

**EPIC Wk 6 Missionaries and Emperors (500 – 999 AD);** Color-Purple (Royalty)

Review (Conversion/Councils)

- The great **Arian heresy/attack** will affect The Church for next 300 years
- **Council of Nicaea** formulates a **Creed** that answers questions of who is Jesus; co-eternal with the Father and consubstantial (same substance) of the Father
- **Emperor Constantine** begins *Caesaro-papism*: Inserting himself into Church business and theological decisions
- **St Athanasius**: Defends against Arian heresy in **EAST** Roman Empire
- **St Augustine**: addressed many heresies including Donatism and Pelagianism
- WESTERN part of **Roman Empire collapses** and now ruled by local German chieftains
- The Church fills vacuum administratively and theologically and holds the WESTERN European civilization together
- Empress Clotilde converts her Arian husband to Catholicism and his warriors become Catholic; they will become protectors of The Church
- EASTERN Roman Empire continues until 15<sup>th</sup> century when Ottoman Turks capture Constantinople

**Main Theme:** Papacy under attack from local rulers who want to control for their own purposes and the rise of Islam; many missionaries who spread the Gospel and Emperor Charlemagne became greatest influence in WESTERN civilization at that time.

**NOTE: We cannot understand Europe as a whole today, or our church without an understanding of who Charlemagne was and the influence he had in western civilization and The Church.**

**Ecumenical Council: Second Council of Constantinople (553):** Summoned by Emperor Justinian the Great (Reigned: 527-565); 150 Bishops mostly from the EAST; follow-up to Council of Chalcedon 100 yrs. before. Who will decide, *What is orthodoxy? What is an orthodox teaching?* – Pope or Roman Emperor of the EAST? Church is still fighting *Monotheletism* (Christ has only one will) and *Arianism* (Denied divinity of Christ; He was created). Emperor issues edict that condemns writings of three bishops who he felt influenced the heresies: Theodoret of Cyr, Theodore of Mopsuestia and Ibas of Edessa (called **Three Chapters**) who supported Nestorianism 100 years prior. Confusion and political power struggling ended when this council upholds decisions of the Council of Ephesus and the Council of Chalcedon: **Christ is one divine person with a human and a divine nature that is united in the hypostatic union.** Pope unequivocally demonstrates the Pope and the Church decides *what is orthodox*.

**Missionaries:** The Church sends out missionaries to convert WESTERN Europe and the German barbarians – while pagan some had embraced Arianism

**St. Benedict** (480-547 AD) : Was not a *traveling* missionary but due to his writing **THE RULE** of monastic life (**HO#41**), he is considered the Father of monasticism which swept throughout Western Europe. While he came from wealthy family, he lived a life of holiness; found monastery of Monte Cassino in Italy. His sister, St. Scholastica founded communities for women as well. Communities build around lives of routine fasting, prayer, self-denial and work with imitation of Christ as the centerpiece. **Upright men were elected by the community to serve for life as the Abbot.** He demonstrated what is known to be a *servant leader*. (HO #11\_Servant Leadership). One of the works of manual labor was copying of manuscripts of scripture and other works. Benedict's life was written by Pope St. Gregory

**Pope St. Gregory the Great (540 – 604 AD):** Known for his 1. Excellent administrative ability and founder of the medieval papacy which exercised both secular and spiritual power at a time when many secular rulers were trying to control the papacy. He preserved the culture and way of life of Rome. The *Byzantine Era* (**HO #23**) 2. During great plague and famine in Roman, he initiated a system of relief for poor around Rome to distribute food and open hospitals. Took title of what Pope is called to this day, *Servant of the Servants of God* which considered the Pope as more than a temporary ruler but a *universal shepherd*. Reformed parts of liturgy (Gregorian Chants) to *raise our voices to God*. Wrote *Lives of the Saints* and many other theological and pastoral works. Best known for his missionary efforts to the St. Augustine of Canterbury to the English and 10,000 were baptized in on Christmas Day 597. **St. Augustine** asked Pope how to mission to them properly and Pope Gregory provided framework.

*Destroy only as few pagan temples as possible. Only destroy their idols, sprinkle them with holy water, build altars and put relics in the buildings so that if the temples have been well built, you are simply changing their purpose, which was the cult of demons, in order to make a place where from henceforth the true God will be worshipped. Thus, the people seeing that their places of worship have not been destroyed, or forget their heirs, and having attained knowledge of the true God, will come to worship Him in the very places where their ancestors assembled.*

**Allow them to celebrate their festivals change Christianize them to be centered around the feasting of a saint or an honor of the Blessed Virgin Mary.**

This formed the missionary procedures that remain in use even today.

**Irish Missionaries: St Patrick dies in 493** and within 50 yrs. of his death, all Ireland became Christian; Ireland called *nursery of saints* (whole island dotted with monasteries); played important part of Church not only as missionaries but preserve many manuscripts from classical literature and Scriptures (**Book of Kells**)<sup>1</sup>; built **Monastery of Iona**<sup>2</sup> in Scotland, went to Wales and Brittany, to Europe, Iceland and possibly new world.

**St. Boniface (675 – 754 AD)**<sup>3</sup>: Englishman who missioned to small administrative areas called Germany by Pope Gregory; begins mission in area called Renea to village of Geismar on Christmas Eve where locals worshipped the oak *Tree of Thor* (pagan God) and offered human sacrifices. Boniface cuts it down and a small evergreen tree is visible, and he says to them, (adopting missionary policy of St. Gregory)

*A young child of the forest shall be your holy tree tonight. It is the word of peace. It is a sign of an endless life, for its leaves are evergreen. See how it points upward to heaven. Let this be called the tree of the Christ child. Gather about it, not in the wildwood but in your own homes. There is will shelter no deeds of blood but loving gifts and rites of kindness.*

**Rise of Islam: Founder: Muhammed (570 – 632 AD) – born in Mecca**, married woman 15 yrs. his senior who greatly influenced him. When Mohammed about 40 yrs. old, allegedly he had angelic dream in a Mecca cave telling him he was a *messenger of God*. Was so frightened, he contemplated suicide. Visions continued for three years, and vision stated it was the *Angel Gabriel*. He only told his followers: wife, 10 yr-old cousin (his adopted son) and a close friend. After 3 yrs., told to go public in 613. At that time there was not a unified tribe or nation or community on Arabian peninsula except **some Jews and “Christians”** who believed and practiced Nestorianism and mono-theism. Mohammed knew of Christian teachings but proclaimed, *There was no God but Allah and Mohammed was his prophet*. Interesting that there was the Rabia tribe on the Arabian peninsula who believed in 360 gods and one of them was called **ALLAH**. Muhammed said it was the only god and he (Muhammed) was his sole prophet, and all must submit their entire will to it. (**Islam means “submission” to the will of god.**) Divided Arabs into two groups: 1. Believers in Islam community (House of Community). 2. Those who were outside the community of Islam (House of War). Muhammed ordered *jihad* to *forcibly* bring these into the House of Community. Upset the Meccans and they made him leave. Allegedly, Muhammed goes to Jerusalem (called *night journey* although he did not go to Jerusalem) where he **ascended into heaven from the**

**Temple Mount.** He met Adam, Joseph, Moses, Abraham and Jesus. (Reason Jerusalem is *holy place* for Muslims). His flight to Medina marks the beginning of the Islamic calendar. Visions continued but more militant and he became a military leader and warrior raiding caravans and tribes. Attacked caravan during the holy month (traditionally, all hostilities ceased for entire area), but claimed orders came from Allah – makes what is considered *bad*, good if it benefits Islam. About 630, Mohammed conquers city of Mecca and has multiple wives including a 10 yr. old girl. He killed those who spoke against him; saw himself as more of an *armed messenger of God*. Upon his death, he instructed his followers to *Fight all men until they say there is no God but Allah* in contrast with Jesus who said, *Go therefore, make disciples, teach the nations, baptize them in the name of the Father, and the Son and the Holy Spirit*. Islam oriented to conquering people/nations and advancing the spread of Islam. (See SG 206/HO #23) Between Muhammed's death in 632 and 638, Syria, Antioch and Persia Egypt, and Jerusalem fall to the Islamic Community. By 704, Muslims had conquered the middle east and began an invasion of Europe at Straits of Gibraltar, capture Spain by 711. The Spanish Christians and other Spaniards continue to fight the Muslims until 1492. By 732, they are marching on little town of Poitiers, 120 miles southwest of Paris. **Charles Martel**<sup>4</sup> and his Frankish army defeated the Muslim army at the Battle of Tours. The importance of this battle cannot be stressed enough as it literally would be a different world we live in today if the Muslim had not been stopped by Charles Martel. *What happens in the past, informs the present and then shapes the future.*

The Muslims continued their raiding throughout Mediterranean mainly in Sicily in 831; invaded Italy in 841, raided and sacked Rome taking items from The Churches of Sts. Peter and Paul. Although Pope Leo fortified the defenses but did not stop them. In 884, they burned the Benedictine Monastery of Monte Cassino. Finally, they were defeated and left mainland Italy. Pope John X organized an army and personally led the battle against the Muslims.

The conquered Muslim areas treated all that were not Muslim like slaves, they had to pay taxes, no one could carry weapons, no ringing church bells, limited restoration of churches, synagogues, and temples, cannot testify in court, must **wear special clothing to label one as Jew or Christian** and conversion to Muslim was always present. In late 7<sup>th</sup> century in Egypt, all crosses ordered to be destroyed and every church must display the sign, *Mohammed is the great apostle of God and Jesus also is the apostle of God but truly God is not begotten and does not beget* – an open attack on the central doctrine of our faith:

**The incarnation of Jesus Christ, true God and true Man**

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<sup>1</sup> **Book of Kells:** (c. 800 CE) is an illuminated manuscript of the four gospels of the Christian New Testament, currently housed at Trinity College, Dublin, Ireland. The work is the most famous of the medieval illuminated manuscripts for the intricacy, detail, and majesty of the illustrations. Something that is known for sure is that the monks who created the Book of Kells were Columban monks, who were originally from Iona, but had relocated to Kells by the early 9th century, the same time that the Book of Kells was known to have first appeared.

<sup>2</sup> **Iona Abbey** is an abbey located on the island of Iona, just off the Isle of Mull on the West Coast of Scotland. It is one of the oldest Christian religious centers in Western Europe.

<sup>3</sup> **St Boniface:** Martyred at the hands of a band of pagan Frisians, who killed him as he was reading the Scriptures to Christian neophytes on Pentecost Sunday. Boniface had asked to be buried at Fulda, the monastery he had entrusted (744) to his Bavarian disciple Sturm.

<sup>4</sup> **Charles Martel** (688–741, Mayor of the palace of Austrasia (the eastern part of the Frankish kingdom) from 715 to 741. He reunited and ruled the entire Frankish realm and defeated a sizable Muslim raiding party at Poitiers in 732. His byname, Martel, means “the hammer.”

**Servant leadership** (in business) is a [leadership](#) philosophy in which the goal of the leader is to serve. This is different from traditional leadership where the leader's main focus is the thriving of their company or organization. A servant leader shares power, puts the needs of the employees first and helps people develop and perform as highly as possible. Instead of the people working to serve the leader, the leader exists to serve the people. In the book *The Seven Pillars of Servant Leadership*, servant-leaders are individuals of character, those who put people first, are skilled communicators, are compassionate collaborators, use foresight, are systems thinkers, and exercise [moral authority](#). There are three key elements that captures the essence of servant leadership and set it apart from other leadership styles - namely the **motive** (the underlying personal motivation for taking up a leadership responsibility, requiring a strong sense of self, character, and psychological maturity), the **mode** (that they lead by prioritizing subordinates' needs above the organization's bottom line), and the **mindset** (that servant leaders are stewards who reorient their followers' focus towards others). **Robert K. Greenleaf** first coined the phrase "servant leadership" in his 1970 essay, "[The Servant as a Leader](#)." However, it's an approach that people have used for centuries. As a servant leader, you're a "servant first" – you focus on the needs of others, especially team members, before you consider your own. You acknowledge other people's perspectives, give them the support they need to meet their work and personal goals, involve them in decisions where appropriate, and build a sense of community within your team. This leads to higher engagement, more trust, and stronger relationships with team members and other stakeholders. It can also lead to increased [innovation](#). Servant leadership is not a leadership style or technique as such. Rather it's a way of behaving that you adopt over the longer term.

### **Rule of St. Benedict 3:7**

In Chapter 3 of the *Rule of St. Benedict*, we read that every monk, from the novices (beginners in monastic life) to the abbot (who holds the place of Christ in the community), is subject to the holy Rule. In short, no one is above the law. This is the basis of Benedictine unity and peace. Before God, all of us stand in need of mercy and forgiveness, and no one is to be neglected; all are loved by God and all are called to strive for holiness together. For St. Benedict, the exercise of "authority" is a gift from God meant to protect the equal integrity of all. The abbot exercises supreme authority in the monastery and thus serves the community for the sake of monastic order, collective harmony, and individual well-being. The abbot is answerable to God for the care of his flock, never "neglecting or treating lightly the welfare of those entrusted to him [by God] ... those for whom he must give an account" (RB 2:33-34). St. Benedict's model for good leadership is Christ, the supreme "servant-leader." True leaders never place themselves beyond accountability. Even the abbot cannot do whatever he wants, as if he was a "sarabaites," that strange name St. Benedict gives to "the most detestable kind of monks," who do "what they like to do, whatever strikes their fancy" (RB 1:8). Good leaders walk the talk. St. Benedict sees how crucial it is for the abbot to "point out to [the monks] all that is good and holy more by example than by words." The abbot must be "a living example" (RB 2:12), he writes. If the monks are to respect the authority of the abbot, he has to provide for the community the kind of leadership that elicits respect. Effective leaders elicit respect from the community because good leaders respect those they lead. In the spirit of what St. Benedict calls mutual obedience, the members of the community are to care for one another, "supporting with the greatest patience one another's weaknesses of body or behavior, and earnestly competing in obedience to one another" (RB 72:5-6). No one, insists Benedict, is allowed to "rashly deviate" from this *Rule*. St. Benedict, a 6th-century abbot, has much to teach our 21st-century society about good and effective leadership. Every community, every kind of organization, requires solid leadership; leaders who hold themselves accountable, speak the truth, even difficult truth, listening carefully to those they lead. Good leaders never think they lead by "right," but see themselves as servants first (Mt. 20:25-28). Without good servant-leadership, the overall health of a community suffers. So, let us pray constantly for our leaders: for our abbot, all our religious leaders, and our political leaders, too, especially in these difficult and trying times.

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