10. Christianity - Judaism's Child

Christianity is the child of Judaism. Alan Segal wrote in *Rebecca's Children: Judaism and Christianity in the Roman World*, that "... [rabbinic] Judaism and Christianity can essentially claim a twin birth. ...Like Jacob and Esau, the twin sons of Isaac and Rebecca, the two religions fought in the womb."

During the time of Christ's ministry, his followers were essentially a minor Judaic sect, but after Christ's crucifixion, they quickly developed a set of beliefs that permanently separated them from other Jews. However, Christians share certain beliefs with Judaism: humans have an immortal spiritual essence, or soul, separate from the corporal form, or body; all humans are descendants of an original man and woman who were created by God; this original pair lived without tribulation in a wondrous place of great comfort that is called the Garden of Eden; this original pair incurred God's disfavor, which is called sinning, by eating fruit from the Tree of Knowledge contrary to God's command (ignorance is bliss); the original pair were banished from the Garden of Eden because they committed this Original Sin.

Christians share certain other beliefs with a only a few Jews: all people are born tainted with this Original Sin; all people accumulate more sin throughout their lives; depending on whether or not one dies with an accumulation of sin, God decrees that after the death of the body the soul will reside forever in a state of either torment or bliss. The assignment to this state of bliss is called salvation, which is the goal of Christianity.

Christians have quite a number of beliefs that separate them from Judaism, and the most distinctive is that Jesus sacrificed himself to expiate the sins of all humanity and give people the opportunity for salvation, but one must believe in his sacrifice in order to take advantage of that opportunity; nearly all Christians believe that a Christian expresses belief in Jesus' sacrifice by being baptized with water, but disagree on whether aspersion, affusion, or immersion is the proper method. Christians disagree on the amount of free will people have to reject the opportunity for salvation. Other beliefs that some Christians share that separates them from Judaism is that God is a trinity of separate entities (i.e., a Father; a Son, who is called Jesus Christ; and a Holy Spirit); most Christians believe that Jesus is divine, but disagree over the precise nature of his divinity.

Christianity began with an itinerant preacher named Jesus. Jesus was a Jew as were all his early followers. He lived in the Levant, in the neighbor-

hood of Jerusalem, at a time when Rome was the master of the western world. There were great kingdoms in India and the Orient at the same time, but less is known about them because they had no tradition of systematically recording history like the ancient Greeks had created in the West. By Jesus' time, the Jews had struggled with their pagan neighbors for a thousand years and had been anticipating a messiah (*mashiach*) for several hundred years. The Jews believed, and still believe, this *mashiach* will be a great political and military leader who will permanently free them from their enemies and usher in a lasting period of material plenty and world peace (Isaiah 2:1-4; 11:1-9).

Christianity is, perhaps, the final transformation of decidedly material Judaism into a strongly spiritual religion that, like many others going as far back as the Egyptians, focuses on the conditions necessary to insure the believer a pleasant afterlife, and the material *mashiach* of Judaism is replaced by the spiritual messiah of Jesus Christ. The kingdom of God would be built in the spirit world, not the material one. However, the parent was loath to follow the path the child took, so they parted ways, each with great animosity for the other. It would be almost two millennia before parent and child could be reconciled. Christianity strongly recognizes its Judaic roots by including the Jewish *Tanakh* in its Bible although it calls the *Tanakh* the Old Testament and the Christian scriptures the New Testament, reflecting the Christian viewpoint that Christianity supercedes Judaism. The child replaces the parent.

The New Testament has 27 books (i.e., in the order in which they appear in the New Testament: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, and Revelation. The first four are called the Gospels, and are accounts of what happened during Jesus' ministry. The primary problem with chronicling early Christianity is that no records have been found describing the events as they happened. Apparently, neither Jesus nor any of the twelve original apostles kept a diary.

Given the colossal impact these events have had on history, that was a tragic, though understandable, oversight. For hundreds, perhaps thousands, of years pharaohs and kings had recorded their deeds in some way, but during that critical time when Jesus walked the Earth, there is only silence about the man who would create a new kingdom and ultimately claim a billion followers. Of course, Jesus was not a mighty worldly king. We are left with only dubious recollections thirty years or more after the fact (Matthew and John) or, worse, second hand recollections of recollections (Mark and Luke). Further, even when the Gospels or Acts of the Apostles were finally written, their authorship is left unclear. Thus, the way is open to a variety of equally valid speculations, and we each view them through the lens of our own experience and reason. Will Durant, the famous historian, wrote that all history is speculation, and that is certainly true about the days of Jesus Christ.

The Last Supper

This painting by Juan de Juanes portrays the final Passover meal, or Last Supper, Jesus shared with his twelve apostles. During the meal he washed the feet of his apostles to illustrate the humility they should bring to their ministry. He also charged them to partake of bread and wine in His memory, called the Eucharist. This is the most important and defining rite of Christianity.

Jesus initially saw his work as being the new direction of Jewish worship rather than a separate movement entirely; “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” (Matthew 5:17; King James Version, or KJV) Only after rejection by the Jewish leaders (the Pharisees, Sadducees, and Sanhedrin) did he begin to see it as a completely new faith. For example, the last supper was seen by Jesus and the twelve apostles as the traditional Jewish feast of Passover transformed into a new rite (the Eucharist; “This you do in remembrance of Me”). During that Passover, He told the twelve that they were to become kings of the twelve tribes of Israel as well as architects of a new religion (“On this rock I found my church.”). That kingship over the twelve tribes of Israel may have been his original purpose in choosing twelve apostles rather than some other number. However, the number twelve might have been more of a symbolic gesture than the reflection of an actual plan. After all, ten tribes had been ‘lost’ ever since the defeat of the Kingdom of Israel by the Assyrians in 720 BCE.

Jesus’ ministry was defined by two characteristics: preaching peace and love and performing miracles (which are events that are outside natural laws) such as healing the sick and lame and restoring life to the dead. The Gospels of Matthew, Mark, and Luke abound with anecdotes of Jesus healing lepers, the blind, and the lame. “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.” (Matthew 4:23-25; KJV)

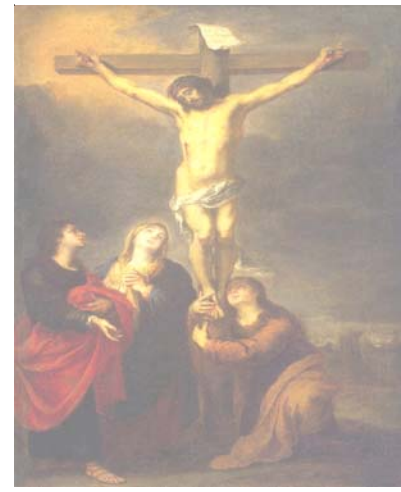
Jesus initially tried to keep a low profile with these miracles, probably fearing that they would attract the attention of the power elite and, as a consequence, lead to his death before his ministry was well established. "And Jesus saith unto him [the leper he had healed], See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." (Matthew 8:4) "Then charged he his disciples that they should tell no man that he was Jesus the Christ." (Matthew 16:20)

His sermon on the mount described in Matthew 5:3-10 is the essence of his message of peace and love: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

His message of peace and love continued in Luke 6:27-31: "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise." He considered himself a humble servant who came simply to minister: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45, KJV) This is the verse in which Jesus saw his mission was to sacrifice himself to expiate the sins of all humanity

The Gospel of John, on the other hand, largely focuses on the spiritual aspect of Jesus' ministry and on the relationship between God and Jesus. "I and my Father are one." (John 10:30, KJV) "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." (John 10:37-38, KJV)

Toward the end of his ministry, Jesus began to preach of an end time when there would arise false prophets and men claiming to be Christ but would, instead, be an antichrist. These men would be minions of Satan, the evil one, who would deceive people and lure them away from Christ. During this time, there would be natural disasters and a great tribulation across the land. Jesus said He would return (second advent) at that time to defeat the antichrist and false prophets of Satan and establish a reign of righteousness on Earth during which the elect would live in peace and harmony. These things are described in Chapter 24 of Matthew, Chapter 13 of Mark, and Chapter 21 of Luke and are expanded in the Revelation of John. This preaching has had a profound influence on Christianity as Christ's



The Crucifixion Of Christ

This painting by Murillo Bartolome Esteban portrays the crucifixion of Jesus, which is the essence of Christianity, that Christ died to redeem humanity for its sins. All that's necessary for salvation and eternal life with God is to believe that. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45, KJV)

second coming has been predicted many, many times during subsequent millennia. Early Christians were especially influenced because Jesus and His apostles said many times that the end time was at hand.

Jesus said that he was bringing a new kingdom, which he meant to be a spiritual kingdom. Unfortunately, Jews were not a spiritual people and interpreted this new kingdom to be a physical kingdom in place of Herod's. Jesus also referred to himself, such as in Matthew 12:50, as the Son of the Father which is in heaven. Both of these claims were considered blasphemous by the Jews. Thus, Jesus put himself on a collision course with the Jewish power structure that could only result in his death.

Jesus' ministry ended when he was arrested and tried by the Sanhedrin, a Jewish judicial body, on charges of blasphemy. The Sanhedrin recommended to Pontius Pilate, the Roman prefect of the province of Judaea, that Jesus be crucified, and Pilate acceded to their request even though he could "find no fault in this man." After his crucifixion, Jesus' body was interred in rock-hewn tomb. Days later, "Mary Magdalene and the other Mary [went] to see the sepulchre" (Matthew 28:1, KJV) but the tomb was empty. Jesus has been physically resurrected from the dead (an echo of ancient Egyptian beliefs) and ascended to Heaven to sit at right hand of God. This mystery of the conflation of the spirit and corporeal substance of Jesus as evidenced by his resurrection is a key test for Christian faith although it's not the prime message of Christianity, which is that those who believe that Christ died for our sins will be saved from the torments of Hell and live forever in the kingdom of Heaven.

It is fair to say that the Christian Church only began after the death of Jesus; "...And the disciples were called Christians first in Antioch." (Acts 11:26, KJV). Jesus' ministry was the embryo from which sprang the Church, but this embryo was not completely formed and His Church born until His death and His ministry ended. The ecclesiastical seeds of the Church could not sprout until Jesus could teach no more and the direction of the Church passed on to his apostles in 30 CE.

Who were these twelve inheritors of the faith in 30 CE? The first to be chosen as Jesus' inner circle of twelve were Simon (whom he rechristened Peter, which means 'rock') and his brother Andrew. These two were followed closely by John and his brother James (James the greater, perhaps actually Jacob), and the publican, Matthew. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." (Matthew 4:18-22, KJV) "And as Jesus passed forth from thence, he saw a man, named Matthew [called Levi in The Gospel According to Mark], sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him." (Matthew 9:9, KJV) Jesus eventually chose seven more from among those who followed him from place to place: Philip, Bartholomew (The Gospel According to John lists Nathanael), Thomas (sometimes called Jude Thomas), James the son of Alphaeus (James the Lesser), Thaddaeus (The Gospel According to Luke lists Jude), Simon the Canaanite, and Judas Iscariot.

These were the men who answered Jesus' call and personally shared his ministry. Three of them, Peter and the brothers, James the Greater and John, were the closest to Jesus. They, alone, witnessed Jesus' agony in the garden of Gethsemane (when Jesus strove to accept his imminent death) and his transfiguration on a mountain when his face shone bright as the Sun and his rainment became white as snow. Not long after the twelve were chosen, Jesus sent them out to carry the word of Jesus' ministry to others, perhaps as sort of a rehearsal or 'trial run' of their ultimate mission. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." (Matthew 10:5-6, KJV) This emphasizes that Jesus initially saw his ministry as the new direction of Judaism rather than as a completely new religion and reflects the enmity between the Jews and the Samaritans that had existed since the fall of the Kingdom of Israel almost eight hundred years previous.

After the crucifixion, Judas Iscariot, who had betrayed Jesus to the Sanhedrin, was replaced by Matthias as one of the twelve. Two who came later, Paul and Barnabas, are often included as apostles. The term 'apostle' is somewhat loosely defined to be the original twelve of Jesus' inner circle, plus Matthias and any other early follower who was instrumental in advancing the new religion.

After the Resurrection, the Apostles John and Peter returned to fishing on the Sea of Galilee, but immediately resumed their ministries after the resurrected Jesus appeared to them and urged them to spread His word. At first, they ministered together in Jerusalem and the surrounding countryside. Acts 8:14-16 records that they also went to Samaria. Unlike Peter,

John seems to not have attracted a disciple who recorded his works because there's no positive information about his activity in Judea.

The Apostles soon found it necessary to appoint seven deacons to assist them because there had been dissatisfaction among Hellenized (that is, Greek-influenced and Greek-speaking) Jews that their widows were being slighted in preference to Hebraic widows in distribution of alms from the community funds. Stephen is the most widely known of these deacons. Stephen's strong preaching caught the attention and enmity of many Jews, and he was brought before the Sanhedrin on charges of blasphemy against Moses and against God. Stephen apparently conducted an able defense before the Sanhedrin, leading to the inference that he was a pupil of a capable teacher, perhaps Gamaliel, but this has not been proven. In his defense, he recounted the history of the Jews and noted the numerous times they were unfaithful to God. These charges so inflamed court that they sentenced him to be stoned. Stephen was martyred around 34 CE, and is considered to be the first of a long line of martyrs.

Around 40 CE the growth of the Christian movement began to alarm the Jewish power elite of priests, Pharisees, and Sadducees. Herod Agrippa I reigned at that time as 'king'. He was the grandson of Herod the Great who had the children of Bethlehem slaughtered in an attempt to eliminate the infant Jesus. (Apparently, people never have learned from history. That ploy didn't work for Pharaoh either when he tried to kill Moses.) Herod the Great was rather suspicious and cruel; he had three of his sons executed. When he died in 4 BCE, Rome split his territory among his remaining three sons, Archelaus, Herod Antipas, and Philip. When Philip died in 34 CE, Caligula gave his territory to Herod Agrippa I, a son of one of Herod the Great's slain sons. Herod Agrippa I sought to please the Jews by showing great regard for Mosaic Law and Jewish customs. Thus, to placate the Jews, he began to persecute Jesus' followers, and he chose to make an example of the movement's most outspoken representative, James the Greater, by having him beheaded in 44 CE. Thus, James the Greater was martyred before fourteen years had passed. Herod Agrippa I died in 44 CE.

Little is known of Andrew, Philip, Bartholomew, Thomas, Simon, Thaddeus, and Matthias although a considerable amount of contradictory material, most of which is considered to be apocryphal (of doubtful authenticity) and doubtless merely relates various rumors written about them during the late first century and early second century CE. For example, Simon was claimed to have been crucified in Samaria, sawn in half at Suanir, Persia, and martyred in Iberia or in modern-day Lincolnshire, Britain. The tradition of the Indian Orthodox Church (or Malankara Orthodox Syrian Church) is that it was founded by the Apostle Thomas, and that of the Armenian Orthodox Church is that it was founded by the Apostles Thaddeus and Bartholomew.

Shortly after the stoning of Stephen, perhaps sometime between 33 and 36 CE, Paul became a follower of Jesus. Paul, like his father, was both a Pharisee and a Roman citizen from Tarsus in what is now Turkey. He had both the Hebrew name Saul and the Roman name Paul. His family was

wealthy enough to give him the best education available: at the foot of Gamaliel. In the name of Saul, he actively persecuted Jesus' followers and is thought to have been present at Stephen's stoning. According to his own writings, such as Galatians 1:13-14, Paul was not a follower of Jesus and hadn't known him before the crucifixion.

The book of Acts of the Apostles records that Saul became Paul, a follower of Jesus, when he was traveling from Jerusalem to Damascus with a mandate issued by the High Priest to seek out and arrest followers of Jesus that they be brought to Jerusalem to be questioned and possibly executed. Along the way, Saul had a vision of Jesus asking why he persecuted the followers, was then struck blind, and told to seek a disciple in Damascus who would restore his sight and give him his mission. The disciple in Damascus, named Ananias, found him, restored his sight, and gave him the mission to preach. In Galatians 1:14-24, Paul himself writes of his conversion, but in much less detail.

What is remarkable about Paul's conversion is the changes in his beliefs that had to take place. He had believed circumcision was the rite by which males became part of Israel, an exclusive community of God's chosen people, but he came to believe that circumcision means nothing and that the only thing important in the sight of God is belief in Christ. He had believed that the Law of Moses was the prime requisite for worship of God, but he came to believe that faith in Christ was the only thing that could reconcile people with God. He had believed Gentiles were outside the covenant that God made with Israel, but he came to believe Gentiles and Jews are united as people of God in Jesus Christ. Jews and Gentiles are an inclusive community in Christ. The enmity between Christians and Jews was not present in Paul.

Paul's life and writings testify to his strength of personality and firmness of conviction that only Peter and John could approach. Paul was the architect of Christianity: Jesus' focus was God; Paul's focus was Jesus. Jesus taught the ten commandments, but gave them a spiritual twist in the sense that thought was as damning as deed. Jesus preached the Sermon on the Mount, but Paul preached Jesus: God sent his Son; the Son was crucified for the sins of humanity; the Son was raised from the dead after three days; the Son would soon return; and those who believe these things will live with Christ forever. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9 KJV) This is the essence of the Christian message: salvation (avoiding the torment of Hell), is achievable only by following the ten commandments and, more importantly, believing that Christ died to relieve humankind's burden of sin. One Biblical scholar has written, "It is impossible from the Romans 3:25 passage to get rid of the double idea: (1) of a sacrifice; (2) of a sacrifice which is propitiatory." [Romans 3:25 says, "'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;" KJV] God is scarcely mentioned in Paul's theology but is implied through Christ. Paul's theology is thought

by some to be the source of Islam's charge that Christians have distorted the teachings of the prophet Jesus, and some Muslims have even hypothesized that Paul's distortion was deliberate.

But Paul's theology was simply the seed. Christianity was beginning to experience a phenomenon all too common in human endeavor. A great personality and a superior intellect combine to create a new idea. Often the personality and intellect are the same person such as Gautama Siddhartha (Budda), Muhammad, K'ung-fu-tze (Confucius), and Lao-tze; but in the case of Christianity, the personality (Jesus) and the intellect (Paul) were separate. After the creator(s) are gone, the idea labors under the misdirection of many people whose ego easily overwhelms their intellect, and these poor, misguided souls pull the idea in a thousand different directions trying to put their own imprint on its history. This has been true of government (Alexander the Great and others too numerous to mention), of business, and of all religions. It is a rule of reality a rule of the alpha drive.

Around 44 to 46 CE, Paul and Barnabas made a missionary journey that began and ended at Antioch in Syria. Antioch in Syria should not be confused with Antioch in Pisidia, the Turkish Lakes Region. Peter was already there working among the large Jewish population. Although Paul is considered to be the Apostle to the Gentiles "That I should be the minister of Jesus Christ to the Gentiles..." (Romans 15:16, KJV) he was not the only Apostle to preach to Gentiles. Peter had baptized Cornelius, a Gentile Centurion.

However, the Jewish converts among the Pharisees in Jerusalem questioned whether or not Gentiles who accepted Christ should be circumcised and follow the Law of Moses, and a meeting among the Apostles, known as the Council of Jerusalem, was convened around 50 CE to discuss this issue. The meeting was chaired by James the son of Alphaeus, whom the Apostles had appointed Bishop of Jerusalem. (Bishops were given an area of jurisdiction, called their See, over other leaders, such as priests and deacons, and over the laity of their region.) Some have questioned the historicity of the Council of Jerusalem, but that question, though interesting to historians, is irrelevant to the development of Christianity. All that matters is that the faithful believe that it happened. The decision of James by authority of his position as Bishop of Jerusalem was that Gentiles need not be circumcised but should follow the Law of Moses with regard to fornication and certain dietary restrictions such as eating meat containing blood.

After the Council of Jerusalem, Peter and Paul went back to Antioch, and Paul then embarked on his second missionary journey, which took him through Turkey, Macedonia, and Greece. He formed churches in Turkey's Ephesus, Macedonia's Philippi, and Greece's Corinth among others. A few years later, he made a third journey during which he revisited the congregations he had formed on his second journey. Sometime during this period, Peter left Antioch and passed through Ephesus and Corinth on his way to Rome. For many years, some in the congregations at Ephesus and Corinth claimed they were followers of Peter while others claimed allegiance to Paul. Perhaps this division of Christians between followers of Peter and of

Paul was the cause of the contention at Corinth that prompted Paul's First Epistle to the Corintians.

Sometime around 60 CE, Paul incurred the enmity of Jews in Jerusalem and was arrested. Because he was a Roman citizen, he could ask for judgement by Caesar and was, therefore, transported to Rome, thereby escaping the wrath of the locals. Doubtless Felix, the Roman provincial governor of Judea, was happy to pass the affair on to Rome. During Nero's persecution of Christians following the burning of Rome in 64 CE, which Nero blamed on the Christions, Peter and Paul were both martyred in Rome, Peter by crucifixion and Paul somewhat later by unknown means. This was the beginning of the Romans' persecution of Christians.

Although the New Testament contains Gospels by Mark and Luke, the two otherwise scarcely appear in the other books. Mark, known also as John Mark ("...John, whose surname was Mark."), is identified by Paul in Colossians 4:10 as the sister's son to Barnabas. He accompanied Paul and Barnabas on their first missionary journey. However, Paul didn't take him on his second journey, so Barnabas took him separately to Cyprus. Mark doesn't reappear until Peter and Paul both refer to him as being with them in Rome around 60 CE. Tradition describes Mark as a companion to Peter and as writing down Peter's sermons, which he used when he wrote his gospel. Mark is also considered, especially by the Coptic Orthodox Church, to have founded the Church of Alexandria, which was one of the four most important Christian centers of antiquity, Rome, Jerusalem, and Antioch being the other three. Mark is thought to have been martyred by being drug through the streets of Alexandria, though the date is uncertain.

Luke is considered to have written the Acts of the Apostles as well as his gospel. Both are addressed to Theophilus, who is an uncertain personage. We know few facts about Luke's life from Scripture or from early Church historians although in Colossians 4:14, Paul refers to him as "the beloved physician". He apparently joined Paul on some of his travels. For example, Acts 16:8 says "And they passing by Mysia came down to Troas", but two verses later, Acts16:10 records that after Troas 'they' becomes 'we' and 'us': "...immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts 16:10, KJV) Thus, Luke apparently joined Paul's second missionary journey at Troas. Acts similarly indicates that Luke then separated from Paul for a while before rejoining him, again at Troas, on his third missionary journey. Little more about Luke is recorded until Paul was in Rome. Apparently, Luke remained with Paul throughout the Apostle's end of days, for 2 Timothy 4:11 records "Only Luke is with me". The reports of Luke's life after Paul's death are conflicting, but the most reliable is probably that he died at the age of 84 after settling in Boeotia, Greece to write his Gospel and the Acts.

All religions have two parts: the congregation of laity who practice and a clergy who lead the practice. The Roman Catholic Church, has the most completely organized clergy of all religions. The New Testament does not mention priests although there must have been someone acting in that capacity. It mentions only bishops, deacons, and presbyters but is unclear

about a presbyter's function. It's generally interpreted to have been similar to a bishop, but in modern times it's equivalent to a priest. A deacon has always been a helper associated with a specific task. For example, as mentioned previously, the New Testament describes seven deacons whom the Apostles appointed to oversee distribution of alms to poor widows. A bishop has always been the chief liturgical minister of a specific area, which is called a diocese, or See. In the early days of the Church, for example, there was a Bishop of Rome, Bishop of Antioch, Bishop of Alexandria, and so forth. A bishop baptizes, celebrates the Eucharist, ordains, absolves, controls church finances, and settles matters of dispute.

After the death of the Apostles and evangelists Mark and Luke, leadership of the church passed to bishops and deacons that were selected by the congregations. The church's growth was in the hands of countless anonymous missionaries and powered by the example of the faith and piety of its congregations. Christianity's gentleness as expressed by "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5 KJV) made it popular among women and its egalitarianism as expressed by "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25, KJV) made it popular among slaves.

During the its infancy, the Church coexisted amicably with Rome. Because Jews had an ancient and well-formed religious tradition of their own, Rome exempted them from emperor worship because Romans saw it as inherently correct for one to honor one's ancestral traditions. Most early Christians were Jews, so they were included in the exemption. Thus, Christians, who were far from Rome after all, were left more or less alone through the reigns of Tiberius (14-37), Caligula (37-41), and Claudius (41-54). The Empire generally followed the edict of Tiberius, which instructed that Christians, if brought before the court, could be prosecuted simply for being Christians but were not to be deliberately sought out. Whatever persecution they experienced was centered in the eastern part of the Empire and was prompted by Jewish complaints, which soon declined as Christianity separated itself from Judaism. Christian beliefs became a new religion rather than blasphemy against Judaism.

As Christianity spread through the Gentile world, its presence in Rome became more noticeable, and Christians' stern morality and sense of superiority that they were the saved few in a sea of the damned became annoying to Roman citizens. The enmity Roman citizens felt toward Christians was partly rooted in two mistaken impressions. The Christian rite of the Eucharist, during which the faithful partake of the body and blood of Christ, caused Romans to believe that Christians practiced cannibalism, and the habit among Christians to refer to one another as 'brother' and 'sister' gave Romans the impression that Christians were incestuous. Romans were also suspicious of Christian worship because it was held in private rather than being a public spectacle as was worship of Roman gods. Christians were commanded by their leaders to avoid non-Christians, their public games, and their theaters. Christians would neither fight for the empire nor, of

course, honor its gods. Christian slaves were accused of breaking up pagan homes by converting the women and children.

Thus, impetus for most persecution came from the people rather than public officials, who viewed Christians from the lofty perch of public office. To emperors faced with occasional famine, intrigue, and barbarian invasion, the Christian problem was less annoyance than roaches in the palace. However, after Rome's great fire in 64 CE, Nero realized that Roman citizens were quite willing to blame Christians for the fire, and he began to persecute them as arsonists. This was the blueprint for official persecutions for the first three centuries: they would be blamed for whatever calamities Rome experienced because their refusal to worship Roman gods was thought to bring the anger of the gods upon Rome.

Throughout much of the first century, Christians maintained a sense of anticipation that Christ's second coming (Second Advent) was imminent. The Gospels of Matthew, Mark, and Luke all quote Jesus as speaking of his return and saying that "The kingdom of heaven is at hand" [Matthew 3:2, 4:17, 10:7] or "the kingdom of God is (nigh) at hand" [Mark 1:15; Luke 30:31] or "This generation shall not pass, till all these things be fulfilled" [Matthew 24:34]. Paul wrote in Romans 13:12, "the day is at hand," and John wrote about the end time in Revelation 1:3 and 22:10 "for the time is at hand."

So sure were those first century Christians that Christ would soon return to establish his kingdom and Earthly paradise that they interpreted every calamity as His herald. When Nero died, Christ was coming; when Titus destroyed the Temple, Christ was coming; when Hadrian destroyed Jerusalem, Christ was coming. Although expectations waned as these predictions proved false, early Christians never completely lost hope of Christ's imminent return. When the empire degenerated into chaos at the end of the second century, Christ was coming. One bishop led his people into the desert to meet Christ, and another declared Christ would come within a year. In the early third century, Hippolytus of Rome was perhaps the first of many who have attempted to calculate the Second Advent based on known events and prophesies. His calculation placed the Second Advent at 500 CE. This always-disappointed belief has persisted down through the centuries to this day.

As the first century of the modern era closed, the small Christian congregations were rather scattered. Soon, however, the faith spread all around the Mediterranean (North Africa, Greece, Italy, Spain) and into what is now Europe and England, for it is a most enticing creed. It welcomes everyone, rich or poor, and promises eternal salvation by merely believing that Christ died to expiate humankind's sins thereby relieving the individual of his or her own burden of sin. For the rich, it promises salvation without sacrificing riches; for the poor, it promises eternal solace from their burdens without the need of riches. The slave becomes the equal of the master. Some people of those times had difficulty conceiving of a meaningful spiritual life beyond death, for their view was that Christ would return and establish his king-

dom on Earth, at which time believers who had died would be resurrected in their former bodies to an Earthly paradise, which is an echo of the material *mashiach* of Judaism.

By the second century, Christianity had survived numerous attempts to blot it out and had become secure enough for numerous leaders to write treatises attacking what they saw as heresies. Of course, heresy is in the eye of the beholder and are heresy only because they lost the battle for wide acceptance as central dogma. Winners get to write history, while losers are forever known only through the ink of the winner's pen. Gnosticism was the first great heresy and could have been considered a religion in its own right. All Gnostic sects believed in a redeemer and observed some Christian rites such as baptism, confirmation, and some form of Eucharist. Thus, outwardly, it appeared to be close enough to Christianity as to lure a Christian priest named Florinus into its orbit, but its belief structure was radically different from that of Christianity and varied somewhat from sect to sect. Gnosticism hypothesizes a complex, multi-stage creation involving numerous intermediate divine beings called Aeons that spontaneously flow from a true, ultimate, distant, and transcendent God, and the last generation in this line is a blind and arrogant creator called the Demiurge who created the material Universe. Thus our creator is a flawed lower being (the Demiurge) and not a Supreme Deity. To Gnostics, Jesus was essentially a divine spirit, an Aeon, that appeared to human beings in human form but was not a true physical body.

The word gnosticism comes from ancient Greek *gnostikos*, meaning 'having knowledge', and a fundamental belief of Gnosticism is similar to Hindu belief of those times that knowledge was necessary to free oneself from repeated rebirths; knowledge is necessary for salvation. In Gnosticism, however, this is a secret knowledge that only a select few possessed to be passed on to a limited number of people who were, therefore, similar to the Christian 'elect'. As Christianity grew, Gnosticism spread with it, claiming to be the only true form of Christianity set apart for the gifted and the elect. During those desperate early years, there seemed to be danger of it stifling Christianity altogether, and many of the earliest Church Fathers devoted their energies to uprooting it. Hegesippus of Palestine, a Jewish convert, was one of the first of many Christian writers who battled Gnosticism and Marcionism. Late in the second century, Irenaeus, Bishop of Lugdunum in Gaul, now Lyon, France, wrote a detailed attack on Gnosticism, *Against Heresies*, among his extensive commentaries on various Christian topics. Although gnosticism is no longer seen as a threat to Christianity, it persists to this day as an explanation for what some see as the flaws in creation.

Marcion was an early Christian activist with some Gnostic leanings who sought to complete Paul's mission of separating Christianity from Judaism. Even at that time, about 140 CE, the two were still somewhat connected. Marcion said that Yahweh, the god of the Old Testament, was a harsh, eye for an eye god who could not have fathered Christ, who was more gentle. Therefore, a god greater than Yahweh sent his son to Earth in the person of

Jesus, who appeared suddenly, already thirty years old, in an unreal body (which is also a Gnostic belief) and died for our sins. The only way to find salvation is to deny Yahweh, the Hebrew scriptures, and worldly pleasures. He was excommunicated.

Asia Minor, the womb of Christianity, also gave birth to many other heresies. Marcion was followed, perhaps fifteen years later, by Montanus, who voiced a complaint that would be heard again and again during the centuries to follow: the excessive power and worldliness of bishops (the Church would always brand a 'heretic' anyone who finds fault with the power and worldliness of its bishops). Montanism originated in Phrygia, a province of Asia Minor, and was known by its adherents as the New Prophecy because it was heavily prophetic. Montanus and his two devoted acolytes, Priscilla and Maximilla, believed he was in special and direct communion with the Holy Spirit and that his ministry was to purify the Church in preparation for the coming of Jesus Christ. They spoke in ecstatic visions and urged their followers to fast and to pray so that they might share these revelations. Montanus' followers so eagerly sought paradise that, when the procouncil Antonius began persecuting Christians in 190, hundreds offered themselves for martyrdom. Some he accepted, others he scornfully rejected. In the late second century, Zoticus, Bishop of Comana, and Apollonius, Bishop of Ephesus, wrote against the Montanist heresy. Their treatises were favorably mentioned by third and fourth century Christian historians but are now lost. Even though the sect was branded a heresy, it survived for four hundred years before Roman Emperor Justinian commanded its extinction.

Sometime around 240 CE, a Persian prophet named Mani (Manichaeism) claimed to be the Messiah. He preached that the Universe was composed of the separate realms of darkness (ruled by Satan) and light (ruled by God). The Earth and humankind belonged to the kingdom of darkness although the minions of the kingdom of light had infused humans with a few elements of light, such as mind, reason, and intelligence. Even woman, Satan's masterpiece, still has some elements of light. Man, by avoiding sex and leading an austere life, can use his reason to overcome his dark side, resist the temptation of woman, and find salvation. Mani preached for thirty years before the Church prevailed upon the Romans to crucify him. His martyrdom inspired the sect, which spread throughout western Asia and North Africa (even converting Saint Augustine for a while), surviving persecution by Christianity and Islam, before dying on the sword of Gengis Kahn nearly a thousand years later.

All during the first three centuries of the current era, Christian theologians debated the nature of Christ and his relationship with God. The dialog was often bitter and acerbic, and opponents frequently misrepresented one another's opinion, which seems to be a common tactic in religious and political arguments. One early viewpoint was championed by Sabellius, a priest from Rome of, perhaps, North African descent. Sabellius taught that there is only one God; Christ and the Holy Ghost are aspects of God that He adopts in order to communicate with humans. This is in direct opposition to

the Trinity, which maintains that God, Christ, and the Holy Ghost are separate, complete entities that, together, form the Godhead. Sabellius was excommunicated and his viewpoint was completely rejected by the Church although it has never completely disappeared. It lives on in Unitarian denominations. Ideas never die though they might hibernate for a while.

As mentioned earlier, Jerusalem, Alexandria, Antioch, and Rome were the great Christian centers of antiquity although Jerusalem gradually lost its place to Judaism. Everywhere a significant number of Christians dwelled, a bishop or presbyter, whose offices were indistinguishable at that time, was appointed to coordinate the activities of the faithful such as their worship and their defense against hostile forces. Gradually the Bishop of Rome exercised a greater influence throughout the Christian world. This was doubtless partly because Rome was the capital of the word west of India and partly because Peter founded the church in Rome and Jesus said in chapter 16 of Matthew, "Thou art Peter and upon this rock I will build my church".

During the second century, numerous Christian leaders wrote apologies defending the faith against Romans who were persecuting Christians. In philosophy, an apology is not an expression of sorrow or regret but, rather, something that is written to explain and defend something that other people criticize. The first known Christian apology was written by Quadratus of Athens, who was Bishop there and, it is said, addressed his apology to Hadrian (reigned from 117 to 138) when the Emperor was visiting Athens in 124 or 125 CE. Aristides the Athenian, a philosopher there, also wrote an apology to Hadrian at the same time, but no one knows whether or not Hadrian actually read either document. Quadratus' apology has been lost, but that of Aristides survives. Aristides is perhaps the first to say that God has no gender, is "neither male nor female".

Other Christian leaders also wrote apologies to Roman emperors during the second century. Justin Martyr wrote an apology to Emperor Antoninus Pius (reigned from 138 to 161) that has survived, and Melito of Sardis wrote one to Marcus Aurelius (reigned between 161 and 180) only fragments of which still exist. The intent of all these apologies was to show that Christians were peaceful and no threat to the Empire and to convince the Emperors to discontinue the persecutions of Christians simply because they are Christians. Although there was generally no empire-wide policy of persecution, many local provinces conducted them on their own authority in response to the will of Roman citizens who were driven by the rumors of cannibalism and incest among the Christians. The governors of individual provinces were generally free to govern them as they wished.

Sometime around 180 to 183, Theophilus, the seventh Bishop of Antioch, wrote his *Apology to Autolycus* to a pagan friend. In Book II, Chapter 15, this apology contains the earliest known reference to the Trinity although Theophilus' Trinity was different from the later one. To Theophilus, the Trinity was God, His Word, and His Wisdom. "In like manner also the three days which were before the luminaries, are types of the Trinity, of God, and His Word, and His wisdom."

Sometime in the late second century, Athenagoras of Athens wrote a treatise on the Resurrection of the Dead that has been called the first complete exposition in Christian literature of the doctrine that the physical bodies of the dead will again take form to live with Christ during his thousand-year rule. Theologians even debated whether these bodies would be the originals or new ones. Like so many others back to ancient Egypt and beyond that have considered what, if anything, follows death, many Christians could not relinquish the hold mortal life had on their psyche and needed to imagine that life after death must incorporate a physical body. However, a number of scholars have pointed out that, according to Paul, flesh plays no part in the resurrection, and only the spirit is made immortal. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Corinthians 15:44, KJV) In the Gospels, however, the resurrection, as exemplified by the resurrection of Jesus, is identified as the resurrection of the flesh: the empty tomb in Mark; the women embracing the feet of the resurrected Jesus in Matthew; the resurrected Jesus insisting in Luke that he is of "flesh and bones" and not just a spirit; and the resurrected Jesus encouraging the disciples to touch his wounds in John 20:27. Paul's refusal to accept resurrection of the body is one of the few Pauline themes that are not part of Christian doctrine, which unequivocally asserts resurrection of the body.

Considerable Christian thought during the second and third century was focused on reconciling the references in Scripture to the Father, the Son, and the Holy Ghost. Some resolved the problem by identifying the Father, the Son, and the Holy Ghost as separate aspects of a single God; this is called Sabellianism. Others consider them to be a trinity of separate, but equal, entities within a Godhead, but they are not the trinity of Theophilus. In this view, Christ is a separate entity consubstantial with God. Others could not consider Christ an entity separate from, yet part of (consubstantial with), God because he had been mortal; he was born and had died. That God is at the same time 'himself' and a part of 'himself' has always been difficult to understand. [St. Augustine, *On the Trinity*, Book I, Chapter 5: "Some persons, however, find a difficulty in this faith; when they hear that the Father is God, and the Son God, and the Holy Spirit God, and yet that this Trinity is not three Gods, but one God; and they ask how they are to understand this: especially when it is said that the Trinity works indivisibly in everything that God works, and yet that a certain voice of the Father spoke, which is not the voice of the Son; and that none except the Son was born in the flesh, and suffered, and rose again, and ascended into heaven; and that none except the Holy Spirit came in the form of a dove."] This conflict over the nature of Christ more than two centuries after the crucifixion grew to a deep divide in the Church.

Quintus Septimius Florens Tertullianus (Tertullian), a Carthaginian, was probably the most effective defender of Christianity in the first three centuries although his writings were contentious. In *Treatise on the Soul and its Origin*, Book II, Ch 9, St. Augustine wrote of "... the ravings of Tertullian...".

Unlike most of his contemporaries, Tertullian wrote in Latin instead of Greek. In his mid-life, around 207, he was attracted to the New Prophecy of Montanism and split from the mainstream church, but he continued to write against heresy, especially Gnosticism, in spite of his schism from the Church. Perhaps, like Montanus, he was distressed by the excessive power and worldliness of bishops. His writings cover the whole theological field (discipline, morals, and rebukes of paganism, Judaism, and Marcionites), the whole organization of human life on a Christian basis. He proclaimed freedom of religion is an inalienable human right. He taught that, like the body, each soul is derived from the parents and not a fresh creation of God. He was the first to describe the Trinity approximately as it is now understood. The difference is that he taught the Son is subordinate to, not coeternal with, the Father, which is contrary to the position of the Church and partly explains why it doesn't totally accept him.

In 250, the emperor Decius issued an edict that required everyone in the Empire except Jews to perform a sacrifice to the gods in the presence of a Roman magistrate. Historians differ on whether the edict was intended to be part of a drive to restore traditional Roman values by an Empire-wide loyalty oath or a vehicle for persecuting Christians, which was its natural effect. A number of Christians were put to death for refusing to perform the sacrifices; many apostatized and performed the ceremonies; and others, such as Cyprian, bishop of Carthage, went into hiding. After a year, the edict ceased to be enforced.

Fabian, the Bishop of Rome, was one of those martyred for failing to sacrifice to the Roman gods during Decius' persecution. Cornelius followed Fabian as Bishop of Rome and instituted a policy of forgiving those who had weakened and sacrificed to the Roman gods under threat of death and of readmitting them into full communion with the Church after they had performed suitable penance. Novatian, a Roman priest and Fabian's former secretary, opposed Cornelius' 'lax' policy, maintaining that only God had the authority to forgive the mortal sin of idolatry. Many bishops agreed with this strict view such that Novatian was also consecrated as Bishop of Rome as what later would be called an antipope (the term 'Pope' was not yet used exclusively for the Bishop of Rome). Novatian himself became a martyr to his faith in 258 under Valerian. After his death, Novatianism, as his strict policy came to be called, spread throughout the Empire, building their own churches and consecrating their own bishops. They called themselves *katharoi*, a Greek word for 'purists'. Novatianism was identical to Catholicism except the matter of absolving those who had committed mortal sins such as idolatry, murder, adultery, and fornication. The battle between Novatianism and Catholicism was solely over the power of bishops to forgive the mortal sin of idolatry, and those who seek more power always outnumber and outfight those who don't. Novatianism disappeared by the end of the sixth century, and the Church acquired the power to absolve mortal sins.

In 258, the Emperor Valerian, while fighting the Persians, sent a letter to the Senate ordering Christian leaders to be executed and Christian Roman Senators were required to perform acts of worship to Roman gods

Constantine's Vision

This detail from a painting by Raphael depicts the legend that Constantine saw a vision telling him that he would conquer under the symbol of the cross. This could be considered a defining moment in the Church's history. That Constantine put the cross on his soldiers' shields is considered to have been crucial to his victories.

under threat of death. This order reveals that Christianity was becoming widespread at that time even among those in high positions. It was also becoming widespread among the soldiers in the armies because it is said that Diocletian tried to purge them from his army. Early Christians' refusal to fight for Rome didn't deter existing soldiers from converting. After all, Chapter 10 of The Acts describes Peter as converting Cornelius, a centurion. Perhaps they were able to rationalize being a Christian soldier for Rome by recalling Jesus' command to "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matthew 22:21, KJV) Moreover, most of the army's enemies were godless heathens.

When Diocletian became Emperor in 284, he soon realized that the threats to Rome's security from both the East and West were too broad and serious for one man to handle alone, so in 286 he divided the Empire into an eastern half and a western half. This east-west division was to be the Empire's final form. Diocletian raised Maximian to be Emperor in the West and moved its capital from Rome to Mediolanum (modern Milan) while Diocletain retained control of the East with his capital at Nicomedia in modern Turkey. The Senate remained in Rome, but that was immaterial because it had not been an effective government institution since the death of the Republic and the dawn of the Empire. The Emperor held absolute power over it. Rome no longer was the capital of the Empire that bore its name. Diocletian and Maximian each took the title 'Augustus'. Both chose a man to be their sub-ruler and 'Augustus elect' with the title 'Caesar'. Constantius I, father of Constantine the Great, was Maximian's Caesar in the West, and Diocletian chose Galerius as his Caesar in the East. Diocletian intended this two Augustus-Caesar division of power would establish an orderly succession.

Diocletian and Galerius executed the last great persecution of Christians. This persecution ended in 311 when Galerius issued the Edict of Toleration. By its provisions, the Christians, who had "followed such a ca-

price and had fallen into such a folly that they would not obey the institutes of antiquity", were granted an indulgence (a remission of the temporal punishment due to sin, which is a limited grant and not a 'get out of sin free' card). There's no evidence that Maximian and Constantius Chlorus in the West took any part in this last great persecution. Perhaps they had too large a number of Christians among their troops. Legend has it that Constantine the Great had a dream in which he was told that he would conquer under the symbol of the cross, so he had the cross emblazoned on the shields of his troops as he fought with his rivals for power. It has been speculated that this weakened his opposition by reducing their Christian troop's desire to fight against the cross while strengthening his own troop's desire to fight *for* the cross. Diocletian's system was intended to insure an orderly succession of rulers, but human ambition always trumps paper plans. Constantine the Great's triumph over his rivals and the legalization of Christianity in 313 through the Edict of Milan ended forever the Roman persecution of Christians. From that point on, Christians would have to persecute one another, which they did with considerable diligence and zest.

During the persecution of Diocletian and Galerius, the governor of North Africa had been lenient towards the Christians under his rule and was satisfied that bishops merely hand over their Scriptures as a token repudiation of their faith. When the persecution came to an end, a controversy sprang up over the bishops who had given in to Roman demands and gave up their holy Scriptures. One group led by the bishop Donatus Magnus maintained that bishops who had thus renounced their faith had forsaken their ecclesiastical authority and that sacraments such as baptism administered by them were invalid. The position of the Church was, and still is, that those administering the sacraments are merely instruments of God and that flawed instruments do not invalidate God's will (or, perhaps, the Church was "unwilling to risk so much on the virtues of the clergy"). Although Donatism died out with the Muslim conquest of the seventh and eighth century, the belief by some that only clergy who are not in a state of sin can administer valid sacraments persists to this day.

As soon as Diocletian and Maximian abdicated in favor of their respective Caesars, Diocletian's plan of the two Augustus-Caesar division of power that was intended to establish an orderly succession immediately ran afoul of human arrogance and ambition. Various armies declared their commanders Augusti, and men with more ego than brains declared themselves Augusti. For a couple of years, four Augusti struggled for power. Two were defeated in battle, leaving the empire in the hands of Licinius as Augustus of the Eastern Roman Empire and Constantine as Augustus of the Western Roman Empire. Ten years later, Constantine defeated Licinius and became sole emperor. He established the imperial capital in Byzantium, calling it Nova Roma. The capitals of the divided empire, Mediolanum in the west and Nicomedia in the east, no longer functioned as imperial capitals.

When Constantine became Emperor, he brought with him a Roman tradition so ancient that it was deeply ingrained in the payche of all Romans: the Emperor was leader of both the Empire and its religion. Constantine

was not going to give up any of his powers, so he assumed command of the Church as well as the Empire. He was *Pontifex Maximus* of Christianity, and the bishops, including those of Rome, Jerusalem, and Alexandria were subordinate to the Emperor. He controlled those who performed the sacred rites, and defined its faith, discipline, organization, policy, and privileges. He enacted legislation for Christianity just as his predecessors had for paganism. With the Persecution fresh in its memory and aware of the Empire's power to repeat it if necessary, the Church recognized its subjection to the Emperor without a complaint and permitted him to appoint and depose its officers, to call and dismiss synods and councils, such as Arles (314) and Nicaea (325). Thus began the secular control of the Church that, for a thousand years, would taint Christianity with avarice and naked ambition. In centuries to come, as the Church grew and the Empire declined, the Church would gradually shake loose its chains to secular authority, and the result would be medieval Christianity and the ecclesiastic empire.

Conflicts over Novatianism and Donatism were small incidents compared to the great intra-Christian persecution over the divinity of Christ. Everyone agreed that Christ was divine. The disagreement was over how Christ became divine. As mentioned previously, one group preached that Christ and the Holy Ghost had always existed as entities that are part of, yet equivalent to, God and therefore were divine by nature; these are the Trinitarians. They considered Christ to be coeternal and consubstantial with God. Another group preached that Christ was created by his birth from a virgin and had divinity bestowed upon him by God. This point of view was championed by Arius, a priest of the Church in Alexandria and has come to be called Arianism, although Arius didn't originate the viewpoint. Arius said, "If the Father begat the Son, he that was begotten had a beginning of existence: and from this it is evident, that there was a time when the Son was not. It therefore necessarily follows, that he had his substance from nothing".

The conflict between Arianism and Trinitarianism over the way Christ was divine (which has nothing to do with the central point of Christianity, which is that the way to salvation is through believing Christ died to redeem the sins of humanity) was, and still is, an extremely divisive one. It has been written that far more Christians were killed by other Christians over this seemingly petty dispute than were ever killed by Romans during all their persecutions, but ancient sources sometimes exaggerate. Constantine tried to mediate, but both sides were intransigent as has usually been the situation throughout the history of religion. Therefore, Constantine finally called a council of Bishops, the First Council of Nicaea, in 325 to resolve this and other issues. Approximately 300 of the 1800 invitees attended, most being from the east. This was the first general council in the history of the Church since the Apostolic Council of Jerusalem in 50 CE that established the conditions upon which Gentiles could join the Church.

The primary purpose of the council was to resolve the issue of the divinity of Christ and not address the trinity in general. That issue would be decided later. Arius argued that God the Father is supreme and that the Son

was created after the Father as an act of the Father's will. Thus, the Son had a beginning, and only the Father has no beginning. Therefore, the Father's divinity is greater than the Son's. The Arians appealed to Scripture: "the Father is greater than I", (John 14:28, KJV), and the Son is "firstborn of all creation" (Colossians 1:15, KJV). Arius argued that the Son was God's very first creation, and everything else was created through the Son. The Son is similar, but not the same, (homoiousios, ηομοιουσιοσ in Greek) as the Father. The contrary position was argued by Athanasius, an assistant to Bishop Alexander of Alexandria. Athanasius argued that the Father was always a Father, and therefore the Son was always the Son, both existing always together, eternally, coequally, and consubstantially (homoousios, ηομοουσιοσ in Greek); there in not one *iota* (Greek ι in ηομοιουσιοσ) of difference between Father and Son. Athanasius maintained that the Son had no beginning, but had an eternal derivation from the Father, and therefore was coeternal with him, and equal to God in all aspects. Athanasius also appealed to Scripture: "I and the Father are one" (John 10:30, KJV), and "the Word [Christ] was God" (John 10:30, KJV).

The consensus of the council confirmed the anti-Arian position that Christ is coeternal and consubstantial with God, and those who accepted this position were called 'orthodox'. The Council adopted a creed (the Nicene Creed) that affirmed this position and that anathematized all who believed otherwise. Arianism had lost in the minds of the Bishops but lived on in the hearts of some people. Years after the Council adjourned, Christians were still killing other Christians over the issue. Arius was excommunicated and banished to Illyricum, but Constantine soon invited Arius for a discussion, found no heresy in him, freed him from banishment, and directed Alexander of Constantinople. the bishop there, to receive him into communion. However, Arius died first. Some say that he was poisoned.

The second significant issue the Council addressed was the determination of the date for celebrating the resurrection of Jesus Christ from the dead, or Easter. Early Christians closely associated it with the Jewish feast of unleavened bread, or Passover, because the Last Supper is considered to have been the Jewish Passover feast. Jews use a lunar calendar whose months are determined by the Moon's cycle, and they celebrate Passover beginning at sundown on the fourteenth day of their lunar month *Nisan*. Lunar calendars always drift out of phase with the solar year and, hence, the seasons for planting and harvesting, Thus, lunar calendars must always regularly be realigned with the solar year. The way in which Jews realign their lunar calendar sometimes caused the 14th of *Nisan* to occur before the vernal equinox, but Christians refused to celebrate the resurrection before the equinox. The Council decided that determination of Easter should henceforth be disassociated from the Jews' calculation of Passover, but no method of determining it was adopted at that time.

Although Arius died, Arianism didn't. Ideas never do. Empires rise and fall, but ideas abide. They might fade away, but then are reborn because whatever man *can* think, he *will*. During the decades after the First Council

of Nicaea, a few prominent Church and Roman officials were Arians: Emperors Constantius II (ruled from 337 to 361) and Valens (reigned from 364 to 378) and the Bishop of Constantinople Eusebius of Nicomedia. Arianism continued to flourish in the East. Athanasius, who succeeded Alexander as Bishop of Alexandria, spent over 17 years in five exiles ordered by four Roman Emperors and approximately six more incidents in which he fled Alexandria to escape people seeking to take his life.

The most effective Arian was Ulfilas. He was born among the Goths, and his Gothic name was Wulfila. The Goths were an East Germanic people from the general area of the Balkans. Two of their branches, Visigoths and Ostrogoths were instrumental in the fall of the Western Roman Empire and the emergence of Medieval Europe. In the third century, his Arian Christian family was captured by Goths and taken north of the Danube where they patiently worked to convert the Goths to Christianity. In 341, at the age of 30, he was sent on an embassy to Constantius II, the Roman Augustus Emperor in the East and an Arian. While he was on this mission, he was consecrated bishop of the Gothic Christians by Eusebius of Nicomedia. Ulfilas returned home and worked diligently to convert all the Goths to Arian Christianity. He also created a written Gothic script so he could translate the Greek Bible into Gothic, although the Bible of those days was not the same as the modern one. There were numerous texts in existence, many of which are now considered apocryphal. In the centuries after Wulfila, when the Gothic and Germanic tribes conquered Gaul, Italy, Spain, and North Africa, they brought Arianism with them and threatened to displace Trinitarians. Over time, the patient persistence of the Roman Church eventually converted the Gothic Arians to Nicene Christianity. That Christ is God is a seductive belief.

In the two centuries between the time of Constantine and that of Emperor Justinian, the successors of Constantine continued his policy of intervening in Church affairs. In ancient Rome, the Emperor was the *Pontifex Maximus*, the ultimate religious head, and subsequent Emperors were not going to give up that power. If Christianity was to be the new state religion, the Emperor was going to be its *Pontifex Maximus*. Imperial sanction was necessary for the validity of every important act in connection with the Church. Councils were called and dismissed in the name of the sovereign, and their proceedings were not valid without his approval. At the Council of Tyre (335), some of the bishops appealed to the Emperor's commissioner to settle the dispute about the Arian question, but he declared that the question must be submitted to his imperial master for final decision since it was his province to legislate on all matters concerning the Church. Emperor Constantius vetoed a portion of the canons of Remini (360). The Emperors Theodosius II (ruled the Eastern Empire between 408 and 450) and Valentinian III (ruled the Western Empire from 424 to 455) likewise rebuked the Council of Ephesus (431) and dictated its procedure. The Council of Chalcedon (451) was told to hurry up its work because the imperial commissioners present were needed in state affairs. During this period,

however, the Bishop of Rome began to exercise the right to call and preside over councils, and thus began the conflict with secular authority over ecclesiastical sovereignty which would end in a complete victory for the Church.

The later Emperors similarly exercised the right to decide all disputed points of doctrine, discipline, and elections. They nominated, or at least confirmed, the most influential metropolitans and patriarchs. Thus in 377, the Emperor's representative decided between two rival claimants to the apostolic See of Antioch. The Roman prefect decided between, Ursinus and Damasus, rival claimants as Bishop of Rome in favor of Damasus. When rivals Boniface and Eulalius appealed to Emperor Honorius, he appointed a temporary Pope until he could examine the case and then decided in favor of Boniface I. A council of Rome held by Ambrose in 378 requested of Emperor Gratian (Western Emperor from 367 to 383) that when a Roman bishop was accused, he might always be tried by the imperial council. The best evidence, however, of the subordination of the spiritual to the temporal authority in this period is found in the legislation. The whole field of Church government and ecclesiastical life and all the relations, duties, morals, and acts of the clergy were covered in the civil laws of the time. Even heresy was put to flight by imperial edict.

The decades following Constantine were a confused and confusing time in the Empire as several contenders with more ego than brains fought for the throne. Having more ego than brains is a hallmark of hubris. The Empire began stable enough as it was divided among Constantine's three sons. However, hubris and its brother, disorder, soon prevailed. When Constantine I died in 337, he was succeeded by his three sons Constantine II (joint Augustus from 337 to 340), Constans, who was orthodox (joint Augustus between 337 and 350), and Constantius II, an Arian (joint Augustus from 337 to 361), and after Constans defeated Constantine II, the Empire was once again split into East, ruled by Constantius II, and West, ruled by Constans. The capital of the Western Empire returned to Mediolanum (Milan). The long, slow death of the Empire, which had been underway for over two or three hundred years, continued unabated as several relatively undistinguished emperors gained the purple. The line of Christian emperors was even interrupted by the pagan, Julian II, between 361 and 363.

Beginning in the 340s, the Empire began to persecute pagans, and according to the imperial laws summarized in 438 during the reign of Theodosius II, laws by Constantius II prescribed the death penalty for those who performed or attended pagan sacrifices and worshiped idols. Pagan temples were shut down, and the traditional Altar of Victory was removed from the Senate. These laws were not enforced by Julian, and after his death, Jovian instituted a policy of religious toleration that was somewhere between the relative extremes of Constantius and Julian. Under Valentinian I (Western Emperor between 364 and 375) and Valens (Eastern Emperor from 364 to 378) this period of religious toleration continued, but in 393, Theodosius I (389-395) banned the pagan rituals of the Olympics in Ancient Greece. The Olympics would not resume for 1500 years.

The First Council of Nicaea didn't even lay Arianism to rest in its immediate aftermath primarily because Constantius II, an Arian, kept it alive. On the occasion of the consecration of the emperor Constantine I's Golden Church at Antioch in 341, Constantius urged a number of eastern bishops to meet in council. No western bishops were there, so the council is considered to be nonecumenical (not representing the entire body of the Church) although the disciplinary canons the council adopted are accepted by the Church. The prevailing mood of the council was against Athanasius, and it was the first of several fourth century councils that attempted to replace Nicene theology with a modified Arianism. The council developed four substitutes for the Nicene creed, all of which either omitted or rejected the Nicene statement that Christ was "of one substance" (*homoousios*) with the Father.

In 358, Constantius requested two councils, one at Ariminum composed of western bishops and one at Nicomedia composed of eastern bishops, to resolve once more the Arian controversy over the nature of the divinity of Jesus Christ. (Controversies exist when two sides of an issue gather enough of a following to raise a ruckus; without such a following, dissidents are simply labeled malcontents. Sometimes controversies become artificial when one side refuses to accept overwhelming evidence against its position, generally arbitrarily labeling such evidence false.) The western bishops at Ariminum were bitterly divided. The Arians composed a new creed while their opponents wrote a letter to Constantius supporting the Nicene creed. Before the council could meet at Nicomedia, an earthquake struck, so the eastern council met in 359 at Seleucia instead. The Seleucia council was bitterly divided as well, and the two factions met separately, reaching opposing decisions.

The next year (360), in another attempt to resolve the continuing impasse, Constantius called a general council for both eastern and western bishops to meet at Constantinople. The council was as bitterly divided as previous ones, but it issued a new creed that said in part, "But since the term *ousia* [substance, or essence], which was used by the fathers in a very simple and intelligible sense, but not being understood by the people, has been a cause of offense, we have thought proper to reject it, as it is not contained even in the sacred writings; and that no mention of it should be made in the future, inasmuch as the holy Scriptures have nowhere mentioned the substance of the Father and of the Son." Acknowledging that Scripture is silent on the matter of "the substance of the Father and of the Son" was a very reasonable point because it is true, but one that the supporters of the creed of Nicaea refused to accept.

In 360 Julian was declared Augustus by his soldiers. This was not a new way of choosing an emperor. The Senate had lost its privilege of selecting the emperor in 69 CE when the Praetorian Guard, the Emperor's personal protectors, made Otho emperor, and either the Praetorian Guard or the army had chosen the emperors since that time. Julian had been raised a Christian, but his passion for pagan philosophers lured him away from the Church. Thus, some refer to him as 'Julian the Apostate'. He restored pagan

temples, repealed the stipends that Constantine had awarded to Christian bishops, and removed other privileges they enjoyed. After his death in battle, Jovian became Emperor only long enough to undo all that Julian had done and to restore Christianity to favored status.

In 364, after Jovian's death, the army selected Valentinian I as Emperor. Valentinian quickly selected his brother, Valens, as Emperor of the East while he retained the position of Emperor of the West. Valentinian generally declined to be involved in religious matters although he did prohibit nocturnal sacrifices and the practice of magic, both associated with paganism. Valens on the other hand, supported Arianism.

In 367 Valentinian I chose his son, Gratian, who supported Nicene 'orthodoxy', to be co-emperor in the West. The empire now had three emperors: co-emperors in the West Valentinian I and Gratian and Valens in the East. When Valentinian I died in 375, the army declared another of his sons, Valentinian II, Gratian's half brother, to be co-emperor in the West with Gratian. Valentinian II was merely a child, and his Arian mother attempted to use him to further Arianism in the West but was strongly resisted by Ambrose, the bishop of Mediolanum (Milan). At this time both the Church and the Empire were divided into a Latin, Nicene West, and a Greek, Arian East.

In 379, after Valens died fighting the Goths, Gratian appointed Theodosius I Augustus for the East. Theodosius outlasted both Gratian and Valentinian II to become the last sole emperor of the entire Empire in 392. Theodosius followed the Nicene Creed, and all emperors from that time on were followers of Nicene theology. That Theodosius followed the Nicene Creed, was a difficulty early in his reign because most eastern bishops, especially in his capital of Constantinople, were strongly Arian in those days, so he began a program of bringing the east into Nicene theology. Even though the Empire was weakening, it was still strong enough to dabble in religion; for example, Theodosius offered to confirm Demophilus as bishop of Constantinople. Thus, Theodosius could use his authority to 'suggest' that Arian bishops be replaced with 'orthodox' men who followed Nicene theology.

Constantius II and Valens, who had preceded Theodosius I, were both Arians, but Theodosius supported the Council of Nicaea. In 380 he joined with Gratian and Valentinian II in publishing an edict ordering all Roman subjects to profess the faith "of the bishops of Rome and Alexandria", namely, the Nicene Creed. In 381 he summoned bishops to a council in Constantinople, now known as the First Council of Constantinople, to support of the doctrine of the Council of Nicaea. The first canon of the council struck a crippling blow to Arianism by condemning all forms of Arianism. The council wrote its own, new creed that affirmed the original Nicene Creed as the true and accurate explanation of Scripture and included a statement, missing in the Nicene Creed, that specifically declared the Holy Spirit to be part of a trinitarian Godhead. The new language regarding the nature of the Holy Spirit was included to combat the 'heresy' of the Pneumatomachi (combators against the spirit), who had denied that the Holy Spirit constituted the eternally existing third person of the Trinity. The

council's decision regarding the Holy Spirit thus gave official endorsement to the concept of the Trinity as it came to be understood in mainstream Christian tradition. The council also declared Constantinople to be "New Rome" and gave it primacy second only to the church of Rome itself although this was not universally accepted by Rome, Antioch, and Alexandria. A struggle for primacy was building within the Church.

The council also declared Apollinarianism, proposed by Bishop Apollinaris of Laodicea, as heresy. Apollinarianism maintains that, although Christ had a human body and emotions, the Logos (Greek for 'word') had essentially replaced his mind. The Divine Logos is a name, or title, of Jesus Christ as the preexistent Second Person of a Trinitarian Godhead; it is derived from the opening of the Gospel of John, "In the beginning was the Word, and the Word was with God, and the Word was God."

In 382, while Theodosius I was eastern emperor, Damasus I, Bishop of Rome, commissioned St. Jerome to revise the collection of Latin biblical texts then used by the Church. By sometime in 383, Jerome had translated the four Gospels and given them their current order: Matthew, Mark, Luke, John. By sometime in 384 he had translated many of the other texts known at the time that he considered to be canonical (authorized, recognized, accepted): Paul's fourteen Epistles, First and Second Peter, First, Second, and Third John, Jude, James, Acts of the Apostles, and Revelations. Other texts known at that time, such as the Gospel of Bartholomew, Jerome did not consider to be canonical but were included in his Latin Bible as apocryphal (well known but probably not authentic). Jerome continued his compilation of the Bible with a Latin translation of the Old Testament, or Hebrew Bible (the *Tanakh*). Jerome's sequence of Old Testament books generally followed the rabbinic order by organizing them into three categories: the Law (the five books of Moses, or Pentateuch), the Prophets (Joshua, Judges, Kings, and the major and minor prophets), and the Writings (including both Poetical and narrative books). However, he included six apocryphal books (Wisdom, Ecclesiasticus, Judith, Tobit, and 1 and 2 Maccabees) which he placed between the Old and New Testaments. He decided against using the *Septuagint*, a Greek translation of the *Tanakh* that had been in existence since 200 BCE, opting instead to use what Hebrew texts he could find, which he thought to be closer to the originals. He finally completed the entire Bible around 404, and it quickly became the preferred text of the Latin western Church. It came to known as the Vulgate, and with a few minor revisions, remains the standard Catholic Bible today.

St. Augustine was roughly contemporary with St. Jerome, coming only ten years later and, like Jerome, had a profound and lasting effect on the Church. Many of Augustine's views are echoed by later theologians. In his early years, he pursued both knowledge and sin with equal enthusiasm, the latter much the the dismay of his devoutly Christian mother, Monica. In *Confessions*, Book VIII, Chapter 7, he famously wrote, "Grant me chastity and continence, but not yet." He took a concubine with whom he had a son whom he called a "gift from God". He also briefly flirted with the Christian heresy Manichaeism. Monica followed him from their home in North Africa

to Mediolanum (Milan) and managed to secure an arrangement for him to marry an heiress, but Augustine had to wait two years until she was 12 before they could wed. However, he became a Christian and chose celibacy instead.

Augustine wrote extensively on all aspects of the Church and is credited with the first clear description of Catholic theology. As the Church defeated all its heresies and established a clear theology, it became increasingly known as the Catholic (i.e., all-embracing, universal) Church. He wrote that a synergistic combination of both God's grace along with belief that Christ was crucified for the sins of humankind is necessary for salvation. Both belief and grace are necessary.

In *Treatise on the Soul and its Origin*, Book IV, Ch 5, he expresses ignorance on two issues relative to the origin of the soul because Scripture is silent on them: when the fetus receives its soul and whether it's inherited or breathed afresh from God. Tertullian had written that one's soul is received from the parents and is not a new creation. Augustine also maintains in Book II, Ch 4 of the same treatise that the soul is not "a portion of God's nature". He also warns that one should "Seek not out the things that are too high for thee, neither search the things that are above thy strength." Similarly, he promoted faith as superior to reason, writing in Tractate 29 on John 7.14-18, "Therefore do not seek to understand in order to believe, but believe that you may understand", which is a restatement of Isiah 7:9.

In *The Literal Interpretation of Genesis*, he wrote that everything in the universe was created simultaneously by God and not in seven calendar days as implied by a literal account of Genesis. He rejected the belief that Jesus' Second Advent will begin a literal, thousand-year-long, physical reign on the earth. His greatest contribution was, perhaps, a complete clarification of the Trinity: "We do not even say that the Son or the Holy Spirit is a part of God, although we affirm that the Father, the Son, and the Holy Spirit are all of one and the same nature." (*Treatise on the Soul and its Origin*, Book II, Chapter 5) In Book III, Chapter 9 of the same treatise he wrote, "For the apostle (i.e., Paul; Augustine always referred to Paul as 'the Apostle') declares that 'children who are not yet born, have done neither good nor evil,'" but he maintained children inherit the Original Sin and must be baptized soon after birth.

In St. Augustine's view, God controls everything; all our 'good works' are simply gifts from God. He said in *On Grace and Free Will*, Chapter 15, 'human merits' are a gift from God, saying, "...the Apostle James says, 'Every good gift and every perfect gift is from above, and comes down from the Father of lights.' (James 1:17)". This view that God controls everything will be echoed a millennium later by John Calvin. To Augustine, even a person's faith is not his or her own but comes from God, and he even titled Chapter 28 of On Grace "Faith is the Gift of God".

The reign of Theodosius I was the final chapter of the centuries-long tragedy of the Roman Empire. Justinian I's rule from 527 to 565 that included the Eastern Empire and, briefly, recovery of some of the old Western Empire, was simply an epilog; the tragedy had ended with Theodosius I,

the last emperor of the united Empire that extended from Britain to Parthia, from the Rhine to the Nile. For over 300 years, the Church had gradually grown strong in the shadow of the Empire, but it began to quickly break out of that shadow during the reign of Theodosius I. Its weapon was the bishops' power to grant salvation. In 390 Theodosius ordered a reprisal against the people of Thessalonica for their riot in which Imperial troops had been killed. Thousands of residents were slain in the reprisal, which is known as the Massacre of Thessalonica, an act widely denounced as barbaric. In response to the massacre, Ambrose personally blocked Theodosius' entry into the church at Mediolanum and refused to celebrate Mass in the Emperor's presence unless he atoned for the massacre. After several months of this standoff, Theodosius stripped himself of all signs of his office and appeared at the door of the church as a penitent. Power had begun to shift from the Empire to the Church, but it was a power that rested solely on the king's Christian belief, which was a thing that was never assured.

After Theodosius' death in 395, his two sons, Arcadius and Honorius, took over the Empire, dividing it for the last time into eastern and western halves. Arcadius became ruler in the east, with his capital in Constantinople, and Honorius became ruler in the west, with his capital in Mediolanum. Both Arcadius and Honorius were weak rulers. The historian Will Durant remarked that sons of powerful leaders seldom inherit their father's strength. Although it was prey for the Huns, the Eastern Empire, which would soon be called the Byzantine Empire, was somewhat protected from the European barbarians by the natural barrier of the Bosporus and Dardanelles (if only by historic mind set) and spared from their rampages, but Gaul, Italy, and Iberia were not. Honorius' reign was plagued by almost constant barbarian incursions. When the Visigoths under Alaric I, whom Arcadius had appointed an Eastern Empire *magister militum* (Master of Soldiers), briefly entered Italy in 401, Honorius moved his capital from Mediolanum to the coastal city of Ravenna, which was protected by a ring of marshes and strong fortifications. Honorius was fortunate to have the services of Stilicho, a half Vandal general whom Edward Gibbon called "the last of the Roman generals" and who defended the western empire the best he could with the mediocre armies he had. However, intrigues in his court prompted Honorius to have Stilicho killed in 406.

The Visigoths were being pressured from the East by Huns, and Stilicho's death was a signal to Alaric that the weakened western empire was ripe for the taking. He led his Visigoths into Gaul in 409 and sacked Rome in 410; it was the first time conquerors had entered the Eternal City in 800 years. Because they were Christians, though of the Arian sort, these Visigoths left the churches untouched. Needing more troops to defend against the barbarians, Honorius pulled Roman Legions out of Britain, leaving it to henceforth fend for itself.

Twenty or thirty years after the Romans left Britain, the Britons were threatened by the Picts, who lived in Caledonia (modern Scotland). During Hadrian's reign, the Romans had built a wall between Britain and Caledonia to keep the marauding Picts at bay, but without constant garrisons in the

forts along the wall, it was only a scant deterrent. Vortigern, king of the Britons asked the Teutonic tribes (Saxons, Angles, and Jutes) for help. After defeating the Picts, the Teutons told their fellow tribesmen back in Europe of the good land and weak defenders in Britain and a mass emigration ensued. The Britons fought unsuccessfully to keep from being overwhelmed, some escaping to Wales to fight on and others fleeing to Gaul where they gave their name to French province of Brittany.

Like the Visigoths, the Vandals, who were also Arians pressured by the Huns, and the pagan central-Germanic Suebi tribes entered Gaul, but they went south through Aquitania and across the Pyrenees into Iberia. In 429, under king Genseric, the Vandals crossed the Strait of Gibraltar into North Africa. In 466 a missionary converted the pagan Suebi to Arian Christianity.

Around the year 400, the Pelagian heresy appeared. This departure from orthodox belief is named after Pelagius, who is thought to have been a British monk. Little is known about Pelagius' life, and his actual contribution to the heresy that bears his name is problematical. Pelagianism maintains that people do not automatically inherit Adam's original sin, so infants are not born in a state of sin. Moreover, people can earn salvation by their own efforts because moral perfection is attainable through human free will without the assistance of divine grace. Humans are, after all, created in the image of God. St. Augustine wrote vehemently against Pelagianism, arguing that, as previously mentioned, belief that Christ was crucified to redeem humanity from its sin is necessary, but not sufficient, for salvation; God's grace is also required. In 418 a synod assembled in North Africa to take action against Caelestius, a disciple of Pelagius, denounced the Pelagian doctrines about original sin, grace, and moral perfection, and it fully approved the views of Augustine, which were contrary to Pelagianism. The necessity of God's grace for salvation became part of Church dogma.

In the Eastern Empire, Arcadius died in 408, and his son Theodosius II became Emperor even though he was merely a child. The Praetorian Prefect (first minister) Anthemius ruled as regent until 414 when Theodosius' older sister, Aelia Pulcheria, took over the regency until 416 at which time Theodosius became old enough to rule on his own. Thus began a long line of Byzantine Emperors that would soon lose all trace of their connection to ancient Rome.

Both the Empire and the Church had become divided into East and West, the Empire by the sword-like stroke of Diocletain and the Church by a slow, steady separation like the drift of an iceberg from the glacier that spawned it. The dividing line for both was the narrow waterway that separates Greece from Anatolia (modern Turkey): the Bosporus strait, Marmara Sea, and Dardanelles Strait. The Eastern Church used a Greek liturgy and was initially strongly Arian whereas the Western Church was Latin and strongly Trinitarian. The Western Church was centered in Rome, and the Eastern Church slowly became centered in Constantinople, perhaps because Constantine had made his capital there. Alexandria and Antioch slowly faded in importance. Both East and West supported, and still support, the

First Council of Nicaea. Differences in dogma were initially very small. The most important point of contention was leadership of the Church as is so often true in all human endeavors, perhaps even in all life as a whole such as wolf packs and lion prides. The Latin Church claimed the Bishop of Rome was the leader of all Christendom, but the Greek Eastern Church resisted somewhat. Another difference arose over the sacramental bread in the Eucharist. In the ninth century the Western Church departed from the earlier practice of using leavened bread and insisted on unleavened bread similar to that which Jews use in the Passover.

As previously mentioned, in 425, as a child of six, Valentinian III was installed as Emperor of the West with his mother, Galla Placidia, acting as regent until 437. His 30 year reign marked the final dissolution of the Western Empire. Neither the Visigoths in southeastern Gaul nor the Vandals in Hispania and North Africa could be dislodged. For thirty years after the death of Valentinian III, while peasants quietly tilled their fields in the shadow of the powerful and ambitious, leadership of the Western Empire was a kaleidoscope of 'emperors' Avitus, Majorian, Libius Severus, Anthemius, Glycerius, Julius Nepos all of whom were maintained in office by the Germanic warriors Ricimer and Odoacer.

And so the barbarians prevailed, and Europe descended from the heights of civilized life to the depths of primitive existence. For three hundred years, constant warfare had diverted Rome's wealth from building roads, viaducts, and coliseums to supporting the army until it no longer knew how those things were done. Not only had Rome's men fallen at the point of barbarian swords, its knowledge had died as well. In 883, the Monk of St. Gall wrote a biography of Charlemagne in which he noted that "the pursuit of learning had been almost forgotten throughout all his realm".

Though they are called barbarians, the Visigoths, Vandals, and Suebi demonstrated courage, hospitality, honesty, honor, and justice equal, or superior, to any civilized Roman. They are barbarians only in the sense that they shunned knowledge of anything except war and disdained luxurious city living that had emasculated Rome. In contrast to Roman emperors such as Marcus Aurelius, the Ostrogoth king Theodoric and the Lombard king Liutprand are said to have been illiterate. Barbarian meant uncultured, not necessarily inhuman.

During the period of Ostrogothic rule in Italy from 476 to 552, the Roman Church made a few weak efforts to assert her independence, but the Arian Ostrogothic rulers declared that they had succeeded to the Roman Empire's power over the Church. Theodoric in 498 decided between, Symmachus and Lawrence, rival claimants to the Papacy, giving Symmachus the Papacy and Lawrence a bishopric. When a synod was called in 501 CE to try Symmachus, it was convened in Theodoric's name. Theodoric even appointed a 'visitor' to reform the abuses in the Church. He sent Pope John I to the eastern Emperor in Constantinople to secure a moderation of a decree against Arians issued by Byzantine Emperor Justin. On John's return, Theodoric expressed dissatisfaction with his work and threw him into prison, where he died.

The Church still had many heresies to combat. Theodosius II called bishops together at Ephesus in 431, later called the First Council of Ephesus, to consider the heresy of Nestorius, Patriarch of Constantinople. Nestorius' doctrine emphasized the distinction between Christ's human and divine natures (his Christology). Nestorius' opponents charged him with detaching Christ's divinity and humanity into two persons existing in one body, thereby denying that the human and divine natures were *united* in one Divine Person but retain distinct and perfect activities of their own. Nestorius argued that, because Christ had a human part that retained its human nature, he could not be called divine and that the Virgin Mary should be called the *Christotokos*, which is Greek for 'Birth Giver of Christ', not the *Theotokos*, Greek for 'Birth Giver of God'. His opponents argued that Christ's Divine part so prevailed over his human part that he was essentially completely Divine and that the Virgin Mary was the *Theotokos*. The decision of the council was that Christ, though partly human, was Divine and that the Virgin Mary was the *Theotokos*. This decision is reflected in part of the Rosary Prayer: "Holy Mary, Mother of God..." This alleged divinity of Christ lies at the heart of the Muslim's belief that Christians have egregiously misinterpreted the message of the prophet Jesus.

This decision of the First Council of Ephesus precipitated the Nestorian Schism; churches that supported Nestorius, especially in Persia, departed from the rest of Christendom and became known as the Persian Church, or the Church of the East, whose presentday representatives are the Assyrian Church of the East, the Chaldean Syrian Church, the Ancient Church of the East, and the Chaldean Catholic Church. The Church of the East is quite small relative to other Christian denominations. Thus, like Arianism after the Council of Nicaea, Nestorianism didn't die after the council at Ephesus in 431. In its early years the Church of the East grew steadily and, for a while, was the religion of the Sasanian, or Persian, Empire. After Muslim Arabs conquered the Sasanian Empire in 644, the Rashidun Caliphate designated the Church of the East an official 'protected' minority group. By the tenth century, it extended into India and China. However, these distant communities began to disappear in the eleventh century, and by the fifteenth century, Nestorian Christianity was largely confined to the same general region of northern Mesopotamia where it had first emerged between the first and third centuries CE. The Church of the East currently has diocese in North America, Europe, Australia, and India.

A Christian belief somewhat related to the Nestorian question concerns the virginity of Christ's mother. The New Testament names James, Joses, Jude, and Simon as brothers of Jesus as in Mark 6:3: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." (KJV). Furthermore, John 7:3, Acts 1:14, and I Corinthians 9:5 refer to the brethren of Jesus. However, the meaning of 'brethren' is broader than blood relatives, including even members of the same religious com-

munity, so the references in John, Acts, and I Corinthians can not be inferred to exclusively imply family members. Some early Christians, such as Tertullian, maintained that the children James and Joses, *et al.*, were offspring of Mary and Joseph whereas others thought them cousins or Joseph's children with a deceased first wife. However, the Church had not considered Jesus' brothers and sisters to be children of Mary and Joseph since the end of the third century, and the perpetual virginity of Mary was its official position. Nearly all Christian denominations accept that belief.

A Second Council of Ephesus was convoked in 448 by Emperor Theodosius II to deal with issues that had remained after the First Council of Ephesus in 431. The first council had resolved the issue of the Virgin Mary's appellation and agreed that Christ didn't have two separate and separable natures in one person, but had left open the issue of the precise way in which the human and divine natures were combined. Like Arianism, this question over the precise nature of Christ lingered. Although the issue seems petty to those not involved and the differences between opposing views so narrow as to be nearly invisible, opposing parties considered them significant and were prepared to wage war over them. Indeed, the Second Council of Ephesus erupted in violence, and Patriarch Flavian of Constantinople allegedly died of wounds he received. Bishops on both sides of the dispute deposed one another from their Sees and excommunicated each other. Everyone agreed that Christ was a divine combination of human and God, but the precise way these two natures were combined was an open question. The Second Council of Ephesus was so acrimonious that no agreement was reached. It has never been given official status.

After the First Council of Ephesus, a monk named Eutyches began to teach a doctrine consistent with the prohibition against Nestorianism's twofold nature of Christ. He taught that Christ's two natures had united and blended to such an extent that his human nature was completely subsumed by the divine like the ocean consumes a drop of honey, and Christ had essentially only a divine nature. The western bishops believed that went too far.

Thus, in 451, after the death of Theodosius II, the Byzantine Emperor Marcian, with the reluctant approval of Pope Leo the Great, called a council at Chalcedon, a city on the Asian side of the Bosphorus. At that time, the Byzantine Empire was politically stable under one emperor whereas the eastern Church was riven with dissension. Great struggles for church leadership were carried on between the eastern Emperor and his bishops and between the eastern bishops among themselves and with the Bishop of Rome. At this time in the Western Empire, on the other hand, the emperors were so preoccupied with preserving their empire and saving their skin that ecclesiastic issues were not vigorously pursued, but emperors would once again intervene in ecclesiastic matters once the Western Empire became stabilized. As mentioned earlier, Emperors were reluctant to give up powers derived from ancient times. The Council of Chalcedon addressed once again the thorny issue of Christ's nature. It rejected the doctrine of Eutyches,

branding the single, divine nature of Christ a monophysitism heresy, and adopted the formula of "two natures without confusion, change, division, or separation". This is similar to an object of art that is clear glass but has two colors swirled throughout; the colors are individual and distinct but are an inseparable part of the whole object. Chalcedon was essentially the last major contribution to Catholic theology. From then on, the Church's primary interest has been to administer the growing religion and minister to the growing flock.

Some eastern bishops rejected the Chalcedon decision and accepted Eutyches' doctrine instead, and a split between the western, Latin church, sometimes called Chalcedonian churches, and the eastern, Greek (Oriental Orthodox), non-Chalcedonian churches ensued. This split is separate from the Nestorian schism although the difference in principles involved is almost imperceptible. The eastern churches that reject the Chalcedon decision include the Armenian Apostolic Church (which claims to have originated in the missions of Apostles Bartholomew and Thaddeus in the first century), the Coptic Orthodox Church, the Ethiopian Orthodox Tewahedo Church, the Syriac Orthodox Partriachate of Antioch and All the East (which, according to tradition, St Peter established at Antioch in 37 CE and presided over, prior to journeying on to Rome), the Malankara Orthodox Syrian Church, and the Eritrean Orthodox Tewahedo Church. Perhaps these eastern churches rejected the Council of Chalcedon less over Christology and more because Chalcedon hardened the line that the Bishop of Rome, not the Bishop of Constantinople, was the leader of Christianity.

Over subsequent centuries, the eastern and western church patriarchs began to think the split was primarily caused by misunderstandings from translations between languages and between cultures. By the twentieth century, several meetings between the authorities of the Roman Church and those of the Oriental Orthodoxy resulted in reconciling affirmations in a joint declaration issued in 1984 by the Syriac Patriarch and the Roman Pope.

As the Western Empire collapsed, the Visigoths became more dominant, even establishing the Visigothic Kingdom of Toulouse in Gaul, and a strong Arian presence was in ancient Europe. In the middle of the fifth century, the Visigoths crossed the Pyrenees and defeated the Vandals, extending the Visigothic Kingdom throughout Iberia. The Visigothic Kingdom was short-lived, however, as the Franks under Clovis I came down from the North and pushed them out of Gaul during the sixth century. The Franks had been converted to Nicene/Chalcedonian Christianity, so Arianism was henceforth confined to the Iberian Peninsula and the Ostrogoths in Italy who were Arians in a Nicene/Chalcedonian land. Late in the sixth century, the Visigoth King Reccared, noting that few of his subjects were Arians, converted to Nicene/Chalcedonian Christianity, and since then, Arianism only rarely has reappeared as a minor movement.

With the guidance of the clergy, the Visigoth kings created a new set of laws for Iberia that made everyone equal under the law, rejected freedom of worship, demanded Nicene Christianity of everyone, and sanctioned a

long and bitter persecution of Jews that hundreds of years later, would drive Spinoza from Portugal to the Netherlands. This was not the first Christian persecution of Jews; Acts 18:17 records an event in Corinth: "Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things." (KJV)

Although Iberian Christians persecuted Jews, the Arian Ostrogoth king Theodoric in Italy protected them. Cassiodorus, a high official in Ostrogothic Italy, wrote, "We cannot command religion, for no one can be forced to believe against his will." The dying breath of secular knowledge was in Italy. Boethius, another high official in Ostrogothic Italy, translated Nicomachus' treatise on arithmetic, and his Latin translation of Aristotle's *Categories and De interpretatione* were widely used throughout the Middle Ages. Up to the twelfth century, Boethius' writings and translations were the main works on logic in Europe although his translations of Euclid's geometry and Ptolemy's astronomy, if they were completed, didn't survive.

An alliance between the Papacy and the Franks began a new era for both the Church and western Europe. The Franks had settled in northern France about 250 and under Clovis were converted directly to Nicene/Chalcedonian Christianity as previously mentioned. With the aid of the Roman Christians, they were able to conquer the Arian princes of the western Goths, Burgundians, and Bavarians. They gave the Church a considerable amount of property, acquiesced to papal claims, and helped to extend papal power throughout the West, though they ruled bishops and clergy as their vassals. Clovis, himself, convoked synods and enacted Church laws. Later rulers followed these precedents, and strong Emperors extended their authority beyond mere bishops to include the Pope.

Pope Boniface II (reigned between 530 and 532) began a drive to replace the reference event for numbering years in the Julian calender used at the time from *Ab Urbe Condita* [from the founding of the City (of Rome)] to *Anno Domini* (year of our Lord) which is based on the traditionally reckoned year of the conception or birth of Jesus of Nazareth. This dating system was devised in 525 by Dionysius Exiguus, a sixth century monk but was not widely used until after 800 when it was endorsed by Emperor Charlemagne. After Charlemagne, years in the current era have been labeled AD although there is a modern drive to replace the Christian-based AD with a neutral CE for current era.

Toward the end of the sixth century, the Lombards, another Germanic people, invaded Italy, which had been devastated by a mid-century war between the Goths and the Eastern Empire. The Lombards brought a mixture of traditional paganism and Arian Christianity. The pagans gradually became Christian, and some Lombards slowly adopted Nicene/Chalcedonian Christianity.

The collapse of the Western Empire left the Church as the sole preserver of knowledge as secular education fell victim to incessant wars, slain teachers, and burned facilities. However, the Church's interest lay no further than the relationship between God and humankind, and everything

was interpreted according to the Church's view of that relationship, which is why the period between the fall of the Empire and the fourteenth Century Renaissance is sometimes called the Age of Faith. What little ancient secular knowledge the Church retained was recorded by a plethora of monks in numerous monasteries both east and west, and Medieval noblemen were often educated there. Scientific knowledge, which is the driver of an advancing civilization (for free time to pursue the arts is only gained by making basic needs more easily met through science and technology), languished, and the period is, therefore, sometimes also called the Dark Ages.

Monks were, perhaps, the true carriers of Jesus' message because they generally lived lives of peace, love, and charity. Priests and bishops sometimes didn't; the priesthood was the arena of the strong-willed and ambitious. Religious institutions, themselves, don't free us from our dark side. They open the door, but we must be willing to walk through. Monks lived lives of poverty and chastity whereas priests and bishops sometimes didn't, some even fathering illegitimate children although usually prior to ordination. It has been written that Monasticism was a realization of the ideal in Christianity and, perhaps, partly paved the way for the Reformation of the sixteenth century. "The monk rather than the priest was the apostle of the Middle Ages who taught men and nations the simple Christian life of the Gospel."

In Gaul and Iberia, kings gave tracts of land to the generals that helped defeat their enemies, and conferred titles of nobility on them. Thus, the seeds of medieval feudalism were planted. In Gaul, the Merovingian kings, descendants of Clovis I, grew weaker with each generation, leaving administration of their kingdoms to ministers that were called Mayors of the Palace. The first generation of mayors were merely superintendents of the royal household and overseers of the royal estates, but later generations took control of the kingdom's courts, finances, and army such that they became the true powers in the Kingdom of the Franks.

The eastern and western Churches continued to drift apart. They have different crosses representing Christ's crucifixion, and the eastern ecclesiastical vestments are more ornate than those of the western Church. The eastern priests are bearded whereas the western priests are clean shaven. Prayer is offered while standing in the east, which echos the Jewish tradition, but while kneeling in the west. The eastern Church baptizes by immersion like John the Baptist did whereas the western Church baptizes by aspersion. Priests in the eastern Churches are allowed to marry, again like the Jewish tradition, but clergy in the west were supposed to be celibate and married only to the Church although they have struggled mightily with that.

As is common among people with strong alpha drives (which civilization calls ambition), kings and bishops struggled with one another for supremacy. In the East, the Churches were divided, so the emperors were dominant, calling ecumenical councils such as Chalcedon, appointing and deposing bishops. Positions were reversed in the west; the Church was united under the Pope whereas kings fought among themselves over land and its people. Because the Church had no army with which to defend itself, strong kings still occasionally dabbled in Church hierarchy. For example, Dagobert II,

king of the Franks, appointed St. Arbogast bishop of Strasbourg, and Charles Martel, Mayor of the Palace under kings Clothair IV, Chilperic II, and Theuderic IV, gave his nephew Hugh the archbishoprics of Rouen, Paris, and Bayeau with several abbeys. Charles also deposed Rigobert, the archbishop of Reims, whom he replaced with Milo, his brother-in-law.

Milo had received a monastic education (the custom for Medieval noblemen, as mentioned earlier) and became an ordained Benedictine monk although he could not rise above his avarice and fondness of earthly pleasures. He habitually used church property for his personal and political purposes, usually to indulge his illegitimate sons. Much of the abuse of ecclesiastic power that was recorded during the middle ages was doubtless perpetrated by bishops who had been installed by secular authorities.

In the Byzantine Empire, Emperor Justinian exiled Anthemius, Patriarch of Constantinople, for heresy. At the behest of Empress Theodora, the Byzantine general Belisarius exiled Pope Silverius, whom the Ostrogoth king Theodahad had placed in the office, and replaced him with Vigilius.

In the early seventh century, a new religion appeared on the Arabian Peninsula: Islam. It spread rapidly by military conquest rather than religious conversions, and by the end of the century, the Rashidun Caliphate controlled an empire that stretched from the the Caucasus mountains in the north to Egypt in the south and from present-day Tunisia in the west to the Iranian plateau in the east. It severely restricted the borders of the Byzantine Empire although the Empire held together for several centuries. At the indulgence of the Moslems, Christian patriarchs retained their Sees in Antioch, Jerusalem, and Alexandria but were forbidden to proselytize their faith, and all Christians and Jews paid an extra tax (tribute). Christianity in the East was rendered impotent under Islam.

By 711 the Umayyad Caliphate had captured all of North Africa, and Muslim Moors invaded the Iberian Peninsula.

By 717 nearly all cities and towns in the peninsula had succumbed to the Moslems. As soon as the Moslems had gained control of Iberia, the Christain natives began to rebel. At first, the resistance was provoked by increased taxes on Christians, but it shifted toward a religiously justified war of liberation (Reconquista) around the eleventh century. In 717 Moslems began to initiate forays across the Pyrenees into Septimania, a region around Narbonne on the southeast coast of present-day France. In 721 the Moslems moved into Aquitaine where Odo, Duke of Aquitaine, defeated them but then lost in a second battle ten years later, which signaled that the Moslems were determined in their conquest. Moslems were then in control of Aquitaine, the large and prosperous region in southwestern Gaul. Although Moslems controlled Iberia and southern Gaul, they didn't require the people to convert to Islam. This is generally considered to have been an economic decision; wholesale religious conversions would have deprived the Moslems of the extra tax revenue paid by non-Moslems. Iberia and southern Gaul were Moslem governments of a Christian land.

The Islamic threat to Christian Europe was clear. On 10 October 732, between the cities of Poitiers and Tours, a Christian army assembled by

Charles Martel, King Theuderic's Mayor of the Palace, met the Moslem army, which was under the leadership of 'Abdul Rahman Al Ghafiqi. The Christians defeated the Moslems, and 'Abdul Rahman Al Ghafiqi was killed in the battle. The Moslems retreated back to Iberia, although they maintained a small presence in Septimania until Charles' son, Pepin III, finally drove them completely out.

It's difficult to overestimate the significance of Charles' victory at the Battle of Tours because there was no other force in Europe at that time able to stand against the Moslems. They had rendered the Eastern Church and the Latin Church in Iberia impotent, and their determination to conquer threatened the entire Western Church with a similar fate. Christianity was, perhaps, on the verge of becoming simply a footnote in Islamic history although predicting the future, especially an alternate one, is an uncertain art at best.

After his death in 741, Charles was followed as Mayor of the Palace by his son, Pepin III, although there had been no king since 737. In 743 Pepin installed Childeric III as figurehead king. In 751 Pepin queried Pope Zachary concerning whether or not the one who wielded the power ought to also wear the crown as secular kings began to seek ecclesiastic authority to rule. There is some small confusion over the answer he received, but Pepin deposed Childeric III anyway and confined him to a monastery. Childeric was the last Merovingian king. According to ancient Frankish custom, Pepin was then elected King of the Franks by an assembly of nobles. Pope Stephen II traveled all the way to Paris in 754 to anoint him king in a lavish ceremony at the Basilica of St Denis, and the Carolingian dynasty was born. After his anointment, Pepin called himself "by the grace of God, King of the Franks." This is the first recorded instance of a secular ruler being crowned by a Pope.

The Iconoclastic Controversy in the Eastern Empire during the eighth and ninth centuries pushed the eastern and western Churchs a little further apart though, in the long run, less in principle than in praxis. Iconoclasts sought to abolish images in Christendom under the pretext that they constituted idolatry and violated the First Commandment. Byzantine Emperor Leo III spearheaded the movement by removing images from churches, which provoked a rebellion by the Pope. In Italy the Lombards tried to play both sides of the fence by using the controversy as an excuse to defeat the Byzantine governor in Ravenna as the champion of images while, at the same time, moving against Rome as the supposed ally of the Byzantine Emperor and demanding tribute from the popes. While in France during the coronation of Pepin III, Pope Stephen appealed to the Franks for help against the Lombards, so the Franks sent an army to dispatch them. Pepin then gave a swath of land that ran diagonally across Italy between Ravenna and Rome to the Church as Papal States, called the Donation of Pepin, and the Church gained temporal interests. The Pope had owned tracts of land all over the Empire before, but through the Donation of Pepin he became a temporal sovereign over a large part of Italy that continued until 1870,

Coronation of Charlemagne

This detail of the Coronation of Charlemagne from a Friedrich Kaulbach painting illustrates the uneasy relationship the Roman Catholic Church had with secular authority as they both fought and embraced one another for over a thousand years.

when it was absorbed into the new kingdom of Italy. By the middle of the ninth century when the iconoclast movement was finally rejected, the Byzantines had lost control of the Papacy, which was firmly allied with the Holy Roman Empire.

When Pepin died, the realm was divided between his two sons: Charles and Carloman I, but Carloman's sudden death in 771 left Charles the undisputed ruler of the kingdom. On Christmas Day, in 800 Pope Leo III anointed Charles as Charlemagne, the first Holy Roman Emperor although the term 'Holy Roman Empire' was not used until the mid-thirteenth century. Popes continued to crown Holy Roman Emperors until the reformation of the sixteenth century; in 1530 Emperor Charles V was the last to be crowned Holy Roman Emperor by a Pope.

Charlemagne protected the papacy by removing the Lombards from power in northern Italy and championed Christianity by converting the fierce, heathen Saxons from paganism upon penalty of death. It has been written, "No Mohammedan ever offered the choice between the Koran and the edge of the sword more clearly than Charles put death or baptism before the Saxons." The *Royal Frankish Annals* record that, in 782, he put to death 4500 Saxons near what is now Verden an der Aller as punishment for their rebellion. The Saxon war lasted with some intermissions from 772 to 804 and laid the foundations of medieval and modern Germany.

Charlemagne was a skilled general although, perhaps, not as skilled as Charles Martel. He loved knowledge and brought learned men to his court from all parts of the Empire, creating a brief Carolingian renaissance. These learned men compiled a German grammar, corrected the Latin Bible, wrote the Caroline books, collected manuscripts, revived the classics, and studied the Church Fathers. However, Charlemagne never learned to write. Eginhard, his biographer and a minister favored by him, wrote, "He tried also to learn to write, and for this purpose used to carry with him and keep under the pillow of his couch tablets and writing sheets that he might in his spare moments accustom himself to the formation of letters. But he made little advance in this strange task, which was begun too late in life."

Like the early Cæsars, Charlemagne regarded himself to be head of the Church, its *Pontifex Maximus*, and saw the Pope as merely the chief bishop

in his realm, even admonishing him at times. The bishops were his sworn vassals. In 794 he presided over a council at Frankfort and had the council legislate on discipline and even on dogma. He spent the winter of 800-801 settling religious affairs in Italy. He insisted on rigid obedience in the hierarchy and the subjection of all ecclesiastical authority to the imperial will. "The Church had to obey him, not he the Church." He held the appointment of the higher clergy in his own hands, although after 803, he permitted the appearance of a popular election. He issued edicts on Church matters with as much authority as in purely secular affairs; the political and religious were so blended in his laws that they can hardly be separated. His conception of the relation of the Church and state was stated in these words: "It is my bounden duty, by the help of the divine compassion, everywhere to defend outwardly by arms the Holy Church of Christ against every attack of the heathen and every devastation caused by unbelievers, and inwardly to defend it by the recognition of the general faith. But it is your duty, Holy Father, to raise your hands to God, as Moses did, and to support my military services by your prayers." The old Roman idea that the Church was the spiritual arm of the Empire dominated his mind. The initiative and decision of all ecclesiastical cases were in his hands. He called Church councils and presided over them just as he summoned his privy council. The council of Arles (813) sent him its canons to be changed and ratified at will. Discipline, faith, and doctrine all came within his jurisdiction.

Upon his death in 814, Charlemagne left the Empire to his only surviving son, Louis I, and Pope Stephen IV crowned him emperor in 816. Louis was a man of great intentions but little ability. As mentioned previously, sons of great men rarely measure up to their father. Louis sought to meld the diverse people of the Empire into a unified whole. In documents he sent around the Empire detailing his vision for its rule he portrayed himself as emperor of Christian people, not of various ethnic groups. He viewed an Empire in which religion, society, and politics coalesced. The historic *Pactum Hludowicianum* outlined an imperial-papal relationship that the Emperor dominated. However, he could not control even his own sons. Children raised in privilege usually have a deep sense of entitlement but little sense of obligation.

Louis I is often called Louis the Pious, and in an act reminiscent of Theodosius I, Louis performed penance in 822 before Pope Paschal I for causing the death of his nephew, Bernard. Many of Louis' ministers were from the clergy as the Church continued to have an influence on secular affairs. The Empire also continued to influence the Church as Louis sought reforms aimed at reviving the inner spiritual and moral life of the clergy. Apparently, he felt that ecclesiastical piety in the organization devoted to God was not what it should be. Governments often make the grievous error of forgetting Cassiodorus' admonition and trying to legislate how people think and feel.

Upon Louis' death, the Empire was divided among his three surviving sons, Lothair I, Louis II, and Charles II, all of whom wasted the Empire's

wealth and men in futile, ruinous wars to gain sole sovereignty as the Carolingian dynasty, born in the bosom of God, began to die at the hands of men. Louis had named Lothair first among equals, but his will fell victim to man's ambition. Amid this internecine carnage, cities suffered frequent raids by godless Vikings along the Atlantic coast and by Allah's Saracens (Moslems) along the Mediterranean coast. Since the ascent of the Goths and Franks, European military had been solely an army; it had no naval power or tradition, allowing the seafaring Vikings and Saracens to raid with impunity.

In 824, Lothair and Pope Eugene II jointly published the *Constitutio Romana*, which decreed that the laity and clergy of Rome would both participate in Papal elections and that the pope-elect could be consecrated only in the presence of the emperor's envoys and with an oath of fealty to the Emperor. Eugene had been challenged by Zinzinnus, the candidate of the Roman populace, and agreed to these concessions to imperial power in return for military and judicial support from Lothair. Louis II of Italy, one of Lothair I's sons, was crowned king and co-emperor with Lothair by Pope Sergius II in 844, but he left no sons.

During the ninth century, sons and sons of sons struggled with one another for suzerainty, and the Empire was only briefly united under Charles III. However, Charlemagne's inheritance was permanently divided in 887. It had lasted merely 75 years. After 924 the Holy Roman Empire was without an emperor until 962 and the coronation of the East Frank Otto I, who is different from Otto I, Duke of Saxony, who died in 912. The East Franks, known as the Germans, retained the imperial office until the Holy Roman Empire was abolished in the aftermath of the Napoleonic Wars in 1806.

The descent and death of the Carolingian Dynasty soon divided Europe into a multitude of warring, petty, feudal states with conflicting policies and interests, which, at first, allowed the Papacy to strengthen. A set of documents called the Pseudo-Isidorean Decretals (or False Decretals) that suddenly appeared seemed, at first, to strengthen the Papacy. ('Decretal' is a general term for Papal correspondence that renders decisions in ecclesiastical law.) These decretals were incorporated in a ninth-century collection of canons purportedly by an unknown monk named Isidore Mercator (doubtless a pseudonym) and supported the legitimacy of the Pope as the undisputed heir of the Apostle Peter's charge as the rock upon which the Church stands. They alleged to record Papal correspondence during the period between Pope Clement (88-97) and Pope Gregory the Great (590-604) and seemed to testify to an unbroken chain of authority covering centuries. Pope Nicholas I (858-867) brushed aside doubt about the Decretals' authenticity by declaring them genuine. However, analyses of them during the centuries after Nicholas have revealed them to be almost complete forgeries.

During the relative anarchy that followed the death of the Carolingian Dynasty, bishops sometimes became merely vassals of petty kings, nor could the Papacy escape secular control. Ever since the Ostrogoth king Theodahad chose Silverius to be Pope, the Papacy was sometimes filled by appointment of secular kings. For example, Byzantine general Belisarius

appointed Pope Vigilius; the Byzantine Emperor Justinian I appointed Pope Pelagius I; Nicholas I was chosen by Emperor Louis II; Benedict VII and John XIV were both chosen by Emperor Otto II; and so forth.

At the beginning of the Middle Ages, Europe was mired in the decline of wealth and social consciousness that was the legacy of 400 years of war. The law existed, but it was a harsh lord that took justice from the hands of Roman juries and gave it to trial by duel or through ordeal by water or fire, which is the ultimate expression that God rules all. The general decline in civilization inevitably carried the Church with it until they both reached their low points. The worldliness of the clergy had been noticed and denounced as early as the beginning of the fourth century. Canons 18 and 20 of the Council of Elvira (ca. 306) against usury and pastoral immorality had hinted at the problem: "Bishops, presbyters, and deacons, once they have taken their place in the ministry, shall not be given communion even at the time of death if they are guilty of sexual immorality. Such scandal is a serious offense" (Canon 18) and "If any clergy are found engaged in usury, let them be censured and dismissed. If a layman is caught practicing usury, he may be pardoned if he promises to stop the practice. If he continues this evil practice, let him be expelled from the church." (Canon 20) In those times, 'usury' was simply charging interest of any amount.

Ever since Constantine had declared Christianity the religion of the Roman Empire, the Papacy had slowly been sliding into the abyss of disrepute. It's true that Christianity is much more than the Papacy. However, it's also true that the Bishop of Rome is the leader of the Roman Catholic Church; in the papal bull, *Unam Sanctam*, Pope Boniface VIII said that "it is necessary to salvation that every human creature be subject to the Roman pontiff" and he further stated that "God has placed us over the Kings and Kingdoms." Most importantly, the decline of the Papacy was associated with the great change in Christianity known as the Protestant Reformation.

The Pope's claim of authority over the patriarchs of Constantinople, Alexandria, and Antioch and, thus, leadership of all Christianity finally led to an East-West Schism in 1054 when Pope Leo IX and the Patriarch of Constantinople, Michael Cerularius, excommunicated one another. This was merely the final act of the slowly growing estrangement that had been in process since the First Council of Nicaea. The 1054 East-West Schism was different from the Nestorian and Chalcedonian schisms that had separated some Eastern churches from the Latin church centuries earlier. Those were over obscure points of theology; the great 1054 East-West Schism was primarily a power struggle.

Rival claimants (antipopes) to the position of Bishop of Rome had begun to be more numerous in the fifth century. There occasionally had been antipopes since 217 when Hippolytus (antipope 217-236) opposed Popes Urban I (222-230), Pontian (230-235), and Anterus (235-236). Early disagreements centered on theological issues. For example, Hippolytus favored strict penance for pagans who wished to convert whereas Urban I, Pontian, and Anterus favored a more lenient penance. However, beginning

in the fifth century, Papal rivalries began to be increasingly political until, by the tenth century, the Holy See was merely passed around among powerful noble Italian families. The Theophylact family, in collusion with the Holy Roman Emperor, created and perfected the political system by which the Pope was elected only from the ranks of the Roman nobles. One such was Pope John XII (955-963) who, according to the *Catholic Encyclopedia*, was "a coarse, immoral man, whose life was such that the Lateran [papal residential palace] was spoken of as a brothel..." Another was Leo VIII (963-964) who became pope even though his election was invalid because he was a layman. In the space of a day Leo was ordained Ostiarius, Lector, Acolyte, Subdeacon, Deacon, and Priest by Sico, the cardinal-bishop of Ostia, who then proceeded to consecrate him as Bishop of Rome.

The Papacy reached its lowest in 1045 when Gregory VI bought the office for 1000 pounds of silver. The "Papacy had become unfaithful to its mission" as the *Catholic Encyclopedia* phrased it. Emperor Henry III quickly chose Clement II to replace Gregory VI whom he then banished to Germany. Simony, the purchase of ecclesiastical office (usually bishoprics), had been a problem for the Church for several hundred years, and the purchase of the Papacy was probably the final insult to the faith that shocked the Church into finally getting its house in order. Latin Christianity had strayed a long, long way from Jesus' Sermon on the Mount: blessed are the meek; blessed are they which do hunger and thirst after righteousness; blessed are the pure in heart for they shall see God. A reform movement that was encouraged by Hildebrand of Sovana, a monk, rose among bishops.

Emperor Henry III died in 1059, leaving his son, a mere child, as Emperor Henry IV with his mother, Agnes of Poitou, as regent. This temporarily weak emperor and the death of Pope Stephen X created a narrow window of opportunity for Hildebrand to get elected a pope sympathetic to reform. Hildebrand managed to get Nicholas II elected. The first item of reform had to be the procedure for electing the pope in order to remove it from the hands of the Emperor and Roman nobles. At the Easter, 1059 synod held in the Lateran palace, Pope Nicholas brought 113 bishops to Rome to consider a number of reforms including a prohibition of simony, clerical marriage, and concubinage. Priests with wives or mistresses were not to celebrate mass. Celibacy was still a difficult issue among clerics. However, the most significant decision was a change in the procedure for electing a pope. Henceforth, popes were to be selected only by the Cardinals in assembly at Rome. The electoral reform adopted by that synod amounted to the church's declaration of independence from the Emperor and Roman nobility.

In the sixth century, the term 'Cardinal' apparently was an honorific given to the senior priest in churches in Rome and the surrounding area who assisted the Pope. Assisting the pope quickly grew to be their primary function, and managing their parish churches fell to their assistant priests. Their close relationship with the pope gave them increased status such

that, by the eighth century, the Roman cardinals constituted a privileged class among the Roman clergy. A synod of 769 decreed that only a cardinal was eligible to become pope. Later in the Middle Ages the honorific was given to bishops of important diocese outside Italy to give them more prestige. Prestige is important even in the worship of God; we are only human, after all.

Hildebrand was elevated to cardinal, elected Pope Gregory VII (1073-1085), and carried on the fight for independence, usually called the Investiture Controversy, with Henry IV, who had become stronger as he matured. The issue was not resolved until 1122, when Emperor Henry V and Pope Calixtus II agreed on the separation of royal and spiritual powers by the Concordat of Worms, which gave the emperors only a limited role in selecting bishops.

In March 1095, Urban II hosted a great council at Piacenza. Decrees were passed there against simony and clerical marriage. The Church had still not been able to put those issues to rest.

Beginning in the eleventh century, the Church began to encourage military expeditions (crusades) intended to wrest the Holy Land from the Muslim infidels. The Pope encouraged the expeditions by granting indulgences to all who participated. (An indulgence is a reduction in the punishment for one's sins. The pope's claim to be God's representative on Earth includes the authority to grant such pardons.) Pope Urban II called for the First Crusade, which lasted from 1096 to 1098, and assigned Adhemar, bishop of Puy-en-Velay, as its spiritual leader. The crusade began with the massacre of a number of Jews in France and the Rhineland. Christians were ever mindful that Jews were responsible for Christ's crucifixion and, for hundreds of years, had inflicted vengeance upon them. The First Crusade was moderately successful because it captured Jerusalem and created four crusader states: the Principality of Antioch, the County of Edessa, the County of Tripoli, and the Kingdom of Jerusalem. These crusader states were in precarious positions because they were surrounded by powerful Byzantine and Muslim enemies. An additional crusade was attempted in 1101, but three Christian armies were annihilated after traveling only a little over 200 miles from Constantinople.

Ever since Muslims had gained control of the Levant, bandits had preyed upon Christian pilgrims as they traveled from the coastline at Jaffa to the interior of the Holy Land, and this became more acute after Christians gained control of Jerusalem and pilgrimage increased sharply. In 1118, Hugues de Payens gained permission from Baldwin II, King of Jerusalem, to form an order of knights to protect the pilgrims. The military order was based on a monastic system in which the knights were sworn to poverty, chastity, and blind obedience. The organization had its headquarters on the Temple Mount over the ruins of the Temple of Solomon and thus the knights were commonly called Knights Templar although their official title was Poor Fellow Soldiers of Christ and of the Temple of Solomon.

Templars were highly skilled heavy cavalry used as shock troops that led attacks, and their success was broadly recounted in Europe. To a Templar,

Crusader States

The borders of the crusader states County of Edessa, Principality of Antioch, County of Tripoly, and Kingdom of Jerusalem established during the First Crusade were not as firm as this map suggests. They were a shifting, indistinct no-man's land defined by whichever power had military control over that area at any particular time. They were surrounded by Muslim states Sultanate of Rum, Great Seljuk Empire, and Fatimid Caliphate.

Templars were highly skilled heavy cavalry used as shock troops that led attacks, and their success was broadly recounted in Europe. To a Templar, dying on the field of battle was the epitome of glory, a view that was perhaps an imitation of Islam and would be echoed by other cultures in other times. It's the universal ultimate expression of the warrior code. The order gained a major benefit in 1139 when Pope Innocent II exempted them from taxes and all authority except that of the pope. With military prowess and papal blessing, the Templars became the most popular charity in the twelfth and thirteenth centuries. They created a class of noncombatants that accepted donations of lands and managed the estates and wealth of the Templar order although this class of noncombatants was also sworn to personal poverty. They created a system whereby they would accept management of a pilgrims' property in Europe and give them documentation testifying to its extent that they could present to the Jerusalem Templar headquarters for monitary withdrawals. The journal *American Banker* wrote in 1990 that "a good case can be made for crediting [the Templars] with the birth of deposit banking, of checking, and of modern credit practices."

By 1122, Baldwin II, King of Jerusalem, had suffered a couple of military setbacks and appealed to Pope Callixtus II for help. The Pope passed the request on to the seafaring city of Venice, which had the best fleet in the Mediterranean, authorizing a crusade and granting indulgences to those who participated. Venice's chief magistrate (doge) embarked in 1122 with more than 120 ships and 15,000 men. In a two-year campaign, the Venetians destroyed a Moslem fleet in a sea battle, assisted in the successful siege of Tyre, and returned to Venice without suffering defeat. However, their brief crusade had little effect on the welfare of the Crusader States.

For several years after the First Crusade neither Christians nor Muslims in the Holy Land had a great unifying leader of the stature of Charlemagne or Muhammad, so they both sacrificed their faith on the alter of expediency by forming unnatural alliances such as Muslim Ridwan of Aleppo allied with

Christian Tancred against Muslim Jawali of Mosul allied with Christian Baldwin. Both Christians and Muslims were riven by the personal ambitions of mediocre men who were merely the best of an undistinguished lot. By 1144, however, Muslims had put aside their differences enough to retake Edessa. This prompted the Second Crusade.

The Second Crusade was announced by Pope Eugene III, who granted indulgences to crusaders just as Urban II had done. Whereas the First Crusade was led by nobles, the Second Crusade was led by King Louis VII of France, who was accompanied by his wife, Eleanor of Aquitaine (destined to the the mother of English Kings Richard and John), and King Konrad III of Germany although it was too disorganized to claim any leadership at all. The Saxons and Danes were uninterested in the Holy Land, preferring to convert the pagan Slavs to their east (the Wends). Eugene granted their operation Crusade status also. Their efforts were largely unsuccessful because the Slavs reverted to their pagan ways as soon as the Saxon and Danish armies left.

Part of the Second Crusade force was a group of 13,000 Normans, English, Scots, and Germans who traveled to the Holy Land by sea. Bad weather forced them to stop at Portugal, where they were persuaded to help with the successful siege of Moorish Lisbon as part of the Christian reconquest (reconquista) of Iberia. The Pope gave the reconquista crusade status with all the indulgences thereto appertaining. This was the only Christian success of the Second Crusade. Some of this group remained in Iberia while the rest continued on to the Holy Land.

The Second Crusade force led by Louis VII and Konrad III traveled by nearly the same overland route the First Crusade had traversed. As in the First Crusade, enthusiasm led to attacks on Jews as a fanatical French monk inspired massacres of Jews in the Rhineland, Cologne, Mainz, Worms, and Speyer. The Archbishops of Cologne and Mainz vehemently opposed these attacks and were eventually able to quiet the mobs and return the monk to his monastery.

Like the First Crusade, the armies traveled separately with the intention of joining forces in Constantinople. Konrad left in May 1147, and Louis left a month later. The Germans arrived first and, like the Lombards during the ill-fated Crusade of 1101, decided to not wait for the remainder of the crusader forces, pushing on into Anatolia and suffering an identical defeat. Konrad retreated to Nicaea with a few survivors. Louis, Konrad and his few survivors, and the sea-borne contingent that had paused in Iberia ultimately met with the Christian nobility from Jerusalem at Acre where they decided to lay siege to Damascus. The siege failed, and the crusaders returned to Europe without accomplishing anything in the Holy Land.

After the Second Crusade, Saladin united Egypt and Syria, and the Muslims threat to the crusader kingdoms increased. In 1187, Jerusalem capitulated to Saladin, who then moved north to capture all but the capital cities of the Crusader States, prompting the Third Crusade. The Third Crusade (1189-1192) was led by King Richard I of England, King Philip II of

France, and Holy Roman Emperor Frederick I Barbarossa. The campaign captured the coastal cities of Acre and Jaffa and reversed most of Saladin's conquests, but it failed to capture Jerusalem. Neither side was satisfied. Though Richard's victories had deprived the Muslims of important coastal territories and re-established a viable Christian state, many in Europe were disappointed that he had elected to not recapture Jerusalem. On the other hand, many Muslims were dissatisfied that Saladin had not driven the Christians out entirely.

Pope Innocent III began to preach for a new crusade as soon as he gained power in 1198, but the European kingdoms were too embroiled in their own wars to be interested. However, the situation changed by 1201, and Venice agreed to transport 33,500 crusaders to the Holy Land by sea, thereby avoiding the lengthy march through inhospitable Anatolia where the first crusades had faltered or failed. Unfortunately travel by sea proved costly, and the crusaders diverted to sack Constantinople to recoup their losses. Most never reached the Holy Land. The terrors the crusaders inflicted on the people of Constantinople were limited only by the imagination of the perpetrators. One historian wrote, "For three days they murdered, raped, looted, and destroyed on a scale which even the ancient Vandals and Goths would have found unbelievable." Another wrote, "There was never a greater crime against humanity than the Fourth Crusade." Eight hundred years later, Pope John Paul II asked, "How can we not share, at a distance of eight centuries, the pain and disgust." The Byzantine Empire never recovered, and the Ottoman Turks captured the city in 1453.

While Christian warriors fought Muslim infidels in the Holy Land, the Church continued to struggle with heresy in Europe. The Waldensian movement first appeared in Lyon in the late twelfth century. The movement originated as a group who called themselves the the Poor Men of Lyon that was organized by Peter Waldes, a wealthy merchant who gave away his property around 1173 and began to preach that the poverty of the apostles is the way to perfection. The movement spread to northern Italy when the Poor of Lombardy was formed. Waldensians quickly came into conflict with the Catholic Church by denying purgatory, promoting lay preaching and voluntary poverty, and by teaching that relics were simply bones of unknown origin, that pilgrimage served only to empty one's purse, that holy water was no more efficacious than rain water, and that prayer in a barn was just as effectual as that offered in a church. In 1215 Waldensians were declared heretical and subject to intense persecution. By 1631, Protestant scholars began to regard the Waldensians as early Reformation forerunners who had maintained the apostolic faith in the face of Catholic oppression. During the Reformation, the Waldensians folded into the Reformed Church of France.

Sometime during the eleventh century the Cathar religious movement appeared in Europe, primarily around Toulouse and Albi in the Languedoc region of Southeastern France. They became known as the Albigensians because there were many followers in the city of Albi. Like third century

Manichaeism, the Cathars believed in dual Great Spirits, one good and one evil, and that the World was created by the Evil one; this explained the existence of evil. This was close to Gnosticism, which had been declared heretical centuries earlier. Like others before them, the Albigensians denounced the worldliness of Christian bishops. Canon 27 of the Third Lateran Council in 1179, during the papacy of Alexander III, branded the Cathars heretical Christians.

Pope Innocent III decided to expand the concept of the crusade to include military action against heretics, and the first was the Albigensian Crusade against the Cathars, which began in 1209. One of the first engagements was the siege of Béziers. Once the city had been entered, the military commander asked Bishop Arnaud-Amaury, the Church representative, how to identify Cathars from Catholics. His now-famous reply was, "Kill them all. The Lord will recognize His own." Arnaud-Amaury wrote to Pope Innocent III, "Today, your Holiness, twenty thousand heretics were put to the sword, regardless of rank, age, or sex." The people of the Languedoc region suffered terrors similar to those of the people of Constantinople had suffered during the Fourth Crusade. The Albigensian Crusade ended in 1229, but questions remained among Church fathers whether Catharism remained in secret. Thus rose the Inquisition.

The first inquisition had been set in motion in 1184 by Pope Lucius III when he charged bishops with visiting their diocese twice a year to search among both the clerics and laity for heretics, primarily Cathars and Waldensians. After the Albigensian Crusade, the Inquisition slowly became general throughout France, the Empire, and England. Heretics were counseled in order to return them to the Church, which was the goal of the inquisition, but unrepentant heretics were remanded to a secular judge to receive punishment because heresy also had been a civil crime for centuries. Secular punishment included the possibility of being burned at the stake. Capital punishment was not an option open to the Church because it is forbidden to take a life, and execution also meant the Church admitted defeat because it was unable to save a soul.

The Inquisition didn't appear in Spain until the latter half of the fifteenth century, after the Reconquest and the Muslims were driven out. In 1478 Pope Sixtus IV granted monarchs Ferdinand and Isabella permission to establish an inquisition. It was originally intended to ensure the orthodoxy of those who converted from Judaism and Islam and was intensified after the royal decrees issued in 1492 and 1502 ordered Jews and Muslims to convert or leave Spain. Confiscation of property was a prime punishment, and records of opinions of ordinary Spaniards of that time suggest that the Inquisition was devised simply to rob people. In Spain, it had become less an ecclesiastic exercise designed to purify the faith and more a tool in the hands of secularly appointed bishops that civil authorities used for their own purposes and a triumph of the secular over the faith. A resident of Cuenca said, "They were burnt only for the money they had." The poor never experienced the Inquisition's terrors.

After the Pope Benedict XI died in 1304, the College of Cardinals became deadlocked over rival Roman nobles, finally compromising in 1305 on Raymond Bertrand de Got, a Frenchman and Archbishop of Bordeaux, who took the name Clement V. Clement didn't want to move to Rome, perhaps because of the intense rivalries among Roman nobles for the Papacy, so he moved his court to the papal enclave at Avignon, which was part of the Holy Roman Empire, and not France, at that time. He was the first of seven successive French Popes at Avignon. Its proximity to the French court encouraged an increasingly sumptuous Papal court rather than an increasingly austere French court, and the Papacy reached its depth of worldliness. Perhaps to lessen the effect of the French court on that of the Pope and to quell disturbances in Italy, Gregory XI returned the Papal court to Rome in 1377.

After Gregory died in 1378, a conclave of Cardinals elected an Italian pope, Urban VI. Urban alienated the French Cardinals, who held a second conclave electing one of their own, Robert of Geneva, who took the name Clement VII, to succeed Gregory XI, thus founding a second line of Avignon popes. At that time, no means existed by which the legitimate pope could be identified because both had been properly elected by Cardinals. Thus, both ruled, one in Rome and one in Avignon, and both garnered recognition from one or the other of the various kingdoms. This situation, called the Western Schism, lasted until the ecumenical Council of Constance (1414-1418) resolved the question and declared the French line of 'Clement VII' (1378-1394) and 'Benedict XIII' (1394-1417) to be invalid. A new pope, Martin V, was elected in 1417 that was agreeable to all.

After Urban II, Eugene III, and Innocent III had granted indulgences to crusaders, Church officials noted that indulgences could be a source of funds necessary for various projects such as building roads and cathedrals. Professional 'pardoners' (*quaestores* in Latin) were sent out to sell them. The indulgences gave the purchaser relief from punishment for sins, either in this life or by shortening the purchaser's time in Purgatory, which is a place where one goes to complete purification necessary for entrance into Heaven. The concept of a place of purification, a purgatory, is rooted in the wide-spread ancient practice of praying for the dead. The indulgences sold by the *quaestores* had a time associated with them that was considered by the purchasers to be the length of time by which one's stay in Purgatory was shortened; thousands of years was not unknown.

Pope Sixtus IV (1471-1484) expanded the practice of selling indulgences by applying them to the dead, thereby enabling one to shorten a loved one's time in Purgatory. The sale of indulgences was a prime impetus for the Protestant Reformation, which had three major themes: (1) rejection of the authority of the pope in favor of the authority of Scripture alone (*sola scriptura*); (2) assertion that God's pardon of guilty sinners is granted through faith in Christ alone (*sola fide*); and (3) assertion that salvation is a gift from God as an act of free grace and is independent of a person's good works (*sola gratia*). It could be said that only the Protestant Refor-

mation finally freed Christianity from its centuries-long subjugation to secular authority and allowed it to truly become a religion instead of a toy of kings.

Scripture has always been the sole authority of Christian belief, so the slogan *sola scriptura*, like most slogans, is a little misleading. One intent of the Reformation was to escape from the Catholic Church as the sole interpreter of Scripture and empower everyone with the freedom to interpret it for themselves. This is similar to the Islamic requirement that each Muslim must read the Qur'an and understand it to the best of his ability. With *sola scriptura*, Christianity escaped the straight jacket of rigid Catholic authority to the freedom of anarchy. Whether a straight jacket or freedom is best always depends on how dysfunctional the patient is.

The Protestant Reformation was the offspring of the marriage between the fourteenth century Renaissance and a corrupt Catholic Church. In the fifth century, a flood of barbarians accustomed to hardship and glorifying war had laid waste to the increasingly effete Western Roman Empire. As mentioned earlier, knowledge and the hunger for it were casualties of the barbarian triumph. The Church was left to be the repository of knowledge, but the Church's interest was limited to the relationship between God and humankind. General knowledge languished. Although brief resurgences occurred such as that during the reign of Charlemagne, a thousand years passed after the barbarian triumph before the quest for general knowledge reawakened among the people during the Renaissance.

By the sixteenth century, the Church had been criticized for a thousand years by its own clerics as corrupt. During numerous conclaves, the pious among its clerics had even criticized it repeatedly for its clerics' lack of diligence in obeying Church rules against simony, nepotism, and concubinage. Although many in the fifteenth and sixteenth century saw the Church as corrupt, no one considered it irredeemably so. Thus, the Reformation began as an attempt to correct the Church from the inside.

The story of the Reformation is the story of numerous individuals whose study and leadership inspired those around them. John Wycliffe, a theologian at Oxford in England who lived during the Avignon papacy, could be considered the Reformation pathfinder. Wycliffe formulated the major principle of Protestantism: the Bible is the sole authority for Christian belief. In keeping with this view, he translated the Latin Vulgate into English to make the Bible available to the common Englishman. He completely rejected the notion that the Pope is the exclusive judge of Biblical interpretation and the leader of Christianity; Christ is the only head of the Church. Wycliffe maintained that Scripture does not support the Petrine theory that the Popes inherit leadership of the Church from Peter, who was charged by Christ to be the rock upon which the Church is built: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18, KJV) Wycliffe denied that Scripture appoints leadership of the Church automatically to whoever happens to be Bishop of Rome.

He expressed a strong belief in predestination that enabled him to imagine an "invisible church of the elect" who were predestined to be saved, a

theme that would be picked up by Martin Luther and John Calvin. He rejected the concept of purgatory and disapproved of clerical celibacy; pilgrimages; praying to saints; and like many other reformers, selling indulgences. Wycliffe escaped the Inquisition because it was not very active in England; he died of a stroke in 1384 at year's end. The Council of Constance declared him a heretic in 1415, and banned his writings. In 1428 the Church went through the hollow act of exhuming and burning his corpse and casting the ashes into the River Swift. But the path of the Reformation had been hacked out of the wilderness, and all the power of the Catholic Church could not close it again.

In the first decade of the fifteenth century, Wycliffe's work came to Prague and to the attention of Jan Hus, a Czech priest at the Prague University. Hus became an enthusiastic Wycliffe supporter because Wycliffe's work closely paralleled his own views. Hus wanted the liturgy to be celebrated in Czech and for lay people to receive both the bread and wine of communion (in practice, the Roman Catholic Church reserved the wine only for the clergy). He rejected indulgences and the idea of purgatory. Hus ultimately faced the Inquisition, and when he refused to recant and become reconciled with the Church, he was remanded to secular authorities for punishment. He was burned at the stake in 1415. In 1999, Pope John Paul II admitted "deep regret for the cruel death inflicted" on Hus.

Inspired by Hus' martyrdom, his followers in the Kingdom of Bohemia, the modern Czech Republic and an imperial State of the Holy Roman Empire, separated entirely from the Catholic Church and formed the Moravian Church. They withstood several crusades against them, and by the middle of the sixteenth century, as many as 90 percent of the inhabitants of the Kingdom of Bohemia belonged to the Moravian Church. Because it was formed a century before the Lutheran Church, some historians claim the Moravian Church is the first Protestant Church.

The Protestant Reformation is often considered to have begun on 31 October 1517 when Martin Luther, an Augustinian monk and professor at the University of Wittenberg in Saxony, posted his *Ninety-Five Theses on the Power and Efficacy of Indulgences* on the door of the All Saints' Church, although some scholars protest that the story has little foundation in truth. Luther's doctrines paralleled, but were probably not derived from, those of Wycliffe and Hus. He benefitted from the invention of the printing press in 1440, which enabled his writings to be more broadly disseminated than those of the other two. The three men were Catholic clergy (Catholicism was, after all, the only game in town); as said earlier, the Reformation was essentially an internal rebellion in the beginning.

Luther insisted that forgiveness was God's alone to grant; those who claimed that indulgences absolved buyers from all punishments and granted them salvation were in error. For Luther the folly of indulgences was that they implied that sinners can do something to merit forgiveness, that salvation is achieved rather than received. Following St. Augustine, he said that God's grace is independent of merit (otherwise, it wouldn't be 'grace')

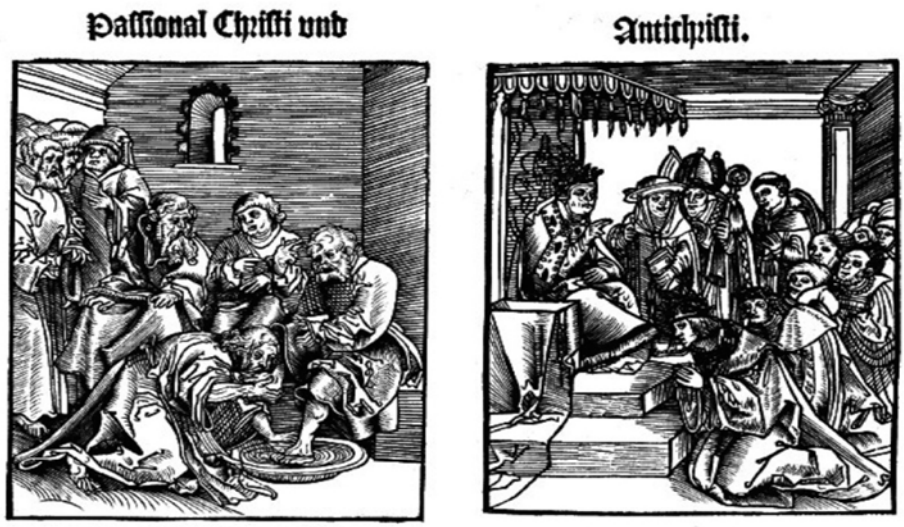
and is both are necessary and sufficient conditions for salvation (*sola gratia*). In *Refutation of the Argument of Latomus*, he argued that every good work designed to attract God's favor is a sin ("every good work is sin"). In the *Smalcald Articles*, he wrote, "All have sinned and are justified [had the guilt and penalty of sin removed] freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood."

Luther was told several times to withdraw his denunciation of the Pope's authority to issue indulgences, but he refused. In January 1521, the Pope excommunicated him, and in May, Holy Roman Emperor Charles V declared him an outlaw, permitting anyone to kill him without legal consequence; heresy was still a civil crime punishable by death. Unlike Hus, Luther had powerful allies, such as Prince Frederick III, who protected him while he formed his Church, even though he wrote, "… I daily expect the death of a heretic." He eventually accumulated such a large following that he became untouchable by the Catholic Church.

Like Hus, Luther decried that, over the centuries, the Catholic Church had separated itself into clerics and laity. Bringing Christianity back to the people was the vital contribution of Wycliffe, Hus, Luther, and other reformers that followed them; Luther preached that all believers were a priesthood. He decried that both the Bible and the Catholic sacrament of the Mass were still in Latin, which was incomprehensible to the laity. The continued use of incomprehensible Latin suggested to the reformers that the Catholic Church considered the laity to be unimportant; only the Church mattered. The reformers considered Christianity to be a religion of the people, not of the Church. So, like Wycliffe, Luther translated the Bible into common speech (German), and like the Moravian Church, he designed a new liturgy that was in the language of the common people a German Mass although some reformers considered Luther's service still too papist in form.

Luther wrote in the fourth article of his *Smalcald Articles* that the Pope was the Antichrist, a view that was echoed in the writings of other reformation leaders: Huldrych Zwingli, John Calvin, John Knox, John Wesley, Roger Williams, and even to the twentieth century's Ian Paisley. One of the most effective pieces of propaganda in the early Reformation was a series of 26 woodcuts by Lucas Cranach the Elder (1472-1553) that juxtaposed some action in Christ's life with one of the papacy: Christ carrying his cross to be crucified juxtaposed with the Pope being carried in his throne on the backs of people; Christ washing the feet of the disciples juxtaposed with the Pope having his feet kissed; and other scenes from Christ's life countered with one of the papacy, Christ always humble and serving; the Pope always lordly. Christ is Christ; the Pope is Antichrist.

It was the summer of 1536 when religious tensions erupted in widespread deadly violence against Protestant Christians in France that John Calvin fled Catholic France to Switzerland with his brother and sister and two friends. That was the time of the Old Swiss Confederacy, which was a loose confederation of independent small states (cantons) which had formed



Reformation Anti-pope Propaganda

This is a pair of a series of woodcuts by Lucas Cranach the Elder (1472-1553) as part of his *Passionary of Christ and Antichrist* folio. It depicts Christ washing the feet of his disciples along side of the Pope having his feet kissed.

during the fourteenth century. Each canton had its own church, which were more closely associated with the canton than with each other. Huldrych Zwingli had led the Reformation in the Swiss Confederacy for almost twenty years but had been killed in 1531 during the Second War of Kappel between Protestants and Catholics.

In Switzerland, John Calvin joined Luther in protesting against the Catholic Church. He was roughly contemporary with Luther, though a little younger. His focus was different from Luther's; he wrote little or nothing about indulgences, for example. However, the two titans shared the belief that the Catholic Church had taken Christianity away from the people and given it to the clergy, who often celebrated the Mass without the laity present, suggesting again that the Church, not the people, are important. To Luther and Calvin, Christianity is a congregation of believers, not a church, and Luther specifically said so. The church is to bring Christianity to the people; it's a means to an end, not an end itself. Christ, not the Pope or clergy, is the only mediator between God and people (*sola Christo*). This became another defining theme of Protestantism.

Calvin focused a little less on Christ and his sacrifice and more on God than other theologians. He developed the notion of the 'elect' much more completely than Luther or St. Augustine, and it could be said that it was a central theme of his theology. The term 'elect' is used several times in scripture, generally in Jesus' description of the end time when the world as we know it is supposed to end: Matthew 24:22, 24, and 31; Mark 13:20, 22, and 27; and Luke 18:7. Calvin described his view of the elect in Chapter

21, Book 3 of his *Institutes of the Christian Religion*. To Calvin, the elect were people, mostly Christians, whom God had chosen before the Universe was created (predestined) to be with Him in Heaven: "he [sic] does not adopt all promiscuously to the hope of salvation, but gives to some what he [sic] denies to others." [*Institutes of the Christian Religion*, Henry Beveridge, Translator]

This is an extension of the theme of 'grace', which postulates that one's redemption is strictly a gift from God and that good works, though desirable and worthwhile, are irrelevant to that glorious gift. Some have proposed that Calvin maintained that there is also a group of people who are predestined to Hell as iplied by two phrases: "…what he denies to others." and "…and the mass of wretched condemnation…". Others disagree that Calvin included this second predestination in his theology because he makes no specific statement on that issue. Predestination was one facet of God's total control over everything in Calvin's theology. He takes the position of St. Augustine, who, as mentioned previously, said in *On Grace and Free Will*, Chapter 15, 'human merits' are a gift from God and not virtuous actions. Whatever good, itself, we have is a gift from God and not a result of our own initiative. If we are good, it's because God made us so. To Calvin, God created the world, and it belongs to Him. However, it is still potentially Christ's kingdom, and every Christian is obligated to struggle to make that a reality by bringing Christianity under God's law.

During the sixteenth century, Reformation leaders in Switzerland engaged in the oft-repeated exercise of documenting the position of reformed churches on various issues ranging from reverence of saints to clerical celibacy. These documents varied in their detail from Zwingli's succinct *Theses of Berne* that was written in 1528 to the extensive *Second Helvetic Confession* that was written by Heinrich Bullinger in 1566. Bullinger had assumed the position of Swiss Reformation leader upon Zwingli's death. The *Second Helvetic Confession* was adopted by the Reformed Churches throughout Switzerland as well as those in Scotland (1566), Hungary (1567), France (1571), the Netherlands (1571), and Poland (1578). It's also included in the *Book of Confessions* adopted by the Presbyterian Church (U.S.A.).

In the late sixteenth century Netherlands, Jakob Harmenszoon, usually called Jacobus Arminius, began teaching a theology somewhat different from those of Luther and Calvin. Arminius taught that mankind has the free will to resist the Holy Spirit's aid in seeking salvation. Nearly all modern protestant denominations profess beliefs that are a mix of Calvin's and Arminius' theology.

Although Wycliffe was the Reformation pathfinder, the movement came to England only through political expediency. Henry VIII sought an annulment from Catherine of Aragon because she had not borne him a male heir, but Pope Clement VII refused. In 1533 Thomas Cranmer, Archbishop of the Catholic diocese of Canterbury bowed to Henry's wishes and declared his marriage to Catherine null and void. Clement excommunicated Henry and Cranmer, and Henry, though Catholic, responded by declaring himself head

of the new Church of England, echoing the stance of Constantine and the Roman emperors. The separation of the Church of England continued during the brief reign of the child king Edward VI but was interrupted by the short reign of Mary, Catherine of Aragon's daughter and devout Catholic. The Reformation continued in England when protestant Elizabeth I, Anne Boleyn's daughter, became queen. Modern Anglican and Episcopal churches grew from Henry VIII's break with Rome. Among the Anglican *Thirty Nine Articles of Religion* are:

3. "As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell."
4. "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature;"
19. "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith."
22. "The Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

While Henry VIII jousted with the Pope, Scotland also struggled with the Catholic Church. In 1559 John Knox returned to Scotland from Europe where he had learned Reform theology from John Calvin. At that time Scotland was a kingdom unto itself and was the scene of armed conflict between Protestants and Catholics, who were supported by France as a way of bedeviling England. John Knox was a major participant and brought Calvin's Protestant theology into the fray. The Protestants prevailed, and in 1560, the Parliament of Scotland passed acts abolishing the jurisdiction of the Pope in Scotland, condemning all doctrine and practice contrary to the reform movement, and forbidding the celebration of Mass in Scotland. The Parliament also adopted the Scots Confession as the creed of the Scottish Kingdom. Protestantism became the official faith of Scotland. By the end of 1560, Knox had completed the *Book of Discipline*, which outlined important doctrinal issues and established the form of the Presbyterian Church's government.

Presbyterian churches derive their name from the presbyterian form of church government, which is a system of representative assemblies of presbyters, or elders. Congregations choose elders from among their number. These elders are ordained for the specific functions of either teaching or handling day-to-day operations (ruling). Responsibility for conduct of church services is reserved to an ordained minister or pastor known as a Teaching Elder, or a Minister of the Word and Sacrament. Each local church is governed by a body of elected ruling elders usually called the session or consistory, though other terms, such as church board, may be used. Groups of local churches are governed by a higher assembly of elders known as the

presbytery, or classis. Presbyteries can be grouped into a synod, and presbyteries, along with synods nationwide often join together in a general assembly. A number of Reformed denominations are organized this way, but the word Presbyterian, when capitalized, is applied uniquely to churches that trace their roots to the Scottish and English Presbyterians. This form of church organization harkens back to first century Christianity when all church matters, from organizing to preaching, were in the hands of the members, and no professional clergy existed.

Presbyterian doctrine includes the three central themes of Protestantism: scripture alone, faith in Christ alone, and grace alone. Presbyterians consider themselves to be among the elect though "not primarily for privilege but, rather, for service" to humankind and to God's creation; they take seriously the charge that people are the stewards of God's creation. The only sacraments they recognize are baptism and the Eucharist. They baptize at any age from infants to adults. Presbyterians are highly evangelical and have spread from their beginnings in Scotland to at least eighty-one general assemblies scattered over all inhabited continents.

An Anabaptist movement rose during the early sixteenth century from seeds planted in the fifteenth century by a number of people. The name Anabaptist means 'one who baptizes again' and was given to them by their persecutors in reference to their practice of baptizing adult converts who had been baptized as infants. Anabaptists require that baptismal candidates be able to make their own confessions of faith, and thus, they reject infant baptism. The movement does not accept the name Anabaptist, claiming that infant baptism is not scriptural (*sola scriptura*) and. therefore, null and void; it never happened. Thus, baptizing adult believers is not a rebaptism at all but is, in fact, their first baptism. Modern denominations that could be regarded as Anabaptist successors are Mennonites, Amish, Hutterites, and Schwarzenau Brethren. The sixteenth century Anabaptists were orthodox Trinitarians accepting both the humanity and divinity of Jesus Christ and salvation through his death on the cross.

Infant baptism is based on the theory of parental guilt, which decrees that all people are born with an inherited burden of sin because Adam and Eve committed the original sin of disobedience by eating from the tree of knowledge against God's command. Thus, according to this belief, infants are born in a state of sin which must be washed away with baptism so they can attain heaven if they die as an infant. Parental guilt denies the sovereignty of the individual.

The Protestant Reformation spawned a Catholic Counter-Reformation. This Counter-Reformation is considered to have begun with the three-part Council of Trent, which was held in northern Italy between 1545 and 1563, and ended at the close of the Thirty Years' War that was fought between 1618 and 1648. The Council reaffirmed the Church's doctrine (which included the notion that the Catholic Church was the only one founded by Christ and, thus, the only Christian Church) and rejected all compromise with the Protestants. The Council upheld salvation appropriated by grace

through faith and works of that faith (not by faith alone, as the Protestants insisted). It also reaffirmed other practices that drew Protestant ire, such as pilgrimages, the veneration of saints and relics, the use of icons, and the veneration of the Virgin Mary. However, the Council noted several conditions needing correction, among which were the growing divide between the clerics and the laity, the poor level of education of the rural clergy, the appointment of Bishops for political reasons, and the practice of bishops living in Rome or on landed estates rather than in their dioceses. The Church worked diligently to correct these deficiencies and discontinued selling indulgences.

Once the Roman Catholic dam against change gave way, a torrent of new Scripture interpretations engulfed the Christian world yielding a flood of Reformed churches, or denominations. All of these new denominations clung to the fundamental principles of the Reformation: the primacy of Scripture alone and a rejection of the notion that good works play any part in salvation, which is given solely by grace that God bestows on those who believe that Christ died to atone for the sins of humanity. Like all holy books, even all organizational documents such as constitutions, the Bible is sufficiently vague as to admit a number of equally valid interpretations. Scores of men combed Scripture to determine its meaning concerning baptism, the Eucharist, salvation, free will, Christ's nature (Trinitarianism), purgatory, Christ's return, the end time, and numerous other points, some of which are minor.

Numerous denominations grew out of other religious groups. Scottish Presbyterianism grew out of Calvinism and Puritanism grew out of the Church of England as did Baptists and Methodists. In the middle of the sixteenth century, a group of Church of England clerics became dissatisfied that the Church of England was not sufficiently removed from Catholic theology. Their constant clamor to purify the Church gave them the name Puritans. As had been happening to breakaway groups for millennia, Puritans were persecuted mercilessly. Some left England for the New World. Puritans in the New World offered free schooling to all children, a historical first. In 1636 the Great and General Court of the Massachusetts Bay Colony, whose population was strongly Puritan, voted to form Harvard, the first institution of higher education in the United States. Puritanism was more a way of life than a religious denomination. Puritans didn't proselytize, and their rigid living practices attracted few new members, leading to their gradual demise.

Around the turn of the seventeenth century, John Smyth, an ordained priest of the Church of England, became disillusioned by the Church's continuing failure to purge itself of Catholic influence and formed his own separate congregation. Persecution forced him and his congregation to move to Holland around 1608 or 1609. This is considered to be the first General Baptist Church. The Baptist Church appeared in North America in the 1630s. Baptists proselytized earnestly and markedly increased their numbers during the waves of increased religious enthusiasm, called Great Awakenings,

that occurred in North America between the early eighteenth and late nineteenth centuries. Generally, Baptists believe that God never rejects those who have been baptized ("once saved always saved"). Those who revert back to a life of sin after baptism are considered to have never really made the commitment and were never saved in the first place. One of the defining characteristics of the Baptist Church is that all congregations are free to follow the wishes of their members without interference from an overarching organization though most belong to loose confederations that provide fellowship without control, such as the Southern Baptist Convention. Thus, Baptist congregations vary greatly theologically, socially, and politically from extremely conservative to liberal.

Around 1740 brothers John and Charles Wesley, priests of the Church of England, began to preach sermons that stressed the Christian's obligation to serve others, love one's neighbor, and to put faith and love into action through disciplined Christian living. Their sermons were called "enthusiastic" and "fanatic" and struck a responsive chord among the working class. Wesley's peers called them Methodists because they followed a strict method in their lives and services. The only sacraments Methodists observe are baptism and the Eucharist. They baptize at all ages from infants through adults and use variety of ways immersion, pouring, or sprinkling. Methodists believe that salvation comes only through grace, which God grants to all who have faith that Christ died to atone for the sins of humankind; good works are irrelevant but result naturally from faith. They follow Arminius's doctrine that people have the free will to reject salvation. Methodists invite all who love Christ, earnestly regret their sins, and seek to live in peace with one another to join in celebrating the Eucharist regardless of age or church membership.

In the nineteenth century, there appeared in Protestantism a deeply spiritual movement called Pentecostalism in which the believer experiences a highly emotional "baptism in the Holy Spirit" that's manifested by one or more of the spiritual gifts described in Chapter 12 of 1 Corinthians. Among these gifts are wisdom, prophecy, healing, and speaking in an unknown language, which is called speaking in tongues. During the twentieth century, Pentecostalism moved into mainstream denominations as the Charismatic movement. Since the nineteenth century, several sects, often under the leadership of one person, have broken off from the main Protestant denominations. For example, the Salvation Army under the leadership of William Booth broke away from Methodism.

Christianity was born as an obscure Jewish sect. It began with a penniless, itinerant preacher named Jesus, whose teaching is essentially summarized by the Sermon on the Mount: blessed are the poor in spirit; blessed are they that mourn; blessed are the meek; blessed are they which do hunger and thirst after righteousness; blessed are the merciful; blessed are the pure in heart; blessed are the peacemakers; blessed are they which are persecuted for righteousness' sake. The sermon on the Mount epitomizes the distinction between strongly physical Judaism and strongly spiritual Christianity.

Like nearly all religions that have ever been, the religion of Jesus was focused on how the believer could gain a happy everlasting life after death,

called salvation. Under the influence of Saint Paul, the route to salvation became solely through the belief that Jesus had sacrificed himself to redeem all people from their burden of guilt for rejecting God by living a life of evil (sin). Christ alone is the avenue to salvation, which is the hallmark of Christianity.

For over a thousand years the message of Christianity was exclusively carried by the Catholic Church, which struggled mightly for freedom from secular control. A byproduct of that struggle was that the human nature of Church officials too often prevailed over their sacred mission. This was a natural, though often unfortunate, thing. During the early centuries of the second millennium, improved education of the common people encouraged a spirit of inquiry among them, and they began to question the diligence of the Catholic Church in carrying Jesus' message. Once the spirit of inquiry was awakened, that bell could not be unrung, and a broad, unstoppable movement began that protested the course of the Catholic Church and sought to bring the Church closer to what it considered to be the original message of Jesus. However, the Catholic Church remained adamant that it, alone, was authorized by Jesus to carry the message and that it, alone, was authorized to define what that message is. Thus, the movement of protest transformed itself from merely a corrective force into a separatist, Protestant movement.

During two millennia, Christianity evolved from that itinerant preacher's message of peace into a panoply of beliefs and practices centered around Christ's sacrifice in the cause of redemption for all humanity. These various beliefs and practices differ from one another only in their details, often minute, and in their interpretation of Scripture. Unlike Hindus, Christians have often defended their particular beliefs and practices with violence, although Jesus, himself, was a man of peace.