

SESSION TWO
February 25, 2024
Early Middle (Dark) Ages, 325-1054

The Council of Nicaea (325) changed the church forever:

A. The church went from having fluid beliefs to a credal formula (the Nicene Creed): Theological deviations would no longer be tolerated. The primary doctrine dealt with was the Trinity. Theophilus of Antioch (?-181) was the first person to use the word "Trinity" the relationship between the Father, the Son, and the Holy Spirit. i.e., Hymn "Holy, Holy, Holy": "God in three persons (persona=masks). Augustine's seven statements: *The Father is God; the Son is God; the Holy Spirit is God; the Father is not the Son; the Son is not the Holy Spirit; the Holy Spirit is not the Father; there is only one God.* The advantage of the Trinity is that it offers three ways to talk about God, but forcing everyone to believe in the Trinity has produced difficulties for the church.

B. The church went from holding to the authority of scripture (though there was not a New Testament canon until 397) to depending on church councils and canon law to interpret scripture.

C. The church went from a flat organizational structure to having a highly defined, authoritative hierarchy.

1. The result of these shifts in the church

A. Conversions rapidly increase.

Once Constantine became the sole emperor in 324, almost overnight conversion went from being a highly relational (bottom to top) to a less personal and more institutional (top to bottom). Rulers of nations converted and almost immediately large swaths of citizens were baptized. Very quickly Christianity became the official religion of *Armenia, Georgia, Syriac, Persia, Albania, Armenia, Ethiopia, and Yemen.* It also spread in *Visigoths, Ostrogoths, Lombards, Vandals, Franks, Celts, Ireland, Scotland, and Anglo-Saxon England.* There are signs that Christianity flourished in *Turkestan, India, China, and Mongolia.* Many of these nations have left behind translations of the Bible and other various inspirational books.

B. Pagan holidays were "Christianized".

Pope Julius I arbitrarily chose December 25, as the day Jesus was born in Rome in 336. Most likely the date was selected in the hope that, since Christians were celebrating the solstice festivals (the official end of winter and the beginning of the lengthening of days) anyway, that they would incorporate Nativity (Christ-Mass, the mass of Christ) into their revelry. Christmas has been celebrated ever since, except when the Puritans were in control of England and America (i.e., Oliver Cromwell, Pilgrim Fathers).

C. The church develops new levels of organizational structure

The church's organizational structure began to mirror the state's civil structure. There were new layers of organization structure, led by new clerical order; i.e., Archbishops, Metropolitans.

D. Worship became more sophisticated.

Church worship, particularly in the more affluent Eastern part of the empire, began to pick up some of the pagan religious practices that had predated it. Worship became less personal and more liturgical, less practical and more mystical. The principle

liturgies were set in stone by the 6th and 7th centuries. Prayers for the state became part of worship. Processions, incense, vestments, gestures, and various kinds of art and ornamentation (icons, statues, frescoes) became part of the church. Large sanctuaries, often resembling Roman public buildings (basilicas) were built from recycled materials from previous buildings. Pagan Temples were torn down and replaced by churches, or turned into Churches; i.e., the Pantheon in Rome.

As the culture Christianized, more clergy were needed. Bishops were over multiple churches rather than over a single church. More elders and deacons were needed to provide spiritual care for the people. Most of the people ordained were poorly educated. Their main job was to administer the sacrament, to collect tithes, and to care for the poor. The tithe was divided 4 ways: (25%) to bishop, to clergy support, to poor, to maintenance of church facilities. It was probably not a good plan to let clergy handle the money. The priest had a twin loyalty: to the bishop, who put him in the job, and to the feudal Lord, who owned the property that supported the people.

E. Saints multiplied.

During this period the number of saints multiplied. Popes were not involved in naming saints until 993. At that point 2 requirements for sainthood were adopted: (1) exemplar life, (2) one credible miracle had to be received through the candidate's intercession for beatification; three miracles were required for canonization. John Paul II reduced the number of miracles needed for sainthood from three to two miracles, allowing Mother Teresa to qualify. Also, the relics of saints were placed under the altar of churches (Revelation 6:8-10). Every Roman Catholic altar has a certified saint's relic; i.e., true cross.

2. **Monasticism was a reaction against Imperial Christianity**

A. There were monks and nuns without a monastery.

Many Christians were repulsed by imperial Christianity. They wanted to go back to a simpler, more radical form of Christianity. They preached against conformity to the world (Romans 12:1-2), that friendship with the world is enmity with God (James 4:4). They longed to hold their possessions in common, as the early church had once done (Acts 2:44-45). They thought something about authentic Christianity had been lost as the age of persecution ended. The concept of monasticism developed from those who wanted to withdraw from the world to live an ascetic form of Christianity away from other people. They were monastics without a Monastery. They have been referred to as "the Desert Fathers/Mothers." Some of the Desert Mothers were Amma Synclitica, Theodora of Alexandria, Amma Sarah of the Desert, Melanie the Elder, Melanie the Younger, Olympias, Evagrius Ponticus, etc. Many of male ascetics practiced celibacy and self-castration (Matthew 5:30); i.e., Simon Stylites (390-459) had so many people come to him in the desert for advice and prayer that he put himself on top of a 50 foot pillar in modern Syria and stayed up there for over 30 years. He survived by allowing people from a nearby village to hoist flatbread and goats milk to him in a bucket.

B. Later, there were monks and nuns who lived in community.

Later there were monks and nuns who wanted to live a solitary life in community. Basil the Great (330-379) organizes the first monastic community in 371. But the most famous was Benedict of Nursia (480-547) adapted a "Rule" from earlier efforts from people like John Cassian (360-435). While the *Benedictine Rule of 529* sounds severe, monks lived a healthier, more secure life than the average peasant in the Medieval

period. And they were far better educated than the average person. The primary focus of a monk's day was on regular work and prayer. Monasteries were organized in this way: the Abbot/Abbess, who was in charge of the monastery, was elected for life. Chapter meeting was a meeting of the whole community. Monks/Nuns took 3 vows: *poverty, chastity, obedience* to the abbot/abbess. Monks/Nuns were to give themselves to work and prayer. Silence was an essential part of the common life. Monks/Nuns were vegetarians but they had a glass of wine each day. Life within the cloister offered health, security, education. Monks/nuns were scientific agriculturalist. They also copied ancient manuscripts, religious and secular. The seven "hours" offices (Psalm 119:164) were: *Lauds* (3am), *Prime* (6am), *Terce* (9am), *Sext* (noon), *None* (3pm), *Vespers* (evening), *Compline* (before going to bed), and *Matins* (Midnight). The entire Psalter (150) is recited/chanted once a week. Monks were devoted to Mary; nuns were married to Jesus.

Gregory the Great (540-604), who becomes Pope Gregory I, had been a Benedictine monk. He created the Gregorian chants that were part of the Roman Catholic mass until Vatican II in 1965. He is also the person who codified the 7 *Deadly Sins: pride, covetousness, avarice, lust, envy, gluttony, anger, sloth (apathy)*.

The Monastic movement reached full flower in the later Medieval period. Benedictine Abby in Cluny, France was founded and funded by Duke William of Aquitaine in 910. There were more than 1000 monasteries and convents connected to Cluny.

Next came a new Benedictine order led by Bernard of Clairvaux (1090-1153) called the *Cistercians*.

Many other monasteries flowered during this period: *Carmelites* (1214); *Dominicans* (1218; emphasis on preaching and teaching ministry to those who had not heard the Word); *Franciscans*, (1209, members were not monks but Friars; monks stayed in the Monastery, while friars were actively engaged in the community, especially among the poor; Francis of Assisi received the stigmata, the wounds of Christ were pressed on his hands, feet, side); The *Poor Claires* (1212); *Augustinians* (1256); *Bridgettines* (1350, Swedish, included monks and nuns serving under an abbess); *Jesuit* (1540, the Soldiers of Jesus, founded by Ignatius of Loyola, 1491-1556); *Trappists* (1664), etc.

Two problems emerged that threatened monasticism: (1) The increased involvement of lay people in monastic business; i.e., "Lay Investiture" The monasteries were important to the economic life of the community. The abbots were increasingly named by secular princes. Sometimes the abbots were not monks. Simony: Selling of church positions for money was a problem. It was hard for monks/nuns to keep their vows when the abbot/abbess is living like a king/queen. (2) there as a gradual reduction of discipline in monasteries.

3. The Seven Ecumenical Councils.

Faith shifted from the heart to the head. Faith became more about correct belief than godly living, right ideas was more important than right living. There was more concern with Christ's nature than his ethical teachings.

These 7 Ecumenical Councils are recognized as authoritative by the Eastern and Western church.

1. *Nicaea I*, 325. 318 bishops attended, 5 were Western bishops. Wrote the initial part of the Nicene Creed.

2. *Constantinople I, 381*. It completed the Nicene Creed. 150 bishops attended, no representatives from the West. The Emperor Theodosius made Christianity the official religion of the Roman Empire.

The Nicene Creed

I believe in one God, the Father Almighty, maker of *heaven and earth, and of all things visible and invisible*. I believe in one Lord Jesus Christ, *the only-begotten* Son of God, begotten of the Father *before all worlds*, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate *by the Holy Ghost of the Virgin Mary*, and was made man; and *was crucified for us also under Pontius Pilate*; he suffered and was buried; and the third day he rose again *according to the Scriptures*, and ascended into heaven, *and sitting on the right hand of the Father*, and he shall come *again, with glory*, to judge both the quick and the dead; *whose kingdom shall have no end*. And I believe in the Holy Ghost, *the Lord and giver of life, who precede to from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets*. And I believe in one *holy catholic and Apostolic Church*; I acknowledge one *Baptism for the remission of sins*; and I look for the *resurrection of the dead, and the life of the world to come*. Amen.

* Standard Type - 325 Council of Nicaea, Nicene Creed.

* Italicized Type - 381 Council of Constantinople, additions added to Nicene Creed.

* Bracketed Phrase, "Filioque" Clause and the Doctrine of Double Procession - added by Pope Benedict VIII in 1024 without Eastern Church approval.

3. *Ephesus, 431* (year after Augustine dies). it formally approved devotion to Mary as "*Theotokos*", which means "God-bearer" or "Mother of God". 200-250 bishops attended; 2 were Western bishops. [i.e. "MP OY"= "Meter Theou"= "Mother of God" on my Orthodox processional cross]

4. *Chalcedon, 451*. Affirmed that Jesus was "truly human and truly God". 520 bishops attended; 3 were Western bishops.

5. *Constantinople II, 553*. Affirmed Mary's perpetual virginity. At issues are the references to Jesus' brothers and sisters in scripture (Matthew 13:55-56; Mark 3:31-32; 6:3; I Corinthians 9:5; Galatians 1:19). This doctrine was unchallenged by the early Protestant Reformers: Martin Luther, John Calvin, and Ulrich Zwingli. 150 attended, 16 were Western bishops

6. *Constantinople III, 681*. Christ has 2 wills, human and divine. 150 bishops attended, 12 were from the West.

7. *Nicaea II, 787*. The biggest issue was icons. These were forbidden in Judaism and Islam as idolatry, and there were Christian iconoclasts who wanted to destroy icons. One of the Emperors was an iconoclast. The council said it was permissible to have an image of the deified flesh of Jesus, not to worship but to venerate=honor, reflect on, contemplate. Icons are images of Holy person who have received transformation by Christ. The icon reflects the glory of God. We do not see the essence of God but we see the energies of God. When we venerate icons we too are transformed. We receive a foretaste of the beatific vision we will receive in heaven. We see the essence of God.

The First Sunday in Lent in the Orthodox Church is celebrated as the Triumph of Orthodoxy. It celebrates the restoration of icons in the Second Council of Nicaea in 787. The Orthodox Church teaches people not to look at icons but to look through them. Also, this Council commanded that every church should have the relic of a saint under its altar. Furthermore, it forbade Jewish converts from practicing Jewish customs, thus preventing Messianic Christianity. 350 bishops attended; 2 bishops from the West.

5. Spiritual Giants of the Early Middle Ages

A. **Jerome** (347-420). He taught the distinguished between Venial (sins causes us to go to purgatory) sin and Mortal sin (capital sins causing automatic excommunication; if one dies with mortal sin they go to hell; I John 5:16-17). In 400, he translated the entire Bible into Latin in Bethlehem (Vulgate). It became the Bible for Medieval Christianity.

B. **Augustine of Hippo** (354-430). He was the most influential Western Christian thinker for the first 1000 years in the church's history. However, it should be pointed out that he is not important to Eastern Christians. He is the reason Western Christians believe many of the things they do, and his lack of importance in the East explains which Orthodox Christians do not hold these beliefs:

> *Original sin* (Romans 5). We come into this world in a state of sin and we can only be freed by baptism. Humans are not just sinners; they are "a mass of sin." People ask, "Why do the innocent suffer?" Augustine would say, "There are no innocent." **The Orthodox Church teaches original righteousness rather than original sin, though both agree that all of us sin.**

> *Predestination*. **The Orthodox Church does not teach this doctrine.**

> *Immortality of the soul*: You go to heaven when you die (II Corinthians 5:6; Philippians 1:21-24) rather than Christ bringing heaven to earth when he returns. Though the New Testament does not reference the word "soul", the church borrowed the concept of the immortality of the soul from Plato (428-348 BC). Plato's dualism taught the soul existed before we existed physically and exists after the body died. Augustine said that people in heaven after death do not experience the fullness of the beatific vision. That awaits the return of Christ and the resurrection of the body. 1336 Pope Benedict XII said "yes, they do." **The Orthodox Church does not teach that the soul has natural immortality. Instead they say that it is oneness with God, "Who alone has immortality" (1 Tim. 6:16) which gives us hope of life after death before resurrection.**

> *Eternal punishment*. People who die with mortal suffer eternally. **The Orthodox Church speaks of hell as separation from God but they reject the idea of a place of literal eternal pain or torment.**

> *Suicide*. He taught that people who commit suicide are eternally damned and they should not be buried on sacred grounds. **The Orthodox Church has never had such a teaching.**

> *Purgatory*. This is where people go to become purified of venial sin. And we were to pray for the dead to get them from purgatory to heaven. Augustine asks for prayers for his mother. **Orthodox Church does not believe in Purgatory.**

> *Mary was a perpetual virgin and she never sinned in life*. She was the first saint. She bypassed purgatory. **The Orthodox Church accepts Mary's perpetual virginity but rejects the Catholic doctrine of Mary's Immaculate Conception. Neither the**

Catholic or Orthodox Church today teaches that all people who take their own lives automatically go to hell.

> Sex. The only purpose for sex is procreation. All other sex, even in marriage, is venial sin. Celibacy is a preferred mode of being for all people, especially for clergy. It is a sign of devotion to God. **The Orthodox Church does not teach this doctrine.**

> Just War. Augustine was the first church father to advance a Just War theory. He said war is justified for the defense and extension of the faith. **The Orthodox Church War has constantly said that while it is sometimes necessary to defend oneself, that war is evil. It is never good or just.**

Augustine was born in what is now modern Algeria. Northern Africa was the Bible Belt in the ancient world. Sex was a major issue in Augustine's life. Patricius, his father, was a man of modest means. He recalled being with his father when he felt sexual arousal for the first time. He came home to tell his mother about the experience. Monica was a Christian, and she did not want her son to become like his adulterous father. So she shamed him. As a young man Augustine was walking through the house and he saw an opened scroll of Romans. His eyes fell on Romans 13:13-14 (ESV): "Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires." He knew that was right, but he wasn't ready. He later on wrote in his confessions, "*Lord, make me pure, but not yet.*" Every young person I know has prayed that prayer. He also wrote this famous prayer: "*You have made us for yourself and our souls are restless until we find rest in you.*" Patricius managed to accumulate the money to send Augustine to Carthage to university at age 17. Patricius died shortly after. After a succession of unhappy affairs with women, Augustine settled down with a woman whose name is unknown with whom he was faithful for 14 years. They had a son named Adeodatus ("gift of God", 372-388; died at 16). Eventually Augustine became a professor of rhetoric first at the University in Carthage, Africa, and then in Milan Italy for the imperial court. Each time his mother followed him, and lived with him. She was a the original helicopter parent. Augustine's mother was loath to share a house with him, not because of his mistress and child but because of his pagan beliefs. She made a conspicuous show of weeping bitterly over his paganism, as if her son had died. Though he was not ready to be baptized a Catholic, he told his mother that he had been deeply impressed by the powerful sermons of Ambrose, the Catholic bishop of Milan. Ambrose of Milan (339-397) like Augustine, was raised in a Christian family but became a lawyer and rhetorician. Converted as an adult. He was elected as a bishop before he was baptized. At first refused the office, but finally relented. Monica consulted Ambrose. He comforted her with the words, "*The child of such tears and prayers tears shall never perish.*" Augustine heard him preach and was drawn to faith. Also, he was especially impressed that Ambrose read silently. People read orally in the ancient world. All the while, Augustine's career continued on its course. He met his students in the morning, and spent his afternoons with his close friends, discussing philosophy. His mother busied herself with arranging a favorable marriage, and found a suitable Catholic heiress whose parents agreed to the match. The girl was almost two years shy of marriageable age, though, and so the wedding had to wait. In the meantime, Monica engineered another change in her son's life. The woman with whom he had been living

“was torn from my side, because she was an obstacle to my marriage,” Augustine writes. “My heart, which had fused with hers, was mutilated by the wound, and I limped along trailing blood.” Of his mistress’s feelings, he gives us no glimpse, noting simply, “She went back to Africa, vowing that she would never know another man.” Then she is gone from his account, leaving him with the gnawing sexual appetite that she had served to appease. He quickly took another mistress. little more than a year’s time, Augustine had converted to the Catholic faith in 386. He was baptized by Ambrose during the Easter Vigil, April 24, 387 in the church of St John the Baptist at Milan. Shortly thereafter, he broke off his engagement to marry, resigned his professorship claiming ill health, vowed himself to perpetual chastity, and determined to return to Africa and found a monastic community. Before he set off he and his mother together had a joint beatific vision, a vision beyond the heavenly spheres, toward eternity that lies beyond time. Shortly after his mother died (387)and he returned to North Africa. Shortly after he got word that his son had died (388).

When Augustine arrives in Northern Africa there were met with Christians who believed things that he considered ridiculous. He addresses two perfectionistic theological problems:

> *Donatism*. They taught that the validity of the sacrament was dependent on the morality of the priests. This led to calls for re-baptism and re-marriage. Augustine wrote, “Absolutely not.

> *Pelagianism*. They taught that Christians must live unimpeachable, sinless lives. Baptism removes original sin and makes perfection possible. Augustine responded, “Absolutely not.” He compared Christians to the parable of the wheat and the tares.

Augustine is ordained in 391, made a bishop of Hippo in 396. We have a massive amount of information from Augustine’s life: hundreds of sermons and treatises, plus several large books. The two most notable are (1) “The Confessions”, the first autobiography in western civilization, written in 397, (2) ‘On Christian Doctrine’ published in 397, (3) his magnum opus “The City of God” which he began in 413, three years after Rome was conquered by Alaric and the Visigoths. Many people were saying that this happened because the Roman senate had banished Jupiter from the empire in 382 and making Christianity the official religion. Augustine wanted to answer these people. The city of man/earthly city (Rome) is at best a copy of the city of God/heavenly city. He points out that Christian virgins were raped by the Visigoths, but forcible rape did not deprive these woman of chastity in the heavenly city. Not just but the body of a raped woman is chaste. (4) Augustine also a final book called “Retractions” in which he corrected some of the written mistakes he had made earlier.

Shortly before Augustine's death, the Vandals, a Germanic tribe that had recently converted to Christianity invaded Roman Africa. The Vandals besieged Hippo in the spring of 430, when Augustine entered his final illness. As he lay dying he requested the penitential Psalms of David (*Psalms 6, 32, 38, 51, 102, 130, and 143*) be written on parchments and hung on his walls so he could read them and upon which led him to “weep freely and constantly”. Shortly after his death, the Vandals lifted the siege of Hippo, but they returned soon after and burned the city. They destroyed all but Augustine's cathedral and library, which they left untouched.

6. A tale of two cities: Rome and Constantinople

As the Middle Ages begins, Rome suffers a series of tragic defeats:

410 Alaric sacked Rome.

451 Attila and the Huns from Central Asia, swept through Europe. They were defeated by an alliance of Romans and Germans.

455 The Vandals sacked Rome.

474, Romulus Augustus (460-507), Roman Emperor, was deposed by the German ruler, Flavius Odoacer (435-493). This is the beginning of the "Dark Ages".

It wasn't until Charlemagne (742-814), King of the Franks and the grandson of Charles Matel (688-741), that Europe would come together again under one ruler. On Christmas Day in 800 he was crowned the first Emperor of Holy Roman Empire by Pope Leo III (50-816). The Byzantine East did not appreciate this title. But he risked from Aachen, Germany, not Rome, Italy. . Crowned on Christmas Day in 800 in Rome by Pope Leo III (750-816). Charlemagne was a brutal Christian. He made infant baptism obligatory; if you were not baptized you were regarded as a pagan and therefore an enemy.

It was during this period of political weakness that the Bishops of Rome began asserting his primacy over church affairs worldwide and the Papal state. They started calling themselves "Pope" or Pappa.

There emerged in the Middle Ages a forged Roman document often referred to as "*The Donation of Constantine*", an imperial decree supposedly given by Emperor Constantine on March 30, 315. It transferred authority over Rome and the western part of the Roman Empire to the Bishop of Rome. It was used to support the claims of both the Pope's political and ecclesiastical authority. It entitled the Bishop of Rome and his successors to use the imperial insignia, it granted them ownership of the Lateran Palace (adjacent to St. John Lateran, the Cathedral of Rome). During this period we the development of papal monarchy. The pope came to be seen as having civil and ecclesiastical authority. If you've visited the Vatican Museum you've seen crowns, swords, miters as well as the guild and gold from this era. This document also provided the bishop of Rome supremacy over the other four episcopal sees (Alexandria, Antioch, Jerusalem, and Constantinople) as well as the churches of God in the whole earth. This document was exposed as a forgery, but not until the 15th century.

The Byzantine world did not have a Dark ages.

532-537, Building of the Hagia Sophia in Constantinople. It is an architectural wonder of the world. It was hundreds of years before the West had the technology to build a church like this.

7. The rise of Islam (submission)

Muhammad (570-632) was born in Mecca. His father died before he was born, and his mother died when he was 6. He was raised as an orphan by his grandfather and paternal uncle. As a young man he married a wealthy Christian. It was in relation to her that he became exposed to Judaism and Christianity. He had his initial vision at age 40 (610). At first he thought he was mad, but the priests around his wife told him to listen to the voices and to dictate them to a scribe. He was illiterate. He began to teach the message he was receiving in Mecca, but his teachings were not well received. So he fled to Medina, a commercially rival city in 622. 622 is years one in the Muslim calendar. He had contact with Jews and Christian's; he respected them as being "people of the book". In 630 later conquered Mecca and united the rival, warring tribes in Arabia around the new monotheistic religion, Islam. The simple profession of faith

that made you a Muslim was "There is no god but Allah, and Muhammad is his prophet." He is buried in the Mosque of the Prophet in Medina.

After his death, the revelations of Muhammad were written down, divided into sura's, and copied. It is reputed to be exactly the words Muhammad heard in the mountains and the inerrant word of God. Many years ago the Atlantic magazine reported an ancient document found in the rafters of the Mosque of the Prophet. It was flown to Germany for experts to open it. It was an early copy of the Quran, and it was different from the one today. Obviously the Saudi Arabian government rescued it quickly.

Hadith contains a record of the words, actions, and the silent approval of Muhammad. The bulk of the laws/rules in the Sharia Law are derived from Hadith, rather than the Quran. It is parallel to the Talmud in Judaism; it is oral tradition.

After his death Arab armies defeated one nation after another: 633, *Jerusalem, Antioch, Alexandria*; 634-637, *Syria, Egypt, Gaza*; 639, *Armenia*; 641, *Persia*; 643, *Tripoli*; 649, *Cyprus*; 770, *North Africa*; 674, *Pakistan*; 696, *Carthage*; 700, *Algeria*; 710, *Spain*; 716, *Lisbon*; 720, Islam extended from the *Pyrenees to India and China*. By the year 1000 the population of Western cities were small (Rome 35,000; Paris 20,000), but the population of Muslim cities were huge (*Cordoba in Islamic Spain*, had 450,000 inhabitants. It was the largest city in world). Constantinople in the Eastern Roman Empire, was the second largest city, with 300,000 people.

Succession became a problem in Islam. Muhammad was urged to name a successor but never did. The first three caliphs were elected. Ali ibn Abi Talib, a cousin of Muhammed, who was married to Muhammed's only daughter Fatima and whose father had raised Muhammed, was a prime candidate each time. They had 2 sons. He was a logical successor, but he was passed over three times. He was not very popular. When the 3rd caliph was killed in 656, the caliph position was offered to Ali. He accepted but he was immediately opposed. It brought on a civil war, and as a result on January 28, 661, Ali was fatally wounded by a poison-coated sword while prostrating in the dawn prayer in the Great Mosque of Kufa, Iraq. He is buried in the mosque. Ali's followers broke from the main body of Islam and became the Shiites ("partisans of Ali"). Faithful Shiites males publicly whip themselves on January 28 every year. The people who followed the main body became the Sunnis ("sunshine, happy, cheerful). The internal fights between the Muslims gave an advantage to the First Crusade and enabled them to retake Jerusalem. Shia's came to believe the Ali was in hiding and would return one day. Sunni Muslims are led by non-clerics; Shia Muslims are led by clerics (Imams). Shia Imams are believed to endowed with "Ismah", or spiritual infallibility, a divinely bestowed freedom from error and sin.

In 732, the Muslims were turned back at the Battle of Tours, in France by the Frankish king Charles Martel, the grandfather of Charlemagne. They won because they had invented the stirrup, which prevented their knights from being de-horsed.

8. The great 1054 East-West Schism

As with all divorces, communication broke down over many centuries. It goes all the way back to 325, and the ecclesiastical rivalries between the 5 Patriarchs: *Alexandria, Antioch, Constantinople, Jerusalem, and Rome*. After the Muslim conquests Jerusalem, Antioch and Alexandria, these two centers of church authority receded in importance. So the major conflicts were between the two remaining free Patriarchs. Rather than diminishing their rivalry, it exasperated it. The bishop of Rome was supported by the

Frankish Holy Roman emperor which had become aligned and the bishop of Constantinople was supported by the Byzantium emperor. Pope Leo IX sent representatives to lay a bull of excommunication on the high altar of the Hagia Sophia (1002-1054) and the Patriarch of Constantinople Michael Cerularius (1000-1059) responded in kind. They excommunicated one other. The reasons for this divide were:

- A. *Mary's Immaculate Conception*: the belief that Mary was conceived without a sin nature. Orthodox, No; Catholics Yes. Both churches supported perpetual virginity.
- B. *Purgatory*: Orthodox, No; Catholics Yes.
- C. *Nicene Creed*: i.e., Filioque Holy Spirit proceeds "from the Father and the Son"; Doctrine of Double Procession. Orthodox No (can't change the Creed without an Ecumenical Council); Catholics Yes.
- D. *Pope's supremacy*: Orthodox, No; Catholics Yes.
- E. *Church and state*: Catholics (Pope) claimed authority over church and state because of the "Donation of Constantine"; Orthodox had separation of religion and state.
- F. *Language of the Mass*: Catholics said Latin, which became a dead language in about 600; Orthodox said the language of the people.
- G. *Eucharist*: Catholic Transubstantiation (there is a physical change in the elements; official position after 1215); Orthodox Trans-Elementation (there is a spiritual but not physical change in the elements).
- H. *Leavened or unleavened bread in the Eucharist*: Orthodox leavened; Catholic unleavened.
- I. *Marriage or mandatory celibacy for priests*: Orthodox marriage (marry before ordination; not bishops), Catholic celibacy beginning in 1074.
- J. *Scripture*: Both Catholic and Orthodox Christians have the same canon, which includes the Old Testament, the Apocrypha, and the New Testament. But the Orthodox Church adds III & IV Maccabees, Psalm 151, The Prayer of Manasseh in Chronicles, and I Esdras.
- K. *Art*: Orthodox said no sharp angles or realistic depictions in art; Catholics disagreed.
- L. *Liturgical colors*: Is yellow a proper color? Orthodox, Yes; Catholics No.
- M. *Use of the word "Hallelujah"*: Catholics, cannot be used during Lent; Orthodox permit.
- N. *Eating strangled meat*: Orthodox No (Acts 15:29); Catholics permit; i.e., German blood sausage.
- O. *Crossing oneself*: Roman Catholic: the right hand moves from top (forehead) to bottom (chest) and then from left (left shoulder) to right (right shoulder); Orthodox Christians cross themselves top to bottom, and from right to left.
- P. *The dating of Easter*. They had said at the Council of Nicaea in 325 that there should be a unified date for Easter, but this date had never been negotiated.

This schism was never healed until 1965, when Pope Paul VI and Patriarch Athenagoras I lifted the longstanding mutual excommunication decrees made by their respective churches.

There are 17 different national Orthodox churches today: *Bulgarian, Georgian, Serbian, Russian, Greek, Russian, Armenian, Syriac, Romanian, Cyprian, Albanian, Macedonian, Polish, Czech, Slovakia, Ukrainian, Coptic (Egypt, Ethiopia).*