

## **1 The Fullness of Time**

This chapter is not covered in ChASM's Church History course.

## **2 On This Rock**

This chapter is not covered in ChASM's Church History course.

## **3 To the Jew First**

This chapter is not covered in ChASM's Church History course.

## **4 Also to the Greek**

This chapter is not covered in ChASM's Church History course.

## **5 The Books and the Parchments**

This chapter is not covered in ChASM's Church History course.

## **6 With the Bishops and the Deacons**

This chapter is not covered in ChASM's Church History course.

## 7 Christ or Caesar

- Christianity has always faced both *external* (e.g. persecution) and *internal* (heresy) problems.

### 7.1 Causes of Persecution

- **Political**
  - There was little persecution while Christianity was seen as a sect of Judaism, which was legal.
  - Once Christianity was seen as separate from Judaism, it became an illegal, private religion.
    - Impossible for both Christ and Caesar to have exclusive sovereignty.
    - Christians refused to offer incense on alters devoted to Roman emperors.
- **Religious**
  - Roman state religion had visible idols to worship; but Christians would close their eyes and pray to something spiritual and internal.
  - Misunderstanding of Christian theology led to false charges of incest & cannibalism.
- **Social**
  - Christianity appealed to the lower classes and slaves, so Christians were looked upon with contempt by the upper classes.
  - Christians separated themselves from pagan gatherings at temples, theaters, and places of recreation; causing the typical reaction of society to a group of nonconformists.
- **Economic**
  - Christianity threatened the livelihood of many involved in pagan worship. (Acts 19:27)
  - Christianity was blamed for the declining fortunes of the Roman empire, as it celebrated its millennium around 250 AD.

### 7.2 Persecution of the Church

- Jews were the first persecutors of Christians (Acts 7, 8:13), especially their leaders (e.g. Stephen, James, Peter, and Paul).
- Emperor Nero: faced with rumors that he started the fire in 64 AD that destroyed part of Rome, he blamed Christians for the fire and persecuted them. Persecution was confined to Rome.
- Emperor Domitian: in 95, Jews refused to pay a poll tax that supported a pagan temple. Christians were persecuted because they were associated with Judaism.
- Pliny the Younger: in 112, as governor of Bithynia, Pliny persecuted admitted Christians with the explicit permission of Emperor Trajan.
- Emperor Marcus Aurelius: blamed problems during his reign on the growth of Christianity.
- Emperor Decius: in 250, he demanded that all people offer annual sacrifices to Roman gods & Roman emperors. Those who offered such sacrifices were given a certificate called a *libellus*.

This was a major persecution, but it only lasted about 1 year.

- Emperor Diocletian: from 303-305, Christianity suffered its strongest persecution yet. He ordered the cessation of Christian meetings, destruction of churches, imprisonment of those who persisted in their testimony to Christ, and destruction of Scriptures.
- In 313, Emperor Galerius issued an edict from his deathbed that gave toleration to Christianity. Finally, in 313, Licinius and Constantine issued the Edict of Milan, which gave Christians the freedom to worship and evangelize.

### **7.3 Results of Persecution**

- Christianity continued to grow and spread, even under the persecutions.
- Internal controversy broke out concerning how to deal with Christians who had received a *libellus* (under Decius) or burned Scripture (under Diocletian) after they repented.
- The problem of which writings were Scripture (and worth dying for) under Diocletian's reign gave motivation to the process of Canonization.
- Apologetic literature was created.

## 8 Fables or Sound Doctrine

- Converts to Christianity came from either a Jewish background or the intellectual environment of Greek philosophy. They tended to bring their old ideas with them!

### 8.1 Legalistic Heresies

- Even after the Jerusalem Council (Acts 15), some Jewish converts attempted to impose Mosaic law on all Christians.
- The Ebionites taught that Joseph was Jesus' biological father, but Jesus became divine at baptism. They accepted Matthew's gospel, but they disliked Paul's writings. After the destruction of Jerusalem in 135, they declined in influence.

### 8.2 Philosophical Heresies

- Gnosticism: springs from natural human desire to explain the origin of evil.
  - philosophical system in which God (spiritual) is separated from physical matter (evil).
  - The supreme god of the Gnostics was too spiritual to have created matter.
  - Jehovah was a *demiurge* (less divine) who created the evil, material world.
  - Christ could not be associated with a human body (Docetism). Some believed that Christ was phantom with the appearance of a material body. Others believed that Christ came upon a human body between baptism and beginning of His suffering on the cross.
  - Salvation begins with faith, but also requires a special *gnosis* (knowledge) taught by Christ.
  - No sacraments were observed; they did not believe in resurrection of the body.
  - Around 140, Marcion was expelled from the church in Rome for Gnostic teaching. He formed his own church, along with a canon of writings.
    - Marcion's Gnostic canon motivated the church to create its own canon of Scripture.
- Manicheanism: a combination of Christian thought, Zoroastrianism, and oriental philosophy.
  - Created by Manichaeus (217-277) from Mesopotamia.
  - Two opposing, eternal principles: light and darkness.
  - Man's soul linked to the kingdom of light; his body linked to kingdom of darkness.
  - Salvation was accomplished by liberating man's soul from his body. This happened by exposure to the "Light" (Christ).
  - Stress on ascetic life; sex instinct was evil, unmarried people had a superior spiritual state.
  - Augustine was a disciple of the Manicheans for 12 years, but then converted to Christianity.
- Neoplatonism: a form of mystical philosophy.
  - Created by Saccas (205-270) in Alexandria.
  - The Absolute Being is the transcendent source of all that is; creation comes from *overflow*.

Goal of the universe is re-absorption into the divine essence, which results from rational contemplation and mystical intuition.

### **8.3 Theological Errors**

- Montanism: emphasized inspiration of the Holy Spirit over human church leadership.
  - Created by Montanus in Phrygia around 155.
  - Montanus was against the rise of bishops in the local church.
  - Inspiration of the Holy Spirit was immediate and continuous, and spoke to the church through Montanus!
  - Prominent eschatological (end-times) roles for Montanus and Phrygia.
  - The church condemned Montanism at the Council of Constantinople in 381.
- Monarchianism: emphasized the unity of God over three distinct persons of God.
  - Dynamic or Adoptionist Monarchianism - Christ was merely a good man who was penetrated by the divine Logos at baptism.
  - Modal Monarchianism: the Father, Son, and Holy Spirit are three differing roles for the same divine person.

### **8.4 Ecclesiastical Schisms**

- Easter Controversy: dispute over when Easter should be calibrated in relation to the Jewish passover.
  - Not resolved until the Council of Nicaea in 325.
- Donatism: dispute concerning whether or not a sacrament is invalidated by the character of a church leader. In this case, the ordination of a bishop was being challenged because the church leader who ordained the bishop was accused of being a traitor during Diocletian's persecutions.

## **9 Earnestly Contending for the Faith**

### ***9.1 The Apologists***

JJH: finish me!

### ***9.2 The Polemicists***

JJH: finish me!

## 10 The Church Closes Ranks

- Around 170, the church was calling itself “catholic”, which means “universal”

### 10.1 *The Monarchical Bishop*

- The office of bishop in a local church filled the need for leadership against the problems of persecution and heresy.
- Doctrines of *apostolic succession* and importance of Lord's supper aided the rise of bishops.
- The next step was that the bishops of some churches became more prominent than others.
- The bishop of Rome became the most important bishop:
  - Claim: Christ gave primacy to Peter among the apostles. (Matt 16:18-19, John 21:15-19)
  - BUT: Other apostles are conferred with similar power equal to Peter (John 20:19-23), Peter makes it clear that he is not the church's foundation (1 Peter 2:6-8), and Paul's rebuke of Peter in Galatians 2.
  - Other factors favoring Rome: death of Paul & Peter there, capitol of the Roman empire, writings of western apologists promoting a single head of the church.
  - Decline of Jerusalem, Ephesus, Alexandria, and Antioch bishops.

### 10.2 *The Development of the Rule of Faith*

- *Creed*: a statement of faith for public use, usually containing statements about salvation and theological positions.
- Creeds were used to test orthodoxy, recognize fellow believers, and summarize doctrines of faith.
- The Apostles' Creed (NOT written by the apostles) is the oldest known creed; it appeared in Rome about 340.

### 10.3 *The New Testament Canon*

- The list of accepted New Testament books evolved slowly over the first few centuries; later councils (Carthage in 397) stated publicly what had already been accepted by the church.
- One immediate motivation was to contradict Marcion's (Gnosticism) canon; another motivation was Diocletian's persecution concerning the destruction of Scriptures.
- Development:
  - Paul's epistles were first collected by church leaders in Ephesus.
  - Collection of the Gospels began in the 2<sup>nd</sup> century.
  - By 180, there were 22 books generally regarded as NT Scriptures.
  - Some books were debated up through the 4<sup>th</sup> century: James, 2 Peter, 2 & 3 John, Jude, Hebrews, and Revelation.

## 10.4 Liturgy

- Sacraments became dispensations of grace, with only accredited ministers performing them.
- New converts spent a probationary period worshiping in the narthex of the church building, whereas the regular congregation worshiped in the nave.
- Infant baptism and clerical baptism began.
- A church calendar of annual feasts was created, starting with Easter; however, the date for Christmas was not established until 350.
- Christians in Rome often met in *catacombs*; toward the end of the period, they began building churches patterned after Roman architecture (basilica).

# 11 The Church Faces the Empire and the Barbarians

## 11.1 *The Church and the State*

- In 31 BC, Augustus had created a sharing of power between the Roman Emperor and Senate, but it was weak in the face of internal decay and barbarians on the border.
- From 192 to 284 AD, the Roman empire experienced a “century of revolution”.
- Emperor Diocletian created a more autocratic government, in an attempt to preserve culture. He persecuted Christianity, because he saw it as a threat to Greco-Roman culture.
- Constantine saw Christianity as a possible ally to save classical culture.
  - Constantine (285 - 337) co-reigned as Emperor with Licinius from 311 to 324.
  - Facing military defeat in 312 at the battle of the Milvian bridge, he claimed to see a vision in the sky, a cross with the words “in this sign conquer”. He won the battle!
  - In 313, the Edict of Milan granted freedom of worship to all people.
  - Constantine's mother was a Christian; it is likely that he never became one.
    - He maintained the title of “Pontifex Maximus” (chief priest of the pagan state religion).
    - He delayed baptism until shortly before his death.
  - He favored the Christian community & allowed it to achieve considerable influence.
  - He assumed a theological leadership position at council of Arles in 314 and Nicaea in 325.
  - He founded Constantinople in 330 and moved the capitol there from Rome.
- Constantine's sons continued policies favoring Christianity; they began persecuting pagans.
- Temporary setback occurred when Emperor Julian adopted policies favoring paganism in 361.
- In 380 & 381, Theodosius I issued edicts that made Christianity the official state religion.

## 11.2 *The Church and the Barbarians*

### 11.2.A Spread of the Barbarians

- Barbarian Goths appeared at the Danube frontier in the latter part of the 4<sup>th</sup> century. They were being pushed East by Mongols. They defeated the Romans at Adrianople in 378.
- The Goths sacked Rome in 410.
- Other groups followed: Vandals, Ostrogoths, Lombards, Burgundians, Franks, Anglo-Saxons, and Mongul Huns (led by Attila).

## 11.2.B Evangelization of the Barbarians

- Gregory the Illuminator converted the King of Armenia to Christianity in 301. Armenia was the first state to become officially Christian.
- Frumentius (300 - 380) won the Ethiopians to Coptic Christianity.
- Christianity appeared on the British Isles among the Celts during this period; however, the withdrawal of Roman troops in the early 5<sup>th</sup> century allowed Celtic Christians to be driven into the hills by pagan Angles, Saxons, and Jutes.
- Ulfilas (311 - 381) went to live among the Goths:
  - He created a written language for Goths and translated Scriptures to their language.
  - Ulfilas taught *Arian* Christianity (covered in next chapter).
  - Many Goths became Christian before they came into the Roman empire.
- The King of the Franks (Clovis) married a Christian princess of Burgundy (Clotilda).
  - After winning a battle in 496, he converted to Christianity.
  - At that time, all of the Franks converted to Christianity.
  - Gaul (France) became a base to send Christian missionaries into Spain.
  - Frankish monarchy would later become a strong supporter of the Pope.
- Patrick (389 - 461) left Britain to become a missionary to Ireland & founded a strong church among the Celts there.
- Columba (521 - 597) left Ireland to become a missionary to Scotland & founded a monastery that became a center for evangelization of Scotland.
- Although masses of pagans were converted to Christianity, the church could not disciple them adequately; many new converts brought their pagan ideas with them!

## 12 Conciliar Controversy and Creedal Development

- Between 313 and 451, theological controversies resulted in councils attempting to resolve the issues by formulating creeds.
- These theological disputes became issues when persecution was no longer a threat.
- These councils summarized their findings in creeds, which became the orthodox statements of church doctrine.

### 12.1 *The Trinity*

- In the West, Tertullian insisted in the “unity of *essence* in three *personalities*”; the dispute was mostly confined to the East.
- In 319, Alexander, the bishop of Alexandria, preached about the unity of the Trinity.
- Arius, a scholar and preacher, attacked the sermon - failed to distinguish the 3 personalities.
  - Arius claimed that Christ was created by the Father.
- Alexander had Arius condemned at a synod; Arius fled from Alexandria, but continued arguing.
- The dispute threatened both the Roman empire and the church.
- Constantine convened a council at Nicaea in 325; he presided over the first session:
  - Arius insisted that Christ was created by the Father and had a *different essence*.
  - Athanasius (296 - 373) held that Christ was eternal and had the *same essence* as the Father.
    - This was necessary for man's salvation.
  - Eusebius of Caesarea attempted compromise: Christ was begotten before time and had a *similar essence* as the Father. At first, this was the majority position.
  - The council wound up agreeing with Athanasius, and this became the *orthodox* position.
  - The creed produced by the Council of Nicaea is not the same as our Nicene creed.
- However, Arianism continued to challenge the orthodox position from 325 through 381.
- In 381, Theodosius defined true Christian faith to be the positions from the Nicaea Council.
- The Council of Constantinople in 381 reaffirmed the decisions of the Nicaea Council.
- Macedonius, bishop of Constantinople from 341 to 360, taught that the Holy Spirit was a “minister and a servant” on a level with angels; rejected by the Council of Constantinople.
- The third Council of Toledo in 589 held that the Holy Spirit was co-equal, co-eternal, and co-substantial with the Father and the Son.

### 12.2 *The Natures of Christ*

- In general, Alexandrian-school theologians emphasized the deity of Christ; Antioch-school theologians emphasized the humanity of Christ.
- Apollinarius (310 - 390) taught that Christ's human spirit was replaced by God's divine Spirit;

rejected by the Council of Constantinople.

- Nestorius (381 - 452) taught that Christ was a *God-bearer* not *God-man*; the human and divine natures were “mechanically joined” (like Siamese twins).
  - Rejected by a meeting of church leaders in Ephesus in 431.
  - Followers of Nestorius carried this teaching to Persia, India, and China.
- Eutyches (378 - 454) taught that Christ's human and divine natures were fused into one; rejected by Leo I, the bishop of Rome from 440 to 461 and the Council of Chalcedon in 451.
- The Council of Chalcedon held that Christ was “complete in Godhead and complete in manhood, truly God and truly man”.

### **12.3 Manner of Man's Salvation**

- The western wing of the church was concerned with more practical matters: how is one saved?
- Pelagius (360 - 420) taught the following:
  - Each man is a separate creation of God, uncontaminated by Adam's original sin.
  - Universality of sin in the world is due to human weakness of flesh.
  - Man has a will that is free to cooperate with God in attaining holiness.
- Augustine (354 - 430) taught the following:
  - Adam was created in the image of God, but Adam's sin corrupted man's nature.
  - Man is unable to exercise his will in regard to salvation.
  - Regeneration is exclusively the work of the Holy Spirit.
  - God elects some, but not all men, to salvation.
- Pelagius's views were rejected at the Council of Ephesus in 431, but neither the eastern nor western churches ever fully accepted Augustine's views.
- Cassian (360 - 435) attempted a compromise position:
  - Due to the fall, man's will is weakened, but not totally corrupted.
  - Man's partially free will can cooperate with divine grace in the process of salvation.
  - He feared that the doctrine of election would lead to ethical irresponsibility.
  - Rejected at the Synod of Orange in 529, in favor of a moderate Augustine view.

## 13 The Golden Age of Church Fathers

### 13.1 Eastern Post-Nicene Fathers

- Chrysostom (347 - 407) - Expositor and Orator
  - Followed the Antioch school of Biblical interpretation.
  - Born into a wealthy aristocratic family in Antioch, he received an excellent education in Greek, rhetoric, and law. He studied the Scriptures under Diodorus of Tarsus.
  - He became a monk in 368 and lived in a cave from 374 until 380.
  - He was ordained in 386 and preached in Antioch until 398, when he was made a patriarch in Constantinople.
  - He was banished to exile by Empress Eudoxia in 404 for criticizing her.
- Theodore (350 - 428) - Exegete
  - Also born into a wealthy family and received an excellent education. He too, studied Scriptures under Diodorus of Tarsus.
  - He was ordained as a presbyter in Antioch in 383, then became bishop of Mopsuestia (in Cilicia) in 392.
  - He was the most well-regarded member of the Antioch school, rejecting the allegorical interpretations advanced by Clement of Alexandria and Origen.
- Eusebius of Caesarea (260 - 340) - Church Historian
  - Studied under Pamphilus at Caesarea, and helped Pamphilus build a library there.
  - He had a prominent position at the Council of Nicaea, advocating the compromise view.
  - He wrote *Ecclesiastical History*, a survey of church history from the apostles until 324.
  - He wrote *Chronicle*, a universal history from the time of Abraham until 323.

### 13.2 Western Post-Nicene Fathers

- Jerome (331 - 420) - Commentator and Translator
  - Was born in Venetia, but spent much time in Rome, Gaul, Antioch, and Palestine.
  - He created the *Vulgate*, a Latin translation of the Bible, from Greek and Hebrew sources.
    - Only official Bible of the Catholic church from the Council of Trent until 20<sup>th</sup> century.
  - He wrote about his ascetic lifestyle, which led to its popularity in medieval times.
- Ambrose (339 - 397) - Administrator and Preacher
  - Born into a family high within imperial circles, Ambrose became Governor of Milan.
  - Became bishop of Milan in 374 by popular acclaim.
  - He was an able administrator of church affairs and preached effectively.

- He publicly rebuked Emperor Theodosius after the massacre in Thessalonica in 391.
- Augustine (354 - 430) - Philosopher and Theologian
  - He was born in North Africa. His early education was not exceptional. He wound up fathering an illegitimate son while studying in Carthage.
  - In his early search for truth, he followed Manicheanism, and then Neoplatonism.
  - In 386, while in Milan, he read Romans 13:13-14, repented, and was baptized.
  - He returned to Carthage and was ordained priest in 391; he became bishop of Hippo in 396.
  - Important literature by Augustine:
    - Two autobiographies, *Confessions* and *Revisions*
    - *De Doctrina Christiana*, is a manual on hermeneutics.
      - Augustine developed the *analogy of faith* principle.
    - *De Trinitate*, a theological work on the Trinity
    - *De Civitate Dei (City of God)*, which was an apologetic response to the claim that the sacking of Rome in 410 was due to the Roman empire adopting Christianity.
      - Augustine saw history as a *universal, linear process controlled by God*.
  - Both Protestants and Catholics highly regard Augustine.
    - Protestants regard him as a forerunner of Reformation ideas: original sin, salvation by grace, and God's sovereign elect.
    - Augustine emphasized the church as God's visible institution, so Catholics consider him the father of Roman ecclesiasticism.
  - Errors introduced by Augustine:
    - doctrine of purgatory
    - over-emphasis on the value of sacraments led to infant baptism and sacramental grace
    - eschatological views led to the Roman church believing they must bring all Christians under their fold, in the context of post-millennialism.

## 14 The Christianity of the Cloisters

### 14.1 *The Causes of Monasticism*

- To crucify the flesh (evil) and develop the spiritual life by meditation & ascetic acts
- Scriptures that support celibacy (1 Cor 7)
- Escape from the harsh reality and moral contamination of the times, including paganism brought about by barbarians entering the church
- In Egypt, the warm climate, caves, and food of the Nile region made separation easier.

### 14.2 *The Development of Monasticism*

- Four stages of development:
  1. Ascetic practices were carried on inside the church.
  2. Many withdrew from society in order to live as hermits.
  3. Hermits attracted others, who lived in nearby caves.
  4. Organized, communal life within a monastery appeared.
- Anthony (251 - 356) is regarded as the founder of monasticism; at the age of 20, he gave all his money to the poor and retired to live in a cave (in Egypt).
- Simon the Stylite (390 - 459) spent over 30 years on top of a 60 foot pillar near Antioch.
- Pachomius (290 - 346) organized the first monastery around 320 in Egypt.
- Basil of Caesarea (330 - 379), bishop in Cappadocia, popularized monastery life.
- Western monastery life was different:
  - colder climate of Europe required warm buildings and food
  - rejected idleness and extreme ascetic acts
  - emphasized work as well as devotion.
- Athanasius introduced monasticism to the the west during one of his exiles from Alexandria.
- Pilgrims from Europe also encountered monasticism when visiting Palestine and/or Syria.
- Benedict of Nursia (480 - 543):
  - Retired to live in a cave east of Rome around 500.
  - He founded the monastery of Monte Casino in 529, which led to others under his control.
  - Developed his “Rule” - plan of organization, work, and worship - it emphasized poverty, chastity, and obedience. It became a standard in other monasteries.

### **14.3 *Evaluation of Monasticism***

- The Pros:
  - Monasteries developed agriculture methods & kept scholarship alive during the Dark ages.
  - Monks became missionaries for the medieval church.
  - Monasteries provided relief for outcasts of society, the sick, and weary travelers.
- The Cons:
  - Some of the best men & women of that age were removed from society.
  - Celibacy resulted in no children-rearing, and a dual standard of morality.
  - Monasticism fostered a hierarchical, centralized, religious organization.

## 15 Hierarchical and Liturgical Developments

### 15.1 *The Dominance of the Roman Bishop*

- See section 10.1 for a previous discussion on the rise of the Roman bishop.
- In 330, Constantine moved the capitol of the empire to Constantinople.
  - The Roman bishop was left as the most powerful man in Rome.
  - Citizens looked upon him for political, as well as spiritual, leadership during crisis (e.g. sacking of Rome in 410)
  - After 476, the imperial throne in the West fell into the hands of barbarians.
- The Council of Constantinople in 381 recognized the primacy of the Roman bishop.
- Emperor Valentinian III issued an edict in 445 that recognized supremacy of the Roman bishop in spiritual affairs.
- Missionary monks often enhanced the authority of the Roman bishop, by insisting that their converts recognize his authority.
- Many Roman bishops ably acted to strengthen their power.
- Leo I, bishop of Rome between 440 and 461:
  - Used the title “papas”, from which our word “pope” is derived.
  - In 452, he persuaded Attila the Hun to spare Rome.
  - In 455, he won agreement from the Vandals that they would only pillage Rome for 2 weeks.
  - He insisted that appeals from the courts of other bishops be heard at his court, and that his decision would be final.

### 15.2 *The Growth of Liturgy*

- The union of church and state led to *secularization* of the church.
- The influx of pagans led to *paganism* of the church.
  - The liturgy was *materialized* to appeal to barbarians; resulting in the veneration of angels, saints, relics, pictures, and statues.
  - The day to celebrate Christmas was set to coincide with the barbarians' December festival celebrating the winter solstice.
- The clergy became more aristocratic; the liturgy became more colorful.
- Constantine instituted Sunday as the day of worship.
- The number of sacraments increased from 2 (baptism & the Lord's supper) to 7.
- Veneration of Mary started developing in this period.

## 16 The First Medieval Pope

### 16.1 *Marking an Era*

- Dividing history into distinct periods is an artificial mechanism to help us understand it.
- The big picture - at the highest level, church history may be divided into 3 periods:
  - Ancient Church History, from 5 BC to 590 AD
  - Medieval Church History, from 590 to 1517
  - Modern Church History, from 1517 to the present
- The “Dark Ages” is the period from 500 to 1000:
  - Men of the Renaissance saw it as a chasm separating brilliant classical & modern periods.
  - Roman Catholic historians see it as a “Golden Age”, separating classical paganism & the disintegration of the Reformation.
  - Protestant historians see it as a time in which the purity of the ancient church was corrupted.
- In the medieval period, culture was institutionalized within the church dominated by the Pope.

### 16.2 *Gregory the Great*

- Gregory (540 - 604) was born into an old, noble, wealthy family of Rome - studied law & Latin.
- During this time, there was chaos due to pillaging bands, disease, and famine.
- He was made prefect of Rome in 570.
- He spent an inherited fortune to build 7 monasteries in Italy & became a monk, and then abbot.
- Upon the death of Pelagius in 590, Gregory became bishop of Rome.
- He was superstitious and lacked knowledge of Hebrew & Greek.
- Gregory expanded the power of the Roman bishop:
  - He opposed John the Faster (patriarch of Constantinople) who attempted to claim the title of “ecumenical” or universal bishop. The Emperor in Constantinople supported John.
  - A revolution in 602 led to Phocas becoming Emperor; he sided with Gregory and declared that the bishop of Rome was “head of all the churches”.
  - He disclaimed the title “Pope” (he preferred “servant of the servants of God”), but he exercised all powers of the later popes.
  - He appointed other bishops & oversaw churches in Gaul, Spain, Britain, Africa, & Italy.
- Gregory commissioned Augustine (not from Hippo) to be a missionary to Britain in 597; despite competition from the Celtic church, the English church eventually came under Rome.
- Gregory's administrative abilities increased the land holdings and wealth of the church in Italy.
- He originated the Gregorian chants, was a good preacher, and wrote Biblical commentaries.

- He is ranked with Jerome, Ambrose, & Augustine as laying the theology of the western church.

## 17 Christian Losses and Expansion

### 17.1 *The Rise and Impact of Islam*

- Islam, following Judaism and Christianity is one of 3 “*universal*”, *monotheistic* religions.
- Muhammad (570 - 632) was a camel driver from the tribe that inhabited Mecca.
- He came into contact with Judaism and Christianity via a trip to Palestine.
- After marrying a rich widow, he devoted his time to religious meditation.
- In 610, he started proclaiming monotheism in a land of idolatry.
- In 622, he was forced to flee from Mecca to Medina; within 8 years, he captured Mecca.
- After his death in 632, his followers expanded outside the Arabian Peninsula to Syria (640), Jerusalem, Egypt, and Persia (650).
  - Islam's progress was stopped in the east by Emperor Leo in 718, but the eastern church was greatly weakened. Remaining Christians fell under Muslim political rule.
  - After consuming Northern Africa and threatening Western Europe via Spain, Islam's progress was stopped by Charles Martel at Tours in 732.
- Muslims accept Abraham, Moses, and Christ as prophets; but they deny Christ's deity & His death on the cross.

### 17.2 *Missionary Activity in the West*

- British Isles:
  - Celtic Christianity had established a presence among the Anglo-Saxons in the north; via Patrick, Columba, and Aidan.
  - Roman Christianity had established a presence among the Anglo-Saxons in the south; via Augustine (not from Hippo).
  - There were conflicts between the two: allegiance to the Pope, Easter, celibacy, & haircuts.
  - Oswy came to unite the Anglo-Saxons under himself. In 663, he called a meeting to decide which flavor of Christianity his people would adopt. He chose Roman Christianity, because they claimed to hold the keys to the kingdom.
  - English Christianity became noted for its scholarship & sent missionaries to the continent.
- Germany:
  - Boniface (640 - 754) won several German tribes to the Roman church.
  - Lioba, Boniface's cousin, was the first woman missionary.
  - Charlemagne later “converted” the Saxons by arms.
- Low Countries: Willibrord (658 - 739) won Holland and Belgium to the Pope in 690.
- Italy: In the 7<sup>th</sup> century, Columbanus (from Ireland) and others convinced the Lombards in

southern Italy to renounce Arianism in favor of orthodox Christianity.

- Spain: In 589, the ruler of the Visigoths renounced Arianism in favor of orthodox Christianity.

## 18 The Revival of Imperialism in the West

### 18.1 The Merovingian Dynasty

- Clovis, king of the Franks, had led his people to accept Christianity in 496. (see section 11.2.B)
- Clovis's sons enjoyed the lifestyle of kings in the palace, but turned over administrative duties to another official, “mayor of the palace”. This led to the decline of Clovis's descendants.

### 18.2 The Carolingian Rulers

- Pepin of Heristal was a mayor of the palace from 687 to 714; he made the office hereditary.
- Charles Martel (688 - 741), Pepin's illegitimate son, took over after 714.
  - Strong warrior; defeated the Muslims in the Battle of Tours in 732.
  - The Pope was obligated to respect Martel, since he saved the Roman church from Islam.
- Pepin the Short (714 - 768), also known as Pepin the Great, ruled after 714 (co-regent till 747).
  - Pope Zacharias needed help against the Arian Lombards in Italy; the Pope had Boniface consecrate Pepin as king in 751.
  - Pepin led expeditions against the Lombards from 754 till 756; the captured Italian land was given to the Pope (*Donation of Pepin*). The church would hold this land until 1870.
- The *Donation of Constantine* was a forged document in which Constantine granted various lands and authorities to the Roman bishop before he left for Constantinople.
- Charlemagne (742 - 814) ruled after 768.
  - He was a man of war (over 50 campaigns); he defeated the Lombards in Italy and the Saxons in Germany to double the size of Pepin's kingdom.
  - He was an able administrator, sending representatives to keep regional dukes in line.
  - Was friendly to the Roman church, but believed that the political leader was sovereign.
  - In 800, the Pope Leo III was nearly killed in Rome by a faction; he fled to Charlemagne.
  - After returning to Rome (with Charlemagne) and having his innocence proclaimed by a council, Leo crowned Charlemagne as emperor to the Romans on Christmas Day, 800.
  - Charlemagne encouraged culture and educational excellence, recruiting English scholars.
  - Charlemagne's significance in church history: read last paragraph of page 182 in textbook.

### 18.3 The Church and Empire in the East

- The eastern church was mired in the *iconoclastic controversy* from 726 to 843.
  - The western church (i.e. Leo III and Charlemagne) opposed use of images in worship.
  - Second Council of Nicaea in 788 supported *veneration* of icons as a means to worship.
  - Charlemagne offered to unite the empires by marrying Empress Irene, but was refused.

- John of Damascus (675 - 749) laid the foundation of theology for the eastern church.

## 19 The Emergence of the Holy Roman Empire

### 19.1 *The Decline of the Carolingian Empire*

- After Charlemagne's death, the empire declined under his weak sons and warring grandsons.
- Teutonic tradition prescribed the division of land among sons after the death of their father.
- Charlemagne's son, Louis the Pious (778 - 840) planned to divide the kingdom among his sons:
  - Louis (son of Louis the Pious) inherited the eastern section (Germany)
  - Charles the Bald inherited the western section (France)
  - Lothair inherited everything in-between (including Italy), plus the title of emperor.
  - However, Lothair wanted everything!
  - The Treaties of Verdun (843) and Mersen (870) established boundaries.
- Feudalism was an effect and contributor to the decline of the Carolingian empire.
  - Political system in which land ownership and force is put into the hands of local lords.
  - Since the church owned significant land, abbots and bishops often acted as feudal lords. An abbot or bishop enjoyed economic success. This led to secularization of the church.
  - Ecclesiastical vassals often faced a conflict over allegiance to the church versus local lord.
  - The church acted to minimize the effects of feudal warfare.
- Vikings invaded towns and monasteries along the coast or on navigable rivers. They also settled in some communities and eventually merged with the native inhabitants.
- Slavs and Magyars came from the east to settle in present-day Bulgaria, Hungary, & Moravia.

### 19.2 *The Importance of the Carolingian Empire*

- The French and German states emerged from the ruins of the Carolingian empire.
- Debate over sovereignty of the Pope versus the Emperor would lead to future power struggles.
- The church's claim over vast amounts of land began with Pepin's donation.
- Charlemagne's championing of scholarship preserved knowledge during the Dark Ages.

### 19.3 *The Tenth-Century Revival of the Roman Empire*

- In order to face the threat of Vikings, Slavs, and Magyars, the tribal dukes of Germany selected Henry the Fowler as their leader in 919. He was able to defeat the invaders.
- In 936, Henry was succeeded by his son, Otto (912 - 973).
- Otto made the dukes his vassals and appointed bishops in Germany.
- As a reward for help against an opposing ruler, Pope John XII crowned Otto emperor of the Holy Roman Empire in 962. This German version of the empire lasted until 1806.

- The emperors from Germany frequently inserted themselves into the pope's affairs. For example, Otto III entered Rome and forced the election of his cousin as pope in 996.

## 20 Revival and Schism in the Church

### 20.1 *Renewal in the West*

- The gospel was accepted in Scandinavia, as a result of Anskar's (801 - 865) missionary work.
- The doctrine of *transubstantiation* emerged: during the sacrament of the Lord's supper, the bread & wine changed to become Christ's actual body & blood.
- Many monasteries were re-organized and reformed as Cluniac monasteries.
  - A monastery was founded in 909 in Cluny, France. Its charter stated that it would be free from all secular and episcopal control; it would answer only to the pope.
  - The monastery was so successful that other monasteries re-organized themselves; in these cases, the abbot of the reformed monasteries was appointed by the abbot at Cluny and subject to him.
  - Over 11,000 monasteries came under the leadership of the abbot at Cluny.
  - They condemned *simony* and *nepotism*. They required celibacy.
  - Schools created by Cluniac monasteries helped make Latin the common language.
- Nicholas I was pope from 858 till 867.
  - In 865, Pope Nicholas I was the first to use a collection of decrees (the *False Decretals*) to claim supremacy of the pope over all other church leaders.
  - He reversed Lothair's divorce. Lothair was forced to put aside his new wife (Waldrada) and restore his old wife (Teutberga).
  - He reversed the removal of a bishop by the bishop's archbishop.
  - He attempted to exert control over the eastern empire by deposing a patriarch that the emperor had imposed. The eastern church responded with a synod that accused the western church of heresy over the *Filioque clause* (Holy Spirit proceeds from the Father and Son).
- From Nicholas I to Leo IX, there were few good leaders. In 1045, events led to 3 different men claiming to be the rightful pope. The Holy Roman Emperor sometimes appointed the pope.
- Leo IX and his successors were strong leaders, interested in Cluniac-style reform.

### 20.2 *The Origin of the Greek Orthodox Church*

- Differences between the eastern & western wings of the church: independence from emperor, intellectual outlook, celibacy, beards, language, and culture.
- Disputes over Easter celebration, the iconoclastic controversy, interference from Nicholas I, and the Filioque clause all led to increased estrangement.
- Final straw in 1054: the use of unleavened bread. Each side excommunicated the other.
- Separation shut the eastern church off from many vitalizing influences felt in the west: the rise of towns, nations, and a middle class; the Renaissance, and the Reformation.

## 21 The Zenith of Papal Power

### 21.1 Pope Gregory VII

- Pope Leo IX appointed Hildebrand (1023 - 1085) in charge of finances, around 1053.
- Under Pope Nicholas II in 1059, Hildebrand was instrumental in changing the manner of the pope's election:
  - Pope had been elected by popular vote of all believers in Rome.
  - Pope would now be elected by a college of cardinals.
  - Motivation was to eliminate influence of Roman aristocracy and Emperor from Germany.
- In 1073, Hildebrand was elected as Pope Gregory VII.
- Gregory made sweeping claims concerning the power of a pope:
  - All temporal rulers were subject to the pope.
  - The pope had complete control over all other bishops.
  - The pope could depose temporal rulers.
  - The pope could release a temporal ruler's subjects from loyalty to their ruler.
  - There had never been an error in the Roman church, and there never would be!
- He fought to abolish *lay investiture*, *simony*, and clerical marriages.
- He had a long-running struggle for power with Henry IV, Holy Roman Emperor:
  - Henry had forced his choice for bishop of Milan (Godfrey) upon Gregory's predecessor, but Godfrey had been excommunicated just before Gregory's reign.
  - In 1075, Gregory excommunicated 5 of Henry's advisors for simony.
  - In January of 1076, Henry convened a synod at Worms that rejected papal authority.
  - Gregory responded by excommunicating Henry and releasing his subjects.
  - In the fall of 1076, Saxon nobles told Henry that if he was not re-instated by the pope, they would depose Henry.
  - In the winter of 1077, Henry capitulated and went to beg Gregory in Canossa to reverse the excommunication. Gregory made Henry & his family wait outside in the snow for 3 days.
  - Later, Gregory excommunicated and deposed Henry a second time; this time, Henry invaded Italy and replaced Gregory with Wibert (who promptly crowned Henry).
  - Gregory asked the Normans of southern Italy for help. They did help him, but they also plundered Rome. Thus, Gregory was forced into exile.
- The issue of lay investiture was settled by the Concordat of Worms in 1122:
  - Free election of church officers in the presence of the king.
  - Symbols of spiritual power were given to newly elected church officers by the pope.

- Church officials swore an oath of loyalty to his feudal overlord (i.e. the king).

## **21.2 Pope Innocent III**

- Innocent III (1161 - 1216) was elected as pope in 1198.
- Innocent believed he was “the vicar of Christ”, with supreme authority on earth.
- In addition to the powers claimed by Gregory VII, Innocent claimed the power to lay an *interdict*, which forbade the clergy to perform any but the most essential services of the church.
- Innocent had a power struggle with Philip Augustus of France:
  - Philip had pressured French bishops to annul his marriage to Ingeborg; he married Agnes.
  - Innocent ordered Philip to put away Agnes and restore Ingeborg;
  - Philip refused, so Innocent placed France under interdict in 1200. Philip was forced to submit to the pope.
- Innocent had a power struggle with John of England:
  - Innocent set aside both the popular choice and John's choice for a bishop vacancy.
  - John refused to recognize Innocent's choice.
  - Innocent placed England under interdict in 1208 and excommunicated John in 1209.
  - John was forced to submit to the pope because of his subjects' displeasure and the fear of invasion from France (at the invitation of the pope). England paid an annual tribute to the pope until the English Reformation.
- Innocent had a power struggle with Otto IV of the Holy Roman Empire.
  - Innocent was guardian of Frederick, the son of Emperor Henry VI.
  - When Emperor Otto IV crossed Innocent, the pope instigated Frederick II being elected as Emperor in 1212. Innocent also asked the armies of Philip II to attack Otto, which they did.
- Innocent instigated the Fourth Crusade. The plan was to capture Egypt as a future base.
  - When the crusaders arrived in Venice, they did not have enough money for transport.
  - As compensation, the Venetians asked the crusaders to capture Zara from the Christian king of Hungary. They sacked Zara.
  - The crusaders wound up sailing to Constantinople instead of Egypt. They captured Constantinople! This gave Innocent control of the eastern empire until 1261.
- Innocent instigated a crusade against the Albigenses of southern France in 1209.
- Innocent convened the Fourth Lateran Council in 1215: annual confession to a priest was mandatory and the doctrine of *transubstantiation* became official.

## **21.3 Decline Under Pope Boniface VIII**

- After Innocent's death, the papacy suffered a decline in power; due to internal corruption, the rise of national armies in France and England, and the humiliation of the Holy Roman Empire.

- Pope Boniface VIII, reigning from 1294 to 1303, was humiliated by both France and England.
- In 1305, Pope Clement V moved from Rome to France. In 1309, the papal court moved to Avignon (in present-day southern France).

## 22 Crusaders and Reforms

### 22.1 *The Crusades*

- The primary motivation of the crusaders was religious.
  - Arabs of Palestine had been replaced by Seljuk Turks, who were more fanatical & brutal.
  - Christian pilgrims visiting Palestine were being harassed.
  - Emperor at Constantinople requested help against Muslims who threatened his kingdom.
- Economic motivations: famine in Europe, trade with the Near East, and plunder!
- Other motivations: the love of military adventure to escape from domestic boredom.
- First Crusade: launched by Urban II in 1095.
  - “Peasants' Crusade” - some French peasants were so excited that they marched immediately toward Palestine; they were massacred by the Turks or sold as slaves.
  - The official crusade was led by European nobles; they captured Jerusalem in 1099.
  - The victors set up feudal states in Palestine.
- Second Crusade: inspired by Bernard of Clairvaux, in response to Muslims capturing Edessa.
  - Led by the king of France and the Holy Roman emperor.
  - Jerusalem was re-captured by the Muslims, led by Saladin in 1187.
- Third Crusade: known as the “Kings' Crusade”, was led by kings of France (Philip), England (Richard), and the Holy Roman emperor (Frederick I) from 1189 till 1192.
  - Frederick died on the way, Philip returned home after quarreling with Richard.
  - Richard & Saladin reached an agreement whereby Christian pilgrims could visit Jerusalem.
- Fourth Crusade: instigated by Innocent III (see section 21.2).
- Sixth Crusade: instigated by Frederick II, won Jerusalem, Bethlehem, and Nazareth.
- Children's Crusade: about 100,000 teens and younger children in 1212. They either died (war, famine) or were sold into slavery.
- The results of the crusades:
  - Feudalism was weakened.
  - The papacy's prestige was enhanced, but the rise of nationalism would lead to its decline.
  - Further antagonism between the east & the west, with weakening of the eastern kingdom.
  - Raymond Lull (1235 - 1315) learned Arabic & setup training for missionaries to Muslims.
  - Exchange of goods (trade) and learning (scholarship) to/from the Near East increased.

## **22.2 Monastic Reform**

- The reforming zeal of the Cluniac movement had disappeared as they became wealthy.
- The Benedictine order underwent reform during the 11<sup>th</sup> century, via centralized authority.

### **22.2.A The Cistercian Order**

- Founded by a Benedictine monk at Citeaux, France in 1098; he wanted to correct the lack of discipline in contemporary monasticism.
  - greater emphasis on ascetic self-denial, simple architecture of buildings
  - attracted more people from the peasant class
- Bernard founded a monastery of the Cistercian order at Clairvaux, at the age of 25. His preaching inspired the Second Crusade.

### **22.2.B The Military Orders**

- The crusades gave rise to military orders that combined the art of war with monastic life.
- The Knights Hospitallers was founded in early 11<sup>th</sup> century to defend pilgrims & care for the ill.
- The Knights Templars was founded in 1118 to defend the Holy Land from Muslims. It was dissolved in 1312 because they became involved in French politics.

### **22.2.C The Friars**

- Friars took vows similar to monks, but lived in cities & preached in the vernacular language. They were supported by alms and gifts. They answered directly to the pope.
- The Franciscan order was founded by Francis of Assisi (1182 - 1226), son of a rich merchant.
  - Spin-offs: Poor Clares (for women) and Tertiaries (for those remaining in secular life).
  - Zealous missionaries: ministered in Near East, Far East, and eventually the Americas.
- The Dominican order was founded by Dominic (1170 - 1221), a Spanish priest of noble birth.
  - They confronted heresy by preaching and education.
  - Thomas Aquinas, father of modern Catholic theology, was a Dominican monk.

## **22.3 Lay Reforming Movements**

- The Philosophic Albigenses:
  - The Albigenses (a.k.a. Cathari) used the N.T. as the basis for their ideas, but also had heresy.
  - They opposed reproduction, sacraments, physical resurrection, marriage, certain foods, etc.
  - They were persecuted by Innocent III via a crusade in 1209.
- The Puritan Waldenses:
  - Their founder, Peter Waldo, organized a band of laymen preachers in the mid 1170's.

- They believed the Bible is the final authority; everyone should have it in his own tongue.
- They were excommunicated in 1184 for their refusal to stop preaching.
- The Eschatological Joachimites:
  - Joachim (1132 - 1202) founded a group that focused on the end-times. He predicted that in 1260, a “new age of love” would come after a short period of the Antichrist.

## 23 Medieval Learning and Worship

### 23.1 Scholasticism

- *Scholasticism*: the attempt to rationalize theology in order to buttress faith by reason.
- Theology was treated from a logical and philosophical view, as opposed to a Biblical view.
- The major cause was appearance of Latin translations of Aristotle in the 12<sup>th</sup> century.
- Other causes were the use of philosophy by the Franciscan and Dominican orders, plus the rise in universities.
- Aristotle's method used *deductive logic*.
- School of *Realism*:
  - Universals or ideals exist apart from particular things or individuals.
  - Universals existed before created things. Man must look beyond this life for ultimate reality.
  - Anselm (1033 - 1109) developed *cosmological & ontological* arguments for God's existence. He also developed a theory of atonement that refuted the notion of paying ransom to Satan.
  - Peter Lombard (1095 - 1159) wrote a theological textbook.
- School of *Moderate Realism*:
  - Particular things are most real to us, but universals are most real in themselves.
  - Universals exist in particular things as their common nature.
  - Abelard (1079 - 1142) emphasized reason in developing truth, and appealed to its authority.
  - Albertus Magnus (1193 - 1280) attempted to reconcile science and religion, especially with respect to creation. One of his students was Thomas Aquinas.
  - Thomas Aquinas (1225 - 1274) wrote the *Summa Theologiae*, which became the standard theology of the Roman church. This work consists of 3,000 articles covering God's existence and nature, the Trinity, man's "advance toward God", Christ's work, and the 7 sacraments.
- School of *Nominalism*:
  - Universals or ideas have no objective existence outside the mind.
  - Revelation must be believed merely on authority apart from reason.
  - William of Ockham (1280 - 1349) insisted that theological dogmas could not be rationally demonstrated and they must be accepted upon the authority of the Bible. He held that universals are simply names for the mental concepts that men develop in their minds. His view that the individual was more important than the institution later inspired Martin Luther.
  - Roger Bacon (1214 - 1292) laid the foundation for experimental science.
- The results of Scholasticism: realism and moderate realism reinforced the view that the institution was more important than the individual. This was later reversed by nominalism.

- JJH: finish me
- JJH: finish me

## ***23.2 Rise of Universities***

- JJH: finish me!

## ***23.3 Medieval Life and Worship***

- JJH: finish me!

## 24 Attempts at Internal Reform

### 24.1 *The Papacy in Decline, 1309 - 1439*

- Celibacy often led priests to take concubines & father illegitimate children. Feudalism led to divided allegiance. Some enjoyed luxurious living.
- In 1305, a Frenchman was elected as pope Clement V. He moved to France that same year. He moved the papal court to Avignon in 1309. This was known as the “Babylonian Captivity”.
- Except for 3 years (1367 - 1370), the papal court remained in Avignon until Catherine of Siena convinced Pope Gregory XI to return to Rome in 1377.
- Gregory XI died in 1378. Urban VI was elected pope; however, his temper and manner caused the cardinals to also elect Clement VII as pope in 1378, who moved the court back to Avignon!
- Both Urban VI and Clement VII claimed to be pope. Europe was divided in its allegiance. This was known as the “Great Schism” and would continue into the next century.
- Money to support two popes caused a greater financial burden on the people of Europe. This was resented by the middle and upper classes. England did not want to pay money to support a pope in Avignon, because of the influence of French kings.
- The rise of nation-states challenged the universal church under control of the pope.

### 24.2 *The Mystics*

- Mysticism arose as a reaction to Scholasticism's emphasis on reason.
- Nominalism encouraged the individual to seek God by personal experience.
- Latin mystics had a more emotional outlook; emphasized a personal experience with God.
  - Catherine of Siena (1347 - 1380) claimed visions of God. She opposed sin in the papacy.
- Teutonic mystics stressed a philosophical approach, which sometimes led to pantheism.
  - Meister Eckhart (1260 - 1327), Dominican monk, advocated “union with the Spirit of God”.
  - “Friends of God”, a group of Dominicans, carried on Eckhart's teachings.
  - “Brethren of the Common Life” was a group in Holland. (less pantheistic than Eckhart)
  - These groups also stressed service to God in practical ways.
- Mysticism anticipated a personal approach to God, an important part of the Reformation.
- Negative effects were ignoring sound doctrine, excessive passivity, and pantheism.

### 24.3 *Forerunners of the Reformation*

- John Wycliffe (1329 - 1384)
  - Wrote “Of Civil Dominion” in 1376; civil authorities had the right to strip church of its property and replace immoral church leaders, in order to reform bad church practices.

- In 1379, he insisted that Christ was head of the church, not the pope. He also said the Bible was to be the sole authority for believers & church should pattern itself on the N.T. church.
- In 1382, Wycliffe completed an English translation of the N.T. (The O.T. was completed by Nicholas of Hereford 1384.) Wycliffe also opposed the doctrine of transubstantiation.
- Wycliffe's views were condemned in London in 1382 and he was forced to retire; however, his teachings were continued by a group of lay preachers, the Lollards.
- John Hus (1373 - 1415)
  - Bohemian students studying in England carried Wycliffe's ideas back to Bohemia.
  - John Hus read, adopted, and started preaching Wycliffe's ideas.
  - After Hus publicly called for church reform, he was summoned to the Council of Constance, under *safe-conduct* from the emperor. He refused to recant & was burned at the stake.
  - A group of radical followers, the Taborites, rejected everything in the Roman church that could not be found in Scripture. Some Taborites started the United Brethren (a.k.a. Bohemian Brethren), from which the Moravian church developed.
- Savonarola (1452 - 1498), a Dominican monk in Florence (Italy) preached against the evil life of the pope; he was hung.

## **24.4 The Reforming Councils**

- The idea arose that final authority in the church should be vested in church councils, not the pope. If successful, this would have created the equivalent of a constitutional monarchy within the church.
- Leading theologians proposed that a church council be convened to solve the Great Schism.
- The Council of Pisa met in 1409; they deposed both current popes (Benedict XIII in Avignon and Gregory XII in Rome) and elected Alexander V as pope. Now 3 men claimed to be pope!
- The Council of Constance met from 1414 to 1418 to end the Great Schism, end heresy, and reform the church. The council elected Martin V as the new pope (other popes were deposed or resigned), condemned John Hus, and agreed to meet every 5 to 10 years in the future.
- The Council of Basel met from 1431 to 1449. They tried to depose Pope Eugenius IV, because he convened a rival council, but they (Basel) were unsuccessful in asserting authority.

## 25 The Papacy Faces External Opposition

### 25.1 *The Renaissance*

- From 1350 to 1650, a cultural reorientation occurred: the medieval religious, corporate view was replaced by a secular, individualistic approach to life.
- The name comes from Latin words that mean “birth” and “back”; the Renaissance was a rebirth of culture.
- Causes or contributing factors: rising wealth of Italian merchants, patronage for artists, Gutenberg's printing press, and the arrival of Greek scholars after the fall of Constantinople.

#### 25.1.A The Italian Renaissance

- Italians were more interested in classical & humanistic Greek culture than in theology. The life described in classic Greek documents was more interesting than that prescribed by the church.
- Renaissance scholars and artists tended to be individualistic, wanting to satisfy personal desires.
- Artists such as Michaelangelo and Leonardo da Vinci created beautiful paintings, sculptures, and buildings. Paintings became more life-like, and nudes were frequent subjects.
- Man's religious life (formal rituals, dogma) became divorced from his daily life.
- Popes became secularized; they pursued art and building projects.

#### 25.1.B The Biblical Humanists

- Humanists from Northern Europe focused on Jewish & Christian ancient culture, not Hellenic. They sought to read classic religious documents in the original languages.
- Lefevre (1455 - 1536) wrote a commentary on Psalms and a commentary on Paul's epistles.
- Cardinal Ximenez (1436 - 1517) completed the first printed Greek N.T. in 1514.
- Colet (1467 - 1519) taught on the literal interpretation of Paul's epistles.
- Reuchlin (1455 - 1522) completed a Hebrew grammar and dictionary in 1506.
- Erasmus (1466 - 1536) completed a Greek N.T. in 1516. It got published first, because Ximenez had to wait for papal approval. Erasmus's Greek N.T. had enormous impact, especially when the N.T. church was compared to the medieval church.

### 25.2 *The Rise of the Nation-States and the Middle Class*

- England:
  - English Parliament grew out of the feudal assembly that dated back to the 11<sup>th</sup> century. It acted as a high court, gave advice to the king, and granted certain revenue to the king.
  - The assembly was strengthened by the Magna Carta in 1215; no new taxes could be imposed without their agreement.

- The assembly was eventually split into the House of Commons and the House of Lords.
- The Hundred Years' War with France, from 1337 to 1453, fostered English nationalism.
- Finally, the War of the Roses in the latter 15<sup>th</sup> century wiped out the old feudal nobility. This led to an alliance between the king and the middle class.
- France:
  - Hugh Capet was able to unify France in 987.
  - The Hundred Years' War with England, from 1337 to 1453, fostered French nationalism.
  - The French Parliament never became as powerful as the English Parliament; hence the French king was more powerful than the English king.
- Spain:
  - The marriage of Ferdinand and Isabella in 1469 promoted Spanish unity.
  - The struggle to free the Iberian Peninsula from Muslims fostered Spanish nationalism.
  - Spanish nationalism often cooperated with the Roman church, especially during the Spanish Inquisition.
  - The Spanish king had more authority than his English or French counterpart.

### **25.3 *The Greek Orthodox Church, 1305 - 1517***

- The Russian church had been isolated from Constantinople because Mongol Tartar invaders had controlled Russia from 1237 to 1480.
- In 1325, the archbishop of the Russian church moved from Kiev (near Constantinople) to Moscow.
- Constantinople declined as a religious center after its fall to Ottoman Turks in 1453.
- The Russian church continued to develop independently. It became the national church of Russia in 1589.

## 26 The Background of Reformation

### 26.1 *Emergence of an Expanding, Dynamic World*

- By 1500, the foundations of the old medieval society were yielding to a new society.
- Columbus discovered North America (1492), Magellan's ship sailed around the world (1521) .
- Spain & Portugal settled Central & South America; England & France dominated N. America.
- The ideas of a universal empire and decentralized feudalism were giving way to a new idea: the goal of sovereign, independent nation-states, protected by national armies.
- Agricultural society was replaced by a trade-based economy, run by middle-class merchants.
- Vertical movement within society became possible. An influential middle-class emerged.
- Intellectualism of the Renaissance spurred study of Scriptures in original languages, emphasis on the individual (especially for salvation), and a critical examination of the Roman church.

### 26.2 *Name and Definition of the Reformation*

- In terms of polity (church government), the Reformation was a rebellion against a universal church, headed by the pope. This happened after numerous attempts at internal reform failed.
- “Protestant Reformation” can be defined as a religious movement from 1517 to 1545 that attempted to return to the theological and practicing purity of the early church.
- “Catholic Reformation” (a.k.a. “Counter-Reformation”) occurred within the Roman church from 1545 to 1563, as a reaction to the Protestant Reformation.
- The Reformation mostly occurred among the Teutonic peoples of northern & western Europe.

### 26.3 *The Genesis of the Reformation*

- The causes of the Reformation are multiple and complex.
- Political factor: rising nation-states of Northwest Europe were opposed to a universal church that had sovereignty over them.
- Economic factor: greed for the Roman church's land tracts, and loss of money that went into papal treasury.
- Intellectual factor: humanism fostered an individualistic mentality.
- Moral factor: with the available of the N.T. in Greek and the vernacular, people began to critically compare the N.T. church versus the Roman church.
- Social factor: the rise of towns and the decline of agricultural caused new social structures; people decided that they were tired of being oppressed.
- Theological factor: the availability of Scriptures caused the rejection of Thomas Aquinas' theology, in favor of Augustine's.
- Leadership factor: a dynamic leader arose to challenge the Roman church - Martin Luther.

### 26.3.A Abuse of Indulgences

- Abuse of the system of indulgences in Germany was the *direct cause* of the Reformation.
- Archbishop Albert (1490 - 1545) already had 2 provinces in the Roman church, but he wanted a third bishop province in Mainz, Germany.
- He had to bribe Pope Leo X to ignore canon law that limited any man to one church office.
- Leo X wanted money to build St. Peter's cathedral in Rome.
- A deal was structured for Albert to borrow money from the wealthy Fugger banking family. Albert would then sell *indulgences*, with half the money going to Leo and half the money going to the Fuggers.
  - An indulgence is a document that one could buy, and would free the holder from the temporal consequence of sin (in this life or purgatory).
  - Christ and the saints had laid up so much merit in heaven, that the pope could draw upon it.
- Albert's main agent was a Dominican monk named Johann Tetzel, who was paid \$1100 per month, plus expenses. Tetzel used high-pressure sales tactics.
- Luther decided to protest this abuse by publishing “Ninety-five Theses” ...

## 27 Luther and the German Reformation

### 27.1 Luther's Formative Years to 1517

- Martin Luther (1483 - 1546) was born into a family from peasant stock, but eventually gained wealth from newly discovered German mines.
- At the University of Erfurt, he studied Aristotle & the nominalistic ideas of Ockham.
  - Luther became convinced that divine intervention was necessary to be saved.
- In 1505, a frightening thunderstorm experience resulted in a vow to become a monk. He was an ordained priest by 1507.
- He began teaching theology at a new university in Wittenberg, founded by Frederick of Saxony. He received a PhD in theology there.
- He studied Hebrew & Greek, and then began to lecture on the Bible in the vernacular.
- As a result of Johann Tetzel's selling of indulgences for Archbishop Albert, Luther posted his Ninety-five Theses on the door of Castle Church in Wittenberg in October of 1517.
  - Luther was merely criticizing abuses of the indulgence system.

### 27.2 The Break with Rome, 1518 - 1521

- Tetzel tried to use the Dominican order to silence Luther, but the Augustine order supported him.
- Philip Melancthon (1497 - 1560) came to Wittenberg as a Greek professor in 1518. He also knew Hebrew. Melancthon agreed with Luther and became a valuable ally in theology.
- Luther was summoned before the imperial Diet of Augsburg in 1518.
  - He was supported by Frederick of Saxony.
  - Cardinal Cajetan demanded that Luther retract his views; Luther refused to do so until convinced by Scripture. He also denied the pope as the final authority.
- In 1519, Luther debated with John Eck at Leipzig.
- In 1520, Luther published 3 pamphlets in German:
  - "The Address to the German Nobility" - concerned with hierarchical authority.
  - "Babylonian Captivity" - concerned with the sacramental system in the Roman church.
  - "The Freedom of the Christian Man" - asserted that all believers formed a priesthood by their faith in Christ; this attacked the theology of the Roman church.
- Luther was excommunicated by Leo X in 1520 and Luther's books were burned in Cologne. Luther responded by burning Leo's *bull* (papal decree or letter) in public.
- Luther was summoned to the imperial Diet of Worms in 1521. Returning home, his friends kidnapped him and took him to Wartburg Castle for his safety, where he stayed until 1522.
- The Diet issued an edict that any German subject must turn Luther over to the authorities. Also, the reading of Luther's writings was banned.

### **27.3 Years of Separation, 1522 - 1530**

- Melancthon published a theological treatise of the Reformation in 1521; Luther agreed with it.
- While at Wartburg Castle, Luther translated the Erasmus's Greek N.T. into German.
  - This Bible set the standard form of the German language.
- Luther returned to Wittenburg to debate the “Zwickau prophets” in 1522. They preached along the lines of the Anabaptists. As a result of this, the *radical reform* movement distrusted Luther.
- Biblical humanists (e.g. Erasmus) came to distrust Luther when they saw that the end result would be division from the Roman church.
- The Peasants came to distrust Luther when he did not support their revolt in 1525. He was not willing to entangle the Reformation with the peasants' cause.
- Luther married Katherine von Bora, an escaped nun. Thus, he repudiated his monastic vows.
- Luther could not agree with Zwingli on the physical presence of Christ at the Lord's Supper: Luther held that Christ was present around and under the symbols (i.e. *consubstantiation*), whereas Zwingli argued that the Lord's Supper was merely a memorial on Christ's death.
- In 1526, the Diet of Speier decided that the ruler of each German state would decide the correct faith for that state, until a general church council could convene.
  - Emperor Charles V was busy fighting the French and the Turks.
- In 1529, a second Diet of Speier canceled the decision of the first Diet of Speier and decided that the Roman Catholic faith was the only legal faith.
  - Six princes who followed Luther read a *Protestation*; they became known as “Protestants”.
- In 1530, the Diet of Augsburg was held. The *Augsburg Confession*, by Melancthon, became the official creed of the Lutheran church.
- In 1535, Wittenburg began to examine and ordain ministers for the Lutheran church.

### **27.4 German Religious Wars & Church Organization, 1531 - 1555**

- In 1531, the Protestant princes formed the Schmalkaldic League to defend their faith by arms.
- The emperor finally went to war with the Schmalkaldic League from 1546 to 1552.
- The Peace of Augsburg in 1555 agreed that Lutheranism would become a legal religion and created religious pluralism in Germany.
  - Each prince would decide which faith was used in his state.
  - Emigration was allowed.
  - Lutherans mostly occupied the north and Roman Catholics mostly occupied the south.

### **27.5 Lutheranism, 1555 - 1580**

- During this period, the Lutheran church became embroiled in internal disputes about minor points of theology. This was resolved in 1580 by the “Book of Concord”, which most Lutherans

came to accept as orthodox theology.

## **27.6 *Lutheranism in Scandinavia***

- Christian II (nephew of Frederick of Saxony) ruled over Denmark, Norway, and Sweden from 1513 till 1523. He wanted to create a state church under royal control.
- In 1524, a Danish translation of the N.T. appeared.
- In 1526, Frederick I (now ruler of Scandinavia) favored the Reformation. He made Hans Tausen the royal chaplain. Tausen encouraged Scandinavia to follow Lutheranism.
- A Scandinavian Diet in 1536 abolished the Roman religion & confiscated church property.
- In 1539, Lutheranism became the state religion of Denmark and Norway.
- After studying at Wittenburg, Gissur Einarsen returned to Iceland in 1533. He translated the N.T. to Icelandic. Lutheranism became the state religion of Iceland in 1554.
- After studying at Wittenburg, Olavus Petri returned to Sweden. The N.T. was translated to Swedish. Lutheranism became the state religion of Sweden in 1527.
- In 1510, Michael Agricola (from Sweden) translated the N.T. to the Finnish language. By 1530, Lutheranism was accepted by Finland.

## **28 The Reformation in Switzerland**

- Switzerland had a political tradition of autonomous cantons; all decisions about a canton (including faith) was made by its elected local government.
- Swiss soldiers have always been admired for their courage; often hired as mercenaries.
- Switzerland was also a strong center for humanism.

### **28.1 The Zwinglian Reformation in Northern Switzerland**

- Huldreich Zwingli (1484 - 1531) was born into a prominent family. He received a good education at universities in Vienna and Basel. Erasmus was at Basel.
- From 1506 to 1516, Zwingli served as a parish priest and army chaplain.
- From 1516 to 1518, Zwingli began to oppose abuses in the Roman church. He borrowed a copy of Erasmus's Greek N.T. to study Pauline epistles.
- In 1519, he became a pastor in Zurich. He publicly called for the end of Swiss soldiers being employed as mercenaries, even by the pope.
- Because of a dispute involving workers being fed sausages during Lent, the Zurich town council decided to sponsor a debate in 1523 between Zwingli and the Roman church.
  - Zwingli prepared the “Sixty-seven Articles”, which emphasized salvation by faith, authority of the Bible, headship of Christ, and the right of clerical marriage.
  - The town council decided that Zwingli had won the debate & his ideas were legal.
  - By 1525, the Roman mass was abolished in Zurich.
- In 1528, Zwingli debated in front of the Bern town council; they decided to follow his ideas.
- In 1529, Zwingli's friend Oecolampadius convinced Basel's town council to abolish the mass.
- In 1527, a synod of Swiss evangelical churches was formed. Also, the Bible was translated into the vernacular language.
- In 1529, war broke out between the Protestant cantons of the north and the Catholic cantons of the south. The Peace at Cappel agreed that each canton could pursue its own faith.
- In 1531, Zwingli forced reform in some cantons, which resulted in a fresh outbreak of war. Zwingli served as chaplain and was killed during the fighting.
- After this, each canton was given full control over its internal affairs.

### **28.2 The Radical Reformation**

#### **28.2.A The Anabaptists**

- JJH: finish me!

## 28.2.B Others

- JJH: finish me!

## 28.3 *The Calvinistic Reformation in Geneva*

- John Calvin (1509 - 1564) was a second-generation reformer.
- Calvin's family came from the professional class; he studied humanism and law in France.
- Around 1533, Calvin was converted and adopted the ideas of the Reformation.
- After collaborating with Nicholas Cop in Paris on a call to reform the Roman church, Calvin was forced to leave France.
- In Basel, Switzerland, Calvin completed “The Institutes of Christian Religion” in 1536. This was an apologetic appeal to the French king to stop persecution of Protestants in France.
- The theology expressed by Calvin became the basis of the *Reformed* faith:
  - Total depravity of all men
  - Unconditional election apart from human merit or divine foreknowledge
  - Limited atonement; the work of Christ's death is only for believers
  - Irresistible grace from God draws men to faith in Christ
  - Perseverance of the saints; “once saved, always saved”
- Guillaume Farel (1489 - 1565) was leading the Reformation in Geneva. He had convinced the town council to adopt the ideas of the Reformation in 1536. He realized he needed help ...
- Farel convinced Calvin to stay in Geneva in 1536, by threat of God's curse.
- Calvin was exiled to Strasbourg from 1538 to 1541, over disputes concerning the Lord's supper.
- In 1541, Calvin was invited to return to Geneva.
- In 1542, he published “Ecclesiastical Ordinances”, concerning church government:
  - pastors to preach and administer discipline
  - teachers to teach doctrine
  - deacons to administer the work of charity
  - a *consistory*, composed of ministers & elders, to supervise theology, community morality, and excommunicate wayward believers.
- Calvin didn't mind using the power of the state to enforce church discipline: 58 people were executed by 1546. Michael Servetus, who questioned the Trinity, was executed in 1553.
- Calvin's contributions:
  - “Institutes of Christian Religion” was the authoritative expression of Reformed theology.
  - He wrote commentaries on all books of the Bible, except for 2 John, 3 John, and Revelation.
  - He encouraged education & set up a system which resulted in the University of Geneva.

- The Reformed faith in Geneva became an inspiration to many others, such as John Knox.
- Calvin encouraged democracy, because he accepted a representative government body controlling the church.

## 29 The Reformed Faith Outside Switzerland

### 29.1 In France

- French began studying humanism in Italy, including the Bible in the original languages. Lefevre (1455 - 1536) translated the Vulgate Bible into French in 1525.
- Luther's writings became available in France. Middle-class merchants became dissatisfied with their social position and corruption in the Roman church; they embraced Protestantism.
- The French king, Francis I, decided to use force to stop Protestantism via persecution in 1525.
  - The Waldenses of southern France adopted Protestantism & were persecuted. Calvin's "Institutes of Christian Religion" was written as an apologetic for their faith.
  - Over 150 pastors were trained in Geneva and sent to France from 1555 to 1556.
  - In 1559, a national synod was held in Paris. It produced a French confession of faith, to which Calvin wrote the first draft.
- French Protestants, known as "Huguenots", became a kingdom within a kingdom. Francis then escalated the persecution to a series of religious wars & massacres from 1562 to 1598.
  - On the night August 24, 1572, several thousand were killed in Paris. From six to eight thousand were killed in the provinces & their land was confiscated.
- In 1593, Henry of Navarre (leader of the Huguenots) became King. He issued the Edict of Nantes in 1598, which granted religious toleration to the Huguenots. They were allowed to keep several garrisons in the 200 towns where they ruled.
- In 1685, King Louis XIV revoked the Huguenots' charter. They fled to various European countries, South Africa, and the Carolinas.
- Cornelius Jansen (1585 - 1638) led a movement to move the Roman church from Thomistic theology to Augustinian theology. His followers were persecuted by Louis XIV.

### 29.2 In Germany

- After the peasants in the Rhine Valley rejected Luther (because he didn't support their revolt), some became Anabaptists and some turned to Calvinism.
- The area around Heidelberg became a center for Calvinism. The Heidelberg Catechism (1563) became the official creed of the German Reformed churches.

### 29.3 In Hungary

- Hungarians who studied at Geneva and Wittenberg returned home with Protestant ideas.
- John Erdosi translated the N.T. into the Magyar language.
- The Reformed faith was cemented in Hungary by the end of the 16<sup>th</sup> century. Despite religious persecution for the next 200 years, they remained firm in the Reformed faith.

## **29.4 In Scotland**

- From 1300, the Scots had been traditional allies of the French, in opposition to the English.
- No strong national leader led to local clan chieftains, resulting in vice among laity & clergy.
- Patrick Hamilton (1503 - 1528) studied in Germany and brought Protestant ideas home. George Wishart (1513 - 1546) began teaching Protestant doctrine. Both were burned to death.
- Mary Stuart, a member of the Scottish royal family, married an heir to the French throne.
- John Knox (1514 - 1572), an ordained priest, became a follower of Wishart's and preached to the Protestant soldiers at Saint Andrews.
- He was captured by the French and served as a warship galley slave for 19 months. When Mary Tudor became queen of England, he fled to Frankfurt, ministering to religious exiles.
- In 1557, an assembly of Scottish nobles met in Edinburgh and vowed to establish “the word of God” in Scotland. Knox returned in 1559 as a prominent preacher in this movement.
- When Mary Stuart became the queen of France, the Scots asked Elizabeth (queen of England) for help. The resulting Treaty of Edinburgh (1560) protected Scotland from the France.
- In 1560, the Scottish Parliament led by Knox met & proceeded to the work of reformation:
  - Ended pope's rule over Scottish church, outlawed the Mass, repealed laws against heretics.
  - Adopted “Scottish Confession of Faith” & created a church government similar to Geneva.
- In 1561, Mary Stuart returned to Scotland as a widow & tried to promote Catholic ideas. After remarriage, birthing a son (James), alleged killing of her husband, and another remarriage; the Scottish Parliament forced her to abdicate. She fled to England and was eventually executed.

## **29.5 In Ireland**

- There was a long history of England attempting to include Ireland under the British crown.
- In 1557, a failed Irish revolt resulted in English Parliament confiscating Irish land, which led to a policy of colonization, especially in Northern Ireland.
- When James became king of England, he colonized Northern Ireland with Scottish Protestants.
- Around 1700, some 200,000 of these Irish-Scottish Protestants migrated to America & started the American Presbyterian church.

## **29.6 In Holland**

- The Netherlands were a Spanish possession. People there became attracted to Calvin's form of Protestantism (versus Luther or the Anabaptists) because of its representative government.
- Philip II became king of Spain in 1555. He was a devout Roman Catholic. Netherlanders rebelled and plundered 400 Roman Catholic churches in 1565-66.
- Philip responded by sending an army of 10,000 soldiers and inaugurating a reign of terror.
- William of Orange led an organized revolt that lasted from 1568 until the Spanish Armada defeat in 1588. Elizabeth gave help from England. Formal recognition came in 1648.

- The southern provinces wished to remain Catholic; they became modern-day Belgium.
- At a national synod in Emden in 1571, a presbyterian system of church government was adopted. The synod also adopted the Belgic Confession, which was Calvinistic.
- The University of Leyden became a center for Dutch Calvinistic study.
- James Arminius (1560 - 1609), a theology professor at Leyden, attempted to modify Calvinism.
  - He was concerned that Calvinism made God the author of sin & man was a puppet.
  - He advocated man's initiation of salvation, election via foreknowledge, general atonement, resistible grace, and possible loss of a believer's salvation.
  - A synod at Dort was held from 1618 to 1619 to address these issues. It included Calvinists from various European countries. Arminian theology was rejected.
  - Arminian theology would later be adopted by the Methodist movement & Salvation Army.

## **30 The Reformation and Puritanism in England**

### ***30.1 Reforming the Church in England***

#### **30.1.A Causes of the Reformation in England**

- The Lollards' teachings of Biblical authority continued to spread in an underground movement.
- The Tudors came to the throne in 1485. Rising nationalism caused the middle class to support their king in tussles with the Roman church.
- In 1525, William Tyndale published the first printed English NT, translated from Erasmus's Greek NT. Two editions of 3,000 copies each were distributed.
- In 1535, Miles Coverdale published the first complete English Bible.
- Luther's writings were circulated widely & studied by scholars at Oxford and Cambridge.
- The direct cause: Henry's desire to have a male heir to the throne.

#### **30.1.B Revolt from Rome Under Henry VIII**

- Henry VIII was in an arranged marriage to Catherine of Aragon, who had been widowed by the death of Henry's brother. They were married for 30 years, with only a daughter (no sons).
- Henry wanted a divorce from Catherine so that he could marry Ann Boleyn, but the pope would not allow it, because the man who ruled Spain & Germany was Catherine's nephew!
- Henry appointed Thomas Cranmer (a Protestant) as archbishop of Canterbury in 1532.
- From 1531 to 1533, Henry took actions that caused the English clergy to recognize him as head of the church in England. Cranmer annulled Henry's marriage in 1533; Henry then married Anne.
- Henry had Parliament pass additional acts; the Act of Supremacy in 1534 declared that the king was the “only supreme head” of the church in England. Subjects had to take an oath.
- In 1536 and 1539, most monasteries were closed; Henry took some of the land and gave the rest (or sold cheaply) to middle-class gentry to ensure their support of his actions.
- In 1536, Henry authorized the issuing of the “Great Bible” (a.k.a. “Chained Bible”), based on the previous translation work of Tyndale and Coverdale. It was published in 1539.
- Henry had many more marriages (4 more) & a few more children!
- There were no major theology changes from the Roman church. The “Six Articles”, passed in 1539, reaffirmed transubstantiation, celibacy, & confession to priests.

#### **30.1.C Protestant Reformation Under Edward VI**

- Henry's son, Edward VI assumed the throne in 1547 at the age of 9. His uncle, the duke of Somerset, was Protestant; he guided Edward VI to move England toward theological reform.
  - granted communion cup to laity, repealed Henry's “Six Articles”, allowed priests to marry.
  - Church services would be in English, and use a “Book of Common Prayer” by Cranmer.

- In 1553, the “Forty-two Articles” by Cranmer became the creed of the Anglican state church. These were somewhat Calvinistic. After signing the act, Edward died.

### **30.1.D Roman Catholic Reaction Under Mary Tudor**

- Mary Tudor (daughter of Catherine) assumed the throne in 1553. She was Roman Catholic.
- Mary had Parliament undo the religious changes made under Edward VII.
- Mary married Philip II of Spain, but he did not love her & returned to Spain after 1 year.
- Mary persecuted any clergy who did not agree with her changes. 800 lost their parishes, many of which fled to continental Europe. Over 275 were martyred, including Cranmer.
  - These persecutions were documented in Foxe's “Book of Martyrs” & caused sympathy among the English for Protestantism.

### **30.1.E The Settlement Under Elizabeth**

- Elizabeth (daughter of Ann Boleyn) assumed the throne in 1558 at the age of 25.
- Elizabeth desired a moderate settlement between the Roman Catholic & Protestant factions.
  - The Act of Supremacy in 1559 made the queen head of the church, but the title was not as offensive as Henry's title had been to Roman Catholics.
  - The Act of Uniformity brought back to Book of Common Prayer and the Forty-two Articles were revised to Thirty-nine Articles; these have remained as the Anglican creed since then.
- In 1570, Pope Pius V excommunicated Elizabeth and freed her subjects from allegiance to her.
- Elizabeth retaliated by executing 125 Jesuits in England.
- The pope responded by convincing Philip to invade England. Philip had a claim to the English throne & Elizabeth had been helping the Dutch rebel against Philip.
  - In 1588, Philip sent the Spanish Armada to provide transport to an invasion. They were defeated by England, thus ending the threat from Spain & the Roman church.
- Elizabeth ruled until 1603.

## **30.2 Puritans and Separatists**

### **30.2.A The Puritans**

- “Puritans” was the name given to reformers who wanted to purify the church of England:
  - They accepted the Bible as the infallible rule of faith and life.
  - They opposed saints' days, sign of the Cross, godparents, kneeling at Communion, etc.
  - They advocated a Presbyterian or Congregational structure of church government.
- Thomas Cartwright (1535 - 1603), theology professor at Cambridge, led Puritanism to become more Calvinistic and laid the foundations for English Presbyterianism.
  - The church should be governed by a presbytery of bishops who had only spiritual functions.

- Henry Jacob (1563 - 1624) was the founder of the Independents or Puritan Congregationalists:
  - Each congregation should be left free *within the state church* to choose its pastor, determine its policies, and manage its own affairs.
  - English Congregationalism is a descendant of these Puritan Congregationalists.

### 30.2.B Separatist Puritans

- Separatists believed that the church covenant bound believers together *apart from a state church*.
- Robert Browne (1550 - 1633) founded a Separatist church in Norwich in 1580. They fled to Holland, but he returned to England 9 years later and was ordained in the Anglican church.
- John Greenwood and Henry Barrow founded a Separatist church in London in 1586. These 2 leaders were hung in 1593, but their congregation migrated to Holland under Francis Johnson.
- John Robinson (1575 - 1625) founded a Separatist church in Scrooby in 1606. They fled to Holland. Members of this group migrated to America aboard the Mayflower in 1620.
- Thomas Helwys and John Murton were part of a Separatist group that had fled from Gainsborough to Holland, but then returned to organize the first English Baptist church.
  - Known as “General Baptists” because they did not believe in limited atonement.
- John Spilsbury led a group that was a Calvinistic offshoot from Jacob's congregation.
  - Known as “Particular Baptists” because they believed in limited atonement.
  - This group became the main influence of the English Baptist movement. Also, this group would greatly influence the American Baptist movement.

### 30.2.C The Puritan Struggle with the Stuarts

- James VI of Scotland became James I of England when he assumed the throne in 1603.
- Puritans presented James with the *Millenary Petition*, signed by 1,000 Puritan ministers, asking that the Anglican church be completely “purified” in liturgy and church government.
- At the Hampton Court Conference in 1604, James refused the Puritans' demands, but he did authorize a new English translation of the Bible (“AV” or “KJV”), which was finished in 1611.
- Charles I was a son of James who ruled England from 1625 to 1649.
  - Charles strongly believed that the king should be the head of the state church. He had no Parliament from 1629 to 1640. Many Puritans migrated to America during this time.
  - Charles appointed William Laud as archbishop of Canterbury. He tried to force a new Book of Common Prayer on the Scottish church. They rebelled and invaded England twice.
  - Charles convened the Long Parliament in 1640 to raise money to bribe the Scots. Parliament purged Charles' advisors, abolished illegal courts & took financial control of the state.
  - Civil war erupted from 1642 to 1646 between the Puritans and the moderates (“Royalists”) who wanted to retain an episcopal church government.
- During the civil war, Parliament abolished episcopacy and created an assembly of Puritans and

Scottish Presbyterians to revise the state church, resulting in a Calvinistic Presbyterian church.

- Oliver Cromwell led the Puritans to military victory. Being a Congregationalist Puritan, he purged Parliament, executed Charles, and ruled England as a dictator until his death in 1658.
- In 1660, the Long Parliament voted itself out of existence and Charles II became king. He reestablished episcopacy and forbade Puritan meetings.
- The Glorious Revolution of 1689 drove James II (son of Charles I) from the throne. After this, religious toleration was given to English nonconformists.

## 31 Counter-Reformation and Evaluation

- The Roman Catholic church responded to the Protestant Reformation by reforming itself and confronting the Protestant movement in several ways.

### 31.1 *The Counter-Reformation*

#### 31.1.A Renewal and Reform

- From 1517 to 1527, the Oratory of Divine Love supported works of charity and reform. Some of the members became cardinals. One (Caraffa) became pope (Paul IV).
- Pope Paul III created a commission in 1536 to recommend a plan for religious reform.
- New religious orders were founded:
  - Theatine order bound secular priests to live under a rule of poverty, chastity, & obedience.
  - Capuchin order made an appeal to peasants with service and popular preaching.
  - Ursuline order for women to care for the sick and to educate girls.
- The luxury-loving, greedy, yet cultured popes of the Renaissance were followed by popes who zealously supported reform, such as Paul III, Paul IV, Pius IV, and Sixtus V.
- With the rise in global exploration and colonies, Spanish, Portuguese, and French missionaries carried the Roman Catholic message to Latin America, Quebec, Asia, and Africa.
  - Matteo Ricci (1552 - 1610) went to China and soon attracted about 6,000 followers; eventually, about 200,000 Chinese were won.
  - Francis Xavier (1506 - 1552) went to Japan; eventually 300,000 Japanese were won.

#### 31.1.B Reaction Against Protestantism

- Spain became the national leader in the work of the Counter-Reformation.
- Ignatius Loyola (1491 - 1556) co-founded the Jesuit order in 1540, which emphasized preaching by well-educated monks as a means to win men back from Protestantism. He became the general of the order in 1541.
  - Members had to take a vow of special obedience to the pope, as well as their general.
  - The main functions of the order were education, fighting heresy, and foreign missions.
  - They would justify any action to accomplish their goals; they were accused of undue influence in political affairs.
- Pope Paul III issued a papal bull in 1542 that authorized the use of the Inquisition (inspired by earlier Spanish activities) as a way to deal with heresy. It was not abolished until 1854.
- The spread of Protestant ideas via the printing press was counteracted by the *Index*: a list of books that Catholics were forbidden to read. The books of Erasmus and some Protestant editions of the Bible appeared on the list. It was not abolished until 1966.

- The Council of Trent ran from 1545 till 1563. Voting was by head (not by nation), and  $\frac{3}{4}$  of the attendees were Italian. They decided:
  - Not only the Bible, but also the Apocrypha and tradition of the church were final authority.
  - Man was justify by faith and subsequent works (not faith alone).
  - The 7 sacraments were reaffirmed.
  - Transubstantiation was reaffirmed.
- The Council of Trent codified Thomas Aquinas' theology into authoritative church dogma. It ended all hope of reconciliation with Protestantism.
- The Jesuits prevented the Eastern church from embracing Protestantism by instigating the death of Cyril Lucar (1572 - 1638), patriarch of Constantinople, who was interested in the Calvinistic movement in the West.

### ***31.2 The Thirty Years' War***

- JJH: finish me!

### ***31.3 The Reformation in Retrospect***

- JJH: finish me!

## 32 The Establishment of Christianity in North America

- Nearly every one of the Protestant Reformation churches and the Roman Catholic church came to be represented in America.
- Separation of church and state led to denominationalism, voluntary support of churches, more democratic control of churches by laity, revivalism, evangelism, and secular states.

### 32.1 *The Planting of American Christianity*

- Roman Catholic rulers used royal chartered companies to keep control of colonies. They both plundered and protected the native Indians.
- Protestant rulers used private, free enterprise, chartered joint-stock companies to force Indians out of the area to be settled.
- Motivations of colonists: finding western trade routes, raw materials, markets, relief from crowded Europe, conversion of native Indians, and freedom of worship.

#### 32.1.A The Anglican Church

- In 1606, the Virginia Company received a charter; they settled Jamestown in 1607.
  - John Rolfe successfully grew tobacco there in 1612.
  - The Anglican church became established as the official church of the colony.
  - In 1619, they converted from communal to private ownership, and economic success followed. Also, slavery was introduced as a means of producing tobacco.
  - James Blair (1655 - 1743) founded the college of William and Mary.
- The Anglican church also became the established church in parts of New York (1693), Maryland (1702), South Carolina (1705), North Carolina (1715), and Georgia (1758).
- Thomas Bray (1656 - 1730) founded the Society for the Propagation of the Gospel in Foreign Parts (to promote a more consecrated ministry & send missionaries) and the Society for Promotion of Christian Knowledge (to provide libraries for clergy).

#### 32.1.B New England Congregationalism

- The Congregationalist congregation in Scrooby (section 30.2.B) decided to emigrate to America to avoid eventual assimilation into the Dutch population.
  - In 1620, over 100 of them (a.k.a. “Pilgrims”) set out on the *Mayflower*; they mistakenly landed in Plymouth, New England.
  - The “Mayflower Compact” was an agreement that they would use to govern themselves; it was an extension of the Congregationalist idea of a covenant between church members.
  - At least 50 died the first winter, but after that, the colony flourished.
- In 1626, John White organized a small company that settled 50 people in Salem (1628).

- The settlers were either Puritan Congregationalists or congregationalist-leaning Anglicans.
- The settlers setup a congregational system of church government, based on a covenant.
- In 1629, White's company was incorporated into the Massachusetts Bay Company.
  - All members of the company (~900) sailed to America to escape the rule of Charles I.
  - In 1631, the Massachusetts General Court ruled that only church members could vote; thus, the Congregationalism became the state religion! The dominant theology was Calvinistic.
  - Over 20,000 Puritans came between 1628 and 1640.
- Thomas Hooker (1586 - 1657) got permission to lead a congregation to settle the Connecticut River valley in 1636. The new colony had less restrictions and was more democratic.
- John Davenport (1597 - 1670) left Boston to set up another colony in New Haven. This commonwealth was eventually combined with the other Connecticut colonies.
- At the Cambridge Synod of 1646, the Puritan colonies adopted the Westminster Confession and decided that each church was autonomous, but related to the others for fellowship & council.
- John Eliot (1604 - 1690) was a missionary to the Indians & translated the Bible to their tongue.

### **32.1.C American Baptist Church**

- Roger Williams (1603 - 1683) founded a colony in Providence in 1636.
  - He was ordered out of Massachusetts because he advocated Indian ownership of land and opposed a state church.
  - After wandering through the woods in winter, Indians gave him aid & sold him land.
- Anne Hutchinson (1591 - 1643) founded colonies in Newport and Portsmouth in 1638.
  - She was exiled from Massachusetts because she led meetings in her home and criticized ministers' teachings about salvation.
- In 1639, a church was founded in Providence and all members were re-baptized, including Roger Williams. This was probably the 1<sup>st</sup> Baptist church in America.
- Shubal Stearns (1706 - 1771) carried the Baptist message to North & South Carolina.

### **32.1.D Pennsylvania and the Quakers**

- Quakers came to Boston in 1656, but they were not welcome there, due to their views separation of church & state, plus their indifference to doctrine.
- William Penn got Pennsylvania in 1681 as a debt payoff from Charles II to Penn's father.
  - Penn made the colony an asylum where all religious beliefs were allowed.
  - Quakers, German Mennonites, Moravians, and Lutherans settled Pennsylvania.

### **32.1.E Others**

- George Calvert (1580 - 1632) and his son, Cecil Calvert ( 1605 - 1675), the “Lords Baltimore”, got a charter to settle Maryland.
  - There were more interested in profits, so they had much religious toleration.

- Both Protestants and Roman Catholics settled there.
- Francis Makemie (1658 - 1708) became the father of American Presbyterianism. In 1706, he organized a presbytery in Philadelphia. In 1716, the first Presbyterian synod was held. In 1729, the synod adopted the Westminster Confession.
- About 200,000 Scottish Presbyterians migrated from Northern Ireland to New Jersey, New York, Pennsylvania, and the Shenandoah Valley of Virginia from 1710 to 1750.
- Methodism was introduced to the 13 colonies after 1760.
  - Francis Asbury (1745 - 1816) arrived in 1771. He became the first Methodist bishop and developed the Methodist system of circuit riders, who ministered to scattered settlers.

### **32.2 Education in the Colonies**

- The Geneva Bible of 1560 was the most important element of curriculum. Classical training was also taught, as a means to better understand the Bible.
- Vocational training was accomplished via an apprenticeship program, copied from England.
- Harvard (1636), William & Mary (1693), Yale (1701), Princeton (1746), Columbia (1754), Brown (1764), Rutgers (1825) were all set up to train godly leaders in the church and state.

### **32.3 The Great Awakening**

- There is a long history of trans-Atlantic revival. See charts on page 366 & 370 of textbook.
- Theodore Frelinghuysen (1641 - 1748) had a Dutch Reformed church in New Jersey. His preaching in 1726 stimulated renewed moral and spiritual life among his congregation.
- Presbyterian pastors Gilbert Tennent (1703 - 1764) and William Tennent (1705 - 1777) were influenced by Frelinghuysen and preached to the Scotch-Irish of the middle colonies.
- Jonathon Edwards (1703 - 1758) preached powerful sermons to his Congregationalist church in Northampton, Massachusetts.
- George Whitefield (1714 - 1770) preached in Boston with great success. He also visited all of the colonies from 1738 to 1769.
- Presbyterians and Baptists from the middle colonies carried the revival fires to the South.
- Over 30,000 people were converted and 150 new churches were added in New England alone.
- Unfortunately, revival also brought schism to the church, as some older, established ministers opposed the dynamic nature of new enthusiasm.

### **32.4 The Churches and the American Revolution**

- The Southern Anglican churches supported revolution; the Northern Anglican churches supported the English; the middle Anglican churches were mixed.
- The Methodist church generally took a neutral position; however, it was suspected of supporting England because John Wesley was a Tory.
- Quakers, Mennonites, and Moravians were patriotic, but pacifist.

- Congregationalists, Baptists, Lutherans, Roman Catholics, and Presbyterians supported revolution and saw that a state government should be based on a covenant, just like a church.
- After the war, the churches were influential in the adoption of the First Amendment. Slowly, the churches became disassociated with individual states (as late as 1833 in Massachusetts).
- The various denominations made constitutions and set up national church governments.

## 33 Rationalism, Revivalism, and Roman Catholicism

### 33.1 *Rationalism and Religion (Deism)*

- Scientific discoveries, including Newton's theory of gravitation, caused people to look at the universe as machine or mechanism that operated by inflexible natural laws.
- New awareness of Far Eastern religions motivated people to look for a basic, “natural religion” that would contain elements universal to all religions.
- Empiricism, including the scientific method and inductive reasoning, advocated accepting only what could be observed with the 5 senses.
- Rene Descartes (1596 - 1650) taught that man could discover truth by reason alone.
- Deism teaches that a transcendent God (“First Cause”) created the universe, but then left the universe to operate by natural laws.
  - Then deny miracles, Biblical revelation, prophecy, providence, or Christ as God-Man.
  - God's ethical laws are contained in the Bible, where they can be discovered by human reason.
  - Eternal reward or punishment is based on works (by following the ethical laws).
- Deism dominated the thinking of the upper classes in England. It spread to France via the philosophers (i.e. Voltaire and Rousseau), Germany, and then to America during the French-Indian War (1756 - 1763).
- Franklin, Jefferson, Ethan Allen, and Thomas Paine were among the leading deists of America.
- The results of deism include:
  - Deism provided many intellectual arguments used by the American revolutionaries.
  - Deism strengthened the idea of an omnipotent state and man's essential goodness, and
  - Deism cooperated with Christianity in the idea of religious toleration & the dignity of man.
  - Deism inspired higher Biblical criticism.

### 33.2 *Mysticism and Religion*

#### 33.2.A On the Continent

- Quietism was a mystical movement within the Roman Catholic church; it emphasized passivity and influence of the inner light. The human will need not be exercised.
  - Influential Quietism thinkers and authors: Michal Molinos (1640 - 1697), Madame Guyon (1648 - 1717), and Francis Fenelon (1651 - 1715).
- Emanuel Swedenborg (1688 - 1772) taught that communication between the physical & spiritual worlds was possible through dialog with heavenly beings. He spiritualized the Bible.

#### 33.2.B In England

- The Quakers appeared in England during the period of Civil War. They believed the Holy Spirit

can give immediate and direct knowledge of God apart from the Bible.

- George Fox (1624 - 1691) began to preach in England after 1647. His followers became known as “Friends” or “Quakers”.
- Margaret Fell (1614 - 1702) converted to Quakerism in 1652. Her home became the unofficial center of Quakerism. She & Fox were later married.
- Robert Barclay (1648 - 1690) became the theologian for the Quaker movement. He wrote that the Holy Spirit was the sole “Revelator” of God. The Bible was a secondary rule of faith, equal in authority to Fox or any Quaker.
- Quakers spoke out against war, slavery, oaths in court, and honoring of human titles.
- As a result of persecution in England, many Quakers moved to West Jersey and Pennsylvania.

### **33.3 Revivalism and Religion**

#### **33.3.A On the Continent**

- In Germany, Pietism arose as a respond to the cold orthodoxy of a dogmatic Lutheran church.
  - Piety emphasized an internal, subjective, and individual return to Bible study & prayer. It also stressed application of the Bible to daily life.
  - Probably inspired by Philip Spener (1635 - 1705), pastor in Frankfurt, who in 1670 encouraged meetings in homes for practical Bible study and prayer.
  - August Francke (1663 - 1727) was influenced by Spener and wound up as a professor at University of Halle, which became a center of Pietism.
  - Missionaries from Halle went to Africa, America, Asia, and Pacific islands.
  - Pietism was a movement inside the Lutheran church, infusing it with new vigor.
- Count Nicolas von Zinzendorf (1700 - 1760) founded the Moravian church.
  - He studied at Halle and Wittenberg.
  - He emphasized a life of personal devotion to Christ.
  - Moravian refugees came to his estate in 1722. In 1727, a 24/7 prayer meeting resulted in the organization of the church and he became their leader. This meeting went for 100 years.
  - The Moravian church was officially recognized as a church by 1742.
  - They had a strong missionary vision: 175 missionaries were sent to Greenland, West Indies, North America, India, and Africa by 1750. The ratio was 1 missionary per 60 people at home.

#### **33.3.B In England**

- The Methodist revival dominated 18<sup>th</sup> century England; founded by John Wesley (1703 - 1791).
- The pre-revival environment was marked by deism-influenced sermons, poverty among the lower clergy, excessive drinking, rampant gambling, and cruel sports.
- Wesley was the 15<sup>th</sup> of 19 children. He narrowly escaped death when the family home burned.
- He attended Oxford in 1720 and was ordained as a priest in 1728.

- Wesley became a leader in the “Holy Club” at Epworth.
  - The members of this club were nicknamed “Methodists” because of their methodical Bible study, frequent prayer, and regular attempts at social service in jails and homes of the poor.
- From 1735 to 1737, Wesley was in Georgia as a chaplain in Oglethorpe's colony. He forced out, due to his ideas of religious strictness.
- On May 24, 1738, while listening to a reading of the preface to Luther's *Commentary on Romans*, Wesley had a spiritual experience and began trusting in Christ alone for salvation. He paid a visit to the Zinzendorf's estate to study the Moravian church.
- In 1739, Wesley began field preaching; he traveled over 200,000 mile on horseback in England, Scotland, and Ireland. He preached 42,000 sermons, and wrote 200 books.
- John's brother, Charles, wrote over 7,000 hymns.
- Wesley organized a Methodist society and bought a building in London for its headquarters.
- Wesley did not desire a break with the Anglican church. After his death, his followers organized the Methodist church that was separate from the Anglican church.
- Wesley's theology was Arminian, but the major doctrine he stressed was justification by faith through an instantaneous experience of regeneration.
- Wesley insisted that Christianity should have a major impact on society. He opposed liquor, slavery, and war. Many believe that Methodism prevented the English equivalent of the French Revolution.
- By the time of his death, a strong Methodist church existed in America.

### **33.4 Roman Catholicism**

- JJH: finish me!

### **33.5 The Orthodox Church in Russia**

- JJH: finish me!

## 34 Roman Catholic Victories and Vicissitudes

### 34.1 *Revolution and the Papacy, 1789 - 1815*

- Prior to 1789, the Roman Catholic church was the largest landowner in France; this contributed to the economic burden on the French that led to revolution.
- In 1789, the National Assembly of France (an early product of the French Revolution) declared that church lands were public property, and issued bonds for this land.
- In 1790, laws were passed to abolish monasteries, popularly elect provincial bishops, require all clergy to swear an oath of loyalty to the state, and place the clergy on state payroll.
- During the Reign of Terror (1793 - 1794), the church & state became separated. Some French leaders attempted to establish a deist state religion. The pope was captured & taken prisoner.
- Napoleon signed the Concordat of 1801 to govern the relations between church & state in France:
  - Bishops would be named by state, but consecrated by the pope.
  - Clergy would be paid by the state.
- The Organic Articles of 1802 said papal bulls and synods in France must be approved by state.
- In 1815, the Battle of Waterloo ended the Napoleonic era. The Vienna Congress stabilized the map of Europe.

### 34.2 *Restoration of Papal Power, 1814 - 1870*

- The Jesuits, after being disbanded in 1773, were reconstituted in 1814.
- Metternich, the chancellor of Austria, advocated an alliance of European rulers & the pope to prevent national or democratic uprisings in Europe.
- The Romantic Movement appealed to man's emotion & fondly remembered medieval times.
- Roman Catholics in Britain were again allowed to vote. The Anglican church was disestablished as the state church in Ireland.
- The Oxford movement led to similarities in views over communion between the Anglican and Roman Catholic churches. Many people switched to Catholicism.
- In 1854, pope Pius IX declared the doctrine of the Immaculate Conception of Mary.
- In 1870, the Vatican Council declared the pope to be infallible when speaking *ex cathedra*. There was no longer a need for church councils, since the pope was the final authority.

### 34.3 *Resistance to Papal Power, 1871 - 1914*

- In Italy:
  - The unification of various Italian regions into a national state occurred between 1815 and the end of the Franco-Prussian war in 1871.
  - In 1871, all Italian lands were taken from the church, except for the Vatican area.

- The pope forbid Roman Catholics to vote or hold an office in the Italian government.
- Bismark thought the Catholic church was a threat to the unification of the German empire.
  - In 1872, he expelled the Jesuits from Germany.
  - In 1873, he approved the Falk (May) Laws: state provided for education of citizens & clergy, vital statistics, and marriage ceremonies.
- In France, the Separation Law of 1905 removed the special status of the Catholic church granted by the previous Concordat of 1801:
  - Clergy no longer paid by state.
  - All church property was taken over by the state.
  - The state would not favor one faith (Catholic) above other faiths.

## **35 Religion and Reform in Great Britain and Europe**

### **35.1 Religious Life in England**

#### **35.1.A In the Anglican Church**

##### **35.1.A.1 The Evangelicals**

- A Calvinistic revival spread among the upper class within the Anglican church.
- John Newton (1725 - 1807) was involved in the slave industry; he was converted & ordained. He wrote hymns (e.g. "Amazing Grace") & inspired others (William Cowper, Thomas Scott).
- Cambridge University became a center of evangelical & Calvinistic influence. Leading scholars included Isaac Milner (1750 - 1820) and Charles Simeon (1759 - 1836).
- The "Clapham Sect" was a group of wealthy men from Clapham, near London. These men used their wealth and substantial government influence to advance evangelical causes.
  - They established Sierra Leone as a private colony for a home of freed slaves in 1787.
- The "Exeter Hall group" consisted of missionary societies that held annual meetings at Exeter Hall in London. Their high public approval allowed them to wield influence within Parliament.
- William Wilberforce (1759 - 1833), was won through the efforts of Isaac Milner. He dedicated his life to the abolition of slavery in the British empire.
  - At the Congress of Vienna, the English prevailed in outlawing slave trading by most European states. England paid 700,000 pounds to Spain & Portugal to achieve this.
  - Parliament abolished slavery in all British possessions just before Wilberforce's death.
- Lord Shaftesbury (1801 - 1885) dedicated himself to the service of the poor. He influenced the passage of labor laws to protect children & curb abuses within insane asylums & lodging houses.
- John Howard (1726 - 1790) was a sheriff who dedicated his life to prison reform.
- The evangelicals also advanced a Sunday School movement, tract societies, & Bible societies.

##### **35.1.A.2 The Broad Church Movement**

- One wing of this movement sought to bring the KoG upon earth by social legislation.
- The other wing followed German biblical critics in a liberal view of Biblical interpretation.

##### **35.1.A.3 The Oxford Movement**

- The Oxford (a.k.a. "High Church" or "Anglo-Catholic") movement emphasized the importance of church and ritual in the life of the individual believer. It was motivated by a fear that England would disestablish the Anglican church. It was helped by the Romantic movement.
- The movement advocated apostolic succession, corporeal presence of Christ at communion,

baptismal regeneration, and colorful ritual.

- Many in this movement eventually joined the Roman Catholic church.

### **35.1.B Among the Nonconformists**

- William Booth (1829 - 1912), a Methodist minister, founded the Salvation Army in 1865 to reach the underprivileged via open-air evangelism and social work.
- John Darby (1800 - 1882), organized the “Brethren” in Dublin in 1831. He taught a pre-tribulation, pre-millennial dispensational rapture; those ideas had great influence in North America.
- Edward Irving (1792 - 1834), a Scottish Presbyterian minister, emphasized the gifts of the Holy Spirit (including speaking in tongues) and the imminent return of Christ.
- George Williams (1821 - 1905) founded the YMCA in 1844 to meet needs of young city men. In 1866, the YWCA was founded.
- Charles Spurgeon (1834 - 1892) became a very popular preacher. In 1861, he moved into the Metropolitan Tabernacle, which had 4,700 seats. His church had 15,000 members by 1891. His Pastor's College trained about 900 preachers before his death.
- A lay prayer revival occurred in 1859, imported from the USA.
- The Welsh revival of 1904 & 1905 became the spearhead of a world-wide awaking.

### **35.2 English Protestant Missionary Effort**

- William Carey (1761 - 1834) founded the Baptist Missionary Society in 1792.
  - He wrote a pamphlet that influenced Baptist & other English churches to send missionaries.
  - In 1793, he went to India as an indigo factory manager.
  - His ministry there included translating the Bible & founding Serampore College.
- George Grenfell (1848 - 1906) was the Baptist society's greatest missionary explorer.
- Other societies soon followed: London Missionary Society (1795, Congregationalists), Scottish Missionary Society & Glasgow Missionary Society (1796-97, Scottish Presbyterians), Church Missionary Society (1799, evangelicals), Wesleyan Missionary Society (1817, Methodists), and China Inland Mission (1865, Hudson Taylor).
- Many women also participated in missions work, from the front lines to sacrificing at home.
- The societies sent many missionaries to Africa to explore geography, translate Scriptures, protect legal rights of natives, and fight slave trade.
- Robert Morrison (1782 - 1834) created a Chinese dictionary & translation of the Bible.
- Adoniram Judson (1788 - 1850) created a Burmese dictionary & translation of the Bible. Note: Judson was American, but the London Missionary Society acted as the sending agency.
- Samuel Marsden (1764 - 1838), from Australia, ministered to the Maori people of New Zealand.
- In addition to bringing the Gospel, missionaries brought cultural improvements.

- On the mission field, workers from different denominations often worked together.

### **35.3 Division and Reunion of the Scottish Churches**

- Scottish Presbyterianism had been established as the national Scottish church since 1690.
- Disputes over *lay patronage* (crown or landlords dictate choice of minister) led to church splits in 1733, 1747, and 1761; which led to the United Secession Church (1820) and finally, the United Presbyterian Church (1847).
- Thomas Chalmers (1780 - 1847) led a group to found the Free Church in 1843, because of the issue of lay patronage and the growing spirit of revival in Scotland. They eventually merged with the United Presbyterian Church to form the United Free Church (1900).
- In 1874, Parliament abolished lay patronage.
- In 1929, the United Free Church re-combined with the Church of Scotland.

### **35.4 The Church in Ireland**

- In the 1840's the potato blight caused over 1,000,000 (mostly Catholic) to migrate to USA.
- In 1869, the Anglican church was disestablished as the state Irish church.

### **35.5 The Church on the Continent**

- Revivals occurred in Germany, Switzerland, and French-speaking Europe from 1825 to 1860.
- Johann Wichern (1808 - 1881) founded the German Inner Mission in 1848 to promote social outcomes of revival, as well as evangelistic work.
  - He build “rough houses”: homes for orphans, the aged, lodgings, city missions, and institutions to work with prisoners and sailors.
- The continental movements were more socially oriented than those of England or the USA.
- In 1907, John Nevius, a Presbyterian missionary, visited Korea and promoted partnership with local believers.
  - Goal was to create self-supporting, self-governing, and self-propagating churches.
  - The resulting revival brought thousands of Koreans to Christ.

## 36 Foes of the Faith

### 36.1 Criticism of the Bible

- Three approaches to the Bible: (1) application of truth to daily life, (2) source book of doctrine, and (3) historical literature that documents the man's evolving religious consciousness.
- Immanuel Kant (1724 - 1804) argued that man cannot know God or his soul by the 5 senses or reason; a man's conscience should be the foundation of religion.
  - The Bible is only a man-made historical book, not the objective revelation of God.
  - No need for Christ, since man has a conscience that will dictate correct behavior.
- Frederick Schleiermacher (1768 - 1834) said that man's feelings or emotions should be the foundation of religion.
  - Man feels absolutely dependent in a majestic universe. Man needs only to cultivate the feeling of dependence on God in Christ, to enjoy a satisfactory religious experience.
  - Referred to as the “Father of Modern Theology”
- Georg Hegel (1770 - 1831) argued that God manifested Himself in history by a logical process of reconciliation of contradictions.
  - Each such reconciliation created a new set of contradictions.
- Albrecht Ritschl (1822 - 1889) argued that man's social consciousness of dependence should be the foundation of religion.
  - The Bible is simply the historical record of community consciousness, and can be treated as any other literary work.
- Jean Astruc (1684 - 1766) hypothesized that Genesis had 2 source documents, because both *Elohim* and *Jehovah* are used as names for God.
- Johann Eichhorn (1752 - 1827) argued that the first 6 books of the O.T. were a composite of independent source documents, based on other literary characteristics he noticed.
- Karl Graf (1815 - 1869) and Julius Wellhausen (1844 - 1918) developed a system by which the books of the Pentateuch are labeled as *E*, *J*, *D*, and *P* to denote their source.
- Later critics divided the book of Isaiah into at least 2 parts and claimed Daniel was written in the Maccabean period.
- The development of doctrine (Biblical theology) was explained along evolutionary lines.
- Hermann Reimarus (1694 - 1778) denied miracles & claimed that N.T. writers lied.
- Ferdinand Baur (1792 - 1860) found contention between the writings of Peter & Paul. He then used his ideas of an evolving early church philosophy to date N.T. books.
- Bible criticism has been given a bad name (by liberals), but it is valuable to believers:
  - *Lower* (or *textual*) *criticism* helps insure that we have the correct original text.
  - *Higher criticism* helps us with historical, cultural, and contextual analysis.

- Destructive higher criticism has led many to deny divine inspiration of the Bible, to deny the deity of Christ, and to deny the necessity of Christ's work at Calvary.

### **36.2 Materialism**

- *Materialism* is emphasis on the material values of a high standard of living; this leads to neglect of a spiritual life.
- Started by Industrial Revolution (1760 - 1830), popular in USA, and emulated around the world!
- Adherents of both socialism and capitalism argue within the framework of materialism.

### **36.3 Creationism vs. Evolution**

- Evolution as a philosophical doctrine can be traced back to the time of Aristotle, however Charles Darwin (1809 - 1882) was the first to put it on what seemed to be a scientific basis.
- Darwin published *Origin of the Species* in 1859, in which he argued that adaptations resulting from a species' environment allows the species to survive over many generations.
- Darwin published *The Descent of Man* (1871), in which he applied his theories to man & argued that mankind is linked with animal life by common ancestral types.
  - This denies the direct creation of man by a special act of God.
- The greatest danger is evolution is the impact to Biblical interpretation.
  - God & Bible are interpreted as the evolving religious consciousness of the Hebrew people.
- Evolution has been used to justify race superiority, class superiority, situational ethics, and war.
- This is all a result of applying a biological theory to other fields, even if the analogy is invalid.

### **36.4 Communism**

- Karl Marx (1818 - 1883) and Friedrich Engels published *The Communist Manifesto* in 1848.
  - He borrowed Adam Smith's idea that only labor creates value.
  - He borrowed Hegel's method of an Absolute that reconciled contradictions. Marx replaced God with materialism as the Absolute.
  - He borrowed the idea of a utopian society from utopian socialists.
- The greed of capitalists creates an antithesis of poor workers; the reconciliation is that the workers will revolt and set up a classless society.
- Communism is built on materialism; it is hostile to all forms of religion.

## 37 The American Church in the National Era

### 37.1 *Revival and Voluntary Societies*

- The Second Awakening began with a revival in 1787 at Hampden-Sidney college in Virginia. It then spread to Washington College and throughout the Presbyterian church in the South.
- In 1802, a revival at occurred at Yale. It then spread to Dartmouth, Williams, and other colleges.
- Revival occurred on the western and southern frontiers:
  - James McGready (1758 - 1817), a Presbyterian, held camp meetings. The most famous was in 1801 at Cane Ridge, Kentucky. Interesting physical phenomena occurred.
  - Baptists and Methodists continued using camp meetings to minister at the frontier.
  - Morality greatly improved on the frontier; many became Baptists and Methodists.
- This revival (like many) caused division within the churches:
  - To meet the demand for ministers, the Cumberland Presbytery ordained men without the proper educational qualifications; the resulting controversy caused them to split off as the Cumberland Presbyterian Church in 1810.
  - When the Presbyterian church refused to allow Thomas Campbell to administer Communion to those outside his own group, he split off from them and continued to minister mostly among Baptists. They formed the Disciples church in 1830.
- During this time, the Unitarian church in New England gained strength. The American Unitarian Association was formed in 1825 with 125 congregations.
- Sunday School and a midweek prayer meeting became part of American Christianity.
- New colleges were founded to meet the increasing demand for ministers. Andover was founded specifically to counter Unitarianism at Harvard.
- Samuel Mills (1783 - 1818) led other students of Williams College in a “haystack prayer meeting”.
  - As a result, the American Board of Commissioners of Foreign Missions was formed in 1810.
  - Then in 1816, the American Baptists Society was formed.
  - Mills went to Africa and chose Liberia as a home for freed slaves from the USA.
- Adoniram Judson (1788 - 1850) created a Burmese dictionary & translation of the Bible.
- Other American missionaries went to Hawaii, Alaska, and Oregon.
- Nondenominational voluntary societies for missions, Bible distribution, and social purposes were founded in great numbers.
- Charles Finney (1792 - 1875) became a well-known revivalist in Rochester, NY, in 1830.
  - He introduced long meetings, colloquial preaching, and the “anxious bench”.
  - In 1851, he became the president of Oberlin College, where he admitted women & blacks.
- Jeremiah Lanphier (???-???) started an inter-denominational, noon-day prayer meeting with 6

people in New York City in 1857. Within 6 months, over 10,000 were attending daily. At least 500,000 were added to the church. This revival spread to Europe.

- Dwight Moody (1807-1885) became a well-known revivalist.
  - He led revival meetings in the British Isles from 1873 to 1875.
  - He helped found the Chicago Evangelization Society in 1886; this later became Moody Bible Institute.
  - He popularized urban, professional, organized mass evangelism, held in public halls. Following in this mold were Reuben Torrey, Gypsy Smith, Billy Sunday, and Billy Graham.
  - Moody invited respondents to stand and then go to an inquiry room for further ministry.
- Phoebe Palmer (1807 - 1874) and her sister held “Tuesday meetings” in homes to encourage sanctification. She became a promoter of revival meetings and spoke at them.

### **37.2 Social Reform**

- Revivalism discouraged the use of settling disputes with pistols or swords.
- Temperance societies (e.g. Anti-Saloon League) were formed to discourage alcohol abuse.
- Race relations:
  - In the colonial era, blacks usually worshiped from a gallery in white churches.
  - Richard Allen (1760 - 1831) purchased his freedom & became a Methodist circuit rider.
  - Bethel Church was founded by Allen and Absalom Jones, when blacks were ordered out of a white church in 1787.
  - In 1816, various black churches joined to form the African Methodist Episcopal Church.
  - In 1833, Lane Seminary became the center of an anti-slavery movement. When seminary leaders attempted to ban it, the student advocates moved to Oberlin College.
  - Many in the church advocated the abolition of slavery, including William Garrison (*Liberator*) and Harriet Beecher Stowe (*Uncle Tom's Cabin*).
  - Issue of slavery led to major church splits among Methodists, Baptists, & Episcopalians.

### **37.3 Frontier and Urban Sects**

- Joseph Noyes (1811 - 1886) founded the Oneida Community in 1848. They advocated sinless perfection, millennialism, socialism, and “complex marriage”.
- Joseph Smith (1804 - 1844) founded the Mormon faith.
  - He claimed to have dug up thin, gold plates near Palmyra, NY, that contained holy Scriptures. The “translation” of this was published as the Book of Mormon in 1840.
  - Persecution drove Smith and his followers from Ohio to Missouri to Illinois. After Smith was killed in Illinois, Brigham Young (1801 - 1877) led the group to Utah in 1846-48.
  - Mormons recognize both the Book of Mormon & the Bible as Scripture. They do not give Christ His rightful place as Lord & Savior. They emphasize an earthly Zion. They

practiced polygamy until it was federally banned.

- Today the Church of Jesus Christ of Latter-day Saints has over 8,000,000 WW members. They are known world-wide by a compulsory missionary service (2 years) requirement.
- William Miller (1782 - 1849) founded the Seventh-day Adventists.
  - Based on Daniel & Revelation, Miller became convinced that Christ would return in 1843.
  - After Christ did not appear, Miller's followers faced persecution from the churches & formed the Adventist denomination by 1860.
  - Most believe that Saturday is the correct Sabbath day, and that the soul sleeps between death and resurrection.
  - Today the Adventist denomination has over 8,000,000 WW members.
- As a result of hoaxes (bedroom knocks & noises) by Kate & Margaret Fox, a Spiritualist church was formed in 1848. They catered to those who wished to communicate with the dead.
- Mary Baker (1821 - 1910) founded the Christian Science church in 1876.
  - Origin: after 3 marriages & various mental problems, she was influenced by P. P. Quimby, who emphasized healing by denying the reality of both the illness and all matter.
  - They believe that matter, evil, & sickness are merely delusions of the senses. One has to simply realize his identify with God to be freed of evil & sickness.

### **37.4 The Problems of Urbanization**

- Industrialization and immigration from Europe caused significant growth in urban areas. Rural migrants & immigrants brought lax standards. Established congregations fled to the suburbs.
- City missions formed: New York Protestant Episcopal Mission (1864), Water Street Mission of New York (1872), Pacific Garden Mission in Chicago (1877).
- The first American YMCA appeared in Boston in 1851.
- *Institutional churches*, which attempted to provide for all needs of a member's life, appeared.
- Goodwill Industries, originating from a Boston church, appeared soon after 1900. This ministry met the needs of both the unemployed and poor consumers.
- Some ministers (Gladden, Sheldon, Rauschenbusch) advocated a *social gospel* as a reaction against the greed of capitalism:
  - Theological inspiration included the fatherhood of God, the brotherhood of man, & the idea that church should establish the KoG on earth, rather than wait for future millennium.
  - They supported labor unions, government intervention, and mild socialism.

### **37.5 Theological Liberalism in America**

- Liberal theology was imported from Germany & Scotland by students who studied there.
  - Emphasized an ethical message of a humanized Christ & immanence of God in man's heart.
  - Opposed to Biblical miracles, original sin, and Christ's work of atonement.

- Horace Bushnell (1802 - 1876) published *Christian Nurture* in 1847, which argued that a child must grow into grace (instead of being converted & growing in grace).
- Sunday school education became dominated by the influence of liberal theology.

### **37.6 Inter-Denominational and Non-Denominational Cooperation**

- The YMCA & YWCA were examples of cooperation of members from various denominations.
- The Christian Endeavor Society was organized in 1881 by Francis Clark.
- Over 800 additional societies were organized by 1886 to provide ethical, social, and religious training for young people.
- Some organic reunion within denominations occurred, such as the Cumberland Presbyterian Church rejoining the Presbyterian Church.
- Cooperation in missions:
  - The Student Volunteer Movement (1886) stimulated interest in missions among students.
  - The Foreign Missions Conference of North America (1893)
  - The Layman's Missionary Movement (1906) solicited support for missions among laymen.
- In 1905, the Federal Council of Churches of Christ in America was formed.
  - Motivated by interest in social problems, theologian liberalism, and desire for inter-denominational cooperation.
  - It was accepted by 33 denominations by 1908.
  - Unfortunately, it fell under the influence of liberal leadership; at times, it has seemed to advocate collectivism as the ideal economic order.