

## Church Schism, Norse Invasions, and Religious Orders

Medieval Christianity

### Introduction

- Three events drastically changed the shape of European Christianity.
- First, the Western and Eastern Churches finally and formally split in 1054 leading to the Roman Catholic and Eastern Orthodox Churches.
- Second, the Norse invasions of Europe at first threatened Christian civilization, but over the centuries actually strengthened it.
- Third, the rise of holy orders changed the way monasticism was done.
  - It increased the power of the papacy.
  - It increased the influence of the Roman Catholic Church.
  - It produced outstanding scholars and theologians.



## Filioque Controversy

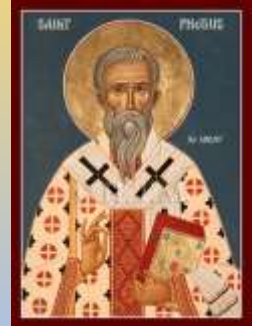
- The Filioque controversy is going to be the event that forever severs the Eastern and Western churches. However, the break was long coming.
- Culturally they were different. In terms of liturgy and worship, they were different.
- In following terms of practice, they were different.
  - Lord's Supper: West = unleavened bread / East = no distinction.
  - Clerical celibacy: West = mandatory / East = was only mandatory for patriarchs.
  - Anointing Confirmation: West = only bishop could anoint / East = priests could anoint as well.
  - This completes infant baptism. Images: West = statues / East = icons.
  - Lent: West = no dairy products / East = dairy products permitted.
  - Liturgy: West = rigid and pompous / East = relaxed and less formal.
  - West developed a doctrine purgatory, but the East rejected it in favor of a condition shadow and sorrow until God had mercy on them.
  - East had long theological and philosophical tradition and was more civilized. The West was made up of Goths recently converted from Arianism and the Norsemen recently converted from paganism. Thus, they were less civilized.
  - The West was beholden Augustine's doctrine of original sin. The East believed it was death that we inherited from Adam, not so much sin. Sin comes as a consequence of inheriting death. So the West focused on the cross (since sin is the primary problem), and the East focused on the resurrection (since death is the problem). The West said solving sin also solves death, whereas the East said solving death also solves sin.

## The Growing Divide

- Additionally, the East was still a continuation of the old Roman Empire.
  - The West was a new version, the Holy Roman Empire. Their militaries were radically different, as was clearly seen by the time of the Crusades.
- Papal claims of primacy were increasing, which was a frequent irritation to the Patriarch of Constantinople.
  - In fact, this is certainly going to set the stage for the later unwillingness to work out a compromise.
- One dramatic example of this is found in the 9<sup>th</sup> century. As peace in the East came at the end iconoclastic controversy, the Patriarch of Constantinople was deposed and replaced by a brilliant theologian named Photius (820-295).
  - The disgraced Patriarch, Ignatius, disputed this and with his followers refused to recognize Photius.
- In 861, the Eastern Emperor, Michael III, asked Pope Nicholas I (858-867) to mediate between the two and help the East arrive at a final decision.
  - The Pope realized this was his chance to forever place the papacy of Rome above the Patriarchate of Constantinople. If the Pope is able to judge which of the two claimants should be patriarch, then he will have asserted papal sovereignty of Rome over Constantinople.
- Photius realized this. So he persuaded the Pope's two representatives to give approval instead to summon a council that would condemn Ignatius and confirm Photius. That is exactly what happened.

## Fighting over Photius

- Pope Nicholas was outraged since he lost his opportunity to claim supremacy. He declared that Ignatius is the true Patriarch of Constantinople. In 863, he excommunicated Photius.
  - The Byzantine Emperor, Michael III, ignored the Pope and continued to accept Photius as the Patriarch. It was clear that the Pope could not enforce anything here, and so his bid for supremacy utterly failed.
  - It was clear that Rome and Constantinople were ready to go to battle over Photius—literally as well as figuratively.
- Eastern and Western missionaries in Bulgaria nearly ended up in open violent war with each other.
  - Both sides sought the loyalties of its king, Boris. He accepted Eastern baptism, but when the East would not let him have an independent Bulgarian church, he showed interest toward the West.
  - The two groups of missionaries started fighting over all the differences between the East and West, but the most prolific was the filioque clause.



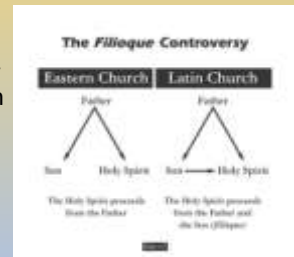
## Filioque Clause

- In the 6<sup>th</sup> Century, Western bishops in Spain added this clause to the Nicene Creed to where it said the Holy Spirit proceeded from the Father and the Son, rather than just the Father in the original wording.
  - The Latin for “and the Son” is filioque.
  - In 809, Charlemagne, the first Holy Roman Emperor, gave his sanction to the added clause. This controversy continued percolate.
- Photius will respond to the West’s attacks against the East for not accepting the additional clause.
  - In 867, he wrote a circular letter called an encyclical to the other Eastern Patriarchs where he denounced the filioque clause as heretical. The letter also condemned the Western church for all the practices that were different from the East.
- Then Photius summoned a church council in Constantinople where all the patriarchs and bishops excommunicated Pope Nicholas I.
  - Given that both leaders had excommunicated each other, Rome and Constantinople were out of Communion with each other.
  - Before a permanent split could occur, Emperor Michael III was assassinated by his right hand man, Basil, who now made himself the Emperor.
  - To strengthen his own power, Basil deposed the man that was formerly backed by Michael, Photius. He reinstated Ignatius.
  - He summoned a new council that reversed all of the decisions of Photius’s council, including the excommunication of Nicholas. So there was restored peace between Rome and Constantinople.



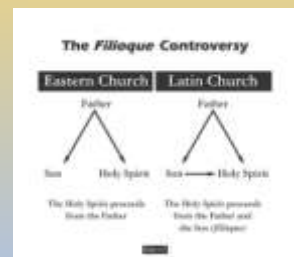
## Filioque and Differing Conceptions of the Trinity

- The dispute of the filioque clause was still enflamed.
- Photius's writings made the East unwilling to allow the additional clause.
  - His argument was that the Father is the unique source or fountain of the divine nature.
  - The Son and the Spirit are God because they possess all of the fullness of God the Father's essence.
  - They just don't possess Fatherhood. The Son possess the essence of the Father by eternal generation and the Spirit by eternal procession. If the Spirit proceeds from the Father and the Son, then there are two sources of the divine nature, which destroys the unity of God. Rather than a Trinity, they argued you would have two Gods.
- This highlights the differences between how the East and West approached the Trinity.
  - With the Cappadocian Fathers, the East began with the persons of the Trinity and saw their unity as lying in God the Father.
  - The Father guarantees the three persons are only one God because the Father alone is the fountain of deity, the source of the Son and Spirit which causes them to possess the fullness of His divine essence.



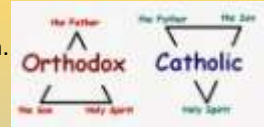
## Filioque and Differing Conceptions of the Trinity

- The West began not with the persons but with the nature of God. They followed Augustine of Hippo on this.
- They thought of God's essence or nature before thinking of the three persons.
  - The oneness is found in the one common nature shared by the Father, Son, and Holy Spirit.
  - As such, they were inner relationships within the divine nature. The one divine nature, as it existed in both the Father and Son was the source of the Holy Spirit.
  - The West was zealous on this point because they wanted to emphasize the equality of the Father and the Son.
  - They argued the Eastern view undermined the full deity of Christ if He was not equal with the Father as the source of the Holy Spirit. The East responded that this undermines the full deity of the Holy Spirit if He were not equal with the Father as the source of the Son.
- Besides the theological arguments, the East insisted that the West had no right to add a clause to the Nicene Creed. It was the ecumenical property of the East and West together, and the West cannot change it without the East's consent.



## Photius Wins Eastern Opinion

- Photius's ideas and character won allies. Ignatius was an ineffective Patriarch, so Emperor Basil showed favor to his former rival, Photius.
  - He released him from prison and made him tutor to his sons. He became very fond of him.
- Even Ignatius, his archenemy, started to like him. Photius ministered to him in his dying days.
- After he died, the Emperor made Photius Patriarch again.
- In 879, Photius summoned another council and reversed everything from the last council.
  - For the next 6 years, he ran both church and state as the Emperor went mad.
- But when the Emperor died, his son Leo became emperor. Despite being Photius's former student, he deposed him and exiled him so that he could make his brother Stephen the patriarch. This halted Photius's anti-West movements.
- Originally, even though Popes agreed with the theology of the filioque clause, they rejected it's addition because they agreed with the argument that they can't alter an ecumenical creed.
- Sometime in the 11<sup>th</sup> century, however, the Popes started accepting the clause itself and agreeing the West had the right to add it, and the East should accept it.
  - So Rome at this point officially added the clause into the creed.



## The Great Schism of 1054

- Political happenings will push things over the edge. The Byzantine Emperor Constantine IX (1042-1055) made a military/political alliance with the Holy Roman Emperor, Henry III (1039-1056), and Pope Leo IX (1049-1054) against the Normans who were threatening both Papal lands and Byzantine lands in Italy.
- Constantine, in order to strengthen this alliance, demanded that the Patriarch of Constantinople, Michael Cerularius (1043-1058) acknowledge the superior authority of Rome over Constantinople.
  - Cerularius refused. He and the scholarly bishop of Bulgaria wrote a letter to the Pope and all Western Catholics detailing the errors of their practice (e.g., using unleavened bread in communion, and some trivial things).
  - Pope Leo IX replied through a Cardinal sending Cerularius a letter setting out in an uncompromising way all the exalted claims of the papacy.
- The quarrel was halted when the Normans defeated the Pope's army and captured him. The Norman threat to the East was now greater, and so Cerularius was more willing to work out an agreement with Leo's representative Cardinal Humbert.
  - But when they met, it was disastrous since they were both stubborn. News reached Constantinople that Leo died, and so Cerularius declared Humbert, his representative, had no right to negotiate any further.
- Humbert, with the other papal delegates, marched into Hagia Sophia on July 16, 1054 and laid on the altar a document of excommunication for Cerularius and all who follow him in criticizing the Roman Church. It anathematized the East with the heretics, the devil, and his angels.
- Cerularius responded by anathematizing Humbert and the papal ambassadors. The West accepted its excommunication of the East, and the East accepted its excommunication of the West. Since there can only be one church, each regarded the other as not being true Christians.

## Each Side's Understanding of the Schism

- The way each understood the damnation of the other is very telling.
  - The East, believing itself to be the true church, saw the West cutting itself off from grace and salvation by excommunicating the Easterners—the true church.
  - The West believed the East was cut off from grace by Humbert acting in the Pope's name.
- The effects of this would be seen in two ways.
  - First, for 1,000 years, neither will recognize the other as Christians.
  - Second, during the Crusades, the Crusaders will commit outrageous acts against Eastern Christians.
- The excommunications and their anathemas were officially lifted by Pope Paul VI and Patriarch Athenagoras in 1965. But the two churches have not reunited.



## The Viking Invasions

- The Viking invasions of the 9<sup>th</sup> and 10<sup>th</sup> centuries almost destroyed Christian civilization.
- The Norsemen were brutal.
  - They raped nuns, slaughtered priests and monks, pillaged, burned churches, and had no respect for enemies.
- And the feudal kingdoms were no match for them in warfare.
- Given their wickedness and savagery and commitment to Paganism (to the point that they despised Christianity), it seemed impossible the Vikings would embrace the Christian faith.
- But it happened.



## English Christianization of the Norsemen

- It began in England. It existed as multiple Anglo-Saxon kingdoms.
  - When the Danish Norsemen invaded, the Anglo-Saxon kingdoms fell one by one.
- The southern kingdom of Wessex under King Alfred the Great (reigned 871-899) crushed the Vikings decisively in 878.
  - The Danes were forced to accept a peaceful division of the land.
  - One of Alfred's conditions is the Danish king and his court should be baptized in order to prevent Pagan persecution of the English under Danish control. The Danes agreed and submitted to the Christian faith.
  - Under Alfred's grandson, Athelstan (925-939) they became part of a politically and spiritually united Christian England.
- Alfred was the Charlemagne of England, but without the sexual scandals.
- He was truly a devout, humble, prayerful, and generous ruler. He built a Christian civilization that could flourish. He is considered the real founder of the English nation.
  - The Anglo-Saxon kingdoms were independent of each other, and it was the Norse invasions that changed that.
  - He founded the English navy, strengthened the English army, built fortified towns and cities that could repel future Danish attacks, and he initiated the official recording of English history through the Anglo-Saxon Chronicles.



## Further Christianization of the Normans

- In France, the Norsemen (they called them Normans) also accepted Christianity.
- The Normans conquered northern France, and so the French king Charles the Simple (898-923) made a treaty with their leader Rollo in 911.
  - Rollo's land was made into the French duchy of Normandy. But Rollo and his Normans had to embrace the Christian faith. His duchy was now loyal to France's king.
- In 11<sup>th</sup> century the Christian French Normans conquer Papal lands and Byzantine lands in Italy, which precipitated the events that led to the final East and West split.
  - The same Normans also conquered Sicily from the Muslims. These events turned the Normans into the military champions of the Western Catholic Church.
- In 1066, William the Conqueror (the Duke of Normandy) conquered England and became King William I.
- The conversion of the Norse kingdoms of Denmark, Sweden, Norway, Iceland, and Finland followed.
  - Western missionaries had already been at work in many of these lands since the 800s, but they were largely dismissed.
  - The revival of Germany as a great Christian power in the 10<sup>th</sup> century finally caused these Norsemen to take Christianity seriously.

## Holy Roman Empire Resurgence

- Due to the invasions of Norsemen and Magyars, the six tribal states of the former Holy Roman Empire, reunited to face the threat.
- Under Otto the Great (936-973), the revived HRE defeated the Magyars, Norsemen, and Slavs making Germany into a great national power.
- He also rescued the Pope from Lombard aggression (just as Charlemagne once did).
  - The Pope crowned him Holy Roman Emperor in gratitude.
- Otto rebuilt his empire through the German church.
  - He appointed bishops as counts, dukes, and princes.
  - Since they had no heirs, the crown could continue to appoint these positions, which keeps all power centralized with the Emperor.
  - It reversed some of the decentralization of feudalism.



## Religious Orders (Holy Orders)

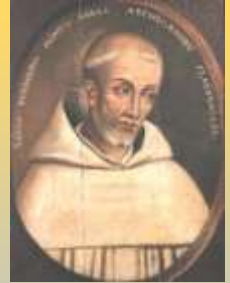
- The Cluny revival straightened out the monasteries in 10<sup>th</sup> century. From here, monasticism will reach new levels in the 12<sup>th</sup> and 13<sup>th</sup> centuries with founding of many new orders.
  - All new orders had to get their authority to exist from the pope.
  - They would arrive in Rome and petition for the pope to grant their order existence.
  - Some were denied, others were accepted.
  - Because of these factors, the papacy's authority and influence was greatly increased.





## Bernard of Clairvaux and the Cistercians

- Bernard of Clairvaux (1090-1153) is known for his role in motivating the Second Crusade (1147-1149).
  - He is one of the most magnificent preachers and ministers of Middle Ages.
  - His significance for this lesson is his role in expanding the Cistercians, or the White Friars.
- Bernard was born to a wealthy family of crusading knights, but his mother believed he was called to something higher.
- Thus, he was educated in a theological college where he learned grammar, logic, rhetoric, and the Scriptures.
- They were close, and when she died in his teens, he was torn between following God or the indulging in the flesh.
- In 1112, at age 22, he surrendered to God and became a monk. He referred to this as his conversion.



## Cistercians

- The monastery that he joined was the Cistercian community in Citeaux in France. They were a group of reformed Benedictines that founded themselves in 1098.
- Their order was set apart by their plainness and simplicity of their liturgy.
- They wore white robes and head coverings (cowls) and focused on manual labor.
- They often chose to create monasteries in desolate places.
  - For example, in 1115, Bernard and 12 other monks set up a new Cistercian monastery in a desolate place called by locals the Valley of Wormwood.
  - He renamed it the Valley of Light (which is Clairvaux) in French, and thrived as a monastic community. U
  - Under Bernard's leadership, Clairvaux became the parent of 68 new Cistercian communities.
- By the time of his death, the number grew to 338, spread all over Europe and the Middle East.
- The White Friars were notable in the fact they helped Christianize Sweden from their Viking Paganism.
  - It became officially Christian under King Olaf Skotkonung (994-1024), but the majority of the Swedes were still Pagan.
  - In the days of a later king, Sverker (1130-1155), the Christian faith won the hearts of the whole nation.
  - He was determined to Christianize all of his people, and so he called on the Cistercians monks to show up and evangelize. It was successful.
  - The stronghold of Paganism, Uppsala, became Christian and even rose to be the center of the Swedish Church.

## Bernard of Clairvaux

- Bernard was likely the greatest preacher of his era. His sermons focused on God's love and helped the hearer picture heavenly realities.
  - Earthly living seemed so dim next to the vision he cast forth in his preaching.
  - Martin Luther exalted Bernard's written sermons even above Augustine's since he preaches Christ so excellently.
- Bernard was Augustinian in his theology, especially with regard to God's sovereignty.
- He popularized adoration of Mary more than any other leader in his time.
  - He saw her as an intercessor between people and Christ. If the Father terrifies you, go to Jesus. But if Jesus frightens you, then go to Mary.
- Despite his adoration of Mary, he vigorously opposed the popular opinion known as the immaculate conception.
  - This is the idea that Mary herself was conceived without sin in her mother's womb so that she could be the sinless bearer of the God-Man. This also led to the argument that Mary was sinless.
  - This is now official Roman Catholic doctrine. Back then it wasn't official doctrine, but it was popular. Bernard argued fiercely against it.

## Bernard vs. Peter Abelard

- Bernard's chief rival was the intellectual giant Peter Abelard.
  - Thousands flocked to Abelard's theological lectures in Paris until he was disgraced due to a love affair with his young female pupil, Heloise.
- Bernard considered him arrogant. He accused him of valuing his own reasoning and speculations above Scripture. Abelard also didn't like Bernard. Both men, however, respected each other's abilities.
  - Bernard's preaching was so captivating that Abelard said he felt like an ant next to an elephant in comparison.
  - But Bernard was so impressed with Abelard's intellectual abilities that he said he felt like David taking on a giant.
- Their theology was similar enough (though they would accuse each other of believing heresies); their main difference was attitude and spirit.
  - Bernard wanted the Christian mind to be humble before the mysteries of our revealed faith. Abelard wanted the intellectual freedom to argue about everything and discover truth through debate.
- Bernard won the battle when Pope Innocent II condemned Abelard to perpetual silence and confinement.
  - He died a year later under the protection of Peter the Venerable, the abbot of Cluny. Peter claims that Abelard was truly repentant and humble in his last days.



## Bernard's Overall Influence

- Bernard's stellar reputation made him the most influence man in Western Christianity in his time.
- His advise was constantly sought for the election of bishops.
  - At one point, the cardinals elected two rival popes, and Bernard backed Innocent II, which all but guaranteed that he would be the next pope.
  - He also discipled a young man who went on later to be Pope Eugenius III. Eugenius constantly sought advice from Bernard.
- Truly, he was remarkable. By title, he was only abbot of Clairvaux, but kings, Emperors, and popes sat under his teaching and influence.
- They often tried to get him to accept a higher office, but he refused.
- His reputation also grew due to miracles. There were spectacular healings and exorcisms that occurred when he prayed for people.



## The Franciscans

- The Franciscans were founded by the most well-known and popular medieval Catholic saint, Francis of Assisi (1182-1226).
- He was the son of a wealthy merchant, and he served as a soldier early on.
- In his early twenties, he had several religious experiences such as visions and hearing heavenly voices.
  - So he took a vow of poverty.
  - He renounced his own father after it was clear that his father thought he was crazy. Francis was determined that God alone would be his father.
- In 1209, Francis heard Matthew 10:7-10 read in church and took it as a call from God that he was supposed to be a preacher.
- It did not take long for Francis to have followers. He was focused on simplicity rather than the intellectualism of the scholastics.
  - He believed you could see God in nature, and that the calling was for God's servants to take care of the poor and the outcastes. He made his life an acting out of the message, so that his spoken message was readily understood by what he did.
- He wrote a rule for his followers, and henceforth, they were the Franciscans. They renounced all ownership of property. They would trust the Lord by begging for food.



## Franciscan Institutionalization

- In 1210, he traveled to Rome to ask Pope Innocent III to grant his order official status.
  - Though cautious at first, Innocent agreed after he had a dream of Francis holding up the great church building of Saint John Lateran in Rome, thus preventing its collapse.
  - This secured the Franciscans within the Catholic Church.
- Under the supervision of the papacy, the Franciscans spread all over Catholic Europe. They were called the Friars Minor, which meant little brothers. Their more popular title was the Grey Friars because they dressed in dark grey.
- Francis desired his order to have no fixed or disciplined organization. But the popes saw it differently.
  - If it will be an official order of the church, then it will have a fixed order and discipline.
  - Though Francis resisted, eventually Cardinal Ugolino was appointed by the pope as overseer of the order. He became more important within the movement than Francis himself. He set forth a new rule that set aside the absolute poverty in favor of the typical monastic discipline of other orders. He also required total submission to the papacy.
- Francis resigned in 1220 when he lost confidence in the direction his movement was taking. He retired and lived as a hermit, dying sick and blind in 1226.
- Before his resignation, Francis did win one key thing to be added to his order which was unique to the Franciscans.
  - It was a statement that they will obey leaders in everything except when its contrary to the individual conscience or the rule of their order. Never before had the freedom of the individual conscience been respected in monasticism.
  - Francis believed deeply in the importance of individual believers having a personal relationship with God.

## Franciscan Order's Future Development

- After Francis died, the Franciscan order moved further away from his ideals. Even the moderate poverty was seen as impractical.
  - So the monasteries grew in wealth, though it was owned by a friend of the monastery rather than the monastery itself.
- Additionally, the Franciscans reversed Francis's opposition to scholasticism.
- Some of the greatest scholars of the 13<sup>th</sup> and 14<sup>th</sup> centuries were Franciscans (Scotus and Ockham).
- Most notably was Nicholas of Lyra (1270-1349).
  - He taught theology at the University of Paris and served as the head of the Franciscan order.
  - He is considered the most brilliant biblical scholar the Western medieval church ever produced. He insisted that the literal, historical-grammatical meaning of Scripture must rule over any allegorical interpretation.
  - He mastered the Hebrew language, and immersed himself in rabbinic learning (most notably Rashi—he pushed the same hermeneutical in Judaism).
  - When the printing press was invented, his Bible commentary was the first ever printed. His scholarship actually helped pave the way for the Protestant Reformation.



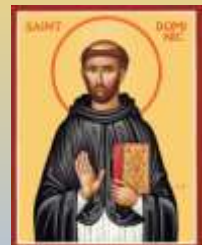
## Francis's Ministry

- Francis's ministry was remarkable. He was one of the first medieval Catholics to actually attempt to evangelize Muslims.
  - In Syria, he was permitted to preach to the Sultan and his army in 1219, and he greatly impressed the Sultan in the process, though no one converted.
- Francis was also the first known person to experience stigmata (marks).
  - This was a mysterious bleeding in the hands, feet, and side—the places where Christ's body was pierced.
  - He received the stigmata in 1224. After that time, some 300 others were known to have experienced the same. Some of them were subsequently canonized in Catholicism as saints.
  - This phenomenon exists only within Roman Catholicism. It is unknown in Eastern Orthodoxy or Protestantism).
  - However, in recent times, some Anglicans have claimed to experience them.



## Dominicans

- The Dominicans were another prominent monastic order that emerged in the 13<sup>th</sup> century.
- They were founded by Dominic Guzman (1171-1221), a native from Castile in Northern Spain.
  - From childhood he wanted to be clergy. At 25 years old, he was ordained as a canon in the Spanish cathedral at Osma.
  - His excellent abilities led to his superiors sending him as a missionary in 1206 to Languedoc. This was an area under the influence of two schismatic groups: the Waldensians and Albigensians.
- Dominic believed they needed to be fought with their own weapons: a simple and pure lifestyle mixed with excellent preaching.
  - He went preaching in marketplaces and roadsides, living in poverty and begging for food.
  - Initial success was lacking, and he had to leave when Pope Innocent III began the savage 20 year Albigensian crusade in 1209.
  - He unleashed the soldiers of Northern France on this region in Southern France, and the Albigensians were murdered (men, women, and children), until they were completely wiped out.
- Dominic stayed true to his original plan, and so he started training other monks to live in poverty and be good preachers.
  - Orders that took a vow of poverty are called *mendicant* which comes from the Latin word for beggar.



## Dominicans

- In 1215, Dominic traveled to Rome to seek the backing of the 4<sup>th</sup> Lateran Council to organize his disciples into a new religious order of preaching monks.
  - They praised his efforts, but told him to adopt one of the existing orders rules. He chose the rule of Augustine.
- The following year, Pope Honorius III gave his personal support to the Dominicans, and in 1217 they were recognized as the order of Friars Preachers.
  - Popularly, they were called the Black Friars since they wore black in distinction from the grey clothing of the Franciscans.
- Their initial purpose was to preach to the religious dissenters of Southern France, but Dominic transformed them into an international organization that evangelized and taught theology across all of Catholic Europe.
- People didn't like them as much as Franciscans. Why?
  - Francis loved people and creation whereas Dominic was a servant of the Catholic Church.
- What they lacked in popular support, they more than made up in papal support. They were granted the unique right to preach anywhere and everywhere.
  - From their origin, they were committed to scholastic theology since they desired to be an order that cultivated theological study above all else. To concentrate on this goal, they were exempt from manual labor, which until this point was an essential component of monastic life.
  - The Dominican influence grew near academic centers, and as such they produced outstanding theologians, most famously, Thomas Aquinas. Their preaching and teaching successfully kept most of Europe loyal to the Catholic faith. Dominican nuns provided education for girls.



## Dominican vs. Franciscan Rivalry

- There was fierce rivalry between the Franciscans and Dominicans.
- For example they were opposed to each other's positions on the doctrine of Mary's immaculate conception.
  - The Dominicans opposed it and the Franciscans upheld it.
- Dominicans were disliked by other religious orders (and many people) because they were the only ones that staffed the holy office of the inquisition.
  - This gave them terrifying power over the other orders. Sometimes they exercised this power against "spiritual" Franciscans making many martyrs.



## Carmelites and Augustinians

- The Carmelites were first established in the Crusader Kingdom of Jerusalem in 1154 on Mount Carmel.
  - After various Crusader states fell, many of these monks found their way into Western Europe.
  - They reorganized themselves as a mendicant order in 1247. Like the Cistercians they wore white clothing, and they were called the White Friars.
- The Augustinians were originally a society of hermits.
  - They decided to give that up and become an active mendicant order.
  - They based their order on the Dominican model and followed the monastic rule of Augustine of Hippo.
  - The most famous Augustinian friar was Martin Luther, the Protestant Reformer.



## Holy Orders Compared to Older Monasticism

- The Cistercians, Franciscans, Dominicans, Carmelites, and Augustinians brought forth a new kind of monasticism.
  - Rather than retreating from the world, these begging monks engage the world with preaching in order to win souls for Christ.
  - They did this in Catholic Europe, the world of the Pagans, and the world of the Muslims.
- They were also distinct from other monks in that their mendicant status had them beg for food whereas original monks cultivated it themselves.
- Additionally, original monks were bound by an oath of stability to remain at the same monastery, whereas these new orders could have monks move around fairly easy.
- These orders also were not under the rule of the local bishop like the regular orders.
  - They were granted the right to exist by the papacy, and so they answered to the papacy alone.
  - This often caused great conflict between local bishops and mendicant monks.
- Most of the greatest Catholic preachers and theologians of the later Middle Ages came from the mendicant orders. Even the Protestant Reformation was birthed from this since Luther was an Augustinian monk.



## Holy Orders and Missionary Work

- In 1269 Kublai Khan invited the West to send 100 Christian scholars to prove to Mongol scholars that the Christian faith is superior.
  - The church did not immediately take up the invitation, but in 1289, they did. They sent a Franciscan monk, John of Monte Corvino.
- Kublai died by this point, but his successor Timur received John with great hospitality.
  - By 1305, John had baptized 6,000 Mongolians. The Pope made him the first Catholic bishop of Peking.
- Unfortunately, the Chinese regained Peking from the Mongolians and expelled all Westerners.
  - With no Westerners in the area, the majority of Mongols drifted from ancestral paganism into Buddhism, which is still the case today.
- Various political factors halted East Asian missions—the violent Muslim Mongolian ruler of the Middle East, Tamerlane, waged war against all non-Muslims.
  - He nearly wiped out Nestorianism in Persia (some survived in the mountains).
  - He prevented Catholic missionaries from successfully working there.
- And then the Black Death so devastated Europe, that the church's missionary program shrank to a pathetically small size. It would not be revived for centuries.



## Conclusion

- Church history was dramatically affected by the three events covered in this lesson.
- The Schism of 1054 permanently severed the Eastern and Western Churches, leading to the formal existence of the Roman Catholic Church and the Eastern Orthodox Church.
- The Viking invasions threatened Christianity in Europe only to later strengthen it when Norsemen converted.
  - Eventually, every Norse society converted to Christianity—even Iceland.
  - These fierce warriors and naval experts played a crucial role in the early success of the Crusades.
  - Europe also took its ethnic-national shape in part from the Norse migrations.
- The development of the holy orders carried the popular imagination, strengthened the hold of the Roman Catholic Church on Europe, and enhanced the person power and influence of the papacy.
  - Some of the most notable theologians of the time came from such holy orders.