7. Hippolytus

C. Early Confessional Statements: The Apostles' Creed

III. The Ancient Councils

A. The Trinitarian Question

1. Assemblies
 - a. The Council of Nicaea (325 A.D.)

- b. The Council of Constantinople (381 A.D.)
 - 2. Conclusions: The Nicene (Niceno-Constantinopolitan) Creed
 - a. God Is One
 - b. This God Exists from Eternity in Three Coequal, Consubstantial Persons
- B. The Christological Question
 - 1. Assemblies
 - a. The Council of Ephesus (431 A.D.)
 - b. The Council of Chalcedon (451 A.D.)
 - 2. Conclusions: The Formula of Chalcedon
 - a. From Antioch: Since the Incarnation, Christ has had Two Distinct and Complete Natures, One Human, the Other Divine
 - b. From Alexandria: These Natures are Inseparably Joined in the One Person of the Redeemer
- C. The True Nature and Deeper Significance of the Councils and Their Pronouncements

Lecture 10 - The Emergence of Medieval Christianity

- I. The Fall of Rome and the Birth of Western Civilization
 - A. The Middle Ages (500-1500 A.D.)
 - 1. Common Medieval Myths
 - a. Romantic Images: Knights and Princes, Castles and Serfs
 - b. The “Dark Ages”
 - c. Static Social Patterns
 - d. A Future-Oriented “Age of Faith”
 - 2. Propagators of These Myths: Renaissance Humanists
 - 3. Medieval Realities
 - a. A Society in Constant Flux
 - b. Communities Dominated, Not by the Clergy, but by Secular Rulers
 - c. An Orientation toward the Future That Was Not Unique
 - d. A Time of Great Excitement, Change, and Variety
 - 4. The Birth of Western Civilization; The Synthesis of Three Cultures: Greco-Roman (cf. Gibbon); Judeo-Christian; Germanic

II. Feudalism

A. Factors Stimulating Its Rise

1. A Weakened Central Government
2. Limited Commerce
3. The Constant Threat of Invasion

B. Feudalism's Response: Decentralization

C. Ecclesiastical Institutions

1. The Rural Priest

- a. His Parish
- b. The Sources of His Power
- c. The Nature of His Shortcomings

2. Urban Christianity

- a. Priests Gathered in "Collegia"
- b. Their "Collegiate" Churches

3. The Bishop

- a. His Cathedral
- b. His Canons
- c. His Power
- d. His Shortcomings
- e. His Selection

4. The Pope: The Bishop of Rome

- a. His Court: The Curia
- b. His Power

Lecture 11 - Saint Augustine of Hippo

I. Augustine's Times: Fourth-Century Africa

A. Thagaste

1. An Agricultural Community
2. On the Empire's Frontier

B. The Province of Africa

1. Governed from Carthage
2. A Backwater, Largely Ignored

II. Augustine's Life

A. His Birth (354 A.D.) and Early Years

1. His Parents: Patricius and Monica
2. His Education
 - a. In Rhetoric
 - b. In Worldliness
3. His Flirtation with Manichaeism
 - a. Manichaean Dualism: A Way of Accounting for the Struggle between Good and Evil: In the World and In His Heart
 - b. Augustine's Increasing Disquiet at Manichaeism's Inadequacies
4. Rome (385 A.D.): Augustine's Circle of Friends

B. Milan and After (386-390 A.D.)

1. Ambrose and Simplicianus
 - a. Dealing with Augustine's Sinfulness: Confrontation
 - b. Dealing with His Intellectual Questions: Platonism
2. Augustine's Conversion (386 A.D.)
 - a. "Tolle, Lege" and the Aftermath
 - b. Early Writings
3. His Return to Thagaste
 - a. Involvement with a Monastic Community
 - b. Further Writings

C. Hippo: Priest and Bishop (391-430 A.D.)

1. Controversies
 - a. Manichaeism: Good and Evil in the World
 - b. Donatism: Good and Evil in the Church
 - c. Pelagianism: Good and Evil in the Heart
2. Augustine as Pastor and Bishop

III. Augustine's Theology: The Triumph of Grace

A. Augustine's Problem: The Bondage of Sin

1. The Patristic Backdrop: A Stress on Human Freedom against Classical Fatalism
2. Augustine Recaptures the Pauline Stress on Original Sin

B. Augustine's Discovery: The Sovereign Grace of God

1. What Does Grace Do? Frees Us to Respond in Repentance and Faith
2. Where Is Grace Dispensed? Only in the Church, through the Sacraments
 - a. Baptism Washes Away All Sins
 - b. The Eucharist Is Life Itself
 - c. No Hope of Salvation Apart from These

Lecture 12 - The Monastic Movement

I. Swimming against the Current: The Quest for Christian Rigor

A. Asceticism: Renunciation without Withdrawal from the World

1. Distinctives

- a. Abstinence from Some Things Normally Considered Good: Marriage, Family
- b. Frequent Resort to Other Things Normally Practiced Only in Moderation: Prayer, Fasting

2. Justification

- a. The Literal Reading of Certain Biblical Passages: Matthew 19:5-29
- b. A Theological Base: Clement of Alexandria; Origen

B. Martyrdom: Renunciation by Surrender to the World

1. A Means of Pursuing Discipleship
2. Martyrs Viewed as a Special Class

C. Monasticism: Renunciation by Withdrawal into Community

1. Elements

- a. The Renunciation of "Normal" Christian Living
- b. Life in Community under a "Rule"

2. Comes to Replace Martyrdom as a Strategy for Discipleship
3. "The Call of the Desert"

4. Antecedents

- a. The Bible
- b. The Apostolic Fathers

II. The Beginnings of the Monastic Tradition

A. St. Anthony and the Hermit Life

1. The Daily Routine

- a. Prayer
- b. Meditation
- c. Reading from the Scriptures
- d. Fasting

2. The Consequences

- a. Growth in Spiritual Awareness
- b. Temptations and Hallucinations

B. St. Pachomius the Great and Communal Monasticism

1. Life Together

2. Life Ordered by a Rule

3. Life Structured by Strict Discipline

C. St. Basil the Great and Eastern Monasticism

1. Submission to the Bishop

2. Service to the Surrounding Community: Medical Treatment; Poor Relief; Education

3. Salvation for the Soul

- a. Freeing from the Entanglements of the Body
- b. Providing a Context for the Pursuit of Christian Perfection

D. St. Benedict of Nursia and Mature Monasticism

1. His Life

2. His “Rule”

- a. Basic Ingredients: Prayer, Work
- b. Qualities of the Monk
- c. Qualities of the Abbot: Lofty Expectations

- d. Government of the Monastery
- e. The “Instruments of Good Works”
- f. The Centrality of Obedience
- g. The Rejection of Private Ownership
- h. Practical Details of Daily Life

III. Monastic Life, Work, and Prayer

A. Worship: The Liturgical Hours

B. Meals

1. Dietary Staples and Prohibitions
2. Mealtime Reading

C. Work: A Vocation

D. Buildings

1. The Cloister
2. The Chapter House
3. The Refectory
4. Other Structures

E. Officers

1. The Abbot
2. The Provost (Prior)
3. Deans
4. Lesser Positions

IV. Monasticism’s Achievements

A. The Preservation and Copying of Manuscripts

B. The Pursuit and Propagation of Christian Learning

C. The Provision of a Refuge for Those Feeling the Call to a Higher Standard of Discipline

V. Monasticism’s Medieval Trajectory

A. Its Ascendancy: By the Time of Charlemagne —

1. Benedict’s Rule Universal in the West
2. Benedict’s Order a Model for Others

B. Its Decline: By 1200 A.D. —

1. Fewer Postulants
2. Declining Standards
3. Rising Criticism

C. The Emergence of New Patterns

1. Warrior Orders: The Knights Templar and the Teutonic Knights
2. Teaching Orders: The Dominicans
3. Orders Especially Concerned with Spiritual Formation: The Franciscans

VI. Monasticism's Continuing Appeal

- A. Flight
- B. Silence
- C. Prayer

Lecture 13 - Medieval Missions and Evangelism

I. The Conversion of Europe

A. By 600 A.D., Europe's Unity Shattered with the Influx of Germanic Tribes

1. Many of These Groups Arian Christians
2. A Few Adhering to the Catholic Faith
3. Others Still Pagans, Worshiping Nature Spirits or Tribal Deities

B. Gregory the Great (Bishop of Rome, 590-604)

1. Gregory's Career
2. The Political Chaos of Sixth-Century Italy
 - a. Byzantine Disinterest
 - b. The Papacy's Expansion into this Power Vacuum
3. Gregory's Pastoral Rule: A Handbook of Pastoral Theology

C. Gregory and Evangelistic Outreach in Great Britain

1. St. Augustine and the Mission to England
 - a. The Conversion of Rulers and Mass Baptism of Their Subjects
 - b. Gregory Urges a Policy of Flexibility in Regard to Local Customs
2. The Celtic Church

- a. Predates the Germanic Invasions
- b. Distinctive Liturgy, Church Organization, etc.
- c. Suspicious of Roman Christianity, and of Augustine's Mission
- 3. The Mission to Northumbria and Northern England
- 4. The Nominal Christianization of Most of England by 700 A.D.
- 5. The Use of England and the English Church as a Base for the Evangelization of Europe

D. Outreach to the Continent

- 1. Columban and the Mission to Gaul
 - a. The Conversion of Clovis and Mass Baptism of the Franks
 - b. Christianity under the Merovingians
 - c. The Arrival of Columban
 - d. Further Waves of Missionaries from England and Ireland
- 2. Willibrord and the Mission to Belgium, Holland, and Frisia
 - 3. Boniface and the Mission to Germany
 - a. A "Power Encounter" at the "Oak of Jupiter"
 - b. Evangelizing with Monks and Monasteries
- 4. Charlemagne and Premonitions of "Crusader Christianity"
 - a. In Westphalia, the Use of Force to Compel Saxons to Accept Baptism
 - b. Charlemagne's "Capitulary"

E. Outreach to Scandinavia: The Consistent Pattern of Rulers' Conversion and Subjects' Forced Baptism

- 1. Sweden
- 2. Denmark
- 3. Norway
- 4. Iceland

F. The Mission to the East

- 1. Patterns
 - a. Following on the Heels of the West's Victorious Armies
 - b. Presenting the Faith in More Indigenous Forms

2. Peoples

- a. Czechs
- b. Moravians
- c. Bohemians
- d. Bulgarians
- e. Hungarians
- f. Russians

II. The Rise of Islam

A. Mohammed the Prophet of Allah

1. His Teachings
2. His Expulsion from Mecca and Flight to Medina (622 A.D.)
3. The Koran
4. The Five Pillars of Islam
 - a. The Profession of Faith
 - b. Ritual Prayer
 - c. Almsgiving
 - d. Fasting During Ramadan
 - e. The Pilgrimage to Mecca
5. The Jihad

B. The Spread of Islam

1. Military Conquest: The Middle East, Asia Minor, North Africa, Spain
2. High Water Mark: The Battle of Tours (France; 732 A.D.)

III. Medieval Mission Methods

A. Reliance on Monastic Communities

1. Small
2. Well-Disciplined
3. Rotated Regularly
4. Closely Bound to the Other Communities of Their Order

B. Characteristics of Medieval Evangelistic Preaching

1. In the Vernacular
2. Featuring Blunt, Unflattering Comparisons to Christianity of Specific Elements of Paganism
3. Enlivened with Vivid Descriptions of Heaven and Hell
4. Marred by Weak Theology

C. State Involvement in Mission

1. The Conversion of Rulers is Sought First
2. These Rulers then Encourage the Conversion of Their Subjects with Persuasion, Bribes, and Brute Force

Lecture 14 - The Rise of Eastern Orthodoxy

I. The Rise of Eastern Orthodoxy

A. Historic Divisions in the Church

1. First Division (Fifth and Sixth Centuries)

- a. The Christian Mainstream
- b. The Nestorian Church of Persia
- c. The Monophysite Churches
 - (1) Armenia
 - (2) Syria: The Jacobite Church
 - (3) Egypt: The Coptic Church
 - (4) Ethiopia
 - (5) India

2. Second Division (1054 A.D.)

- a. The Roman Catholic Church: Primarily in Western Europe
- b. The Orthodox Church: In Eastern Europe and Elsewhere

3. Third Division (Sixteenth Century: In the Western Church Only)

- a. The Protestant Churches
- b. The Roman Catholic Church

B. Geographical Distribution of the Orthodox Churches

C. Structure of the Orthodox Churches

1. A Family of Churches

a. Fifteen Self-Governing (Autocephalous) Churches

(1) The Four Ancient Patriarchates

- (a) Constantinople (2 million)
- (b) Alexandria (100,000)
- (c) Antioch (450,000)
- (d) Jerusalem (60,000)

(2) Eleven Other Self-Governing Orthodox Bodies

- (a) The Slavonic Churches: Russian (50 million); Serbian (8 million); Bulgarian (6 million); Czechoslovakian (350,000); Polish (350,000)
- (b) The Greek Churches: Greek (7.5 million); Cypriot (400,000); Sinai (100)
- (c) Romanian (14 million)
- (d) Georgian (1.5 million)
- (e) Albanian (200,000)

(3) Nomenclature for the Heads of These Churches

- (a) Patriarchs: Heads of the Russian, Romanian, Serbian, and Bulgarian Churches and the Four Ancient Patriarchates
- (b) Catholicos-Patriarch: Head of the Georgian Church
- (c) Archbishops and Metropolitans: Heads of All Other Orthodox Churches

b. Largely Self-Governing but Not Fully Autocephalous Churches

- (1) Finland (66,000)
- (2) China (20,000)
- (3) Japan (35,000)

c. Ecclesiastical Provinces Tied to One or Another of the Autocephalous Churches

- (1) In Western Europe
- (2) In North and South America
- (3) In Australia

d. Three Autonomous Church Administrations among Extraterritorial Russians (1 million)

2. Holding These Churches Together: “The Double Bonds of Unity”

a. The Faith

b. The Sacraments

3. The Orthodox View of Rome

a. Given Primacy of Honor

b. Denied Supremacy of Authority

II. The Historic Path of Eastern Orthodoxy

A. Constantine and the Establishment of the Imperial Church

1. The Edict of Milan (313 A.D.)

2. The Imperial Capital Transferred to Byzantium (324 A.D.) and Renamed Constantinople

3. The Council of Nicaea (325 A.D.)

B. The Seven Ecumenical Councils

1. Their Double Task

a. Clarifying and Articulating the Church’s Visible Organization

b. Defining the Church’s Teaching on the Fundamental Doctrines of the Christian Faith

2. Their Primary Concern: Safeguarding the Work of Redemption

a. The First Two Councils: Establishing Christ as Fully God

b. The Next Four: Establishing Christ as Fully Human

c. The Seventh Council: Defending Icons and Defining the Place of Art in the Church

C. Early Theological Leaders

1. Athanasius of Alexandria (c. 296-373 A.D.)

2. The Three Great Cappadocians

a. Gregory of Nazianzus (330-389 A.D.)

b. Basil of Caesarea (c. 329-379 A.D.)

c. Gregory of Nyssa (330-c. 395 A.D.)

3. John Chrysostom (c. 344-407 A.D.)

D. Constantinople’s Status

1. The Third Canon of Constantinople (381 A.D.) Sets it on a Par with Rome

2. Rising East-West Tension Results

E. The Challenge of Islam

F. The Shaping of the Byzantine Empire

1. The Ties Binding Religion to Society, Church to State

2. The Place of Orthodox Monasticism

- a. Its Importance

- b. Its Leading Centers

- c. Its Differences from Western Monasticism

3. The Unique Role of the Emperor

G. The Great Schism (1054 A.D.)

1. The Issues

- a. The Authority of the Pope

- b. The “Filioque” Clause

- c. The Photian Schism (Ninth Century)

2. The Outcome

III. Distinctives of Orthodox Theology

A. Loyalty to Tradition

1. The Bible

2. The Creeds

3. The Decrees of the Seven Ecumenical Councils

4. The Writings of the Church Fathers

5. The Canons of the Church

6. Icons

B. The Church: A Special Understanding of Its Relationship to God

1. The Church as the Image of the Holy Trinity: Unity and Diversity

2. The Church as the Body of Christ: Extending the Incarnation

3. The Church as a Continued Pentecost: The Centrality of the Holy Spirit in the Life of the Church

C. Church Structure

1. Hierarchy
2. The Three Major Offices

D. The Sacraments

1. Baptism and the Eucharist
2. The “Mysteries”

Lecture 15 - The Iconoclastic Controversy

I. The Origins of Christian Art

A. Early Christian Attitudes toward Art

1. Poetry and Music: Carried Over from Jewish Practice
2. Sculpture and Painting: Viewed as More Problematic
 - a. Much Weight Given to the Jewish Prohibition
 - b. Concern over a Possible Lapse into Idolatry
 - c. Desire to Avoid All Show and Vanity in Light of Expectations of Christ’s Imminent Return

B. Signs and Symbols: The Earliest Christian Art Form

1. The Cross
 - a. Often Used in Conjunction with Other Symbols
 - b. Seven Basic Forms
 - c. The Chi-Rho Monogram
 - d. The Sign of the Cross: In Use from the Second Century
2. The Crucifix
 - a. Only Appears after the Mid-Sixth Century
 - b. Its Appearance Is the Culmination of a Process
 - (1) The Second Century: The Cross Alone
 - (2) The Third Century: The Cross and the Lamb
 - (3) The Fourth Century: Christ Holding the Cross
 - (4) The Sixth Century: Christ Nailed to the Cross
3. Other Early Symbols

- a. Dove (Matthew 3:16)
- b. Ship (Noah)
- c. Palm Branch (Revelation 7:9)
- d. Anchor (Hebrews 6:19)
- e. Lyre (Ephesians 5:19)
- f. Rooster (Matthew 26:34)
- g. Heart (Psalm 42:1)
- h. Vine (John 15:1-6)
- i. The Good Shepherd (Luke 15:3-7)
- j. Phoenix
- k. Fish: The “Ichthus” Acrostic

C. Considerations Motivating the Early Christian Acceptance of Religious Art

- 1. Informational Value
- 2. Religious Value
- 3. Missionary Value
- 4. The Value before God of Artistic Skill and Craft: as Divine Gift and Vocation

II. The Rise of the Icon

A. Iconographic Representations

- 1. Early Images
 - a. Historical, Typological, and Allegorical Scenes from Scripture
 - b. Christ Represented, If at All, Only Symbolically
- 2. Pictures of Christ
 - a. At First, Only Functional Representations: Shepherd, Fisherman, etc.
 - b. Later, Depictions of Christ as Christ
- 3. Pictures of Mary
 - a. At First, Only Functional Representations
 - b. Later, Especially after the Council of Ephesus (431 A.D.), Depictions of Mary as Mary

B. Iconographic Logic

1. The Steady Progression from Sign to Symbol to Full Representation
2. The Argument that, Since Christ Himself is God, the Image of Christ Is God's Very Image
3. The Vesting of Spiritual Reality in Such Images
4. The Consequent Veneration of These

III. The Iconoclastic Controversy

A. The Approaching Storm

1. Growing Superstition and Abuse of Icons
2. The Reaction: Rejection of All Christian Art

B. The Clash

1. The "Mock Synod" (753-754 A.D.): Iconoclastic Anathemas
2. The Seventh Ecumenical Council (787 A.D.)
 - a. Defends Christian Art as Deriving Its Validity from, and In Turn Upholding, the Reality of the Incarnation
 - b. Argues That Reverence Accorded to the Image Is Reverence Accorded to the Subject It Represents

C. The Ongoing Debate

Lecture 16 - The Crusades

I. Introduction: Contemporary Attitudes toward the Crusades

II. Christian Attitudes toward War

A. Competing Perspectives

1. Insistence on Nonresistance (Pacifism)
2. Defense of the "Just War"
3. Justification of the Crusade ("Holy War")

B. A Shifting Consensus

1. The Early Church

- a. Christian Writers before the Time of Constantine Uniformly Opposed to All Christian Participation in War
- b. Some Christians Nonetheless Serving in the Military

2. The Imperial Church

- a. Constantine's Accession as a Watershed

b. Augustine and the “Just War”

(1) Criteria

- (a) Just in Its Overall Intent: To Restore Peace
- (b) Just in Its Object: To Vindicate Justice
- (c) Just in Its Disposition: Waged in Love
- (d) Just in Its Auspices: Waged under Properly Constituted Authority
- (e) Just in Its Conduct: Specific Rules Derived from Classical Antiquity
- (f) Members of the Clergy Not to Fight at All
- (g) Wars to Be Waged, Not with Joy and Thanksgiving, but in a Mournful Mood

(2) With These Met, the Waging of War Permitted to Christians

c. Augustine’s Position Dominant in Church and Society from Constantine to the Crusades

3. The Crusader Church: The Rise to Dominance of the Desire Actually to Promote Righteousness through the Use of the Sword

C. War and the Scriptures

1. Diverse Citations in Defense of —

- a. The “Holy War”: John 2:15; Matthew 10:34; Luke 22:35-38
- b. The “Just War”: Mark 12:17; Romans 13:1-6
- c. Nonresistance: Luke 6; Matthew 5:38-42

2. Divergent Interpretations of One Central Passage: Romans 13

- a. Nonresistance: The Schleithem Confession
- b. “Just War”: The Augsburg Confession
- c. “Holy War”

III. The Crusades

A. The Causes

1. Pilgrimage and the Rise of Militant Islam

- a. The Idea of Christian Pilgrimage
- b. Threats to Pilgrimage

2. Rising Tensions between Eastern and Western Christendom

B. The Call

1. The Emperor Alexius Requests the Pope's Aid Against the Turks (1094 A.D.)
2. Pope Urban II Responds by Calling for Knights to Participate in a Small Expeditionary Force (1095 A.D.)
 - a. Plenary Indulgences Offered
 - b. Hints Dropped Concerning Material Rewards

C. The Advance

1. The Crusaders Swear an Oath of Allegiance to Alexius
2. They Capture and Restore to His Control Extensive Territories in Asia Minor: Nicaea, etc.
3. They Capture for Themselves Jerusalem (1099 A.D.) and Other Territories in Palestine and Asia Minor and Establish There the Four Principal Crusader States
 - a. The Kingdom of Jerusalem
 - b. The County of Tripoli
 - c. The Principality of Antioch
 - d. The County of Edessa

D. Subsequent Crusades

1. The Second (1148-1149 A.D.): Responding to the Fall of Edessa (1144 A.D.)
2. The Third (1189-1192 A.D.): Responding to the Fall of Jerusalem (1187 A.D.)
3. The Fourth (1202-1204 A.D.): An Attack on Constantinople
 - a. Results in the Latin Empire of Constantinople (1204-1261 A.D.)
 - b. Greatly Weakens the Byzantine Empire
 - c. Further Damages East-West Relations
4. The Children's Crusade (1212 A.D.)
5. The Fifth (1218-1221 A.D.): A Failed Assault on Egypt
6. The Sixth (1228-1229 A.D.)
7. The Seventh (1248-1250 A.D.)
8. The Eighth (1270 A.D.)

E. An Assessment

1. All But the First Crusade: Military Failures

- a. Fail to Overthrow the Forces of Islam and Retake the Holy Sites
 - b. Actually Reinforce Those Forces' Power and Authority by Galvanizing Islamic Unity in the Face of Foreign Invasion
- 2. Other Sorts of Missionary Activity Stimulated
 - a. A New Consciousness of the East and Other Non-Christian Religions
 - b. The Emergence of New Missionary Strategies: cf. St. Francis
- 3. Colonization, Trade, and Mobility Encouraged
- 4. Relations between Eastern- and Western-Rite Christianity Aggravated
- 5. Issues of War and Peace Crystallized within the Church

Lecture 17 - Mystics and Scholastics

I. The Way of the Heart: The Mystic Tradition

A. Mysticism

- 1. Definition: The Belief That a Person Achieves Knowledge of God Primarily through Direct Awareness or Intuition as the Soul Comes into Direct Contact with the Divine
- 2. Mystic Processes
 - a. Surrender or Renunciation of Self
 - b. Asceticism
 - c. Monastic Discipline
- 3. Mystic Tendencies
 - a. The Speculative: Meister Eckhart
 - b. The Affective: Bernard of Clairvaux
- 4. The Mystic Path
 - a. The Encounter with the Divine
 - b. The Return to the World: Service to Others
 - c. A Further Quest for the Divine: Repeating the Cycle

B. Three Mystics

- 1. Augustine of Hippo (354-430 A.D.)
 - a. Stress on the Head: Mysticism's Intellectual, Contemplative Dimension
 - b. Seven Steps in the Movement toward Encounter with God

- (1) Poverty of Spirit
- (2) Piety and Receptiveness to the Scriptures
- (3) Awareness of One's Failings
- (4) The Cultivation of Personal Righteousness
- (5) Willingness to Help Others in Need
- (6) Preparation for the Contemplative Vision
- (7) Wisdom or Contemplation

2. Gregory the Great (540-604 A.D.)

a. Balancing the Head and the Heart

b. The Monastic Framework as Preparation for the Experience of Encounter with God

3. Bernard of Clairvaux (1090-1153 A.D.)

a. The Primacy of the Heart

(1) The Distinction between Scientia and Sapientia

(2) Sensuous Images

(a) The Analogy of Marriage

(b) The Threefold Kiss: Christ's Feet-Repentance; Christ's Hand-Grace and Mercy; Christ's Glory-Union with the Divine

b. Bernard's Impact

II. The Way of the Mind: The Scholastic Tradition

A. Scholasticism

1. Definition: The Belief That a Person Achieves Knowledge of God Primarily through Reason and Theological Speculation

2. The Scholastic Method

a. Start with a Disputed Question

b. Pose and Evaluate Alternatives

c. Propose a Solution

3. The Quintessential Scholastic Institution: The University

4. Scholasticism's History

a. Its Peak, ca. 1200 A.D.

- b. Its Decline, after 1600 A.D.
- c. Its Remnants: Thomistic Theology
- d. Its Roots: St. Augustine
 - (1) To Understand, One Must Believe
 - (2) To Believe, One Must Understand

B. The Schoolmen

1. John Scotus Erigena (810-877 A.D.)
 - a. Distinguished between Auctoritas and Ratio
 - b. Applied This Distinction in Debate over the Eucharist
2. Anselm (1033-1109 A.D.)
 - a. Formulated Scholasticism's Program
 - b. Preferred to Defend Christianity by Means of Intellectual Reasoning Rather Than Appeals to Scripture or the Writings of the Fathers
 - c. Stressed the Right of Reason to Inquire into the Revealed Truths of God
3. Peter Abelard (1079-1142 A.D.)
 - a. Developed Scholasticism's Strategy
 - (1) Begin with a Disputed Question
 - (2) List Objections
 - (3) Answer These
 - (4) Arrive at a Synthetic Solution
 - b. Fought with Bernard of Clairvaux over the Relation of Reason to Authority
4. Thomas Aquinas (1225-1274 A.D.)
 - a. The Thomistic Synthesis: Blending Augustine and Aristotle
 - b. Faith Completes Reason, Reason Upholds Faith
 - c. Reason Alone Sufficient to Establish God's Existence and Certain of God's Attributes: The "Five Proofs"
 - d. Revelation Needed to Establish Other Matters: Incarnation, Resurrection, etc., Revealed Only in Scripture and Accepted Only by Faith

Lecture 18 - The Medieval Heritage of Beauty

I. Antecedents: Early Christian Art and Architecture

- A. The Apostolic and Post-Apostolic Church: Worship in Private Homes (Acts 20:7-12)
- B. The Ante-Nicene Church: Ever More Elaborate, Purpose-Built Structures for Christian Assembly

1. Dura-Europos (ca. 240 A.D.)

- a. Art Now Explicitly Christian
- b. Architecture Now Explicitly Christian

2. The Constant Fear of State Destruction or Confiscation as a Damper on Such Developments

II. The Art and Architecture of Imperial Christianity

A. The Age of Constantine

1. With the End of Persecution, a Wave of Church Construction

- a. The Best Artists and Architects Engaged
- b. Government Funds Often Used
- c. Constantine Himself Involved in Sitting a Series of Church Buildings in Prominent Locales: Rome, Aquila, Constantinople, Palestine

2. Fourth- and Fifth-Century Architecture: An Exciting Period

- a. Bethlehem: The Church of the Nativity and the Grotto of the Nativity (Commissioned by Constantine)
- b. Jerusalem: The Church of the Holy Sepulcher (336 A.D.)
- c. Constantinople: The Church of the Holy Apostles
- d. Ephesus: The Church of St. John the Evangelist
- e. Alexandria: The Church of St. Mena
- f. Design Trends: Diversity of Sizes and Shapes; Dominance of Patterns

3. Fourth- and Fifth-Century Art

- a. Few Original Furnishings Surviving
- b. Art Reconstructed on the Basis of Literary References, Sketches, and a Few Artifacts
- c. Some Exceptions

(1) Number of Wall and Floor Mosaics

(2) A Handful of Paintings

(3) Very Few Sculptures: Relief Sculptures (Friezes); Carvings in Wood and Ivory: Elaborately; Decorated Boxes

(4) Metalwork: Church Fixtures; Lamps; Chalices and Reliquaries; Rings, Crosses, and Other Jewelry

B. The Age of Justinian (527-565 A.D.): The Golden Age of Byzantine Art

1. Imposed an Enormous Tax Burden

2. Used This to Finance Lavish Patronage of the Arts

a. Constantinople: The Cathedral of Sancta Sophia (537 A.D.)

b. Mt. Sinai: The Monastery of St. Catherine

III. Medieval Art's Crowning Achievement: The Cathedral and Its Stained Glass

A. Theory

1. The Cathedral

a. Tying Together in Visible Form Medieval Christianity's Diverse Theological Strands

b. Space as a Symbol for God

2. The Stained Glass Window

a. Teaching the Faith in an Age of Mass Illiteracy: Chartres

b. Design, Fabrication, and Mounting

B. Practice

1. The Cathedral

a. Its Distinguishing Mark: The Throne (Cathedra) of a Bishop

b. Wide Variations in Size, Shape, and Grandeur

c. "Lady Chapels"

d. Architectural Elements Common to Cathedrals: Cruciform Shape; Worshipers Facing East

e. Regional Distinctives

2. The Periods of Medieval (English) Cathedral Architecture

a. Romanesque (600-1200 A.D.): Rounded Arches, Massive Appearance, Relatively Dark Interior

b. Gothic (1200-1500 A.D.): Pointed Arches, Uplifting Appearance, Light and Airy Interior

3. Cathedral Art

- a. Media: Carvings (Wood and Stone) and Paintings
- b. The Early Middle Ages: Flat, Linear, Other Worldly
- c. The Late Middle Ages: Powerful Realism

Lecture 19 - Medieval Spirituality

I. Spirituality and the Scriptures

A. The Foundation: Two Major Approaches to Biblical Interpretation

1. The Allegorical Approach: Alexandrian Exegesis

- a. Philo Judaeus (ca. 20 B.C.-ca. 50 A.D.)
- b. Clement of Alexandria (150-215 A.D.)
- c. Origen (ca. 185-ca. 254 A.D.)
- d. Dionysius
- e. Athanasius
- f. Didymus the Blind
- g. Cyril

2. The Literal Approach: Antioch's Reaction to Alexandrian Excesses

- a. Lucian of Antioch (d. 312 A.D.): The Founder
- b. Diodorus of Tarsus (d. 392 A.D.): Established the Theory
- c. Theodore of Mopsuestia (350-428 A.D.)
- d. John Chrysostom (347-407 A.D.)
- e. Theodoret of Cyrrhus (390-458 A.D.)

3. The Convergence of the Literal and the Allegorical

- a. The Problem: How Are Christians to Interpret the Old Testament?
- b. The Antiochene Response: Starting Point for Interpretation - Literal, Historical Sense; Then Recognition of Foreshadowing of Future Events (Theoria)
- c. Common Ground with Alexandria: Both Concerned First with a Text's Literal, Historical Sense; Both Then Look for Deeper Christian Meanings; Differing Only in Emphasis
- d. Jerome (340-420 A.D.): Blending Antioch and Alexandria; Preparation of the Vulgate

4. Perpetuating the Exegetical Traditions

a. Ambrose

b. Augustine: A Basic Principle: The New Testament Hidden in the Old, the Old Testament Enlightened through the New

c. Cyril: The Closing of the Golden Age of Patristic Exegesis with His Death in 444 A.D.

B. Exegesis and the Monasteries (400-1000 A.D.)

1. The Monks' Daily Study of the Bible: The Lectio Divina

2. Their Work Founded on John Cassian's "Fourfold Sense" of Scripture

a. The Literal Sense: The Text's Historical Meaning

b. The Allegorical Sense: Its Theological Meaning

c. The Moral Sense: Its Application to Christian Practice

d. The Analogical Sense: The Eschatological Fulfillment to Which It Points

3. The Centrality of Spiritual Exegesis: The Allegorical, Moral, and Analogical Senses Taking Precedence over the Literal

C. The Cathedral Schools (1000-1100 A.D.)

1. The Emergence of Systematic Theology and Biblical Studies as Separate Disciplines

2. Trends in Biblical Studies

a. A Return to Interest in Scripture's Literal Sense

b. The Continued Dominance of the "Fourfold Sense"

II. Medieval Spirituality's Central Concerns

A. Prayer

1. Three Medieval Themes

a. To Pray is to Stand before God — Often in Silence

b. To Pray is to Stand with the Heart in the Intellect — with One's Whole Being

c. To Pray is to Stand before God Continually — Not Something We Do But Something We Are

2. Prayer and the Three Stages of Life

a. The Active Life: Beginning with Repentance and Recentering Our Lives on God

b. The Contemplation of Nature: Seeing Nature as God's Book

c. The Contemplation of God: Face-to-Face Encounter

3. The Goal of Monastic Life: Unceasing Prayer (Oratio)

- a. Characteristics: Pure, Brief, Frequent
 - b. Associated with Reading
 - c. Both Associated with Meditation
 - d. All Surrounded by the Practice of Fasting
 - e. Together Defining a Rhythm of Life
4. An Expanding Body of Monastic Literature on Prayer after 1100 A.D.
- a. Anselm: Meditations on Prayer
 - b. John Fecamp: Theological Confession
 - c. Arnold of Bonneval: Meditations
- B. The Concern for Spiritual Guidance
1. Letters of Ambrose, Augustine, Anselm, and Others: Candid Advice to Correspondents
2. Moral Guidance the Focus of Larger Writings
- a. Clement of Alexandria: On the Teacher
 - b. Gregory of Nyssa: On Virginity
 - c. John Climacus: The Ladder of Divine Ascent
3. A Stress on the Need for a Spiritual Guide or Director
- a. The Holy Spirit as the True Guide of All Christians
 - b. The Spiritual Director As a Facilitator of What Remains Fundamentally God's Work
 - c. Spiritual Direction Focused on Institutions
 - (1) The Monastery and Its Abbot
 - (2) Hermits and the Desert Elders
4. Techniques
- a. Patience, Wisdom, Gentleness, Forbearance
 - b. The Manifestation of Thoughts
 - c. Prophecy: Words of Spiritual Counsel Given by the Direct Inspiration of the Holy Spirit
5. The Contemporary Renewal of Interest in Spiritual Direction

Lecture 20 - Heretics and Inquisitors

I. The Dissenting Tradition in History

- A. Popular Mythology: “Irregular” Christianity vs. the “Faithful Remnant” (cf. J. M. Carroll, The Trail of Blood)
- B. Reality: An Ever-Present Corrective Force within the Universal Church

II. Guiding Principles Shared by Dissenting Christians

A. Voluntary Church Membership

- 1. The Congregation Not an All-Inclusive Parish
- 2. Its Members Drawn from the Regenerate Only
- 3. Conversion a Requirement for Membership
- 4. Such Conversion Affirmed by the Adult’s Profession of Faith

B. Adult Baptism upon Profession of Faith

- 1. Infant Baptism Rejected
- 2. Adult Baptism Required for Church Membership

C. Separation from the World

- 1. Radical Obedience
- 2. Holy Living
- 3. The Church Contrasted to the World

D. The Separation of Church and State

- 1. Commitment to the Elimination of the Constantinian Linkage
- 2. The Church to Have No Relationship of Any Sort with the Political Authorities

E. Simplicity in Church Organization and Worship

1. Organization

- a. Wariness toward Church Hierarchies
- b. Commitment to Simplicity of Organization and the Independence of the Local Church
- c. Commitment to the Authority of the New Testament

2. Worship

- a. Wariness toward Trappings and Symbols That Can Lead People Astray

- b. Commitment to Simplicity of Worship
- c. Commitment to the Authority of the New Testament

III. Case Studies in Dissent

A. The Montanists (Second Century)

1. Their Teachings

- a. Effort to Restore Primitive Christian Practice
- b. Stress on the Prophetic Office
- c. Charismatic Manifestations
- d. Novel Eschatological Views

2. Their Impact

- a. The Clash with Local Church Authorities
- b. The Excommunication of Montanists by the Synod of Iconium (230 A.D.)
- c. The Establishment of a Network of Independent Montanist Congregations
- d. Wide Missionary Success: The Conversion of Tertullian
- e. Official Persecution: The Death Penalty Decreed for Donatists by the Emperor Honorius (407 A.D.)
- f. Continued Flourishing Well into the Middle Ages

B. The Novatians (Mid-Third Century)

1. Their Teachings

- a. An Insistence on Rigorous Discipline in the Face of Spreading Moral Laxity
- b. A Reaction to Proposals for Readmission to the Church of Those Lapsed in the Decian Persecution

2. Their Impact

- a. Novatian Elected Bishop of Rome (251 A.D.)
- b. The Synod of Rome Split by His Election
- c. Novatian Excommunicated by the Orthodox Synod
- d. Novatian and His Followers Develop an Alternative Network of Congregations Made Up of the “Pure” (Catharoi)
- e. Montanists and Others Drawn to the Novatian Church
- f. Novatians Come to Rival the Orthodox Church in Some Regions Well into the Middle Ages

C. The Donatists (North Africa, Early Fourth Century)

1. Their Teachings

- a. A Reaction to Proposals for Readmission to the Church of Those Lapsed in the Diocletian Persecution
- b. A Stress on the Church's Purity

2. Their Impact

- a. The Trigger: Controversy over the Election of a New Bishop of Carthage
- b. Those Opposed to the Election of a Moderate Choose a Hard-Line Alternative: Donatus
- c. The Donatist Church Soon Dominant in Much of North Africa
- d. The Donatists Censured by Synods at Rome (313 A.D.) and Arles (314 A.D.), Which Give the Emperor Sanction to Act against Them
- e. Later, Augustine at the Head of the Opposition
- f. In Spite of Such Persecution, Donatism Continuing to Flourish for Centuries

D. The Paulicians (Asia Minor, Eighth Century)

1. A Stress on Holy Living

2. Separation from the General Christian Community

- a. Dissatisfaction with the Hierarchical Church

- b. Opposition to a Range of Ceremonies and Practices, Including the Use of the Cross, Vestments, Church Buildings, and the Celebration of the Mass

3. The Paulicians as "Simple Christians," Looking to Paul for Their Justification

E. The Albigensians (Western Europe, Eleventh Century)

1. Teachings

- a. Opposition to the Ceremony and Trappings of Orthodoxy
- b. A Demand for Holy Living and Separation from Worldliness
- c. Openness to the Reception of the Gifts of the Holy Spirit
- d. Renunciation of Worldly Property, Home, and Even Life Itself
- e. Devotion to a Life of Piety and Missionary Activity

2. The Albigensian Church: Two Tiers

- a. The Perfecti: Those Having Reached a Certain Level of Holiness; Following a Very Ascetic Pattern of Life
- b. The Credentes: Everyday Believers Living Relatively Normal Lives

3. The Orthodox Response

a. The Albigensian Wars (1209-1229 A.D.): Many Albigensians Killed

b. The Inquisition

(1) The Precursor: Pope Alexander III at the Council of Tours (1163 A.D.)

(2) Instituted by Pope Gregory IX: Procedures Established in a Series of Actions, 1231-1235 A.D.

(a) A Town Visited by Papal Inquisitors, Usually Dominicans or Franciscans

(b) Heretics First Given the Chance to Make Voluntary Confession: Relatively Light Penalties

(c) Systematic Search for Suspects Then Begun

(d) For Charges to Be Brought, Only Two Witnesses Needed: Names Kept Secret

(e) Although Subjects Granted Counsel, No Legal Defense Allowed

(f) Torture Allowed in Order to Elicit a Confession

(g) Penalties: Various Acts of Penance, Confiscation of Property, Imprisonment, Death

(3) Many Albigensians and Waldensians (See Below) Drawn into These Courts and Punished

4. The Outcome: The Albigensian Community Devastated

F. The Waldensians (Western Europe, Twelfth and Thirteenth Centuries)

1. Roots

a. Peter Waldo's Abandonment of His Business and Adoption of an Ascetic Lifestyle

b. Waldo's Condemnation of Church Custom and Hierarchy (after 1170 A.D.)

c. His Doubts Concerning the Validity of the Sacraments, Especially Those Administered by "Unworthy Priests"

2. Waldo's Guiding Principles: Portents of the Protestant Reformation

a. The Bible as the Only Conclusive Authority in Matters of Faith and Practice for the Christian

b. The Greatest Present Need: The Translation of the Bible into the Vernacular

Lecture 21 - The Rise of the Religious Orders

I. Categories of Catholic Religious Orders

A. Religious Orders: Members: Sworn to Solemn Vows; Cannot Own Property

B. Religious Congregations: Members: Sworn to Simple Vows; May Own Property

II. Categories of Religious Orders

A. Military Orders

1. The Knights of St. John

a. Founded by Raymond Dupuis in Jerusalem in 1113 A.D.

b. Purpose

(1) To Care for and Protect Christian Pilgrims on the Way to the Holy Land

(2) Came to Be Involved in Fighting during the Crusades

c. The Order's Name Changed in 1530 A.D. to the Knights of Malta

2. The Knights of Templar

a. Founded by Hugo des Payens and Godfrey St. Omer in Jerusalem in 1119 A.D.

b. Purpose: To Defend Christian Pilgrims by Force of Arms

3. The Teutonic Knights

a. Founded by German Pilgrims in Acre in 1190 A.D.

b. Purpose

(1) To Maintain Hospitals in the Holy Land

(2) To Undertake Missionary Work throughout Germany

B. Benedictine Orders

1. The Benedictines

a. Founded by Benedict of Nursia in 529 A.D.

b. Based on the Benedictine Rule

c. Members: The Venerable Bede, Boniface

2. The Cluniacs

a. Founded by William of Aquitaine in Cluny, France, in 910 A.D.

b. A Reformed Benedictine Order

3. The Cistercians

a. Founded by Robert Molesme in Citeaux, France, in 1098 A.D.

b. Members: Bernard of Clairvaux, Pope Benedict XII

c. The Trappists a Branch

C. Augustinian Orders

1. The Augustinians
 - a. Based on the Rule of St. Augustine
 - b. Members: Thomas a Kempis, Martin Luther, Gregory of Rimini
2. The Premonstratensians: Founded by Norbert in 1119 A.D.

D. Independent Orders

1. The Carthusians
 - a. Founded by Bruno in 1082 A.D.
 - b. Followed an Extremely Strict Rule That Included the Regular Practice of Flagellation
2. The Carmelites
 - a. Founded on Mt. Carmel in 1156 A.D.
 - b. Members Included Teresa of Avila

E. The Jesuits

1. Founded by Ignatius Loyola in Rome in 1540 A.D.
2. Their Rule Taken from Loyola's Spiritual Exercises
3. Active in Missions and Education
4. An Important Part of the Catholic Counter-Reformation
5. Committed to the Absolute Authority of the Pope
6. Members: Francis Xavier, Roberto de Nobili, Matteo Ricci

F. The Mendicant Orders

1. The Dominicans
 - a. Founded by Dominic in Spain in 1216 A.D.
 - b. Followed a Modified Version of the Rule of St. Augustine
 - c. Helped to Conduct the Spanish Inquisition
 - d. Used by the Pope to Help Root Out Heresy
 - e. Members: Thomas Aquinas, John Tauler, Bartolomeo de las Casas, Savonarola
2. The Franciscans
 - a. Founded by Francis of Assisi in Italy in the Thirteenth Century
 - b. Followed a Rule Drawn Directly from Scripture

- c. Stressed a Vow of Absolute Poverty and Simplicity of Life
- d. The Capuchins a Branch, Founded in 1525
- e. Members: Bonaventure, Duns Scotus, William of Ockham, Roger Bacon, Nicholas of Lyra

III. The Religious Orders in America

A. Roman Catholic Orders

1. History

- a. Early Franciscan Missionaries
- b. The Jesuits
- c. The Immigrant Church: The Orders' Steady Expansion through the Nineteenth and Twentieth Centuries, to the mid-1960s
- d. The Orders' Post-Vatican II Decline

2. The Current Situation

- a. Numbers: Clerics — 109 Religious Orders; Lay Brothers — 28 Religious Orders

b. Distribution

(1) The Best Known: A Few Large Orders Founded in the Middle Ages — Benedictines, Dominicans, Franciscans, etc.

(a) Government

[1] Headquartered in Rome

[2] American Ministries Organized into Provinces

[3] Each Led by a Provincial Superior

[4] Some Very Hierarchical, Others More Democratic

[5] All These (and All Other Orders, Aside from a Few Small Ones) Under Papal Control through the Sacred Congregation of Religious, a Unit of the Papal Curia

(b) Numbers

[1] The Largest: The Jesuits

[a] 5,226 (1986) in the U.S.

[b] Organized into 10 Provinces

[2] Larger in Aggregate: The Franciscans — Friars Minor, Conventuals, Capuchins

(2) Most: Smaller Orders Founded in the Nineteenth Century — Assumptionists, Claretians, Congregation of the Holy Cross, etc.

(a) Many of These Founded in France and Italy

(b) Came to America to Serve the Immigrant Church

(3) Some: Orders Founded in America — Glenmary Missioners, Maryknoll Fathers, Sisters of Charity, etc.

c. Ministries

(1) Serving Parishes with Special Needs

(2) Administering and Staffing Catholic Universities

(3) Conducting Foreign Missions

(4) Leading Retreats

(5) Publishing Religious Magazines and Journals

(6) Administering and Staffing Catholic Hospitals and Nursing Homes

(7) Serving as Military Chaplains

(8) Offering Prayer: Trappists and Carthusians

3. Women's Religious Orders

a. History: Early Orders and Ministries

b. Current Ministries: Education, Health Care, Prayer

c. Coordination: The Leadership Conference of Women Religious in the U.S.A.

d. Numbers: Over 300 Communities, 112,489 Members

B. Protestant Religious Orders

1. Historical Antecedents

a. The Protestant Reformers

b. Post-Reformation Ventures: The Priests and Others

2. Fringe Communities in America

a. The Labadists

b. The Wissahickan Hermitage

c. The Ephrata Cloister

d. Other Eighteenth-Century Communities: Moravian Brethren, Shakers, etc.

e. Nineteenth-Century Communities: Rappites, Zorites, etc.

3. Episcopalian Orders

- a. The Sisterhood of the Holy Communion
 - b. The Community of St. Mary
 - c. Numbers: By 1900, 23 Separate Sisterhoods
4. The Deaconess Movement
- a. Precedent: The German Protestant Community at Kaiserswerth
 - b. Introduced to America by Lutheran Women in 1849
 - c. Numbers: Between 1870 and 1900, Over 140 Deaconess Houses Organized, Serving Many Denominations
5. A New Flowering of Community Life Since 1945
- a. Koinonia Farm: Founded in Americus, GA, in 1950
 - b. The Congregation of Servants of Christ: Founded in Oxford, MI, in 1958
 - c. Reba Place Fellowship: Founded, Evanston, IL, 1957
 - d. The Ecumenical Institute: Founded, Chicago, 1968
 - e. The Sojourners Community: Founded, Washington D.C., 1975

IV. The Rise of the Franciscans: Illustrative of the Orders' Development

A. Francis

1. His Birth and Early Life

- a. Born in Assisi, to a Merchant Family, in 1181 or 1182 A.D.
- b. At First, Interested in a Career in Business or the Military

2. His Turn to a Spiritual Vocation

a. Chance Encounters

- (1) His Conversation with a Leper
- (2) A Voice from the Cross at the Church of San Damiano

b. His Conversion

- (1) Renunciation of All His Possessions
- (2) Commitment to a Project of Rebuilding Churches

c. His Call

- (1) February 24, 1208 A.D., the Feast of St. Matthias: Heard a Missionary Sermon in the Church of San Damiano
- (2) Took the Sermon as a Personal Admonition and Responded

Immediately by Embarking on the Life of a Poor Itinerant Preacher

3. The Birth of the Franciscans

- a. His Lead Followed by Others
- b. Gathered These Together into a Brotherhood
- c. Went to Rome to Seek the Pope's Approval for Their Organization and Rule: Granted by Innocent III
- d. Also Drafted a Plan for a Parallel Organization of Sisters, the "Poor Ladies of San Damiano"

4. Francis and Missions: The Heart of His Concern

- a. 1212 A.D.: Attempted to Go to Syria; Shipwrecked, Returned Home
- b. Later, Tried to Reach Morocco; Fell Ill, Returned Home
- c. 1219 A.D.: During the Fifth Crusade, Succeeded in Reaching Damietta; Failed to Convert the Sultan of Egypt
- d. His Example: Francis and His Followers a Strong Force for Renewal in the Church

5. Francis' Final Years

- a. Blind and Seriously Ill, but Continued to Preach and Minister
- b. Died in 1226 A.D.
- c. Canonized by Pope Gregory IX in 1228 A.D.

6. Francis' Writings: 28 Works — Letters to the Clergy, Rule, Testament, Canticle of Brother Sun, etc.

B. Clare of Assisi

1. Her Impact

- a. Lived Out the Franciscan Vision with Simplicity and Power
- b. With Francis, Helped to Shape the Spirituality of the Thirteenth Century
- c. Like Francis, Gathered around Her a Community Living Out a Radical Commitment to the Gospel
- d. Became One of the Great Women of the Franciscan Tradition

2. Her Central Vision

- a. Renewing the Lives of Others
- b. Revitalizing the Life of the Church

3. Her Life and Ministry

- a. Born to a Well-to-Do Family in Assisi

- b. Early in Life, Began to Dedicate Herself to Daily Prayer while Practicing Generosity to Those in Need
- c. Eleven Years Younger than Francis — First Heard Him in Assisi around 1210 A.D. where He Counseled That She Should Renounce the World
- d. Palm Sunday, 1212 A.D.: Dedicated Herself to Pursue the Gospel
- e. Subsequently Lived in Various Religious Communities, Ending in San Damiano
- f. Joined There by Other Women: The “Poor Ladies of Assisi” Organized as a Parallel to Francis’s “Poor Men of Assisi”
 - (1) The Community’s Rule
 - (2) The Community’s Leadership
 - (3) The Community’s Commitment, Documented in Its Rule: Chastity, Humility, Virginty, Poverty, Silence, Abstinence, Patience, Contemplation
- g. After Many Years of Ill Health, Died in 1253 A.D.

4. Her Writings: Five Works, Including the Rule

Lecture 22 - The Morning Star of the Reformation: John Wyclif

I. Introduction: Augustine’s Distinction between Charity and Cupidity

A. Definitions

- 1. Charity: The Enjoyment of God, Self, and Neighbor for the Sake of God
- 2. Cupidity: The Enjoyment of Anything for the Sake of Something Other Than God

B. The Principle of Charity

- 1. The Basic Spiritual Value Animating the Middle Ages
- 2. The Glue That Held Both Church and Society Together

C. Cupidity as the Fundamental Sin

- 1. Both Individual and Social Implications
- 2. Following from Cupidity: The Seven Deadly Sins
 - a. Mortal Sins: Pride, Envy, Wrath, Covetousness, Sloth
 - b. Venial Sins: Gluttony, Lechery
- 3. Sin as Antisocial

II. The Context: Fourteenth-Century England

A. Society

- 1. Rural, Agricultural
- 2. Centered on Small Towns and Villages, Parishes and Guilds

3. Moving from Caritas (Charity) to Cupiditas (Cupidity)

B. The Institutional Church

1. The “Babylonian Captivity”

- a. In 1309 A.D., the Papacy Relocated to Avignon by Pope Clement V
- b. From 1309 to 1377 A.D., the Papacy at Avignon, under French Domination
- c. From 1377 to 1417 A.D., Rival Popes at Avignon and Rome

2. The Consequences: A Widespread Loss of Faith in the Papal Office Itself

3. The Response: John Wyclif’s Call —

- a. For a Link between Spiritual Purity and Spiritual Authority
- b. For Christ’s Vicar to Imitate Christ In a Life of Meekness, Truth, and Love, As a Servant to All

C. Parish Life: The Need for Renewal and Reform

1. Idealized Descriptions

- a. The Worship Service
- b. The Cycle of the Day: Church Bells, Church Spires

2. The Reality: Widespread Corruption, a General Breakdown in Church Life

- a. Bishops and Abbots as Landowners: Focus Shifting from Spiritual Guidance to Secular Concerns
- b. The Religious Orders’ Zeal and Piety Eroding

III. Voices of Reform

A. The Tradition of Spiritual Individualism

1. Richard Rolle (1300-1349 A.D.)

- a. Born in the Village of Thorton-le-Dale, Yorkshire, in 1300 A.D.
- b. Emphasized the Individual’s Personal Communion with God: Harmony with God as Happening Primarily in Solitude, Not in Community
- c. Continued the Medieval Mystical Tradition

2. Catherine of Siena (1347-1380 A.D.)

- a. Catherine the Anchoress
- b. Catherine’s Wider Ministry

3. Others of This Tradition

- a. Bridget of Sweden (1303-1373 A.D.)

b. Dame Julian of Norwich (1342-1420 A.D.)

c. Margery Kempe (1373-1440 A.D.)

B. The Tradition of Monastic Spiritual Reform

1. Walter Hilton

a. The Most Pastoral of the English Mystics

b. His Life: Almost Nothing Known

c. His Message: The Ladder of Perfection — a Practical Guide to the Stages of Spiritual Life

d. The Ladder's Twelve Rungs

(1) The First: Fear of God

(2) Then Obedience, Perseverance, etc.

(3) The Last: Genuine Charity — Caritas

2. Compare: Alain of Lille, The Art of Preaching

a. Twelfth-Century Preacher's Manual, Draws on Gregory the Great's Pastoral Rule

b. Suggests a Ladder of Seven Rungs

(1) Confession

(2) Prayer

(3) Thanksgiving

(4) Study of Scripture

(5) Counsel with Those More Mature in the Faith

(6) The Expounding of Scripture

(7) Preaching: The Communication of the Gospel

c. Differences from Hilton's Ladder Reflecting a Different Focus, Different Interests

C. The Mixed Traditions: John Wyclif (1334-1384 A.D.)

1. This Tradition Affirming the Worth of Both Spiritual and Secular Life

a. Urges Christians to Live Normally, Remain Active, in Both Worlds

b. Stresses Vocation as a Christian Calling

2. Wyclif's Career

- a. His Training and Work as an Academic Theologian and Scholastic Philosopher
 - b. His Rising Interest in the Bible as a Focus of Study
3. Wyclif and Authority
- a. Medieval Alternatives
 - (1) An Emphasis on Scripture as the Foundation of Faith, Life, and Theology
 - (2) Scripture and Tradition Together Taken as Authoritative
 - b. With the Erosion of Popular Confidence in Papal Authority, the Rise of Questions about Its Premise: Tradition as Authoritative
 - c. Wyclif's Return to the Augustinian Tradition: Scripture Alone as Authoritative
 - d. The Official Response: Outrage
4. Wyclif's Return to Writing
- a. On the Church (1377 A.D.): Argued a High View of Election
 - b. On the Authority of the Sacred Scriptures (1378 A.D.): Argued That the Pope's Authority Derives, Not from His Office As Such, But from His Conformity to the Teachings of Scripture; Therefore, Every Christian Continually To Ask Whether the Church's Decrees Are Consistent with the Scriptures
5. Wyclif's Translation of the Bible
- a. The First Part Done by Nicholas of Hereford
 - b. Half of the Old Testament Completed by 1382 A.D.
 - c. Persecution: Nicholas Forced to Flee to the Continent
 - d. The Work Completed by Others, esp. John Purvey
6. Renewed Attacks on Wyclif and His Followers
- a. 1382 A.D.: Denounced in a Sermon at St. Mary's, Oxford, and for the First Time Labeled "Lollards"
 - b. Wyclif Kept from Harm by Powerful Friends: Never Excommunicated, Never Left the Church
 - c. 1384 A.D.: Wyclif Dead of a Stroke Suffered While Attending Mass
 - d. By 1401 A.D.: The Burning of Lollards a Major Focus of Church and Political Life
 - e. 1407 A.D.: Made Illegal to Own an English-Language Bible without First Obtaining a Government License — Expensive
 - f. 1415 A.D.: The Exhumation and Burning of Wyclif's Bones Ordered by the Council of Constance
 - g. 1428 A.D.: This Finally Done, His Ashes Thrown on the River Swift
 - h. The Lollards Driven Underground by Persecution

- i. Resurfaced in the Sixteenth Century with the Dawn of the Protestant Reformation: Wyclif as the “Morning Star of the Reformation”
- 7. Wyclif and the Ongoing Task of Bible Translation
 - a. The Importance of Putting the Bible in the Hands of the Faithful
 - b. The Power That This Unleashes: To Focus the Faith; To Correct Injustices and Corruption in the Church; and To Give Hope and Direction for the Future

Lecture 23 - The Renaissance

I. Introduction: Renaissance Historiography

A. Scholarly Myths

- 1. The Renaissance a Golden Age of Art, Literature, and Classical Scholarship after a Thousand Years of Sterility: Jacob Burckhardt
- 2. The Renaissance an Outbreak of Reason’s Light after the Priestly Tyranny of the “Dark Ages”: Writers of the Italian Renaissance

B. Scholarly Reaction

- 1. The Vitality of the Middle Ages
- 2. The Continuity of the Middle Ages with the Renaissance

C. The Reality of Change at the Close of the Middle Ages

II. Medieval Civilization

A. Conservative Elements

1. Feudalism

- a. A Reaction to the Chaos of Early Medieval Europe
- b. An Economic System Built on Mutual Ties of Responsibility and Privilege between Lord and Vassal

2. The Church

- a. Built Its Idea of Society on Paul’s Concept of the Body: The Peasants to Work; The Nobles to Fight; The Clergy to Pray and Think
- b. Therefore Opposed to the Rising Merchant Class, the Emerging Capitalist Economy

3. Feudal Decentralization

- a. Left Secular Rulers Weak, the Church Strong
- b. Two Basic Levels of Authority in the Latter Middle Ages: Local Lords and the Universal Church

B. Dynamic Elements

1. Commerce
 - a. The Revival of Trade
 - b. The Expanding Use of Money
2. Growing Town Life
 - a. A New Class of People: The Burghers
 - b. A Revolution in Cultural Values

C. Dynamism's Consequences

1. The Rise of Centralized, Territorial States
 - a. The Money-Based Economy: Resources for the Building of Strong, Centralized States
 - b. By the End of the Fifteenth Century, Political Feudalism Largely Crushed within Territories by the English, French, and Spanish Kings
 - c. The Gradual Emergence of the State as the Most Significant Unit in European Life
 - d. The Great Exception: Germany
2. The Decline of the Landed Gentry
 - a. The State Often Allied with the Burghers against the Nobility
 - b. The Nobility Having No Easy Way to Raise Money: Property Rents Fixed, Costs Steadily Rising
 - c. Central Governments Beginning to Provide Protection Formerly Available Only from Local Lords
3. The Decline of the Church
 - a. Papal Supremacy over Secular Rulers Beginning to Falter
 - b. The New Secular Culture Challenging the Old Pattern of Clerical Domination
 - c. The New States Asserting Their Sovereignty over the Church within Their Bounds
 - d. The Papacy Now One Power among Many
 - e. Problems: Parishes Often Left Unattended; Questionable Means Used to Raise Money: The Sale of Indulgences, Papal Pardons, and Church Offices
 - f. The Response: A Storm of Protest; The Foundation Laid for the Reformation

III. The Renaissance in Italy

A. The Rise of the City-State

1. Driven by Trade

- a. Italy in the Ideal Location: Between East and West
 - b. New Wealth: The Emergence of the Banking System
 - c. Most Industries Controlled by Merchants
 - d. The Church's Attitude about Usury Changing
2. These New Economic Realities Reflected in Italy's Political Evolution
- a. The Cities Helping in the Destruction of Central Government
 - b. Most Cities Coming to Be Centers of Separate Territorial States
 - c. From the Eleventh to the Thirteenth Century, the City-States' Struggle with the Papacy Steadily Weakening Imperial Authority
- B. Political Developments in Renaissance Italy
1. These Determined the Nature of a City's Economic Life and the Relations between Classes within a City
2. Nearly Everywhere, Failed Republican Government Replaced with the Rule of a Despot
- a. Class Divisions: The Grandi; The Popolo Grosso; The Popolo; The Popolo Minuto
 - b. A Continual Struggle for Control between These Classes, especially the Grandi and Popolo Grosso
 - c. Constant Political Turmoil
 - d. Finally, Republican Government Itself Discredited
 - e. By 1300 A.D., a Growing Conviction That the Only Solution Was the Rule of One Person
3. The Rise of the Idea That the State Was a Law unto Itself: A Division between Public and Private Morality— cf. Machiavelli, The Prince
- a. The State Commanding No Deep Loyalty: A Functional Unit Only
 - b. Relying on Mercenary Troops: "Condottieri"
4. By 1494 A.D., Italy Dominated by Five Large City-States: Venice, Milan, Florence, Naples, The Papal States
- C. Italian Intellectual and Cultural Life: Thriving
1. Social Position Increasingly Based on Wealth and Culture Rather Than Birth
- a. A Great Stress on Achievement, especially Entrepreneurial
 - b. Education Increasingly Widespread, More Dependent on Secular Forces Than on the Clergy
2. The Emergence of an Educated Urban Laity as Central to Cultural Life: Patrons of the Arts
- a. The Middle and Lower Classes Largely Untouched by This Spirit

- b. Among the Upper Classes, Individualism and the Full Development of Personality
- 3. The Growth of Secularism in Italian Urban Culture, especially among the Upper Classes
 - a. From Other-Worldliness to This-Worldliness
 - b. Less Willingness to Let the Church Do Their Thinking for Them
 - c. Even the Institutional Church More Temporally-Minded
 - d. Secularism Evident in Culture: Art and Literature
- 4. The Spirit of the Fifteenth Century
 - a. Literature
 - (1) A Stress on the Restoration and Imitation of the Classics
 - (2) In the Early Fifteenth Century, a Revival of Interest in Greek Literature
 - (3) From the Mid-Fifteenth Century, a Movement Away from Classical Forms, to the Vernacular
 - (a) New Use of the Italian Language
 - (b) A Decline in the Study of Latin and Greek
 - b. Art
 - (1) From the French Domination of the Gothic Era to the Italian Domination of the Renaissance
 - (2) From Gothic Art's Religious Themes, Byzantine Style, and Clerical Patronage to the Wide Range of Subjects, Naturalistic Style, and Merchant Patronage That Characterized the Renaissance
 - (3) Artists of the High Renaissance: 1500-1525 A.D.: Michelangelo, Raphael, and Leonardo da Vinci

IV. The Renaissance in the North

A. Its Path

1. Established Later Than in Italy
2. But Driven by the Same Forces
3. And Followed Much the Same Course
4. A Few Differences: Cities Not Central in Quite the Same Way

B. The Age of Discovery: The Role of Global Trade and Conquest in European States' Changing Fortunes

1. The Discovery of the New World
2. Growing International Commerce

3. The Rise of the Netherlands, England, and France to Compete with Italy

C. Northern Humanism

1. Literature: Thomas More, Montaigne, etc.

2. The Tremendous Growth of Lay Education

3. Politics: Monarchical; The Courts Centers for Learning and the Arts

4. Secularization

a. Not as Intense or All-Inclusive as in Italy, but Growing

b. Anti-Clericalist Sentiment Strong

c. Important in Preparing for the Reformation

5. Lay Piety

a. A Strong Tradition of Mysticism: John Tauler and Meister Eckhart

b. A Stress on Inner, Subjective Religion and on Personal Rather Than Institutional Faith; cf. Thomas a Kempis, The Imitation of Christ

6. The Coming of Humanism

a. 1450-1500 A.D.: Brought from Italy by Wandering Scholars

b. 1500-1530 A.D.: Reached Its Peak

c. Humanist Theological Priorities:

(1) A Return to the Ancient Texts

(2) An Investigation of the Vulgate's Errors

(3) A Rejection of the Allegorical Interpretation of Scripture

(4) A Stress on Morals above Dogma

d. The Greatest Humanist Scholar: Erasmus of Rotterdam (1466-1536 A.D.)

7. Northern Renaissance Art

Lecture 24 - Europe on the Eve of the Protestant Reformation

I. Review

II. Europe on the Eve of the Reformation

A. The Geography of Reform: A Circle of 500 Miles' Radius around Basel

B. The Slow Pace of Communications

C. Country and City

1. Europe Still Overwhelmingly Rural
2. Urban Culture Steadily Growing
3. The Middle Classes Becoming Increasingly Important
4. Cities Still Small
 - a. Wittenberg: 2,000 in 1517 A.D.
 - b. Geneva: 16,000 in 1536 A.D.
 - c. Only Four Cities with a Population Larger Than 100,000: Venice, Paris, Florence, London

D. Changes in Society

1. To the Three Traditional Classes — Clergy, Nobility, and Peasants — the Burghers Now Added
2. Economic Growth and Change Stemming from —
 - a. Columbus's Discovery of the New World
 - b. Gutenberg's Invention of the Printing Press and Movable Type: The Gutenberg Bible, 1456 A.D.

E. Politics: Europe Now Largely Independent Nation-States

III. The Dissolution of the Medieval Synthesis

A. Society's Solvents

1. Mysticism

- a. The Church's Monopoly on Power Threatened: Its Mediation of the Gospel through Institutional Structures and Sacraments Undermined by Mysticism's Offer of Direct Encounter with God
- b. The Church Forced to Compete with Mystical Groups Such As the Brethren of the Common Life

2. Nominalism

- a. The Church's Philosophical Outlook Threatened: Its Elevation of Logic and Order and Insistence That Language Faithfully Expresses Reality Undermined by Nominalism's Assertion That Language Is Notional and Logical Categories Are Arbitrary
- b. The Church's Understanding of the Social Order and Cohesion Threatened: Its Vision of Church and Society As Organisms Undercut by Nominalism's Claim That These Are Mere Aggregates of Isolated Individuals

3. Humanism

- a. The Church's Authority Threatened: The Documentary Underpinnings of Its Power Called into Question by the Findings of Humanist Textual Criticism

4. Other Factors

B. The Situation within the Church

1. Rising Church-State Tensions

a. The Medieval Ideal of Church-State Cooperation Rather Than Separation

b. Growing Conflict between the Pope and Secular Heads of State: Exacerbated by the Avignon Papacy and Abuses within the Church — Indulgences, etc.

2. Growing Internal Criticism of Such Abuses

3. The Re-emergence of Biblical Theology

a. The Rediscovery of Biblical Perspectives: Seminal for the Reformation

b. A Radical Recasting of Biblical Understanding: Grace at the Center of Biblical Thought

c. A Clearer Perspective on Humanity as Sinners Who Apart from God Are Hopelessly Lost: Depravity and the Fall into Bondage to Sin

d. A New Understanding of the Nature of Redemption: God's Grace Breaking Through to Free Humans from This Bondage, Making It Possible for Them to Respond Freely in Repentance, Faith, and Obedience

IV. The Emergence of Alternative Syntheses: Magisterial Reformers, Anabaptists, and Anglicans

A. The Magisterial Reformers: Luther and Calvin

1. Their New Understanding of Faith

a. Both Gift and Decision

b. Preceding Repentance

2. Their Alternative Approaches to Election: Double Predestination —

a. Rejected by Luther

b. Affirmed by Calvin as the Final Guarantee against Any Concept of Meritorious Obedience

3. Their New Perspectives on the Christian Life

a. The Experience of the Transforming Presence of Christ in the Believer

b. This Experience Impelling the Believer to Render Service to Neighbor

4. Their Conviction That God Is Adequately Known Only in Christ

a. Accepting the Orthodox Doctrine of the Trinity and Person of Christ

b. Focusing Instead on Christ's Work

(1) Calvin: Christ as Prophet, Priest, and King

(2) Luther: Christ's Incarnational Lowliness

5. Their Focus on the Bible as Central

- a. The Bible Normative in the Church, Superior to Tradition
- b. The Church Created by the Bible

6. Their Understanding of the Church as the Community of Believers

- a. Differences between Clergy and Laity Functional, Not Essential: cf. Luther on Vocation
- b. Calvin: The Church as the Place Where the Word Is Rightly Preached and the Sacraments (Baptism and the Lord's Supper Only) Are Rightly Administered

7. Their Perspectives on the State

a. Luther

- (1) The Christian Living in Two Spheres, Spiritual and Temporal
- (2) The State a Remedy for Sin, Preventing Disorder and Anarchy

b. Calvin

- (1) A Stress on the Believer's Progress in the Christian Life
- (2) The State Needed to Order Life, But Also to Promote True Religion

c. Both

- (1) The State Ordained by God, a Gift of God
- (2) Christians Not to Despise but to Obey the Civil Authorities
- (3) Rulers to Govern Justly
- (4) Differences Concerning Unjust Rulers

(a) Luther: Rebellion Not an Option, Only Suffering

(b) Calvin: The State Not to Demand What Is Contrary to God's Word; The Christian's Allegiance to God Always Above Every Human Sovereignty

8. Their View of Last Things: The Christian as Pilgrim

- a. Doing God's Work, Carrying Out His Mission Here
- b. Looking Forward to Reunion with the Lord in Heaven

B. The Anabaptists

- 1. Bound Together by the Common Impulse to New Testament Restoration
- 2. Open Conflict with the Magisterial Reformers over Their Practice of (Re)baptizing

Adults upon Profession of Faith

3. In Spite of Intense Persecution, Many Flourishing Communities

4. Anabaptists and the Holy Spirit: A Stress on the Individual's New Life in Christ by the Power of the Spirit and the Presence of the Spirit in the Believer

5. Anabaptists and the Church

a. Membership Restricted to the Redeemed

b. Community Life Voluntary, Disciplined

c. The Constantinian Establishment Rejected

6. Other Contrasts with the Magisterial Reformers: Insistence on the Purity of the Church, Pacifism (Some), Anti-Sacramentalism, etc.

C. Commitments Shared by All the Reformers, Magisterial, Anabaptist, and Anglican Alike

1. The Heart of Protestant Reformation Thought

a. Justification by Faith

b. The Priesthood of All Believers

c. The Authority of the Bible

2. At the Core of These Affirmations: The Centrality of Jesus Christ

Study Guide Credits

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