St. Therese Catholic Church

Church History
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Epic: Timeline Bookmark (12 Periods – Color Coded)

WEAK LEADERS & SCHISM	PROTESTORS & DEFENDERS	THE CATHOLIC REFORMATION	REVOLUTIONS & MODERNISM	A WORLD AT WAR	THE NEW SPRINGTIME	THE THRESHOLD OF HOPE
Black: Dark Time of the Church	Orange: William of Orange	Gold: Holy Saints Reform the Church	Gray: Clouds of Industry & Intellectual Confusion	Bright Red: Color of Fascism and Communism	Bright Green: The Springtime of Renewal	Marian Blue: Pope John Paul II & Mary Our Lady of Hope
1300–1499	1500–1544	1545–1699	1700–1913	1914–1957	1958–1977	1978–Present
Vienne (1311–1312) Constance (1414–1418) Florence (1431–1445)	Lateran V (1512–1517)	Trent (1545–1563)	Vatican I (1869–1870)		Vatican II (1962–1965)	

	MUSTARD SEED	PERSECUTION	CONVERSION & COUNCILS	MISSIONARIES & THE EMPEROR	CRUSADERS & SCHOLARS
	Mustard Yellow: Parable of the Kingdom of God [Mk. 4:30 – 32]	Dark Red: Blood of the Martyrs	White: Empire Clothed White in Christ	Purple: Royalty of the Holy Roman Emperor	Navy Blue: Color of France: Land of Crusaders
EPIC	33–99	100–312	313–499	500–999	1000–1299
			Nicaea I (325) Constantinople I (381) Ephesus (431) Chalcedon (451)	Constantinople II (553) Constantinople III (680) Nicaea II (787) Constantinople IV (869)	Lateran I (1123) Lateran II (1139) Lateran III (1179) Lateran IV (1215) Lyons I (1245) Lyons II (1274)

https://ascensionpress.com/products/epic-a-journey-through-church-history-timeline-bookmark

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- Read chapter 4 (pages 171 – 200)

- Second and Third Councils of Constantinople

- Charles the Great or Charlemagne

- Second Council of Nicaea (AD 787)

- Slide toward chaos and the "year of horror"

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Theological Disputes

- Two major theological questions in the sixth century:

    - Who is Jesus?
    - Who determines theological orthodoxy – the emperor or the pope?

    - Key: Remember that the unity and health of the empire was tightly intertwined with religious unity.

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Justinian I (527 – 565)

- Justinian I (r. 527 – 565): Roman emperor (last Latin speaking) in Constantinople with a lot of ambition. He attempted to reunite the whole empire with battles in Africa and Italy. He was on his way but lack of money, plagues, and the Persians prevented him from doing it.

- He attempts to unite his empire by ending the squabble:

  - Monophysites (Jesus only has one nature)
  - Orthodox (who adhered to the teachings of the Council of Chalcedon in 451)

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Justinian I (527 – 565)

- Justinian viewed the state as more powerful than the Church. In his view, the emperor was responsible for the following:

  - Choosing and overseeing bishops
  - Establishing and maintaining orthodoxy in faith

- For Justinian, the emperor and not the pope, as Christ's vicar on earth, ruled over one empire, one law, and one Church (172 - 173).

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Justinian I (527 – 565)

- Justinian attempted to bring the Monophysites and orthodox together by condemning three theologians, known as the "Three Chapters."

  - Theodore of Mopsuestia (friend/teacher of Nestorius)
  - Theodoret of Cyrus (some writings)
  - Ibas of Edessa (a letter)

- The Council of Chalcedon condemned Nestorianism, but not their writings (173).

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Justinian I (527 – 565)

- The Monophysites were happy, but the orthodox became upset that Justinian was attempting to modify the work of the Council of Chalcedon.

- To make matters worse, some eastern bishops signed the emperor's condemnation, including the patriarch of Constantinople.

- Justinian sent the condemnation to Rome for papal approval. An epic battle began concerning who determines theological orthodoxy (174).

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Second Council of Constantinople (553)

- Eventually, a council is called to resolve the issue. Should the writings of the Three Chapters (close friends of Nestorius) be condemned?

  - The council condemned the writings of the Three Chapters
  - Reiterated the teachings of the Council of Chalcedon

- Key: The council highlights the tension between the emperor and the pope concerning authority (175).

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Second Council of Constantinople (553)

- The East continued to view the Church as an organ of the state and implemented a policy of *caesaro-papism.* The emperor believed he had the right and power to control the Church, even to the point of determining correct doctrine.

- The West viewed the Church as separate from, and even above, the secular authority, with the pope as leader of the universal Church (175).

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Western Mentality

Church and State Separate

Eastern Mentality

Caesaro - Papism

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Patriarch Sergius and Monothelitism

- Patriarch of Constantinople proposed a new teaching as Monothelitism.

- He proposed that Christ had one will, a divine will. This denied the humanity of Christ and therefore, Jesus is not true God and true man (175).

- St. Maximus the Confessor (580-662) refuted the heresy and even suffered violence because of it (they cut off his tongue and right hand) (175).

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Pope Honorius (r. 625 – 638)

- Sergius sends a letter to Pope Honorius asking for his approval of Monothelitism. The pope gave an ambiguous reply causing speculation as to whether he understood the theological argument (176).

- His reply was very unfortunate as he did not provide clarity. The conflict plagued the Church for the next 50 years. Bishops in the West condemned the teaching.

- Emperor Heraclius (r. 610 – 641) exercised *caesero-papism* and proclaimed Monothelitism as official doctrine.

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Third Council of Constantinople (681)

- Emperor Constantine IV (r. 652 – 685) calls a council, which was approved by Pope Saint Agatho (r. 678 – 681).

- The conciliar fathers condemned Monothelitism and also condemned Pope Honorius as a heretic (177).

- The papal legates signed the decrees of the council and sent them to Rome for the pope's final approval.

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Third Council of Constantinople (681)

- Pope Leo II (r. 681 – 683) had become pope during the council. He affirmed the decree that condemned the heresy of Monothelitism.

- However, he changed the wording in the decree about Pope Honorius. Leo did not condemn him as an outright heretic. His teaching was ambiguous.

- "Honorius who did not extinguish the fire of heretical teaching, as behooved one who exercised the authority of the apostles, but by his negligence blew the flames still higher." Pope Honorius was negligent. (178).

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- By the end of the seventh century, the Church had answered the question "Who is Jesus?" He is a Divine Person (consubstantial with the Father) with a divine and human nature and will (178).

Relationship of Persons of the Trinity	Person of Jesus Himself
Council of Nicaea (325) Consubstantial with the Father	Council of Chalcedon (451) True God and true man
Council of Constantinople (381) Affirms divinity of the Holy Spirit	Second Council of Constantinople (553)
Council of Ephesus (431) Mary as Mother of God	Third Council of Constantinople (680-681)

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Pepin and the Papal States

- Charles Martel, the victor at the Battle of Poitiers (732) had two sons.

- Carloman (c. 713 – 754): Ruthless man who massacred thousands of Alamanni in 746. He renounced earthly titles and did penance.

- Pepin (718 – 768): Becomes king with pope's help. On Christmas Day 751, St. Boniface anointed Pepin King of the Franks (180). Merovingian dynasty ends and the Carolingian dynasty begins.

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Pepin and the Papal States

- Pope Stephen travels to France (first pope to do so) to ask Pepin to undertake military campaign in northern Italy against the Lombards.

- Pope had been protected by Roman emperor of Constantinople. He was tied up with the Muslims forces.

- Pepin's military campaign was successful, resulting in a peace treaty. Pepin donated the area given to the Franks known as Pepin's Donation, which became the "Papal States."   Pope was now secular lord as well as universal shepherd of the Church. They existed until 1870 (181).

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Charlamagne

- Reigned as King of the Franks for 40 years.

- He made the Frankish kingdom into an empire.

- He was quite handsome and exceptionally tall.

- He went to Mass every morning and vespers of night.

https://www.history.com/topics/middle-ages/charlemagne

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Charlamagne

- Charles' friend Einhard described Charlemagne as "exceptionally tall" – he was over seven feet tall, with a "firm gait, a thoroughly manly manner of holding himself, and, a high voice which did not really correspond to the rest of his body." (181)

https://www.onthisday.com/people/charlemagne

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Comparison of Emperors

Constantine	Charlamagne
• Placed in a large empire	• Placed in a large empire
• He gave men the Christian vision of what a Christian emperor <u>could</u> do	• Gave men the Christian vision of what a Christian emperor <u>did</u> do
• Saw lots of potential	• Saw a vision implemented

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Charlamagne

• Charlamagne's reign and legacy were shaped by the following:

  • Saxon campaigns (30 years)
  • Relationship with the pope
  • Carolingian Renaissance

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Charlamagne (Saxons)

- Early Germanic peoples (449 AD – 1066 AD)

- Engaged in fierce battles coupled with fierce loyalty to rulers and tribes.

- If you bring them into your house, they think they own it.

https://www.istockphoto.com/search/2/image?phrase=cat+armor

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Charlamagne (Saxons)

- Engaged in a 30-year campaign against the Saxons

- Saxons were a wild and fierce people on the eastern frontier

- Practiced human sacrifice and ritual cannibalism

- Charlamagne wanted to convert them

https://www.pinterest.com/pin/815433076263551015/

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Charlamagne (Saxons)

- Tried to convert them by force, since previous missionary endeavors had proved fruitless

- His friend and advisor, Alcuin of York disagreed with conversion by the sword (abnormal practice)

- Enacted conversion laws (capitularies) in Lent about fasting and eating meat

https://www.pinterest.com/pin/815433076263551015/

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Charlamagne (Pope)

- Pope Saint Leo III (r. 795 – 816) attacked by a Roman mob. Leading a procession, they tried to cut off his tongue and gouge out his eyes (183).

- Charlamagne backed and protected him with an armed escort. Charlamagne arrived in Rome in November 800 and was met by Pope Leo III twelve miles from the city.

- The pope encouraged Charlamagne to assume the title of emperor due to his power, prestige, and his role as protector of the pope (184).

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Charlamagne (Pope)

- On Christmas Day 800, Pope Leo III crowned Charlamagne Holy Roman Emperor of the West. None of the other emperors were crowned by the pope. After a 324 year gap, the western witnessed imperial rule and beginning of Christendom (kingdom and Church united).

- This marks the establishment of the Holy Roman Empire, which will last in one way or the other until brought to an end by Napoleon.

- The East tended to have a strong emperor, but the West did not. Now, have an emperor who protects the pope.

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Charlamagne (Carolingian Renaissance)

- Prior Charlamagne, there was a period stagnation in Western culture (maintained, but not much growth).

- He pursued ecclesiastical reform with canon law, liturgy, and required bishops to spend time in diocese. He brought about a revival of art, architecture, and education. He invited scholars of all nationalities to teach in the schools (renewed scholarship and culture).

- Alcuin of York standardized curriculum (liberal arts):
  - *Trivium*: grammar, logic, rhetoric
  - *Quadrivium*: arithmetic, geometry, astronomy, and music

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Charlamagne (Carolingian Renaissance)

- Other impacts include encouraging growth of monasteries, resulting in proliferation of libraries and *scriptoria* (Scripture and ancient classic literature) (7,000 manuscripts)

- Adoption of *Anno Domini* (Year of the Lord) dating system, first developed by the sixth-century monk Dionysius Exiguus (England). Charlamagne brought the dating system to the European continent (186).

- Charlamagne died on January 28, 814, after contracting a fever and suffering from an illness for a week. His successors could not keep the empire together (186).

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Empire of Charlamagne to 814

- Charlamagne brought Saxony, Lombardy, Bavaria, and Southern Gaul into his domain

- Frankish kingdom is divided among three sons (806).

- Treaty of Verdun (843) brought about dissolution of empire.

MAP I-10   THE EMPIRE OF CHARLEMAGNE TO 814   *Building on the successes of his predecessors, Charlemagne greatly increased the Frankish domains. Such traditional enemies as the Saxons and the Lombards fell under his sway.*

https://commons.princeton.edu/mg/the-empire-of-charlemagne-to-814/

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Charlamagne (Contribution)

- He is considered the chief lay builder of Christendom, a "unity of spirit, [in] the hierarchical order and organic interrelationship of society" in which Church and state operated in close cooperation for the welfare of the Christian people (187).

- He developed a society centered on Christ and focused on the eternal – wherein Catholic kings were, at the very least, expected to protect and safeguard, rather than control, the Church.

- Charlamagne's empire lasted for a 1,000 years (1806). He is rightly considered the "Father of Europe" (187).

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Iconoclast Controversy

- A large volcanic eruption occurred in the Aegean Sea in the year 726. Emperor Leo III (r. 717 – 741) believed it was because of idolatry in the presence of the Empire due to the presence of icons (188).

- He banned the creation of icons, causing a revolt in Greece. Two rival camps formed:

  - *Iconoclasts*: Image breakers
  - *Iconodules*: Servants of images

- Key: The controversary lasted for 50 years.

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Iconoclast Controversy

- Constantine V (r. 741 – 775) instituted the active persecution of the *iconodules.* Monasteries and convents that refused to follow the imperial ban on images were seized, monks were arrested and executed (189).

- After his death, a council was called in Nicaea, site of the first council 450 years earlier.

- Second Council of Nicaea was attended by 350 bishops (189).

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Second Council of Nicaea

- Council of Nicaea (787): Defines the doctrine of sacred worship and liturgy. The council distinguished between:

  - *latria*: Worship (reserved for God alone)
  - *hyperdulia*: Special reverence (Mary, Mother of God)
  - *dulia*: Reverence (saints)

- Key: The council approved the use of icons in that they are used to aid Christians in devotion, to inspire love and devotion for God, Mary and the Saints (189).

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St. John Damascene

- The council relied upon the writings of St. John Damascene (676 – 749) who defended icons against the policy of Pope Leo III.

- Using arguments from Scripture, the Church, and reason, he compared icons to the Incarnation and taught that "since the invisible God took on flesh, we may make images of Christ, who was visible, and picture him in all his activities" (190).

- Key: We use icons for catechesis, since "what a book is to those who can read, an image is to those who cannot read." St. John is the "Doctor of Christian Art" (190).

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Slide toward Chaos

- Christian Europe in the ninth and tenth centuries was marked by violent physical struggle (193).

- In the north, Vikings (robbers) attacked Britain and France for 200 years. They raped, pillaged, and destroyed all in their path, especially targeting monasteries. In the middle of the ninth century, they attacked Paris on Easter Sunday.

- It was not until their conversion in the late tenth century that they stopped their incessant raiding. However, they had difficulty accepting the Faith (194).

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Triple Invasions: Vikings, Muslims, and Magyars
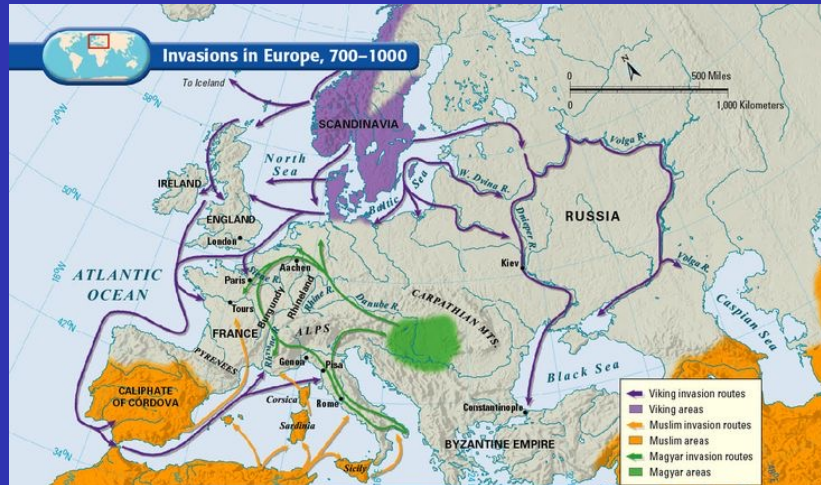
http://catholic.heritage-history.com/index.php?&s=study-info&f=saints_heroes&h=kingdoms&type=vikings

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Slide toward Chaos

- The devastating raids in the ninth century changed European society. Ninth and tenth centuries were the beginning of feudalism (localization of authority).

- Feudalism became the dominant system wherein the nobility held lands from the Crown in exchange for military service, and vassals where in turn tenants of the nobles, while the peasants (serfs) were obliged to live on their lord's land and give them homage, labor, and a share of the produce in exchange for military protection.

- After Charlamagne, period of stagnation (maintenance).

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Slide toward Chaos

- **Feudal king**: Not absolute monarch, but overlord of lords

- **Lord**: Invested his vassal with a fief (grant a land) in an "investiture ceremony" that involved a presentation of a staff, sword, spear, or other symbol of the transfer of the land.

- **Vassal**: In exchange for the fief, promised fealty and military service to the lord.

- **Serf**: Not a slave, but a person with limited rights (family, hunting some animals, small parcel of land).

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Feudal Pyramid of Power

https://mrclhowe.weebly.com/feudal-life.html
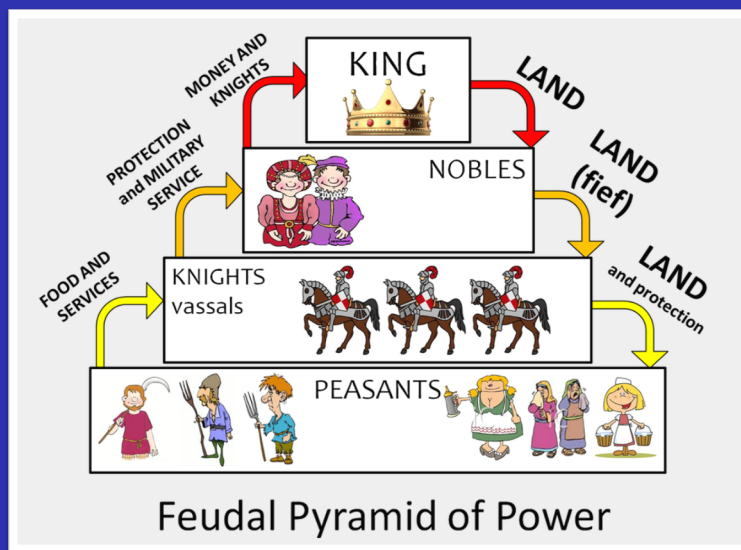
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Year of Horror

- Societal changes influenced the papacy as well. From death of St. Nicholas the Great in 867 to the year 920, fifteen popes reigned, of whom four were murdered, with several more possibly suffering the same fate (196). Pope John VIII was beaten to death by a hammer in Rome.

- Ninth and tenth centuries is a kind of nadir (lowest point) in the whole history of papacy.

- The papacy became a pawn in the power politics of various noble Italian families, who saw the office as a position of power and temporal influence, rather than a spiritual office exercised for the welfare of the people of God (196).

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Year of Horror

- Pope Formosus' (r. 891 – 896) five-year pontificate was dominated by the political situation of determining who would rule as Holy Roman Emperor (196).

- He was not shrewd politically as he kept backing different people (four claimants), which produced discord and displeasure with the pope. He died in the year 896 at the age of 80.

- Pope Formusus' successor lasted two weeks.

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Year of Horror

- Pope Stephen VII (r. 896 – 897) becomes pope. One of the rival claimants to the imperial title, Lambert II of Spoleto, entered Rome in 897 and demanded Pope Stephen VII place Formosus (who was dead), on trial for alleged violations of canon law (pluralism).

- Lambert II wanted to make an example out of Pope Formusus' waffling and show the secular sphere had power over the papacy (196).

- Pope Stephen VII agreed to the demands. Ugh!!!

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Synod of the Corpse

- The corpse of Pope Formosus was exhumed, dressed in his pontifical robes and hair shirt underneath, and propped up in a seat for the trial (196).

- A deacon was appointed as his lawyer. The trial was swift and Pope Stephen VII pronounced the corpse guilty. Pope Formosus was stripped of his pontifical robes, his three fingers were cut off (papal blessing), and his body was dragged through the church of St. Peter and thrown into a grave.

- Grave robbers later dug up the corpse and threw it into the Tiber River (197).

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Pope Formosus and Stephen VII (Jean-Paul Laurens, 1870)

https://en.wikipedia.org/wiki/Cadaver_Synod

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Weakening of the Papacy

- Pope Stephen VII was arrested in the summer 897, thrown into a dungeon, strangled and died.

- Pope John IX (r. 898 – 900) condemned the synod of the corpse and restored Pope Formosus' name to papal roles.

- Pope John XII (r. 955 – 963) was a very bad pope. Becoming pope at age 18, he lived a raucous lifestyle (addicted to hunting, gambling, and was often immorally involved with women). He allegedly died in bed with a married woman (197). By the end of the 10th century, the Church as an institution was a mess.

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Cluny and the Beginning of Reform

- Duke William of Aquitaine donated land (910) for construction of a monastery as penance for killing a man in a fit of rage. He wanted to found a new monastery in the hopes that monks would pray for his soul after death.

- He chooses a Berno as abbot. Berno was abbot of a strict Benedictine monastery in Baume. Many monasteries, unfortunately, had become lax and worldly.

- Berno picked land in an area in east-central France near the town of Cluny (198).

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Cluny and the Beginning of Reform

https://www.khanacademy.org/humanities/medieval-world/romanesque-art/romanesque-art-in-france/a/cluny-abbey

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Cluny and the Beginning of Reform

https://www.beaune-tourism.com/discover/chateaux-abbeys-of-burgundy/cluny-abbey

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Cluny and the Beginning of Reform

https://routes4u.culture-routes.net/2020/06/28/discover-ancient-cluniac-abbey-in-flowery-romainmotier/

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Cluny and the Beginning of Reform

- William placed the temporal lordship of Cluny under the direction of the pope, freeing monks from local temporal influence (local nobles and local bishops).

- Freed from the influence of local landowners and politics, Cluny was able to flourish and properly pursue Berno's program of reform (199).

- Cluny became a beacon for all those who desired to follow the Benedictine path to holiness (199).

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Cluny and the Beginning of Reform

- Cluny had a powerful impact on renewing the Church!

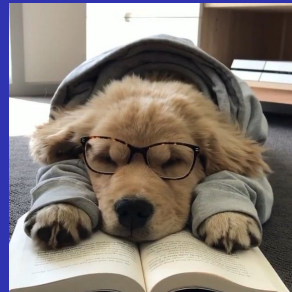| Impact of Cluny	
1,500 "daughter-houses"	Center of learning and monastic reform
Constructed largest Church in Christendom until 16th century	Impacted the Church liturgically with special Mass in monastery on November 2 to commemorate the monastery's dead (All Souls' Day)
Monastery housed one of the largest libraries in Christendom	Three monks elected to the papacy bringing further reform

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Summary

- The several centuries following the collapse of central governing authority from Rome had witnessed significant change in European society and difficult times.

- But there were many bright lights as the family of God developed a new society, preserved civilization of the Greeks and Romans, and spread the Gospel to new places and peoples.

- The family changed and suffered setbacks, but it was intact, ready to emerge into the glory of Christendom (200).

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Cathedrals and Crusades

- Read chapter 5 (pages 201 – 243)

- Reforms movements (clergy, papacy)

- Great Schism (AD 1054)

- Crusading Movements

- First, Second, and Third Crusades

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