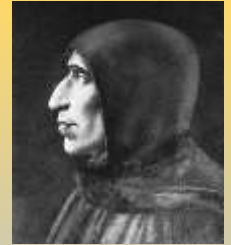


Girolamo Savonarola

- There are notable Renaissance individuals that deserve attention
- Girolamo Savonarola (1452-1498) was Dominican friar in Florence, and he preached against the immorality of Renaissance Italy.
 - He prophesied that France would invade Florence, and after it happened in 1494 and the political rulers (the Medici family) fled, Savonarola had complete control of the city.
- The very corrupt Pope Alexander VI (1492-1503) commanded that he stop preaching since he didn't approve of Savonarola's claims.
 - The fiery preacher declared the Pope to be Satan's servants.
- People truly believed he was God's messenger. He preached of divine wrath and judgment so sternly that the people were frightened that they agreed to his monastic vision for the city.
 - In 1496, people burned in a public fire (the burning of the vanities) all their pornography, cosmetics, and gambling items. He also created a new democratic constitution for Florence.



1

Girolamo Savonarola

- Florence's leaders wanted to return and get rid of the preacher's influence.
- In 1497, Alexander excommunicated him and threatened to put Florence under interdict.
- Savonarola's Franciscan enemies challenged him to an ordeal by fire, to which he was happy to agree.
 - The people were still confident in him. Bad weather and other facts led to its cancellation. The cancellation broke Savonarola's power as popular support dwindled.
 - City authorities arrested him, tortured him, and then burnt him at the stake.
- Though he was not a reformer (he accepted Catholic doctrine), he was still a forerunner of the Reformation.
 - He was Augustinian in his understanding of God's sovereign grace in salvation, and he defied the papacy.



2

Desiderius Erasmus

- Perhaps the most notable thinker was Erasmus of Rotterdam. Desiderius Erasmus (1466-1536) is the most famous, gifted, and influential of all humanists.
 - He was born in Rotterdam, Netherlands, and he shaped humanism into something that could reform society.
 - He is perhaps the first thinker in history to see his own writings become famous in his own lifetime. He wrote 226 works and over two million copies were circulated.
 - He created a new atmosphere in Western European culture.
 - He was the illegitimate son of a Dutch priest and he was educated by the Brothers of the Common Life. He promoted a very simple Christ-centered faith.
- In 1499, he visited England and became close friends with John Colet and Sir Thomas Moore. They hooked him on Christian humanism, and he zealously took it upon himself to master the new learning of the Renaissance.
 - The Greek language, the New Testament, and the early Church Fathers became his lamp. He helped renew people's interests in the church fathers by producing new editions of their writings.



3

Desiderius Erasmus

- For Erasmus, humanism was the vehicle of reform. From his vantage point, the following were problems in Catholic Europe that needed fixing.
 1. Scholasticism. He rejected their methods and conclusions since they married Christianity to Aristotle. Monks often accused him of heresy since they were beholden to scholasticism. Erasmus said the point of Christianity is about following Christ, not being philosophical.
 2. External religion was superstitious and embarrassing. Things like relics, images, ceremonies, and indulgences deserved ridicule. He argued that true religion was an inward, spiritual reality. Erasmus spoke in ways that cast doubt on transubstantiation, and he minimized infant baptism by suggesting people should get baptized again at the age of puberty.
 3. Clergy, monks, and the papacy were a problem. He attacked their immorality very effectively by utilizing humor. The end result was Western Europe laughing at them.
- The most famous example of this is *Praise of Folly* written in 1509 which ridicules church corruption.
 - He took it to the next level with *Julius Excluded from Heaven* in 1517 where he depicted Pope Julius II (1503-1513) denied access to heaven after his death. Julius won his papal election through bribes, and then used the power of the office to fight wars to expand the papal states. This work was a best seller.

4

Desiderius Erasmus

- To fix these problems, he advocated the following reforms.
- Moral reform. Erasmus was not very detailed on doctrine, but instead saw Christianity as a form of practical and ethical living.
 - In the *Dagger of the Christian Soldier* (1503) he presented Christianity as a practical living by imitating Christ.
- Cultural reform. He thought education would solve humanity's woes.
 - He rejected that the church and clergyman were agents to lead people into excellent lives. Instead, he said this role falls to the school and the teacher.
- Scriptural reform. The study of Scripture had to hold the central place in reform since it is the supreme source of divine wisdom for human living.
 - Therefore, the people needed it in their own languages rather than Latin. In 1505, he published Valla's *Annotations* in order to show the errors of the Vulgate.
 - He encouraged learning Greek so people could study the NT, but he did not do the same for Hebrew since he was insultingly dismissive of the OT. In 1516, he published his own scholarly edition of the New Testament.
 - It later formed the basis of what later became the Textus Receptus (Received Text). He hoped that his revised New Testament could be used to translate the New Testament into everyone's native languages.
 - All of this sowed the seeds for the Protestant Reformation. In the 16th century, it was an oft repeated slogan that, "Erasmus laid the egg and Luther hatched it."

5

European Witch Craze

- Happened during the Renaissance and not the Medieval period.
 - It was believed that witches sold their souls to Satan and were meet in secret meetings with devil worshipers on Saturdays.
 - They allegedly used the pentagram (Goat of Mendes) as their symbol. The rumors were that they flew on broomsticks, could dissolve into a liquid to get through door locks, and then rematerialize in your house to steal babies for sacrifices. There were accusations of sexual perversion too.
 - The Church and state in the Middle Ages saw it as superstition.
- Even scientists believed in witches (Francis Bacon).
- *Malleus Maleficarum* (Hammer of the Witches) was written and published in 1486 by two Dominican friars, and it was reprinted again and again for two centuries.
 - It spoke about Maleficia—plagues, accident, death, bad crops, impotence in men, miscarriages, etc.
 - Synagogues on Sabbat (witch hunters constantly searched for them).



6

European Witch Craze

- Up to 80% of accused witches were women.
 - The average witch (stereotype) was that of a married or widowed woman between the ages of fifty and seventy, crippled or bent with age, and with pockmarked skin. They often practiced midwifery or folk medicine, and most were quick to scold with their sharp tongues.
- The fear of witches took a terrible toll of innocent lives in parts of Europe.
 - In southwestern Germany, 3,229 witches were executed between 1561 and 1670.
 - The communities of the Swiss Confederation executed 5,417 people as witches between 1470 and 1700.
 - Between 1559 and 1736, England killed almost 1,000 as witches.
 - These figures are from the legal trials of which there are records. There were many more such executions at the local level led by the community priests and angry mobs.
- Therefore, historians will never know just how many people were executed as witches in the fifteenth, sixteenth, and seventeenth centuries, but the estimated figure is anywhere from 150,000 to 200,000 people.
- The Middle Ages weren't as much of Dark Ages as Renaissance people thought.



7

Conclusion

- The Renaissance transitioned the church out of the medieval period and paved the way for the Reformation.
 - Needham says it perfectly, "By demanding that the Bible be studied in Greek and Hebrew, through the grammatico-historical method, free from the control of scholastic theology, and by exalting the early Church fathers above the schoolmen as interpreters of the gospel, the Christian humanists prepared people's minds to accept that the Catholic Church of the Middle Ages had gone disastrously wrong, and needed the drastic remedy of the Reformation."
- Matthew Barrett aptly stated that Luther was a medieval man trying to renew the church by retrieving its true heritage.
 - He used the best of the Middle Ages to confront the Church's embrace of the worst of the Middle Ages. The Renaissance certainly paved the way for this.



8



The Spread of the Eastern Church

The Evolution of the Eastern Church from the 9th through 16th Centuries

9

Introduction

- The Eastern Church developed in a manner independent from the Western Church.
 - This lesson will primarily focus on its history after the 1054 Schism.
- Eventually, the Eastern Church will dominate a geographic area larger than all of Western Europe.
 - This happens due to the Eastern Church existing outside of the Byzantine Empire.
 - Eastern Missionary work and contextualization also contributed to the growth of Eastern Church
- The Western and Eastern Church still were intertwined due to the Crusades and Renaissance.
- The Fall of Constantinople will forever change the Eastern Church as its center shifts to Russia.



10

The Slavic Peoples

- After the schism, Rome's influence would seem larger than Constantinople since Rome had ecclesiastical authority over all of Western Europe.
- The Byzantine Empire was just a shell of what it once was.
 - However, outside of their territory rested vast lands to the north and west—lands collectively larger than all Western Europe. It was the land of the Slavs. And in those lands, Eastern Orthodoxy is going to flourish.
- The Moravians, Bulgars, and the Serbs were peoples of the Slavic race. They came from central Russia and spread out through the plains of Eastern and Central Europe in 5th and 6th centuries.
 - They worshiped the following Pagan pantheon: Perun, god of thunder; Dazbag, the god of the sun; Jarovit, the god of springtime.
- The Moravians were the first Slavs to consider Christianity. Moravia was in roughly the same area as the eastern part of the Czech Republic.



11

The Moravian Mission

- In 860, the Moravian prince Ratislav asked the Byzantine Emperor, Michael III, to send missionaries to instruct his people in the Christian faith.
- The Patriarch, Photius the Great, sent two Greek brothers, Cyril and Methodius.
 - They had served as missionaries in Muslim lands prior to this, but this mission would have a long-lasting impact.
 - The brothers created for the first time a written alphabet for the Slavic language (i.e., Slavonic). It is still the alphabet used today in south-eastern Europe and Russia. It is called the Cyrillic Alphabet after Cyril.
 - The two brothers were successful at first, but the Franks were also exerting their political power in the Moravian land.
- After the brothers died, Franks expelled their converts and brought the Moravians under the authority of the Western Church.
 - But the language that was developed for them will be a key factor in the rest of the Slavs receiving Eastern Christianity.
 - The West demanded that all worship be in Latin, whereas the East was willing to translate worship into people's languages.



Da La Be T' Aa Ge Jka
 Ss/Źs Zs/Źx Hu I Be Aa
 Am Hn Oe/Oo Hu Pp Ge
 Tt OŹe/ŹŹ ōŹ Xy GŹw
 HŹu HŹ ŹŹ/ŹŹ HŹu LŹa
 T'Pa/LŹa LŹ TŹk IŹe HŹu
 HŹe ōŹ ŹŹ ŹŹŹ HŹu HŹu
 WŹ GŹ VŹ

12

The Conversion of Bulgaria

- The Eastern Christians expelled from Moravia moved south into Bulgaria and continued their work in a friendlier setting.
 - The Bulgarian Tsar, Boris (852-888) accepted baptism into the Eastern church in 865, but then he turned Western when Constantinople would not grant him an autonomous Church of Bulgaria.
- This actually sparked off the East-West filioque controversy that eventually leads to the schism, since the missionaries of both sides argued over this in their attempts to convince Bulgaria.
- In 870, Boris switches allegiance back to Byzantium when the Emperor and Patriarch recognize an independent national church in Bulgaria.
- After this, the Moravian missionaries spread Christianity rapidly throughout Bulgaria, though it was slowed when Boris retired and left the kingdom to his son Vladimir.
 - Vladimir tried to bring the people back to paganism. It was short lived since Boris came out of retirement, led an army against his son and defeated him.
 - He had Vladimir blinded and imprisoned. He then set his other son Simeon on the throne as a Christian ruler.

13

The Different Requirements of the East/West

- Simeon was the greatest of Bulgarian tsars, and under his rule Bulgaria civilized itself according to Byzantine civilization and culture.
 - Even so, the Bulgarian church used its own Slavonic language in worship.
 - In 927, the Patriarch of Constantinople promoted the archbishop of Bulgaria to the rank of Patriarch.
- This shows the difference between the West and East. The West demanded total submission and conformity to Rome and the Latin language.
- The East allows for self-governing Eastern churches of a national character to exist outside of the Byzantine Empire.
 - This will assist in the spread of Eastern Christianity throughout the Slavic lands of Eastern Europe.
 - Each of these national churches was given their own spiritual leader, sometimes a Patriarch; sometimes an archbishop or metropolitan bishop. This leader did not have to answer to the leader of any other self-governing church.



14

The Serbian Church

- The missionaries of Cyril and Methodius also evangelized the Slavs of Serbia in the 9th century.
 - There was a struggle in Serbia for religious loyalty between the East and West, but the East won.
- Supporters of the Eastern faith introduced worship in Slavonic tongue and fashioned a new Slavonic-Serbian culture patterned off of Byzantium.
 - Over the next few centuries, the Roman Church will still try to win the Serbians over, but by the 12th and 13th centuries, the Serbs embraced the Eastern form even deeper.
- King Stephen had a beloved son named Sava that left politics to become a monk, and after resisting his son's desire, the king himself in his old age retired and became a monk with his son. King Stephen's new name was Simeon.
 - The father and son's piety impressed the Byzantines, and so the Emperor of Constantinople even granted a famous monastery (i.e., Hilander) to Serbia in 1199 as an independent Serbian monastery. It served as the center of Serbian Orthodoxy and culture.



15

Serbian Church

- After the death of the Stephen (Simeon), civil war broke out between his sons, one ruling the north-east and the other the south-west.
 - Pope Innocent III backed the one in the south and west. In those areas, Christianity started to look Roman.
- During the same timeframe, Constantinople was destroyed by a Crusader Army (Fourth Crusade), and the Patriarch was replaced by a bishop loyal to Innocent.
 - The spiritual mother of Serbian Orthodoxy was under the thumb of the Pope.
- The civil war caused Sava to come out of the monastic life and appeal to his brothers to stop the fighting.
 - He brought the casket of their father to them and opened it. Even though Simeon was dead for seven years, he did not decompose at all, nor did he stink.
 - In the Middle Ages, this was accepted as a sign that the dead believer was a saint now glorified in heaven. Serbia henceforth saw their former king as a saint.
 - The sight of their father like this caused the two warring brothers to reconcile.
- The civil war ended. In the following years, the people overwhelmingly embraced Eastern Christianity, in large part to Sava's amazing example of piety and service.

16

Serbian Church

- The true Patriarch of Constantinople and the true Emperor lived in exile in Nicaea, and they declared Sava to be the archbishop of the Serbian Orthodox Church.
 - A century later, after some controversy, Constantinople recognized this position as a Patriarch.
- This church was granted a large degree of national independence.
- Sava was so revered by the Serbians that when he died in 1236, even Catholics and Jews came from afar to pay him honor.
- The Turkish Muslims conquered Serbia in 1389, and they were upset that Sava's national shrine remained a symbol that kept Serbians loyal to Serbian Christianity.
 - In response, the Muslims dug up Sava's body and burned it in an attempt to desecrate his memory.



17

Romanian and Greek Church

- The Romanian people lived in the kingdoms of Moldavia and Wallachia, which was situated between Bulgaria and Russia.
- The Romanians were not originally part of the Slavic ethno-group, but they were of Western and Latin origin.
 - Roman legions settled in the area in the 2nd century, and they intermarried with native Dacians. It was from this mix that the Romanian nation was born.
 - Slavic tribes settled in the area in huge numbers in the 6th century, and this then brought Romania into the Slavic world.
- Romanians were Christian since the 2nd century, but the Bulgarian missionaries won them over to Byzantine Christianity.
 - They adopted the Slavonic language for worship, but it was their own unique version since they mixed it with their ancestral Latin.
- Multitudes of Pagan Slavs settled in Greece, and the Eastern church faithfully evangelized them.



18

Russian Orthodoxy

- One of the most profound versions of Eastern Orthodoxy is Russian Orthodoxy.
- In the 10th century, the most powerful and prosperous city in Russia was Kiev. Their rulers were a tribal group called the Rus.
- Eventually the entire surrounding area was named after them (i.e., Russia).
 - They were Pagans, and they likely were related to Norsemen. They were an ethnic group of aristocratic warriors that extended their rule from Kiev to neighboring Slavic tribes and towns.
- The Rus took advantage of trade with the Byzantine Empire, which opened Kiev to Christian influence. In 945, there was already a church in the city.
- The Russian princess Olga ruled Kiev as her son was still a child from 945-964.
 - She converted to Christianity and was baptized in Constantinople in 957. This did not lead to the conversion of her people, however, as her son remained Pagan and the people followed his lead. He thought the Pagan warriors would laugh at him if he converted.
- Therefore, the full conversion of this people group would have to wait for Olga's grandson, Prince Vladimir (980-1015).



19

Conversion of the Rus

- According to tradition he invited representatives of the four great religions of the world to Kiev to try to convince him of the merits of their faith.
 - The four religions were Judaism, Islam, and Eastern, and Western Christianity.
 - Judaism and Islam did not impress him, but both forms of Christianity did. He had a hard time choosing.
 - Therefore, he sent delegates to Rome and Constantinople, and this convinced him to go with the East.
 - The way his delegates described Byzantine worship in the Hagia Sophia was overwhelming. Remember, the Hagia Sophia is likely the most beautiful church ever constructed, and Russian Christianity will prize beautiful forms of worship more than doctrinal orthodoxy and moral codes.
- The report of worship in Constantinople persuaded Vladimir to embrace the Byzantine form of Christianity.
- This was in the year 988, and many of the Rus followed his example.
 - He and many Russians were baptized in the Dnieper River. They then destroyed the idol of their chief Pagan god, Perun.



20

Adopting Byzantine Forms

- Vladimir then worked to make all of Kiev into a Christian kingdom modelled on the Byzantine Empire.
- The Patriarch of Constantinople appointed a metropolitan bishop in Kiev to lead the Russian Church.
 - Constantinople would nominate Kiev's bishops for the next 500 years. Vladimir went on to marry the Byzantine Emperor's sister.
- Byzantine monks moved to Kiev and taught the Russians Byzantine culture and civilization.
 - They translated the Byzantine liturgy and other religious writings into Slavonic, but using the Cyrillic alphabet. This allowed the Russians to actually understand their religion, unlike many in the West.
- Russia will develop it's own style, including its architecture of religious buildings.
 - Their churches are known for looking like an onion shaped dome.
- Vladimir applied Christian teaching to social problems, creating a highly organized system of social services for the poor that was exponentially superior to anything else in medieval Europe.



21

Russian Orthodox Church

- After Vladimir's death, a massive civil war broke out between his 12 sons.
 - Two of them were murdered as they turned the other cheek to their aggressor brother.
- After four years of battle, one of Vladimir's sons emerged as the supreme leader, Yaroslav the Wise. Under his rule, Kiev became the cultural and artistic capital of the Russian people. Christianity flourished as well.
 - Byzantine monks established orders modeled off what they were like in Constantinople and its territories. This led to a great monastic revival in the 11th century in Russia.
 - Since Russian Christianity followed the Byzantine pattern, Russia was closely aligned with Constantinople.
 - During the Schism of 1054, Russia sided with Constantinople.
- Christianity in East was henceforth known as Eastern Orthodoxy, and the national churches in the Slavic countries often had their own name.
- The Russian church henceforth was called the Russian Orthodox Church.
 - As time progressed, many in the Russian church will start to declare its equality with Constantinople.



22

The Mongolian Disaster

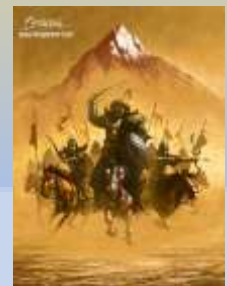
- Kievan Russia will be met with disaster in the 13th century.
- A new aggressive military power emerged in the East, namely the Mongols under their chief Genghis Khan (1196-1227).
 - They conquered nations all over Asia, the Middle East, and Eastern Europe.
 - Russia was badly defeated at the Battle of Kalka River in 1223.
 - Genghis died in 1227, which halted the Mongol advance, but they returned in 1236 under Genghis's grandson Batu Kahn.
 - In 1240, they conquered Kiev and massacred its inhabitants.
- The Great Kahn (emperor) that ruled them all was another man named Batu.
 - It is likely that all of Europe would have been conquered by the Mongols had not the greater Batu died suddenly the next year in 1241.
 - The Mongol tribal leaders had to return to Mongolia to elect a new Great Khan.
- Even so, southern Russia (i.e., modern Ukraine) remained under complete Mongol control.
- The princes of northern Russia had to pay annual tribute.



23

The Golden Horde

- Eventually, the Russian Mongol kingdom declared independence from the wider Mongol empire.
- They declared themselves the Golden Horde, imitating Genghis Khan's yellow costumes.
- It's capital was at Sarai near the Caspian Sea, and they became known as Tartars (named after a Mongol tribe).
- The destruction of Kiev by the Mongols ended its golden age of Russian Christianity, and Russian Orthodox believers look back at that time as the greatest era of Russian Christianity.
- The Mongols did not have much interest in northern Russia since it was full of forests. Instead, they enacted tribute upon the northern Russians.
- This will force the center of Russian culture to the north.



24

Russian Orthodoxy under Mongolian Rule

- The Russian Orthodox Church survived the Mongol conquests.
- The Mongols, though Pagan, believed in one supreme god, and they allowed subjects to worship him in their own way.
- As the Golden Horde ruled Southern Russia (Ukraine), it was the Russian Orthodox Church that kept Russia nationalism alive.
- Since the church forbade intermarriage between Russians and Mongols, it maintained the national distinction.
- Sadly, the Russians made no attempt to evangelize the Mongols.
 - The Mongols soon abandoned their ancestral religion and embraced Islam.
- Most Mongols did not actually live in Russia.
 - Only a small group of upper-class ruling lords remained, but they were spread out thinly over their territory.
 - This will allow Russian power to slowly grow in the north.



25

Russia's New Center of Gravity

- Prior to the fall of Kiev, in northern Russia the city of Novgorod emerged as one of the most prosperous trading cities in all of Europe.
 - By 1150, it secured both political and ecclesiastical independence from Kiev.
 - Kiev then fell to the Golden Horde in 1240, and Novgorod in the north escaped the conquests altogether.
 - Therefore, it became the guardian of Russia's national freedom and the Orthodox faith.
- Its prince was Alexander Nevsky (1219-1251).
 - He crushed two different Western Crusader armies that tried to conquer northern Russia for the papacy. This included a decisive defeat of the Teutonic Knights.
- He paid tribute the Mongols rather than fought them since the Mongols allowed them freedom of worship. The papacy would not.
- Nevsky defiantly dismissed papal ambassadors claiming that Russians follow the apostles and the seven ecumenical councils.
 - They need no doctrine from the Pope.



26

Rise of Moscow

- Nevsky will play a large role in the rise of Moscow.
 - Moscow was south-east of Novgorod. It was in central Russia and lay protected by thick forests. It possessed a large population, and it was outside the direct area of Mongol rule.
- Nevsky established his rule there on behalf of his son Daniel. Daniel ruled Moscow from 1276-1303 and expanded its power greatly.
- The growing Empire of Moscow was called Muscovy, and its first great ruler was Ivan I (1325-1341).
 - He took the title grand prince in 1328 and began a Russian resistance against the Mongols that would be carried on by his descendants. As such, Muscovy became the new champion of Russia's faith.
- The metropolitan bishop Kiev moved from Kiev to Moscow, thus demonstrating the shift of Russian Orthodoxy's center to Moscow.
 - In Moscow a strong alliance between church and state emerged. In the mid 1300s, they establish monasteries throughout Russia and successfully evangelized the Pagan natives. They converted a Finnish tribe in northern Russia.
- Russian Orthodoxy achieved another golden age under Moscow's leadership.



27

Orthodox Golden Age in Moscow

- In fact, the most famous Orthodox icon of all was produced by the Russian monk Andrei Rublev (1370-1430).
 - It is a painting of the three angels visiting Abraham in Genesis 18—most see him interpreting the three as the Trinity with the one in the center being Christ.



28