

Part Three

Chapter one

The Church of the Six Century

1. 1. The Reign of Emperor Anastasias

Zeno died in April 491 A.D. Anastasius who served as a silentiary (one who keeps as a guard at the doors during imperial councils) was a person of piety who followed the same religious policy of his predecessor and tried to bring to unity the parties in the church in the basis of **Henotikon**.

Acasius' successor Flavitto also left this world in a few months **(489).Euphemius a staunch** ታማኝ Chalcedonean was made patriarch of Constantinople. He planned to ex-communicate and condemn the patriarch of Alexandria and Jerusalem for their unorthodoxy (according to him those who do not accept the Council of Chalcedon are unorthodox). But he could not succeed because he was in fact deposed on the ground of **treason.አገርየከዳ** He was succeeded by **Macedonius**, who was in fact a Nestorian in his mind. Macedonius denied the title Theotokos to St. Mary and he held the memorial **service** of Nestorius annually. By the influence of the monk **Severus** who came in Constantinople in 508 to establish the non-Chalcedonean Orthodoxy Macedonius was **deposed** ምስክርነቱ ሰጠ by a council on seventh August 511.Emperor Anastasius approved it. **Macedonius' successor Timothy** **held the see until 518.** Through Timothy they amended a form of Trisagion **which was introduced in Constantinople on seventh Novembers 512.** But the addition was abandoned after some times.

The religious policy of Anstasis was held in Egypt, Syria and elsewhere in the east where the non-Chalcedoneans had been called. In Egypt, successive patriarchs of Alexandria until 518 consistently anathematized the Tome of Leo and the Definition of Chalcedon. In Syria, Peter the Fuller had died in 488. His Successor Paladius was a strict non-Chalcedonean. Philoxinos the Bishop of Mabuq was a famous preacher of the non-Chalcedonean and he helped Paladius to guide the church of Antioch against the Chalcedonean formula. Paladius was succeeded by Flavian in the See of Antioch and he was in his mind a Chalcedonean although he signed the Henotikon of Zeno. In 512 a council was held at Cidon (Beirut). Flavian of Antioch presided over the council. In the council Flavian declared the Council of Chalcedon as Orthodox. Philoxinos of Mabuq attacked the declaration and he gave the emperor a report of the Council of Cidon representing Flavian as indeed a heretic. Now with the imperial orders Flavian was deposed and was exiled to Petra in Southern Palestine. The vacancy thus created in the See of Antioch was filled by raising Severs on sixth Nov. 512. Now the See of Constantinople and Alexandria were headed by a man who expressed agreement in faith with Severs.

Severus with the help of Philoxinos tried to consolidate his forces against Chalcedoneans with imperial orders he held a great council at Tyre, the capital of Phoenicia and Antiochean Province in 514. It had representative from Alexandria, Constantinople and from Jerusalem on the four patriarchates. The council declared

the Henotikon as Orthodox and canceled the formula of the Council of Chalcedon and the Tome of Leo. **Elias** of Jerusalem opposed this declaration and consequently he was deposed and was replaced by **John**. The four patriarchates exchanged letters for union between each other and thus a union of the four major sees occurred again for a time being.

1.2. The Reign of Emperor Justin I

Anstasis died in the night of 8 July, 518 after his twenty - seven years of reign. On the day following his death, Justin an elderly commander of the palace guard was declared emperor. He was guided by his nephew Justinian, the ambitious and narrow-minded man. The old emperor came out as a strong supporter of the Chalcedoneans and the Tome of Leo. He adopted very rigorous and cruel measures to enforce them everywhere in the east and to suppress the non-Chalcedonean movement. Many leaders of the non-Chalcedoneans opposed the spread of the Chalcedonean faith to the Province of Egypt, and Justin spared Egypt, the granary of the capital. Many non-Chalcedoneans leaders had to go either into exile or into the hiding place. Most of them had to undergo very severe experiences and died in the strange lands. In Alexandria Dioscorus II who was a patriarch was left free to follow the non-Chalcedonean formula and even to offer refuge to many non-Chalcedoneans.

John the non-Caledonian, the patriarch of Constantinople became a Caledonian with the coming of Justin and he was given the title ecumenical patriarch. Now Justin turned his attention to

the matter of reconciliation with Rome. He accepted all the humiliating demands of Pope Homicidos of Rome; for example, the removal of all the non-Chalcedoneans from the diptychs. In Constantinople John died in 520, his successor, Epiphanius who held the See until 535, was a Chalcedonean supporter.

Justin's accession to the throne affected Severus of Antioch very badly. In 518, July 29th John of Constantinople held a synod of 44 bishops and passed a resolution deposing Severus. The emperor himself ordered that Severus be arrested and his tongue be cut off. Severus, hearing this, escaped to Alexandria and spent the rest of his life there until the end of his life except a brief period when he visited Constantinople. But he always kept in touch the faithful of Antioch and continued to defend the theological position of the non-Chalcedonean body as a whole.

The place of Severus was given to Paul the "Jew" who was a civil official in Constantinople; he persecuted the non-Chalcedoneans mercilessly. The emperor himself felt that he went too far in his persecutions, and he was forced to resign in 521. His successor, Euphrasius who held the see until 526, died in an earth-quake. His successor Count Ephreme occupied the see until 545 and did everything in his power to establish Chalcedonean in the Syrian provinces.

1. 3. The Emergence of Julianism

Julian the Bishop of Halicarnassus (Asia-Minor) a friend of Severus of Antioch insisted that Christ's body was incorruptible both before and after resurrection; he composed a book on this

subject and sent to Severus for his support. Severus refused this idea and insisted that Christ's body was corruptible before resurrection. This made another schism in the church Julian had got money followers in the east and were called by the name "aphtharto- docitics" and other places were called Agniotic.

1. 4. Emperor Justinian and his Religious Policy

Justin I died in August, 527 and his nephew and helper Justinian was declared emperor. At first he followed the same policy of Justin I. But later he came to **realize** ተገነዘበ the need of the **settlement** ስምምነት so he ordered the bishops and other leading men of non-Chalcedoneans who had been either in exile or in hiding to come to the capital for discussion of the issue, offering them the right of safe conduct. He sent a special invitation to Severus, but Severus declined and wrote a letter to the emperor explaining why he thought against going to the capital. A series of meetings were held by the representatives of both side under the direction of Justinian. But they could not come into an agreement and the non-Chalcedonean leaders had to retire again to different places where they could find safety for lives.

Even after the failure of the discussions, Justinian continued to press Severus to visit the capital for consultation. In the end, he accepted, and on his arrival he was highly honored by both the emperor and the empress. Inviting the men of non-Chalcedonean sides, Justinian had been influenced by Theodora his wife supported them.

Epiphanius of Constantinople who succeeded John in 520 was a Chalcedonian. He was succeeded by Anthimus who was also a Chalcedonian in 535, but through Empress Theodora he came to contact with Severus and finally he became a non-Chalcedonian.

1. 5. The Chalcedonian Reaction in East

The **triumph** የድል ደስታ of the non-Chalcedonian side could not be lasting. ዘላቂያልሆነ Hearing the situations in the capital, the Chalcedonian Ephemerme the Count of Antioch sent a certain Sergius to precede to Rome to inform pope Agapitos of Rome the situation in the capital. Meanwhile, Justinian needed the support of Agapitos because at that time there were military operations against the empire in the west. Agapitos came to Constantinople in the early March 536 and was received by Justinian in a great ceremony. Agapitos gained the control over Justinian and denounced Anthimus as an adulterer and Severus as Eutychean. Justinian gave all his support to Agapitos. Seeing the situations Anthimus and Severus returned to Egypt.

Agapitus himself consecrated Minas in the place of Anthimus. The new patriarch accepted Chalcedonian faith and Constantinople once again became the center of Chalcedonian Christianity in the east. Justinian himself issued an edict declaring it criminal to maintain the non-Chalcedonian position in the empire and he ordered the burning of Severus' works. The edict of Justinian was indeed **injurious** ጎዳ to the non-Chalcedonian bodies at least in three ways:

1. Churches and other religious institutions became by a law the possession of Chalcedoneans.
2. The non-Chalcedonean Clergy had to spend their life in exile or in hiding place
3. The non-Chalcedonean laymen were denied the possibility of obtaining position of dignity in the state. In spite of these all difficulties the people followed their non-Chalcedonean religious adherents ܥܕܬܐ in Egypt, Syria, Palestine and elsewhere in the east.

1. 6. Organizing the non-Chalcedonean Bodies

All the exiling and the hiding bishops and the other ecclesiastic leaders of non-Chalcedonean section were not letting the people without pastoral care and Christian nurture. For instances, **John the Bishop of Tella** in North Syria played secretly a very significant role, but he was caught and he died in prison on 6th January, 538. **Severus of Antioch, Theodosius of Alexandria, Anthimus of Constantinople, etc were doing their best for the growth of the non-Chalcedonean movement.** Theodosius of Alexandria consecrated ܐܡܝܢ Jacob, Nick named Baradius (meaning a person in sack ܥܕܬܐ cloth) in 542. Since then, assuming the role of a roving ecclesiastic, Jacob braved all perils and labor unceasingly in the service of his section of the church in opposition to the mighty Roman Empire. He constantly moved from place to place all over Syria,

Mesopotamia, Egypt, Palestine and other parts of the east. Wherever he went he confirmed the faithful and ordained the clergy even he consecrated bishops. By his untiring works the non-Chalcedonian body held its own vigorous communities in Egypt, Syria, Mesopotamia, and elsewhere in the east. (This is why the term Jacobites became a label to the non-Chalcedonian body given by the Chalcedonians) Thus, the church in eastern division in the Roman Empire from 536 existed in two distinct bodies, such regarding himself excessively as the Orthodox Church and as heretics.

1. 7. The Council of Constantinople in 553 AD

Constantinople II was convoked by the Byzantine Emperor Justinian I under the presidency of Patriarch Eutychius of Constantinople. It was held from 5 May to 2 June 553. Participants were overwhelmingly Eastern bishops – only sixteen Western bishops were present, including nine from Illyricum and seven from Africa, but none from Italy – out of the 152 total.

The main work of the council was to confirm the condemnation issued by edict in 551 by the Emperor Justinian against the Three Chapters. These were the Christological writings and ultimately the person of Theodore of Mopsuestia (d. 428), certain writings against Cyril of Alexandria's Twelve Anathemas accepted at the Council of Ephesus, written by Theodoret of Cyrrhus (d. c. 466), and a letter written against Cyrillianism and the Ephesian Council by Ibas of Edessa (d. 457).

In spite of his plan to support the Chalcedoneans, Justinian's many discussions with the leaders of non-Chalcedonian movement convinced him that their objection to the Council of Chalcedon in 451 was not altogether meaningless, nor that it could be legitimately brushed aside. Consequently, he decided to have a council at Constantinople in 553 and dispatched letters for the leaders of the church, (this council was considered as the 5th ecumenical council by the Chalcedoneans). The council was attended by 139 bishops: 16 from the West and the rest from the East. The aim of the council was to pacify the non-Chalcedoneans by abrogating the decision of the Council of Chalcedon in 451 and the Tome of Leo I. The council did the following:

- This council declared the Council of Chalcedon in 451 should be recognized as ecumenical council without having any discussion.
- It condemned Theodore of Mopsuestia, Theodoret of Cyrus, Ibas of Edessa, Arius, Appollinarius, Nestorius, Eutychus, and Origen of Alexandria as heretics in order to show that the Chalcedoneans are Orthodox. It also condemned Monophysitism, so that the so-called monophysites (the Churches of Alexandria, Syria and Antioch). By the council, the condemnation stated in the three chapters was ratified; Origen once more reckoned a heretic and the *Theopaschite* formula (one of the holy Trinity suffered in the flesh) approved. Moreover, the decisions of the four ecumenical councils were approved.

Generally, the council ratified the Chalcedonian formula too. Here we see a contradiction and the non-acceptance of the truth

again. To deny the Chalcedonian Council (451) was a prestigious issue for the non-Chalcedonian bodies. But it is clear that they knew the falsity of the council.

If the truth had been admitted by the emperor and the Chalcedonian body, a great deal of conflicts that set the communities apart could have been avoided. However, it is to be noted, Justinian who did all his efforts to establish Chalcedonianism was himself drawn towards the end of his life to the Julianist position. At the end of his life, he expressed a three fold anathemas on the Chalcedonians and adopted the Julian teaching.

1. 8. The Reign of Justin II and His Successors

Emperor Justinian died on Nov.14, 565. His nephew Justin II was proclaimed emperor. His wife Sophia like her aunt, Theodora hired the non-Chalcedonian position. Through her influence Justin II made an effort to conciliate all parties by recalling all the bishops exiled by Justinian. Many negotiations took place between the non-Chalcedonian and Chalcedonians. But all the efforts ended in failure.

Failing all his attempts, Justin II turned out to be a systematic persecutor of the non-Chalcedonians under the directions of John III the Patriarch of Constantinople. However, the strains/tensions of the Persian war as well as the guilty feeling made him to be mad in 573. After leaving in that stage for four or about five years in 578 leaving the throne to Tiberius II. Tiberius II opposed to the idea of inflicting and ill-treatment on the non-

Chalcedonean side. At his death in 582, General Maurice succeeded to the imperial throne and continued the moderate religious policy of his predecessor, but he was maintaining a close relationship with the Chalcedoneans. His predecessor had left a practically empty treasure. So Maurice had to meet the program of the Persian war and other financial obligations.

John III of Constantinople was succeeded by Eutychus and then by John IV. John was not agreeing with any kind of persecution against the non-Chalcedonean body. However, there were many cases of ill-treatments to the non-Chalcedoneans in many places in the east during Maurice's reign reported. (In the time of Maurice the Chalcedoneans came to be called by the name Melekites-the people of the king)

1.9. Chosros' Invasion of Byzantium and the Looting of the Original Cross in Jerusalem

Politically speaking there was always enmity between Persia and Constantinople. But the Byzantine Emperor Maurice made friendship with Chosros II, the Persian Emperor and he went too far to ask to give his daughter Maria as a wife to the non-Christian Chosros II. He thought much his friendship with Chosros II and neglected his security forces. In any case, on Nov.26, 602 he and his children were put to death by the army. The army now crowned Phocas an army officer as emperor.

Chosros II of Persia was deeply grieved at the murder of Maurice and his family. As revenge he started invading Syria, Chappadocia etc. Phocas could not do anything to stop the

invading Persian army. This made the general Heracles of North Africa to revolt, and Egypt also joined with him. He took the control of the empire in 610 AD Seizing Phocas from the throne.

During his first nine years, Heracles could achieve nothing. In 611 the imperial army was heavily defeated at Antioch and in 613 the Persians forced their way south to capture Damascus and to capture Tarsus in Asia-Minor. In 614 they captured Jerusalem and after ravaging the Constantine Basilica of the Holy Sepulcher, the Zoroastrians carried off the cross in triumph to their capital at Seleucia-Ctesiphon. In 612 Egypt the granary of the empire was occupied by the Persians.

Gradually Sergius, the Patriarch of Constantinople and Heracles rallied their people. They built a strong army, a series of victories against the Persians culminating in decisive battle that was fought near Nineveh in 627. Chosros II was put to death by his own son. In 628 the cross was restored to Jerusalem. After bringing the formal glory in the empire, Heracles adopted two things as the characteristic marks of the empire, namely the Chalcedonean religious adherence and the Greek language.

Although Heracles reconquered Syria and Egypt in 628, he had to give up the former in a few years to the Arabs and the later was lost soon after his death in 641. When the Arabs came to power, they did one thing which was again beneficial to the Chalcedoneans. They permitted each community to keep the buildings and other institutions which had been in its possession of the time of the conquest. In this way a number of churches

which Heracles and his predecessors were taken over from the non-Chalcedonean bodies and given to the Chalcedoneans continued in later control. But the non-Chalcedoneans were saved from the inhuman persecution of the Chalcedoneans.

Chapter Two

The Church of the 7th, 8th, and 9th Centuries

2.1. The Teaching of Monothelitism

This teaching emerged out in the middle of the seventh c. According to this teaching, “Although Christ has two natures, he has only one will.” The people who teach this were Theoderos of Pharan, Sergius, Paul and Peter of Constantinople, Pope Honerius of Rome, Cyrus of Alexandria, Macarius of Antioch. This teaching was opposed by many Chalcedonean Bishops. Against this teaching the disagreements happened during the reign of the grandson of Heracles (Constantine III or Constans). He supported this teaching. The main opponents of this teaching were Maximus the confessor (an abbot of the monasteries in Constantinople) and Martin the Bishop of Rome. Both were arrested, tortured and sent exile. Martin died in 655 in Chersosus and Maximus died in 662 in Cocousus (Armenia). When Emperor Constantine Pogonatus gave the freedom to the Chalcedonean Churches to decide upon the question in its essence and he summoned a council in Constantinople, the council met from Nov. 680 - September 681

in Constantinople and it is referred to as the 6th ecumenical council by the Chalcedoneans.

The council ratified the council of Nicea, Constantinople, Ephesus, Chalcedon and the second Council of Constantinople. Monotheism was rejected and the Chalcedonian was supplemented by the doctrine of two wills in Christ. According to the council, "If Christ has two natures, then he must also have two wills." In the judgment of the council the affirmation of one will and one operation implies that the manhood of Christ is devoid of will and operation, a position similar to that of Apollinarius. The council asserts, is similar to the mad and the wicked doctrine of the impious Apollinarius, Severus and other Monophysites.

Whether the man of non-Chalcedonian tradition including Severus held this view as the Chalcedonians accused or not is our present question. It is indeed a fact that Severus or any one who is accepted as church Father by the non-Chalcedonians never held this view as the Chalcedonians propagate. They did certainly insist on the expression "one will and one operation" but it extremely different from the Chalcedonian heretic view. To the non-Chalcedonians, Jesus Christ is one incarnate nature of God the word. On this ground, they speak of one will and one operation with reference to Christ. According to them, Christ's will is the will of man fulfilled in the will of God, and the will of God united with the will of man. Viewed in this way it is not that there are two wills in the one Christ, but that his will is in which the will

of God and the will of man found their absolute union, in the same way, one divine human operation in Christ. This does not mean that the faculties either of the natures. The one incarnate nature was formed of the union of the two natures of Godhead and manhood each with its own properties. In short the non-Chalcedoneans recognized the difference in the words and deeds of Jesus Christ. Some of them are the acts befitting the divinity and some others, humanity. But the one who acts and speaks is one-the one incarnate nature of God the word. As no one can separate the word from the flesh, one can not separate or divide the will and operation also. This view is extremely different from the view of one will and one operation attributed the non-Chalcedonean by the Chalcedoneans. So like the Council of Chalcedon (451) which was too hasty in adopting the “two natures”, the council of 680-681 was also too quick in asserting the two will and operations and condemning the one will and the one operation (also accusing the non-Chalcedonean fathers as heretics again) with out a proper examination of a question.

2.2. The Iconoclastic Controversies

In the 8th century another struggle occurred in the Byzantine Chalcedoneans circle which was centered on the holy Icons, pictures of Christ, the Mother of God, and the saints which were kept and venerated both in churches and in private homes. The Iconoclasts (the Iconosmashers) demanded the destruction of Icons and the other groups, Iconoduls (venerators of Icons) vigorously defended the place of Icons in the life of church.

The Iconoclasts may have been influenced from the outside by Jewish and Islamic ideas and it is significant that before the outbreak of Iconoclasts in the Byzantine empire, the Muslim Caliph Yesed ordered the removal of all icons within his territory but the Iconoclasts not simply imported from outside. Within Christianity itself there had always existed a puritan outlook which condemned icons because it saw in all images and idolatry.

2.2.1. The Persecutions of Emperor Leo III and his Successors

This controversy falls into two periods. The 1st periods opened in 726 when Emperor Leo III began his attack on icon. The Patriarch of Constantinople Germanos, who defended the ancient practice of venerating the icons was removed and replaced by Anastasius who was sympathetic to Iconoclasts. The son of Leo III, Constantine Copronimus started persecuting the icon-venerators. In 753 he summoned a council of Constantinople at which icon and the veneration of icons were condemned. Then he put his decision into practice with fire and sword. Many icon venerators were killed. After the severe persecutions, he died in 775. His son Leo IV even if he also was a convinced Iconoclast, stopped the persecution. When he died in 780, his wife Irene took the power. She had always been devotee of Icons. She gathered a Council in Nicea in 787 (called by the Chalcedonians as a seventh ecumenical council). To solve the controversy to this effect, she deposed Anastasius and installed Tarasius as the patriarch of Constantinople. Tarasius presided over the council of Nicea (787).

The dogma of the veneration of Icons was formulated and promulgated. The council proclaimed that the Icons are to be kept in churches and honored in the same relative veneration as is shown to the other material symbols such as the cross and the gospel.

2.2.2. The Persecutions of Leo V and his Successors

The second period starts with the death of Irene in 802. There were still the supporters of Iconoclast heresy chiefly in the government military circles. The reign of Constantine Copronimus was remembered with intense admiration. Emperor Leo V (Leo the Armenian) demanded Patriarch Nicephorus that the icons in churches should be raised above human heights making it impossible to kiss them. The patriarch and the defender of Icons rejected and refused the order of the emperor. Persecutions started and it produced more victims than the persecutions of Copronimus. Somewhat lessened in violence, this persecution continued under Leo's successor, Michael II (820-829), and Theophilus (829-842). In 843 Theophilus died and his wife Empress Theodora halted the persecution and reinstated the Icon in the churches. In March 843 Methedius one of the sufferers on behalf of the Icon veneration took the patriarchal throne of Constantinople. On the first Sunday of the lent the reinstatement of Icons was claimed in the Cathedral of Hagiasophia, and this day has remained in the memory of the Byzantine church as the

triumph of orthodoxy against Iconoclasts. Each year, on this day, the Byzantine Church celebrated its victory over Iconoclasts. During this service the faith on Icons is proclaimed, its defenders are honored, and anathemas are pronounced on all who attack the holy icons and all those who rejected the seven general councils.

Chapter Three

The Schisms between Rome and Constantinople

3.1. Backgrounds to the Schism

It is not really an event its beginning can be exactly dated. It was something that came about gradually as a result of a long and complicated process starting well before 8th C. and completed some time after the eleventh century.

3.1.1. Political Background

From the end of the 3rd c., the Roman Empire while still theoretically one was usually divided into two parts, Eastern and Western each under its own head. Constantine furthered this process of separation by founding a new capital at Constantinople, along side the old Rome in Italy. Then came the Barbarian invasion at the start of the 5th C. The west was carved up among the Barbarian chiefs. The political unity of the East and West was destroyed by the Barbarian invasions and never permanently restored.

From 8th to 9th centuries there existed in the Western Europe a peculiar political organism. That is to say completely cut off from the Byzantine, the west proceeded to set up a “Roman Empire” of its own which was called by the name “Holy Roman Empire” (sometimes it is called the German Empire). The founder

of this empire was Charles the Great (Charlemagne, Karl Grand) of Germany (742-814). He made himself the master of nearly all the lands in Europe: Northern Spain, France, Germany, the Netherlands, Austria, and Italy. While the emperor visiting Rome one Christmas day in the year of 800, he was crowned by Pope Leo III of Rome as Charles Augustine and was regarded as the successor of Constantine the Great and other old Roman emperors. He sought recognition from the ruler of Byzantine but without success. The Byzantines, still adhere the principle of the imperial unity, regarded Charles as an intruder and the papal of his coronation as an act of schism within the empire. Thus, this creation of the Holy Roman Empire in the west, instead of drawing Europe closed together, only served to alienate East and West more than before.

Only for a short time the authority of Holy Roman Empire was real over Europe. The weakness and incapacity of the successors of Charles the Great caused the authority of the Holy Roman Empire to be limited on the west mainly by the River Rhine. Even in Germany the minor states became practically independent, waged war with one another. The emperor was considered as titular head of European people. In France, England, and many other states, he was honored but not obeyed. His authority was limited to Germany with the shadowy claim to Italy and thus his realm has been commonly called the German Empire.

3.1.2. Cultural Background

Language and culture were very important factors for the unity of Rome and Constantinople. The emergence of Holy Roman Empire in the west made the Byzantines not to accept the culture of the West in any way. By the year 450 itself there were very few in Western Europe who could read Greek, and after 600, although the Byzantine still called itself the Roman Empire, it was rare for them to speak Latin, the Roman language. If Greeks wished to read Latin works as viceversa, they could do so only in translation, and usually they did not trouble to do so even that.

3.1.3. Ecclesiastical Background

The different political situations in east and west made the Church assumed different external forms. Men of the East and the west came gradually to think of Church order in conflicting ways. From the beginning it there had been a certain difference of emphasis between the East and the West. There were many churches whose foundation went back to the Apostles; there was a strong sense of equality of old bishops of the collegial and the councilor nature of the church. The East was acknowledged as the first among the equals in the church. In the west, on the other hand, there was only one ancient see claiming Apostolic Foundation of Rome. Thus, Rome came to be regarded by the West as the only Apostolic See. Even if Rome accepted the decisions of the ecumenical councils, it did not play any active role in any ecumenical council. The church in the west was seen less as a collige and more as a monarchy that is the monarchy of the pope.

This basic divergence in out-look was made more acute by political development. The Barbarian invasion and the consequence breakdown of the empire in the West served greatly to strengthen the all theocratic structure of the Roman church. In the east, there was a strong secular head, the emperor to up hold the civilized order and to enforce the law. In the west, after the advent of the Barbarians there was only a plurality of warring chiefs. For the most part it was the papacy, alone which could act as the center of unity, as an element of continuity and stability in the Spiritual and Political life of Western Europe. Thus, the Pope became an absolute monarch over the church in the West, issuing commands not only to his ecclesiastical subordinate but to secular rules as well. Thus, the Church in the West became centralized to a degree, which was unknown, any where in the east. In this way two systems developed in the universal church: monarchy in west and collegiality in the East.

Now so long as the pope claimed an absolute power only in the West, the East did not raise any objection. The pope, however, gradually believed his immediate power of Jurisdiction to extent to the east as well as to the west. As soon as he tried to enforce the claim within the Eastern Patriarchates, trouble was bound to arise. The pope of Rome viewed the infallibility as his own prerogative (right). But East held that in the matter of faith, the final decision rested not with the pope alone but with the council representing all the bishops of the universal Church. Here we have two different conception of the visible organization of the

Church. Relation between Rome and Constantinople made more difficulty by these two different conceptions, i.e. collegial and Monarchical.

3.1.4. Filioque Controversy

The 2nd great difficulty was Filioque; the Filioque means words about the Holy Spirit in the Nicene-Constantinopolitan creed. Originally the creed says "I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and who with the Father and the son together is worshipped and glorified ...". This original form is recited unchanged by the East until this day. But the West inserted an extra phrase "and from the son", so that the creed is read by them "who proceeds from the Father and the son ". It is not certain when and where this addition was first made, but it seems to have originated in Spain. At any rate, the Spanish Church interpolated the Filioque at the Spanish Church council of Toledo (589), if not before. From Spain the addition spread to France and then to Germany where it was welcomed by Charlemagne and adopted at the semi-iconoclastic council of Frankfurt in 794 A.D.

It was written at the court of Charlemagne who first made the Filioque into an issue of controversy, accusing the Greeks of Heresy because they recited the creed in its original form. But Rome continued to use the creed with out the Filioque until the beginning of the eleventh century. In 808 Pope Leo III wrote in a letter to Charlemagne that he considered it a mistake to change the wording of original creed:

This addition cannot be accepted in the East by two reasons.

1. The creed is the common position on the whole Christian Dom, and a part of the Church has no right to change it. Thus, the West by altering the original creed without consulting the East is guilty of a mortal sin, against the unity of the Church.
2. The East believes that this addition is originally untrue. Since the doctrine of the Trinity stands the heart of Christianity, a small change of emphasis in Trinitarian Theology for reaching consequence in many other fields. Not only the filioque destroys the balance between the three persons of the Holy Trinity, it also leads to a false understanding of the person of Holy Spirit and so encourages a false doctrine of the Church.

3.1.5. Some other Minor Reasons

Besides these major issues the papacy and Filioque, there were lesser matters of Church worships and disciplines, which caused trouble between Constantinople and the west. The marriage of the Priest was forbidden in the West, but the East continued to keep old custom of permitting marriage of Priest in the Church.

In the service of the Holy Eucharist unleavened bread is used in the Roman church. The East as in the ancient times continued to use the leavened bread. As a protestant against the observance of the seven-day the protesting fasting on Saturday arose in the west but never in the East.

3.2. How the Division occurred

3.2.1. The Consecration of Photius as a Patriarch of Constantinople

In 858 Photius was elected as the patriarch of Constantinople, 15 years after the triumph of Icons under the impress Theodora. The previous patriarch, Ignatius had been exiled and while in exile he had resigned under pressure. The supporters of Ignatius declined to regard this resignation as valid, considered Photius as a usurper when Photius sent a letter to the Pope of Rome announcing his accession. Pope Nicolas decided that before recognizing Photius, he would look further into the quarrel, the new Patriarch and the Ignatius party. Accordingly, in 861 he sent delegates to Constantinople. The delegates accepted Photius as the legitimate Patriarch. But when they returned to Rome, Nicolas declared that they had exceeded their power and he disowned their decision. He then, held a council under his presidency in 863 and recognized Ignatius as a patriarch and proclaimed Photius to be deposed from all priestly dignity. The Byzantines took no notice of this condemnation and sent no answers to Rome. Thus, an opened bridge existed between the churches of Rome and Constantinople.

The dispute clearly involved the papal claims. In his letters the Pope wrote that he is endowed with authority over every church on the earth. This was precisely what the East was not ready to accept. Confronted with the dispute between Photius and Ignatius, Nicolas thought that he got a golden opportunity to enforce his claim to universal jurisdiction. But Constantinople

regarded this behavior as an uncanonical intervention in the affairs of the other Patriarchates.

So not only the papal claims, but the Filioque became involved in the dispute. Both Byzantines and the Germans were engaged in the missionary activities among the Slavs. When Greek and German missionaries found themselves at work in the same land, it was difficult to avoid a conflict. The clash naturally brought to the question of the filioque, used by the Germans in the creed but not used by the Greeks. At Rome itself the Filioque was not still in use, but Pope Nicolas gave his full support to the Germans. Hearing this, Photius wrote an encyclical letter to the other Byzantine patriarchs of the east denouncing filioque at length and charging those who used it with heresy. He followed up his letter by summoning a council at Constantinople in 867, which declared pope Nicolas excommunicated and terming him "a heretic who ravages the vine yard of the Lord."

3.2.2. The Deposition of Photius

At this critical movement the whole situation was suddenly changed. In 867 itself Photius was deposed from the Patriarchate by the emperor. Ignatius became Patriarch once more and communion with Rome was restored. In 869-870 another council was held at Constantinople known as anti-Photius council, which condemned Photius. This council later recognized in the West as 8th ecumenical council.

3.2.3. The Restoration of Photius to the See of Constantinople

But there were further changes to confirm these situations. In 870 the German missionaries were expelled and the Filioque was not heard among the Slavs. At Constantinople, Photius and Ignatius were reconciled to one another, and after few months of their reconciliation Ignatius died in 877. Photius once more succeeded as the Patriarch. This incidence occurred without Protest at Rome. Thus the schism at least outwardly held. But no real solution had been reached concerning the two points of difference, which the dispute between Nicolas and Photius had to open. Matters had been patched up, and that was all.

3.2.4. Controversies between Michael Keroularios and Leo IX of Rome

At the beginning of the eleventh century trouble emerged out again. Rome at least officially adopted the Filioque in the creed in the same year. Michael Keroularios who was the Ecumenical Patriarch (1042-1058) and Leo IX drew into conflict each other. Michael received the monastic tonsure (Koura) when exiled for conspiracy against Michael IV the Paphlagonian (1034-41). Emperor Constantine IX Monomachos (1042-55) appointed him patriarch. Michael was determined to maintain the dignity of his office and the dogmatic and ritual traditions of the Eastern Church against the Latins. Relations between Byzantium and Rome had deteriorated during the pontificate of the bellicose/aggressive Benedict VIII (1012-24), who had supported rebellion in southern Italy against Byzantine rule and had introduced into the mass in Rome the singing of the Nicene Creed

with the *Filioque*. Hopes of better relations under his brother and successor John XIX (1024-32) proved vaporous, and the pope ceased to be commemorated in Constantinople. Leo IX (1048-54) exacerbated matters by treating areas of southern Italy belonging to the patriarchate of Constantinople as if he himself held jurisdiction over them. When he held a Synod on Byzantine territory, appointed Humbert of Silva Candida as archbishop of Sicily, and roused controversy between Greek and Latin clerics, Michael closed the Latin Churches in Constantinople and fulminated against a whole diet of Latin practices.

Michael's rejection of Latin customs drew authority from the *Quinisext Council*/the Council of Trullo (691-2). Some of the 102 disciplinary decrees of this council, regarded in the East as sharing the ecumenical authority of the fifth and sixth councils, were never accepted as normative in the West. In Western tradition the canonical legislation of ecumenical councils was never accorded the same authority in the East. From the point of view of Eastern tradition, Keroularios was opposing anti-canonical practices and, in the case of the *Filioque*, alteration of the Creed forbidden by the ecumenical council which promulgated it.

This council is commonly regarded as the continuation of the sixth General Council, and has been received in the East, not as a separate council, but as a part of the sixth. The west has never accepted this opinion. The canons given here are, for the most part, those which were in some point in opposition to the Roman practice.

The Byzantine Empire desperately needed to maintain good relations with the West. Pope Leo IX became a prisoner of the Normans in June 1053 when taking military action against their incursion in the southern Italy. He sent Cardinals Frederick of Lorraine, later Stephen IX (1057-8), and Humbert to Constantinople as legates to discuss matters with Michael. Their discussion with Keroularios ended without success. The encounter between Latin embassy and the Byzantine Patriarch and his hierarchs ended with Humbert laying publicly a formal Bull of excommunication of Michael on the altar of Hagia Sophia on Sunday morning 16 July, 1054 as the service was about to begin in the Church of Hagiasophia. Cardinal Hubert and his companions arrived at the sanctuary and placed a Bull of Excommunication upon the altar and marched out from the Church. On returning to Italy, he represented the whole incidence as a great victory for the See of Rome.

Humbert hoped that the emperor would support him and depose Michael. Some five weeks later the patriarch responded with anathemas of his own. Since Leo IX had died two months before Humbert issued the excommunication in his name, the legate's action was probably invalid. The schism between Roman Catholic and Eastern Orthodox Churches has conventionally been dated from this event. This is at least misleading. The anathemas were directed against persons, not churches; the pope had not been commemorated in Constantinople for a quarter of a century before the anathemas; and there were bishops in communion

with both Rome and Constantinople long after the anathemas were issued. None the less, the anathemas remain a potent symbol of a schism, the lifting of them by Paul VI and Athenagoras I in 1965 was an important sign; but, just as the original anathemas did not of themselves create the schism, so the lifting of anathemas did not end it. Some historians believe that the fourth crusade is the one which made the schism definitely acute. The crusaders introduced a new Spirit of hatred and bitterness and they brought the whole issue down to the popular level.

Michael had defied the pope, championed/defended Orthodoxy and humiliated conciliatory emperor. For a while he was unassailable. When Issac I Komnenos (1057-8) came to the throne, possibly with Michael's active assistance, the emperor put him on trial and the distinguished scholar and Philosopher Michael Psellos was his prosecutor. Michael died on his way to face his judges.

3.3. The Crusades

From the end of the 11th to the end of 13th century the Christian of Western Europe fought the Muslims in Asia Minor, Syria, Palestine, and Egypt. The general reason was to take the Holy Land from Muslims. These wars against the Muslims are known as in history as the Crusades or the wars of the Cross.

3.3.1. Causes of the Crusades

There were many reasons for the Christians of Europe to fight the Muslims. The major ones were religious, economic, and political reasons.

a. The Increment of Pilgrims to the Holy Land

One reason was that many Christians were interested in going to the Holy Lands on pilgrimage. From time to time, there were people who went to Palestine to see the places where Jesus Christ lived and taught and where he was buried. Sometimes many people traveled together, and on their return they told many interesting stories and more people became interested in going. In 1065, for example, a bishop traveled to Jerusalem with about 7000 Christians. All these people were unhappy to see the Holy Land in the hands of the Muslims.

b. The Quarrel of the Nobles and the Popes

Another was that the nobles did not have good relations among themselves in the 7th century. The kings and the great nobles were all Christians, but they were always quarrelling among themselves. They also quarrelled with Popes. Pope Gregory Christian was, for example, driven out from the papacy by the emperor and died in exile. Some of the popes, therefore, thought that it was better for the great lords and emperors to fight the Muslims than to quarrel with each other and with popes. They also wanted to unite the Christian people in support of them. Thus, they preached liberation of the Holy Land.

c. The Plan of Westerners Capturing Trade Routes and Lands in the East

A third reason was that many people wanted to become rich by conquering the trade routes and Land of the East. In some places only the eldest sons inherited the fiefs. The rest of children were left without lands. There were no more new fiefs to be given to those who wanted to have lands. There were, therefore, occasional disturbances in Europe. When the church preached that they could conquer rich lands if they joined the Crusades, many people were ready to go to fight. The traders were also interested in the war because they wanted new markets and new trading routes.

d. The Need of Emperor Alexis Getting Military Help from the West

Alexis Comnenus, the Emperor of Constantinople, asked for the help of the Western Christians because the Turks invaded his lands. The Seljuk Turks came from the East and captured Baghdad about 1050. They also invaded Syria, Palestine, and Egypt. In 1071, they defeated a Byzantine army in Asia Minor and they tried to capture Constantinople. Constantinople defended itself but could not save its lands in Asia Minor. In 1092, the Sultan of the Seljuks, Malik Shah, died, and the Seljuk Empire became weak. Alexis, therefore, felt that he could re-conquer his lost lands if the Christians in the West helped him.

3.3.2. The Sequence of Crusades

a. The 1st Crusade (1096-1099)

Pope Urban II called a meeting of the nobles and churchmen of France at Clermont. He urged them to go to war against the

Muslims and free the Holy Land. A certain man called Peter the Hermit also went from place to place and aroused the people to go on a Crusade.

In 1096, thousands of people from France and Germany reached Constantinople on their way to Jerusalem. These first Crusaders were led by a few feudal lords among whom were Godfrey of Lorraine, Count Raymond of Toulouse, Duke Robert of Normandy and others. Not all the people who joined the Crusades were good Christians. Some of them were adventurers who did not go to fight but simply to travel. Some were criminals who wanted to escape from punishment. There were people who did not know anything about war. Such people, especially those led by Peter the Hermit, created trouble in Constantinople. But most of the Crusaders continued their war and Alexis cooperated with the disciplined ones.

The 1st Crusaders were successful in defeating the Muslims in Asia Minor and some parts of Syria. They also captured Jerusalem in 1099. They elected Godfrey ruler of Jerusalem. Jerusalem became the capital of the Christian Kingdom of the Crusaders, and all the areas they conquered were ruled by those who fought in the 1st Crusade. They held the kingdom for many years.

b. The 2nd Crusades (1147-1149)

The Muslims re-conquered part of the kingdom of Jerusalem about the middle of the 12th century. The Christians of Europe were angry at the re-conquest. St. Bernard of Clairvaux aroused

the people for another Crusade by preaching very well in different parts of Western Europe. He preached that the Holy Land should be brought back to the Christians.

Many Christians joined the 2nd Crusade. Among these people were Emperor Conrad III of Germany and King Louis VII of France. They were the leaders of the 2nd Crusade. They went as far as Asia Minor, but they were defeated and returned before reaching Jerusalem.

c. The 3rd Crusades (1189-1192)

In the middle of the 12th century, a man called Saladin became Sultan of Egypt. Saladin was the greatest Muslim ruler of the century. He removed the Fatimid Caliph from Cairo and he became ruler of Egypt. He also conquered parts of Syria and Palestine from other Muslims and from the Crusaders. He captured Jerusalem in 1187.

The 3rd Crusade was an attempt to take Jerusalem back from Saladin. The Kings of France, England, and Germany who were at some level of conflicts among themselves, forgot their quarrel for the time being and joined together to fight the Muslims. They kept the same route that other Crusades had taken through Constantinople. Frederick Barbarossa (brown-beard) was drowned when they reached Asia Minor. King Philip Augustus of France changed his mind and returned home. Only King Richard the Lion-Heart of England carried out the Crusade. He successfully

captured the city of Acre from the Muslims, but not Jerusalem. The Holy City continued to be the possession of Muslims.

d. The 4th Crusade (1202-1204)

Pope Innocent III, urged the Christians of Europe to take up the war of the Cross again. He too got many followers. These Crusaders wanted to go by ship to the Eastern Mediterranean instead of going by land as the former ones did. The merchants of Venice agreed to take them by ship, but when they reached Venice the Crusaders found out that they could **not** pay the transportation costs. The Venetians promised to take them if the Crusaders agreed to pay by service instead of money.

Constantinople was the rival of Venice in trade. The people of Venice wanted to weaken their rival. The Crusaders and the Venetians joined together to attack the Byzantine Empire instead of the Muslims in Holy Land. They invaded the Byzantine Empire and captured Constantinople. They removed the Byzantine Emperor, and Baldwin of Flanders, one of the leaders of the Crusaders, became the king of Constantinople. Thus, for the first time, a man from Western Europe became king of the Eastern Roman Empire. But the Holy Land remained in the hands of the Muslims.

e. The Fifth crusade (1228-1229)

The Fifth Crusade was led by Frederick II of Germany. At first he obtained a treaty whereby Jerusalem, Jaffa, Bethlehem and Nazareth were ceded to the Christians. But these cities were re-taken by Islamic oppressors until 1917; they remained under their

control till December 8th. In 1917 the city of Jerusalem was surrendered to the British Army.

f. The sixth Crusade (1248-1254)

The Sixth Crusade was under taken by Louis IX of France. He made his invasion by the way of Egypt, and though at first successful he was defeated and was taken prisoner by the Muslims. At an immense price he was ransomed and then he went to Palestine. There he remained until the death of his mother in France whom he had left as regent.

g. The Seventh Crusade (1270-1272)

The seventh crusade was also under the leadership of Louis, Jointly with Prince Edward I of England. The route chosen was again by way of Africa. But Louis died at Tunisia and Edward returned to England by fear and then he became a king in England. So this was also a failure and it was generally regarded as the last crusade.

Generally, about two hundred years (196), the Christians of Western Europe tried several times to drive the Muslims out of the Holy Lands. For a short time, Jerusalem was returned to the Christians by an agreement between the king of Sicily and the Muslims. But in 1244, the Muslims took Jerusalem again, and it was never returned to the Christians.

Louis IX of France tried twice to free the Holy Land, but he failed. In 1268, the Muslims took Antioch, a city in Syria. Again, in 1292, they captured Acre, the last city held by Christians in Syria.

Throughout the 13th century, Christians tried to free the Palestine. Even children went on Crusades. In this century, about 30,000 boys and girls less than 12 years of age set out towards Jerusalem. Their leader was a French Shepherd Stephen. Most of the children died on the way. Another group about 20,000 children tried to do the same. Their leader was a boy from Germany and his name was Nicholas. They too died or got lost. The way was difficult. Most of the Crusaders were willing to fight, but they were not prepared. They did not know how to carry out difficult wars and journeys.

3.3.3. Some Reasons for the Failure of Crusades

The crusaders failed to free the Holy Land from the dominion of the Muslims. One important fact for this failure should be noted the kings and princes who led the movement were perpetually quarreling, each caring for his own interest than for the common cause.

Everybody was Jealous to one another and fearful of the success which might promote the influence of the rival.

They did not have far sighted vision. Thus, the Crusades had lost everywhere its glamour/good looking as a religious duty.

The crusaders considered the local Christians as schismatic and heretics and persecuted and ill-treated them very badly. The intolerant attitude of the last crusaders and their politics as well as military failures provoked/annoyed the oriental Christians. This made the local Christians to welcome their old Muslim rulers,

because they treated them much higher than that by the crusaders.

In brief the crusaders brought not peace but sword, and the sword was to divide the Christians again and again. With the crusades, there can be no doubt that Christians in the East and West were completely divided into two. The oneness of the church which man knew to have existed in earlier date of the church still presented itself as an ideal which Christians should earnestly seek.

The Crusaders always wanted to free the Holy Land from the Muslims. But they were frequently poorly armed and poorly organized. Those who successfully captured Jerusalem and other places were few compared to the Muslims around them. They could easily be attacked by the Muslims around them any time. They could not keep what they got even for a century.

The European Christians learnt from the Crusaders new means of fighting. They knew how to fortify places and how to besiege enemy's town. Later, the feudal lords and kings used these skills against each other and against other peoples.

The church was becoming more powerful during the feudal period. The Crusade added power and glory to the church. It could influence more and more people. Its rival church in the East was weakened, and the pope of Rome became powerful and greatly respected.

The cities of Western Europe also increased trade relation with the East. They became very rich. The Italian trading cities

like Venice, Genoa, and Pisa became wealthy. Constantinople, their rival, fell and they could trade directly with the countries in the East. More people also became interested in traveling and map-making. Europeans became more interested in the lands of the East, although the Crusaders did not copy much of the refined civilization of the East.

3.4. Attempts Uniting the East and the West

Two important attempts were made to secure re-union between the Christians of the East and West, the first was done in 13th century while the 2nd was in 15th century.

3.4.1. Emperor Michael IX

The first attempt to unite the East and West was made of the council of Lyon (May 7, 1274). Michael IX (1259-1282) of Constantinople made a desperate attempt to re-unite the East and the West, because he wanted to get the help of the Pope of Rome against the attack of Charles of Anjou the sovereign of Sicily. Michael decided that the only way to political safety was to submit to the pope. But he encounters unexpected opposition in the East. He sent delegates from the East to recognize the papal claims and the Filioque clause. But this deed proved no more than an agreement of the papal since it was completely and strongly rejected by the whole East.

Meanwhile the East as a whole and the west continued to grow further apart in their theology and their whole manner of understanding the Christian life. The Eastern Churches continued to live with patristic atmosphere using ideas and languages of the

ancient Christian fathers. But in the West the tradition of the fathers was replaced by Scholasticism the great synthesis of theology and philosophy worked out in the 12th and 13th centuries (some of the western scholars are – Anselam (1033-1109, Peter Abelard (1079-1142), Bernard of Clairbuaux (1090-1153), Thomas Aquinas (1225-1274).

3.4.2. Emperor John VIII

The second re-union was held at Florence in 1438-1439, the Byzantine Emperor, John VIII attended in Person together with the large delegation from the Byzantine Churches and with many observers from the other Eastern Churches. Prolonged discussion and great attempt were made to reach at an agreement. Eventually a formulary of re-union was drowning up covering the Filioque, papacy etc. All the council members signed the formula except one Mark, Arch-bishop of Ephesus. However, the union of Florence also proved no more a reality in the eastern churches than in the union attempts at Lyon. All the Easterners who signed at Florence revoked/canceled their signature before they reached their home because they understood that the Romans cheated them.

John VIII and successors had hoped that the union of Florence would secure them military helps from the West, but they got nothing from the West in this respect. On April 7, 1453 the Turks began to attack Constantinople by land and sea. The Byzantines maintained helpless and a hopeless defense for seven weeks. Finally in the early hours of 29th, May 1453, the

Mohammedans under the leadership of Mohamed II captured the city of Constantinople. The Church of the Holy Wisdom /Hagiasophia/ was transferred into a mosque. It was the end of the Byzantine Empire with the fall of Constantinople in 1453 as well as the history of the Church in the medieval period.

Chapter Four

Reformation in Europe

4.1. Backgrounds to the Reformation

In the 16th century, the history of the Church, the great fact which arrests our attention is reformation, which began in Germany and spread over first to all northern Europe and then to all over the world. Some antecedent forces leading to the reformation are the following:

4.1.1. The Renaissance in the West

One of the main facts was the renaissance of Europe to a new interest in literature, art and science. During the middle ages the interest of the scholars had been in religious truth with philosophy as related to religion, and the chief thinkers and writers were Churchmen. But in this awakening a new interest aroused in ecclesiastical literature with that interest came the first gleams of modern science. The leaders of this movement were generally not clergy but laymen. For example, most of the Italian students of this period were men devoid of religious life. Even the popes of that time were marked by culture rather than faith. However, in

Germany, England, and Switzerland the movement was more religious and which awakened the interest in scriptures.

1.2.2. Invention of printing Machine

This discovery was made by John Gutenberg in 1456 at Mayence in the Rhine. A Bible in the middle ages cost the wages of a workingman for a year. The invention of printing brought the scripture into common use in every easy manner and this led to their translation and circulation in all the major languages of Europe. The people who read the New Testament (NT) soon realized that the papal Church is far from the NT idea. And the NT teaching of the reformist as fast as they appeared, were set forth in Books and Pamphlets which were circulated by million of people through out Europe.

1.2.3. The Spirit of Nationality

There was also rising in Europe a spirit of Nationality. This differed from the medieval mentality between the popes and the Emperors in that it was more popular than kingly movement. The patriotism of the people was beginning to manifest itself in unwillingness to submit foreign rule over their own national Church, to resist the appointment of bishop or abbot from a distant land. The people started with holding their contribution to support the pope of Rome. This national spirit became a strong support to the reformist movement.

1.3. Reformation in Germany

1.3. 1. Luther's Role Leading the Reformation

The reformation started in Germany under the leadership of Martin Luther. He was born in 1483 in Eisleben. He studied law at the University of Erfurt. A narrow escape from death in 1505 changed him to divert his career and led him to follow the monastic life. He became an Augustinian monk in the Roman Catholic Church and continued his Theological studies concentrating attention on psalm and Pauline Epistles. In 1510-1511 he made a trip to Rome and from then he started thinking of the need for reforming the church.

The issues of Reformation came in to the climax in 1517, when Luther was working as a professor in the University of Wittenberg. During this time he opposed the sell of the certificate of indulgence made by Pope Leo. His needing a large amount of money, for the completion of St. Peter's Cathedral at Rome, the Pope sent an agent named John Tetzel to sell the certificate of indulgence, signed by the Pope himself, offering to bestow pardon of all sins not only upon the holders of the certificate but also upon living or dead. Tetzel told to people "As soon as your coins clink in the chest, the souls of your friends and relatives will rise out of purgatory to heaven". Luther preached against Tetzel and his selling of pardons, denounced his teaching in strong terms. On the morning of Oct. 13, 1517, Luther nailed to the Oaken Door of Wittenberg Cathedral a parchment containing Ninety-five (95) theses or statements nearly all relatives to the sell of indulgence, but in their application striking at the authority of the Pope.

Together with this, in his dialogue with another man named John Eck, Luther maintained that the scripture is the only authority.

1.3. 2. The Excommunication of Luther

After many controversies, Luther was excommunicated by a Bull of Pope Leo, in 1520, and remained under this ban for the rest of his life. Luther responded to it by a public burning of the Bull of excommunication in the town square of Wittenberg. In 1521, Luther was summoned to appear before the supreme council of the German rulers. Emperor Charles V gave him the promise of safe conduct. Luther went to the assembly although his friends warned him. He stood firm before the supreme council and was refused all their demands. Consequently, Emperor Charles was urged to seize Luther, but he permitted him to live the place in peace. When he returned home his own friends abducted him and he was hidden for several months. He used this time to translate the NT into German language.

By 1523 he was back in Wattenberg and took an active role in reforming the church. He wrote new liturgies for the Church and gave constructive directions for the process of changing. Some lay people like Curtsied who wanted extreme radical change in the liturgy helped him. But later Luther did not like this and so they called him as half way of the reformer. In 1525 Luther married a nun, her name is Katherine Vonbora and this helped him to spread much of his activities easily.

1.3.3. The Division of Germany

The division of the German states into the reformed and the Roman branches was between the North and the South. The South was with Rome while the North was with Luther. A supreme council was held at Spire in 1529 in the hope of reconciling the two parties. At this council, the Romans were in the majority and they condemned the Lutheran doctrines. The emperor forbade any teaching of Luther's doctrine in the state where it had not become dominant. To this ruling the Lutheran princes made a formal protest and from that time they were known as Protestants and their doctrine as the Protestant religion. Luther died in 1546.

Luther disregarded and disagreed with the Roman Catholic Church's scholastic thought on the over-emphasis of reason to faith. No reason (Philosophy) but faith alone was for Luther, the means by which man can approach to God. Scripture is the only authority and not the people of the Church. The Christians have only to read the pages of the Bible and the word, which God speaks to them. Out of this the sola scriptura theory comes out.

Luther's worship has maintained a strong liturgical foundation in the sense that they follow the Roman Catholic structure. As to the sacrament, Luther explained only two of the seven as biblically based: Baptism and Eucharist. He wanted to simplify and purify the Roman practices, but in his attempt he eliminated many things which would sustain and nourish the real Christian Spirit.

1.4. The Reformation in other Lands

1.4.1. Reformation in Switzerland

Reformation arose independently of that of Germany though simultaneous with it. First it was under a soldier named Huldreich Zwingli. In 1519 Zwingli became a priest and a pastor of Zurich Cathedral. He led the people of Zurich in abolishing many Roman Catholic beliefs and practice. He established a biblically based Christian faith. After a long battle, the Roman Catholic opponents killed him in 1531 in the Battle of Kappel. Thus, the reformation progress in the German speaking areas halted.

In French speaking Switzerland, not only in Geneva events took in different direction. During the late 1520s and early 1530s, Geneva was torn by the dissention between the Roman Catholic and Protestant Parties, due to the preaching and activities of a fairly protestant William Farel. By the middle of 1536, Geneva had decided for Protestantism. In July 1536 a young French friend named John Calvin visited Farel.

1.4.1.1. The Role of Calvin Reforming the Church of Switzerland

Calvin was born in 1509 in Lyons /France/ had been educated first clerical and then for legal career. In 1532, he underwent an experience of sudden change in his life. The impact of the experience made him follow a new way of Christian life, which is different from the Roman Catholic Church. During the same year his friend Nicolas Cop (the new restorer of Catholic University in Paris) delivered a speech at the University of Paris which so Protestant in time. Calvin was the one who helped him to prepare the speech. So due to the popular attacks both Cop

and Calvin were forced to flee from Paris. Calvin went into Basel and met with his another friend William Farel there in Geneva. Farel persuaded him to stay in Geneva and to help the work of reforming the city. His first position in Geneva was a lecturer on the Bible. A year later, he was appointed as a pastor from where he launched his program of reformation. In 1541 became the most powerful man in the city. He established his own ideal common wealth. He had got opposition from Rome and he forced them courageously. Protestant from all over Europe gathered under Calvin in Geneva and they carried the Calvinism back home with them. In this way Calvinistic Christianity got its start in France, the Netherlands, Germany, England, Scotland, and from then it passed to America. In all these lands, the disciples of Calvin were strong men, convinced of their election to be fellow workers with God.

1.4.2. The Scandivian Countries, France, and the Netherlands

The Scandivian Kingdom (Denmark, Norway and Sweden) early received the teaching of Luther, which favored by the King Kristian II. In France the Roman Catholic Church possessed greater liberty than the interest of Europe, and hence there was less demand for the ecclesiastical independence of Rome. But a religious movement arose among the French people even earlier than in Germany, for example in 1512 Jacques Lefure wrote and

preached *Justification by faith alone*, but his followers greatly got opposition from the Roman Catholic Church opponents and consequently many of them fall victim to the massacre of 1572. Through the action of tolerate King Henry IV, they won legal existence in the edict of Nantes in 1598. Though small in numbers French Protestantism has been great-united influence.

In the Netherlands, comprising what are now the two kingdom of Holland and Belgium provided courage to resist the Spanish Catholic tyranny. There, Protestantism was Calvinist in both faith and organization. Calvinism was taken to Scotland by John Knox who had served in his early life as a French slave for protestant activities. There he became a chief architect of the Calvinist church.

Calvinist Protestantism is different from the Lutheran Protestantism. The Pulpit with the opened Bible became the central worship. Like Luther, Calvin recognized two sacraments: Baptism and Lords' supper. Calvin went further than Luther in his definition to the sacraments as the signs only. God's sovereign will be absolutely emphasized. All things are ordained to serve God's glory. Infallibility of the pope is encounter by the Bible as the paper pope.

4.4.3. Reformation in England

The English reformation produced no single great figure such as Luther or Calvin and was even more deeply involved in the Political and national factors than the German or Switzerland

reformations in a certain sense, it was a response of the English people as a whole.

The English reformation began in the reign of Henry VIII with a group of students in classical literature. One of their leaders was John Tyndale who first translated the NT. in to English language the earliest English version after the invention of printing. This English translation shaped all the other translation, which came later. His Roman Catholic enemies killed Tyndale at Antwerp in 1536.

a. The Role of King Henry VIII Reforming the Church of England

The main event of England's break with Rome happened when the king Henry VIII wanted to get rid of his wife, Catherine in order that he might marry Anne Boleyn. The Pope of Rome refused the legal separation of Henry VIII and his wife Catherine. So Henry decided to break with Rome. Thomas Cranmer who was a strong Calvinist in his mind was the archbishop of Canterbury at that time. He recognized the separation of Henry with Catherine and performed the marriage ceremony of Henry and Anne. Henry followed up these acts by the confiscation of extensive lands of the Roman Catholic Church and monasteries and he divided them among his own subservient nobles. Henry died in 1547 and was followed by his son Edward VI who was a child and whose protestant advisors made the most of their opportunity at this time.

b. The Successors of King Henry

Led by Thomas Cranmer, the Church of England was established the prayer book (the book of the common prayer) compiled in its rhythmic form of speech. More than any other factors the Book of Common Prayer have given unity and direction to Anglican Christianity. It contained a protestant emphasis on the Bible with the Roman Catholic forms of liturgy. Forty-two ascribes Anglican religion were passed by the English parliament in 1552. Edward died in 1553 and succeeded by his Roman Catholic sister Mary. She understood to bring her subjects back to the Roman Catholic Church by lighting the fire of persecution. She reigned for five years only, but in that time about 300 Protestants suffered death. After her death in 1558, Elizabeth the daughter of Hennerly and Anny became the Queen. Religiously she sought a middle position between the extreme Roman Catholicism and Calvinist Protestantism. In 1559 the act of supremacy was declared that the Church of England to stand politically under the crown. The Book of Common Prayer was declared as the standard one for the public worship. Also the forty-two articles were revised into thirty-nine articles and made them as the norms for the Church of England together with the episcopate. The foundation of Angelical Christianity was laid in this decision and is continued to the Present date.

Anglican Christians find a common center in Canterbury and their bishop met in periodic conference at Lambent Palace. Anglican frequently regarded their Church as a bridge between extreme Protestantism and Roman Catholicism. While the English

Reformation produced no Luther or Calvin, the way of Anglicanism did find remarkable opposition in a single Book of Richard Hooker. "The Laws of Ecclesiastical Policy" published in 1594-1597. In this book Hooker sought a middle position between Rome and Geneva.

In reaction to the Calvinistic emphases on the Bible alone, he based his case on the three-fold foundation in scripture, tradition, and reason. The celebration of Holy Communion became the central act of worship and Church life structure of the church is kept as it is in Roman Catholic Church.

From England this form of Christianity spread to America and then it produced the American Episcopal Church, in Scotland, the Scottish Episcopal Church.

1. 5. The Counter Reformation

When the reformation began a mighty effort was made by the Roman Catholic Church to regain its lost ground in Europe. This movement is called by the 19th century Historians as the Counter Reformation. With this movement the Roman Catholic Church emerged in a massively defensive position, which has defined her Characteristics until almost the present. In other words, the Roman Catholic Church of Modern time is as much as a product of reformation as any of the other types of Protestantism.

As a part of this movement, the Roman Catholic Church established many orders and organizations. Among this the Society of Jesus (Jesuits) founded by Ignatius of Loyola around 1540 was the most important and the best known. The Jesuits

spread rapidly throughout the world and was instrumental in reviving the Roman Catholic Church.

15.1. The Council of Trent

The second main attempt for the Counter Reformation was the gathering of the council of Trent called in 1545 by Paul III. This council was composed all the bishops and Abbots of the Church and lasted nearly 20 years through the reigns of four popes from 1545-1563. The aim of the council was to reconcile the Protestant with the Roman Catholic Church. But they did not succeed in their attempt. However, many reforms were made and the doctrines of the Roman Catholic Church were definitely stated. The council denounced the “Justification by faith alone and the scripture alone theory of Protestantism. In the interpretation of the Eucharist transubstantiation” theory was stoutly maintained on the issue of penance, Purgatory and indulgence and the council discussed nothing.

The missionary effort of the Roman Catholic Church must be recognized as one of the forces in the counter of reformation. This was largely though not entirely, under the direction of the Jesuits. It resulted in the conversion all the native races of South America and Mexico, and the establishment of the Roman Catholic Mission in the other lands such as Asia, Africa and Australia.

1.5.2. The treaty of Westphalia between Catholics and Protestants

A war began in 1618 in Germany between the Protestants and the Roman Catholic. It is known in history as “the Thirty Years

War” Political as well as religious rivalries became involved and the states of the same faith were at times on opposing sides. Finally in 1648 this war ended by the peace of Westphalia which fixed the boundaries of Roman Catholic and Protestant mainly as they have continued onto the present time.

1.5.3. The First and Second Councils of Vatican

The 19th century and early 20th century witnessed a series of events, which brought Roman Catholic defensiveness to climax. In 1864 Pope Pius IX issued the syllabus of errors, which was a list of errors to which the Roman pope must never be reconciled and pardoned. Some of the errors in the list are pantheism, absolute rationalism, indifferentism, socialism, Bible societies etc. The climax of Pius’ IX papacy was the Vatican council of 1864-1870 (Vatican 1st). The most significant action of this council was the affirmation of the doctrine of the infallibility of the pope. This doctrine made confusion and it is subjected always to the popular misunderstanding. A liberal attitude, however, was started and initiated by Pope John XXIII in 2nd Vatican Council 1963-1965. Anyhow, there is a reverse in the direction maintained for 400 years period from the council of Trent to the very recent past