



CHAPTER TWO

*The Church of the Apostles
and the Fathers (AD 50-600)*

Chapter 2

- 1st C - Laying the Foundation
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The Apostolic & Early Fathers

1st Century

Laying the Foundation

- The **Acts of the Apostles** document the missionary expansion of the Church, from Jerusalem to **Judea, Samaria and the ends of the earth** (**Acts 1:8**)
- The **Pauline and Catholic letters**, we find in the New Testament Canon also document the early **challenges** in each of the **newly established churches**.
- The Church took advantage of the **great Roman road system** and the relative **peace** throughout the Roman Empire
- **Greek**, the language of the people, **was spoken everywhere** and the **Apostles** soon learned Greek and **wrote in Greek**.

1st Century

- The first **persecution** against the early Church began in **Jerusalem**, when **Jewish priests began to convert** to Christianity. (**Acts 6:7**). **St Stephen**, the first martyr, **was a deacon**. (**Acts 7: 54-60**).
- **Acts 15** recorded the *activation* of the Church's **power to loose and bind**. The Church was not bound by the law of the Old Testament, but relied on the guidance of the **Holy Spirit**.
- **Emperor Nero**, *15 years later*, blamed Christians for a great fire in Rome in 64 AD. It was during this **persecution** that **Sts. Peter and Paul** were both martyred
 - Yet, many pagans became impressed with the Christian community's **open care of the poor and widows and orphans**. Conversions to Christianity grew accordingly.

1st Century

- Christians were often accused of being a secret society that participated in **cannibalism** (eating flesh of Jesus and drinking His blood) and **sexual immorality** (sex between so called brothers and sisters).
- **Secrecy** was a prudent reaction given the nature of the mysteries, and therefore **vigilance** was needed to avoid betrayal of the community by outsiders.
- **Emperor Domitian**, who was *naturally inclined to cruelty and hated for his reign of terror*, launched the **fiercest persecution of the First Century** against Christians (around 81 AD) because Christians considered it **blasphemy** to sacrifice to the **emperor**, as god.

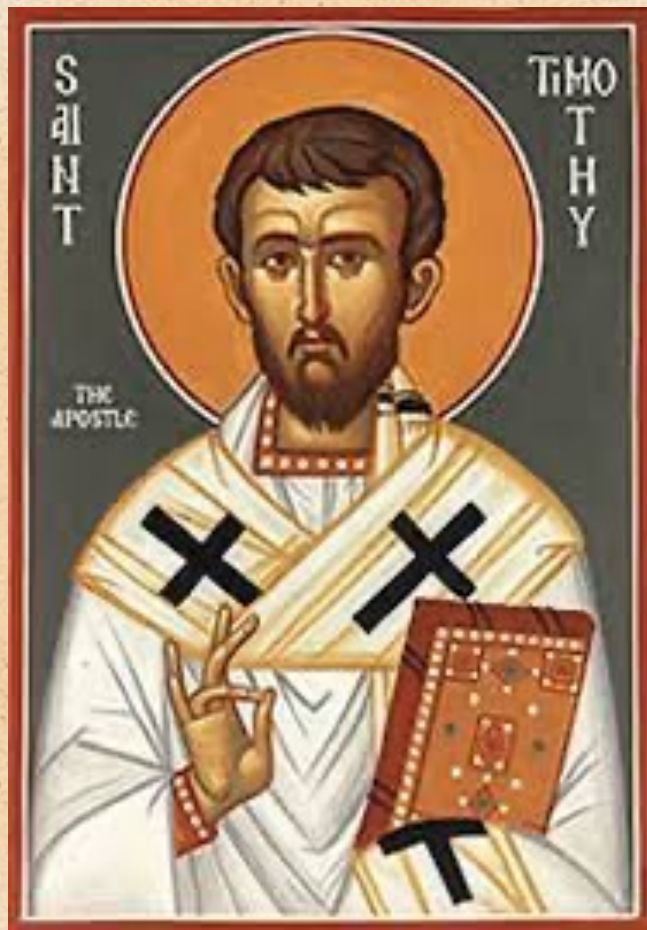


1st Century

- The persecution affected several well known Christians:
 - **Simon**, the **second bishop of Jerusalem** - and **brother of the Lord** - was crucified.
 - **St John the Evangelist** (*as relayed by both Tertullian and St Jerome*) was **boiled in oil**, but miraculously survived - and later banished to Patmos.
 - **Flavia**, daughter of a Roman Senator - because of her status was not martyred but **banished to Pontus, on the Black Sea**.
 - After **Flavia** was **exiled**, a law was passed: *"No Christian, once brought before the tribunal, would be exempted from punishment without renouncing his religion."*

1st Century

★ Timothy, the well known disciple of St. Paul, and recipient of two of Paul's letters - became the bishop of Ephesus, after St John. He zealously governed the Church until his death in A.D. 97.



- During this period, local pagans were about to celebrate a feast called Catagogion, in which they carried images of pagan gods
- Bishop Timothy, met the procession and severely reproved them for their ridiculous idolatry. This so exasperated the pagans, who still had the persecution in mind, that they beat him with their clubs, so severely, that he died as a result of his bruises two days later.

1st Century

- The first Century also saw **great popes** who as models of faith, *during times of persecution*, sat on the **chair of Peter**:
- **St Linus** - **St. Irenaeus** identifies him as the same **Linus** mentioned in **2 Timothy 4:21** and wrote that “**the blessed Apostles passed on the sacred ministry of the episcopacy to Linus.**” Although his martyrdom is unconfirmed, he is among the martyrs named in the canon of the mass.
- **St Anacletus** (Cletus) - According to tradition, he **divided Rome into 25 parishes**, and **ordained** priests to staff them.
- **St Clement** - died 99AD - He is considered to be the first Apostolic Father of the Church, who in his **Letter to the Corinthians** affirmed the doctrine of **Apostolic succession**.

2nd Century

Continue Expansion & Defense of the Faith

- This century is known especially for two martyrs who, ordained as **Bishops** by the **Apostle John**, courageously paid the ultimate price for preaching the Gospel: **Polycarp of Smyrna**, *under Hadrian* and **Ignatius of Antioch** *under Trajan*.
- **Martyrdom** was considered a direct rout to heaven, and the intercession of a martyr before his/her death - **exculpated apostates and heretics** seeking forgiveness from the church.
- As the church gained form, the roles of **Bishops** - **Priests** - and **Deacons** became more precisely defined. **Priests** administered sacraments by delegation, and **Deacons** continued to assist the **Bishops** as they had the **Apostles**.

2nd Century

★ What do we believe? What do we teach? How will people practice the faith?

Thoughts future deacons?

- The formulation of simple creeds was part of the answer. These helped to those preparing for Baptism.
- The discernment by the bishops as to which writings were inspired by God was the the another part.
- The Gospels were the first writings to immediately become part of the canon - the rule of truth.



2nd Century

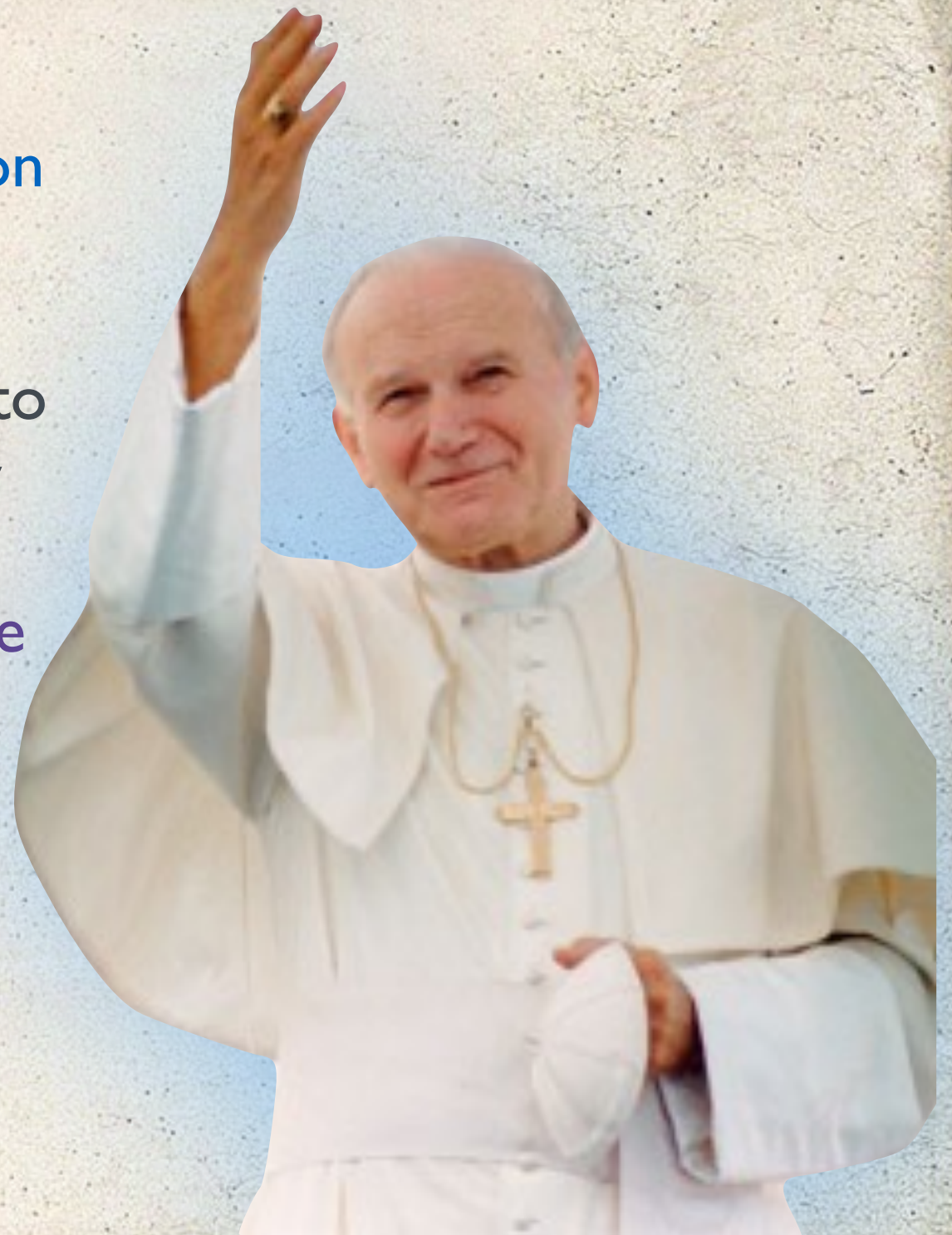
- Since there were many writings in the market place of ideas, the **Bishops** rejected some **individuals** and their **beliefs** as **heretical**.
- **Marcion** - rejected the OT in its entirety. God sent Jesus who was an entirely **new God**, rather than the “**vengeful**” **God** of the Old Testament.
- **Gnostics** - wanted unusual writings drafted after the Apostolic age to be accepted. **Secret knowledge** and magical events permeated their writings.
- **Docetists** - taught that Jesus **only appeared human**.
- **Montanists** - followers of Montanus believed their **prophecies were as inspired as the Gospels**. Imminent second coming called for austere measures.

2nd Century

- Yet, all these sects faded. Only the Catholic Church endured.
- And so, the age of Apologists began because of the universal need to have defenders of the faith. Two, particularly stood out among the several:
 - ❖ Justin Martyr - From Samaria. Two of his apologies survive
 - The first written to the Emperor defended the morality of the practices of the faith. (Eucharist and Marriage).
Fides et Ratio - The faith is rational (Faith and Reason)
 - The second to the Roman Senate, challenged Roman justice given the persecution of Christians who simply lived upright lives, and were good citizens of the Empire.

2nd Century

- “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart the desire to know the truth — in a word, to know himself — so that by knowing and loving God, men and women can come to the fullness of the truth about themselves.”
 - Pope John Paul II - beginning of his encyclical on Fides et Ratio



2nd Century

- ❖ Irenaeus of Lyons - Originating from Smyrna, Irenaeus heard Polycarp preach. He relocated to France, and expanded the Christian communities in the southern regions of France
 - Irenaeus of Lyons, affirmed that unity of belief necessarily required *all the local churches* to be in harmony with Rome
 - ✓ He is also known to have persuaded Pope Victor I, not to excommunicate the Christians that preserved the Jewish calendar for the celebration of Easter.
 - His most famous writing was the treatise “Against Heresies” where he asserted that Bishops, as heirs to the Apostles by succession, *received* and *guarded* the truth, communicated by the Apostles who had seen, heard and followed Jesus.

3rd Century

Persecution & Theological Development

- The first 50 years of the century allowed for **Theological Development**, exemplified by **two Catechetical Schools**:
 - ◆ **Alexandria of Egypt** - The Christian intellectuals of Alexandria emphasized the **allegorical interpretation of Scriptures** and tended toward a **Christology** that emphasized the union of the human and the divine, in the person of Jesus Christ.
 - ◆ **Antioch of Syria** - The school held to a more **literal and occasionally typological exegesis** and a **Christology** that emphasized the distinction between the human and the divine in the person of Jesus Christ.
- ▶ The *difference* between **the two schools** would lead to **Nicaea**.

3rd Century

- Antioch generally **tended** to what might be called an **Adoptionist Christology**. A principle that held **Jesus was truly man**, **but** became **adopted** into the divine, at **His Baptism** (or *resurrection or ascension*).
- The school reasoned, for instance, that **just as Christians become adopted sons of the Father, by Baptism - so too Jesus**, except that as the **first fruits** of what we will become at the end of age, His **divinisation occurred while He was still on Earth**, based on the special grace needed to be the Messiah.
- **Antiochians** might have sought refuge in their interpretation of **1 Cor 15:20-23** and **Romans 8: 14-18**.

3rd Century

- **Alexandria** on the other hand held to a **Christology** that was theologically Trinitarian.
- While a *formal definition* of **Hypostasis of Jesus' natures** would need to await the Fifth Century - **Alexandria** understood from the beginning that **Jesus was Truly God and Truly Man**.
- **Origen**, consistently taught that when Scripture was interpreted **allegorically**, the difficulties encountered by Antioch disappeared, and **the deeper spiritual** senses of Scripture, properly understood **supported the literal sense rather than contradicted it**. Origen was ahead of his time.
- ★ The Church **still** teaches Origen's view at CCC 115-118.

3rd Century

- We know of **two persecutions** during this century. The first under **Emperor Decius** lasted one year (250AD). The second under **Emperor Valerian**, after he succeeded **Decius** around (257AD)
- Under the **Decius persecution**, though short - many Christians **apostatized**. Many understand the large numbers of **apostasies** was due to a large period of laxity preceding it.
- **Cyprian of Carthage** - gave us the teaching on how **readmission to the sacraments** for those who had fallen into **apostacy** or **heresy**, consistent with **Heb 6:4-6**.

3rd Century

- Under the **Valerian persecution**, the church lost the great **pope Sixtus II**. Arrested in the catacombs of St Callixtus, while celebrating Mass with six of his archdeacons, he was **beheaded** along with them on Aug 6, 258 AD. *Ultimately this led to the great testimony of **Deacon Lawrence** who was absent from Mass that day.*
- **Sixtus II** restored relations with the African and Eastern churches, which had been broken off by pope **St Stephen I**, over the error of not permitting **Redemption of fallen Christians** as held by the heresy **Novatianism**
- The controversy having been settled by **Cyprian of Carthage**, **Sixtus II** reunified the churches with Rome.

3rd Century

- Cyprian of Carthage did get it wrong on the invalidity of Baptism performed by apostate priests
 - Cyprian reasoned that if the Priest was not in communion with his bishop, and without faculties, that such a priest could not validly baptize
 - How could a priest not in communion with the church baptize someone into a communion he was not a part of?
- An important principle arose from the controversy. The efficacy of the sacraments was not dependent on the sanctity of the priest, since it was God who acted in the sacrament
 - ★ “Ex opere operato” became the rule. The *efficacy of the sacrament* comes “from the work worked” not the holiness of the officiant.

4th Century

Christian Empire and the Arian Crisis

- In 286 AD Emperor **Diocletian** split the **Roman Empire** in two: A **Western** Empire and an **Eastern** Empire
- **Diocletian** remained Emperor of the richer **Eastern** portion. Almost 20 years later, he **launched a severe persecution of Christians in the East**, that lasted until just after his death. (303-311 AD).
- ◆ On **October 27, 312 AD**, **Constantine**, the **Western Roman Emperor** saw the “**sign of a + Cross**” in the sky, followed by a **dream that night wherein Christ assured him of victory** under the sign. With the **sign of the Cross** on their shields, **Constantine's** troops won a major victory in **battle**, which he promptly attributed to the **God of the Christians**.

4th Century

- In 313 AD, **The Edict of Milan** accord established **religious tolerance of Christianity** within both Roman Empires, signed by **Constantine** and **Licinius**, the Emperor the East.
- **Constantine** thereafter **built churches, replaced Roman gods, and passed laws honoring Sunday, and protecting clergy**
 - * **St Helena, the Emperor's mother**, went to **Palestine** and returned with **relics of the Passion** including the **True cross of Christ**. She ordered the building of the Church of the *Holy Sepulchre*, the Church of the *Pater Noster* in Jerusalem, and the Basilica of the *Nativity* in Bethlehem
 - * Some of the **Relics** are still displayed in the **Basilica of Santa Croce in Gerusalemme, in Rome, consecrated in 325AD.**

4th Century

- **Licinius** broke **The Edict of Milan** and began a short duration **persecution** of Christians.
- **Constantine** took action against **Licinius** and defeated him with the sign of a **Chi-Rho** on his army's shields in 324AD. **Constantine** then ruled as Emperor over a unified **West** and **East** Roman Empire.
- ★ A 'Christian' Emperor over the whole Empire was a dream come true for the Church - but **Christians** were now being **challenged** not by an Emperor, but **by a** rogue priest, **Arius** from **Libya**.



4th Century

- **Constantine** having unified the Empire at a great cost of lives, was not going to suffer its fracture over a **theological question**. The solution? **Call an Ecumenical Council** - in **Nicea**, near the location of his new throne.
- **Bishops** debated the **validity** **Arius'** teaching - which held that **Jesus** was a created being, who was like God.
- The **Antiochian** school, supporting **Arius** held that **Jesus** was like with the Father. (homoiousius).
- The **Alexandrian** school, taught as did **Pope Silvester I**, that **God is a Trinity**, and argued that **Jesus** was **God**, with the same essence as the father. (homousius).
- When the council began **80%** of the Bishops were Arian.

4th Century

- **Athanasius**, then a **deacon** from **Alexandria**, was in attendance and responsible almost single handedly for *changing the view of all the Arian bishops*. 318 bishops having started, *250 or so Arian* - at the conclusion *only 2 bishops* would not accept the result of the Council. These 2 bishops were from Libya, *perhaps old friends of Arius*
- **Athanasius** had appealed to **Apostolic tradition**, *what they had always been taught before*, and that **Jesus** Himself had said: "The Father and I are one." (**Jn 10:30**). The appeal to **Tradition** worked.
- ☑ The major result of the Council was the **NICENE CREED** that, **under the inspiration of the Holy Spirit** held **Jesus was in fact the same essence as the Father**, to signify absolute equality of the Son with the Father.

4th Century

- Constantine, showing his solidarity with the Ecclesial Council, ordered Arius exiled from the Empire.
- The council also
 - ❖ Added the that three bishops must lay hands to consecrate a new bishop, to preserve Apostolic Succession;
 - ❖ Prohibited clerics from lending money at interest to parishioners and others;
 - ❖ Failed to make a canon enforcing church-wide celibacy;
 - ❖ Proclaimed “deaconesses” were not ordained clergy, as they were considered as numbered among the laity;
 - ❖ Declared priests should precede deacons at communion.

4th Century

- That should have been that, except a few Bishops objected to a philosophical word (homousius) rather than a biblical word, persuaded subsequent Emperors that Arius was right.
- This created a new division in the East, while the West under the Pope stood firm with the Nicene Creed
- Under various Emperors, even Athanasius the hero of Nicaea who had ascended to the Episcopacy, was exiled repeatedly
- Of note, is that Alexandria, his diocese refused to appoint a replacement bishop for Athanasius, leaving the Episcopal chair of Alexandria vacant.
 - ★ Such was the esteem Alexandria had for Athanasius.

4th Century

- God summoned the assistance of three saints from Cappadocia, modern Turkey, to finally quash the Arian Heresy.
- St Basil of Caesarea, was famous for his daily preaching to large crowds in his Church. An adamant fighter against the Arian heresy, he spent most of life preaching the faith
- St Gregory Bishop of Nyssa, the younger brother of St Basil, made contributions to the doctrine of the Trinity. Influenced by Origen, his writings are still studied. He affirmed Nicaea and attended Council of Constantinople
- St Gregory of Nazianzus, Archbishop of Constantinople, developed a theology for differentiating being begotten and proceeding from the Father. (cf. Rev 22:1)*

4th Century

- Admittedly **Nicea** had ignored the **Holy Spirit**, justifiably as the controversy seemed to surround the person of **Jesus**.
- In the late 370s, the **Macedonians** *began to teach* that Jesus and the Father were God, but the **Holy Spirit was not God**
 - In response, a **second Ecumenical Council** was called at **Constantinople in 371 AD** to address the **Holy Spirit**.
- Following **Nicaea's** lead, **Constantinople** used language from **St John's Gospel**, where **Jesus** says:
“When the Helper comes, whom **I shall send** to you from the Father, the **Spirit of truth** who **proceeds from the Father**, He will testify of me.” (**Jn 15:26**).



4th Century

- St Gregory Nazianzen being portrayed with the familiar Eastern gesture of the Trinity.
- His formulation of the Trinity was prior to the 'filioque' controversy but survived it intact.
- ★ His distinction between Jesus and the Holy Spirit was clever. Jesus was analogized to Eve coming directly from Adam, in that sense the Son is begotten eternally by the Father. The Holy Spirit was analogized to Abel, who 'proceeded' from both Adam and Eve, or said another way Abel proceeded from Adam through Eve.
The Holy Spirit proceeded eternally from the Father and the Son.



4th Century

- At the closing of the Century, we see the proliferation of the **Desert Fathers**.
 - **Antony of Egypt** fled into the desert a century before and his **monastic life** was captured by the writings of **Athanasius**.
 - Like **Jesus** who went into the **Desert** to prepare for His ministry, **these men and women** likewise left cities, going into remote mountains and caves, having **divested themselves of Earthly possessions**.
- Monks would sustain the church during the **Dark Ages** - the age of the Barbarians & Feudalism (5th to 14th Centuries)



4th Century

- Monasticism spread rapidly throughout the Roman Empire, but began to be transformed into a monastic community lifestyle. Sole monasticism faded into community living
- Monasticism exemplified as a **death to self**, and so was seen as **a different type of martyrdom**, since these monks ceased to live in the world.
 - Some due to their virtuous life were called back into the greater society because of their **leadership** qualities
 - We note that the **Cappadocian monks**, **St Basil** and the two **Gregories** were among those called to serve as **Bishops** and steer the **Council of Constantinople** to an **orthodox** faith proclamation regarding the **Holy Spirit**.

4th Century

- Others called into ministry having started as monks included
 - **St John Chrysostom** - The great Patriarch of Constantinople, who wrote perhaps the greatest commentary on the Gospel of Matthew. Known for his preaching: "Golden-mouthed."
 - **St Martin of Tours** - Introduced France to monastic life, and so pioneered as the Father of Western monasticism,
 - ★ **Saint Jerome** - Instrumental in selling the Damasus Canon of the Bible that we used today, he also translated the Bible into the language of the people, Latin. Known a Doctor of the Church,
 - ★ **St Augustine** - Began Christian living as a monk, and became the great theologian and apologist, and Doctor of the Church.



4th Century

➡ Theodosius, perhaps is **by far** the most humble Roman Emperor to rule the Empire. He forever changed the course of Christian and human history - with a **sensational** proclamation in 381:

♦ **Christianity** was to be the **only** **official religion** of the Roman Empire!

- Theodosius, most notably **put his power** under that of the Church setting a standard that held for more than 1000 years.
- In so doing, **submitted to the great St Ambrose of Milan** and repented of his sins publicly wearing sackcloth and ashes and asking forgiveness from parishioners as he stood outside the church, submitting to his penance. Unheard of for an Emperor!

4th Century

- St Cyril of Jerusalem, before becoming Bishop in 350 AD instituted and oversaw the first RCIA program. In 1882, Pope Leo XIII elevated him to Doctor of the Church.
- RCIA lasted two years and like today, the catechumens were dismissed after the Homily to be taught
- Because RCIA was so long and thorough, sometimes due to persecution or disease, a catechumen died before being admitted to Baptism at the Easter Vigil
- ★ The church formulated the doctrine of “Baptism of Desire” and declared that the desire for the sacrament as a catechumen, was sufficient for it be deemed conferred.
Not unlike, in a sense, the salvation the good thief on the cross.

4th Century



- St Cyril of Jerusalem in 348 AD gave the following instruction to his congregation *on the proper way to receive Holy Communion*, in his Catechetical Lecture 23.21:
- In approaching therefore, come not with your wrists extended, or your fingers spread; but **make your left hand a throne for the right**, as for that which is to receive a King. **And having hollowed your palm, receive the Body of Christ, saying over it, Amen.**
So then after having carefully hallowed your eyes by the touch of the Holy Body, **partake of it; giving heed lest you lose any portion thereof; for whatever you lose, is evidently a loss to you as it were from one of your own members. — For tell me, if any one gave you grains of gold, would you not hold them with all carefulness, being on your guard against losing any of them, and suffering loss?**
Will you not then much more carefully keep watch, that not a crumb fall from you of what is more precious than gold and precious stones?

4th Century

- **Bishop St Athanasius** (*feast day May 2*) made one more contribution to the church. In 367 announced on the occasion of Easter, a **New Testament Canon** that would be used for readings used at Mass.
 - **Pope St Damasus I**, (*feast day Dec 11*) called a **Synod in Rome** in 383 to study the **Alexandrian canon**. The Synod approved the **Athanasian canon** and added an **Old Testament canon** that it proposed to also be used at Mass throughout the Church.
 - **Damasus** then prudentially sought concurrence from North African churches. Thereafter, **Councils** at **Hippo** in 393 and **Carthage** in 397 **confirmed the Damasus canon!**
- ☒ **Damasus** proclaimed **that canon** for use by the **Universal Church**.

For the first time the church had a complete Bible!

5th Century

Questions of Belief and New Political Alignment

- The 400s ushered the age of Barbarian control of much of Europe and North Africa.
- When **Emperor Theodosius** died, and **Honorius** his son became Western Emperor at age 9 — the **Visigoths** saw a conquest opportunity. In 410 **Rome** was sacked, defeated and looted by them.
 - **St Jerome**, then still alive lamented: “The city which had taken the whole world was itself taken. If Rome can perish, what can be safe? ”
 - In **Hippo, North Africa**, **St Augustine** took his last breath as Vandals were at the gate in 431. **Carthage** fell in 439.

5th Century

- The **Pope** and **Clergy** now had to **lead and defend** the people of God. The Pope became more than a spiritual leader of the Western Empire until it collapsed in 476 AD.
- ★ **Pope St Leo I, (440-461)** emerged as one of three popes to bear the title **The Great**, along with Gregory (590-604) and Nicholas (858-867). He **convinced Attila the Hun to not attack Rome** after the Huns had devastated northern Italy.
- **Pope Leo the great**, **negotiated with the Vandals** to loot Rome without destroying it.
- **Pope St Leo the great**, is also remembered for **restoring churches**, including **St Paul outside the walls** and **St Peter's in the Vatican**.

5th Century

- Pelagius, a British monk, emerged in 412 asserting that by a sustained act of the will, without the need for grace, man could be holy and perfect. He therefore denied the doctrine of original sin, to the extent it might speak otherwise
- Pelagianism, was advanced in part because of the holiness of the monastic movement. Holy Monks were seen as proof
 - The Pelagian heresy was clearly contrary to Eph 2: 8-10.
- ★ The Council of Orange in the 6th century, (529 AD) affirmed that grace alone was wrong as well, and that - voluntary cooperation - with God's grace was necessary for salvation.

5th Century

- Nestorius, was a Persian monk from the school of Antioch who later as a priest acquired a reputation for asceticism and eloquence. In 428, Nestorius became Patriarch of Constantinople.
- Shortly thereafter, Nestorius personal chaplain Anastasius preached a sermon denying the title Theotokos, as applying to the Virgin Mary. He asserted Mary was not Theotokos but rather Christotokos, mother of only the human nature of Jesus.
- ★ In 431, at the Council of Ephesus - Cyril of Alexandria argued that Jesus was one divine person with two natures, and that Mary gave birth to a person, not a nature. That person being Divine, Mary was a Theotokos “God Bearer” and therefore properly Mother of God, “Mater Deus.”





- The church would have to wait for *another* council in 451 AD, — the **Council of Chalcedon** would further hold, Jesus was a unique person with two natures, such that he was fully God and fully man. The church explained that Jesus had two natures ‘hypostatically united’ without confusion between them.
 - ★ The Son of God did not cease being a Divine person, by taking a human nature.
- “But when the fullness of the time came, God sent forth His Son, born of a woman.” (Gal 4:4). “And the Word became flesh, and dwelt among us.” (John 1:14).

5th Century



- For those **keeping score**, seems that **Alexandria** has a **commanding** lead over **Antioch**.
- **Antioch** got it **wrong** at **Nicaea** and now **wrong** at **Ephesus**.
- Remember that when it came to the “**canon of the Bible**,” **Pope Damasus** *did not even consider* **Antioch** and went straight to **Africa**.

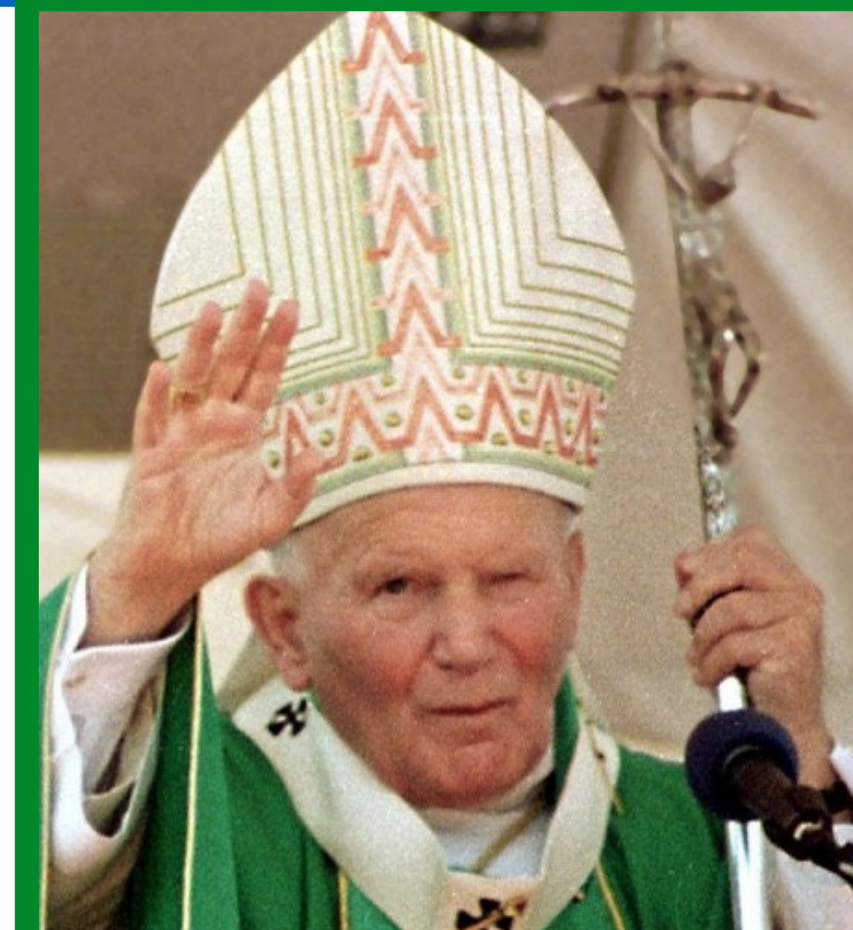


5th Century

- The 5th & 6th Centuries continued the trend that had evolved in West and East differently, due to geographical size.
- The Church in the West, developed over a larger geographic area, resulting in a greater separation between clergy - especially Bishops and the laity. Also between Bishops and their clergy, and even Church and State.
- The Church in the East was more ethnically clustered, such that while there was only one Western (Latin) rite that would eventually cover Europe, Africa and even the Americas, in the East there were 23 different 'rites' each covering a smaller more cohesive cultural and geographic area.

5th Century

THAT'S WHY OUR NAME IS STILL CATHOLIC, WE'RE
UNITED OF DIFFERENT RITES



Bishop Miters for
different rites

5th Century

- This created some differences in the Sacramental economy.
- In the West, the sacraments of initiation became separated, with Confirmation and First Communion occurring at *different* times. The Bishop had a large area to cover. Sacraments waited until the Bishop was passing through.
- In the East all three sacraments of initiation were administered at the same time with the Bishop present.
- Liturgies reflected cultural differences between East and West. The Eastern liturgies introduced more symbolism, with *chants* and *hand* and *body gestures*, *repetitions* and *incense* that were oriented to worship but also to express its mysteries.

5th Century

- As we have seen, Ecumenical Councils, were the glue that kept East and West in agreement over the dogmas of the faith, notwithstanding the differing expressions embodied in liturgical expression and sacrament administration.
- That unity also transcended the various heretical sects that ultimately did not last, precisely because those heresies gave rise to the need for an Ecumenical Council through which the unified Church could speak more clearly.
- ☑ It is the case, perhaps due to cultural sectarianism in the East, that most heresies were born in the East.
 - ◆ As such **most** Ecumenical Councils were held in the East.

6th Century

The End of One era and the beginning of Another



Shhhh don't tell anyone but not much happened in the 6th century ... except it led to a lot of future events!

- The Western **Barbarian Kingdoms** faded
- St Benedict starts an order
- Pope St Gregory the Great
- Clovis, King of Franks

6th Century

- From the 5th to 8th centuries, Europe was racked with invasions and assaults from German barbarians, Lombards, and Muslims.
- The Western Roman Empire fell, but the Barbarians were not interested in war as much as in land, food and markets. The Church was not the enemy. *One by one the Arian barbarian tribes embraced the Church, but more on this in a bit.*
- The continuity and authority of the church brought the desired stability to Europe, including its custodial heritage to Roman law. Disputes had a place for resolution, the church.

6th Century

- The **Barbarians** needed the **Roman Church**, its organization and personnel. **Barbarians did not have a written culture.**
- The **Barbarian kingdoms** took over the **military and political functions** of the Empire: the sword, taxes and administered some justice, but **moral authority, learning and culture, prestige and care of the people** belonged to the Church.
- For a Barbarian to be **civilized**, he was **Romanized**. To be **Romanized** was to be **Catholicized**.
- **Relics** tied the population to **martyrs and saints**. A black market traffic in relics would last the *next 700 years*.

6th Century

- The decline in literature, and new writings was a factor leading to a decline in culture. **Gone were the Augustines, Ambroses and Jeromes!**



- **Enter St Benedict to the rescue.** Monks made the church the preservers of Western Civilization. We can not even speculate what the world would look like today without the Benedictine Order. **They preserved the Scriptures and the writings of the Church Fathers, and made copies of them for distribution to other monasteries and churches**
- Accordingly **St Benedict is the Patron Saint of Students.**

6th Century

- Monasticism took over Europe with its motto “Ora et Labora”
- St Patrick had brought the Gospel to Ireland in the middle of the 5th Century, and the Monastic movement solidified the faith in Ireland. Saint Columba would plant the flag of Christ in Scotland in 563 AD by building its first Scottish monastery
 - ◆ The Benedictine monastic movement would eventually give the church thousands of Bishops and 24 of its Popes.
- ★ Pope St Gregory the Great (590-604) a former Benedictine monk, showed a Pope could be a humble and efficient secular administrator. A prolific writer as Pope his works were very influential. He penned over 800 letters, Homilies and accounts of the lives of saints - along with many other works, *including* his most famous book “The pastoral care of Souls” still read today!



6th Century

- Pope Gregory, was known as "the Father of Christian Worship" because of his ... efforts in revising the worship of his day. His contributions to the ... Divine Liturgy of the Presanctified Gifts, is still in use in the Byzantine Rite.
- Gregory is one of the Latin Fathers and a Doctor of the Church. He is considered a saint in the Catholic Church, Orthodox Church, Anglican, Lutheran and Protestant denominations. ...The Protestant reformer John Calvin admired Gregory greatly and declared in his Institutes, that Gregory was the last good Pope
- He is the patron saint of musicians, singers, students, and teachers. Gregorian Chants flowed from his revision of Worship.

Source: Wikipedia

6th Century

- Not all Barbarian tribes accepted the church, so the church still needed an ally



- It found an ally in Clovis, King of the Franks, who in 493 married Clotilda a Burgundean princess who was Catholic, not Arian.
- Clovis broke the Visigoth power and forced all Arians to accept Catholic Baptism
- Arianism would soon disappear, but return in the 1800s under different forms such as Jehovah Witnesses and Seventh Day Adventists who think of Jesus is the created being, as well as Latter Day Saints who have a different view.

6th Century

- An unfortunate consequence arose from the Franco-Church alliance. While the Frankish kings honored their obligation to protect the church they also were sufficiently involved as Catholics, to want to interfere with it as well.
- At a local council, the Franks got permission to nominate Bishops, subject to *ratification of the nomination* by the Church.
- The King nominated only those he could trust, so the Bishops, had divided loyalty: as civil servants they owed their office to the nomination, but as clerics owed their ordination to the Church.



This “Prince-Bishop system” would plague the Church for centuries.