

Master Outline of Church History (311, 312, 313)

Introduction: Importance of Church History

Why study Church History

Identity:

Depth and richness of who we are; self-understanding.

We are **bestly and beautiful** people. God created us and has worked through us. But also we have crusades, inquisition, Nazis, other abuses. We weren't at Eden or Gethsemane, but those are part of who we are.

Stability. We have self-referential and coherent story.

Rachel Scott martyred at Columbine High School. A good girl? With personal relationship to Jesus? But also includes working of Spirit that stands in history; look at a gun and not fear.

Are you in touch with **your martyrdom identity**? What is the nature of such identity?

Conversation: living tradition

With whom do you talk? Who is your community?

These are **living voices** from our history. These are real conversations we can participate in.

John Chrysostom (4th century). Sec'y heard voices, saw man over shoulder.

Realized later it was Apostle Paul. These voices speak to us.

John **Calvin et al** **advocate reading** these as living partners as well.

We **can't interpret scripture apart from these voices**. Multiple interpretations are possible, but we have **tradition of interpretation** and exegesis. Even those who claim independence

Grounding: Unifies Theology with Life of Church

Two great problems in modern church are addressed in history.

Modern academics has no unity, but all interpretation is historical tradition

Life of church is not interesting to academics. Very few graduate schools do their **work for benefit of church**

Wisdom

Come to greater knowledge of God? See his works

Come to greater knowledge of self? See both identity and human foibles and brokenness. Learn to test spirit of age, discern what is peripheral.

Resource

Deep **resource for ministry**; inspiration for understanding church events, turns of phrase.

- Worship wars **perspective**.

- Anti-heretical **apologetics**

Faith: Inspiration.

Moses in Ex 33, after burning calf, Moses begs God to remain with them. God puts Moses in cleft and passes by, so Moses can see my back. **See where I have been.** See my past acts of goodness. Follow me.

Who is using this?

If church is not using these materials, what do we do?

- Use in preaching,
- drop in incidental conversation,
- lead a class that doesn't use inductive studies

Note that this **renewal of tradition** has happened in history

- Israelites
- Post Constantine church
- Reformation
- Wesley's emphasis on conversion experience
- Believer baptism emphasis on ownership

Interpretation of History

History is not its own interpreter.

Facts are not self-explanatory.

All reading involves interpretation.

Making assumptions, drawing conclusions. ***Reader makes meaning.***

Christians interpret history according to scripture

Basic presuppositions: A beginning, a fall into brokenness, a center (Christ), **History is linear**, not circular; it has a goal (Kingdom of God). God as Sovereign; he guides and upholds history towards its goal (providence).

Divine Providence

Maintained as article of faith; basis is revelation, not rational evidence.

Evidence could suggest Evil is as strong as Good.

Faith in providence does not allow person to judge God's purposes in historical events. Nazis, Constantine, slavery, AIDS. Only God can tell us why he does or allows things.

Why should we avoid these judgments?

- Luke 13: don't judge God's purpose, but use it as a call to repentance. Jesus warned us
- Such arguments are arbitrary. Events themselves are gray or ambiguous in meaning. Bankruptcy: good or bad judgment?
- God is only person who can tell us.

Ancient Church:

Empire: Stability to Chaos

Politically: stable civil religion

Pax Romana: Augustinian peace (27 BC-180 AD: **207 years**),

Stable colonial powers, huge boundaries, and many resources.

Allowed rapid spread of gospel.

Rome was to be **foundation of permanent social order:** peaceful, secure prosperous, built on inherent human goodness and abilities.

This is establishment of cultural religion. **Rome is ideal**, live and die for empire.

Culturally: uniform (Hellenistic)

Good **transportation** by land and sea, efficient and safe. **Supports spread of ideas.**

Common language (Koine Greek), advanced education, art,

Uniform Hellenistic culture.

Moral conditions: declining

loss of moderation, self-control, brutality, abortion, slavery, (**Dualism**)

Historian Livy wrote “people had gone through every form of sensual excess that they had become in love with death itself.

(This begs parallels with our own American culture.)

Religious context: ambiguous

Intelligentsia is not religious, but understands **religion as major tool** for social direction. Does not expect a singular “truth”

Does **not allow new religions**, nor troublesome religions. Christianity is both. Still, the empire was steeped in religion. Many philosophical schools of thought, much **eclecticism**.

Still common assumption of **ideal of Rome as the great city**. Political figure is savior and preserver of peace. Embodiment of virtue.

The Apostolic Fathers

Intro: 75-150AD

Second generation of Christians, may have had contact with apostles.

Writings cover late first, first half second century

Writings give hints internally and externally of historical context and development.

I Clement (95AD)

Epistle from Rome to Corinth (Paul wrote Corinth).

Clement probably leading presbyter at Rome.

Problems of Church Order, a rebellion against presbyters.
Earliest document not in canon.

Didiche (ca 100).

Seems clear it is an edited work, collection of sources. Originally came out of Alexandria with source material from Syria. **Code of Morals (Two ways)** which is very similar to Epistle of Barnabas; a **catechism** of sorts. Also Church Order manual probably adapted.

No Monoepiscopate is evident.

Lord's Supper seems to be **full meal**, and prayers are Jewish.

Eucharist is joyful forward-looking to messianic banquet of return

Rural communities were visited by circuit riders

Ignatius (117)

Seven Letters on way to Martyrdom.

Mentions route in letters. Tone is Pauline; **divine eros**. Second bishop of Antioch; well known, intends to be a model. Meets Polycarp along the way.

General approach to martyrdom is concerned with **imitating Christ**; a deep privilege, **evidence** of real Christianity.

Unity of church, many pressures external and internal, so stay together under monoepiscopate (**bishop**). No attempt to legitimize beyond being Christ's representatives.

Heresies: Continue to teach properly: **Judaizing, Docetism,**

Epistle to Barnabas (130)

A treatise for **how to treat Old Testament**. He claims the whole thing is an **allegory**, and everything **points to Christ**.

Also has **Two Ways** document.

Shepherd of Hermas (90-150):

Christian prophet in Rome, this is **apocalypse**. Moral state of roman community. **How to live** sanctified life. A very favorite work, **almost made it into canon**.

Second repentance possible: in first baptism we die to old, turn to new. What if you fall off the wagon? You can repent again.

Didiche

Observations: Is wisdom literature, Assumption that loving neighbor is loving God, This is pre canonization but awareness of gospel material, Oral tradition being edited, Self-identity is primary issue

Two Ways: more time spent on way of Life, Socio-economic issues are primary.

Instructions: why are they there?

Baptism: why running water? Are they creating tradition? Differentiating from pagan context? Connecting with apostolic tradition? Theological motivations—what is symbolic importance? Drowning, washing. Participants fast in order to prepare; fasting is cleansing, traditional practice, is in relation to prayer.

Eucharist: Is prayer, thanksgiving; confess sins and move forward. Orientation is not on penitence at cross, but thanksgiving, come Lord Jesus. Is it full meal? Hunger & thirst, feeding on Eucharist

Conclusions: Can't draw many specifics

Struggling with major issues to **define identity**, and there was great **variety of opinion**.

- What is authoritative? Documents? Persons?
- How should we live? What are our values?
- How should we organize?

Strong emphasis to stick together in face of such turmoil. Need to work to common solutions. **We are a single people**. No where else do we have letters being written between communities in Roman Empire. Speaking the truth in love; accountability. Not spineless.

Value of Tradition

- Catholic: Apostolic tradition is inspired
- Protestant: *Sola Scriptura*.
- Calvin says these are very important. Can't understand Scripture apart from them. Not Scripture, but close. A hermeneutical circle. One is interpreted in light of other.

Conflicts with State

Martyrs

Persecution

First Century

- **Jews are persecuting Christians** and empire occasionally steps in to protect.
- Eventually Empire itself begins to attack
 - **Nero** in Rome (blamed 64 fire on Christians)
 - **Domitian** (81-96) in Asia Minor
 - Note **ironies**: Martyrs feed growth; Vatican hill is slaughter-ground,

Second Century

- Persecution becomes more widespread, but sporadic
- **Trajan** as example policy: If they cause trouble, or are presented for other reasons, then kill them. But we won't hunt them.
- **Irenaeus** persecuted in Rome
- **Ignatius** in 117
- **Polycarp (70-155)**
 - **Bishop of Smyrna.**
 - Witnessed growth of Roman **persecution** and growing heresies of **Gnosticism** and **Docetism**
 - And, in response, development of **monoepiscopacy** and **canon**
 - Met **Ignatius**, tutored **Ireneaus**, converted followers of both **Marcion** ("first-born of Satan") and **Valentinus**
 - Wrote epistle to Phillipi,
 - Simple, humble, direct, nothing subtle or pretentious.
 - **Martyred** at age 86, reported as imitation of Christ's Passion
Account of Martyrdom written by third party, demonstrating his devoutness.

Martyrdom Discussion

Martyrs as heroes of the faith. *Frankly, one cannot read these works at face value. They are constructed specifically to illicit a hero-image for the martyrs. Who wrote it and why and to whom?*

Themes

Unity of church

Respect for your bishop

Why?

Forming self-identity

Clarity of priorities at death

Christ's example?

What are limits to Bishop's authority

What is their authority? Gifts? Knowledge? Appointment?

Test the spirits

Against heresies (docetism, judaizers,)

Analogy to Christ, clergy to apostles

Bishop represents Christ, you submit to Christ

Worship and church activities are primary arenas of Bishop's authority (No baptism or Eucharist without him)

Begin to see progress of church polity

Paul-Didache, Ignatius, Irenaeus, growing organization

What are these forces?

Third Century: **Chaos**

- **10-year cycles**; Empire begins to fall into utter chaos (26 emperors in first 50 years)
- **Severus** (193-211)
 - Death for anyone converting to exclusivist religion (Xians and Jews)
 - Martyrs: Perpetua and Felicitas
- **Decius** (249-251): first full-scale
 - First full-scale attempt to exterminate
 - Sacrifice to pagans for certificate, kill those found w/o certificate
- **Diocletian** (284-285): worst yet
 - Either incorporate Xianity (as Constantine did a few years later), or exterminate.
 - The worst suffering yet. Torture, confiscation of church property, destroys their books, forced sacrifice, increasing pressure.
- **Constantine**
 - Appears in 306, co-ruler with lycineas
 - Fully in charge by **Edict of Milan in 313**, declaring Xianity state religion.

Reasons: Ignorance of or indifference to Christian belief and practice

Atheism (no pagan gods, no understanding of non-idol monotheism)

Cannibalism (misunderstood Eucharist) Sacrificing animals (and people) certainly known

Incest (Love feast, brothers and sisters, holy kiss)

Anarchy and Treason (No emperor worship)

Results: Rapid quiet growth

Church grew widely, rapidly, unobtrusively. By 180, churches from British isles to India (also end of Augustine peace)

Major movements begin: **Apologists, Heretics, monasticism,**

Great period of **nameless missionaries**, see results indirectly, spreading faith through lives

Increasing sense of **imminent return of Christ as chaos engulfs Empire.**

Apologists

General Intro:

Old genre, Not exclusive to Xianity

Examples: Quadratus, Aristodes, Tatian, Milido or Sartus (early sermon on Passover as typology for Eucharist), athenagoras, bishop theophilus of Antioch, in 3rd century Tertullian, Origen, Clement (look these up in text for reference)

Goals:

Defensive. Respond to accusation, clear up misunderstandings, educate, halt death

Offensive: Explain the faith, attack the opposition,

Constructive: Theological construction. Canonization, development of interpretation of Scripture and NT.

Evangelistic: attempt to convert, pray for enemies

Vary widely on balance of each goal; some attack, some constructive.

Overall, **clarify Christian faith** in Greco-roman culture; **bridge builders** to current culture.

Results

Unknown impact on pagan audiences
But foundational in Christian churches.

Example: Justin

Bio (Mid 2nd)

- Experience in several different subcultures; understood paganism
- Born in Samaria, **a gentile**, but appreciated Jewish context. Primary education was **Hellenistic**. **Student** in platonic philosophy, when a “certain old man” presented OT as oldest and truest philosophy, with full expression in Jesus.
- **Went to Rome to teach Christianity** to seekers, new converts, and curious. Was not an office in church, but respected. This is public places of Christianity (not worship).
- Is clearly Christian, **only one to describe worship.**
- Dies as a martyr under Marcus Arilleus 160-182

First apology written 155 at Rome

- **Major bridge builder;** borrows pagan elements to explain doctrine and set Christianity as **just another safe religion.**
- Approach is biblical, pastoral, a bit evangelistic. Asks to be judged on their actions, not their labels.

Egeria (4th Century)

Remarkable amount of instruction, not so different from our system

Are we pushing teaching too much before baptism? (burden v joys)

Why are their “mysteries” withheld?

*4th century context: weeding out chaff?
Life show it? Commitment to training program?*

Morality is issue of entrance, not baptism itself, repeat creed for baptism

Sacraments are so sacred, so special, so revered that they aren’t explained fully until end.

Strong community context

Sense of Drama that builds; reverence combined with celebration

Response to Gnosticism, appropriation of some of that language, but contrasts that knowledge is attainable, and is not in cosmology but in Christ’s work symbolized in

Note context of post-Roman acceptance

Hippolytus Eucharistic prayers (ca 215)

Some elements of liturgy consistent

Sursa Corda

Pref/Proclamation

- **Logos Doctrine**, but this is not his primary concern.
- His is more to reply to attacks, **OT is fulfilled in the gospel**,
- approach is biblical, pastoral, a bit evangelistic
- Manuscript of Justin teaching his students “**Convert’s Shorter Bible**”

Thesis:

- **Logos** as Word, Plan, utterance, thought. First-born of God, active throughout all history, revealing God and enabling Humans to participate in God; the great intermediary.
- **Humans have some touch of Logos** in them (words, thoughts), so we have some access. (Calvin: seed of religion). Logos found in any human, so any light in people is due to Logos (Christ).
- So Greek philosophers have a piece of this planted in them by pre-incarnate Christ. Just accepted he could find of value or wise from other cultures and added it to his understanding of faith.
- Sees **Logos as mediator**, begotten before all creatures to communicate for unbegotten God (note lack of trinity, Arianism). He has ordered the world (pagan concept: ideas order), connects to Jesus.
- Jesus is teacher, but **not much talk of Christ’s death and resurrection** and redemption. For Justin he reveals God and teaches us how to live.

Monasticism (begins mid to late third century)

Purpose

Escape from worldliness (not necessarily flight from this world).

Dedication to developing life with God, **in order to serve** him better in the world. (not necessarily just retreat into God)

Asceticism (Askesis: Practice) deny self to achieve goals of Monasticism. Fasting, celibacy, silence, etc.

Becomes attractive to escape chaos of wider culture.

Other religious groups begin monastic communities as well.

In 4th, Church is rich, institutional, less special, especially after Constantine; too worldly

Monk is new martyr: deny self
Build new community

Characteristics

Not part of church

Mysticism – *Difficult Love*

Overall theme is good pastoral love

Monasticism – criticized as being separate, but they weren’t that separate, besides it’s a *ad hominem* argument

Type of literature, symbolic form, vision of life (more like Revelation than Romans)

Sets vision or ideal without dwelling on theological points; draws out paradoxes, our words cannot engulf this

Paradox is focus

Lose oneself to God allows more closeness to others

Focus on cross and judgement there allows us to not judge others.

Living ethereally; life allows life

Arises in **eastern deserts** (Egypt, Syria)

Dualistic worldviews often common

Monks very instrumental in **spreading gospel in countryside**

Forms

Anchoritic:

- **Solitary** hermit life. Maximize separation from worldliness in solitude.
- **Anthony** is first, early leader of monasticism.
 - Born about 250 (live to 105).
 - As young man, encounters hard texts
 - Acts 4: communal property;
 - Matt 19:21: be perfect, sell all, give to poor, follow me)
 - Matt 6: 34 don't be anxious about tomorrow
 - Sold all his wealth, moves gradually to asceticism. Starts in home, moves to edge of city, out to desert. Keeps moving because **followers keep joining him.**
 - Solitary in community, becomes father of loose community of Anchorites.

Cenobitic

- Fully **communal**, living **under a Rule**. Becomes most popular in middle ages.
- **Pachomius**. Started as Anchorite, but given vision to build a monastery in abandoned village. Eventually has 3000 monks in community.

Semieremitic: anything between the two

Stylites: Most extreme, e.g. Pole Sitters.

- Begins in Syria
- **Symeon the Elder**, lives on four different columns over years, final is 50ft.
- Draws crowds, to admire piety, ask for intercession, advice, blessing

Spread

Generally starts in east, but spreads to west somewhat through Anthonasius' book on Antony.

Jerome was spreading idea amongst rich

Augustine too has association with monastic community

Other thoughts

Irony of monasticism: tries to separate but attracts tourists; but it is escape from worldliness, not world.

The church is looking to monasteries for church leaders. Anthonasius: in relationship with Antony and monks.

Difference with today, fluid entry and exit.

Theological Conflicts

Gnostics:

Characteristics

A style of thinking, not so much a specific belief or movement

Dualism: Matter vs. Spirit; including human bodies. Ambivalence: Do anything with your body, or denigrate your body

Great Yearning for **escape from material world**, through esoteric or arcane knowledge.

Salvation is through secret knowledge (not action).

- No works righteousness
- Knowledge of world and self; not God. God is far too other, spiritual.
- Knowledge is given to only a few, elect, secret

Skeptical, fatalistic.

- No human has any power whatsoever.

Syncretistic, **eclectic:** include any bit of other religions

This was great threat to Christianity

Valentinius: was Bishop of Rome

Very intertwined with Christianity.

Example: Valentinius

Example belief structure:

- **Pleroma** (fullness), had 30 aeons, beginning with Abyss and Silence (m/f) they generated variety of aeons until full family.
- These are all named after biblical things.
- Sophia is the youngest female; **desires to know the Father**. Since desire is bad in Greek thought, she is cast out of the pleroma. **A FALL.**
- She is personified as Achamoth. The aeon Paraclete takes pity, **heals her from emotions** (converting her from bad emotion and is reoriented), and **restores her**.
- Paraclete takes the bad emotion and creates an evil, material, **hylic** substance.
- Achamoth herself creates **Psychic** substance which is in between hylic and pneumatic/spiritual
- From this middle Psychic substance is made Demiurge. **Demiurge creates physical world**. Demiurge does not know he has mother in Sophia. Now you have **creation** and redemption
- **People**
 - Some are evil, and will be destroyed
 - Some are Psychic, and can go either way
 - The spiritual ones who have special knowledge (**divine spark**) can return to pleroma.

Origin: **Dualism** is older than CE. Christian Gnosticism is synthesis of Christianity and other paganism. Platonism?

The **special secret knowledge** tends to be this very explanation of beliefs. Christology: is docetic; the savior, aeon or not, cannot be physical.

Irenaeus mocks: Gourd and emptiness together formed a fruit, as cucumber, and melons, together they produced the whole line for melonkind

Are we Gnostic too?

- Do we emphasize NT too much? Did Luther
- In music? “no crying he makes”
- Hebrews 5:8-9 Christ had to grow? Progress?

Radical Movements

Marcion: radical reformer

Bio

- Son of a bishop.
- Became **outstanding heretic in Rome**, his community was as large as Christian church in Rome

Movement

- Felt Church had become **too legalistic, too jewish**
- So church had to **return to Pauline doctrine of sin & grace**, but
- **Dualism: Evil OT God** of law vs. NT God of love and mercy.
- Law is given by false God, but Jesus brings love and mercy.
- Authoritative text is 10 Pauline epistles, not pastorals; parts of Luke.
- He would support high ethical response, but rejects any legalism
- Christology: **Jesus was revealer** of true God of mercy, but denied Christ was human (Docetist).
- Did accept salvation by faith

Problems:

- lacked any sense of progressing revelation, that God is unfolding plan in history
- Combines Justice and Love by dividing God
- Incapable as seeing grace as completion of creation, but rather sees them as antithetical

Montanism: extreme but embraced

After Montanus. Starts in **Asia Minor**, 2-3rd century, spreads all over.

Ecstatic prophecy is only true prophecy: must be passive tool of HS, without human contribution.

Last great period of revelation, **in end times**-Christ would come soon

Ethical rigor: extended hours of fasting, no remarriage, virgins should be veiled, ascetic practices, fanatical zeal, pietistic, lax moral standard in church

Otherwise largely orthodox

Recurring theme in history (16th cent Anabaptists, 18th pietistic, fundamentalists today)

Anti-Gnostic Theologians (first great teachers)

Irenaeus

Bio (late 2nd)

- Born in **Asia Minor** around 140, Dies around 200
- **Moves to Rome** to get educated and teach, then moves to Lyon in Gaul.
- Presbyter in **Lyon**, midst of great persecution (177). Shortly after becomes bishop.
- Greek speaker working in Latin west
- Writings survive mostly as Latin, so translated as **recapitulation**, creation lost, creation regained.

Thesis: **In opposition to Dualism, he promotes UNITY.**

- Unity of Revelation, faith, church leads to rule of faith
- **Rule of Truth:** summary of apostolic teaching (narrative), has rules of faith floating as elements of redemptive history (trinity)
 - **Rule governs proper exegesis.** Basic creed is interpretive guide for reading scripture, establishes presuppositions Yet scripture supplies flesh for bones of creedal elements, circular interpretation. Scripture requires a creedal structure, or you will wander all over ala gnostics.
 - **Rule is transmitted by tradition.** Proclaimed by prophets, received by apostles, continued by church
 - **Purpose of rule is ultimately to unify church.**
 - Gnostic readings are invalid because it is incongruent with rule. It's not "we differ in interpretation," but more broadly that the whole structure is outside and therefore invalid.
- Unity of God and History (see handout)
 - **Divine Economy:** God's plan for his household
 - Since Gnostic denigrate OT, Ir argues for **redemption intended from beginning.** Sin/fall was just our impatience at slow growth.
 - Incarnate word forms humanity according to image and likeness of God through **recapitulation** (Latin translation of word implies "once again", but Ir would not accept that!).
 - It is the **summing up (concluding) of all humanity** beyond our pre-fall state (Eden) to God's planned fulfillment (Holy City). Against Gnostics, creation is good.
 - Destination is to be, like Christ, unified with God.
- Revelation

Clement of Alexandria

Bio:

- Late 2nd century (died ca 215), contemporary of Irenaeus
- 2nd head of school in Alexandria (cultural center; library)
- Considered heretical in some areas, but foundational in others

Sought **connection with wider culture**

- In context of Anti-culture, anti-education in Christianity
- Culture can be good; We need **discernment**

Works

- ***Pedagogos***
 - “The Teacher” (of children)
 - Teaching children is in opposition to Gnostic secret knowledge
 - Logos is loving instructor, not only in knowledge but in living life
- ***The Miscellanies***
 - Various topics; overall theme that the Christian, following Logos as teacher, can learn and respond (as opposed to Gnostics)
 - **Highest knowledge is Love of God.** This changes your whole being to live according to the way he created you. A life of thanksgiving. This is not out of fear nor out of reward, but out of Love from God.

Origen: First Systematic, Great Allegorizer, Zealous (1??-251)

Bio: (Early 3rd) Very important, over 2000 works.

- Born in Alexandria, generation after Clement, dies 251 or so. Parents were Christian, father was martyr. Origen may have been martyr. **Zealous, self-castrated.**
- By early 20s he was in charge of catechetical school. Also studying Philosophy and Neo-platonism. Tries to articulate gospel in Neo-Platonic terms.
- Traveled throughout empire, visited many churches. Response was divided among Christians. Non-Christians loved him. Origen liked to **speculate**, which disturbed some; was pre-Nicene.
- Bishop of Alexandria forces him into exile, but is welcomed in Syria, for somewhat political reasons.

Work

- Over 2000 works, covering multiple genres.
- Against Celsus (who was responding to Justin Martyr)
- ***Peri Archon*** (On First Principles) a speculative work. Proposes **methods for biblical interpretation. First coherent attempt.**
- Major Treatises: On Prayer, On Martyrdom,

- *Hexapla*: only scraps left. About 1000 years ahead of time. Not attempted again until Erasmus. OT criticism in 6 columns. Hebrew, transliteration, Septuagint (this in midst of debate of usefulness about Septuagint), and three other Greek translations.

Thought

- Multifaceted: Philosopher, Mystic, Bible critic/exegete. Immediate and continued debate. In 6th century declared a heretic.
- “I want to be called a man of Christ”; Not trying to push a reformist agenda
- Handing on Rule of Faith such that **incarnate word is central to all Christian thought**. Incarnate word is living, speaking and present to us today. Logos is present in Scripture. Exegeting in context for meaning is NOT his approach; exegesis and application are the same thing. It is all one whole. So then Scripture is extremely sacred in every word. **Every word has significant meaning (allegory!).**

Legacy

- Ecumenical council declared him heretic in 6th Century, probably based on some misunderstandings.
- But generally, some of his conclusions go too far, though **his methods are foundational**.
- Ultimately **not grounded in historical life of Christ** as much as should be. His view of Speaking Logos allows more latitude than appropriate. Revelation is not ultimate with Christ, so we may move in any direction now. Was trailblazing some areas of theology (pre-existence of souls?)
- But **he wrote so much he is major figure**. We would agree with 90% of what he said. Even those who disagree with them engage him.

Some Principles:

- ❖ Intended for humans of all capacities (levels of meaning)
- ❖ Intended for salvation
- ❖ Drenched in divinity – inspired, even in obstacles
- ❖ Character & faith of reader are important
- ❖ Text as model for self interpretation
- ❖ Consider canon as whole
- ❖ Rule of faith is basis,
- ❖ No part is unprofitable nor unedifying nor unworthy of God
- ❖ Untrue, unreasonable, the impossible are stumbling blocks, but yet intentional
- ❖ Never arrive at deepest meaning
- ❖ Compare similar passages
- ❖ Untrue, unreasonable, the impossible are stumbling blocks, but yet intentional
- ❖ In any case, there are some controls in these principles to wild allegorization

Tertullian

Bio: (Late 2nd, early 3rd)

- Same time as Clement, but in **Carthage** (NW Africa). Dies ca. 225
- Born to pagan parents, trained in classical literature, philosophy. Is converted, has **reaction** against upbringing and schooling;
- **Anti-secular culture and anti-education**. *What does Rome have to do with Athens?*
- Becomes Montanist. Hyper-orthodox

Work:

- Is the father of **Latin Theology**. Others were writing in Greek. Coins term “**Trinitas**: one *substantia* in three *persona*” First to say Christ is one of trinity.
- Latin is foundation for centuries that follow

Cyprian (d 258)

Bio (3rd)

- Born to wealthy family, **gives away wealth** after conversion.
- A very **pastoral person in contrast to Tertullian**.
- Became Bishop of **Carthage** of church based on gifts
- Died in 258, 12 years after conversion.

Differed in perspective on **lapsed**. Takes middle road: allow them back but with some indication of serious faith, proof, penance, Cyprian himself **fled during persecution**, and was criticized
Father of Ecclesiology: about church, Gov’t of church, unity of church

Athanasius (ca 300-373)

Bio (4th century)

- Contemporary w/ Council of Nicea, Antony
- Alexandria,
- associated with Antony’s monastic community

Wrote two books in 318 (before Nicea) *Against Pagans* and *On the Incarnation*

- Solid description of orthodox faith
 - King comes to visit house in town, whole town
 - A painting defaced must be repainted
 - Word is omnipresent even while Jesus in incarnate
- Pg 39: Three modes of knowledge of God
 - Creation
 - Holy People (prophets)
 - Law (Sacred School)
- 43 But we are broken, sensory;
 - God comes to us with simple means
 - Halfway-sensory, Jesus, Son, Father
- 44 (16) Word centers senses on himself, because we are so material, stuck on idols, God accommodates us by becoming material. And spends some time. Banished death and Revealed himself, taught us.
- Has both sides of Christ against docetism and Arianism
- We’ll see these themes again.

Major Developments between 100-313AD

Big picture

Empire context

Apostolic fathers fighting external secular pressures and internal theological conflicts

Development of these three things fuel **identity formation**.

Canon

Reaction to very practical needs. Need for standards, Responding to circumstances

- Standards for Worship
- Models for private devotion, prayer, sermons,
- Spread of church into new areas, what deserves translating?

Attempts

- **Marcion** was first to develop list.
- **Muratorian Canon** (late 2nd) basic form of NT canon
 - Differences not 1&2 peter, James, Hebrews; incl. apoc of peter, Wisdom of Solomon, Shepherd of Hermas?, two letters “by paul” attacking Marcion.
- 367 **Athanasius** lists 27 books in festal letter
- But 397 **Council at Carthage** declare 39 + 27 books as canon.

Criteria: No concrete knowledge

- **Apostolicity**, written by or directly presents Apostles teaching
 - Mark, worked for Peter in Rome
 - Hebrews took longer because of doubtful origin
- **Orthodoxy**
 - Does this book match the other Apostolic books
 - Hebrews again
- **Antiquity**
 - Hermas written after Apostles generations
- **Common Usage**
 - Those used for teaching and worship
 - Urban centers lead rural in worship practice

Perspective

- We are far more interested in this now than they themselves were. This was not their preoccupation, hence we don't hear much about criteria.

Episcopacy

In Didache, Clement, other early works, not much evidence

With Ignatius, we begin to see emphasis

By end of 2nd century, it is clear in Irenaeus that Bishop is head of not just community but diocese.

Cyprian (ecclesiologist) makes strong statements about episcopate.

- Bishop is in church, church in Bishop; not be in Bishop, not in Church
- Matt 16:18: Christ himself establishes episcopate ala sacraments. “You are Peter, and on you I will build my church.

Episcopate maintains apostolic tradition, ongoing revelation, Christ's prophets.

Creeds

Development

- See small statements in NT epistles (1 cor 15)
- Ignatius of Antioch (110) (see handout) emphasizes,
- Old Roman Creed (340) goes back to second century (final Apostolic creed wasn't until 7th century)

Usage:

- Training converts
- Express faith in Worship; recite creed in liturgy, baptismal formulas
- Fight Heresy: set boundaries for orthodox interpretation. Each line expresses against heresy, Gnostics, Docetist, Jews, Marcion,

Conversion of Constantine

1. 313 AD Edict of Milan: Declares Christianity legal religion; that no one should be discriminated on basis of religion.
 - a. But statement is weaker than action; He sets Christianity as state religion
 - b. Diocletian failed in persecution
 - c. So he will adopt them
 - d. Is Constantine devout or pragmatic? Certainly astute statement
 - e. Christianity is now forced to deal with culture
 - f. Roman Catholic church still shows traces of Roman
2. Tactics
 - a. Blue laws on Sundays
 - b. No civil servants can sacrifice at Pagan altars
 - c. Prohibits rebuilding of Jewish temple
 - d. Builds great churches, basilicas (Royal House)
 - i. Starts in Byzantium / Constantinople
 - ii. His mother does same thing in Palestine
3. Effect: Dramatic Shift
 - a. God as emperor, king.
 - i. God has palace.
 - ii. Formal tone (dress up)
 - iii. Presentational tone
 - b. Gov't**
 - i. Caesaropapism:** intertwines gov't with church. (Later: Pope v. Emp)
 - ii. Ecclesiastical Imperialism** Pope runs civil affairs later in middle ages
 - iii. Shows luxury of time, intra-ecclesial struggles, hierarchical

Midterm

- -Identify terms and names
- -Quotes: Author, Approx date.
- -50% essays

- Empire context
- Apostolic fathers fighting external secular pressures and internal theological conflicts
- Development of these three things fuel identity formation.

Gnostics characteristics

Diocletion, deceus, trajan, nero

Recapitulation:

- bringing under one head,
- drawing up all to a conclusion

4. Mixed Reactions by 4c

a. **Positive**

Acceptance:

Grateful for end of persecution, a blessing of God.

- i. No criticism. Masses feel this way

ii. **Eusebius of Caesarea: First**

Church Historian He is Triumphant in tone, a golden age

- b. **Flee to desert:** Monasticism get s boost from those fleeing worldliness of church

- c. **Breakway:** Insist you are the True Church. **North Africa Donatists** main example.

- i. This is already apparent 100 years earlier, particularly in issue of Lapsed.

1. If a priest recants, what does that say about baptisms he performed?

2. Donatists: **Lapsed priests are not allowed back to church, and their work is invalidated.**

- ii. Some of these are even violent, willing to fight
- iii. Augustine deals with this 100 years later, talking about Just War Theory. But argument is based on nature of church.
- iv. Not “pentacostal” like Montanists, but high ethical rigor.

- d. **Pagan:** Julian the Apostate. (364-363)

i. Murder is political tool, Constantine still killed to keep power

ii. Julian makes efforts to reverse priviledged status

iii. Concentrated on education system to undermine faith

1. Replace it with classical literature

2. Some consider his strategy to be effective; would’ve worked if he had lived longer

iv. Dies in battle; final words: “You have conquered, O Galilean”

v. After Julian, all emperors are Christian at least in name

- e. **Middle** position.

i. Continue to live in society, but still oppose civics when needed

ii. This is **golden age** of Patristic literature.

5. Major Figures of 4-5c

- a. **Eusebius** of Caesarea- First church historian
 - b. **Athanasius** of Alexandria (-373)
 - i. Major player in defending faith after Nicea against Arianism
 - ii. Exiled 5 times by Arian leaders (Emperor, other bishops)
 - c. **Cappadocians (center of Asia Minor):**
 - i. **Features**
 - 1. pick up after Athanasius
 - 2. Fight off new heresies
 - 3. Great churchmen
 - ii. Basil Bishop of Caesarea: settle ecclesiology disputes, hospital, orphanages, food
 - iii. Gregory of Nyssa
 - 1. Brother of Basil?
 - 2. Origen-esque in spiritual interpretation
 - iv. Macrina
 - 1. **Sister to these two**
 - 2. Older than both, is spiritual leader for brothers
 - v. Gregory of Nazianzen
 - 1. Sharpest theologian of the bunch
 - 2. not related
 - d. John Chrysostom (Golden Mouth) (-407)
 - i. Famous preacher, even pagans come to hear him talk
 - ii. Bishop of Antioch (east), Archbishop of Constantinople
 - iii. Could be accommodating, but also challenged emperors
 - iv. Exiled occasionally (Empress Eudoxia)
 - v. Calvin said he was the best exegete EVER.
 - e. Jerome (-420)
 - i. Born Rome (western), Grump at Bethlehem
 - ii. Brilliant Linguist (and arrogant about it)
 - iii. Translates **Vulgate** (bible of middle ages)
 - f. **Ambrose**
 - i. Italy-Milan
 - ii. Against his wishes, pushed into bishopric for his gifts
 - iii. Was instrumental in converting Augustine
 - iv. Socially-politically active; confront emperors
 - g. Augustine (-430)
6. The Trinitarian and Christological Conflicts
- a. General
 - i. Note we are beginning to see cracks between East and West
 - ii. Not theological abstract; this issues comes from pew as all conflicts do in history. (See handout with Gregory of Nyssa quote)
 - 1. Who am I worshipping?
 - 2. To whom do I pray?
 - 3. How am I saved? By whom? From what?
 - b. Ante-Nicene
 - i. **Ebionism:** Jesus only appeared divine

- ii. **Monarchianism:** Concern to protect unity of God-monotheism
 1. **Modalistic:** (Sabellius) Persons are modes of God. Father, son redeemer, Spirit, inspirer, just modes of same God. Logical conclusion is that God the Father himself suffers (patripassionism)
 2. **Dynamic:** (Paul of Samosata) Adoptionistic Christology: God adopted Jesus into divinity at Baptism or Crucifixion
 - iii. **Tertullian** is major champion pre-nicea
 1. **Trinitas** = 1 *substantia* in 3 *personae*
 2. But still off – son is generated at creation, only Father is eternal
- c. Nicea

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- Is Constantine devout or pragmatic? Certainly astute statesman

Christianity is **now forced to deal with culture**

Roman Catholic church still shows traces of Roman

Tactics

Blue laws (Sabbath observance) on Sundays

No civil servants can sacrifice at Pagan altars

Prohibits rebuilding of Jewish temple

Builds great churches, **basilicas** (Royal House)

- Starts in Byzantium / Constantinople
- His mother does same thing in Palestine

Effect: Dramatic Shift

God as emperor, king, is dominant metaphor

God has **palace**.

Formal tone (dress up to attend)

Presentational tone of services

Loss of other themes (shepherd?), house churches, family/community

Beginning of long confusion of church/civic power

Caesaropapism: intertwines gov't with church. (Later: Pope v. Emp)

Ecclesiastical Imperialism Pope runs civil affairs later in middle ages
Shows luxury of time, intra-ecclesial struggles, hierarchical

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No criticism. ***Most feel this way***

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Some of these are even **violent**, willing to fight

Augustine deals with this issue 100 years later, talking about Just War Theory.

But **argument is based on nature of church** (purity).

Not “Pentecostal” like Montanists, but high ethical rigor.

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Brilliant linguist (and arrogant about it)
Translates Vulgate (bible of middle ages)
[Did he fight with Augustine?]

Ambrose

Italy-Milan
Against his wishes, pushed into bishopric for his gifts
Was **instrumental in converting Augustine**
Socially-politically active; confront emperors

Augustine (-430)

Born Africa, trained Italy, returns to Africa
Major, *major* figure for middle ages.

The Trinitarian Conflict

General

Note we are beginning to see cracks between East and West

A practical issue

Not theological abstract; this issues **comes from pew** as all conflicts do in history. (See handout with Gregory of Nyssa quote)

Who am I worshipping? To whom do I pray?

How am I saved? By whom? From what?

Ante-Nicene

Ebionism: Jesus only appeared divine

Monarchianism: Concern to protect unity of God-monotheism

Modalistic: (Sabellius) **Persons are modes of God.** Father, son redeemer, Spirit, inspirer, just modes of same God. Logical conclusion is that God the Father himself suffers (patripassionism)

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Tertullian is major champion of trinity pre-Nicea

Trinitas = 1 substantia in 3 personae

But still off – son is generated at creation, only Father is eternal

Nicea

Son is Creature:

Alexander, bishop of Alexandria, writes paper that Father and Son is One, but God is Unity, **so Son is created**; not of same substance and essence as Father

Arius is presbyter of Alexandria: Son is begotten, meaning made/created.

Most important point is Unity of God.

Eusebius, Bishop of Nicomedia (residence of Emperor outside of Constantinople)

Eusebius, Bishop of Caesarea

Council of Nicea in 325,

Background:

- **called by Constantine** (civic authority involved in first council)
- **First worldwide council**
- Majority come from East, of ~220, only 6 are from West
 - i. No competition between sees, barbarians coming in

- ii. East was more scholarly
- **Athanasius** is in attendance as Alexander's assistant, though nonvoting (Who's Who: St. Nicolas)

Final Decision:

- **Arian party is defeated**, all but two bishops sign onto decision
- Arian party used music and education in their campaign
- **Homoousios** = Son is one/same substance/essence as Father. This is term that becomes focus, but has variation in definition.


Post-Nicene



Politics is significant factor here,

- Between parties
- Between sees and local politics
- between east/west

Three Periods

- Constantine (325-337)
 - i. Nicea is standard
- Constantus II (337-361)
 - i. *homoiousios* = Son's essence is *like* Father
 - ii. Anomoeans = Son is unlike, but this is recognized as Arianism
 - iii. **Athanasius** = exact same substance as Father, **God must be my redeemer**
- Julian to Theodosius (361-381)
 - i. Macedonians = Pneumotomachians = Spirit Fighters: **Holy Spirit is not divine**; no biblical evidence
 - ii. **New Nicene Party: Cappadocian fathers** pick up leadership after Athanasius. **Three Hypostates in one essence** (Greek Tertullianism). A distinction of consciousness. West[?] sees this as tri-theistic.
 - iii.  **ncil of Constantinople (381)**
 - 1. Nicea Confirmed (*homoousios*)
 - 2. Macedonians condemned; **HS proceeds from Father** ("and the son" [*filioque*] comes later at Toledo)
 - 3. This is end of Arianism; but this **does not result in Schism**
 - iv. **Council of Toledo (589)**
 - 1. HS proceeds equally from Father "and the Son" (**filioque**)
 - 2. This **becomes major split** between east and west
 - 3. This had **already been entrenched in worship in west**, Toledo only confirmed it. East never accepted it.

Christological Conflict

Major Players

Apollinarius

JC was one person, but **body & soul was human**, spirit was *logos*

Cyril of Alexandria (444)

1 person with 2 natures, strong unity, but **divine predominates**
Monophysite?

Introduces *theotokos*: Mary gave birth to God

Nestorius (Antiochene)

2 persons, so 2 natures: like marriage; distinct persons

Opposed *theotokos* with *anthropotokos*: Mary bore human (But Latourette says *Christotokos*: Bearer of Christ, but not God)

Not much direct evidence actually, this is what his opponents claimed he was saying, and condemned him at Ephesus 431

Eutychus (also Alexandrian)

Synthesis of human and divine creates **3rd kind of being**

Divine was prominent (again monophysite)

Pope Leo I (Leo the Great)

Represents ideas of West

1 person, 2 natures (what's the big deal?)

Fought Attila the Hun at Gates of Rome

Council of Chalcedon

451, near Constantinople, 4th council, 600 bishop mostly from East

Declarations

1 Lord JC, perfect God and perfect Man

perfect man of soul and flesh (contra Apollinaris)

2 natures, inseparable and indivisible (Contra Nestorius)

Unconfused and unchanged (contra Eutychus)

Theotokos, according to the flesh (Mary is not mother of divine nature)

Affirmed Leo, limited Cyril

Post Chalcedon

Nestorian

Emphasized dual nature of Christ (a marriage of two natures)

Now (still) found in Iraq and Iran

Monophysites (Alexandrian, easternmost areas)

There is only **one nature: prominently divine** (a form of Eutychianism)

Divine nature is so strong as to transform human

Condemned at Constantinople (II) in 553

But cannot accept it; they stay separate from Church

Leads to efforts to reunite them (in face of barbarians and Islam)
The video suggested that the persecution of these easternmost Xians was a significant factor in the spread of Islam, who tolerated these heretics better than the church itself.

Monothelites

Two natures, but one divine will
A compromise to bring Monophysites back in.
Condemned at Constantinople III (680). If you have two natures, you have two wills.

Must be fully human to cover human sin, must be fully divine to bear the burden.

Is this the efforts of Theodora and Justinian? [probably came later]

- *Rebuilds Haggia Sophia*
- *Attempts to bring in east and reconquer west and unify empire again; goes south around Mediterranean*
- *Justinian 523 5th council, calls for reconciliation, but it confirms Chalcedon*
- *Bishop of Rome visits Constantinople; you must tow orthodox line as emperor/bishop. No tolerance of monophysite heresy*
- *After Justinian death, west is lost again*

Augustine (354-430)

Life

In west, writing in Latin; uninvolved in eastern theological controversies

Writes Confessions, a classic of Christian tradition. Multiple layers; not a biography but rhetorical work

Born in N Africa, classical education, Father not Xian, but **mother Monica** is devout Christian.

He is brilliant, attracted to philosophy. Sets out at 19 in **pursuit of wisdom** through multiple philosophies. Neo-Platonism, Manichean.

Earns **reputation as rhetorician**, moves to Rome to teach

Moves on to Milan. Roman students were too self-absorbed to study.

Meets Ambrose, enthralled with his preaching. First intellectual Christian.

Obsessed with Seeking (**faith seeking understanding**)

The philosophy in scripture begins to make sense; in **387 he is baptized** by Ambrose on Easter.

Struggles

Sex Addict

Worldly ambition

Had a concubine, and son (who died before his installation, *but was at his baptism*)

Post-Conversion

Goes **back to North Africa to teach**, intending to found Monastery
Considers monastery in Hippo, but is **pressed into priesthood**.
In first years he is very prolific. Comes out of his daily ministry
Faced with staggering social, political upheaval

- In 410 Rome is sacked by barbarians
- By 430 Hippo itself is overrun
- He **died thinking all was lost to chaotic pagans**

Thought

Manichians

Basic: **Dualist**--Stuck in material body, created by a demiurge.
Augustine was attracted to this, **as an explanation of evil**. Good v evil
But as Christian, he responds (practical circumstances driving theology)
Develops **Original Sin**

- **Before fall, human will was rightly ordered**, attracted to God, loved animals (an implicit doctrine of creation; it's all good)
- At fall, Will becomes disoriented. Man focuses on animals and idols.
- Evil in world is embedding in people

Writes *City of God*

- Contrasts human city with **disordered chaotic people to**
- **Christians who are rightly ordered**
- Don't mistake CoG as church institution; it is the **elect**

Donatism

Emphasis on **purity of church**: **Can't have lapsed** come back into church
Becomes pressing issue as this group has become large and violent in NA

What is the Church?

- Augustine says church is full of **Wheat and Tears (weeds)**
- Donatists insist church must be **Bride of Christ**, without spot or wrinkle.

What are the sacraments (in relation to priest)?

- They belong to Christ; **God is actor, not priest**.
- Develops of theology of priest and sacrament, what exactly are they, what happens

Sacraments are not dependent on purity of priest

- Does not push to say we should forgive lapsed
- But rather says sacraments are efficacious because they are God's work.

Also develops **just war**

- Donatists were becoming violent, and were still heretical
- It is permissible, indeed expected, that empire take up arms (*forced conversions?*)
- Religion problem needed judicial solution

- **Advocates force to join church; compelling of belief**

Pelagianism

Pelagius (420s)

- **Possible for humans to achieve perfection**, and since it's possible, it's mandatory.
- In general, argues that not only can we strive for it, we can achieve it
- We are responsible for choices we make, therefore also able
- **Reacting to disparity between devout and nominal Christians.**
- Pushes Paul's notion of **growth to adulthood**, striving for perfection (teleos)

Augustine sees despair and discouragement among failures.

- Focuses our **helplessness as infants before God**; finite and broken.
- Continues Anti-Manichian argument; we are broken in Original Sin

Pelagius thinks Augustine is permissive, lax

- Augustine wants to give **full credit to our brokenness**
- **And full credit to God's action**, magnificence of God's grace

Articulates redemptive history

- Before fall man able to sin, after fall unable to not sin, after Christ, not able to sin, etc.

Predestination

- Augustine does not draw conclusion that electing one means damning another. No direct evidence of election to damnation.
- God's foreknowledge predicted the saved, but did not preordain it. (Free Will).

Effects

Augustine is major figure throughout history

But when we claim, do we claim all of his ideas? Original Sin, anti-pelagianism

End of Western Roman Empire

Invasions

Rome is sacked 410 by Goths

- Augustine sees northern hordes coming into Africa
- 476 Last western emperor
- **Eastern Empire continues** (Byzantine)
- Ideal of Roman Empire remains; repeated attempts to restore it through to 19th century
- Church and State mixture continues

Barbarians do not effect Greek-speaking East that much

- State is stronger than church in East
- State repeatedly intervenes; maintain peace in the empire

5th-6th century: Chaos

- mini-kingdoms appear in outlying areas of Europe.(see handout)
- Vandals invade Spain and NA in 5th ; Visigoths take Spain in 6th (both are Arian in theology)
- Visigoths in late 6th embrace Catholicism (**Isidore** of Seville)
- Gaul:
 - i. Franks, begin as pagan, by end of 5th century are baptized (King **Clovis**)
 - ii. Later on papacy looks to them for alliance
 - iii. Eventually **stops Islam** (at Battle of Tours in 732 by Charles Martel)
 - iv. Charlemagne eventually reclaims Roman Emperor title
- Britain
 - i. Ostrogoths (Boetheius martyred in 6th century)
- Italy:
 - i. Lombards (Arian)
 - ii. **Papacy looks to Franks for help**

Worship

Becomes less concerned with celebration of love feast as forward looking banquet and more concerned with sin, repentance, death; Eucharist is funeral.

Monasticism and Papacy

Much **culture was disappearing** in West; **Church was main preserver** of most culture, literature, education, etc.; Monks and Pope

Monks

- **Benedict wrote rule in 529**; caught on quickly, become foundation for monasticism in west for centuries.
 - i. **Physical labor**
 - ii. **Vows**—chastity, poverty,
 - iii. Gathering for **prayer**/worship 8 times a day
- **Benedictine order expanded because foundational elements were adaptable**. Can be Scriptorium, or agriculture, or evangelism, or medics

Papacy

- Pope, “papa” was term of endearment for bishop from early time (Cyprian, Athanasius); so this is **not late nor unique to Rome**
- First Pope: Peter? Leo great? Gregory the Great?
 - Bishop of Rome rises in power in part because of this chaos; people need stability.
 - i. Is able to preserve some culture
 - ii. Can organize people, even to arms
 - iii. Can give some guidance on life together
 - iv. Leo the Great (See Christological debate above)

Pope Gregory the Great (-604)

Bio

Starts as Monk, becomes Bishop of **Rome** (dies 604)

Prolific Writer. Greatest work is ***Pastoral Rule***

- What are duties, what kind of advice, what kind of life
- Administrator: Shapes Hierarchy of church
Military leader if necessary

Transition figure

Communicates theology of church (esp Augustine), articulating to the Middle Ages

Theology: Largely repeats Augustine, making Augustine central figure in Middle Ages; **Gregory is lens and filter of Augustine to Middle Ages.**

Gregory shapes medieval piety, understanding of sacraments, relics, saints, feast days, demons, these are **accents Gregory puts on Augustine**

Has passion for Missions; begins[?]

- Commissions monk Augustine to Britain (first archbishop of Canterbury)
- Helped king of Visigoths convert from Arianism to Catholicism (Spain)
- Supports Benedictine monasticism spread.

Represents all the ambiguities of middle ages we see in early church

- Humility, anti-worldliness married to World Domination in Papacy
- Patriarch of Constantinople takes on title of world patriarch; Gregory takes on title of Servant of Servants of God; also God's Counsel (emperors used that as defenders of empire)
- Mixture of Power of Roman culture and power of cross

Early Middle Ages: Death of Gregory

Islam:

604 Mohammed; 622 Flight to Medina; dies 632

Within 10 years of flight, takes over Arabia by force

Within 20 years all Arab world

within 100 years takes Persia, Palestine, N Africa, Spain

Stopped at Gaul with Battle of Tours (732) by Charles Martel

Islam has broader worldview than paganism--faith drives all of life

Starts in Mecca, with hearing God's call to proclaim

Wife is first disciple, preaches to Mecca in verse

Asserts Hebrew bible is basis, but Jesus is prophet who escaped the cross
Conquest considered liberation by Arabian monotheistic Christians because of Byzantine oppression. They are more free under Islam than Orthodox Christianity.
Some believe Islam is God's retribution for icon idolism. The 787 7th Council declared it admissible to make icons because Christ had real human soul and body.

Trade and Education: Spread isolates Western Europe

3 cultures: West, South, East
Ideas and trade slows between areas
Isolation from ancient sources of knowledge; Byzantine empire maintains culture longer
Church loses large areas and numbers of people; 500AD has as many in 1500AD
Stronghold of **North Africa largely overrun**. Still some remnants.

Medieval Missions

General

Professionalization of mission work; contrast to early church "nameless missionaries"

Papacy takes active role in supporting missions

Accommodation: how much in what ways?

Papacy helps keep orthodoxy centered

Mass conversions were common

This was supported by missionaries, we'll take you now, move you along, use your symbols to do it

Example: **Boniface**: Monk in England

8th century goes to stubborn Frisians

Pope moves him to Germany for most of career.

Used superstitions of Germans, cutting down the sacred tree of Thor. **Trial by Ordeal**. (Elijah)

Boniface takes wood and builds chapel in honor of St Peter.

Goes back to **Frisians**. They kill him and 50 companions.

Armed force is used to broaden borders of church

Example: **Charlemagne** (8th cent) King of Franks

Overcomes Lombards, king of both, Lay king of church.

Geography:

Spread from Ireland and England to Continent

Patrick in Irish in 5th century

England in 6th century

Lowlands (Netherlands) 7th-8th

Scandinavia (10th-11th century)

Important because of **Church Structure**

British: **clan system**: Tribal units with no hierarchy between them. Abbot as head of monastery, but no higher orders

Continent: **hierarchy**. Pope-arch-bishop

Cross-fertilization: missions out of Britain

bring clans, crossing paths with hierarchy

Synod of Whitby (664): Hierarchical

structure affirmed with Pope at head.

Note that clan system is rather congregational

Investiture Controversy (Church and State)

Background

Who has authority to vest authority? Pope, emperors, or congregations?

Caesaropapism: Emperor has responsibility to protect church and appoint people to ecclesial office

Ecclesiastical imperialism: Fundamental distinction **between Clergy and Laity**. Kings must learn, enforce, and obey rules of church (agrees with CP), but the **lowest church officer has more authority** than any lay person (such as the King).

Who then can appoint officers to office along with **symbols of office** (papal staff and ring). Officer cannot engage in duties of office without these; handed down from predecessor. *Note similarity to CRC issues of Alternative Paths to Ministry*

Feudalism: Chaos in 5th-6th century, which church is not fully able to control.

Islam isolates Europe, **economy stagnates**, wealth is limited to landownership.

Large estates of land become city-states; Landowning lords have loyal vassals to hold against other lords; multiple alliances and politics, with constant threat of war.

Trade essentially disappears completely.

Bishops become corrupt and acquire wealth and land.

Simony: buying and selling of church offices. Bartering chips for political alliances.

Priests' children who inherit church land without holding church office.

Papacy and Franks

Popes look increasingly to Franks for protection. Fighting off Lombards and East

Pepin the Short: Pope gives him title of Protector of Romans, he in turn donates land.

Pepin's son **Charles the Great (Charlemagne) (771 -814)**

Takes power at 26.

His military success unites all of Western Europe.

Conquers territory and brings faith

Seen as reformer of church and society (e.g., Monastic schools and libraries)

Pope has already declared that Eastern Church has no authority in West. To Charles he says "I consider you the Lay head of Christendom."

Pope Leo III takes office in 795.

On Papacy: Western church claims it is head of all church, based on Jesus ordination of Peter.

Papacy is controlled by wealthy families and politics

Finds that Charlemagne has too much power since he has been head for decades

799 Leo is abducted by those who didn't want him to be pope in the first place (*cut out eyes and tongue*)

Leo goes to Charles (*flees across Alps*), **Charles marches on Rome and sets Leo up as Pope** (just before Christmas)

On Xmas Day 800, he hears nativity mass, is praying before altar, Leo comes up unexpectedly and crowns him before those there as crowned by God as Christian Emperor. **Leo has attempted to give him power but demonstrate that power comes from God through Pope.** *First Emperor in 300 years.*

Byzantine took this as act of schism since there cannot be two emperors.

Had intention to work together to unify and convert Europe. Defeat Saxons, but Saxons murder missionaries left behind. Scorched earth policy follows. Pagans refuse to convert. Eventually Saxons give in with mass conversion.

Establishes center of learning for clergy training.

These bishops go on to set up schools across empire.

813AD, age 70, appoints son Louis as co-emperor for succession, but doesn't invite pope.

After Charlemagne dies, caesaropapism declines.

After Char., Vikings begin invasions. Scottish Iona monastery attacked first. Single out churches because they are wealthy and undefended.

Louis leaves empire to three sons. Vikings attack Paris in 845. Reach Milan.

*9th century sees emphasis on relics, saints, Mary, possible response to Viking chaos. 896 **Magyars (Hungarians?)** attack out of east, targeting churches.*

Apocalyptic imagery, as millennium approaches.

Pope Nicholas I (rules 858-867) becomes stronger power
refuses divorce to king

Excommunicates Photius, patriarch of Constantinople;
so Photius does the same to Nick. **Photian Schism**

Pseudo-Isodorian Decretals: Early papal rulings, some real, some forged, to give legitimacy of papal power within church and over civil magistrates. One of these documents is (forged) **Donation of Constantine**, a forged letter of thanks to pope in which Constantine admits

Pope is above East and West

Priests are above all civil authority

Gives all the empire to the pope. The pope gives it back to king as steward

After Pope Nicholas I the papacy sinks in importance.

Popes are murdered by their successors. Chaotic, a fifteen year old is pope for a while.

Otto I, Emperor of the Holy Roman Empire (-974)

Move of importance from **Franks to Saxony** (modern day Germany) where Otto I was king. **Crowned by pope as the ruler of the Holy Roman Empire.**

955 25k Franks battle Magyar cavalry. Otto is converted Saxon leading in this battle (has nail of cross for protection)

Franks win, killing all but 7 Magyars (Hungarians).

Rides victorious into Rome, and is crowned

Becomes disillusioned with Pope, John 12th and womanizer. Church and property in decline John's successor was as bad

Otto II is crowned; Monk Javer is trained in Spain, builds organ and pendulum clock, tutors Otto III.

Otto III turns to Javer in 999 to make him Pope (Sylvester II, after the first Sly who worked with Constantine to establish Holy Roman Empire). Only now do Charlemagne ideas begin to take fruit, folding in last countries of Europe. On Palm Sunday 999, Sly presents cross to Magyar king Steven)

Otto insists on lay investiture and he exercises it by appointing bishops and popes. His successors do the same.

Cluny Reform (10th century)

Founded by Berno in 910 near Burgandy (SE France) as expansion of another Benedictine monastery.

Work together in close Benedictine fashion seeking to be faithful Christians in first of all small ways (submission, daily prayer, mutual service, community of love). Neither labor nor study.

The abbot goes out speaking at the invitation of other monasteries and the idea and pattern grows throughout Europe.

It then spreads into the church. Cluny becomes the first 'religious order.' By 12th over 300 monasteries plus smaller cells.

The papacy catches on and uses these ideas to reform the leadership of the church. The **College of Cardinals** develops in the 11th century and holds the pope accountable at the same time that it advises him.

Culminates with Gregory VII

Henry vs. Hildebrand (Pope Gregory VII) –

Hildebrand **wants to reform the church**: no simony, **clerical celibacy** (clergy pattern after monastic life), inerrancy and complete power of Pope.

Hildebrand becomes more influential than the popes before him. (1073-1085)

Hildebrand goes head to head with **Henry IV**. Hildebrand says that **lay investiture is simony** and in a synod it is ruled unacceptable. Henry calls a counsel which rejects Hildebrand as pope. **Gregory excommunicates Henry** and deposes him from throne. (1077) **Henry presents himself barefoot in the snow** at the gates of Gregory begging forgiveness.

Gregory was respected enough that not long after his death the church decides the church has responsibility for investiture.

The Concordat at Worms (1122)

The church (*in Germany*) selects people for office (*in presence of Emperor*) and gives the insignia of the office, but the king gives a touch with the royal scepter (rubber stamp).

The East

Relative order in the East, but affected by Islam

The Eastern Church loses northern Africa and parts of Asia to Islam.

The mission effort of the East went North and East (central Europe and Russia). Bulgaria (9th c.) and Serbia and Russia (10th c.) submit to the Eastern Church.

Central Europe submits to the Roman Church.

The split happens for the following reasons in 1054

Photian Schism (excommunicating each other).

Who has greater authority? Rome or the East. Which sees is primary?

Filioque clause.

The Pope thumbs his nose at the East. He doesn't need the Byzantine Empire.

Disagreement over **Icons**. The East (7th ecumenical council) in 787 says you can venerate holy images, but ultimately we only worship God. The West says 'no images.'

Discussion of The Rule of St. Benedict

- Points us to Humility.
- Excommunication means separation from the monastery not from the church.
- People find that it is freeing to enter into the structure of the Rule which focuses on the things of eternal value rather than being tossed about by the chaos of the culture.
- The rule is a type of boot camp to shape people.
- Monks are lay people

High Middle Ages AD 1054-1303

From the schism between East and West to the Beginning of the Decline of the Papacy (1300)

Crusades

They form the cultural context for the church.

Economic, political, but mainly religious causes

Recover the holy land, and holy sights (e.g. **Holy Sepulcher** – church built around the site of the tomb of Christ)

You can't take pilgrimages while the infidels are in charge of the holy lands.

People believe they could earn points to shorten purgatory if you fight in the crusades.

Lords have destroyed everything in their own lands and so they take the activity elsewhere. (send the biker gangs!)

Seven Crusades

Declared by the pope in 1055 [1096?] – known as **Popular Crusade** promoted and preached by **Peter the Hermit**. Conflicts with the emperor in Constantinople. Take Jerusalem and small Latin kingdom over Jerusalem for 100 years in a feudal system.

2nd Crusade – 1144 **Bernard of Clairvaux** was the main preacher.

3rd Crusade – 1189 the Latin kingdom fell. **King Richard the Lionhearted** negotiated a right of passage with the Muslims.

4th Crusade: 1202 **Western Christians sacked the Christian city of Constantinople**. Created bad blood that remains to this day. Latin kingdom set up for 60 years. On the surface the east and west are united, but really it became a permanent schism.

5th Crusade – Egypt was attacked – it accomplished nothing, but they fought a lot.

6th and 7th led by King Louis the 9th know today as St. Louis. Practically no results, but they fought a lot.

The **Spanish Reconquista** – reconquest of the Iberian peninsula from the Muslims. The Muslims in Spain had a wonderful culture going they preserved many antique things including philosophy of Aristotle. [*invented the zero!*] When the west conquered this place, they reacquired this thinking.

Trade again flourishes in the high middle ages.

People are going on crusades and going into Spain and money again flows.

These things give rise to a new class of people.

Cities are rising in significance.

Rise of numerous monastic orders. The first was Cluny.

Monastic Orders

Cluny (11th c.)

Cistercian (12 c.) led by **Bernard of Clairvaux**. New awakening to missions.

Mendicant Orders

Itinerants:

Begging, depend on good graces of other Christians while they are itinerant preachers.

A return to NT preaching and practice

Forerunner: Peter Waldo

Founded the **Waldensees** (1176) in similar fashion as Abba Anthony. Says monks we need to take vows.[?]

The bishops become nervous so Pope rules that Peter and his followers **cannot preach unless they have permission** from the bishop.

But they obey God not men and continued preaching in the streets.

So the Pope excommunicated them.

They paved the way for mendicant orders to follow.

Franciscans – Francis of Assisi,

b.1182 Son of a merchant.

Devout young man praying in a ruined church. He was sure that the crucifix was talking to him. He started by fixing the building.

He paid for the building with his father's money.

His father has him arrested for stealing and Francis gives his clothes to the judge and says I have no father but my father in heaven and I will marry lady poverty.

He leads a gentle life and gains a following [again like Anthony].

Feminine organization called the **Poor Clares**. Later in life he receives the **stigmata**. He desires to imitate Christ.

Dominicans

Order of preachers; Dominic wanted to preach to ends of earth.

These are **theologians and intellectuals**, distinguishing them from Franciscans.

Study as means to refute heresy (Pelagianism, Abelard,)

Pope entrusts them with discovering heresy with Inquisitors, quickly becoming the Inquisition

These are important because they create universities. The method of Theology changes; these things all develop together

Rise of Orders

Universities

Scholastic Theology

Early Scholasticism (12th c)

Schools, scholasticism, and the dialectical method

Before 11th century

schools are **in monasteries or cathedral churches**

Method of theology is to simply **know authorities**, not much creative thought (unlike today's original scholarship)

11th century

West Europe less isolated, trade picks up again, cities arise, and universities with them. Cathedral schools give rise to broader schools

New interest in Logic, Dialectic

Used on Theology, systematic thought.

Summa Theologica Theological synthesis,

This is Scholasticism

Goal is **logically defensible truth**

Methods is dialectical method

Pose questions

Generate variety of answers

Choose one and refute others logically

In contrast to Monastic schools which continue, with Abbot as leader, daily prayers, rooted in authority, mystical wisdom rather than logically defensible knowledge, etc.

Bernard of Clairvaux

Mystical

Wisdom

Scholastics taught by clerics trained in liberal arts, using logic, pushing beyond the fathers used by monastics.

Speculative, e.g., we know xyz about angels, so is abc true?

Definition: **Rational attempt to penetrate revealed data.**

Anselm (d. 1109)

Life: Called **father of scholasticism**; archbishop of Canterbury

Thought: **Faith and Reason**

As good Augustinian, I believe in order that I might understand

But **belief and understanding is same thing**; anything believed can be rationally defended, no part of faith is beyond rational demonstration.

Forms bridge between Aug and Aquinas (We reason as much as we can, and then proceed on faith).

Proslogion: Ontological Argument: Rise of Scholastic method; begins with definition. Then analysis based on definition. God must exist in reality not simply in thought, because mere thought is not as great as reality.

Cur Deus homo: Why the God Man? Why incarnation necessary?

Greatest contribution: **doctrine of atonement** ins embedded—needed for our salvation

Does not want to appeal to authority, but use logic

Argument:

against Ransom theory: ransom to Satan which gives him too much power”

Anselm makes **Substitutional** (Penal) atonement: The substitute must pay for dishonoring God must be greater than all things except for God. Sin is offending God’s honor, so only God himself can pay it back, but a human must pay for it because it is human sin, ergo God-Man.

Monologion (skipped in this course)

Abelard (d. 1142)

Life

Greatest mind in 12th century (Fascinates Prof!)

Is **brilliant and insane**; charming and vain; condemned several times

Not a priest; is **teacher at Notre Dame** in Paris,. With sizable student following

Lived priest Fulbert, who had niece Heloise, whom Abelard tutored and got her pregnant; They are secretly married, but Fulbert finds out and castrates Abelard. Child named Astrolabe, but they lived separately as monk and nun.

Still led wild life, condemned and brought before pope to defend himself.

Died ultimately in Monastery in 1142

Thought

A logician, avid teacher, more than theologian or priest.

Had **passion for faith**; one should not lightly believe things. Faith should be examined.

First published thesis was against his own teacher Roselyn was tri-theistic. Argues opposite extreme—**monotheist with three attributes (modalism)**. Was condemned at a council.

Sic et Non (Yes and No) is best known work.
Cites opinions of well-known authorities,
showing them to be contradictory, also
contradictory biblical texts, but he makes no
attempts to reconcile them.

Bernard of Clairvaux is angry, gets Abelard
condemned at a second council (20 years
later).

Nestorian: Two natures in a marriage. But Abelard
pushes it to saying Christ cannot get dirty on cross.
Develops **exemplaristic theory of atonement.**
Christ is great moral example. Essentially same
theory as **Arianism: Christ as creature.**

Sin: **Pelagianism: Illogical that we have inherited
guilt.** Given understanding of justice, how can we
be responsible as infants? We have inherited
punishment and fallout of Adam's sin, but not sin
itself.

Grace: does not enable us to do good actions, just
assists us. Humans are involved in life of
sanctification.

Ethics: **Something done out of ignorance is not sin.**
Must have knowledgeable consent.

These opinions arise at time when debate forms
between **Nominalists** and **Realists.**

Nominalism: **Only specific things exist.**
Categories don't exist except as thought
labels. Good and Bad aren't real, they're
abstractions, no universal meaning; there are
no universals.

Realism: **General concepts do have real
objective existence.**

Roots of Abelard's ethics

Summary: **thrice-condemned castrated Arian
Nestorian modalist Pelagian relativist (AMNPR).**

How avoid this?

He had **no sense of history** or tradition;
reinventing old heresies

Of course danger is passive acceptance; no
self appropriation of faith

No acceptance of rebuke of community of
faith.

Bernard of Clairvaux

Main **opponent to Abelard** (12th century opponents); is
influential teacher (student becomes pope)

eventually), **preacher of second crusade**, worked for reform in the church.

Primarily lived in France

Hybrid of Augustinianism and mysticism. From monastic school.

Is appreciated by Calvin most out of monastics. Rising and dying **union with Christ**.

Not fond of *sic et non* which he feared sowing doubt.

Wrote *O Sacred head now wounded*, showing his mystical side, contemplating Christ, experiencing Divine Love, more important than mental construction of God.

High Scholasticism (13th c)

Bonaventure (personal God, faith reaches all of life)

Franciscan; born in Italy (as is Aquinas). Believed to be saved from childhood illness (fire?) by Francis of Assisi.

Brilliant student, studies at Paris, receives dr., becomes

Minister General of order at age 36. Manages to avoid schism within group. Becomes Cardinal eventually. (d. 1274)

Is also **Augustinian and Mystical**. Franciscans still point to Bonaventure. (Dominicans are considered thinkers, not Franciscans).

Wrote *Journey of the Mind of God* in which he begins (like **Calvin**)

One needs **knowledge of God and knowledge of Soul**.

Both require illumination of the Spirit, which testifies in our hearts. Need spirit to bring you to true knowledge and faith, not just bible.

Theology is not merely intellectual pursuit, but involves all of life, a full dedication to devotion.

Opposes a scholastic method that sets out to prove an Unmoved Mover. This is blasphemy—"show me the God who loves me." God of Reason alone isn't a true God; there must be a God of faith.

He had other more un-reformed ideas too.

Aquinas (Special gifts lost, though mind still works, free grace restores, through sacrament, extra credit)

Also **born in Italy**, studies in Paris, also Naples and Cologne (teacher was **Albert Magnus** (Fat Albert)). Is a fat guy himself, shy and intellectual (called **dumb ox**). Teaches at Paris most of life. (d. 1274)

Two great works:

Summa contra gentiles. Is for missionaries

Summa Theologica A textbook for beginners in theology. Never finishes. Becomes distracted with beauty principle of God, mystical, vision of God. Cites other authorities, scripture. Uses objection, position, response format.

Grace is only way to salvation. Also “cooperating grace” in life of sanctification. [Don’t assume medieval RC church was works-oriented]

No good can be done without grace

Deeper issue is how does grace come to us?

Sacraments?

Thought:

Indebted to **Aristotle** (due to **Albert Magnus**, who translated Aristotle). Albert also makes distinctions between natural truth and supernatural truth.

Truth

Natural Truth (general): through natural use of minds we can gain insights and truth from pagan minds of the path

Supernatural truth (special) is what God gives us in scripture, knowledge of salvation, things we can’t get from other sources.

Thus first to note **philosophy as separate discipline** from theology.

Purpose of natural truth is to serve supernatural truth.

Theo. is queen of sciences, Phil. is her handmaiden.

Ethics

Aquinas does not settle for Supreme Being, unmoved mover, in Aristotle, but **insists on personal God**.

Ethics puzzle Aquinas. How can pagan have good ethics? Determines that our minds are not hurt in fall.

Distinguishes between image and likeness of God. Not Like, but still have image (minds).

Donum superadditum special gifts of god Lost in Fall, e.g. immortality, fellowship with God, ability to practice virtues (faith Hope Love), we cannot practice these things without sanctification work of spirit

Mind is not lost in capabilities, but purposes are broken (virtues). We can tell when things make sense or don’t, can reason, can study. Ergo, Aristotle’s good ethics are product of his good

mind, not part of his sinful much less redeemed) nature.

Ergo we can **gain from knowledge of pagans**, pillage the Egyptians.

Grace and Sacraments

Restoration of *donum superadditum* can be through free and unmerited grace of God.

It restores *ds* to human nature, so we are able to practice virtues again; sins are forgiven,

Is **imparted and infused through sacraments** of church

At **essence is a love for God and Neighbor** (Rom 5:5, and rather Augustinian).

As redeemed by grace, imparted by sacraments, believer can perform meritorious works; works that deserve a reward. Because we are redeemed, we can now **merit greater and greater grace.**

But in the end, these merits are depending on God's free grace of redemption and cooperation in sanctification.

Some non-Augustinian views

Grace is resistible.

Saving knowledge is by God's grace, but chosen by Free Will (justification and Sanctification are a single whole: Calvin will separate these to avoid human action in justification). God foreknows, and gives grace freely, but a human can reject it.

Although Christ died for all, some can reject it, so there is no universal salvation.

If grace is not hindered or resisted, a person can move to greater and greater grace, moving forward in life of sanctification.

Baptism, confirmation, penance. **So how much grace is enough.**

Sacraments: Divinely ordained vehicle to impart grace

Seven of them: Baptism, confirmation, eucharist, ext unct (last rites), marriage, ordination, (see reading)

Ex opera operato (by the act duly performed; or working in the works). Grace is automatically imparted if

Two conditions

Priest has right intention of

Recipient must sincerely desire it (not block it).

Quantity of grace is dispensed in measure of sincerity (so beating self) Also certain states of life also receive more grace (chastity or poverty).

Class Notes

20020910 Church History Class Notes

- A. Why study Church History
- a. Identity. Depth and richness of who we are. Self understanding.
 - i. We are beastly and beautiful people. God created us and has worked through us. But also crusades, inquisition, Nazis, other abuses. We weren't at Eden or Gethsemane, but those are part of who we are.
 - ii. Stability. We have self-referential and coherent story.
 - iii. Rachel Scott martyred at Columbine High School. A good girl? With personal relationship to Jesus? But also includes working of Spirit that stands in history; look at a gun and not fear.
 - iv. Are you in touch with your martyrdom identity? What is the nature of such identity?
 - b. Conversation. With whom do you talk? Who is your community?
 - i. These are living voices from our history. These are real conversations we can participate in.
 - ii. John Chrysostom (4th century). Sec'y heard voices, saw man over shoulder. Realized later it was Apostle Paul. These voices speak to us.
 - iii. John Calvin et al advocate readings these as living partners as well.
 - iv. We can't interpret scripture apart from these voices. Multiple interpretations are possible, but we have tradition of interpretation and exegesis. Even those who claim independence
 - c. Unifies Theological Disciplines and Theology with Life of Church
 - i. Two great problems in modern church are addressed in history.
 - ii. Modern academics has no unity, but all interpretation is historical tradition
 - iii. Life of church is not interesting to academics. Very few graduate schools do their work for benefit of church
 - d. Wisdom
 - i. Come to greater knowledge of God? See his works
 - ii. Come to greater knowledge of self? See both identity and human foibles and brokenness. Learn to test spirit of age, discern what is peripheral.
 - e. Resource
 - i. Deep resources for ministry; inspiration for understanding church events, turns of phrase.
 - ii. Worship wars perspective.
 - iii. Anti-heretical apologetics
 - f. Faith.
 - i. Inspiration. Moses in Ex 33, after burning calf, Moses begs God to remain with them. God puts Moses in cleft and passes by, so

Moses can see my back. See where I have been. See my past acts of goodness. Follow me.

- g. Who is using this?
 - i. If church is not using these materials, what do we do?
 1. Use in preaching,
 2. drop in incidental conversation,
 3. lead a class that doesn't use inductive studies
 - ii. Note that this has happened in history
 1. Israelites
 2. Post Constantine church
 3. Reformation
 4. Wesley's emphasis on conversion experience
 5. Believer baptism emphasis on ownership

B. Interpretation of History

- a. History is not its own interpreter. Facts are not self-explanatory. All reading involves interpretation. Making assumptions, drawing conclusions. *Reader makes meaning.*
- b. Christians interpret history according to scripture
 - i. Basic presuppositions: A beginning, a fall into brokenness, a center (Christ),
 - ii. History is linear, not circular; it has a goal (Kingdom of God).
 - iii. God as Sovereign guides and upholds history towards its goal (providence).
- c. Divine Providence
 - i. Maintained as article of faith; basis is revelation, not rational evidence. Evidence could suggest Evil is as strong as Good.
 - ii. Faith in providence does not allow person to judge God's purposes in historical events. Nazis, Constantine, slavery, AIDS. Only God can tell us why he does or allows things.
 - iii. Why should we avoid these judgments?
 1. Luke 13: don't judge God's purpose, but use it as a call to repentance. Jesus warned us
 2. Such arguments are arbitrary. Events themselves are gray or ambiguous in meaning. Bankruptcy: good or bad judgment?
 3. God is only person who can tell us.

iv.

20020912 Church History Class Notes

1) Didache

- a. Observations: Is wisdom literature, Assumption that loving neighbor is loving God, This is pre canonization but awareness of gospel material, Oral tradition being edited, Self-identity is primary issue
- b. Two Ways: more time spent on way of Life, Socio-economic issues are primary.
- c. Instructions: why are they there?
 - i. Baptism: why running water? Are they creating tradition? Differentiating from pagan context? Connecting with apostolic tradition? Theological motivations—what is symbolic importance? Drowning, washing. Participants fast in order to prepare; fasting is cleansing, traditional practice, is in relation to prayer.
 - ii. Eucharist: Is prayer, thanksgiving; confess sins and move forward. Orientation is not on penitence at cross, but thanksgiving, come Lord Jesus. Is it full meal? Hunger & thirst, feeding on Eucharist

2) Ancient Church

- a. Empire: In the midst of Augustine peace (27 BC-180 AD: 207 years), allowed rapid spread of gospel. *Pax Romana*
 - i. Politically: stable colonial powers, huge boundaries, and many resources. Rome was to be foundation of permanence social order: peaceful secure prosperous, built on inherent human goodness and abilities. This is establishment of cultural religion. Rome is ideal, live and die for empire.
 - ii. Culturally: good transportation by land and sea, efficient and safe. Supports spread of ideas. Common language (Koine Greek), advanced education, art, uniform Hellenistic culture.
 - iii. Moral conditions: loss of moderation, self-control, brutality, abortion, slavery, Historian Livy wrote “people had gone through every form of sensual excess that they had become n love with death itself. (This begs parallels with our own American culture.)
 - iv. Religious context: ambiguous
 1. Intelligentsia is not religious, but understands religion as major tool for social direction. Do not expect a singular “truth”
 2. Do not allow new religions, nor troublesome religions. Christianity is both.
 3. Still, the empire was steeped in religion. Many philosophical schools of thought, much eclecticism.
 4. Still common assumption of ideal of Rome as the great city. Political figure is savior and preserver of peace. Embodiment of virtue.

5.

20020917 Church History Class Notes

- 3) Martyrdom Discussion
 - a. All the discussion of martyrs as heroes. *Frankly, one cannot read these works at face value. They are constructed to illicit a reverence for the martyrs. Who wrote it and why and to whom?*
 - b. Themes
 - i. Unity of church
 - ii. Respect for your bishop
 - c. Why?
 - i. Forming self identity
 - ii. Clarity of priorities at death
 - iii. Christ's example?
 - d. What are limits to Bishop's authority
 - i. What is their authority? Gifts? Knowledge? Appointment?
 - ii. Test the spirits
 - iii. Against heresies (docetism, judaizers,)
 - iv. Analogy to Christ, clergy to apostles
 - v. Bishop represents Christ, you submit to Christ
 - vi. Worship and church activities are primary arenas of Bishop's authority (No baptism or Eucharist without him)
 - e. Begin to see progress of church polity
 - i. Paul-Didiche, Ignatius, Irenaeus, growing organization
 - ii. What are these forces?
- 4) Irenaeus Preview
 - a. Against Gnosticism
 - i. Dualist good spiritualism vs. bad materialism
 - ii. Docetic – good Christ never take on bad body
 - iii. Salvation through intellectual illumination – secret knowledge
 - b. Is not organized not even translated in modern English
- 5) The Apostolic Fathers
 - a. Intro
 - i. Second generation of Christians, may have had contact with apostles.
 - ii. Writings cover late first, first half second century
 - iii. Writings give hints internally and externally of historical context and development
 - b. I Clement (95AD). Epistle from Rome to Corinth (Paul wrote Corinth). Clement probably leading presbyter at Rome. Problems of Church Order, a rebellion against presbyters. Earliest document not in canon.
 - c. Didiche (ca 100). Seems clear it is an edited work, collection of sources. Originally came out of Alexandria with source material from Syria. Code of Morals (Two ways) which is very similar to Epistle of Barnabas; a catechism of sorts. Also Church Order manual probably adapted.

- i. Monoepiscopate is not evident.
 - ii. Lord's Supper seems to be full meal, and prayers are Jewish.
 - iii. Eucharist is joyful forward-looking to messianic banquet of return
 - iv. Rural communities were visited by circuit riders
- d. Ignatius (117) Seven Letters on way to Martyrdom. Mentions route in letters. Tone is Pauline; divine eros. Second bishop of Antioch; well known, intends to be a model. Meets Polycarp along the way.
 - i. General approach to martyrdom is concerned with imitating Christ; a deep privilege, evidence of real Christianity.
 - ii. Unity of church, many pressures external and internal, so stay together under monoepiscopate. No attempt to legitimize beyond being Christ's representatives.
 - iii. Heresies: Continue to teach properly: Judaizing, Docetism,
- e. Epistle to Barnabas (130): a Treatise for how to treat Old Testament. He claims the whole thing is an allegory, and everything points to Christ. Also has Two Ways document.
- f. Shepherd of Hermas (90-150): Christian prophet in Rome, this is apocalypse. Moral state of roman community. How to live sanctified life. A very favorite work, almost made it into canon.
 - i. Second repentance: in first baptism we die to old, turn to new. What if you fall off the wagon? You can repent again.
- g. Conclusions: Can't draw many specifics
 - i. Struggling with major issues to define identity, and there was great variety of opinion.
 - 1. What is authoritative? Documents? Persons?
 - 2. How should we live? What are our values?
 - 3. How should we organize?
 - ii. Strong emphasis to stick together in face of such turmoil. Need to work to common solutions. We are a single people. No where else do we have letters being written between communities in Roman Empire. Speaking the truth in love; accountability. Not spineless.
 - iii. Value of Tradition
 - 1. Catholic: Apostolic tradition is inspired
 - 2. Protestant: Sola Scriptura.
 - 3. Calvin says these are very important. Can't understand Scripture apart from them. Not Scripture, but close. A hermeneutical circle. One is interpreted in light of other.

4.

20020919 Church History Class Notes

III. Conflicts with State

1. Martyrs

a. Persecution

i. First Century Persecution

1. Jews are persecuting Christians and empire occasionally steps in to protect.
2. Eventually Empire itself begins to attack
 - a. **Nero** in Rome (blamed 64 fire on Christians)
 - b. **Domitian** (81-96) in Asia Minor
 - c. Note ironies: Martyrs feed growth; Vatican hill is slaughter-ground,

ii. Second Century

1. Persecution becomes more widespread, but sporadic
2. **Trajan** as example policy: If they cause trouble, or are presented for other reasons, then kill them. But we won't hunt them.
3. **Irenaeus** persecution in Rome
4. **Ignatius** in 117
5. **Polycarp**

iii. Third Century

1. 10-year cycles; Empire begins to fall into utter chaos (26 emperors in first 50 years)
2. **Severus** (193-211)
 - a. Death for anyone converting to exclusivist religion (Xians and Jews)
 - b. Perpetua and Felicitas
3. **Decius** (249-251)
 - a. First full-scale attempt to exterminate
 - b. Sacrifice to pagans for certificate, kill those found w/o certificate
4. **Diocletian** (284-285)
 - a. Either incorporate Xianity (as Constantine did a few years later), or exterminate. The worst suffering yet. Torture, confiscation of church property, destroys their books, forced sacrifice, increasing pressure.
5. **Constantine** appears in 306, co-ruler with lycineas
6. Fully in charge by **Edict of Milan in 313**, declaring Xianity state religion.

b. Reasons: Ignorance of or indifference to Christian belief and practice

- i. Atheism (no pagan gods, no understanding of non-idol monotheism)

- ii. Cannibalism (misunderstood Eucharist) Sacrificing animals (and people) certainly known
- iii. Incest (Love feast, brothers and sisters, holy kiss)
- iv. Anarchy and Treason (No emperor worship)
- c. **Results:**
 - i. Church grew widely, rapidly, unobtrusively. By 180, churches from British isles to India (also end of Augustine peace)
 - ii. Major movements begin: Apologists, Heretics, monasticism,
 - iii. Great period of nameless missionaries, see results indirectly, spreading faith through lives
 - iv. Increasing sense of imminent return of Christ as chaos engulfs Empire.
- 2. Apologists
 - a. Old genre
 - b. Examples: Quadratus, aristodes, tatian, Milido or Sartus (early sermon on passover as typology for eucahrist), athenagoras, bishop theophilus of antioch, in 3rd century tertullian, origin, clement (look these up in text for reference)
 - c. Goals:
 - i. Defense. Respond to accusation, clear up misunderstandings, educate, halt death
 - ii. Offensive: Explain the faith, attack the opposition,
 - iii. Constructive: Theological construction. Canonization, development of interpretation of Scripture and NT.
 - iv. Evangelistic: attempt to convert, pray for enemies
 - v. Vary widely on balance of each goal; some attack, some constructive.
 - vi. Overall, clarify Christian faith in Greco-roman culture; bridge builders to current culture.
 - d. Results
 - i. Unknown impact on pagan audiences
 - ii. But very useful in Christian churches.
 - e. Example: Justin
 - i. Bio
 - 1. Experience in several different subcultures; understood paganism
 - 2. Born in Samaria, a gentile, but appreciated Jewish context. Primary education was Hellenistic. Student in platonic philosophy, when a “certain old man” presented OT as oldest and truest philosophy, with full expression in Jesus.
 - 3. Went to Rome to teach Christianity to seekers, new converts, and curious. Was not an office in church, but respected. This is public places of Christianity (not worship).
 - 4. Is clearly Christian, only one to describe worship.
 - 5. Dies as a martyr under Marcus Arilleus 160-182

- ii. First apology written 155 at Rome
 - 1. Logos Doctrine, but this is not his primary concern.
 - 2. His is more to reply to attacks, OT is fulfilled in the gospel,
 - 3. approach is biblical, pastoral, a bit evangelistic
 - 4. Manuscript of Justin teaching his students “Covert’s Shorter Bible”
 - 5. Logos: Word, Plan, utterance, thought. First Born of God, active throughout all history, revealing God and enabling Humans to participate in God; the great intermediary. Humans have some touch of Logos in them (words, thoughts), so we have some access. (Calvin: seed of religion). Logos found in any human, so any light in people is due to Logos (Christ). So Greek philosophers have a piece of this planted in them by pre-incarnate Christ. Just accepted he could find of value or wise from other cultures and added it to his understanding of faith. Sees Logos a mediator, begotten before all creatures to communicate for unbegotten God (note lack of trinity, Arianism). He has ordered the world (pagan concept: ideas order), connects to Jesus. Jesus is teacher, but not much talk of Christ’s death and resurrection and redemption. For Justin he reveals God and teaches us how to live.
- 3. Monasticism
 - a. For now, just think of it’s roots arising out of hostile and chaotic empire. Trying to be in community
 - b. Later touches on withdrawal from rich lethargic church (new martyrs) but not now.

20020924 Church History Class Notes

IV. Theological Conflicts

- 1. Gnostics: A style thinking, not so much a specific belief or movement
 - a. Dualism: Matter vs. Spirit
 - b. Matter is wrong, bad, evil, meaningless;
 - i. Including human bodies. Ambivalence: Do anything with your body, or denigrate your body
 - ii. Great Yearning for escape from material world, through esoteric or arcane knowledge.
 - 1. Salvation is through knowledge (not action). No works righteousness
 - 2. Knowledge of world and self; not God. God is far too other, spiritual.
 - 3. Knowledge is given to only a few, elect, secret
 - 4. Skeptical, fatalistic. No human has any power whatsoever.
 - 5. Syncretistic, eclectic: include any bit of other religions

- iii. This was great threat to Christianity
 - 1. Valentinius: was Bishop of Rome
 - 2. Very intertwined with Christianity.
 - 3.
- c. Example:
 - i. Valentinius
 - 1. Pleroma (fullness), had 30 aeons, beginning with Abyss and Silence (m/f) they generated variety of aeons until full family.
 - 2. These are all named after biblical things.
 - 3. Sophia is the youngest female, she desires to know the Father. Since desire is bad in greek thought, she is cast out of the pleroma.
 - 4. She is personified as Achamoth. The aeon paraclete takes pity, heals her from emotions (converting her from bad emotion and is reoriented), and restores her.
 - 5. Paraclete takes the bad emotion and creates an evil, material, hyllic substance.
 - 6. Achamoth herself creates Psychic substance which is in between hyllic and pneumatic/spiritual
 - 7. From this middle Psychic substance is made Demiurge. Demiurge creates physical world. Demiurge does not know he has mother in Sophia. Now you have creation and redemption
 - 8. People
 - a. So some are evil, and will be destroyed
 - b. Some are Psychic, and can go either way
 - c. The spiritual ones who have special knowledge can return to pleroma.
 - 9. Origin: Dualism is older than CE. Christian Gnosticism is synthesis of Christianity and other paganism
 - 10. The special secret knowledge tends to be this very explanation.
 - 11. Christology: is docetic; the savior, aeon or not, cannot be physical.
 - 12. Irenaeus mocks: Gourd and emptiness together formed a fruit, as cucumber, and melons, together they produced the whole line for melonkind
 - ii. Marcion: son of a bishop.
 - 1. Became outstanding heretic in Rome, his community was as large as Christian church in Rome
 - 2. Felt Church had become too legalistic, too Jewish
 - 3. So church had to return to Pauline doctrine of sin & grace, but
 - 4. Dualism: Evil OT God of law vs. NT God of love and mercy.

5. Law is given by false God, but Jesus brings love and mercy.
 6. Authoritative text is 10 Pauline epistles, not pastorals; parts of Luke.
 7. He would support high ethical response, but rejects any legalism
 8. Christology: Jesus was revealer of true God of mercy, but denied Christ was human (Docetist).
 9. Did accept salvation by faith
 10. Problems:
 - a. lacked any sense of progressing revelation, that God is unfolding plan in history
 - b. Combines Justice and Love by dividing God
 - c. Incapable as seeing grace as completion of creation, but rather sees them as antithetical
- iii. Are we Gnostic too?
- a. Do we emphasize NT too much? Did Luther
 - b. In music? “no crying he makes”
 - c. Hebrews 5:8-9 Christ had to grow? Progress?
- iv. Montanism (skip)
- v. Irenaeus
1. Bio
 - a. Born in Asia minor, moves to Rome to get educated and teach, then moves to Lyon in Gaul.
 - b. Writings survive mostly as Latin, so translated as recapitulation, creation lost, creation regained.
 - c. Greek speaker working in latin west
 - d. Presbyter in Lyon, midst of great persecution (177). Shortly after becomes bishop. Born around 140, Dies around 200
 2. Thesis: In opposition to Dualism, he promotes UNITY.
 - a. Unity of Revelation, faith, church leads to rule of faith
 - b. Rule of Truth: summary of apostolic teaching (narrative), has rules of faith floating as elements of redemptive history (trinity)
 - i. Rule governs proper exegesis. Basic creed is interpretive guide for reading scripture, establishes presuppositions Yet scripture supplies flesh for bones of creedal elements, circular interpretation. Scripture requires a creedal structure, or you will wander all over ala gnostics.
 - ii. Rule is transmitted by tradition. Proclaimed by prophets, received by apostles, continued by church

- iii. Purpose of rule is ultimately to *unify* church.
- iv. Gnostic readings are invalid because it is incongruent with rule. It's not "we differ in interpretation," but more broadly that the whole structure is outside and therefore invalid.
- c. Unity of God and History (see handout)
 - i. Since Gnostic denigrate OT, Ir argues for redemption intended from beginning.
 - ii. Incarnate word froms humanity according to image and likeness of God through recapitulation
- d. Revelation

20021001 Church History Class Notes

2) Clement of Alexandria

- a. Bio:
 - i. 2nd century (died ca 215), contemporary of ireneua
 - ii. 2nd head of school in Alexandria (cultural center; library)
 - iii. Considered heretical in some areas, but foundational in others
- b. Sought connection with wider culture
 - i. In context of Anti-culture, anti-education in Christianity
 - ii. Culture can be good; We need discernment
- c. Works
 - i. Pedagogas
 - 1. "The Teacher" (of children)
 - 2. Teaching children is in opposition to Gnostic secret knowledge
 - 3. Logos is loving instructor, not only in knowledge but in living life (
 - ii. The Miscellanies
 - 1. Various topics; overall theme that the Christian, following Logos as teacher, can learn and respond (as opposed to
 - 2. Highest knowledge is Love of God. This changes your whole being to live according to the way he created you. A life of thanksgiving. This is not out of fear nor out of reward, but out of Love from God.

3) Origen

- a. Bio: Very important, over 2000 works.
 - i. Born in Alexandria, generation after Clement, dies 251 or so. Parents were Christian, father was martyr. Origen may have been martyr. Zealous, self-castrated.
 - ii. By early 20s he was in charge of catechetical school. Also studying Philosophy and Neo-platonism. Tries to articulate gospel in Neo-Platonic terms.

- iii. Travelled throughout empire, visited many churches. Response was divided among Christians. Non-Christians loved him. Origen liked to speculate, which disturbed some; was pre-nicene.
- iv. Bishop of Alexandria forces him into exile, but is welcomed in Syria, for somewhat political reasons.
- b. Work
 - i. Over 2000 works, covering multiple genres.
 - ii. Against Celsus (who was responding to Justin Martyr)
 - iii. Periconone (On First Principles) a speculative work. Proposes methods for biblical interpretation. First coherent attempt.
 - iv. Major Treatises: On Prayer, On Martyrdom,
 - v. Hexapla: only scraps left. About 1000 years ahead of time. Not attempted again until Erasmus. OT criticism in 6 columns. Hebrew, transliteration, Septuagint (this in midst of debate of usefulness about Septuagint), and three other Greek translations.
- c. Thought
 - i. Multifaceted: Philosopher, Mystic, Bible critic/exegete. Immediate and continued debate. In 6th century declared a heretic.
 - ii. "I want to be called a man of Christ"; Not trying to push a reformist agenda
 - iii. Handing on Rule of Faith such that incarnate word is central to all Christian thought. Incarnate word is living, speaking and present to us today. Logos is present in Scripture. Exegeting in context for meaning is NOT his approach; exegesis and application are the same thing. It is all one whole. So then Scripture is extremely sacred in every word. Every word has significant meaning.
- d. Legacy
 - i. Ecumenical council declared him heretic in 6th Century, probably based on some misunderstandings.
 - ii. But generally, some of his conclusions go to far, though his methods are foundational.
 - iii. Ultimately not grounded in historical life of Christ as much as should be. His view of Speaking Logos allows more latitude than appropriate. Revelation is not ultimate with Christ, so we may move in any direction now. Was trailblazing some areas of theology (pre-existence of souls?)
 - iv. But he wrote so much he is major figure. We would agree with 90% of what he said. Even those who disagree with them engage him.

4) Tertullian

- a. Bio:
 - i. Same time as Clement, but in Carthage (north-west Africa). Born to pagan parents, trained in classical literature, philosophy. Is converted, has reaction against upbringing and schooling;
 - ii. Anti-secular culture and education. What does Rome have to do with Athens?

- iii. Becomes Montanist. Hyper-orthodox,
 - iv. Dies ca. 225
 - b. Work:
 - i. Is the father of Latin Theology. Others were writing in Greek. Coins term “**Trinitas**: one *substantia* in three *persona*” First to say Christ is one of trinity.
 - ii. Latin is foundation for centuries that follow
- 5) Cyprian
- a. Bio
 - i. Born to wealthy family, gives away wealth after conversion. A very pastoral person in contrast to Tertullian. Died in 258, 12 years after conversion. Became Bishop of Carthage of church based on gifts
 - b. Differ in perspective on lapsed. Takes middle road: allow them back but with some indication of serious faith, proof, penance,
 - c. Cyprian himself fled, and was criticized
 - d. Father of Ecclesiology: about church, Gov’t of church, unity of church
1. Egeria (4th Century)
- a. Remarkable amount of instruction, not so different from our system
 - b. Are we pushing teaching too much before baptism? (burden v joys)
 - c. Why are their “mysteries” withheld?
 - i. 4th century context: weeding out chaff? Life show it? Commitment to training program?
 - ii. Morality is issue of entrance, not baptism itself, repeat creed for baptism
 - d. Sacraments are so sacred, so special, so revered that they aren’t explained fully until end.
 - e. Strong community context
 - f. Sense of Drama that builds; **reverence combined with celebration**
 - g. Response to Gnosticism, appropriation of some of that language, but contrasts that knowledge is attainable, and is not in cosmology but in Christ’s work symbolized in
 - h. Note context of post-Roman acceptance
2. Hippolytus Eucharistic prayers
- a. Some elements of liturgy consistent
 - i. Sursa Corda
 - ii. Pref/Proclamation
 - iii. Institution narrative (take eat)
 - iv. Anamnesis (remembering, death & resurrection; bread and cup)
 - v. Epiclesis (Call upon; call spirit upon us (illumination))
 - vi. Doxology

20021003 Church History Class Notes

1. Mysticism – Difficult Love

- a. Overall theme is good pastoral love
 - b. Monasticism – criticized as being separate, but they were’ nt that separate, besides it’s a *ad hominem* argument
 - c. Type of literature, symbolic form, vision of life (more like Revelation than Romans)
 - i. Sets vision or ideal without dwelling on theological points; draws out paradoxes, our words cannot engulf this
 - ii. Paradox is focus
 - 1. Lose oneself to God allows more closeness to others
 - 2. Focus on cross and judgement there allows us to not judge others.
 - 3. Living otherworldly life allows life in the world.
 - d. Do not judge: Radical nature of forgiveness
 - i. No longer despise, imprison in past acts
 - e. Constant concern is how can I help my brother in Christ’s love
2. Origen
- a. Intended for humans of all capacities (levels of meaning)
 - b. Intended for salvation
 - c. Drenched in divinity – inspired, even in obstacles
 - d. Character & faith of reader are important
 - e. Text as model for self interpretation
 - f. Consider canon as whole
 - g. Rule of faith is basis,
 - h. No part is unprofitable nor unedifying nor unworthy of God
 - i. Untrue, unreasonable, the impossible are stumbling blocks, but yet intentional
 - j. Never arrive at deepest meaning
 - k. Compare similar passages
 - l. Untrue, unreasonable, the impossible are stumbling blocks, but yet intentional
 - m. In any case, there are some controls in these principles to wild allegorization

Theological conflicts

Montanism

- a. Montanism
 - a. After Montanus. Starts in Asia Minor, 2-3rd century, spreads all over.
 - b. Ecstatic prophesy is only true prophecy: passive tool of HS, without human contribution.
 - c. Last great period of revelation, in end times-Christ would come soon
 - d. Ethical rigor: extended hours of fasting, no remarriage, virgins should be veiled, acetic practices, fanatical zeal, pietistic, lax moral standard in church
 - e. Otherwise largely orthodox

- f. Recurring theme in history (16th cent Anabaptists, 18th pietistic, fundamentalists today)
- b. Monasticism (mid to late third century beginning)
 - a. Purpose
 - i. Escape from worldliness (not necessarily flight from this world).
 - ii. Dedication to developing life with God, in order to serve him better in the world. (not necessarily just retreat into God)
 - iii. Asceticism (Askesis: Practice) deny self to achieve goals of Monasticism. Fasting, celibacy, silence, etc.
 - b. Becomes attractive to escape chaos of wider culture.
 - i. Other religious groups begin monastic communities as well.
 - ii. Church seems less special, especially after Constantine; too worldly
 - iii. Monk is new martyr: deny self
 - iv. Get out from institutional nature of church
 - c. Characteristics
 - i. Not part of church
 - ii. Arises in eastern deserts (Egypt, Syria)
 - iii. Dualistic worldviews often common
 - iv. Monks very instrumental in spreading gospel in countryside
 - d. Forms
 - i. Anchoritic:
 - 1. Solitary hermit life. Maximize separation from worldliness in solitude.
 - 2. **Anthony** is first, early leader of monasticism.
 - a. Born about 250 (live to 105).
 - b. As young man, encounters hard texts
 - i. Acts 4: communal property;
 - ii. Matt 19:21: be perfect, sell all, give to poor, follow me)
 - iii. Matt 6: 34 don't be anxious about tomorrow
 - c. Sold all his wealth, gradually moves to asceticism. Starts in home, moves to edge of city, out to desert. Keeps moving because followers keep joining him.
 - d. Solitary in community, becomes father of loose community of Anchorites.
 - e.
 - ii. Cenobitic
 - 1. Fully communal, living under a rule. Becomes most popular in middle ages.
 - 2. **Pachomius**. Started as Anchorite, but given vision to build a monastery in abandoned village. Eventually has 3000 monks in community.
 - iii. Semieremitic: anything between the two
 - iv. Also Stylites: Most extreme, e.g. Pole Sitters.

MIDTERM: In syllabus

- Terms: simple explanation
- Identification of passages (with some giveaway example): Identify author and theme
- Essay questions (maybe 2): Major themes: 90 minute test

20021008 Church History Class Notes

See master outline

Monasticism
Stylites

Canon
Episcopates
Creeds

313 AD (Edict of Milan) – 600 AD (Gregory)

Augustinian
Monasticism
Hierarchy
Empire has crumbled

313 AD Edict of Milan (Constantine)

7. Declares Christianity legal religion; that no one should be discriminated on basis of religion.
 - a. But statement is weaker than action; He sets Christianity as state religion
 - b. Diocletian failed in persecution
 - c. So he will adopt them
 - d. Is Constantine devout or pragmatic? Certainly astute statesment
 - e. Christianity is now forced to deal with culture
 - f. Roman Catholic church still shows traces of Roman
8. Tactics
 - a. Blue laws on Sundays
 - b. No civil servants can sacrifice at Pagan altars
 - c. Prohibits rebuilding of Jewish temple
 - d. Builds great churches, basilicas (Royal House)
 - i. Starts in Byzantium / Constantinople
 - ii. His mother does same thing in Palestine
9. Effect: Dramatic Shift
 - a. God as emperor, king.
 - i. God has palace.
 - ii. Formal tone (dress up)
 - iii. Presentational tone
 - b. Gov't**

- i. **Caesaropapism:** intertwines gov't with church. (Later: Pope v. Emp)
- ii. **Ecclesiastical Imperialism** Pope runs civil affairs later in middle ages
- iii. Shows luxury of time, intra-ecclesial struggles, hierarchical
- iv. END OF MIDTERM**

10. Reactions

- a. Positive Acceptance: Grateful for end of persecution, a blessing of God.
 - i. No criticism. Masses feel this way
 - ii. **Eusebius of Caesarea: First Church Historian** He is Triumphant in tone, a golden age
- b. Flee to desert: Monasticism gets boost from those fleeing worldliness of church
- c. Breakaway: Insist you are the True Church.
 - i. North Africa Donatists

20021022 Church History Class Notes

Some answers from last time (not test material): Donatists and muslim fundamentalists. Donatists remain until muslim overtake it. It still remains in North Africa, larger than Roman catholic.

Reinstating Peter as lapsed. Not really brought up. Main concern is bride of Christ, is she perfect? Rebaptism – donatists rebaptise, scandalizing Roman Catholics (a sacramental issue)

Tuesday: Augustine: 4 homilies

Chrysostom:

High view of office, authority from God. Preaching of word is important.

Character of shepherd is utmost important; what structure do we have to test character.

Rhetorically, is trying to bring ordination to Christ focus. It is Christ working through you. It is Christ speaking through you, you are participant and have responsibility, but need humility to keep devotional focus. If you attempt this as mere human, you would have to be perfect as he rhetorically demands.

20021029 Church History Class notes

Augustine discussion

Plagiarism: Does Augustine allow plagiarism for the sake of reaching people? These are God's words, not man's.

CTS Church History Notes for 311, 312, 313

Character of preacher: Does it matter if preacher is Holy since these are God's words?

You must have some level of proficiency, in order to use others' ideas, writing.

Rule of Love: Use and Enjoy: Is it focus? Desire? Means & Ends?
Can enjoy neighbor in God.

Sermon 2.4 Abraham discovers in his test that he Loves God above all.
This is early augustine, still neo-platonic.

Learn to be good orator:

Rhetoric:

Learn from others just by listening, imitation, practice, (study maybe)

Scripture has it's own eloquence (undermining centuries of rhetoric theory)

- It is **fitting** goal, knows its audience

- Not end in itself

- It is **wise**; truth is persuasive in itself

Styles and aims; somewhat associated with each other, but they should involve each of each other. Clarity above all.

20021107 Church History Class Notes

Time discussion

Medieval writings (I don't have them)

Lay Investiture

Sacraments

Scholasticism puts particular definitions on everything.

Sacraments and the exact process.

The infallibility of Church.

Celibacy for priests.

Oath of Boniface. Missionaries greater formal ecclesiological sense than now.

Papers

PhD did grammar

Exam: Second half of class; like midterm except for no ID passages from primary texts

ID terms: more of these (six or so)

Major essay: 1 or 2

Questions: Is Donatist baptism a legitimate baptism? Augustine: It is though defective in fruit due to hostile environment, so we must get them out of that group.