Text of Overhead Transparencies:

History of Christianity

Jan. 28, 2001 to Feb. 25, 2001
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Survey of Church History to 700

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Timeline
The Apostolic Period (to ~100)

33-36  Crucifixion of Jesus
45-64  Missionary Journeys of Paul
49  First Christian Council in Jerusalem
64  Persecution by Emperor Nero
70  Romans sack Jerusalem
94  Persecution by Emperor Domitian
TimeLine
The Patristic Period (100-451)

Before Constantine
155 Martyrdom of Bishop Polycarp of Symrna
177 Persecution at Lyons
178 Irenaeus, bishop of Lyons
235-8 Persecution by Emperor Maximus
249-50 Persecution by Emperor Decius
303-11 Persecution by Emperor Diocletian
TimeLine
Patristic Period (100-451)

After Constantine. The Imperial Church

312  Emperor Constantine adopts Christian symbol at battle of Milvian Bridge

313  Edit of Milan

323  Building of St. Peter’s in Rome

325  Council of Nicaea

325-81  Arian controversy

328-373  St. Athanasius

330  Constantinople (Byzantium) made new capital of empire

341-83  Ulfilas, Bishop of the Goths

361-3  Emperor Julian the Apostate
370   Basil, Bishop of Caesarea
374-97  St. Ambrose, Bishop of Milan
381   Council of Constantinople condemns Arianism
386   St. Jerome settles in monastery at Bethlehem; translates bible into Latin (Vulgate)
395   St. Augustine appointed bishop of Hippo
410   Goths sack Rome; Roman troops withdrawn from Britain
416   Teaching of Pelagius condemned at Church Council at Carthage
430-61  Pope Leo I
431   Council of Ephesus
451   Council of Chalcedon
460  Patrick (Magonus Sucatus Patricius) missionary to the Irish
476  End of the Western Roman Empire
**TimeLine**

**Dark Ages in the West**

- **496** Clovis, King of the Franks, converted
- **525** St. Benedict founds monastery at Monte Cassino; forms Rule of Benedict
- **527-65** Byzantine Emperor Justinian I recaptures N. Africa and S. Italy
- **590-604** Pope Gregory the Great
- **597** Augustine sent by Pope Gregory to reconvert Britain; founds church at Canterbury
- **632** Death of Mohammed

**Empire in the East**
638-56  Muslim armies conquer Palestine, Iraq, Syria and Egypt
664  Council of Whitby accepts Roman dating of Easter
Some Notes on Events in the Timeline
First Missionary Journey of Paul

Acts 13:4-15:35
year 46-48
Paul 44 years old
about 14 years after his conversion
Paul, Barnabas, John Mark
visited Cyprus, Galatian (Iconium, Lystra, Derbe)
Second Missionary Journey of Paul

Acts 15:36-18:22
after the Council of Jerusalem
Galatia (joined by Timothy)
Troas (joined by Luke)
Philippi
Macedonia
- first time Christian gospel preached in Europe
Thessalonica (Acts 17-1-19)
- established new church, to which he would later write letters
- took temporary employment as a tentmaker to support himself
Second Missionary Journey of Paul

Athens
- intellectual center of ancient world
- Paul gave famous address on Mars Hill
- no church apparently founded

Corinth
- huge seaport
- stayed for 18 mos.
- wrote letters to church at Thessalonica
Third Missionary Journey of Paul

Acts 18:23-21:17
year 53
Ephesus

- stronghold of pagan superstition, centering on goddess Diana
“The eternal, holy and unfathomable goodness of God does not allow us to wander in darkness, but shows us the way of salvation . . . This I have seen in others as well as in myself.”

- Constantine
“This is how that very humane prince [Constantius] dealt with us, although we were close relatives. Without benefit of trial, he killed six of our common cousins, my father, who was his uncle, another uncle on my father’s side, and my old brother.”

- Julian the Apostate
Quotes

“It is a scandal that there is not a single Jew who is a beggar, and that the godless Galileans care not only for their own poor but for ours as well.”

- Julian the Apostate
Quotes
St. Jerome on the Fall of Rome

“There is no created work which is not attacked by old age and consequently disappears. But Rome! Who would believe that Rome, built up by the conquest of the whole world, had collapsed, that the mother of nations had become also their tomb. . . . We cannot relieve these sufferers: all we can do is sympathize with them, and unite our tears with theirs.”

“The world goes to ruin. Yes! But in spite of it, and to our shame, our sins still live and even prosper. The great city, the capital of the Roman Empire, has been devoured by a great fire, and all over the earth Romans wander in exile. Churches which once were revered are now but dust and ashes.”
“If only to this end have the barbarians been sent within Roman borders, . . . that the church of Christ might be filled with Huns and Suevi, with Vandals and Burgundians, with diverse and innumerable peoples of believers, then let God’s mercy be praised, . . . even if this has taken place through our own destruction.

- Paulus Orosius
Survey of Church History to 700

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The Early Christian Community

by 150 thinly spread throughout the empire
Church order of deacons, priests or presbyters, bishops
  ➢ bishops became leaders
  ➢ met in synods with other bishops
  ➢ bishops of major Roman cities became particularly important
  ➢ often described as Latin *papa* or Greek *pappas*
The Early Christian Community
Lifestyle

admitted by rite of baptism
renounced sin; had to do penance if they lapsed
attended Eucharist and the common meal
performed in a room in an ordinary house or small
building set aside, usually in secret
The Early Christian Community

condemned exposure of children, incestuous marriage, fornication and adultery, abortion, homosexuality. Many writers insisted marriage only for procreation. Stressed chastity
The Early Christian Community

caring fellowship
did not seek to revolutionize society or condemn slavery
  ➢ held that slaves must submit to masters, but masters must treat slaves “patience, equity, and philanthropy”
stressed brotherhood, concern and compassion
looked after widows & virgins, the poor, sick, imprisoned
disapproved of the gladiatorial shows
The Early Christian Community

lived among pagan neighbors, not in a ghetto beset by superstitions, of their contemporaries:
  surrounded by spiritual beings, demons, guardian angels
  guidance through dreams and visions
  feared a literal fire of hell
The Early Christian Community

“We see them, wooldressers, cobblers, and fullers, the more uneducated and common individuals, not daring to say a word in the presence of their masters who are older and wiser. But, when they get hold off the children in private, and silly women with them, they are wonderfully eloquent.”

- Celsus, 2nd century critic
The Early Christian Community

had great appeal to woman
not treated as sexual objects
church cared for widows and virgins
provided women with a vocation
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Persecution of the Early Church

*Pliny the Younger Letter to Trajan, 112:*

I ask them if they are Christians. If they admit this, I ask them the question again and second and third time, threatening them with the death sentence if they persist. . . But they declared that their only crime or error was that they used to meet regularly before daybreak on an appointed day, and to sing a hymn to Christ as to a god, and to bind themselves by an oath (not to commit any crime, but to abstain from theft, robbery, adultery or breach of trust, and not to deny a deposit when this was required). After the end of this ceremony, they would leave, and then meet again to take food. But it is ordinary and harmless food . . . I found out what truth there was in this by torturing two maidservants (who were called “deaconesses”), but found nothing but a depraved and extravagant superstition.
Persecution Under Emperor Decius

249: became emperor
Jan 250: executed Fabian, bishop of Rome
Jun 250: Edict of Decius
- sacrifices must be offered to Roman gods and to the emperor
- certificate issued
- variably enforced
- thousands of Christians martyred
Bishops of Antioch and Jerusalem killed, bishops of Carthage and Alexandria fled into hiding
Jun 251: Decius killed on military expedition; persecution continued under Valerian
253: Cornelius, bishop of Rome exiled
258: Sixtus, bishop of Rome arrested during Mass and executed
Bishop Cyprian of Carthage beheaded
261: Emperor Gallienus issued Edict of Tolerance
new conflict began in the church: how to treat
Christians who had offered the sacrifice
Persecution Under Emperor Diocletian

Feb 303: edit issued:

- destruction of all Christian places of worship
- surrender & destruction of all books
- end to all acts of Christian worship
- Christian civil servants reduced to status of slaves
- prominent Christians forced to offer sacrifice

Diocletian forced his wife and daughter (both Christians) to obey
Persecution Under Emperor Diocletian

persecution continued under Galerius in 304
several Christian communities wiped out in Africa, Egypt and Palestine
305: new Emperors Constantius and Maxentius revoked edicts in West
313: Gallerius issued Edict of Toleration in East
“We have tried to restore universal observance of the ancient institutions and public order of Rome. In particular, we have aimed to bring Christians, who had abandoned the religion of their forebears, back to a right observance. . . We are now pleased to grant indulgence to these people, allowing Christians the right to exist once more, and to establish their places of worship, providing that they do not offend against public order. . . In return for our tolerance, it will be the duty of Christians to pray to God for our recovery, for the common good as well as for their own, and that the state may be preserved from all dangers, and that they themselves may live safely in their homes”
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Three major centers of theological debate

1. Alexandria (modern day Egypt)
   - distinctive style of theology, association with Platonic tradition
   - Athanasius

2. Antioch and surrounding region of Cappadocia (modern day Turkey)
   - distinct theological style
   - Cappadocian Fathers (4th century)
     - Basil of Caesarea (Basil the Great)
     - Gregory of Nyssa (works on mystical contemplation; brother of Basil)
     - Gregory of Nazianzus (a poet and orator)
Three major centers of theological debate

3. Western Northern Africa (modern Algeria)
   - Carthage (Roman colony)
   - major writers:
     - Tertullian
     - Cyprian of Carthage
     - Augustine of Hippo
Theological Divisions

1. The Donatist Controversary
   - how should Christians who collaborated with Roman authorities during the Diocletian persecution be treated?
2. The Arian Controversary
   - Jesus not God, but the supreme creature among God's creatures
3. The Pelagian Controversary
   - What roles do God and humanity play in salvation?
   - is salvation purely a gift from God?
   - is salvation earned by merits/good works?
“The servants of God are those who are hated by the world.”

- Donatist slogan
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Champions of Orthodoxy
St. Ambrose of Milan

339: born at Trier, son of the Praetorian prefect of Gaul
374: became bishop of Milan
fiercely opposed paganism and Arianism
tried to maintain Christian standards in public life
- forced Emperor Theodosius to do public penance after he perpetrated a brutal massacre at Thessalonica in reprisal for the death of the governor
Champions of Orthodoxy
St. Jerome

well educated, esp. in rhetoric
most prodigious scholar of his time
in a dream, God condemned him for being a
Ciceronian rather than a Christian
gave up classics, learned Hebrew, lived as a hermit
subsequently went back to Antioch and then to
Rome, where Pope Damascus gave him the task
of producing the standard Latin text of the
Bible (the Vulgate)
lived at Bethlehem as a monk for remainder of his life
Champions of Orthodoxy
St. Augustine

born of pagan father and Christian mother at Tagaste in North Africa
studied University of Carthage
became passionately interested in philosophy and embraced Manichaeism
moved to Rome to found school of rhetoric then moved to Milan, where he felt under influence of St. Ambrose

386: became Christian, returned to North Africa, founded monastery
395: assistant to bishop of Hippo, who he succeeded
430: died as the Vandals were besieging Hippo
Champions of Orthodoxy
St. Augustine

demolished **Manichaean** faith; God sole creator, evil
deprivation of good
opposed **Donatists**
➢ unworthiness of a minister did not affect validity
of a sacrament
attacked **Pelagius**, who said man could save himself of
his own free will without divine help
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Monasticism
Anthony of Egypt (251-326)

“There is one thing that you lack. Sell all you have and distribute the money among the poor, and you will have treasure in heaven. Then come follow me.”
- Mark 10:21

lived as a hermit in the desert
reputation for holiness attracted followers
organized a community of hermits
Monasticism

“Monks who leave their cells, or seek the company of others, lose their peace, like the fish out of water loses its life.”

- Anthony
Monasticism
Pachomius (290-346)

started as hermit
founded monastery on Nile; soon numbered 3000 monks
common clothing, meals, cells
celebrate the Eucharist and meditate on the Bible together
manual labor for the good of the community life with a Rule
encouraged similar settlements for women
Monasticism

**4th century**: many monastic communities in the east

**5th century**: monastic communities in the west

Augustine: founded 2 communities; common life essential to Christian ideal of love
Monasticism
Benedict of Nursia (480-550)

lived in a cave for 3 years, attracting followers
set up 12 monasteries,
found a monastery at Monte Cassino in 525, near Naples
formed Rule of Benedict

- much less emphasis on austerity, mortification of the flesh, penance, and more on harmony of living together
- life lived around Matins (or Lauds), Prime, Terce, Sext, Nones, Vespers, and Compline
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Celtic Christianity

460: Romano British Christian named Patrick (Magonus Sucatus Patricius) converted the Irish Monasticism dominant force in Christian community, and spirituality carried on active missionary work

- Columba, migrated from Ireland to found monastery at Iona off the Scottish coast
- sent missionaries to Picts in Scotland and into Britain
Christianity in Britain

by fourth century, Roman Britain had its own bishop, and the church a substantial following early fifth century: Britain ruled by Roman-British princes

Prince Vortigern called for aid from pagan barbarian warriors from the continent, the Anglo-Saxons

Anglo-Saxons conquered and colonized eastern Britain and virtually destroyed the Christian church through slaughter, rape, pillage
Britain Re-converted

“pincer action”

- missionaries from Columba’s Celtic monastery in Iona
- Pope Gregory the Great sent Augustine
  - landed at Kent, established base church at Canterbury in 597

dispute between these Christian movements on date of Easter settled at Synod of Whitby in 664
History of Christianity 2.
The Middle Ages
700 to 1500
History of Christianity: the Middle Ages 700 to 1500

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Christianity in the East
Five Patriarchates in the 5th Century

*East:*
1. Constantinople
2. Alexandria (Egypt)
3. Antioch (Syria)
4. Jerusalem

*West:*
5. Rome
Eastern Roman Empire = Byzantine Empire

capital Constantinople, the “New Rome” from May 11, 330 through May 29, 1453 (except from 1204 to 1261: occupied by crusaders)
The Relationship Between Emperor and Patriarch

church and state one
“as in heaven, so on earth”
emperor living icon of Christ.
- Terrestrial rule of the emperor reproduces God’s rule in heaven
- God regulates the cosmic order; the emperor the social order
- general “defender” of the church; but not “head” of the church
emperor and patriarch: emperor appointed Patriarch from list of 3 names
emperor and church councils:
- summoned councils
- presided over councils
- confirmed decisions and proclaimed them as imperial law
The Patriarch

from 595 known as “ecumenical patriarch” = patriarch of the whole inhabited earth
looked upon pope as his senior, but did not ascribe him any jurisdiction in the East
recognized autonomy of the other eastern patriarchs
worked in close cooperation with Holy Synod = hierarchs with sees in immediate vicinity of city
Ecumenical Councils

7 councils from 325 to 787 recognized by Byzantine church
the Eucharist and Ecumenical Council are the supreme visible expression of God’s continuing presence in the church on earth
- conciliar church
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Bishops and Priests

Bishops from 6th or 7th century required to be celibate (in modern times limited to monks also)
Parish priests usually married, worked at other jobs could not be in commerce, bankers, inn-keepers, brothel-owners or Civil service
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Doctrine, Heresies and Schisms

West: often viewed Eastern Christianity as hotbed and source of heresies (Eastern Christianity viewed West as uneducated illiterates ruled by barbarians)

Fourth Century: focus on Trinity

431-681: focus on person of Jesus (Christology)

8th and 9th century: controversy about icons
Heresies and Schisms: Nestorius

orthodoxy:

Jesus: one person, two independent natures
therefore Mary *theotokos* = “God bearer”

Nestorius: Mary only mother of Jesus the man, not Jesus as God. Accused of saying Jesus two persons

Led to schism of Christians East Syria and Mesopotamia, forming Nestorian Church, = Church of the East 5\textsuperscript{th} and 6\textsuperscript{th} centuries
Heresies and Schisms: Monophysites

orthodoxy:
  Jesus: one person, two independent natures (dyophysitism)

monophysitism = one nature (a combined human and divine nature)

Led to schism of churches in Egypt, Syria, Armenia (Coptic Orthodox Church, Syrian Orthodox Church, Church of Armenia)
Heresies and Schisms: Iconoclast Controversy

Icons
not worship, but veneration (“relative honor”)
“opened books to remind us of God.” Icons are
to the unlettered what written words are to
the literate
reveal the spirit-bearing potentialities of
material things
treated with full liturgical honor in service
confers grace and has sacramental value

Iconoclasts:
icons covered by ban in Exodus against idols
Iconoclast Controversy

Emperor Leo III 717-741 sided with iconoclasts, and in 726 ordered
- smashed great icon of Christ over gates of Constantinople
- destruction of all images of Christ and the saints in churches

787: Council of Nicea restored use
813: emperor again ordered destruction
843: Empress Theodora II convened Council of Orthodoxy; veneration of icons restored.
- celebrated as “Triumph of Orthodoxy”
Break with the Western Church

863-7: “Photius Schism”

858: Ignatius, patriarch deposed; had fought against iconoclasts and refused to re-admit clergy who had been iconoclasts. New patriarch Photius appointed

Ignatius appealed to the pope, who supported him

867: Photius called synod in Constantinople and persuaded them to excommunicate the pope

10 years later Ignatius died; relations re-established
Break with Western Church

Break of 1054

Sicily under jurisdiction of patriarch of Constantinople

Normans invaded; Byzantine emperor wanted Western help but Pope refused, wanting jurisdiction in Sicily

Leo appointed his own Archbishop in Sicily, called synod to reform Sicilian church

Michael Cerularius, patriarch Constantinople, closed Western Churches in Constantinople

Cardinal Humbert de Silva Candida came to Constantinople, July 16, 1054 and presented decree of excommunication

Michael Cerularius responded in kind
Legacy of Fourth Crusade

1204: Fourth Crusade, meant to free Jerusalem, sidetracked and sacked Constantinople, setting up crusader government for some 50 years. Latins thereafter seen as enemies of their church and state.

1274: Emperor Michael VIII agreed on reunion of church in hope of military support against Ottoman Turks. Rejected by populace, bishops.

1438: Emperor John VIII led delegation to Italy, appealing for help and signed agreement to unite church. Treaty against rejected by populace, other Eastern patriarchs.

1452: Emperor Constantine XI, allowed Roman Mass to be celebrated at Saint Sophia.
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Leading Theologians
St. Symeon The New Theologian

late 10th century
nearness yet otherness of the eternal
every baptized Christian can obtain conscious
experience of the Holy Spirit
through the Spirit, can come face to face with
Christ in a vision of “divine light”
Leading Theologians
St. Gregory of Palamas

archbishop of Thessalonica
defender of the *hesychast* tradition of prayer

*hesychia* = inner stillness or silence of the heart, particularly through the “Jesus Prayer” allows possibility of vision of divine light and so union with God
distinguished between essence of God (unknowable in this life) and energies of God.
divine light was the uncreated energies of God = light of the Transfiguration on Mt Tabor.

God transcendent and yet immanent, utterly beyond our understanding and yet directly united to us in his love
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Fall of Constantinople

April 7, 1453: Mohammed II laid siege with artillery (built by Christian engineers)
May 28, 1453: solemn service at Saint Sophia
May 29, 1453: city fell, Emperor Constantine XI died in battle
City sacked 3 days and 3 nights, as the sultan had promised his troops
Saint Sophia became mosque
The Third Rome

10th Century: Vladimir, emperor of the Kiev, sent ambassadors to find “purest” form of Christianity at St. Sophia’s: “we knew not whether we were in heaven or on earth. For on earth there is no such splendour or such beauty and we are at a loss to describe it”

Vladimir chose Orthodox Christianity for his country
also married the daughter of the Eastern Emperor following year
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Popes vs. Kings and Emperors

Pope Stephen II **752-57** enlisted aid of Pepin, King of the Franks to help defend Rome against the Lombards.

**768**: Charles, son of Pepin, becomes king. in series of military conquests, extended kingdom beyond borders of the old Western Empire, converted the pagan Saxons

**800**: Pope Leo III (795-816) crowned Charles (Charlemagne) Emperor of the Holy Roman Empire

Carolingian Renaissance
Chaos after Charlemagne

empire disintegrated within decades
Western Europe repeatedly attacked by Muslims,
   Slavs, Magyars, Vikings
   - “dark century of lead and iron”
Viking particularly brutal; horrific tales of violent
   murder and pillaging
papacy corrupt, a prize of influential Roman
   families. Several assassinated, poisoned,
   deposed, died of starvation in dungeons. At
times, 2 or 3 claimed papacy
Gregorian Reformers

Emperor Henry III intervened in 1046: deposed all three rival popes in Rome and installed a saintly German bishop as Pope Leo IX (1049-54)

He and his successors pursued ambitious agenda for reform
- end buying / selling of church offices
- bishops / abbots elected by clergy or monks
- clergy outside secular courts
- enforce widely flouted clerical celibacy
Pope Gregory VII said popes could depose emperors, and no power on earth had jurisdiction over papacy.

1073: Emperor Henry IV deposed archbishop of Milan and invested his own candidate; Gregory excommunicated him. Henry IV’s barons rebelled against him.

January 1077: Henry IV went to Canossa in Apennines and knelt in snow for four days before Gregory pardoned him.

Henry IV later captured Rome, installed his own antipope; Pope Gregory VII died in exile in 1085.

Concordat of Worms 1122: bishops elected by clergy but in emperor’s presence.
Pope Innocent III (1198-1216)

supported new orders of friars to teach and care for the poor
rebuked emperors when they tried to interfere with clergy elections of bishops
call Council of 400 bishops, 800 abbots to Rome in 1215
- good preachers (Word of God necessary for salvation)
- good teachers in cathedral schools
- no selling or profiteering from relics
- vigilance against heresy
The French or “Babylonian” Captivity of the Church

Late 13th, early 14th century the new rival nation states of England and France become problem. King Philip the Fair of France disagreed with Pope Boniface VIII over taxation of French clergy. Cardinals tried to patch up French relations by choosing archbishop of Bordeaux, friend of the king, as the next pope: Clement V. At Philip’s suggested, Clement V settled in Avignon, France. Next six popes all French, all stayed in Avignon, vassals of the French king. Gregory XI (1371-78) returned to Rome at urging of Italian mystic St. Catherine of Siena.
The Great Schism of the West

After Gregory XI, Italian pope elected, Urban VI (1378-89).
- autocratic manner (tortured cardinals who disagreed)
cardinals left Rome, elected new pope, Clement VII, took up residence in Avignon
Urban VI died; succeeded by Boniface IX; Clement VII also died; succeeded by Benedict XIII
1409: Council of Pisa elected Greek cardinal Alexander V
Boniface IX and Clement refused to resign; Alexander died, replaced by antipope John XXIII (1410-15), a former pirate
1414-18: Council of Constance called on all popes to resign for sake of unity; Pope Martin V elected
The Concilar Movement

scholars and leaders who wished to transfer
supreme authority in the church from the
papacy to general councils
Council of Basel: met intermittently between
1431-1449
pope thwarted movement by playing the rivalries
of the various nations represented against each
other
The Renaissance Popes

a series of Popes beginning with Nicholas V (1447-55) at best promoted the Renaissance and the arts and literature, but did little to reform the church

Pope Innocent VIII (1484-1492)
- shameless selling of indulgences

Pope Alexander VI (1492-1503)
- bought election from cardinals
- father of 10 illegitimate children
- had concubines and publicly acknowledged children with them
- negotiated with the Ottoman sultan to pay him to prevent possibility of crusade to free Constantinople
The Renaissance Popes

Pope Julius II (1503-1513)
- model was Julius Caesar
- favorite pastime was war; led army of papal guard to unify Italy

Pope Leo X (1513-1521)
- passion for the arts
- great dream was to complete St. Peter’s, financed with indulgences
History of Christianity: the Middle Ages 700 to 1500

1. Christianity in the East
   1.1. Emperor and Patriarch
   1.2. Bishops and Priests
   1.3. Doctrines, Heresies and Schisms
   1.4. Leading Theologians
   1.5. Fall of Constantinople

2. Christianity in the West
   2.1. Popes vs Kings and Emperors
   **2.2. Monks and Friars**
   2.3. Theologians and Reformers
   2.4. Cathedrals and Gothic Architecture
Monks and Friars
The Abbey of Cluny

909: William, Duke of Aquitaine, founded monastery for 12 monks at Cluny, N. France under the direct control of the papacy (thus free from local secular authorities and bishops)

931: Cluny given right to form confederation, accept any religious house

by 1000: more than 1000 such monasteries ruled by a succession of long-lived, wise, holy abbots
Monks and Friars

Cistercians

1097: founded by Citeaux, offshoot of a Benedictine house

rules emphasized:
- manual labor vs. scholarship ("to work is to pray")
- private vs. corporate prayer

constructed houses in most desolate places very strict:
- 7 hrs sleep in winter; 6 hrs. in summer
- vegetables, fish & cheese once a day summer; twice in winter
- fire once a year Christmas Day

end of 12th century: hundreds of Cistercian Houses
Monks and Friars

Cistercians

Bernard of Clairvaux (1090-1153)
- founded 65 new monasteries
- so persuasive in convincing men to enter, mothers hid their sons, wives their husbands
- Christian life an experience of progress in love

end of 12th century:
- had growth wealthy and lax
- as famous for agricultural skills as for spiritual life
Monks and Friars
St. Dominic Guzman (1170-1221)

Spanish born
1215: felt uneducated clergy left their flock open
to heresy; founded Order of Preachers =
Dominicans to go out and teach, preach
1220: new order recognized
- white habit and black cloak, “Black Friars”
- “watchdogs of the Lord” (pun on Latin
dominicanus = domini canis)
Monks and Friars
St. Francis of Assisi (1182-1226)

only child of rich merchant in Tuscany Italy rejected family inheritance, dedicated himself to service of poor
attracted band of followers could possess nothings; begged for their food nursed the sick, especially lepers slept in open or rough shelters; went barefoot “God’s jesters:” so joyful and cheerful 1209: new order approved by Pope Innocent III - “Minor Friars,” “Grey Friars”
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Theologians and Early Reformers
Scholasticism

All education in hands of church
great thinkers of time all monks and clergy
movement 9th through 14th century
attempt to reconcile religion and the bible with
philosophy and science in a logical system
Aristole’s philosophy rediscovered through
Muslims and Jews in Spain and South Italy
- shock of these new ideas was immense: a
complete explanation of reality without
reference to a personal God
Theologians and Early Reformers
Anselm (1033-1109)

one of the great archbishops of Canterbury
part of the Norman conquest of England
reformer; encouraged regular church synods,
enforced clerical celibacy, suppressed slave
trade
faith must lead to right use of reason: “I believe, in
order that I may understand”
“ontological argument” for existence of God. God
is “that than which no greater can be
conceived”
greatest work “Why God became Man” Christ’s
death satisfied God’s offended majesty”
Theologians and Early Reformers

Peter Abelard

1079: born in Britany
brilliant lecturer and slashing debater, became
Paris’ brightest intellectual star

1115: love affair with teenage niece of canon of Notre Dame Cathedral who he was tutoring: Heloise
- agreed to marry her secretly to placate uncle
- ugly rumors spread; Heloise retired to local convent; band of thugs castrated Abelard
became Benedictine

1121: views on Trinity condemned; moved place to place for 20 yrs

1136: returned to Paris: renewed popularity
Theologians and Early Reformers

Thomas Aquinas (1225-74)

greatest scholastic theologian of Middle Ages
fat, slow, pious boy, from wealthy noble family in Italy
at 14 studied at University of Naples; wanted to become a Dominican. Family tried to dissuade him
went to Paris, center of theological learning
nickname: “Dumb Ox”
prolific writer; filled 18 volumes
- commentaries on bible books, Aristotle
- rigorous, systematic, encyclopedic summary of Christian thought: Summa Theologicae, Summa Contra Gentiles
humans beings made for happiness with God
- in sinfulness, we retain our appetite for happiness but seek it in the wrong places
- “No one can live without delight, and that is why a man deprived of spiritual joy goes over to fleshly pleasures”
- We need God “moving us inwardly through grace,” to rescue us from our sins
“Real Presence” transubstantiation using Aristole’s philosophy of “universals”
“official” theologian Roman Catholic Church (Thomism “eternally valid” 1879)
mystical experience before death: “All I have written is a straw beside the things that have been revealed to me”
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Cathedrals and Gothic Architecture

1140: unknown master mason developed external flying buttresses to carry building’s weight
- fewer internal pillars
- windows much larger
- building that soared to heaven, filled with light and peace

12th through 15th century: 500 cathedrals built cathedral or church dominant building in medieval cities and town
History of Christianity 3. The Reformation of the Church
The Reformation of the Church

Factors Contributing to the Reformation

The Reformation in Germany - Luther
The Reformation in Switzerland - Zwingli and Calvin
The Reformation in England
The Radical Reformation - Anabaptist
The Catholic Reformation
Developments in Protestantism 1560-1700:

Orthodoxy, Puritanism, Pietism
Wars of Religion
Factors Contributing to the Reformation

rise of nation states and nationalism
Humanism and the Renaissance
printing press
discovery of the New World; advances in medicine, and science
Europe in 1500

Spain
new monarchy formed by marriage of Ferdinand of Aragon (1479-1516) and Isabella of Castile (1474-1504)
Charles I (1516-1556) = Emperor Charles V of the Holy Roman Empire

Germany
divided in nearly 300 independent states, all loosely under the head of the Holy Roman Emperor
Switzerland
	nominally part of the Holy Roman Empire, but essentially independent

13 cantons, each self-governing republic, united in a loose confederation. Dominant cantons: Bern and Zurich

Holy Roman Empire

Maximilian I (1493-1519)
Charles V (1519-1556) {= King Charles I of Spain}

France

strong monarchy had emerged after the 100 Years War with England (1337-1453)

Louis XII (1498-1515)
Francis I (1515-1547)
Henry II (1547-1559)
Italy
several independent states, including Papal States.
“wretched battleground of France and Spain
1499: Louis XII of France conquered Kingdom of Milan
1503: Ferdinand of Spain conquered Kingdom of Naples

England (allied with Spain)
Henry VII (1485-1509), first Tudor king following the War of the Roses (1455-1485)
Henry VIII (1509-1547)
Edward VI (1547-1553)
Mary Tudor (1553-1558)
Elizabeth I (1558-1603)
Scotland (allied with France)
   James IV (1488-1513)
   James V (1513-1542)
   Mary Stuart (1542-1567)
Rise of Nation States and Nationalism

end of feudal systems and rise of new monarchies
  France
  England
  Spain
dreams of union and independence
  Netherlands
  Germany
Latin common bond only for ecclesiastical and scholarly circles
Renaissance

intellectual and artistic movement in Italy, then to W. Europe, in 14\textsuperscript{th} and 15\textsuperscript{th} century
glorious rebirth of forgotten antiquity
thousand years since fall of Rome “Middle Ages:”
negative intermission between antiquity and the present
Humanism

literary movement to return to the sources of classical literature and imitate its style
early books Latin or Greek of interest only to scholars

typography tried to imitate handwritten books
“textual criticism” arose. “Critical editions” produced
- authenticity of texts questioned. Donation of Constantine judged a forgery
Desiderius Erasmus of Rotterdam (1466-1536)
“Prince of the Humanist”

illegitimate son of a priest and physician’s daughter. Reared in Holland
1487: entered Augustinian monastery
1492: ordained a priest
1495: left monastery, unsuited to life of monk
studied in Paris, scholastic theology, then classical literature
wrote series of best selling satires ridiculing monasticism and scholasticism, corruption of Rome
Erasmus

*Handbook of the Christian Soldier, Colloquies, Praise of Folly*

series editor of Latin and Greek text

1516: produced first Greek New Testament (first ever published)

commandments of Jesus subject passion to reason
Church must abandon the vices of pagans
(Renaissance popes)
monasticism ideal unacceptable distinction: all are called to be “soldiers of Christ”
theology & doctrine important but righteous more important
true Christian warfare is an inner warfare
“Erasmus laid the egg and Luther hatched it”

-- popular 15\textsuperscript{th} century saying
“I wish that the scriptures might be translated into all languages, so that not only the Scots and the Irish, but also the Turk and the Saracen might read and understand them. I long that the farm laborer might sing them as he follows his plough, the weaver hum them to the tune of his shuttle, the traveler beguile the weariness of his journey with their stories.”

- Erasmus
“I detest dissension, because it goes against the teachings of Christ and against a secret inclination of nature. I doubt that either side in the dispute can be suppressed without grave loss. It is clear that many of the reforms for which Luther calls are urgently needed. My only wish is that now that I am old I be allowed to enjoy the results of my efforts. But both sides reproach me and seek to coerce me. Some claim that since I do not attack Luther I agree with him, while Lutherans declare that I am a coward who has forsaken the gospel”

- Erasmus
The Reformation of the Church

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The Catholic Reformation

Developments in Protestantism 1560-1700: Orthodoxy, Puritanism, Pietism

Wars of Religion
Reformation in Germany
Martin Luther (1483-1546)

1483: born Eisleben. Father copper miner, 2nd of 8 children

1501: University of Erfurt (most humanistic of German Universities)

May 1505: entered law school
moved by death of classmate, close escape from lightening; vowed to St. Anne to become monk

1505: entered monastery of Augustinian hermits in Erfurt

1507: ordained as priest.
overpowering sense of his own sinfulness.
Despaired that sin was deeper than what he could consciously account for and confess
Martin Luther

spiritual advisor suggested he read the Christian mystics: love God, rest will follow
difficult to love a just God who demanded an account of all this sins
spiritual advisor ordered him to University at Wittenberg

1512: doctor of theology
1515: began lecturing on Romans

struggled with Romans 1:17, the righteous and justice of God. But it is not “good news” that God is just and judges sinners

“I felt that I had been born anew and that the gates of heaven had been open.” Faith and justification are the work of God, a free gift to sinners
Martin Luther

1517: wrote *Disputation against Scholastic Theology* - 97 theses radically attacking all of medieval Scholasticism.
- to his surprise, aroused little interest beyond University
Ninety Five Theses
Background

Albert of Brandenburg (who already had two episcopal sees) paid Pope Leo X 10,000 ductats for Archbishopric of Mainz, who also authorized him to large sale of indulgences. 

Dominican John Tetzel put in charge of indulgence sale: “cleaner than when coming out of baptism,” “cleaner than Adam before the Fall,” “the cross of the seller of an indulgence has as much power as the cross of Christ,” “as soon as the coin in the coffer rings, the soul from purgatory springs.”

many appalled, most kept silent
Ninety Five Theses

Oct 31, 1517: posted Ninety Five Theses on door of Castle of Wittenberg
- written in Latin; Luther expected same response as his 97 theses. Did send a copy with a respectful cover letter to Albert of Brandenburg
- Printer spread copies and German translation throughout Germany
- Albert sent his copy and letter to the Pope Pope told Augustinian Order to deal with it Cardinal Cajetan sent to Diet of the Empire; met with Luther
Luther protected by Frederick the Wise, Elector of Saxony, Pope’s choice for the new Holy Roman Emperor instead of King Charles I (Spain) or Francis I (France)

**April 18, 1521:** Diet of Worms before Emperor Charles V “Here I stand. I cannot do otherwise.”

- Luther hid by Frederick at Wartburg Castle
Luther still under Emperor’s death sentence, returned to Wittenburg
1521-1525: Emperor busy with wars with France
1523: Diet of Worms adopted policy of toleration with Lutheranism
1525: Imperial troops captured King Francis I of France.
   - Charles V signed peace treaty; freed Francis I.
   - Counting on support of Francis, the Pope, he was ready to crush Lutheranism and the Turks
   - instead King Francis I and Pope Clement VII ally and declare war on Emperor Charles V
1526: Diet of Spire withdrew Edict of Worms against Luther; each German state given freedom to choose its own allegiance
1527: Imperial troops invade Italy and march on Rome
1529: peace agreed to by Pope and Francis
1529: Second Diet of Spire: reaffirmed Edict of Worms. Lutheran princes presented formal protest = called “Protestants”
1530: Diet of Augsburg. Emperor Charles V back - listened to “Augsburg Confession”
   - demanded recantation by April 1531
Protestant territories formed League of Schmalkald
1532: Turks threaten Vienna again; Francis I threatens wars
1532: Peace of Nuremberg
The Reformation of the Church

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Wars of Religion
Reformation in Switzerland
Ultrich Zwingli (1484-1531)

born in small Swiss village 2 mos. after Luther studied in Basel, Bern, University of Vienna
became priest village of Glarus; chaplain on Italian campaigns with Swiss mercenary troops
1515: met Erasmus; deeply influenced
1518: papal chaplain
1519: priest at Great Minster Church in Zurich.
Convinced:
- justification by faith alone
- must return to original sources: bible (humanism). Anything not explicitly in Scripture must be rejected
Ulrich Zwingli

Rejected:
- Lenten fasts
- celibacy of clergy
- veneration of saints
- absolution
- indulgences
- merits of good works
- crucifixes, tapestries, statues
- relics
- organ playing, chanting, bell ringing
- liturgy of the Mass
- Christ’s real presence in Eucharist (only symbolic)
Ulrich Zwingli

city council gradually supported his views,

- **June, July 1524:** gangs of workers removed pictures, statues from city churches, marking open breach with Rome
- **Dec 1524:** monasteries dissolved
- **After Holy Week 1525:** Mass abolished

Pope made no intervention, needed the Swiss mercenary soldiers from Zurich

aided spread to other cantons of Switzerland

**1528:** Protestant cantons form “Christian Civic Alliance.” Roman cantons counter with “Christian Union.”

**1531:** Zurich tried to force evangelical preaching on Roman cantons by embargo on food to them

Romans cantons swiftly attacked Zurich, Zwingli found severely wounded and was killed
Reformation in Switzerland
John Calvin (1509-1564)

the most important systemic theologian of the 16th century Protestantism
born Noyon, Picardy, France
father, secretary to bishop; obtained for John income from two minor ecclesiastical posts
studied theology in Paris; law in Orleans and Bourges

1533: sudden conversion “God subdued and brought my heart to docility” Broke with Roman Catholicism
1534: gave up his ecclesiastical posts
1535: went into exile Basel, Switzerland
John Calvin

1536: first edition of *Institution of the Christian Religion* or *Institutes*
- 516 pages, 6 chapters;
- final edition 1559: four books, 80 chapters

predestination

Gospel could not be ineffective; yet some people do not respond to the gospel. Therefore “We assert that by an eternal and immutable counsel God hath once for all determined both whom he would admit to salvation and whom He would admit to destruction”

Eucharist: view intermediate between Zwingli and Luther. Presence real but spiritual
John Calvin
decided to settle in Strasbourg; got sidetracked on way in Geneva
- William Farel, Protestant missionary from Bern, urged him to stay
Geneva became “Rome of Protestantism”
1564: Geneva Academy founded
goal in Geneva: an effective form of religious and moral totalitarianism

- **1541**: *Ecclesiastical Ordinances* to govern the religious and moral lives of citizens
  - elders to keep eye on citizens, report to Venerable Company of Pastors
dissension
  - Sebastian Castello: expelled from Geneva for interpreting Song of Songs as a poem of erotic love
Jerome Bolsec: former Carmelite friar attacked Calvin on predestination: made God into tyrant, implied Christ died only for the elect. Imprisoned and exiled
Michael Servetus: condemned by Inquisition for views against Trinity. Arrested and burned at the stake
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Reformation in England

gradual Protestantization of the English church and people over the reigns of four monarchs
act of state imposed from above by willful king received in a ground of political rebellion, movements for church reform
Erasmus visited 1499, 1506, and lectured at Cambridge 1511-1514
- John Fisher (1459-1535) bishop of Rochester
- Sir Thomas More (1478-1535)
1520: group of Cambridge scholar routinely gathered at White Horse Inn “Little Germany” to discuss new doctrines of Luther
Henry VIII

impressive intellect, leader, well-read in Scholastic theology and humanism, popular
Thomas Wolsey (1474?-1530), superb diplomat,
1515 made Cardinal by Pope Leo X
use of Luther’s writings forbidden
1521: Henry published *Assertion of the Seven Sacraments* against Luther. Pope called him “Defender of the Faith”
1509: married Catherine of Aragon, daughter of Ferdinand and Isabella of Spain. Pope Julius II gave special dispensation, as Catherine had been married to Henry’s older brother Arthur. Six children; only Mary survived infancy.

1527: scruples about validity of marriage (Lev 20:31). Wolsey favored divorce; saw potential French alliance; Henry infatuated with Anne Boleyn, sister of his mistress Mary Boleyn. Lord Chancellor and Cardinal Wolsey tried to get annulment from Pope Clement VII.
Henry VIII

Thomas Cranmer: suggested getting opinions from Catholic Universities on annulment question. Started lasting friendship with Henry

Jan 1531: “sole protector and supreme head of English church” “as far as the law of Christ allows”

Pope Clement VII appointed Thomas Cranmer archbishop of Canterbury under Henry’s threat of losing annates
Thomas Cranmer (1489-1556)

born Asclacton, Nottinghamshire
educated at Cambridge
Lutheran in his theology
preferred reformation by general persuasion
firmly believed in Luther’s idea of a “godly prince”

*Great Bible (1538)*
*Litany (1545)*
*Prayer Books of 1549 and 1552*
Henry VIII
Split with Rome

Jan 1533: secretly married Anne Boleyn
May 1533: Cranmer annulled marriage to Catherine; declared marriage to Anne lawful
(Sep 1533 had daughter Elizabeth)
Jul 1533: Pope threatened excommunication
Nov 3, 1534: Parliament passed the Supremacy Act. “the only supreme head in earth of the Church of England”
mastermind of the “Reformation Parliament” was Thomas Cromwell (1485-1540) King’s secretary and vicar general ecclesiastical affairs
Henry VIII
Split with Rome

May 1535: monks of the Carthusian order barbarously executed for denying King’s supremacy

June and July 1535: Bishop John Fisher and Sir Thomas More beheaded. More: “the king’s good servant, but God’s first”

Monasteries dissolved (800 between 1536-40); monies given to state
Heir at Last

1536: Henry tired of Anne Boleyn, who had not produced a male heir. Charged with adultery
May 17, 1536: Cranmer pronounced marriage null and void
May 18: beheaded
May 30: Henry married Jane Seymour
Oct 12, 1537: Edward born.
Edward VI (1547-1553)

nine years old; rule by head of the privy council
England moved towards a more radical Protestantism

1548: images removed from churches
1549: marriage of clergy made legal
1549, 1552: mandated books of Common Prayer (largely by Cranmer)

July 6, 1553: Edward VI died of tuberculosis, age 15
Mary Tudor (1553-1558)

Catholic
Cranmer imprisoned
public worship restored to what it was last year of
Henry VIII’s reign
married Philip (soon to be King Philip II of Spain),
son of Emperor Charles VI,
late 1553-middle 1555: 800 Protestant leaders left
for German and Swiss cities
1554: Parliament restored papal authority
Mar 21, 1556: Cranmer had signed recantation of
Protestantism, but then publicly repudiated it
before being burned at stake
“Bloody Mary:” 300 persons burned.
absence of Philip who had left England Nov
1555; her childlessness: judgement of God
Elizabeth I (1558-1603)

moderate Protestant
proceeded cautiously with change
Apr. 29, 1559: New Supremacy Act (“Supreme Governor”)
modified Prayer Book of 1552
Act of Uniformity: all worship in new liturgy, with vestments and ornaments of 2nd year of Edward VI
new Anglican episcopate established
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The Radical Reformation

Anabaptists

only adult baptism of those with faith valid “We are not regenerated because we are baptized. . . We are baptized because we are regenerated.” (Menno Simons)

abandoned anything not clearly sanctioned in the Bible

- refused to bear arms
- would not swear allegiance to rulers

loosely allied under tenets of “Brotherly Union” adopted at the Schleitheim Synod 1527

most of Christianity regarded as people of lukewarm piety only partly obedient to the gospel
Anabaptists
Menno Simons (1496-1561)

born Holland
1524: ordained Catholic priest
1536: converted to Anabaptistism, served congregation in Groningen
extremely literal in interpreting Bible.
    rejected Trinity because word not in Bible
Mennonite church bears his name
Mennonite elder in Alsace and Switzerland felt other Mennonite not sufficiently zealous in separating themselves from the rest of the world.

1693: left with 4000 followers and founded the Amish Mennonites.
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Pope Leo X (1513-21)

comments on Luther’s 95 Thesis 1518

“Luther is a drunken German. He will feel different when he is sober”

“friar Martin is a brilliant chap. The whole row is due to the envy of monks.”

“. . .only a monk’s quarrel.”
The Catholic Reformation

Oratory of Divine Love 1517
Reformed Papacy
  Pope Clement VII (1523-1534)
  Pope Paul III (1534-1549)
  Pope Paul IV (1555-1559)
Council of Trent 1545-47, 1551-52, 1562-63
new religious orders
  Jesuits
revival of the Inquisition; Index of prohibited books
Catholic mysticism in Spain
Oratory of Divine Love

1517: informal society of 50 clergy and lay people meeting at Rome to reform the church through love and moral improvement along ideas of Erasmus among members:

future Cardinal Gasparo Contarini (1483-1542).

In 1541 as papal delegate he tried to reach a theological compromise with Protestants at Colloquy of Regensburg

future Pope Paul IV
Reformed Papacy
Pope Paul III (1534-1549)

most sincere reforming pope of 16\textsuperscript{th} century
appointed reformers to College of Cardinals
called Council of Trent
appointed papal reform commission 1536. *Advice Concerning the Reform of the Church*
- papal office too secular; should stop flirting with the world
- documented corruption:
  - bribery in high places
  - abuses of papal power
  - evasions of church law by laity and clergy
  - laxity in monastic orders
  - abuse of indulgences
  - high number of prostitutes in Rome
Council of Trent

location involved intense negotiation with Emperor and French king
met in three main sessions
1545-1547
1551-1552
1562-1563
results
clarified and reasserted most of the doctrines of the late medieval Roman church
elevated the papacy
improved church organization
eliminated flagrant abuses pointed out by the Protestants
response
Protestants bitterly disappointed
Ignatius of Loyola (1491-1556)

born 1491 or 1495 at Loyola, near Pyrenees professional solider; suffered leg wound. Resolved to become “soldier of Christ.” Waited for guidance

1524-1534: studied at Barcelona, Alcalá, Salamanca, Paris

wrote Spiritual Exercises. 4-week retreat:
  1. sin
  2. Christ’s kingship
  3. Christ’s passion
  4. Christ’s risen life

1535: he and six friends took vows of poverty and chastity, vowed to become missionaries to Palestine and convert the Muslims

worked in northern Italian cities
Jesuits

1540: new order approved by Pope Paul III
head chosen for life
four elected assistants, who can depose head
membership: robust health, handsome in
appearance, intelligent, eloquent in speech
1. two year rigorous novitiate
2. indefinite scholasticate: period of study,
vows of poverty, chastity, obedience
3. “third probation” or “tertianship”
4. acceptance as “formed spiritual coadjutor” or
fully professed member taking vow of
personal obedience to pope (“professed
fathers of the fourth vow”)
no fixed hours of worship or dress, no common
recitation of divine office
Jesuits

combined individualism of Renaissance with sacrifice and obedience of the will
three missions:
  education
counteracting the Protestants
missionary expansion
sent foreign missionaries to India, Indonesia, Ethiopia, Japan, China and the New World: Mexico, Paraguay, Brazil, SW United States

1556: >1,500 Jesuits
1626: 15,544 Jesuits
Inquisition

“Supreme Sacred Congregation of the Holy Office”
“Roman Inquisition” began 1542 through work of Cardinal Caraffa
heretics traitors against God, a cancer destroying the body of the church that must be eradicated before they contaminate other immortal souls commonly used terror and torture to get confessions. Executions done by civil authority widely used in Italy, Spain. Modified in France. Rare in Germany. Common law prevented use in England
Teresa of Avila (1515-1582)
born Avila in central Spain from noble family
committed herself to converting the heathen and
healing the divisions with Protestants
1536: entered Carmelite Convent
worked for reform of religious houses
books The Book of Her Life, The Road of
Perfection, Concepts on the Love of God, The
Inferior Castle
religious ecstasy approaching the erotic
first conversion: oneness with God through
contemplation and prayer “mystical marriage”
second conversion: union through love. Described
an ecstasy of a seraphim plunging fire tipped
spear into her heart, leaving her aflame with
love
The Reformation of the Church

Factors Contributing to the Reformation
The Reformation in Germany - Luther
The Reformation in Switzerland - Zwingli and Calvin
The Reformation in England
The Radical Reformation - Anabaptist
The Catholic Reformation

Developments in Protestantism 1560-1700: Orthodoxy, Puritanism, Pietism

Wars of Religion
Leading Features of Protestantism

Rejection of Papal Authority
Emphasis on the Priority of the Bible
Rejection of Medieval Sacramental System
Communion in “Both Kinds” vs “One Kind”
“Priesthood of All Believers”
Rejection of Purgatory and Prayers for the dead
Suspicious attitude towards veneration of Mary and other Saints as potential idolatry
Developments in Protestantism
1560 to 1700

Orthodoxy
Puritanism
Pietism
Orthodoxy

after 1560, concern grew in movement to defend itself, emphasize “doctrinal purity,” “theological correctness” emphasis on rational justification and defense of key doctrines

a response to:
- renewal of Catholic confidence after Council of Trent
- tensions between Lutheran and Reformed movements

led to:
Pietism
Puritanism

abusive term applied to Church of England members who wanted adoption of Reformed beliefs, practices
small separatists groups, congregations formed
- often found refuge in Netherlands
- most important separatist groups: “Brownist” after Robert Browne (1550-1633)
- notable separatist group est. Scrooby, Nottinghamshire 1606 by John Robinson (1575-1625) moved to Leiden 1609. On Sep 6, 1620, 102 members set sail on the Mayflower for America
Puritanism

some separatist groups returned from Netherlands to England, became forerunners of modern Baptists

English Civil War (1642-9)
- King Charles I executed 1649
- Puritan Commonwealth under Oliver Cromwell during 1649-1660
- monarchy restored 1660 with Charles II
Pietism

reaction to Orthodoxy; emphasis on issues of everyday life
inaugurated with “Pious Wishes” by Philip Jakob Spener lamenting state of German Lutheranism
- proposed personal bible study
Nikolaus Ludwig Graf von Zinzendorf (1700-60)
  “Herrnhuter” community in village of Herrnhut
  - stressed “religion of the heart,” role of “feeling”
  - slogan “a living faith”
Pietism

John Wesley (1703-91)
- founder of Methodist movement in Church of England
- visited Herrnhut 1738
- emphasized the experiential side of Christian faith
The Reformation of the Church

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Wars of Religion
Wars of Religion

Catholics versus Calvinists (“Huguenots”) in France (1562-1598)
Dutch War of Independence (1560-1618)
- Calvinist Dutch population vs. Catholic Spanish colonial power
English Civil War (1642-1649)
- Royalists vs. Puritans
Thirty Years War (1618-1648) in Germany
- Catholics and Lutherans vs. Calvinists
The History of Christianity 4: Christianity in the West 1750 to the Present
Christianity in the West, 1750 to the Present

Intellectual Movements that Influenced Western Christianity

Christianity in Europe: The French Revolution
Christianity in America: The “Great Awakening” and the American Revolution
Development of Catholicism after 1800
Development of Protestantism after 1800
Intellectual Movements that Influenced Western Christianity

Rationalism (the “Enlightenment”)
Romanticism
Marxism
Rationalism ("The Enlightenment")

questioned the intellectual credentials of Christianity itself
criticism of Christianity based on
  "ominicompetence" of human reason
  - Christian beliefs rational
  - therefore, basic ideas of Christianity should be derivable from reason itself: "Revelation" is only the rational reaffirmation of moral truths available to enlightened reason
  - reason supreme source of revelation. Goddess of Reason enthroned Notre Dame 1793
Romanticism

reaction to rationalism; reason spiritually enslaving, experientially and emotionally deficient
appealed to human imagination rather than reason individual human subjectivity and inwardness mirrors of the infinite, revelations of a higher order than any morality or philosophy both reason and doctrines of Christianity fail to do justice to the complexity and mystery of the world
Marxism

Karl Marx (1818-1883)
the way human beings respond to their material needs determines everything else (ideas, values, belief-systems, religiosity)
*human alienation* is a result of:
- division of labor (alienation from product)
- private property (alienation from society)
Capitalism inherently unstable and doomed to collapse
**Marx and Religion**

religion is a direct response to social and economic conditions; it has no independent existence

“religion is just the imaginary sun which seems to man to revolve around him, until he realizes that he himself is the centre of his own revolution”

religion is the product of human alienation

“The struggle against religion is therefore indirectly a struggle against *the world* of which religion is the spiritual fragrance”
Christianity in the West, 1750 to the Present

Intellectual Movements that Influenced Western Christianity

Christianity in Europe: The French Revolution

Christianity in America: The “Great Awakening” and the American Revolution

Development of Catholicism after 1800

Development of Protestantism after 1800
The French Revolution

marks the high point of anti-religious feeling in Europe

pillars of French society:
  - monarchy
  - church

1789 - 1792: moderate reforms ongoing:
  - agreed all church lands should be nationalized
  - July 1790: Civil Constitution of the Clergy rejected authority of the Pope
French Revolution

1792: more radical revolutionary faction launches “Reign of Terror”
   - Louis XVI publicly guillotined Jan 21, 1793
1793-1794: program of dechristianization
   - cult of Goddess Reason officially sanctioned
   - new republican calendar eliminated Sunday and Christian festivals
   - priests pressured to renounce faith
   - program of church closures begun
French Revolution

Nov 1792: French revolutionary armies began campaign of conquest
- six “satellite” republics established by 1799 in Netherlands, Switzerland, parts of Northern Italy, Germany
- 1798: Papal States occupied; Pope Pius VI deported to France (died in prison there 6 months later)
Christianity in the West, 1750 to the Present

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Development of Protestantism after 1800
Christianity in America

Christianity was brought to America largely by refugees seeking to escape religious persecution. First settlers generally deeply committed to Christian beliefs. Most were English speaking Protestants. 

- exception: Maryland a Catholic enclave
- large number of Catholics would not arrive until emigrations in 1800’s from Ireland and Italy
Christianity in America: The Great Awakening

by 1700, lack of interest in religion widespread in America
- religion reduced to morality
- large proportion of church membership “nominal” or “half-way”

1720: “Great Awakening” began
1734: blossomed in response to preaching of Jonathan Edwards (1703-1758)
Spread under preaching of George Whitefield (1714-70)
Christianity in America: The Great Awakening.
Jonathan Edwards (1703-1758)

one of the most significant religious thinkers in the history of United States
father local pastor in Connecticut
studied theology and tutor at Yale College
1726: became asst.pastor at church in Northampton, Mass (his grandfather was pastor); sole pastor after 1729
1734-5: great number of conversions described in A Faithful Narrative of the Surprising Work of God
Christianity in America: The Great Awakening.
Jonathan Edwards (1703-1758)

Other works: sermon “Sinners in the Hands of an Angry God”, Freedom of Will
1757: became president of the College of New Jersey (now called Princeton University)
Christianity in America: The Great Awakening. George Whitefield (1714-1770)
educated at Oxford
member of the Wesley brother’s Holy Club
1736: ordained Anglican deacon; later became priest
1738: asked by John Wesley to go to Georgia as missionary; made first of seven voyages to America
traveled from Georgia to Maine
crowds of up to 8,000 came to hear him preach everyday for weeks
Christianity in America: The Great Awakening.
George Whitefield (1714-1770)

- Benjamin Franklin wrote of his amazement of the size of the crowd, quality of his voice
- detractors called him “Dr. Squintum” because of his cross-eyes
- established clergy refused to allow him to preach in their congregations because of Wesley association and his evangelical fervor
made a major contribution to growth of Methodism in America
Christianity in America: The Great Awakening. The American Revolution

Church of England the established church by law in southern colonies
- after 1760, became increasingly viewed as religious dimension of English colonialism
- suspicions increased Quebec Act of 1774: Britain established Catholicism in French speaking Quebec
first Amendment “Congress shall make no law respecting an establishment of religion or restricting the free exercise thereof”
Christianity in the West, 1750 to the Present

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Development of Catholicism after 1800
Development of Protestantism after 1800
The Development of Catholicism since 1800

State of Catholicism at the end of the Napoleonic era 1814:
- Catholicism largely a European religion
- most European Catholics lived in the Habsburg Empire, Italy, France
- few missions in South America, Japan, India

Pope Pius VII returned to Rome May 1814 after 5 years in prison under Napoleon I and began renewal of the church
- 1814: Congregation for Extraordinary Ecclesiastical Affairs. Goal: rebuild Catholicism throughout Europe
The Development of Catholicism since 1800

Romanticism powerful effect on reawakening of interest in Catholicism
- Christianity felt to be major source of artistic inspiration and culture excellence

1850: Catholic hierarchy reestablished in Protestant England

Increased Influence of Catholicism in America
- Revolutionary America largely Protestant
- immigrants from Ireland and Italy altered America's religious landscape
- major Catholic educational institutions founded (Notre Dame 1842)
Increased respect for and influence of the Pope
Ultramontanistm “beyond the mountains”
- extent to which pope had authority “beyond the Alps” (i.e. beyond Italy)
- decades prior to French revolution, pope largely ignored by Catholic faithful as isolated and distant
- Napolean's vicious treatment of pope caused him to regain prestige
The Development of Catholicism since 1800: Pope Pius IX and the First Vatican Council

Pius IX: pope from 1846-1878
1869: called First Vatican Council
- 700 delegates and visitors
- liberal Catholics versus Ultramontanism
- where was the location of supreme authority in the church. Pope? Great Councils of the church?
The Development of Catholicism since 1800: Pope Pius IX and the First Vatican Council

Council decisive victory for Ultramontanism
- July 13, 1869: dogma of papal infallibility approved after heated debate and much opposition
- pope *ex cathedra* (in his formal capacity as teacher and defender of the faith) is infallible
The Development of Catholicism since 1800: The Rise of Catholic Modernism

modernist: school of Catholic theologians operating late 1800's who adopted a critical and skeptical attitude towards traditional Christian doctrines
- radical biblical criticism
- stressed ethical rather than theological dimensions of faith
- wanted to integrate Christian thought with the spirit of the Enlightenment
The Development of Catholicism since 1800: The Second Vatican Council

John XXIII: pope from 1958-63
summoned second Vatican Council
- Oct 1962 to 1965
- 2,450 bishops

after Vatican II:
- church a community of believers (vs. a divinely ordained and hierarchically ordered society)
- importance of laity
- importance of ecumenism
- social justice, human rights, race relations
- “collegiality:” authority also in bishops
Christianity in the West, 1750 to the Present

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Development of Protestantism after 1800
The Development of Protestantism since 1800

Liberal Protestantism
Neo-Orthodoxy
The Rise of Fundamentalism
The Emergence of Evangelicalism
The Rise of Charismatic and Pentecostal Movements
The Development of Protestantism since 1800: Liberal Protestantism

begin Early 1800's, associated with German writer F.D.E. Schleiermacher
desired to:
- relate Christian faith to the human experience and modern culture
- relate Christian faith to modern science. Darwin's theory made the seven days of creation untenable
- reconstruct Christian beliefs
- restate Christian faith in forms acceptable within contemporary culture
The Development of Protestantism since 1800: Liberal Protestantism

had vision of humanity as ascending upward into new realms of progress and prosperity

purpose of religion:
- spiritual needs of modern humanity
- ethical guidance to society

Liberalism reached zenith in North America late 1970's and early 1980's
The Development of Protestantism since 1800: Liberal Protestantism
Albrecht Benjamin Ritschl (1822-1889)

“kingdom of God” a static realm of ethical values
history in process of being divinely guided towards
perfection
had enormous and unbounded optimism in human
ability and potential
Criticism:
- hopelessly optimistic view of human nature
The Development of Protestantism since 1800: Liberal Protestantism
Paul Tillich (1886-1965)

most developed and influential presentation of Protestant liberalism; widely regarded as most influential US theologian since Jonathan Edwards

- task of modern theology is to establish “conversation” between modern human culture and Christian faith
- existential questions = “ultimate questions” are revealed by human culture
- gospel must speak to the culture
The Development of Protestantism since 1800: Neo-Orthodoxy

disillusionment with liberal theology after World War I
- human nature had produced an atrocity
- liberalism had reduced Christianity to religious experience, hence was "human" centered
The Development of Protestantism since 1800: Neo-Orthodoxy

Karl Barth (1886-1968)

Swiss theologian

*Church Dogmatics* (1936-1969)

theology not a response to human situation/questions; it is a response to the word of God
The Development of Protestantism since 1800: Rise of Fundamentalism

“fundamentalism"
- 1910: series of 12 books by small American publishing house entitled "The Fundamentals"
arose as a religious reaction with American Protestantism to the secular culture 1920 to 1940
counter-cultural movement, with separatist attitude to culture
The Development of Protestantism since 1800: Rise of Fundamentalism

believed in:
- absolute literal authority of Scripture
- premillennial return of Christ

siege mentality “oppositionalism,” “walled cities,”
demand to separate from "corrupt" mainstream denominations

1922: caused painful schism in Presbyterian Church in US: “unbelieving liberals” vs. “reactionary fundamentalism”

lost credibility in mainline churches with Scopes Trial 1925
The Development of Protestantism since 1800: The Emergence of Evangelicalism

evangelical
- original usage: 1500's: Catholic writers wishing to revert to more biblical beliefs and practices than those associated with late medieval church
- now: transdenominational trend laying particular emphasis place of scripture in Christian life
The Development of Protestantism since 1800: The Emergence of Evangelicalism

Characteristics of Evangelicals
- Scripture ultimate authority
- death of Jesus Christ the source of redemption and hope
- emphasis on conversion or "new birth" as a life-changing religious experience
- concern on sharing faith

Billy Graham
- most publicly visible member of new evangelical style
The Development of Protestantism since 1800: Rise of Charismatic and Pentecostal Movements

strongly experiential type of Christianity
emphasis on the presence and power and the Holy Spirit
three “waves” of charismatic movements:
1. classic Pentecostalism: emphasis on speaking in tongues
2. 1960’s and 1970’s: spiritual healing and other charismatic practices
3. “signs and wonders” -- supernatural power unleashed on churches
The History of Christianity 5: The Rise of Christianity in the Developing World
The Rise of Christianity in the Developing World

Introduction
Latin America
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Introduction

16th century: Christianity largely a European religion
second half of 16th century: Catholic church established
Commission for the Spreading of the Faith
next 2 centuries: Catholic church dominated missionary
work outside Europe, led by the Jesuits
evangelical revival England: led to evangelical
missionary in territories of the British empire
**Introduction**

early 1800's: most Christians in Northern Hemisphere, predominately Europe

Now:
- most Christians in Southern Hemisphere
- numerical center shifted to South America, southern Africa, parts of Asia
The Rise of Christianity in the Developing World

Introduction

Latin America
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The South Pacific
Latin America

colonial powers in South America: Spain and Portugal missions developed, particularly by Jesuits South America extensively Christianized by 1800 92% nominally Catholic in 1970’s
1968: Catholic bishops of Latin America gathered at Medellin, Columbia. CELAM II acknowledged that church had often sided with oppressive governments in the region; in the future it would be on the side of the poor
Liberation Theology
Basic Themes

1. emphasis on the poor and oppressed
   - Christian theology must begin with the “view from below”
   - “the poor are the authentic theological source for understanding Christian truth and practice” (Juan Luis Segundo)
   - “God is clearly and unequivocally on the side of the poor” (Jose Miguel Bonion)
Liberation Theology
Basic Themes

2. theology cannot be detached from social involvement or political action
   - “Theology has to stop explaining the world, and start transforming it” (Bonion)
   - true knowledge of God comes in and through commitment to the poor
Liberation Theology
Criticism

Marxism used as tool of social analysis
Scripture read as a narrative of liberation
often equates salvation with liberation
- emphasis on “structural sin” of society rather than individual redemption
Latin America
Rise of the evangelical and charismatic movements

recent explosion of evangelical and pentecostal groups reasons:
- salvation does not require membership in a specific church
- “free enterprise, leveling form of ministry:” -- evangelicals fed up with their pastors simply go out and establish their own church
- Pentecostalism in tune with elements of popular culture: belief in spirits, exorcism of demons, conversion experience
The Rise of Christianity in the Developing World

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Latin America
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South-East Asia

except for Philippines, Christianity best described as a growing minority presence
South-East Asia: The Philippines

1521: group of 3,141 islands “discovered” by Ferdinand Magellan under Spanish rule, missionary work undertaken by the Franciscans and Dominicans the only predominately Christian country in south-east Asia
1898: came under American rule Catholicism dominant form; Protestant missionary societies established after end of Spanish rule
South East Asia: Japan

1549: Jesuit missionary Francis Xavier landed at Kagoshima, Japan
Tokugawa shotgunate: long period of isolation
1865: Japan again opened its doors to the west. 60,000 believers still present
-- greatest pocket of believers (20,000) found in Nagasaki despite intermittent persecution
-- Roman Catholic missionaries initialized focused on bringing them back to orthodoxy
Meiji period 1868-1912: Christianity growing following
Japan

Uchimura Kanzo: founded the Non-Church movement
- traditional church structure Western accretion
- favored loosely organized Bible-study groups based on Asian teacher-pupil relationship
1930’s: increasing militarism
- Shintoism and its rites declared patriotic rather than religious
Japan

1939: Religious Bodies Law
- formal recognition required; foreign ties cut
- Protestants joined forces, formed Nihon Kirisuto Kyodan (still largest Protestant body)
- Roman Catholic Church also recognized

1945: atomic bomb on Nagasaki destroyed the oldest center of Christianity
presently 1.5 to 4% population Christian. Christianity like butter: a western import. Colloquial Japanese term for Christianity: “it tastes of butter”
South East Asia: China

History of Evangelism

635: Nestorian missionary from the Eastern church may have arrived. Never achieved any success in conversions.

1294: Franciscan missionaries first reached China.

Opium wars of 1840's: opened up the Middle Kingdom to some western attitudes.
China

western attempts to evangelize limited success.
- Christianity was western, un-Chinese
- foreigners blamed for defeat of China by Japan in war of 1894-95
- I Ho Ch'uan crusade of 1899-1900: fanatical opposition to foreign investment and religious activity
1911: republic of China. Christianity officially tolerated
China

1949: People's Republic of China
all western missionaries ejected
"cultural revolution" 1960's: Christianity suppressed by force
1979: cultural revolution ended; some Christians had survived
Three strands in modern Chinese Christianity:

1. Three Self Patriotic Movement (Protestant) founded 1951
   “official” church; state has considerable control
   - self-supporting, self-administrating, self-propagating

2. Catholic Church
   - independent of pope (“Catholic Patriotic Association”)
   - loyal to pope (a problem; government requires churches be independent of foreign agencies)
Three strands in modern Chinese Christianity:

3. house Church Movement
   - strongly charismatic
1883: ended a long period of international isolation with Korean-American treaty
1884: American Presbyterian missions established
1910: Japan annexed Korea as colony, imposed Shintoism
After WWII: massive growth Christianity
30-40% Koreans now Christians, predominately Presbyterians
western culture seen as liberating, not oppressive
The Rise of Christianity in the Developing World

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Africa

1st century: North Africa (now Algeria, Tunisia, Libya, Egypt) part of Roman Empire
- city of Alexandria (Egypt): major centers of Christian thought

7th century: Islamic invasions
- Coptic church survived in Egypt as minority religion
- small nation of Ethiopia remained Christian

16th century: Islam dominated in North; native religions in South
- Portugal then began occupying uninhabited island off west coast
Africa

Late 18\textsuperscript{th} century / Early 19\textsuperscript{th} century: British missionary societies
- Baptist Missionary Society (BMS): Congo basin
- London Missionary Society (LMS): southern Africa including Madagascar
- Church Missionary Society (CMS): west and east Africa

Middle 19\textsuperscript{th} century: Catholic missionary groups
Africa
19th century

Dominant feature of missionary work in 19th century was colonialism:
- Belgium
- Britain
- France
- Germany

Forms of Christianity:
- Anglicanism
- Catholicism
- Lutheranism
African Christians
- expatriate Europeans. Maintained Christian life of homeland
- indigenous Africans. Those on margins of traditional African society: slaves, women, the poor
Africa 19th century

- communication of distinctive ideas of Christianity
- tensions with traditional African society
  -- monogamy vs. polygamy: United African Methodist Church
- threat to traditional tribal power structures and loyalties
  -- 1886 massacre by Baganda king Mwanga (region of modern Uganda)
Africa
20th century

48% Christian
more than 70% Christian:
- Central African Republic
- Kenya
- Congo
- Lesotho
Africa 20th and 21st Century

Christian-Muslim “interface” 48% nominally Christian; 42.5% nominally Muslim

End of colonialism; independence

Rise of “African Independent Churches”

- emphasis on retaining traditional African heritage within context of Christian faith
- reaction against racism of some white European churches
- often charismatic (healing, exorcisms, interpretation dreams)
Africa

African Independent Churches
- emphasis on experience, symbolism rather than word
- strict discipline over members
- delight in hierarchical titles
- conservative in bible interpretation
- most small and local; largest have branches in Western capitals:
  -- The Church of The Lord (Aladura)
  -- Kimbanguists. Founded by Simon Kimbangu, a young Baptist
The Rise of Christianity in the Developing World

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India

Tradition: apostle Thomas founded Indian Mar Thoma church in 1st century
good evidence Christianity present by the 4th century via overland trading routes
1481: papal bull gave Portuguese king spiritual authority of Indies. Bishopric of Goa established
May 6, 1542: Francis Xavier arrives, starting Jesuit missionary work, translations of Christian works
early 18th century: Protestant missions
late 18th century: growing political British power and Pope Clement XIV’s suppression of Jesuits favored British missionaries
India

East India Company opposed missionary work (might create ill will; threatening trade)
Charter Act 1813: gave British missionaries protected status, established Anglican bishopric at Calcutta - missionary worked expanded markedly (restricted to Anglicans)
uprising 1857 (“Indian Mutiny” by contemporary English): growing resentment at westernization
India
problem of Caste
enduring problem for both Catholic and Protestant
1830’s: Anglican bishop Wilson opposed its persistence by converts; policy followed by other Protestants (except Lutherans)
Roman Catholics missionaries divided: Irish opposed caste; French respected caste; Italians mixed
- 1744: Pope Benedict XIV ruled Catholics of high and low birth should go to Mass at same church
  -- Jesuits made 2 entrances and erected little walls in their churches
India: Christianity and Hinduism
Ram Mohun Roy 1772-1833

concluded orthodox Hinduism corrupted
1815: founded Atmiya Sabha
advocated abolition of sati (often mispelled as suttee)
1820: wrote Precepts of Jesus: Christianity embodies
    moral code acceptable to Hindus
non-orthodox:
    - Trinitarian concept impossible for Hindus to accept; unitarian concept okay
    - sins can be forgiven without the atonement of Christ (Brahmo theism rejects ideas of revelation and atonement)
Christianity and Hinduism

Keshub Chunder Sen (1838-84)

Christ brought to fulfillment all that was best in Indian religion (cf Thomas Aquinas & John Calvin: Christianity brings to fulfillment the aspirations of classic Greece and Rome)

embraced doctrine of Trinity: Brahman indivisible and indescribable. Inner relationships trinitarian:

- *Sat* (being) -- God the Father as “Being”
- *Cit* (reason) -- God the Son as “Word”
- *Amanda* (bliss) -- God the Spirit as “comforter”, "bringer of joy and love"
Christianity and Hinduism
Raimundo Panikkar

Roman Catholic wrote *Unknown Christ of Hinduism*
argued for hidden presence of Christ in Hindu practice,
esp. justice and compassion
many aspects of Hindu thought compatible with
Christian understanding of Christ
Christian theologians should draw from Hindu thought
rather than attacking it
Christianity and Hinduism
Brahmabandhab Upadhyaya (1861-1907)

Roman Catholic; wore robes of a Hindu holy man; thought it possible to be both a Hindu and a Christian. He argued Christianity in the past has used non-Christian philosophical systems to explain itself:
- Thomas Aquinas used the philosophy of Aristotle
- Indian Christian theologians should draw upon Indian philosophical systems
  - Vedanta expression of Christian theology
  - Vedas Indian Old Testament

Apostolic Delegate forbade Catholics to read his work.
India

Sep. 27, 1947: India granted independence
Anglicans, Methodists, and several smaller Christian
denominations joined to form "Church of South
India"
about 5% of population presently Christian
The Rise of Christianity in the Developing World

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The South Pacific
The South Pacific: Oceania

Oceania: the ~1500 islands of the Pacific ocean
- Polynesia (Hawaii to New Zealand, including Tahiti)
- Micronesia (Hawaii to Philippines, including Marshall Islands)
- Melanesia (south of Micronesia, north of Australia, including Fiji, and Solomon Islands)
The South Pacific: Oceania

voyages of Captain Cook first awakened interest 1795: London Missionary Society founded; primary mission: “the islands of the South Sea” mission stations impossible; instead missionary ships used
The South Pacific: Australia

1788: fleet from New South Wales arrived with convicts. At the last minute William Wilberforce (MP from Yorkshire; known for his campaign against British slave trade) convinced British Navy to allow a chaplain

19th century: large numbers immigrants from Britain

1897: “Bush Brotherhood:” evangelization of the interior of the continent
The South Pacific New Zealand

1814: first missionaries arrived
1841: Bishop George Selwyn 1809-78 missionary bishop of New Zealand
Australia and New Zealand
Relationship of Christianity with native peoples

Australia: Kuri ("Aborigines")
New Zealand: Maori
History of Christianity

References


