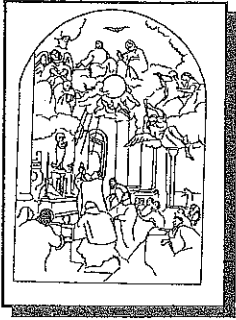


Slide Script



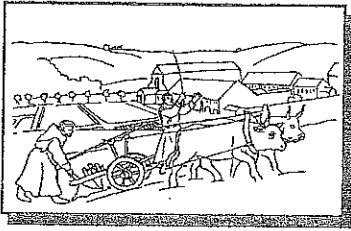
4.1A. The Foundations of the Medieval Church

What do you see in this picture? Where are these people? Which figure stands out? What is he doing? Who are the people on their knees? Describe the figures in the top half of the picture? What is different about them and how they are painted? Where might they be? Who might they be? What do you think the relationship is between the people assembled below and the figures above?

- In this slide we see a priest celebrating Mass, the worship service of the Roman Catholic Church.
- Jesus was condemned to death in Jerusalem in A.D. 33. Because some of Jesus' teachings ran counter to traditional Jewish teachings, a segment of the Jewish leaders of the time opposed him. Ultimately, those who objected to Jesus' teachings worked with Roman officials to put him to death on a cross, a type of corporal (bodily) punishment called crucifixion, which was common at the time. After Jesus' death in A.D. 33, the 11 apostles, or initial followers of Jesus, spread Christianity throughout the eastern Mediterranean world by traveling from town to town and teaching Jesus' ideas. Jesus was a teacher who used parables, or short stories with a moral, to explain his message. His message was that people needed to live moral lives, believing in one God and loving their neighbors as they loved themselves. Christians also believe that Jesus was a healer who performed miracles, such as giving sight to blind people and raising a man from the dead.
- Christians believe that Jesus did not leave many specific rules about what the apostles should teach about his message, so early Christian communities relied heavily on the leadership of a few individuals who had known Jesus when he was alive. One of these was St. Peter, whom Roman Catholics believe was entrusted by Jesus to be the leader of all Christians after Jesus died, because Jesus had said to him, "You are the rock upon which I build my church." St. Peter eventually introduced Christianity in the imperial capital of Rome, and converted many people to this new religion. Peter helped spread the message of Christ so successfully that by the year 800, Christianity was the predominant religion in every European land.
- Four other important early Christians wrote down their versions of the life of Jesus to be used as a text from which later Christians would be able to learn about Jesus' life. These four men— Matthew, Mark, Luke, and John— created the Gospels, or stories of Jesus' life, within 100 years of his death on the cross. These four books became the foundation of the New Testament. Combined with the Old Testament, these four Gospels, based on the life and teachings of Christ and his apostles, became the cornerstone of Christian

theology. Of the four Gospel writers, Matthew, Mark, and John had been apostles of Jesus. Luke, though, gathered the material for his Gospel by traveling with and listening to the stories of St. Paul, another important early Christian leader. St. Paul's story is a testimony to the inspirational influence of the early Christian church. After the death of Jesus, St. Paul, then known as Saul, was in the business of hunting down and arresting Christians. Christian tradition holds that on the road to Damascus St. Paul was knocked off his donkey by a loud voice from heaven, which asked, "Saul, why are you persecuting me?" From that point on, St. Paul dedicated himself to spreading the word of Jesus.

- Early leaders of the Christian church such as St. Paul and the apostles were the precursors to priests. In this slide a priest is celebrating Mass, the service through which Roman Catholics as a community worship their god. The Mass is divided into two parts: the Liturgy of the Word and the Liturgy of the Eucharist. The Liturgy of the Word includes praying and reflecting on passages of scripture. This slide depicts a priest leading the congregation in the Liturgy of the Eucharist, a recreation of the Last Supper, which was Jesus' last meal with his disciples. The Last Supper is celebrated by Christians because during the meal Jesus said that anyone who participates in a meal commemorating that last supper would live forever with him in heaven. The priest reenacts this final meal at the altar, the table where an offering of bread and wine is blessed before being eaten by the congregation.
- The celebration of the Eucharist, or communion, is one of the seven sacraments of the Roman Catholic faith. Sacraments are formal rites that Christians believe bring grace to the people who participate in them. Grace is like a special blessing from God that protects a person and enables him or her to go to heaven after death. The seven sacraments are baptism, bestowed upon a child as a sign of admittance into the church; confirmation, the conferring the gift of the Holy Spirit upon adolescents (those becoming adult members of the church); Eucharist (the Lord's Supper, Holy Communion), the culmination of the mass, a memorial of Jesus' death and resurrection; reconciliation, a forgiveness by God for wrongs that a person sincerely regrets committing; marriage; ordination, becoming a priest; and last rites, or final anointing, or blessing, for the sick and dying.
- Over time the tradition developed that only a priest could administer the sacraments to Christians. This tradition was rooted in the belief that administering the sacraments was a holy rite that required specific training and preparation. Because people participated in the sacraments in all the stages of their lives, literally from birth until death, the church became very important in Europe in the Middle Ages. In fact, it became the central point of most peoples' lives.
- Christian belief was so widespread that the Middle Ages is also called the "Age of Faith." Each town had at least one church, and this building was not just the site of Mass and the rites of the seven sacraments. Town meetings, festivals, even markets and fairs were held in the shadows of the church's spires. People looked to the priests, as the agents of the



4.1C. The Characteristics of Life in a Monastery

What do you see in this picture? Describe the landscape and the buildings. Describe the men. What are they doing? Where are they? What else might they do during the day? Who else lives and works there? What are the advantages of living there?

In this slide we see monks tilling the fields next to a monastery.

- Monks were devout Christians who felt that the world was so wicked that they had to withdraw from it to find a life of peace dedicated to God. Though the term monk comes from the Greek word for “living alone,” monks lived in communities called monasteries. They came to these monasteries for a number of reasons: to escape war, sickness, and sinfulness; to avoid corruption in the church outside the monastery; to further their studies; to seek refuge and companionship; and to better serve their fellow Christians. The life they led was called “monasticism.” This life was so appealing that by the year A.D. 910, monasteries could be found in every European land.
- The person who developed monasticism was called St. Benedict. He was born into a rich Roman family, but early in life renounced his wealth to become a monk. In the year A.D. 529 St. Benedict founded a monastery atop a hill overlooking the village of Monte Cassino, Italy. He organized this new monastery according to a constitution that set down strict rules. This set of rules was called the Rule of St. Benedict, and eventually it became the model for all monastic life. Monks were bound by the Rule to three daily duties: working, studying, and praying. St. Benedict stressed the importance of work in the Rule, saying, “Idleness is an enemy of the soul. To work is to pray.”
- Central to this Rule were three vows, or promises: chastity (no sexual relationships), poverty (no belongings), and obedience. Taking a vow of obedience meant that the monks were required to follow orders without question. The abbot, who was the leader of the monastery, elected by his monk brothers, gave all orders and oversaw the activity of the monastery. The monks could not own anything, as St. Benedict said, “not anything whatsoever, neither book, nor writing tablet, nor pen; no, nothing at all.” Even the monk’s clothes represented his humble life; a monk was issued only a cloak made of rough fabric, a rope belt, and sometimes a pair of sandals.
- The monastery was laid out around a cloister, or central patio. The north side of the cloister was bound by the abbey church. The south end was made up of the refectory, or kitchen and dining halls. Monks ate in silence, while one brother read from the Bible or another holy book. On a third side of the cloister was the dormitory, where the monks slept in tiny rooms called cells, which held only a cot and a table and chair. The library and writing room, or scriptorium, were located on the final side of the cloister. In the scriptorium monks who were particularly talented as scribes hand copied ancient texts, preserving the knowledge of the Roman and Greek civilizations. Often, these books were

beautiful works of art called illuminated manuscripts. In the style of illuminated manuscripts the first letter of the first word of each page was an elaborate drawing, sometimes taking up a quarter of the page. Located near the cloister were the other important buildings, like the guest house, hospital, brewery, stables, and workshops.

- Though women pledged to the service of God lived at home in the early days of Christianity, they later came together in communities called convents or nunneries. Women who chose to live in a convent were called nuns. The word nun was derived from the French word “nonne,” which came from an Egyptian term meaning “virgin.” Once monasticism was established, the nuns lived according to monastic rules. Convents were founded on the same principles as monasteries and worked in much the same way. Nuns, like their brother monks, wore robes of coarse wool and kept their hair cut short. Convents were headed by abbesses, who had the same duties as an abbot. Nuns, however, were not allowed to perform priestly duties, such as saying Mass and hearing confessions. As a result, monks and nuns worked cooperatively to perform a full range of Christian tasks. In England, monks and nuns came together in double monasteries, where the communities lived side by side and shared monastic responsibilities and duties. Many nuns became important reformers and thinkers during the Middle Ages. For instance, St. Hildegard founded many convents in Germany and wrote important books critiquing the contemporary ideas of the church.
- The daily life of a monk or nun was divided into eight segments, marked by the toll of a bell, during which he or she prayed, went to Mass, worked around the convent or monastery, and then retired to a cell to sleep. Because these religious communities were self-sufficient, monks and nuns had to farm, cook, sew, build, raise livestock, and produce food like cheese, beer, and wine. They also worked for the Christian community at large by providing hospitals for the sick, refuge for the homeless, food for the poor, lodging for travelers, and the sacraments for the faithful.



Ask several students to come forward and stand in front of the slide, assuming the positions of the monks. Prompt the students to describe the monastic life. Prompt them with the following questions:

- Where did you come from?
- Why is your hair cut this way? What are you wearing? Why do you wear this type of clothing? Do you have many other outfits in your room?
- Tell me what kind of work you're doing. What else do you do during the day?
- What are all these buildings for?
- Who else lives here? Do any women live or work here?
- How do you support yourselves?
- Why did you come here? Why is this a good location for the monastery?



4.1D. Conflict between Church and State

What do you see in this picture? Describe the three central figures in the picture. How are they different from each other? What seems to be going on between them? Who might they be? Who is in control of the situation? Who are all the people surrounding the figures? How are they responding to the scene?

- In this slide we see a depiction of the struggle between Henry IV, Holy Roman Emperor, and Pope Gregory VII.
- During the Middle Ages, all Christians in western Europe belonged to the Roman Catholic Church. This church was organized as a hierarchy in which all members of the clergy had a rank. The head priest of a parish, or local church, was called a pastor. A diocese was a group of neighboring parishes. Each diocese was governed by a bishop, who ruled his diocese from a cathedral, or large, centrally located church. Dioceses were grouped regionally into provinces, called archdioceses, which were ruled by archbishops. In turn, these archbishops were governed by cardinals, who lived in Rome and counseled the pope. The pope was the bishop of Rome, a title inherited from the apostle Peter, whom Christians believe was chosen by Jesus to lead Christ's followers after His death.
- In the medieval era, the church wielded great power. By the year 1050, the church was the largest landholder in Europe. The church had its own code of law, called canon law, and administered its own courts, which rivaled the feudal courts. Very few people outside of the clergy could read or write. This included kings and nobles, which meant that priests and monks served as record keepers and assistants to royalty. Consequently, the church gained political position and power. At times the church and state officials worked very well together, but at other times they fought over power.
- By the time the monk Hildebrand became pope in 1073, the church had grown corrupt in many places. Many bishops and abbots were also powerful landholding nobles. They worked with kings to extend their influence and increase their wealth. Because of this corruption, many people had lost respect for the church. However, the monk Hildebrand, who took the papal title Gregory VII, represented a movement to reform the church. Specifically, he wanted to end the practice of lay investiture. Lay investiture meant that important church officials could be chosen by kings, instead of exclusively by the pope. Through lay investiture, a king could be sure that a bishop or archbishop would support him instead of the pope or other church official.
- In 1075, Gregory VII issued a document stating that only the pope could appoint cardinals and bishops, thereby outlawing lay investiture. In this document, the pope warned that kings who disobeyed his orders could be excommunicated, or deprived of the rights of church membership. Since such censure barred an individual from the church community, it was also believed that excommunication deprived an individual of the means of gaining salvation.

- Henry IV, Holy Roman Emperor, was upset by Gregory's decree. Henry relied on the loyalty of the clergy to support him against powerful German nobles. In an angry letter addressed to "Hildebrand, no longer pope, but false monk," Henry called for Gregory to step down as pope and to, "Descend, descend, to be damned throughout the ages." Gregory responded by excommunicating Henry, which meant that the emperor was excluded from the sacraments and that his subjects did not have to obey him.
- When Henry realized that he could not defeat Pope Gregory VII or overcome excommunication, he decided to ask for forgiveness in hopes that he could save his throne. He traveled over mountains during the winter and found the pope in his castle at Canossa, located in the Alps in northern Italy. Barefoot and wearing only a rough cloak, Henry prayed and begged in the snow outside the gates of Canossa. After three days, the pope forgave the emperor. According to tradition, the countess Matilda of Tuscany—pictured behind Pope Gregory in the slide—was one of the pope's strongest allies and helped reconcile Gregory and Henry. The pope was victorious in this round of conflict between church and state, but the struggles continued.
- In 1122, representatives of Pope Gregory VII, Emperor Henry IV, and important nobles met in the German city of Worms, where they reached a compromise on the question of lay investiture. This treaty, called the Concordat of Worms, stated that church officials alone would have the authority to elect cardinals, bishops, and abbots, while the king would retain the power to bestow feudal titles and land grants to the church officials. This division of power was represented by a solemn ceremony, in which the bishop received three objects: a ring, a staff, and a rod. The staff and ring represented the bishop's role as spiritual leader; the rod represented his role as political leader. This concordat showed that despite the conflict between church and state, the church remained deeply involved in all aspects of life in the Middle Ages.



Ask six or seven students to come forward and stand in front of the slide, assuming the positions of Pope Gregory VII, Henry IV, Mathilda, and others. Ask each person to explain his/her understanding of the conflict. Prompt them with the following questions:

- Henry, what do you have in your belt? Why? What kind of mood are you in?
- Pope Gregory, what is that on your robe? On your head? How are you feeling right now? Who do you think the soldiers are here to defend?
- Why did Pope Gregory VII outlaw lay investiture? What happened to those rulers who ignored his decree? Was it fair of Pope Gregory to excommunicate Henry IV? Why or why not?
- What was Emperor Henry IV's response to the decree? Why was he so upset? What should Henry have done, ignore or obey the pope? Why?
- How was the conflict between the two men resolved? Who won in the end?
- What does this conflict tell about the relationship between the church and state officials? Who do you think had more power? Why?