

Topics

- Introduction
- Transitioning from “Ancient” to “Medieval”



- The Byzantine Empire and Eastern Orthodoxy

THE MEDIEVAL WESTERN CHURCH

- Spread of Christianity
- Early Medieval Learning & Theology
- Monasticism
- Church and State
- The Sacramental System & Medieval Doctrine
- The Papacy
- Sneak Previews of The Reformation

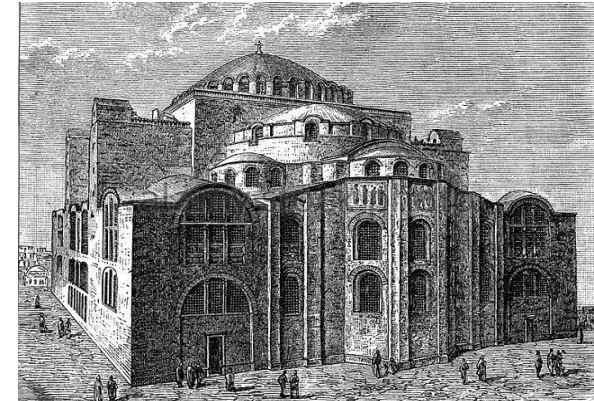
Historical Overview 500 - 1453

Justinian (reigned 527-565)

- Aimed to restore the former Roman Empire – successful for awhile
- Re-unification of the Church
 - Eradicate paganism
 - Reconciliation with the Monophysites
 - Expansion of liturgy, poetry, literature
 - Construction of churches (e.g., Hagia Sophia)
- Successes reversed during second half of reign and after his death

Post Justinian

- Frequently at war with neighbors – periods of success and setbacks
 - Slavs and others to the north
 - Persians then Muslims to the east and south
- Fluid relationship with the west
 - 6th century – aid Latin Christians against hostile Arian Ostrogoths
 - ~800 - Charlemagne
 - 1054 – East-West Schism
 - Late 11th century – call on Pope to help defend against Muslims
 - 1204 – Constantinople looted by Latin Christian crusaders
- Constantinople falls to Muslim Ottomans in 1453



I Kings 5:5 - ... as the Lord spake unto David his father, saying, Thy son, whom I will set upon thy throne in Jerusalem, shall build an house unto my name.

Byzantine Empire



565 – Justinian’s Death



750



1215



1453

Theological Overview

- “The Church of the Seven Councils”
- Eastern branch of one catholic church until 1054
 - Greek (vs. Latin) and other cultural differences start a gradual separation much earlier
- Tight coupling of liturgy and theology
 - West separates these and becomes too rational in theology
- Traditional – see themselves as unchanging

Emphasis in Eastern Church

Apophaticism	Negative theology – Mystery and shadow. Adore and worship rather than explain.
Tradition	Tradition is the witness of the Holy Spirit. He spoke in the ecumenical council creeds and continues to speak to the church.
Theosis	Deification of humanity. We are changed so we become like God. “God became man that man might become God” - Athanasius
Icons	Images of Christ (usually as King or Judge) and saints



Matthew 18:20 - For where two or three are gathered together in my name, there am I in the midst of them.

“We do not change the everlasting boundaries which our fathers have set, but we keep the traditions just as we have received them.” – John of Damascus

Internal Doctrinal Issues

Internal Issues

Constantinople II and the Three Chapters (553)	<ul style="list-style-type: none">- Justinian attempts to reach out to the Monophysites opposed to Chalcedon not by contradicting the council's conclusions but by condemning three theologians (Theodore of Mopsuestia, Theodoret, Ibas of Edessa) who were most offensive to the Monophysites- Stir created and another council convened.- Council decides to condemn a subset of teachings that were most offensive to the Monophysites.
Constantinople III and Monothelism (680-681)	<ul style="list-style-type: none">- Again geared at reconciliation with Monophysites- Patriarch Sergius proposes that Christ has two natures but only one will (Monothelism). (Note: This is a rehash of Apollinaris from ancient times.)- Pope Honorius thinks this is a good idea- Constantinople III condemns Monothelism and designates Honorius a heretic
Nicaea II and Icons (787)	<ul style="list-style-type: none">- Long standing practice in Eastern Church though not supported by Bible or church fathers of first three centuries- Unclear exactly why opposition (iconoclasts) arose<ul style="list-style-type: none">-- Emperors feared growing power of monasteries who painted and promoted icons-- Protection against Muslim criticism- Rationale from supporters (iconodules)<ul style="list-style-type: none">-- Revelation by picture as Bible reading is revelation by written word-- Christ as man can be depicted as any other man- Icons prevail at Nicaea II – venerated (dulia) not worshipped (latria)

Exodus 20:3,4a – “**Thou shalt not make unto thee any graven image**, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. **Thou shalt not bow down thyself to them, nor serve them:**”

East West Issues

East – West Issues

Primacy	<ul style="list-style-type: none">- West – Rome is the number one place and number one church. Monarchical culture evolves.- East – The councils indicated that Constantinople has equal privilege and rank with Rome. Conciliar culture evolves.- Resolution – None. East willing to recognize Peter (and Rome) in an honorary sense but not in power or authority.
Filioque	<ul style="list-style-type: none">- Covered in next slide
Photian Schism 867	<ul style="list-style-type: none">- Photius becomes Patriarch after a revolution deposing Patriarch Ignatius.- Pope Nicholas sides with Ignatius.- Photius declares entire Western Church heretical for tampering with the Nicene Creed (see Filioque) and Pope exerting unauthorized authority.- Resolution – New Eastern Emperor deposes Photius for Ignatius. Nicholas dies. Photius' declarations repealed.
East-West Schism 1054	<ul style="list-style-type: none">- Conflict over priestly celibacy and use of unleavened bread for communion in the West and civil authority over the church in the East escalates. (issues above are in play, also)- Papal legate (Humbert) visiting Constantinople on behalf of Pope Leo IX excommunicates Patriarch Cerularias.- Resolution: None, Cerularias returns the favor!

Filioque

- Western Church adds “and the Son” to the Nicene Creed

...

And I believe in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father **and the Son** , who with the Father and the Son together is worshiped and glorified; who spoke by the prophets.

...

- Eastern Church objections
 - You don't change the Bible and you don't change the creeds!
 - Father is the source of unity of the Trinity – He begat Christ, He breathes the Spirit
 - ❑ “from the Father **through** the Son” may be OK
- The issue continues as a source of disagreement between East and West today

*“If there is a special circle of the Inferno described by Dante reserved for the historians of theology, the principle homework assigned to that subdivision of hell for at least the first several eons of eternity may well be the thorough study of all the treatises – in Latin, Greek, Church Slavonic, and the various modern languages - devoted to the inquiry: **Does the Holy Spirit proceed from the Father only or from both the Father and the Son?**”*

– Jaroslav Pelikan in “*The Melody of Theology*” 1988

John 15:26 – *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which **proceedeth from the Father**, he shall testify of me:*

John 20:21, 22 - *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, **he breathed on them, and saith unto them, Receive ye the Holy Ghost:***

Back up Slides

The Seven Councils

Council Name	Date	Primary Topics
Nicaea	325	Trinity - Relationship of Son and Father
Constantinople I	381	Trinity - Holy Spirit
Ephesus	431	Trinity / Christ - Will, sin, and grace - Nature of Jesus as God and man
Chalcedon	451	Christ - Nature of Jesus as God and man
Constantinople II	553	Christ - Condemnation of Three Chapters (Theodore of Mopsuestia, Theodoret, Ibas of Edessa)
Constantinople III	680-681	Christ - Condemnation of Monothelism - Condemnation of Pope Honorius
Nicaea II	787	Icons - Condemnation of Iconoclasts - Images worthy of veneration (dulia), not worship (latria)

 Covered in detail in Ancient Course

Doctrine – Orthodoxy vs. Heresy

Christology Debate – Jesus as God and Man

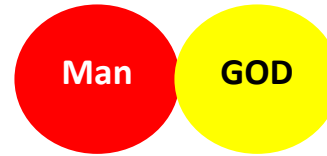
Apollinaris (refuted at Constantinople)

- In Jesus the Word of God took the place of the intellect (“rational soul”) of the man
- “Letter in an envelope”



Nestorius (refuted at Ephesus)

- Emphasized two natures conjoined , de-emphasized unity
- “Oil and Water”



Eutyches (refuted at Chalcedon)

- Christ has one nature (monophysite)
- “Wine and Water”



Orthodox (from Chalcedon)

- None of the Above
- Christ is **one person in two perfect natures** [not Apollinaris] **without confusion or conversion** [not Eutychianism], **without division or separation** [not Nestorianism]. The two perfect natures of Christ **come together in a real, basic, hypostatic union.**