

# Kolbe Academy Home School

## WORLD HISTORY 3: ERA OF CHRISTENDOM HIGH SCHOOL HISTORY

### TABLE OF CONTENTS

|   |     |
|---|-----|
| SYLLABUS.....   | 1   |
| COURSE TEXTS.....   | 1   |
| COURSE OBJECTIVES.....  | 1   |
| SCOPE AND SEQUENCE .....  | 2   |
| DIPLOMA REQUIREMENTS.....   | 4   |
| SEMESTER REPORTING REQUIREMENTS.....                                | 4   |
| COURSE PLAN.....  | 5   |
| FIRST SEMESTER.....   | 5   |
| SECOND SEMESTER.....  | 52  |
| PAPER TOPIC ANSWER KEYS.....  | 99  |
| FIRST SEMESTER.....   | 99  |
| SECOND SEMESTER.....  | 106 |
| EXAMS.....  | 111 |
| EXAM ANSWER KEYS .....  | 125 |
| APPENDIX A: ERA OF CHRISTENDOM ART AND ARCHITECTURE (EXAMPLES)..... | 151 |
| APPENDIX B: BIBLIOGRAPHY OF SUGGESTED SECONDARY RESOURCES .....     | 153 |

**Resale & Copying Policy:** This course plan and all accompanying materials are not intended for resale or copying. Copying represents copyright infringement, which is illegal. Regarding reselling the materials, Kolbe Academy relies upon the continued purchase of our course plans for financial stability. As a Catholic Apostolate, we ask you to refrain from reselling Kolbe's course plans. While we cannot stop you from copying or reselling this course plan, we do strongly implore you not to do so

**COURSE TITLE:** World History 3: Era of Christendom

**COURSE TEXTS:**

|                    |  |
|--------------------|--|
| <b>READER</b>      | ❖ <i>Era of Christendom Reader</i> . Kolbe Academy Press: Napa, 2020.  |
| <b>RULE</b>        | ❖ <i>Rule of Saint Benedict in English</i> : Liturgical Press, 1981.   |
| <b>BYZANTIUM</b>   | ❖ Geanakoplos, Deno, <i>Byzantium: Church, Society, and Civilization Seen through Contemporary Eyes</i> : University of Chicago Press, |
| <b>VIKING</b>      | ❖ <i>Viking Portable Medieval Reader</i> , Penguin Books, 1977   |
| <b>CHRONICLES</b>  | ❖ Froissart, Jean, <i>Chronicles</i> . Penguin Books, 1978.  |
| <b>MLA</b>         | ❖ <i>MLA Handbook Eighth Edition</i> . Modern Language Association of America, 2016.   |
| <b>Study Guide</b> | ❖ <i>Kolbe Academy Era of Christendom Study Guide Set</i> . Kolbe Academy Press: Napa, 2021.   |

**COURSE DESCRIPTION:**

This course is an introduction to the post-Pagan Roman world (which spanned from the province of Britannia in the west, to the Kingdoms of Armenia and Georgia in the east), and to the expansion and transformation of that world, i.e., the new lands won for Christ by missionaries and the renewal or abolition of many western and central European institutions and traditions. More than this, the Kolbe 11th grade History Course is an attempt to present as an elaborate thriving organism, an often slandered or overlooked period in which Christian ideals shaped and inspired the social and political orders.

In this course students will continue their study of the incarnational development of history with the rise of Christendom. The readings and discussions will focus on what makes Christendom, with history-makers, saints, popes, emperors, kings, and the everyday persons. We will cover heroism, missionaries & conversions, conquest & expansion, and the art & architecture of the time. The readings emphasize primary sources as well as some significant secondary ones, building a picture of the backdrop of a changing world after the dissolution of Late Antique society. Students will explore key figures, and they will discuss the achievements and failures that helped to make the modern world. They will learn of the influences that led to the rise of the cultures such as Islam, the Vikings, and the Slavs. The class will compliment what the students are covering in theology and literature. The course will occasionally engage with some of the myths perpetrated by early modern historical critiques. The student will come away with the appreciation that these were not “Dark Ages,” but rather truly the Era of Christendom.

**COURSE OBJECTIVES:**

**TO GAIN**

1. A familiarity with the various events and phases of this era;
2. An appreciation for the cultural hallmarks and achievements of each phase.

**WEEKLY COURSE WORK:**

- ❖ Readings: approximately 50 pages per week centered on primary source material and some secondary sources; accompanying study guide questions
- ❖ Weekly paper topics are listed in the Course Plan. These papers should be 2-3 pages type-written, size 12 font, double-spaced or neatly handwritten in cursive. Each paper should be comprised of a strong introduction, body, and conclusion. See the *Weekly Paper Topics Answer Guide* for assessment and grading guidelines.
- ❖ Key Points sections highlight the most important concepts that the student should know and consider.
- ❖ Three-Part Midterm and Semester Exams: given at the end of term in order to assess the student's understanding and retention of material and concepts. These tests along with the test answer keys are provided in the Course Plan packet.
- ❖ Students seeking Honors for this course must complete the readings, weekly papers, assignments, and midterm and semester tests in their totality and as laid out in the course plan.

**COURSE PLAN METHODOLOGY:**

Parents should use the teacher editions of the study guides for guidance. The study guide questions and study sheets can be completed by the student during the week as he reads the material, unless otherwise noted.

**SCOPE AND SEQUENCE:****FIRST SEMESTER**

1. Why History; Introduce the Era of Christendom; Post-Constantinian Byzantium and the West.
2. Transformation of the Ancient World and the "Fall of Rome"; The "Creation" Of Byzantium; The Changing Empire; Fathers of the Western Church
3. The Beginnings of Monasticism; Gregory the Great and the Establishment of the Influences and the Shaping of the Papacy
4. The East: Early Byzantine Society to Justinian
5. Missionaries and The Influence on the West; The Conversion of England, Ireland, & Germany
6. Influence of The Missionaries Continued; England; Celtic Christianity
7. The Rise of Islam & Its Influences
8. The Frankish Kingdom; Clovis & the Merovingians; Rise of the Carolingians; Creation of the Papal States
9. Age of Charlemagne
10. Life in the West; the Age of Charlemagne Continued; Life in The East; Iconoclasm; Art & Architecture
11. Unification of England; Alfred the Great
12. New Kingdoms: Vikings; Russia
13. The Rise of Cluny; Ottonian Dynasty Recovering Stability in the West; Rising Instability in the East
14. The Rise of The Normans

**SECOND SEMESTER**

1. The Greek Schism; the Gregorian Reform; and The First Crusade
2. The Investiture Conflict; Life in The Crusader States and the Second Crusade
3. Life in Byzantium & The West; Third Crusade
4. The Fourth Crusade & the Latin Empire
5. Conflict Between Church & Empire; The Missionary Expansion
6. England in the Central Middle Ages
7. France & the Educational Revolution
8. Heretics & Mendicants
9. The Flowering of the 13<sup>th</sup> Century; Education, Painting, Architecture
10. Church & State; The Black Death
11. The Hundred Years' War
12. Schism, Corruption, Conciliarism & the Fate of the Christian East
13. The Rise of States; The Age of Exploration
14. Corruption & Renewal: The Protestant Reformation

**TIMELINE OF AGES, DATES, AND EVENTS:**

|                  |  |  |
|------------------|--|--|
| <b>337-1000</b>  | The early Era of Christendom and its struggle for survival     | The death of Constantine to the end of the Carolingian House. Theological disputes. Monastic reform. Reorganization of society. Threats to Europe from pagans and Muslims. |
| <b>1000-1400</b> | Europe on the March & The Renaissance of Europe and the Church | The rise of the Normans. The Crusades. The Holy Roman Empire. The expansion of commerce. Economic prosperity. Technological advances. Christian humanism.                  |
| <b>1400-1517</b> | The late Era of Christendom                                    | Conflict, decadence, and catastrophe. The first Age of Discovery. Artistic and architectural advances and rediscoveries. Secular humanism.                                 |
| <b>1517-1600</b> | The Protestant Revolt and Catholic Reformation                 | From Luther to the Council of Trent and the new, fractured political and cultural climate of Europe. Further threats from Islam.   |

**DIPLOMA REQUIREMENTS:**

**Summa Cum Laude** students must complete the entire Kolbe Academy proposed curriculum as written. Summa students must fulfill the requirements for the Kolbe Core (K) or Kolbe Honors (H) course as outlined in this History course plan. In 9<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least one of the following courses: Theology, Literature, or History. In 10<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least two of the following courses: Theology, English, Literature, or History. In 11<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least three of the following courses: Theology, English, Literature, or History. In 12<sup>th</sup> grade, **Summa** students must pursue the (H) designation in all of the following courses: Theology, English, Literature, and History. **Magna Cum Laude** and **Standard** diploma candidates may choose to pursue the (H) or (K) designation but are not required to do so. If not pursuing either of those designations the parent has the option of altering the course plan as desired. **Magna Cum Laude** students must include 3 years of History in high school, include 1 year of World History and one year of American history. **Standard** diploma students must include 3 years of History in high school, including 1 year of World History and one year of American history.

**KOLBE CORE (K) AND HONORS (H) COURSES:**

- ❖ Students pursuing the **Kolbe Core (K)** designation should do the readings. **Kolbe Core students need to complete at least 4 of the 14 weekly papers each semester;**
- ❖ Students pursuing the **Kolbe Honors (H)** designations must do all the readings. **Honors students need to complete 8 of the 14 weekly papers each semester;**
- ❖ Both **Kolbe Core (K)** and **Kolbe Honors (H)** students should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the final exam.
- ❖ For students who are **NOT** seeking either the **Kolbe Core (K)** or **Kolbe Honors (H)** designation for this course, parents may alter the course as they so desire.

**SEMESTER REPORTING REQUIREMENTS:**

| Designation* |  | K  | H  |
|--------------|--|--|--|
| Course Title | World Hist 3: Era of Christendom                   | World Hist 3: Era of Christendom   | World Hist 3: Era of Christendom   |
| Semester 1   | 1. Any 2 samples of written and graded sample work | 1. <i>Complete</i> Midterm 1 Exam.<br>2. <i>Complete</i> Semester 1 Exam | 1. <i>Complete</i> Midterm 1 Exam.<br>2. <i>Complete</i> Semester 1 Exam<br>3. 8 of the Paper Topics papers. |
| Semester 2   | 1. Any 2 samples of written and graded sample work | 1. <i>Complete</i> Midterm 2 Exam.<br>2. <i>Complete</i> Semester 2 Exam | 1. <i>Complete</i> Midterm 2 Exam.<br>2. <i>Complete</i> Semester 2 Exam<br>3. 8 of the Paper Topics papers. |

\*Designation refers to designation type on transcript. K designates a Kolbe Academy Core course. H designates a Kolbe Academy Honors course.

The Kolbe academic advisor will verify that the required work was completed successfully and award the Kolbe Core (K) or Honors (H) designation. The Kolbe academic advisor has the final decision in awarding the designation for the course. **If no designation on the transcript is desired, parents may alter the lesson plan in any way they choose and any written sample work is acceptable to receive credit for the course each semester.** If you have any questions regarding what is required for the (K) or (H) designations or diploma type status, please contact the academic advisory department at 707-255-6499 ext. 5 or by email at [advisors@kolbe.org](mailto:advisors@kolbe.org).

## ◆◆◆ FIRST SEMESTER ◆◆◆

| WEEK 1   |   |
|--|---|
| WHY HISTORY; INTRODUCE THE ERA OF CHRISTENDOM; POST-CONSTANTINIAN BYZANTIUM AND THE WEST.  |   |
| READER   | <ul style="list-style-type: none"> <li>• Edict of Toleration by Galerius- 311 A. D.</li> <li>• The "Edict of Milan " (313 A. D.)</li> <li>• Theodosian Code XVI.1.2</li> <li>• "Ecclesiastical History" <i>Selections from Book II-V</i></li> <li>• Copy of The Nicene Creed</li> </ul> |
| BYZANTIUM  | <ul style="list-style-type: none"> <li>• # 164: <i>The Legal Status Of The Coloni</i></li> </ul>  |
| Study Guide  | Semester 1, Week 1 Questions While reading, take notes and then answer study guide questions.   |
| Paper Topic  | <i>How do these first three Edicts give a history of the progression of Christianity in the early years of the Church</i>   |
| <p>➤ <b>Key points</b></p> <p>Our Story so far. To understand the History of the Middle Ages from Constantine to the Protestant Reformation one must look to the Development of the Church, the Saints, Popes, Emperors, and Kings. This course will look at these history makers and the events that unfold to create this time that can truly be called the Era of Christendom. We will study the Expansions, conquests, Missionaries endeavors, and great achievements of this time. The first reading for this week looks at the development of the Legalization of Christianity in the Roman Empire.</p> <p><b>Edict of Toleration by Galerius 311 A.D.:</b><br/>Galerius was the Augustus (chief emperor) of the eastern Empire. He displaced Diocletian and took direct control for himself. He was virulently anti-Christian, and many thousands of believers perished during his reign. During 311 AD he contracted a disease that led to his death. He was fearful that the Christian God had sent this as a punishment for his treatment of the Church. On his deathbed he tried to end the persecution, but he was too late. After his death the martyrdoms continued unabated. This text is significant because it is the first sign of a general toleration, though one born of fear. It also demonstrates some of the traditional animosity of the ancient Roman Pagans to Christianity, that they weakened the unity of the state by retiring into their own private congregations and refusing to worship the gods of the state.</p> <p><b>Edict of Milan 313 A.D.:</b><br/>Constantine the Great attributed his victory at the battle of Milvian Bridge in 312 to the intervention of Christ. It is also likely that he was familiar with the faith from his Christian mother, St. Helena. Constantine allied himself with Licinius, who was the (weaker) Eastern Emperor, and ordered him to join him in legalizing Christianity, and setting it on its amazing trajectory from despised minority faith to official religion of the empire by 380. It is also evidence that Constantine himself was not yet fully Christian but was moving in that direction with his references to a "Supreme Deity". In</p> |   |

323 Constantine would displace Licinius and reunite the empire, now ruled by Christians. This text is remarkable in that Constantine orders all the property of the Church that had been seized to be restored. It was at this time that Constantine granted the Lateran Palace and Basilica to the pope and began to build the churches of St. Peter and St. Paul in Rome.

**Theodosian Code 380 A.D.:**

This is the text from the code compiled by Theodosius II in the 430s that incorporated the decree of Theodosius I the Great from 380 that made Christianity the official religion of the Roman Empire. The key to this text is the definition of who is a Christian. For the first time Christianity is legally defined as the faith of the pope and the Archbishop of Alexandria (because of the stature of St. Athanasius). This meant that Christians were those who professed the Nicene Creed, and who followed the faith of the Pope, at this time St. Damasus.

**Sozomen: Books II-V:**

Starts to write his ecclesiastical history in 433. Sozomen was responsible for writing 2 volumes of his history, we only have the 2nd one left. It runs from the year 312-425. He is writing this in 445. He dies in 447 or 448. We are reading the following selections that show the development of the Empire after the Death of Constantine.

**Notes on changes in the Empire after Constantine:**

The empire that Constantine bequeathed still followed, in theory, the plan instituted by Diocletian. It was divided into two halves, each with an Augustus (the ruler) and a Caesar (the successor to the Augustus). This political system is referred to as The Tetrarchy. As sole ruler, though, Constantine accomplished more than if he had been sharing power. For example, he moved the capital of the empire from Rome to the city of Byzantium, renaming it Constantinople, and re-established the Senate there.

Despite official sanction, the Church would endure many more difficulties. The council of Nicea was convened in 325 to pass judgment on the teachings of Arius, a priest. He taught that Christ was not co-eternal with God the Father. The Nicene creed held that The Father and Christ the Son were of one substance: homoousios. Nevertheless, many cleaved to the Arian view, and this proved to be a stubborn heresy. At one point, most of the bishops within the Empire subscribed to its deviations.

During this time, we will notice that tensions emerged between the triumphant Church and its patron emperors. Imperial approval would gradually evolve into open sponsorship of the Catholic Church. At times, however, the emperors proved to be meddlesome.

Furthermore, in these passages we will encounter the slow decay of Roman universalism. Here we find the origin of a profound cultural split—that still exists today—between the western provinces and the eastern (reflecting an earlier administrative split arranged by the Emperor Diocletian—the Tetrarchy). As Sozomen wrote: “the Eastern and the Western churches ceased to maintain the discourse which usually exists among people of the same faith...” (3.12). Eusebius of Nicomedia was one of the early instigators of this trend in so far as he championed the authority of the eastern emperor and bishops against that of the pope.

**Further reading notes from Sozomen on Arianism:**

Note at 3.2 that Athanasius was recalled from exile by the western emperor, Constantine II. This was entirely proper, for according to Dom Chapman in *Studies on the Early Papacy*, the Egyptian church was traditionally more associated with Rome and the western diocese than with the eastern patriarchs and bishops.

Note the legal trickery at 4.8 wherein the Arians use the Council of Nicea itself against Athanasius, for bishops and priests were not allowed to move from city to city or parish to parish (cf. canon 15).

Note at 4.15, we have the famous incident described by those hostile to the papacy as the “Fall of Liberius”. While accounts differ, the event in no way undermines the reality of papal infallibility as the original *Catholic Encyclopedia* stated: “It should be carefully noted that the question of the fall of Liberius is one that has been and can be freely debated among Catholics. No one pretends that, if Liberius signed the most Arian formulae in exile, he did it freely; so that no question of his infallibility is involved. It is admitted on all sides that his noble attitude of resistance before his exile and during his exile was not belied by any act of his after his return, that he was in no way sullied when so many failed at the Council of Rimini, and that he acted vigorously for the healing of orthodoxy throughout the West from the grievous wound. If he really consorted with heretics, condemned Athanasius, or even denied the Son of God, it was a momentary human weakness which no more compromises the papacy than does that of St. Peter.”

**Sozomen on Emperor Julian:**

Julian was the last pagan emperor, albeit a convert to paganism. Though he was raised to be a Christian, he was instructed in the traditional manner. That is, he studied the ancient (non-Christian) classics of literature. In these early days of the Catholic Empire, traditional pedagogy prevailed. Today young Catholics read encyclicals, Dante, Chaucer, Aquinas, etc, but in the fourth century, their training was almost exclusively in Homer, Plato, and other ancient authors. In this era, then, the intellectual culture tended to be fluid. Here are a few examples of this: the accused sorcerer and pagan Libanius, who wrote a “Lamentation” for the destruction of pagan temples under Theodosius I, nevertheless trained several great saints at his temporary academy in Constantinople; the syncretist orator, Themistius, a favored guest at the courts of the Catholic emperors, who was entrusted to deliver panegyrics in their honor; finally Ausonius, a leading rhetorician and tutor to both the emperor Gratian and St. Paulinus of Nola, was a convert to Catholicism but his various works are profoundly lacking this new spirit and occasionally puerile. Perhaps best illustrating the tensions between the old and new culture is the famous dream of St. Jerome in which he was flogged by angels for being too profoundly attracted to the writings of Cicero. We will discuss Jerome’s opinion of reading these pagan authors in week 2.

**Nicene Creed:**

Student should read and review the Nicene Creed found in the Kolbe Reader



**Byzantium: #164:**

Shows Documentation of the Legal Status of the group known as the coloni. Basically, free sharecroppers that were bound not to masters but to the land on which they lived. This allowed for a stability of workers and taxes in a given area of the empire. This is argued to be an early development of what would become part of the feudal system.

**Discussions:**

Talk about how Christians are treated in the Empire and how the treatment changes over time. This week discuss the influence of the pagan works had on Emperor Julian. Discuss the role of Athanasius as a bulwark against heterodoxy (holding unorthodox opinions or doctrines) and the gains made by his opponents on a local level and with the emperors. Attention should be given to both the tactics of the heretics, e.g. Eusebius of Nicomedia, and the weak response of many within the orthodox community, e.g. the bishops of Antioch, who skirted the issue of the co-eternality of the Son in their letter (3.5).

| WEEK 2  |  |
|---|--|
| TRANSFORMATION OF THE ANCIENT WORLD AND THE “FALL OF ROME”; THE “CREATION” OF BYZANTIUM; THE CHANGING EMPIRE/ FATHERS OF THE WESTERN CHURCH   |  |
| READER  | <ul style="list-style-type: none"> <li>• Hilaire Belloc: <i>Europe and the Faith</i>, Excerpts Iii, Iv, &amp; Vi</li> <li>• Jerome On Classical Literature <ul style="list-style-type: none"> <li>○ Letter XXII. To Eustochium. [Extracts]</li> <li>○ Letter LXX. To Magnus an Orator of Rome. [Extracts]</li> </ul> </li> <li>• <i>St. Jerome Life Of</i></li> <li>• <i>The Confessions</i> (Book VI) On Ambrose</li> <li>• <i>St. Ambrose</i>, Letter 22</li> <li>• Saint Augustine of Hippo, <i>The City of God</i>, Short Selection</li> </ul> |
| BYZANTIUM   | <ul style="list-style-type: none"> <li>• #247 <i>A Byzantine Embassy to The Huns</i></li> </ul>  |
| Study Guide   | Semester 1, Week Two Questions.  |
| Paper Topic   | <i>What was the significant role of the Army in the development of the Roman Empire? How does Belloc compare this with the Protestant history.?</i>  |
| <p>➤ <b>Key points</b></p> <p>This week we will read Hilaire Belloc’s take on the fall of Rome and the Rise of the Feudal state. We will also be introduced to the first four important Doctors of the Early church.</p> <p><b>Europe and the Faith, by Belloc:</b><br/>Gives an overview of how historians, particularly German and British protestants, attempted to make the Dark Ages particularly a period of backward social development. Although suffering from bias, these historians were also not exposed to the best documents or methods and it is not difficult for Belloc to debunk their historical analyses. It is only too clear that centuries of chaos and brutality, where science and knowledge were forgotten and texts were burnt, could not have yielded the incredible wealth of art and knowledge indicative of the late Middle Ages and the Renaissance. Furthermore, far from being a detriment to Renaissance enlightenment, the Church was the very vehicle for preserving the literature and works of antiquity. Monasteries especially were the original centers of learning and monks were considered generally the holiest and the most knowledgeable of the land.</p> <ul style="list-style-type: none"> <li>• <b>Protestant History:</b><br/>Belloc, not without a disdainful tone, admits: “Every revolt, however obscure, against the unity of European civilization in the Middle Ages (notably the worst revolt of all, the Albigensian), was presented as a worthy uplifting of the human mind against conditions of bondage. Most remarkable of all, the actual daily life of Catholic Europe, the habit, way of thought, and manner of men, during the period of unity—from, say, the eighth century to the fifteenth—was simply omitted!”</li> <li>• <b>The Fall of Rome:</b><br/>Belloc is quick to point out that Rome’s fall was not caused primarily by nobler, superior, and more enlightened barbarian tribes, but by internal strife and revolution. He shows that this is</li> </ul> |  |

only natural in Rome's case where the military is the true arbiter and controller of the nation. He divides the relationship between the people and the military into three phases:

-Phase 1: In the first phase the army consisted mainly of Roman civilians fighting for their nation and their people, very indicative of the early republic. During this time the people's sentiments were closely linked to and shared by those of the military, so that they were nearly one and the same.

-Phase 2: Within this phase the military's detachment from the Roman people is interestingly accompanied by a great decline in letters and the arts. It is considered the "silver age" of Roman Literature. The second phase spans from the civil wars through the third century to the establishment of the Tetrarchy. During this time, it was far from fashionable to be too closely associated with the military, which was composed of slaves or the poor who did not have a much better alternative. Also, the movements of the military generally reflected the sentiments, not of the people, but of ambitious generals and leaders, who directed it toward selfish goals and vanity. This detachment between the people and the military down spiraled to the point where recruitment was very difficult and it became necessary to hire mercenaries and barbarians, who might have known little or nothing about the sentiments of the Roman people.

-Phase 3: As the relational rift between the military and the Roman people widened, the reigns of the great machine, the Roman Legion were taken up by a series of Barbarians and those most disassociated with Rome. Nevertheless, Barbarian tribes themselves, especially when coming in great numbers to attack Roman Legions, were always cut down to pieces, since they lacked the incredible training, skills, and military technique that made the Roman Legion what it was.

As part of his attempt to debunk the historical theories of Gibbons, Belloc shows how Alaric the Goth was really Roman in most of his ways. Alaric was loyal to Emperor Theodosius and became adapted to Roman customs and behavior and was "from birth a Roman." He most certainly would have considered himself a Roman. Furthermore, his army which he used to sack Rome was not really Gothic but was derived from a variety of Barbarian races. His rebellious acts and numerous defeats (he was crushed by the great Roman general Stilicho) are interestingly consistent with the behavior of young and ambitious Roman generals.

#### **The Feudal System, A Roman Offspring:**

Belloc also shows that the establishment of the Feudal system as well as the great French Empire, the "Rex Francorum," was Roman innovation. The great leader who really militarized and organized Gaul, Clovis, was a Roman General originally only assigned to govern Gaul (Clodovicus was his real name). This point leads to Belloc's observation that the Feudal system was really an offspring of the Roman custom of assigning Governors, who quickly became lords or kings of certain provinces as the system of Rome became less restraining. The notion of serfs, people forced to work the land but not owned by anyone, were long since established in Rome under the name "coloni" in order to replace slaves, who were becoming increasingly difficult to attain. Belloc says on this point, "The common unity that survived was expressed in the fixed Latin tongue, the tongue of the Church; and the Church, now

everywhere supreme in the decay of Arianism and of paganism alike, was the principle of life throughout all this great area of the West..."

### **The Dark Ages and the Survival of Europe:**

The latter half of the first millennium was indeed a time of war and turmoil, and it is nothing less than a miracle of God and a merit of Christendom that Europe survived. Belloc succinctly expresses the danger from which the Church saved Europe: *"There was one unending series of attacks, Pagan and Mohammedan, from the North, from the East and from the South; attacks not comparable to the older raids of external hordes, eager only to enjoy civilization within the Empire, small in number and yet ready to accept the faith and customs of Europe. The barbarian incursions of the fifth and sixth centuries—at the end of the United Roman Empire—had been of this lesser kind. The mighty struggles of the eighth, ninth and especially the tenth centuries...were a very different matter. Had the military institutions of Europe failed in that struggle, our civilization would have been wiped out; and indeed at one or two critical points, as in the middle of the eighth against the Mohammedan, and at the end of the ninth century against the northern pirates, all human judgment would have decided that Europe was doomed... Europe was just barely saved. It was saved by the sword and by the intense Christian ideal which nerved the sword arm. But it was only just barely saved."*

### **Doctors of the Church: St. Jerome/ St. Ambrose/ St. Augustine/ St. Gregory (We will read about St. Gregory in week 3)**

#### **Selections from St. Jerome**

- St. Jerome is one of the four Latin Doctors of the Church, the translator of the Vulgate bible, and defender of monasticism, the perpetual Virginity of Mary, and Christian orthodoxy. In these letters we witness some of the struggles of the early Church over how to appropriate the wisdom of the ancient pagan world. Jerome, a lover of the brilliance of the Roman philosopher and orator, Cicero, found himself conflicted. We see him convinced that he had to become totally converted to Christ but, once that happened, that he could use many of the ancient pagan writers by using their brilliance to undergird the faith.
- The second reading is from Jerome's **Life of St. Paulus**. Being familiar with classical literature, Jerome knew how important works like Plutarch's *Lives* were. They provided heroes for a whole culture, virtues to imitate, and vices to avoid. He sought to do this for Christianity by authoring a series of lives of the saints. Jerome in particular was an avid defender of monasticism, of which the life of St. Paulus gives us a taste. The harshness of the life of the monk or hermit in the desert is presented here, along with the temptations and rewards of such an existence.

#### **Confessions reading:**

Here we have an interesting character study of both St. Monica and St. Ambrose, two very different (yet complementary) types of believers. Monica's devotion to the martyrs is demonstrated as well as her obedience to Ambrose. Ambrose was bishop of one of the most important western sees, at that time the residence of the emperor in the west. In Ambrose, Augustine finds something new: an intellectual Christian. He goes to get tips on rhetoric and comes away converted, a key turning point in his life.

**Letter of St. Ambrose:**

This is an important letter to contrast to the above reading, because it shows that Ambrose was most definitely not biased against the cult of the martyrs. The finding of the bodies of the saints was key for St. Ambrose, and they are today buried beside him in his great 4<sup>th</sup> century basilica in Milan. Their discovery consoles and aids the orthodox in their struggles against the Arians, being seen as a divine confirmation of the Catholic faith.

**City of God:**

This is one of the most important books in history. It is at once a refutation of ancient paganism and the charter of a wholly new Christian society. Written in the wake of the shattering sack of Rome in 410, while most others (including Christians) were prophesying the end of the world, Augustine calmly took everything in, and instead of a ruin, he saw a new birth. Christianity in the Roman empire was only ever a bolt-on addition. With these new barbarian peoples he had the audacity to envision a new culture, one that was Christian from the ground up. The vision he had was that of Christendom. Whenever western people sought to construct political regimes for the next millennium, this book was their roadmap. Simply put, there are two cities based on two loves. One is based on Love of God, the other is based on love of self. These two cities are mixed together till the end of the world.

**Discussions:**

As Christians why should we bother with the writings of pagans? Are there dangers to reading pagan literature? How would Christianity be different if we didn't use Plato, Socrates, Aristotle, or Cicero? Is there spiritual benefit to be had by using pagan literature? What is Jerome's image of the Egyptian woman meant to teach?

What are the use of saint's lives in the history of Christianity? Why does monasticism develop? What are the characteristics of a good monk?

This is the origin of "when in Rome, do as the Romans do." How is this reflected in Monnica's attitude? What does Augustine seek from Ambrose? What does he find? What is the critical turning point in Augustine's attitude towards the scriptures?

What is the place of the saints in Christian history? What is Ambrose's attitude towards the discovery? How does he make use of the finding of the saints' bones? What benefits do the saints confer on the Church of Milan?

How is Augustine's vision of the two cities a key to interpreting history? Is the city of God the Church? Can there be cooperation and peace with the earthly city? What should the proper relationship be? What are the characteristics of each city?

| WEEK 3  |   |
|---|---|
| THE BEGINNINGS OF MONASTICISM; GREGORY THE GREAT AND THE ESTABLISHMENT OF THE INFLUENCES AND THE SHAPING OF THE PAPACY  |   |
| READER  | <ul style="list-style-type: none"> <li>• Leo I: The Petrine Doctrine</li> <li>• Letter of Pope Gelasius To Anastasius Augustus – The Gelasian Doctrine Ca. 496</li> <li>• St. Gregory the Great <ul style="list-style-type: none"> <li>○ Epistle LXXVI. To Mellitus, Abbot</li> <li>○ Epistle LXV. To Augustine, Bishop of The Angli</li> <li>○ Extracts from <i>The Book of Pastoral Rule</i></li> </ul> </li> </ul> |
| RULE  | <ul style="list-style-type: none"> <li>• Sections 1-4, 48, 58-73</li> </ul>   |
| Study Guide   | Semester 1, Week Three Questions.   |
| Paper Topic   | <i>According to St. Gregory's work on The Pastoral Rule, what are the qualities of a good leader? Are these qualities applicable outside of the office of Bishop?</i>   |
| <p>➤ <b>Key points</b></p> <p>We will be reading about the growing power and influence of the papacy in the West. This follows the discussion from last week where we saw all the political turmoil of the age. The Church is becoming a protector of the spiritual and temporal needs of her people. The Leaders are looking to the Pope for more and more guidance.</p> <p>We will also read about the establishments of monastic life and the influence it will have on society. The readings also show the need to evangelize despite all the turmoil that was in the Empire. The Pope, especially Gregory understands the importance of this and will send missionaries to preach the gospel. Also, Gregory's Pastoral Rule will become a guidebook for more than Bishops during this time. Kings will also look to this work for guidance in ruling their lands.</p> <p><b>Leo I (r.440-461):</b> While the popes were exercising authority long before St. Leo the Great, he was one of the great theoreticians of papal primacy. Indeed, he put it into practice on many occasions, such as his repelling of Atilla the Hun from Rome, and his masterful conduct of the Council of Chalcedon, which accepted his <i>Tome</i> as the definitive orthodox doctrine of Christ. Indeed, once the document was read at Chalcedon, the assembled fathers said, "Peter has spoken through Leo".</p> <p><b>Gelasian Doctrine:</b> This teaching is key for the development of Church-State relations in the western world; indeed, it can still be seen in shadowy form in our "separation" of Church and State. It is critical to distinguish Gelasius' doctrine from the Caesaropapism developing in the east. (We will read about this in week 4) In the Byzantine empire, the emperor had excessive sway over the policies and practices of the Church, which sometimes were affected because of the heresy of various emperors. In the west Pope Gelasius (r.492-496) here makes a sort of declaration of independence of the Church from the state, and indeed asserts that, within its own areas of spiritual competence, the Church is superior to the state.</p> <p><b>Gregory the Great (b.540-604):</b> was the Latin doctor who was most practical. He was concerned with administration and organization, standardizing the liturgy, moral theology, and especially missionary</p> |   |

work. Here he demonstrates a highly successful missionary strategy in the context of the reconversion of England started by Augustine of Canterbury. The letter asks what is to be done with pagan temples. Should they be destroyed? Gregory gives an exceptionally balanced answer. He acknowledges that the pagan worship, misguided as it was, sprang from a genuinely human desire to worship God. Therefore, missionaries should sprinkle some holy water in the pagan temple, set up an altar, and start saying Mass. This would elide the genuinely good natural desire for worship into worship in spirit and in truth, without unnecessarily offending the new converts. In the second letter we see Gregory's concern for good administration, especially one that would outlive the first generation. He makes sure to try and limit future grasping for position and power, by clearly laying out chains of command.

St. Gregory the Great was the first monk to become pope. Early on in his life he quit the secular ambitions which his parents wished him to pursue to enjoy the serenity of monkish simplicity and the pursuit of holiness. Using inherited property, he founded a wealth of monasteries and was greatly esteemed as a spiritual advisor for monks. Much to his chagrin, he was ordered by Pope Pelagius II to be an ambassador to Constantinople. During his stay in Constantinople, Gregory realized that help from the Eastern Empire could no longer be expected, and Rome would have to help herself against surrounding enemies. Concerning Gregory's view of the relationship between Church and State, the Catholic Encyclopedia says, "Gregory seems to have looked upon Church and State as co-operating to form a united whole, which acted in two distinct spheres, ecclesiastical and secular. Over this commonwealth were the pope and the emperor, each supreme in his own department, care being taken to keep these as far as possible distinct and independent." Thus, Gregory began replacing the administration of Church related things with ecclesiastics. Indeed, Gregory had to take much of the state's care upon his own hands. Similar to Leo the Great's ability to thwart invading barbarians, Gregory confronted and pacified the Lombards and was able to pay them to lift their siege.

**The Pastoral Rule:** This is one of Gregory's perennially popular works. He takes the fruits of theology gathered from the age of the Fathers and distills it into a brilliant psychological and pastoral analysis of leadership and governance. This book was one of the most read of the middle ages, it is an expression of the practical genius of the Romans.

**The Rule of St. Benedict:** St. Benedict (480-543), a young Roman noble from Nursia, is considered the father of Western Monastic tradition. Monasticism had begun in the East with those as such St. Anthony of the Desert (d. 356) and had spread quickly. Benedict was influenced by these early hermits and monks and looking to flee the evils of the city, was determined to live a life devoted to God as a hermit. Eventually he was asked to become the abbot of a nearby monastery and began to contemplate the discipline and the community of the monastic life. St. Benedict is credited with establishing numerous monasteries the most famous being that of Monte Cassino, south of Rome. His Rule, which he is thought to have written during his time at Monte Casino, was at first written for laymen and not for clerics. "The saint's purpose was not to institute an order of clerics with clerical duties and offices, but an organization and a set of rules for the domestic life of such laymen as wished to live as fully as possible the type of life presented in the Gospel" (Catholic Encyclopedia).

The student is only given a selection of the rule to read for the purpose of this course, however, the entire rule is recommended as an excellent insight into monastic life and as spiritual reading.

**Discussions:**

What is the historical argument for the Petrine primacy? How does Leo defend the authority of his office? What scriptural support does he adduce? Why Rome? What is its providential place in history?

What is the "Gelasian Doctrine"? What is his vision of relations between Church and State? Is this a form of theocracy? Is this related to the American doctrine of separation?

Would it not be better to have torn down the place of pagan worship and build a new, pure Church? Why should the pope be so concerned with these minor missionary details, like churches and organization?

Is the Pastoral Rule a good plan for leadership? Is it applicable outside the office of Bishop? Is it a practical plan, that is, can it really be implemented? What are the key characteristics of a good pastor? What does leadership mean in a Christian context?

Discuss what St. Benedict says about the importance of Manual labor to spiritual life.