LESSON 10

INCREASING SEPARATION OF THE EAST AND WEST (815–1054)

Introduction

With the death of Charlemagne (814), the Carolingian power began to decline. Louis the Pious (814–840), his son and successor, was deeply religious but lacked the strength of personality and administrative ability of his father. It looked as though all forces were combining to destroy the two foundation stones of the Carolingian dream–the Church and the Empire. Society was disintegrating swiftly. Barbarianism threatened in the form of renewed vigour in Viking raids, Saracen (Arab) expansion, and Slavic pillaging. France suffered from attacks by the Scandinavian Normans who settled permanently in Normandy in the tenth century. As national unity and defence broke down, feudalism developed rapidly. Feudalism was based on the principle of tenure of land in return for military service. As central authority collapsed, the only way to secure protection against barbarian invasions was to establish local defence. Churches and monasteries came under the secular control of local nobles. Except for Alfred the Great in England (871–901), the Western Empire was without even a strong secular leader. As the State weakened, the people looked more and more to the papacy as the source of unity and hope. A spirit developed that objected to any attempt of the sovereigns or nobles to control the Church.

Although the power of the State declined because of poor leadership, the Roman Church was led by a number of capable men. Leo IV (847–855) defeated the Saracens and built a defensive wall around St. Peter's Church in Rome. Nicholas I (858–867) was the strongest leader to occupy the papal chair between Gregory the Great and Hildebrand. After Nicholas I, the papacy declined as a result of the growing anarchy of the times. There was no strong outside political power to whom the papacy could appeal in time of need.

In the Eastern Empire, the years 867 to 1025 were a time of brilliant political success under the leadership of Basil I, Nicephorus Phocas, and John Tzimisces. The power of the Eastern Empire declined, however, beginning in 1025. While ecclesiastical power was supreme in the West, imperial power was supreme in the East. The Church served as an arm of the State.

The Papal Rule of Nicholas I (858–867)

Nicholas, who had received an excellent education, became distinguished for his piety, benevolence, ability, knowledge, and eloquence. He had served as a subdeacon and deacon under previous popes, and he soon won the affection of the people after his election. He maintained a simple monastic life and devoted himself to works of charity and to the erection of new churches. He established a new concept of the dignity and power of the papacy. He asserted that the pope as divinely chosen ruler of the Church was equal in rank to the ruler of the Empire and independent of him. Nicholas not only asserted but made effective this claim.

Just before Nicholas became pope, the Carolingian Lothaire II was married, for political reasons, to a Burgundian countess. He had been living with a mistress by whom he had three

The two foundation stones of the Carolingian dream were the C_____ and the E_____.

(Church, Empire)

After the death of Charlemagne, forces which destroyed the foundation of the Carolingian reign included:

_____ raids

_____ (Arab) expansion

_____ pillaging.

(Viking, Saracen, Slavic)

The breakdown of national unity and defence resulted in the development of

_____

(feudalism)

Finish reading this paragraph before matching the following with reference to 867–1025:

____Eastern Empire	a. supreme ecclesiastical power
____Western Empire	b. supreme imperial power

(Compare your answers with the text.)

Underline the correct word.

Nicholas I in the West believed that the pope was (higher, equal, lower) in rank to the ruler of the Empire.

(equal)

children. After his marriage to the countess proved childless, he sought to divorce her and to marry the mistress. A synod in 862 approved this action, and in 863 the Synod of Metz, which was attended by papal legates who were probably bribed by the king, supported it. Nicholas, however, reversed the judgement and declared the original marriage indissoluble. He excommunicated the participating prelates. Archbishops who attacked him for his decision were in turn deposed. Lothaire advanced upon Rome with an army and laid siege to the city, but Nicholas refused to submit to the secular ruler. After Nicholas took refuge in St. Peter's for two days, the emperor Louis II (Lothaire's brother) was reconciled to him, and Lothaire had to dethrone his mistress.

Nicholas claimed that the pope was absolute ruler of the Universal (Catholic) Church. He upheld the right of bishops to go over their metropolitans and appeal to Rome. To strengthen the Church in the midst of a collapsing Empire, he undertook reform measures which meant tightening of episcopal discipline. Archbishop John of Ravenna oppressed the inhabitants of the papal territory, illegally imprisoned the priests, treated the bishops with violence, and made unjust demands upon them for money. He forged documents to support his claims against the Roman see and maltreated the papal legates. John was summoned before Nicholas but refused to appear. He was excommunicated. He sought in vain for help from the Emperor, but was forced finally to make a submission at a Lateran synod. An archbishop in France quarrelled with the bishop of Soissons and had him condemned and deposed at a council in 861. Nicholas informed the archbishop that only a pope could depose a bishop in this way. The archbishop was given the option of restoring the bishop or excommunication himself. The archbishop capitulated to Nicholas who demonstrated that the pope is the supreme judge over his fellow bishops.

Nicholas claimed that the pope is supreme judge, and church law is not valid except when approved by the pope who is the personal representative of Christ. He assumed the right of the papacy to censor writings on faith and doctrine and established the precedent that the Roman Church has the power to confirm councils. He further ruled that the decrees of councils were null and void if they were not validated by the popes. Synods were but instruments to express the papal will. Nicholas used a set of forged or "False Decretals" to support his claims. They have been attributed to Isidore of Seville (d. 636). They were drawn up to defend the rights of diocesan bishops against their metropolitans by claiming the right of bishops to appeal to the pope. The Decretals were also used to remove ecclesiastical cases from secular tribunals and to insure the independence of bishops from temporal powers. The collection was widely held to be genuine and authoritative. The "False Donation of Constantine," which gave Rome and its territory to the papal see, was included in the False Decretals.

The Photian Schism

The emperor in Constantinople was Michael III, "the Drunkard," but the real ruler was his uncle Bardas, who was allegedly living in incest with his daughter-in-law Eudocia. The patriarch Ignatius refused to administer Holy Communion to Bardas during the Epiphany of 857, and he was deposed. Bardas secured the appointment of one of the learned men of the later Greek world, Photius (857–867, 878–886), who was a layman. The deposed Ignatius appealed to Pope Nicholas who sent representatives to Constantinople. They approved of Photius, but the pope repudiated their action and declared Photius deposed in 863. Nicholas recognized Ignatius as the legitimate patriarch.

Because Pope Nicholas would not approve of King Lothaire's divorcing his first wife and marrying his mistress, Lothaire had to _____ his mistress.

(dethrone)

FINISH READING THIS PARAGRAPH BEFORE DOING THE FOLLOWING EXERCISE.

When an archbishop in France was given the option of either restoring a deposed bishop or of being excommunicated himself, the archbishop chose _____

(to restore the bishop)

Pope Nicholas claimed the right of the papacy to censor writings on _____ and _____ and to validate decrees of _____.

(faith, doctrine, councils.)

Nicholas deposed _____ as patriarch in 863.

(Photius)

Photius responded to his deposition by accusing the Western Church of heresy for including the *Filioque* ("and the Son") clause in the Nicene-Constantinopolitan Creed. This clause expressed the formula of the Holy Spirit's proceeding from both the Father "and the Son." It was not part of the original creed but first appeared as an interpolation at the Third Council of Toledo (589). The Creed then began generally to be chanted at the mass throughout the Frankish Empire. Although Pope Leo III (795–816) approved the doctrine, he tried to suppress its addition to the Nicene formula. Photius also accused the Western Church of heresy because of the practice of–

fasting on Saturday instead of on the Lord's Day,
beginning Lent on Ash Wednesday instead of three days earlier,
demanding priestly celibacy, and
limiting confirmation to the bishops while prohibiting the priests from administering it.

Adding fuel to the dispute was the competition for ecclesiastical control in Bulgaria. King Boris and his people were contemplating conversion to Christianity. He corresponded first with Rome; however, he accepted baptism from the Greeks in 865. When Constantinople refused him a patriarch, he turned to Rome in 866. Later he turned back to the East. At a synod under the leadership of the Patriarch in 867, the Pope was condemned. The tension between the East and the West increased, and in 1054 the complete separation of the churches resulted.

Basil the Macedonian murdered Bardas in 866 and Michael in 867. Upon assuming the purple as Basil I (867–886), he reinstated Ignatius and deposed Photius. The decree of a council at Rome in 869, which anathematized Photius, was confirmed by a council in Constantinople. However, less than twenty bishops appeared voluntarily to condemn Photius. The Latin Church considered this fourth council of Constantinople (869–870) to condemn Photius as the Eighth Ecumenical Council. Harmony was restored between the East and West for a brief time.

Upon restoration as patriarch, Ignatius consecrated an archbishop for Bulgaria in 870. This action brought threat of excommunication from the Pope. Photius returned to favour when Basil I revoked his exile in 876 and trusted him with the education of Basil's sons. Ignatius was reconciled with Photius and asked Rome to send legates to a new council of union; however, Ignatius died before they reached Constantinople. Photius was restored as patriarch in 878. The Pope was willing to recognize Photius as patriarch if he would apologize for his former behaviour. Photius convinced the legates that the Pope did not really understand the situation, and this requirement was dropped at the Council of Union in 879–880. Photius did not deny the primacy of the papacy, and the legates agreed to the changes made in Pope John's letter by the Council. Whether John accepted the decision of the synod or whether he again excommunicated Photius is uncertain. Photius ruled with almost unlimited power, however, until he was again deposed by the new emperor Leo IV (896–912).

The Photian Schism accentuated the conflicting views of papal domination and of equal patriarchal power. Photius had excommunicated the Pope because he meddled in the affairs of the East. He had accused Rome of innovating in the matter of the *Filioque* clause. Apparently Photius left a powerful anti-Roman group which was ready to exert independence of Rome even though it meant schism.

The *Filioque* clause refers to the words "_____ _____ _____" which was added to the Nicene Creed.

("and the Son")

Now that you have read the doctrinal issues involved in the schism between Photius and Pope Nicholas, try to list the issues, using the key words:

1. fasting _____

2. beginning Lent _____

3. demanding priestly _____

4. limiting confirmation to the _____

(Compare your answers with the text.)

The underlying cause of the Photian Schism was papal domination by the _____ and the pope's meddling in affairs of the _____

(West, East)

Conditions in the East

The character of Eastern Christianity

When *Basil I (867–886)* became emperor, he established the Macedonian dynasty which ruled for two centuries. The Macedonians considered themselves unimpeachable successors of the Roman caesars. Orthodox Christians recognized them as the elect of God, the supreme head and defender of Christianity. These rulers governed the Church by nominating the bishops to be elected and by conferring the vestments of office. Religious laws were passed by the State, and the emperors assumed the role of theologians to defend the true Church and to spread the orthodox faith. However, they were often a combination of religious piety and barbarian cruelty.

Basil I was born of peasant parents. He was captured by the Bulgars as a youth, but he escaped when he was about twenty. He went to Constantinople and gained the attention of Michael III (the Drunkard) with his tall stature, strength, and ability to break wild horses. Though illiterate, he succeeded in reaching the emperor's court as chief groom in 856. Basil divorced his Armenian wife, sent her to a convent in 865, and married Michael's mistress who bore a son for Michael in 866. Although his reign began with the assassinations of Bardos and Michael, his leadership of nineteen years was marked generally by good administration, wise legislation, justice in judgements, and restoration of the treasury which "The Drunkard" had depleted. He rebuilt churches and encouraged art.

Basil was followed by *Leo VI (886–912)*, the son of Michael and his mistress who had become the wife of Basil. Leo, who had been given a good education, was regarded as Basil's legitimate heir. He was forced to marry Theophano in 881, but when she died he married his mistress Zoe, a woman of bad reputation. His second and third wives died without bearing him a son and heir. His fourth marriage was to a woman who already had given birth to his son Constantine VII.

Leo VI deposed Photius and set up his younger brother Stephen (886–893) as patriarch. He was given the name "The Wise" as a result of his reorganization of provincial and ecclesiastical government, his new formulation of Byzantine law, and his meticulous regulation of industry.

Nicholas was made patriarch (895–906; 911–925), but he fell into disfavour with Leo VI whom he prohibited from entering the Church. He was deposed when imperial prestige won the support of other Eastern patriarchs, but he was restored in 911. His opposition to Leo was based on the illegality of the his fourth marriage.

Constantine VII (912–958) was only seven years of age when he became emperor, and he did not rule officially until 944. His mother Zoe became his regent. She stripped the patriarch of all his influence, but she lost control in 919 to Constantine's father-in-law who ruled until 944. She was relegated to a convent while Constantine VII was abandoned. The Church was then controlled by the State.

Romanus II (958–963) poisoned his father Constantine VII, took control of the Empire, and pursued a life of debauchery and dissipation. The throne was seized by a general, Nicephorus (963--969), who declared it unlawful to nominate anyone to the bishopric without the emperor's consent. In his battle against the Moslems, he pled with the patriarch to promise all the rewards and honours of martyrdom to soldiers who should fall in battle. The patriarch refused because they were polluted by blood. The emperor Nicephorus lost ambition and retired into the palace to live like an anchorite. His wife became mistress of another

Is this statement true or false?

The Eastern rulers nominated the Church's bishops and conferred vestments of office.

_____

(true)

The Eastern Empire's domination of the Church is further illustrated by Emperor Leo VI's deposing

Patriarch _____.

(Photius)

Further domination of the Church by the Eastern Empire is shown by removal of the influence of the patriarch by the mother of Constantine VII,

_____
(name)

(Zoe)

general, *John Tzimisces (969–976).* Confederates of John aroused the sleeping emperor Nicephorus by kicking him and striking his face and body with a sword. They tied his legs and dragged him before John who insulted him, plucked out his beard, and finally shattered his skull with a sword. John had himself crowned and displayed Nicephorus' head at a window. He sought to atone for his crimes by victories against the Moslems and Slavs.

John's successor, *Basil II (976–1025),* left the Empire in the hands of his great uncle and led an army against the Saracens. In a ruthless thirty-year war, he destroyed the Bulgarians and put out the eyes of 15, 000 prisoners, except one eye of every hundredth man who led the helpless soldiers home. He formed alliances with Vladimir of Russia which resulted in the baptism of the Russians. His reign brought great prosperity and power to the Empire.

Constantine VIII (1025–1028), Basil's successor, emptied the treasury in three years, blinded the important leaders, and gave their positions to his companions. His successors continued his intrigues. In 1034, his daughter Zoe had her husband, who was reigning emperor, murdered. On the night of the murder, she bribed the patriarch to perform her marriage with her new lover who became the new emperor. He did penance for his crimes and retired to a monastery after seven years on the throne. Zoe married a third husband who became the ruler. He provided an apartment on one side of the palace for his wife and one on the other for his mistress. He redecorated the church building of St. Sophia, built hospitals, and helped the poor. He also retired to a monastery after thirteen years on the throne. The Macedonian dynasty ended in 1056. It was founded in blood in the ninth century and came to naught in barrenness, weakness, and shame in the eleventh. For the next twenty-five years, confusion reigned over the Empire and the Church.

The Macedonian dynasty in the East which ended in 1056 was characterized by

b_____,

w_____, and

s_____.

(barrenness, weakness, shame)

The smaller Eastern churches

The Macedonians depended on Armenia for soldiers, and Basil II entered Armenia twice with his armies to secure its garrisons against outside foes. He did not tamper with the Armenian Monophysite faith. The Monophysite Jacobites of Syria likewise were treated with indifference. The Coptic Church in Egypt had come under Islam whose toleration enabled it to prosper. Patriarch Ephraim (977–981) put down simony and concubinage among the clergy and engaged in a programme of church extension. The Nestorians of Persia were able to win 20, 000 Turks and Mongols to the Christian faith.

The Bogomiles

A new sect, known as the Bogomiles, arose in the East. The name for the sect appears to have come from a Bulgarian orthodox priest. The doctrines of the Bogomiles were influenced by the Paulicians, and the movement may have been a continuation of them. The Paulicians had appeared earlier in Thrace where they may have become absorbed with the Slavic Bulgarians. There may have been also a mixture of Persian Manichaeism. These elements were overlaid partly by Slavic paganism.

The Bogomiles taught that the inferior god Satanael had been driven out of heaven and had created earth as a new sphere of influence. He was the Elohim of the Old Testament. He created man from mud but could give life only to his toe which became the serpent. The superior God of heaven intervened and supplied Adam with a soul. He sent Jesus Christ to rescue man from his bondage to Satanael. Christ returned to heaven after conquering Satanael and left the Holy Spirit as His agent in the world. The Bogomiles held a Docetic view of the birth, passion,

The name for the new sect Bogomiles seems to have come from a _____ orthodox priest.

(Bulgarian)

death, and resurrection of Christ. The Logos, or "angel of great counsel," entered the Virgin by her right ear and seemed to assume the body of an earthly man. He actually brought his spiritual body from a higher world. Satanael generated in man an evil soul, thus salvation was a deliverance from corruption by the Holy Spirit. Salvation comes only through the prayer and intercession of those made perfect by asceticism. Man does not die but is freed painlessly from the foul raiment of sinful flesh and clad in the garment of Christ with an ethereal body like the one Christ had on earth. The Eucharist, baptism, the Old Testament except the Psalms, and church organization were repudiated. The Bogomiles held that all branches of the Christian Church were in error, and they would have nothing to do with the established doctrines, sacraments, orders, crosses, holy days, icons, or saints. Their rejection of the Greek Church caused them to sanction revolts against the Byzantine Empire and to champion the cause of slaves and serfs. They disapproved of marriage but enjoined only the "perfect" to abstain from it. They called marriage and copulation the devil's work. Their worship consisted of saying the Lord's Prayer in a prostrate position four times each day and four times each night. They confessed to one another, and women had the same status as men.

Achievements of the Byzantine Empire

Byzantine authority was re-established in southern Italy, over the Mediterranean Sea, and in Syria, Armenia, and Iberia. Bulgaria was defeated. During the long reign of Basil II (976–1025), Byzantine political and military power reached its height. Conquests by the Empire increased the influence of the Greek Church. The army marched shouting "Christ is conqueror," and the soldiers carried His image on their banners. Social conditions improved with the restudying of the law. Basil's revision of an old law made the rich landowners responsible for the payment of taxes levied against the poor. The State assumed responsibility for caring for the poor and the sick, and soldiers were given small tracts of land. However, these reforms did not last.

The imperial leaders mixed brutality and piety. Children were castrated to serve as eunuchs in the harems and in government administration. Potential rivals for the throne were assassinated or blinded. Racism was used to manipulate and divide the populace. The masses were bribed by government doles of bread, oil, and wine. Entertainment included horse races, beast baiting, rope dances, indecent pantomines, and imperial or ecclesiastical pageantry in the streets. Gambling halls, saloons, and prostitution characterized the Byzantine society.

In spite of cruelty, court intrigues, and debauchery, the Macedonian dynasty brought Constantinople to a summit of wealth, culture, and artistic achievement. For a thousand years the Empire stood as the bulwark for Europe against Persia and Islam. The Greek Church won the Bulgars and Slavs from barbarism to Christianity.

Conditions in the West

England under Alfred the Great (871–899)

In the early part of the ninth century, King Ecgbert had led Wessex to independence from Mercian power. After 825, he gained control of Kent, Essex, Sussex, and Surrey. Aethelwulf, Ecgbert's son, was able to maintain the expanded West Saxon kingdom. He became pre-eminent among English kings after a victory in 851. He was a religious man who maintained close relations with Rome. During his reign, The Danish raiders from

The Bogomiles' belief about *God* was that the inferior god _____ had been driven out of heaven and was _____ of the earth.

Their belief about *Jesus* proposed that He was sent by the superior God of heaven to rescue man from bondage to _____.

(Satanael, creator, Satanael)

What was the Bogomiles' belief about salvation?

_____

(Compare your answer with the text.)

READ ALL OF THE TOPIC *ACHIEVEMENTS OF THE BYZANTINE* EMPIRE BEFORE DOING THE FOLLOWING EXERCISES.

Achievements of the Byzantine Empire included:

1. Authority was re-established in the _____world.
2. Conquests by the Empire increased the influence of the _____.
3. _____ conditions improved.

(1. Mediterranean, 2. Church, 3. Social)

Many evils also existed, some of which were:
1. Rivals for the throne were _____ or _____.
2. _____ was exploited.
3. Entertainment was _____.

(1. assassinated, blinded; 2. Racism; 3. evil)

the north began to press upon the shores of England. Neither the Franks nor the English had large enough fleets to protect their coasts. Danish plunderers eventually became invaders and settlers. Alfred, youngest son of Aethelwulf, prevented the Danes from taking control of all England. The four kingdoms of Ecgbert's day were replaced by two spheres–the English and Christian part, and the Danish and pagan part.

Alfred's victories resulted in the Danes' agreeing to withdraw from Wessex and accept baptism. The West Saxons increased their holdings to include London which became the national centre of defence against enemies from every direction. Alfred reorganized the militia, constructed fortresses, and built a fleet to intercept and defeat the enemy while still at sea.

Alfred attempted to revive religion and learning by collecting in his court a band of scholars who gave him advice and acted as teachers in the schools. He gave half of his services, both time and revenue, for the service of God. He developed a new code of law which was based on the Ten Commandments, the teachings of Jesus, and the traditions of the synods of the Church. It emphasized the solemnity of a man's oath and attempted to replace summary justice with individualized justice administered in a court of law. The law contained provisions for protecting the weaker members of society against oppression and limiting the ancient custom of the blood–feud. It also emphasized the duty of a man to his Lord.

The celebrated Anglo–Saxon Chronicle, which recorded the deeds of Alfred's house and nation, was begun and carried on with the aid of the scholars and teachers brought in by Alfred. He regretted the fact that he had not been taught properly in his childhood and youth; therefore, he sought to educate himself and to provide for the education of others. Scholars and teachers were secured and books were translated into English. Those studying for the priesthood were required to learn Latin.

Alfred's victories saved English culture and learning from obliteration by invaders. His translations and the works produced by his scholars helped in the development of Anglo–Saxon prose. Danish invasions forced the English kingdoms to unite, and Alfred provided a rudimentary organization for the protection of his people. He has been described as the most effective ruler to have appeared in western Europe since the death of Charlemagne.

In the West, Alfred the Great prevented the _____ from taking control of _____.

(Danes, England)

During Alfred the Great's reign there was a revival of _____ and _____.

The new code of law developed by Alfred the Great was based on:

1. the T_____ C_____
2. the t_____ of J_____
3. the t_____ of the synods of the Church.

(religion; learning; 1. Ten Commandments; 2. teachings, Jesus; 3. traditions)

The Pornocracy

The last Carolingians were incapable of holding the Empire together, and it was becoming fragmented by feudal lords. The quality of Western leadership is indicated by such names as Louis the Stammerer, Charles the Fat, and Charles the Simple. As Europe became divided into factions, it became evident that control of the papacy was a necessary step in controlling the West. The unscrupulous acts of the papacy from 904 to 964 have caused the period to be named the "Pornocracy."

Before the beginning of the Pornocracy, several popes had turned to cruel treatment of their enemies. Hadrian III (884–885) had the enemy of his predecessor tried and blinded and had the widow of one of the nobles of intrigue whipped while naked in the streets of Rome. Pope Formosus (891–896) opposed the house of Spoleto but was forced to crown Guy of Spoleto as emperor and his son Lambert as co–emperor in 894. The Spoleto house was opposed by Arnulf of Germany who led an army into Rome and received the emperor's crown from Formosus in 896. When Lambert later marched on Rome, Pope Stephen was quick to show his loyalty to him by having the body of Formosus, which had been in the grave for nine months, exhumed, dressed in For-

The period from 904 to 964 has been named the _____. Why was it given this name? _____

_____

(Compare your answers with the text.)

mosus' pontifical garb, and seated in the court room. Formosus was posthumously condemned, stripped of his robes of office, mutilated with the removal of three fingers on his right hand, and thrown into the street where the crowd carried his body to the Tiber. Stephen also declared null all of Formosus' appointments. This action divided the city of Rome between the pro- and anti-Formosians and resulted in the removal, imprisonment, and strangulation of Stephen in 897. A successor had the body of Formosus recovered and returned to St. Peter's.

Louis of Burgundy, the Carolingian claimant, was proclaimed king of Italy in 900 and emperor in 901 when he presented himself in Rome. He was driven out of Italy by Berengar in 902. Pope Leo V (903) was overthrown by one of his priests, Christopher (904), and both were put to death in 904.

With Sergius III's ascension to the papal throne (904–911), the Pornocracy proper began. For sixty years, the occupants of the Roman see were themselves the personification of vice and corruption. The papacy became little more than the plaything of the ruthless nobility who controlled it. Theodora and her two daughters, Theodora and Marozia, used their charm and enticing harlotry to control Rome and the popes. Apparently Marozia was the lover of Pope Sergius III and gave birth to an illegitimate son who later became Pope John XI (931–935). She converted Hadrian's Mausoleum into a residence for herself and ruled like an empress. While her illegitimate son John was on the papal throne, she made plans to have him place the imperial crown on her head. She married Hugh of Provence who was one of the claimants to the imperial title and who was wealthy and powerful. Before her intrigue succeeded, her younger son Alberic, who had been insulted by his stepfather, expelled Hugh of Provence from Rome, kidnapped and imprisoned his own mother, took his half-brother John XI into custody, and became dictator over Rome and the papacy (932–954). The imprisoned Marozia died mysteriously, but the end of corruption had not arrived. Her grandson Octavian, the son of Alberic, was elected as pope and took the name of John XII (955–964). The changing of his baptismal name on the occasion of his enthronement established a practice that has persisted ever since. Before becoming pope, Octavian had made a toast to the devil during a drunken orgy. As pope, he attended church only when he had a sacerdotal duty to perform, and his personal conduct in public and private was scandalous.

John XII attempted to regain lands from a duke, and he called on Otto I (936–973), a German noble in the north, to help. After Otto's arrival in Rome, he was crowned emperor in 962. Although he could not respect John as God's true emissary, Otto promised to make him temporal ruler of about three-fourths of Italy in return for an agreement to the Carolingian right that no pope should be consecrated without the emperor's consent. As soon as Otto left Rome, John made alliances with Otto's enemies. Otto returned, deposed, John, and placed the layman Leo in his place. Four months later, John held a synod in the same place, excommunicated Otto, and died shortly thereafter, ending the period of shame.

The Ottonian Age (919–1024)

During this period, the nations that were to become the major powers of modern Europe were in the process of formation. Economic and cultural developments of this period became the foundation of later European culture. Commerce was accelerated with the eastward expansion of trade routes. Schools were established and the quality of education was improved. After the Pornocracy, a renewal of the Church occurred.

An occurrence which was characteristic of the period was the birth of an illegitimate son fathered by _____. This son later became _____.

(Pope Sergius III, Pope John XI)

A toast to the devil was made in a drunken orgy by _____ before he became _____.

(Octavian, pope)

The death of Louis the Child (911) ended the Carolingians. After a six-year reign of Conrad as king, *Henry of Saxony (919–936)* was elected king of the Saxons and the Franks. This line of Saxon kings laid the foundation of modern Germany. Swabia and Bavaria were forced to accept him as king, and soon Lorraine was incorporated into the German kingdom. Henry fortified the eastern frontier against the Slavs and defeated the Magyar invaders in 933. Towards the end of his reign, he became more active in works of piety and in advancing the interests of the Church. In 929, he made the bishop of Toul a count in his city, thus giving to him secular power. He founded a church and nunnery and contemplated a visit to Rome as a pilgrimage. Acceptance of Christianity was imposed by him on the Slavs as a condition of peace. Before his death, he designated his eldest son *Otto (936–973)* as the next king.

Otto's relationship to the Church was in contrast to that of his father. He was crowned king by two archbishops and determined to strengthen his supremacy as king by an alliance with the Church. Since some archbishops and bishops had secular power, he sought to enlist them against the common enemy of tribal feudalism. He removed the control of the Church and its property from the hands of the dukes, and retained himself the authority to appoint bishops and abbots. Church leaders readily accepted the alliance with Otto since dukes had confiscated church property in the past and had placed their own men in high clerical offices. The Church was anxious for power and wealth which Otto offered. He established a system of ecclesiastical organization in which the king was the actual head of the Church. The German Church became the State Church.

Otto concluded that he could not be sure of controlling his own bishops unless he controlled the papacy also. He became master of Italy in 961 and was crowned Holy Roman Emperor by John XII in 962. This event was the inauguration of the Empire which was to continue in name until 1806. Since the emperor was theoretically the head of secular Christendom, he was to be crowned by the pope, an act expressing the approval of the Church. John declared himself to be a subject of Otto, and the citizens of Rome and the clergy swore to elect no pontiff without Otto's consent. Pope John immediately began to plot against Otto when he had left the city. Otto's return caused John to flee, and another pope who was chosen by the emperor was consecrated. When Otto left Rome, again John XII returned immediately to renew his strength among the population. His career came to a speedy end, however, when he was killed by an "offended husband."

The people elected a new pope without the consent of Otto. He returned to the gates of Rome with an army, and the pope was handed over to him and exiled to Germany. After the new appointee died, Otto nominated a cousin of John XII who was promptly elected Pope John XIII. When the people rebelled and drove this John out, Otto restored him to the papal throne. After this event, Otto's supremacy and authority over Rome were never challenged.

Otto II (973–983) was crowned emperor by John XIII before his father's death. He maintained the Empire his father had built but was unable to extend control over southern Italy. *Otto III (983–1002)* was only three years old when his father died. His mother was the capable Byzantine princess Theophano. His tutor was the Frenchman Gerbert, one of the most learned men of his day.

Civil war and invasion broke out almost immediately upon Otto II's death, and almost all the possessions in Italy were lost. Crescentius, an influential Roman nobleman, had led an Italian

Several Saxon and Frank kings who laid the foundation of modern Germany were called the _____.

(Ottonians)

Under Otto, who was established as the actual head of the Church? _____

(the king)

Otto gained control of the nomination of _____.

He established his supremacy and authority over _____.

(popes, Rome)

uprising against German domination and had enthroned Franco as Pope Boniface VII. Otto II had forced Boniface to flee to Constantinople and had elevated Benedict VII to the papal chair. After the death of Otto II, Boniface returned and led the citizens of Rome in a revolt. He regained the papacy after killing John XIV. The death of Boniface resulted in Crescentius II's consecrating John XV as pope. The selection of the pope was back in the hands of the Roman nobles. In 995, Otto III sought to end the difficulties of the papacy by taking control of the office away from Tome and Italy. When he arrived in Italy with an army, the Romans were frightened and quickly agreed to support his choice. He selected his cousin Bruno, who was a non-Italian, as Pope Gregory V (996). By this action, Otto III converted the ppacy into an international institution. Throughout the remainder of the Middle Ages, Germans, Frenchmen, Greeks, Englishmen, and Spaniards joined the Italians in filling the papal chair.

Gregory V crowned Otto III Holy Roman Emperor. Gregory was not well received by the Romans and was driven into exile by Creacentius. Otto returned and restored Gregory V and put Crecentius to death. Both the Empire and the papacy were in the hands of the same nation and family; however, this domination lasted only three years until Gregory's death by poisoning.

The first German pope was succeeded by the first French pope, Gerbert (99), Otto III's old teacher. He took the name Sylvester II and became one of the ablest pontiffs of the Middle Ages. He dreamed of the time when the Roman Empire would dominate the world again and worked closely with Otto in pursuit of that dream. He encouraged all phases of education and gave sound direction to the affairs of the Church. He sponsored missionaries to Poland and regulated the Church and political scenes in France. Sylvester II was unable, however, to please the Romans and was driven from Rome during a revolt.

After the death of Sylvester II, the next three popes were placed in power by the Roman family of the Crescentii. The successor to Otto was *Henry II (1002–1024)*, who was devoted to the Church and enforced church laws and practices. His personal piety was of such purity that he and his wife were made saints after their deaths. Henry secured more land for the German Church and helped it to increase in wealth.

Henry II did not leave an heir to the throne and was succeeded by the Franconian count *Conrad II (1024–1039)*. Conrad was one of the ablest of German rulers and led the Empire to gain great strength. He did not interfere with Rome but left the securing of the pope to the Tusculum family. Popes John XIX (1024–1032) and Benedict IX (1033–1048) were both unworthly. Conrad was succeeded by his son *Henry III (1039–1056)*.

The Great Schism (1054)

The year 1054 has been described traditionally as the date of the separation between the Greek Orthodox and the Roman Catholic Churches. The Greek Church of the East had become orientalized, and the Latin Church of the West had been invigorated and transformed by an infusion of German blood. Eastern Christianity was characterized by speculative thought, high educational attainments for much of the population, and a mystical outlook. Western Christianity was much more practical in nature and did not require exact definitions in theology. The educational level of the laity was much lower. The East was dominated by the emperors while the West was dominated by the popes.

The Pornocracy (904–964) caused Eastern Christians to look

By selecting a non-Italian as pope, Otto III changed the papacy into an _____ institution.

(international)

Throughout the remainder of the Middle Ages the papacy was occupied by men of various nationalities:

G_____

F_____

G_____

E_____

S_____

I_____

(Compare your answers with the text.)

Which year is known as the date of separation between the Greek Orthodox Church and the Roman Catholic Church?

_____

In noting factors which contributed to the separation of the two Churches, make three comparisons of the two.

1. _____

_____

2. _____

_____

3. _____

_____

(Compare your answers with the text.)

upon Rome with contempt and without sympathy. From a political and moral perspective, Byzantine Christians felt their see should be accorded the higher position; however, various popes continued to assert the claims of primacy. Doctrinal issues and customs such as the celibacy of the clergy, the use of unleavened bread in the Eucharist, and the wearing of a beard added to the dissension between the East and the West. A primary theological dispute was over the use of the *Filioque* phrase by the Roman Church. Easterners could accept that the Holy Spirit came "through" the Son but not "from" the Son. Probably the major dividing point for the two branches concerned ecclesiastical authority. The West was governed by authority centralized in the pope. The East was governed by the ideology of conciliar authority (decisions by synods and councils).

A superficial unity existed between the East and West in the tenth and eleventh centuries. This unity was broken several times on minor points of discipline, such as the fourth marriage of Emperor Leo VI. The East continued to exercise some political control in south Italy, but both Greek and Latin churches were found side by side, each holding to its distinct traditions and customs.

In the West, the papacy had been dominated by the German kings, and the Catholic Church was fragmented by the concept that each national church was owned and administered by the princes and was independent of Rome. Papal prerogatives and influences were ignored, and clerical abuses, such as simony and marriage of the clergy, resulted. A reform movement was under way at the monasteries of Cluny and Lorraine in reaction to the corruption of the Church. Cluny was under the protection of the pope but was free from all episcopal or worldly jurisdiction and was self-governing. It adopted the Benedictine Rule and emphasized great ascetic strictness. The governing abbots were of remarkable character and ability. Although the original purpose of Cluny was not to make other monasteries dependent on it, by the eleventh century it had become the head of a group of monasteries which were founded or reformed by it. Their heads were appointed by and responsible to the abbot of Cluny. This organization under a single head gained great strength and influence in the life of the Church. The Cluny party opposed simony (the giving of receiving of a clerical office for money) and breaching of clerical celibacy. Cluny reforms suppressed investiture by secular rulers on the basis that kings and princes had usurped of clerical designation.

With the rise of Leo IX to the papacy in 1048, reform became acceptable in Rome. Frederick of Lorraine (later Pope Stephen IX) and Hildebrand of Cluny (later Pope Gregory VII) were used by Leo IX to further his ideas. Leo corrected ecclesiastical abuses, dealt with doctrinal errors, and intervened in political matters to avoid war. He brought the monastics directly under papal control and led troops in battle against the Normans. The Normans had migrated from France into Italy and settled in territory controlled by the East. They soon began to occupy Latin and Lombard areas as well, thus endangering papal income and authority. Leo brought them under Roman ecclesiastical control and forced the Greek churches to drop their Eastern practices in order to conform to Rome. He appointed an archbishop to Sicily, which was an Arab-occupied Byzantine possession. Patriarch Michael Cerularius of Constantinople retaliated for these infringements by closing all the Latin churches in the city when they would not conform to Greek practices.

Leo IX and Emperor Constantine IX (1042–1055) began to negotiate an alliance for the purpose of checking Norman ad-

Eastern Christians looked on Rome with contempt because of the _____.

Dissension between the East and West increased also due to _____ differences.

(Pornocracy, doctrinal)

Events which precipitated the Great Schism were:

Pope Leo forced the _____ churches to drop their _____ practices in order to conform to _____.

Patriarch Cerularius retaliated by closing _____ churches in Constantinople.

(Greek, Eastern, Rome, Latin)

vances. Constantine appointed a Latin as governor of Byzantine possessions in Italy. This appointment and the alliance were opposed by Patriarch Cerularius who influenced the metropolitan of Bulgaria to write a letter attacking certain Latin practices such as the using of unleavened bread, fasting on Saturday instead of Sunday, eating of strangled meat, and the forbidding of singing the "Hallelujah" during Lent. Pope Leo was in Norman captivity when he received the letter. He instructed his secretary to write a letter to Cerularius upholding papal supremacy and a second letter in defence of Latin practices. Before Leo dispatched his letters, he received one from Emperor Constantine and another conciliatory letter from Cerularius who prayed for closer unity between the two churches. He offered to have Leo's name inscribed on diptychs (an altar piece) throughout the Empire if Leo would have his inscribed at Rome. The letter was ill-received because Leo's staff translated "empire" as "universe". Nevertheless, Leo responded with a shorter, less inflammatory letter and appointed two legates to travel to Constantinople in an attempt to bring about the alliance. The legates arrived at Constantinople in 1054, but Humbert (Frederick of Lorraine) was dissatisfied with the protocol of Patriarch Cerularius. In a fit of temper, he thrust the short letter from Leo into the patriarch's hand and left. Cerularius was shocked at the reply to his conciliatory effort; therefore, he became suspicious of the credentials of the legates and refused to deal with them further. They were received royally, however, by Constantine and housed in one of the imperial palaces. He attempted to mediate between them and Cerularius but to no avail. Humbert interpreted Constantine's attitude to mean that the populace supported the papacy; therefore, he published a long letter attacking Cerularius. A monk of Studium replied courteously but firmly criticized the offensive Roman practices. Humbert did not attempt to refute the monk's charges but wrote a scathing reply, accusing the monk of coming from a brothel instead of a monastery. Humbert raised the *Filioque* question. The emperor intervened and forced the monk to submit to Humbert and recant his treatise, but Cerularius continued to ignore the fact that the legates were in town. In the meantime, word reached Constantinople that Pope Leo IX had died; therefore, by all precedent and canonical law, the legates could not represent a dead pope.

Humbert became outraged with Cerularius and prepared a bull (papal edict) of excommunication on July 16, 1054. He strode into St. Sophia Church just as the liturgy was beginning and placed the bull on the altar. Shaking the dust off his feet, he shouted, "Let God see and judge." The bull, which was full of errors, accused Cerularius of teaching that the Eucharistic bread had a soul and that he was guilty of simony, of approving castration, of rebaptizing Latin Christians, and of baptizing women in labour. Also, Humbert raised charges against married clergymen, beards, long hair, and error in suppressing the *Filioque* clause.

When the bull was translated, the populace of Constantinople took to the streets in riots and demonstrations against the presumption of the papal legates. Although Emperor Constantine loaded the legates with presents when they left the city, he was forced to yield to popular pressure and to call a synod in St. Sophia which anathematized the irresponsible men from the West. The record was drawn up carefully so that neither the papacy nor the Church in general would be involved. Actually, no pope ever approved Humbert's excommunication of Cerularius.

Many recent historians have rejected the idea that the East-West schism was the result of the excommunication of Cerularius by Humbert in 1054. Historians at Constantinople counted the event a victory of the patriarch over the emperor. Some scholars

Another event which helped precipitate the Schism was:

Cerularius influenced the Metropolitan of _____ to attack Latin practices.

(Bulgaria)

Other events which precipitated the Great Schism were:

A conciliatory letter to Leo was ill-received because the word "empire" was translated "_____."

(universe, Humbert)

Another event was: Humbert published a long letter attacking _____ and a bull of excommunication which was full of errors.

(Cerularius)

have pointed to the previous Photian schism or to the mild *Filioque* controversy in 1009 as the true point of schism.

The schism of 1054 appeared to be only a temporary one at first, but it developed into a final separation with racial and religious hatred in the following era. Bitterness grew on both sides and is evident especially in the works of Cerularius. The bull shows better than any document how the Western Church had developed its own lines under the influence of the reformers and how little understanding the reformers had of the customs and usage of the Eastern Church. The West viewed the Church as a sacred monarchy with all teaching and administrative authority invested in the pope. The East viewed church authority as resting ultimately in a council on which all bishops were represented equally. They were prepared to grant the pope only a position of senior in the hierarchy.

Match the regions *East* and *West*, with their views of the Church.

_____1. The Church was a sacred monarchy with all teaching and administrative authority invested in the pope.
_____2. The Church's authority rested ultimately in a council with equal representation of bishops.

(1. West, 2. East)

Theological Developments

Augustine's theology had become widely established during this period. Theologians came to be concerned not only with doctrine but with philosophy and culture as well. For the German nations, Christianity was primarily doctrine which could be received from the Church in fixed formulas. Faith was primarily the acceptance of a tradition which was not to be doubted. Little new doctrine was developed during this period, and the disputes centred around the understanding of the traditional formulas.

The Predestinarian controversy

Gotteschalk (about 805–868) studied Augustine while in the monastery at Fulda and adopted the dogma of double predestination. He was charged with heresy, imprisoned, and tortured at Mainz, but he refused to recant his position.

Gotteschalk stated that God is unchangeable and, before the foundation of the world, He immutably predestinated through His grace all His elect to return alive and all the reprobates to death. God did not foreordain evil, but He did ordain salvation as a gift of grace and condemnation as a merited punishment. He inferred that Christ died only for the elect.

Gotteschalk was opposed by *Rabanus Maurus (776–856)* who had been educated in the monastery at Fulda. He claimed that Gotteschalk's view–

charged God with injustice,
contradicted the Scriptures which promise
eternal reward for virtue,
declared Christ's shed blood to be in vain
for those that are lost, and
would lead to carnal security or to despair.

Maurus maintained that the old life of sin was under just condemnation as a consequence of Adam's sin. Unbaptized children shared in the condemnation. Out of this mass of sinful man, God in pure mercy elects some to eternal life and leaves others in their immoral conduct to just punishment. God would have all men to be saved, yet He actually saves only some. Man does not know why God chooses whom He does.

Hincmar (806–882) was archbishop of Rheims. Little is known of his life, but he is remembered for his unmerciful scourging and imprisonment of Gotteschalk. Hincmar believed in positive election to life only. He emphasized that Christ died for all. God wishes all men to be saved, and God's grace makes man free to choose and responsible for his decision. At a synod in 849, the doctrine was adopted that a good and just God elected from the sinful mass of people those whom He, through grace,

Gotteschalk stated in his doctrine of predestination that God is

_____.

God predestinated all His _____ to return alive and all reprobates to _____.

(Compare your answers with the text.)

Hincmar's theory of predestination differed and stated that the unjust would perish by their own _____ because God is just.

(choice)

predestinated to life. God foreknew that the others whom, by the judgement of righteousness, He left in the mass of perdition would perish. He did not predestinate that they should perish but foreordained the unjust to eternal punishment because He is just. Since God's grace made the will free, those who perish do so of their own choosing. At a later synod, the statement was adopted that the elect are predestinated to life and the wicked to death, but that the mercy of God precedes good merit in the election of those who are to be saved.

The Eucharistic controversy

Radbertus (about 785–865) entered the monastery of Corbie under the first abbot who was a cousin of Charlemagne. Radbertus was a scholar who knew the Scriptures, Latin classics, and perhaps Greek classics. He was the first to teach clearly the doctrine of transubstantiation.

Radbertus wrote a treatise in 844 "On the Body and Blood of the Lord" which implied transubstantiation. He was refuted by *Ratramnus (d. 868)* who was also at Corbie. The Supper was emphasized early as a memorial and a symbol, but the growing religious materialism and the widening influence of the sacrificial idea developed into the transubstantiation theory. Gelasius I taught that the "substance or nature of the bread and wine does not cease to exist, although the elements, the Holy Spirit perfecting them, pass over 'transeant' into a divine substance . . . And certainly the image and likeness are honoured in the observance of the mystery."

Radbertus taught that the bread and wine of the Eucharist are in reality the body and blood of Christ— the same flesh that was born of Mary and that hanged on the cross; the same blood that dripped from the nailprints. Although the bread and wine lack the appearance of flesh and blood, they enter the communicant's own body through his mouth and digestive organs so that he actually feeds upon and is nourished by His Saviour. A miracle occurs in the elements of the Lord's Supper. This miracle is possible because the omnipotent God does whatever He wishes to do. The invisible power effects in the substance of the bread and wine the flesh and blood of Christ. Immediately after the consecration, the body of Christ is really present. In the Lord's Supper, there is both a symbol and a reality. The outward, visible, and sensible forms which remain, despite the transformation, make it a symbol. The body of Christ which is present is the verity. Only he who believes the body is present in the symbolic form receives it. Without faith, the symbols do not become the real body for the recipient; therefore, Christ's flesh does not constitute a material but a spiritual and divine sustenance and serves only as an object of a purely spiritual partaking. To the unbelieving, the elements only appear to be offered. To the believer, eating the flesh of the Lord and drinking His blood means nothing less than abiding in Christ and Christ in him. The results of participation in the Supper are deliverance from daily faults and slight sins, testing and confirming of faith in the presence of the visible sacrament, and bodily unification with Christ.

Ratramnus taught that the bread and wine were not changed materially but remained precisely what they were before consecration. However, the act of eating has a higher heavenly significance to the faithful. In the soul of the true believer, the bread and wine become body and blood, and he feeds on Christ by faith. The spiritual body and blood of Christ exist under the veil of the corporeal bread and wine. For the eye of the spirit, they are body and blood. The Lord is present spiritually through the symbol. It appears to be bread, but what appears is not the thing itself but an image. What is felt and known by the mind is the reality of the thing; therefore, bread and wine are memorial signs.

What does transubstantiation mean and who taught it first?

_____

_____

_____

_____

(The bread and wine of the Eucharist are in reality the body and blood of Christ. Radbertus)

Is this statement true or false?

Ratramnus taught that the significance of the bread and wine comes as the true believer feeds on Christ by faith.

_____

(Compare your answer with the text.)

Like Radbertus, Maurus taught that the true body of Christ is created daily out of bread by divine power. He denied, however, the absolute identity of the sacramental Christ and the historical Christ. They do not differ in nature but in the form of their appearance. The body of Christ, which was consecrated daily from the substance of bread and wine, is one form; that born of Mary is of another form. The materialistic view of Radbertus prevailed during the Middle Ages.

The development of Mariology

Ratramnus emphasized that through the miraculous birth of Christ, Mary's virginity was preserved before, in the process of, and after the birth of Jesus. Radbertus went a step further and said that Mary herself had been spared the curse of origin sin, that she had remained pure and without fault in her mother's womb, and that we dare not assume Christ was born according to the common laws of nature. Mary had entered the world without sin and remained sinless.

John Scotus Erigena (about (800-877)

John was born in Ireland and educated in an Irish monastery. He was invited to France by Charles the Bald in 843 to become head of a school in Paris. In the Predestinarian controversy, he supported free will with a philosophical argument, putting reason above revelation. He contended that both are true, but if they conflict reason is to be preferred. His work was condemned by two councils in 855 and 859.

John argued that reason needs no support from authority, but authority must have the support of reason. Both come from God and cannot contradict one another; therefore, philosophy and theology are one (reason and authority). We can know that *God is* but not *what He is* because of His transcendence and incomprehensibility. In His teachings on God's immanence, Erigena stated that the divine nature embraces everything; there is nothing apart from God or outside of Him. God is in all things and is the being of all as its essence; therefore, God cannot be seen in Himself but in the things He inhabits. Erigena set forth a dynamic pantheism. All things come out of God and eventually return to Him. In the unfolding of the divine essence, the world comes into existence. He concluded that sin is nothing real at all but simply a negation, an abuse of free will. It arises because man turns towards himself instead of towards God. Evil is the absence of being and goodness.

The significance of Erigena lies in his production of the first great speculative system of the Middle Ages, his combination of Neo–Platonic thought and Scripture which set the stage for scholasticism, and his attributing the same level of authority to the Fathers as to the Scriptures.

Match the men with their teachings concerning Mary.

____Radbertus a. Mary's virginity was preserved before, during, and after the birth of Jesus.

____Ratramnusb. The Immaculate Conception of Mary–that she entered the world without sin and remained sinless.

(b–Radbertus, a–Ratramnus)

Use the words *authority* and *reason* to fill in the blanks.

John Erigena stated that _____ needs no support from _____, but _____ must have the support of _____.

(reason, authority, authority, reason)

Erigena produced the first great s_____ s_____ of the Middle Ages.

(Compare your answer with the text.)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. What forces destroyed the Carolingian dream of ruling over the Church and the Empire? _____

2. What did Nicholas I believe concerning the rank of the pope? _____

3. Illustrate the power of Nicholas over kings, other bishops, and councils. _____

4. What doctrinal issues added to the schism between Photius and Pope Nicholas? _____

5. What was the primary conflict underlying the Photian Schism? _____

6. Give three illustrations of the Eastern Empire's domination of the Church. _____

7. What did the Bogomiles believe about God and salvation? _____

8. Name three accomplishments and three evils of the Byzantine Empire. _____

9. List three contributions of Alfred the Great. _____

10. What was the Pornocracy and what are two illustrations which depict accurately this period?

11. Who were the Ottonians?

12. Describe the relation of Church and State under Otto I.

13. What change in the papacy was brought about by Otto III?

14. List five differences and problems which contributed to the separation of the Greek and Latin churches.

15. What was the occasion which precipitated the Great Schism?

16. State Gotteschalk's doctrine of predestination.

17. What did Radbertus teach concerning the Lord's Supper? _____

_____

18. What did Ratramnus teach concerning the bread and wine? _____

_____

_____

_____

19. What beliefs about Mary were developed by theologians during this period? _____

_____

_____

20. What was the primary significance of Erigena? _____

_____

_____

Supplementary activity (Levels 2 and 3). Read pages 111–118 in *A Summary of Christian History* by Baker and answer the following questions.

1. Why did secular powers oppose Christianity?
2. How did the crowning of Charlemagne affect ideas and history for a millennium?
3. When did the Holy Roman Empire come under the control of the Germans?

Advanced activity (Level 3). Read pages 131–134 in *Documents of the Christian Church* by Bettenson and answer the following questions.

1. What claims of authority did Nicholas I make for the pope and how did he support those claims?
2. What were the stated and real reasons for the schism between Cerularius and the pope in 1054?

Seminar Discussion

1. What political power did Nocholas I exercise and what was his view of the authority of the papacy?
2. What caused the Photian Schism?
3. What were the problems and advantages of the alignment of the Eastern Church and State during the ninth and tenth centuries?
4. What was the contribution of Alfred the Great to Christianity in the West?
5. What was the Pornocracy and how did it affect the Western Church?
6. Describe the relation of the Ottonians and the Church.
7. What caused the Great Schism in 1054?
8. At what points do you disagree with Gotteschalk's view of predestination and Ratramnus' view of the Eucharist?
9. What was the significance of John Erigena?