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Chapter 1 : History's Most Famous Literary Hoaxes - HISTORY

*Part 2: Memoirs from the history of missions in the Middle Ages. General remarks on the history of missions in this age
The life and labours of individual missionaries.*

During the pontificate of Gregory I the Great, the medieval papacy began to assert its authority. Where is the senate? All the pomp of secular dignities has been destroyed And we, the few that we are who remain, every day we are menaced by scourges and innumerable trials. Davis, A History of Medieval Europe: From Constantine to Saint Louis London: In the pope convinced him to undertake a fruitless mission seeking Byzantine aid against the Lombards, who had invaded Italy a few years before. After Gregory was elected pope in , he assumed the task of protecting Rome and its surrounding territory from the Lombard threat. Thus Gregory was the first pope to act as temporal ruler of a part of what later became the Papal States. Gregory the Great also laid the foundation for the elaborate papal machinery of church government. He took the first step toward papal control of the church outside of Italy by sending a mission of Benedictine monks to convert the pagan Anglo-Saxons. The pattern of church government Gregory established in England - bishops supervised by archbishops, and archbishops by the pope - became standard in the church. Beginning in the late ninth century, the church, including the papacy, fell more and more under the control of secular lords and kings.

Missionary Activities of the Church The early Middle Ages was a period of widespread missionary activity. By spreading Christianity, missionaries aided in the fusion of Germanic and classical cultures. Monasteries served as havens for those seeking a contemplative life, as repositories of learning for scholars, and often as progressive farming centers. The zeal with which the monks approached their faith often extended beyond the monastic walls. One of the earliest Christian missionaries to the Germans was Ulphilas c. Ulphilas and other early missionaries were followers of Arius, and so the Arian form of Christianity was adopted by all the Germanic tribes in the empire except the Franks and Anglo-Saxons. Another great missionary, Patrick, was born in England about and later fled to Ireland to escape the Anglo-Saxon invaders. As a result of his missionary activities in Ireland, monasteries were founded and Christianity became the dominant religion. In the late sixth and seventh centuries a large number of monks from the Irish monasteries went to Scotland, northern England, the kingdom of the Franks, and even to Italy. The Irish monks eagerly pursued scholarship, and their monasteries became storehouses for priceless manuscripts. When Gregory the Great became pope, the papacy joined forces with monasticism to take an active role in the missionary movement. Gregory sent a Benedictine mission to England in Starting in Kent, where an archbishopric was founded at Canterbury "Kent town" , Roman Christianity spread through England, and finally even the Irish church founded by St. Patrick acknowledged the primacy of Rome. The English church, in turn, played an important part in the expansion of Roman-controlled Christianity on the Continent. Boniface, the greatest missionary from England in the eighth century, spent thirty-five years among the Germanic tribes. Known as "the Apostle to the Germans," he established several important monasteries, bishoprics, and an archbishopric at Mainz before he turned to the task of reforming the church in France. There he revitalized the monasteries, organized a system of local parishes to bring Christianity to the countryside, and probably was instrumental in forming the alliance between the papacy and the Carolingian house. Roman Catholic missionaries also worked among the Scandinavians and the western Slavs.

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Chapter 2 : A Short History of European Law – Tamar Herzog | Harvard University Press

In the thriving civilization of the late Middle Ages in Italy, Florence was one of the main centres of the new power that was encroaching on the power of the military and that of the Catholic Church, and was a prime mover of the "economic revolution" (as Robert S. Lopez defined it) that characterized the age straddling the thirteenth and.

The famous "and fake" autobiography of the king of the wild frontier. As it turned out it had taken Richard Penn Smith, a lawyer, newspaper editor and minor playwright, just 24 hours to concoct the tall tale, working from a variety of accurate and fictitious sources and filling in the rest himself. The long lost work of a literary lion. In 1893, William Henry Ireland, the teenaged son of British engraver and Shakespeare aficionado Samuel Ireland, presented his father with a startling new discovery—a mortgage deed supposedly signed by William Shakespeare himself. Soon, the Irelands were in possession of a cache of documents that ranged from the mundane to the remarkable: Shortly thereafter, William Ireland confessed to the whole thing, claiming he had created the documents in an effort to please his cold, distant father. So in 1894, when author Clifford Irving approached McGraw-Hill with the news that he had been hired by Hughes to co-author his memoirs, the publishers, sensing the potential for a massive bestseller, jumped at the chance. Irving might have gotten away with it all, if not for Howard Hughes himself. Finally, in January 1963, Hughes broke his long media silence when, in a telephone interview with journalists, he denounced Irving and his book, making it clear that not only had he not hired Irving write his memoirs, he had never even met him. In the end, Irving, his wife and another accomplice were convicted of fraud and Irving spent 17 months in jail. A Russian hoax with a deadly outcome. Consisting of 24 chapters that claim to document a plot for Jewish world domination, the Protocols of the Elders of Zion might just be the most dangerous hoax in history. The document was created by a member of the Russian secret police around the turn of the 20th century and cobbled together from a variety of unrelated sources including a book by Jewish author Theodore Herzl, an anti-Semitic German novel and a French satire that was actually an attack on Napoleon III. The Protocols, it was claimed, were the top-secret records of a meeting of Zionist leaders in Basel, Switzerland in 1897, during which a conspiracy was launched for a socialist, Jewish-led takeover of the financial, cultural and governmental levers of power. The Protocols were used as the basis for violent anti-Semitic programs in czarist Russia and then again by Communist leaders in their successful battle against the supposedly Jewish-dominated Bolsheviks. Ford, who also published a series of anti-Semitic articles, paid to have 250,000 copies of the Protocols printed, before court orders forced him to cease. Today, despite overwhelming evidence that the document is a forgery and numerous attempts to ban the work, the discredited Protocols remain in print in parts of the world. A Roman emperor gives unprecedented power to a pope—or does he? As the conflict between the Catholic papacy and the crowned heads of Europe for control of the continent intensified in the Middle Ages, the church seemed to hold the upper hand thanks to a newly discovered but ancient document: The Donation of Constantine. The gift was allegedly made after Sylvester cured the emperor of leprosy and converted him to Christianity. Supposedly, Constantine even offered Sylvester the crown as well, but the pontiff demurred. In the end, it was the Church itself who first admitted the document was a fake. Beginning in the 15th century, a number of clerics pointed out that the decree was riddled with linguistic inaccuracies and could not possibly date from the 4th century, though it took another years for Rome to dismiss it entirely. It remains unknown just when and where the Donation of Constantine was created.

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Overall, whilst Writing War is more a cultural historian's cup of tea, it contains many threads and ideas that some of the more sophisticated military historians (even those not particularly interested in the Middle Ages) may wish to explore, and by and large delivers the goods it promises.

Expansion during the Patriarchal Caliphate, " Expansion during the Umayyad Caliphate, " Religious beliefs in the Eastern Empire and Iran were in flux during the late sixth and early seventh centuries. Judaism was an active proselytising faith, and at least one Arab political leader converted to it. All these strands came together with the emergence of Islam in Arabia during the lifetime of Muhammad d. The defeat of Muslim forces at the Battle of Tours in led to the reconquest of southern France by the Franks, but the main reason for the halt of Islamic growth in Europe was the overthrow of the Umayyad Caliphate and its replacement by the Abbasid Caliphate. The Abbasids moved their capital to Baghdad and were more concerned with the Middle East than Europe, losing control of sections of the Muslim lands. Franks traded timber, furs, swords and slaves in return for silks and other fabrics, spices, and precious metals from the Arabs. Medieval economic history The migrations and invasions of the 4th and 5th centuries disrupted trade networks around the Mediterranean. African goods stopped being imported into Europe, first disappearing from the interior and by the 7th century found only in a few cities such as Rome or Naples. By the end of the 7th century, under the impact of the Muslim conquests, African products were no longer found in Western Europe. The replacement of goods from long-range trade with local products was a trend throughout the old Roman lands that happened in the Early Middle Ages. This was especially marked in the lands that did not lie on the Mediterranean, such as northern Gaul or Britain. Non-local goods appearing in the archaeological record are usually luxury goods. In the northern parts of Europe, not only were the trade networks local, but the goods carried were simple, with little pottery or other complex products. Around the Mediterranean, pottery remained prevalent and appears to have been traded over medium-range networks, not just produced locally. Gold continued to be minted until the end of the 7th century, when it was replaced by silver coins. The basic Frankish silver coin was the denarius or denier , while the Anglo-Saxon version was called a penny. From these areas, the denier or penny spread throughout Europe during the centuries from to Copper or bronze coins were not struck, nor were gold except in Southern Europe. No silver coins denominated in multiple units were minted. Christianity in the Middle Ages An 11th-century illustration of Gregory the Great dictating to a secretary Christianity was a major unifying factor between Eastern and Western Europe before the Arab conquests, but the conquest of North Africa sundered maritime connections between those areas. Increasingly the Byzantine Church differed in language, practices, and liturgy from the Western Church. Theological and political differences emerged, and by the early and middle 8th century issues such as iconoclasm , clerical marriage , and state control of the Church had widened to the extent that the cultural and religious differences were greater than the similarities. Many of the popes prior to were more concerned with Byzantine affairs and Eastern theological controversies. The register, or archived copies of the letters, of Pope Gregory the Great pope " survived, and of those more than letters, the vast majority were concerned with affairs in Italy or Constantinople. The only part of Western Europe where the papacy had influence was Britain, where Gregory had sent the Gregorian mission in to convert the Anglo-Saxons to Christianity. Under such monks as Columba d. The shape of European monasticism was determined by traditions and ideas that originated with the Desert Fathers of Egypt and Syria. Most European monasteries were of the type that focuses on community experience of the spiritual life, called cenobitism , which was pioneered by Pachomius d. Monastic ideals spread from Egypt to Western Europe in the 5th and 6th centuries through hagiographical literature such as the Life of Anthony. Many of the surviving manuscripts of the Latin classics were copied in monasteries in the Early Middle Ages. Francia and Carolingian Empire Map showing growth of Frankish power from to The Frankish kingdom in northern Gaul split into kingdoms called Austrasia , Neustria , and Burgundy during the 6th and 7th centuries, all of them

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ruled by the Merovingian dynasty, who were descended from Clovis. The 7th century was a tumultuous period of wars between Austrasia and Neustria. Later members of his family inherited the office, acting as advisers and regents. One of his descendants, Charles Martel d. Smaller kingdoms in present-day Wales and Scotland were still under the control of the native Britons and Picts. There were perhaps as many as local kings in Ireland, of varying importance. A contemporary chronicle claims that Pippin sought, and gained, authority for this coup from Pope Stephen II pope " At the time of his death in , Pippin left his kingdom in the hands of his two sons, Charles r. Charles, more often known as Charles the Great or Charlemagne , embarked upon a programme of systematic expansion in that unified a large portion of Europe, eventually controlling modern-day France, northern Italy, and Saxony. In the wars that lasted beyond , he rewarded allies with war booty and command over parcels of land. The Frankish lands were rural in character, with only a few small cities. Most of the people were peasants settled on small farms. Little trade existed and much of that was with the British Isles and Scandinavia, in contrast to the older Roman Empire with its trading networks centred on the Mediterranean. Clergy and local bishops served as officials, as well as the imperial officials called *missi dominici* , who served as roving inspectors and troubleshooters. Literacy increased, as did development in the arts, architecture and jurisprudence, as well as liturgical and scriptural studies. The English monk Alcuin d. Charlemagne sponsored changes in church liturgy , imposing the Roman form of church service on his domains, as well as the Gregorian chant in liturgical music for the churches. An important activity for scholars during this period was the copying, correcting, and dissemination of basic works on religious and secular topics, with the aim of encouraging learning. New works on religious topics and schoolbooks were also produced. By the reign of Charlemagne, the language had so diverged from the classical that it was later called Medieval Latin. Holy Roman Empire and Viking Age Territorial divisions of the Carolingian Empire in , , and Charlemagne planned to continue the Frankish tradition of dividing his kingdom between all his heirs, but was unable to do so as only one son, Louis the Pious r. Just before Charlemagne died in , he crowned Louis as his successor. Eventually, Louis recognised his eldest son Lothair I d. Louis divided the rest of the empire between Lothair and Charles the Bald d. Lothair took East Francia , comprising both banks of the Rhine and eastwards, leaving Charles West Francia with the empire to the west of the Rhineland and the Alps. Louis the German d. The division was disputed. Pepin II of Aquitaine d. Louis the Pious died in , with the empire still in chaos. By the Treaty of Verdun , a kingdom between the Rhine and Rhone rivers was created for Lothair to go with his lands in Italy, and his imperial title was recognised. Louis the German was in control of Bavaria and the eastern lands in modern-day Germany. Charles the Bald received the western Frankish lands, comprising most of modern-day France. The Atlantic and northern shores were harassed by the Vikings , who also raided the British Isles and settled there as well as in Iceland. In , the Viking chieftain Rollo d.

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Chapter 4 : Light in the Dark Places (edition) | Open Library

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Churches and holders of benefices became implicated in the close network of relationships which provided the structure of feudal society. The rise of Cluny and the establishment of the Germanic Holy Roman Empire was the beginning of a new age. The eighth century witnessed a profound change in the history of Western Christianity, caused primarily by new relationships between the Holy See and the Frankish kingdom. But this protection became more and more ineffective as the Empire, growing every more easternised and worn out by constant pressure from Islam, paid less and less attention to the West. Kingdom of the Franks 2. Circumstances were just right for this development. Pepin the Short, the powerful major domus of the French court, in the year approached Pope Zachary on a matter of doctrine fraught with political implications: The coronation of Charles was an event of immense significance: The new empire, whose capital was at Aachen, was Latin-Germanic but above all it was a Christian empire, with the emperor having, as his principal mission, the protection of the Church and the Roman see. Very soon after his death it began to decay due to territorial distributions, a weakening of central authority and a crisis in society: As sovereign authority evaporated, the dangers of anarchy increased and threats from Norsemen, Saracens and Magyars multiplied. The ordinary people, unable to defend themselves, sought protection from the only source available, the class of armed nobility which had monopolized real, effective power. A tightly knit system of vassaldom grew up, with patronage exacting the price of service, creating the structure of feudal society. Ecclesiastical structures also suffered the impact of feudalism. The larger magnates wanted to have control of ecclesiastical revenue to use them to reward their soldiers, or to be able to appoint relatives and favorites as holders of bishoprics and abbeys. These repeated abuses were not anti-Christian in intention; those responsible for them were sincere, if uneducated, Christians; but they did lead to a noticeable secularization of ecclesiastical life and a general moral impoverishment. The Papacy under feudalism 6. This lasted from the beginning of the tenth century to the middle of the eleventh, with a temporary improvement in the second half of the tenth century. The eclipse of imperial authority left the Roman See without a protector and allowed it to fall victim to the dominant feudal factions in Rome. The fact that the papacy survived this test and that even in its worst moments did not deviate on doctrine of faith and morals must be seen as a clear indication of divine assistance to the Church. The monks of Cluny 7. But all was not disorder and darkness in these difficult times of the genesis of feudalism which are also known as the Dark Ages. A number of historical developments were in fact germinating at this time which would combine to produce the religious and cultural splendour of medieval Christendom. Monastic renewal in the Carolingian era, fostered by a Visigoth, Benedict of Aniane, had sunk without trace in the violence of the feudal abuses, when the secularization of the monasteries made it impossible for genuine religious life to survive. Cluny was very successful and many other monasteries submitted to the authority of this abbey or were founded from it. A Germanic Empire 8. Another development destined to have a deep influence on the history of European Christianity had begun in Germany, also at the beginning of the tenth century. When the last traces of the Carolingian past had disappeared, the German dukes, in , re-established the kingship, choosing Henry I, Duke of Saxony, as king. His son Otto 1 , a great monarch, must, like his predecessor Charlemagne a century and a half before, be considered one of the great builders of Christian Europe. Otto waged successful military campaigns against Slavs and Magyars, who became his vassals, and established his authority in the heartland of his kingdom. As a climax to his career he was crowned emperor in Rome in February , and thus a German empire succeeded the Carolingian as the Christian empire of the West. Otto I assumed the mission of protecting the Papal States and he also took control of elections to the papacy, thereby protecting them from interference from the Roman nobles. This situation obtained also during the reigns of Otto II and Otto III ; and although the premature death of the latter

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allowed the Roman factions to interfere once again, the rights of the emperor were claimed forty years later by the energetic Henry III, allowing him to bring to an end once and for all feudal control of the Papal See. The Church in History Information Centre.

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Chapter 5 : Introduction to the Middle Ages – Smarthistory

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Carroll A swift bird, gliding high above the grassy plain, is the focal point of a group of hunters scattered below. The falcon, its identity betrayed by its size, speed, and shape appears as merely a speck cutting across the sky like a shooting star. It suddenly tucks its wings and begins to dive, its stream-lined silhouette growing slightly larger, until a flock of mallards on the small lake take notice and begin frantically to disperse. But for one duck, slightly too young and inexperienced, it is too late. The peregrine has already chosen its feathered target, and the duck is killed instantly as the peregrine slams its razor-sharp talons into its flesh. The two birds fall to the ground together as the men emit a muffled cheer and begin trekking toward the landing site to recover the prey and the falcon. This mystical scene has been repeated for thousands of years, from the sands of Arabia to the mountains of East Asia or the prairies of the American Great Plains. The sport has been subjected to shifting popularity and restrictions, but interest in it continues, and the intense relationship between falconers and their birds remains extremely and mysteriously strong. Several, more specific terms are used by purists. The first defensible record of humans using birds of prey for hunting comes from an Assyrian bas-relief dated in the early part of the seventh century, B. References to falconry in China come from as early as B. The first record of falconry in Japan is reported around , A. In the late sixteenth to seventeenth centuries samurai warriors received a military manual that included a section of falconry. The sport probably existed in Persia and Arabia at a much earlier time than in Japan, although very few written records have been found supporting that belief. An Arabic account holds that the first falconer was a king of Persia, who watched a wild falcon take a passing bird. He was captivated by the grace and beauty of the bird and ordered his men to capture the raptor. According to tradition, the king kept the bird at his side at all times and learned many good lessons from the bird, perhaps most importantly changing from a violent king to a wiser, calmer ruler. As trade increased between Arabia, Europe, and the Far East, so did the interest in falconry. It is believed to have reached the Mediterranean by A. The period of A. It became a highly regulated, revered and popular sport among nearly all social classes in Europe. In Western Europe and Great Britain, falconry went beyond being a sport of royalty or being practiced as a necessity. Instead, its popularity became what sociologists would term a craze or fad, and became a status symbol in medieval society. The sport was most popular among the upper class citizens in Europe, especially among the clergy, who were noted for their fondness for falconry. Pope Leo X was an avid falconer, who went on frequent hunting excursions with his birds. In some religious orders, falcons were even taken into religious services, so much so that nuns, many of whom during this time were rarely seen without their falcons on their wrists, were reprimanded for bringing their birds into the chapel by bishops, who complained the practice interfered with the services. He once lost an important military campaign because he decided to go hawking instead of continuing the siege of a fortress. His crusade in , in which he brought back many experienced falconers from Arabia and Syria, added greatly to his knowledge and experience in falconry. Instead, Beyazid wanted and was given something even more precious: The birds were also used as offerings of peace. In , the king of Norway sent eight gray and three white gyrfalcons to Edward I as a sign of peace. So important were falcons in England that the first laws aimed at protecting birds of prey were created there. The punishments for harming falcons were often very strict. Punishments for stealing trained raptors were also severe. A bishop of Ely excommunicated the thieves who stole his falcons that he left in the cloister of the church in the fourteenth century. Up to that point, the species used for falconry were basically limited to the more common native species, but after the Norman Conquest in , new raptor species, such as the gyrfalcon and new subspecies of the peregrine were introduced in England, and for the next six centuries falconry steadily increased in popularity. Soon nearly everyone from the baker to the king became falconers. The average citizen usually kept more common birds less suited for falconry, such as

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sparrowhawks and goshawks. So important was falconry to English society that one could rarely walk down the streets of medieval England without seeing someone with his or her falcon perched on hand on wrist. A fourteenth-century lady was advised by her husband to take her bird everywhere with her, including church, so that it would become accustomed to people. Falconry remained popular among royalty until the reign of George III. By ancient tradition, the king of England is presented with a falcon at the time of his coronation by the Duke of Athol and Lord Derby, and the office of royal falconer, called Master of the Mews, still exists today. The majority of birds used for falconry were trapped in elaborate bow nets set along raptor migration routes in Holland. The art of falconry was passed from generation to generation in a number of Dutch families, and slowly the economy of a small village, Valkenswaard, grew to become solely reliant upon trapping birds, making falconry accessories, and on manning and training of birds. Each fall, falconers from the courts of every feudal lord and king in Europe would travel to Valkenswaard for a spirited medieval auction, bidding against each other for the best specimens caught that year. The village had a monopoly on the falconry market up until the last of the famous Mollen family of falconers died in , virtually bringing the falconry business in Europe to a halt. Curiously, the birds could have been trapped just as easily in the English moors, but no one believed it possible or attempted it. Strictly speaking, however, the smaller falcons, such as kestrels and sparrowhawks, had little use in procuring food for its owner, since their normal prey consist of insects, small songbirds, and occasionally a mouse or vole. Since the larger birds traditionally caught larger prey in the wild, they were used to capture larger animals for the falconers. Goshawks were trained to capture hare, rabbit, pheasants, and other large game birds. The original purpose of falconry, using birds to capture quarry, was slowly replaced among the nobility by another purpose or function. Falconry provided an opportunity for kings and lords to host other nobles for grand hunting parties, each of which instantly became a topic for invidious comparison. For the nobility, falconry practiced on a magnificent scale became an essential element in establishing and maintaining personal and national prestige. In modern society, many accomplish this by acquisition of name-brand clothing, lavish jewelry, expensive automobiles, large and elegant homes, or similarly scarce commodities. When the English no longer truly needed falcons to provide food for them, this considerably expensive sport provided a means through which they could validate their current social status, be noticed by those higher up on the social ladder, in the hope of being recognized and accepted as equals, or at least as higher than they were in reality. Then as now, however, most falconry enthusiasts found their options limited by either cost, custom, or regulation to certain species of birds of prey. In spite of this, the sport still enjoyed the status of one of the most popular pastimes in all of England. Nearly everyone who could afford one had a falcon of some type. As a result, the individual birds seemed to take on the nobility of their owner. This illegality may have been effective as a deterrent in part because it was made more difficult and expensive for birds to be obtained by those other than persons decreed as appropriate owners. The Boke of St. In addition to the initial high price of the bird, maintaining a healthy falcon was costly. The birds required intricate housing, which consisted of cages known as mews, in addition to all the accessories such as hoods, jesses, bells, and lures with which the birds were trained. Since the birds were only permitted to eat a few choice parts of the prey they captured while in the field with their masters, falconers were required to feed the birds a balanced diet on a daily basis. Strips of beef were not enough. Whole animals would have to be fed to the birds in order for them to get the required nutrients. The typical dinner of a captive falcon consisted of young chickens or mice, with the size and number dependent upon the type of falcon and activity level of the bird. A large, active falcon, such as a gyrfalcon, would require during the hunting season up to several times more food than would a small kestrel, even during the inclement weather of winter and early spring. Clearly, the larger the bird, the more likely the owner was to be of higher social rank, meaning that these are people who were able to afford all the accessories and foods required to maintain the birds. Those lower in social station would have respectively smaller birds, reflecting the less amount of money the birds would require. By the seventeenth and eighteenth centuries, falconry began to decline in popularity due to the discovery of the shotgun. Additional reasons for the decline have been attributed to the new agricultural practices in which

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forests were cleared for farmland, and the general disintegration of the feudal system in Europe. Unfortunately, the unprecedented reverence for birds of prey was replaced by the slaughter of the birds and destruction of their nests as they began to be viewed as vermin, especially in the first half of our own century, competing for food with gun-toting hunters. Falconry was a pastime well-suited to medieval England. A hobby considered both a sport and an art, yet serving the practical purpose of procuring food, rightfully assumed a high position in the lives of people throughout the world. Tracing its roots through Europe and Asia, falconry flourished in cultures rich in tradition, and in many places continues today to be as socially important as it was a thousand years ago. Belled and jessed peregrine on perch. The ancient art and sport of falconry has flourished for the millennia around the globe, and in some regions is as important a sport today as it was three thousand years ago. In few areas, however, was falconry as important a part of everyday life as it was in medieval England. Here falconry was a pastime which did not quickly become popular, then, fad-like, suddenly disappear. Instead, it reigned as the most popular sport for more than four centuries. Although falconry is a sport using trained raptors to capture and kill wild game, unlike most sports in which animals are used to hunt, the birds used to hunt are wild rather than domesticated, in the same way some greyhounds are still used to hunt wild rabbit like hunting dogs. Because breeding raptors in captivity is a complex and expensive process that had not been successful until recently, when modern ornithology enabled breeding raptors to become simpler and less expensive than it had heretofore been. The use of falconry, however, was not a primary means of obtaining food for medieval citizens. Not even among the nobility did falcons, hawks, eagles, or osprey provide other than a small percent of meat for the larder. Instead, nets, snares, and other traps were not only more efficient, but also less expensive and time-consuming. Thus, falconry, hawking, and the like were usually reserved for the nobles who had sufficient time and money, plus personnel available to pursue this ancient sport. Those lower on the social ladder could participate, but used smaller birds that were more numerous, less expensive, less productive of table-fare, and as effective as a means of conspicuous status-striving as could be afforded by their less affluent owners. Falconry became so pervasive in European society that elements of the sport were found nearly everywhere. Claire Bryne, correspondence into and out of the household of Lord and Lady Lisle reveals how thoroughly falconry permeated various realities of life in medieval and Renaissance households of the gentry. Not only was it both sport and an important hunting enterprise, it was also an important symbol of respect and friendship between nobles. It marked the beginning of new relationships, solidified existing bonds between friends, kinsmen, and political allies, and by its absence, that something amiss in the exchange. Acceptance of falcons sometimes signaled troubled social ties, or the mending of ties once broken, but then repaired. Consider the rich significance of a letter dated December 18, , in which Anthone Brusset wrote to Lord Lisle as follows: Other letters, such as one from Sir William Kingston to Lord Lisle on September 26, , reveal the amount of time spent with the birds:

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Chapter 6 : Researching the Middle Ages: A Guide for Students | Richard III Society – American Branch

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Bellisario In the first part of this series I briefly took a look at the attitude Annibale Bugnini had concerning the changes in the liturgy at VCII. I also took a look at what Pope Pius XII had to say about what he viewed to be serious crimes against the liturgy, which took place with the implementation of the Novus Ordo Mass. In this second part of the series I want to examine the issue of the vernacular. The document made clear that the law of the liturgy concerning language was to be Latin. The document did however make an exception to the vernacular concerning certain parts of the Mass, which quickly became the rule for the entire Mass. Before the ink was even dry on the document those who were in charge of the liturgical committee, along with some bishops, were petitioning Pope Paul VI to go further with the vernacular. The document stated the following concerning the Latin language, Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them. It would seem that the law of Latin should have been the first rule to be followed, at least concerning the canon. If that is so, why did we not see the vernacular only in the varying parts of the Novus Ordo while retaining Latin in the ordinary parts? In fact this was the case at the very beginning of the new liturgical implementation. Bugnini admits that this was how the document was being interpreted during the Council. But the Council fathers who were involved in the liturgical overhaul were not satisfied with this, and many of the bishops in Europe wanted further concessions. Many thought or hoped that this threshold would not be crossed, or at least not in the near future. But the need was very quickly felt for having the entire liturgy in the vernacular. It was felt with special intensity in certain parts of the world, particularly in the Netherlands, where translations of the Canon were beginning to circulate, along with texts of new Eucharistic Prayers. Pope Paul VI then had a special committee examine the final proposal. A special commission was then put together to allow the same concessions to the entire Church. Another interesting problem was the translation issue. Bugnini is perfectly clear that right off the bat there were problems with this. The Church knew this was going to be a serious problem, hence the law of Latin was originally to be preserved. Bugnini discusses this on page Bugnini admits the fact that the VCII document had been continually interpreted more liberally as time went on. The Canon was now no longer a sacred heart to be preserved intact with the Latin language, but it was now a mere part of the rest of the Mass only to be subjected to many vernacular translations. Many Catholics often attack me for claiming that the Vatican II documents are ambiguous. Yet, this is exactly what Bugnini says concerning the document concerning the liturgy. What limits then did the Council set? If we judge solely on the basis of the text, no one will ever be able to answer with certainty. Even this council father says that the text is ambiguous. That is what happens when you have a crew of modernist theologians putting their corrupt fingers in the documents. No one, including those who had a hand in putting them together can understand them. Bugnini then concludes that the

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entire Mass belongs to the people so nothing was really off limits to the vernacular. So much for making any distinctions at all if you are not going to be able to tell anyone what they are. As you can see, the implementation of the Novus Ordo is far from cut and dry. Posted by Matthew Bellisario at.

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It was also a critical time in the life of the University. In the years between and the University of Michigan made a practical and successful demonstration of a new experiment in education, the popularization of education, and the maintenance of a school system and a university by the state. While the University of Michigan might have developed much as it has without the guidance of President Angell, it may be questioned whether it would have been as effective as a leader in the new movement. The principles, which underlie the state university system, were stated well by the founders who incorporated the fundamental idea of popular education in the first constitution of the State. But he was ahead of his time, and it was not until President Angell came to Michigan from Vermont, in , that there was progress towards a true University. When he came Michigan was still a college. It was the work of Dr. Angell to build, and to build well, upon foundations already laid, to harmonize, with practical idealism and diplomacy, the advanced ideals of the University with the slower progress of the Commonwealth. While it has come to be no reproach upon the fame of Dr. Tappan that he failed in just this particular, it is the great achievement of Dr. Angell that he succeeded. He made Michigan the model for all succeeding state universities. The seven years from to had been filled with success by the Reverend Erastus O. Haven, a man of much more conservative temper, who devoted himself to caring for the material affairs of the University rather than the problems of future development. Frieze, one of the most striking figures in the history of the University, followed as Acting President for one year. He found opportunity in his short administration to further Dr. Two steps were taken at that time, which have had a farreaching effect in American education, the admission of women and the final establishment of organic relations with the high schools of the State. In fact, the first two women were graduated at the end of the same year that saw President Angell assume his new duties as Dr. The company, which greeted him in was a brilliant one, though in numbers the Faculty was small, less than forty all told, compared with over ten times that number when he resigned his office. The Catalogue of shows 1, students enrolled, in contrast to the 5, in At the time of his death Dr. Angell was eighty-seven years old. He was born in Scituate, R. He attended the village school, the academy of one Isaac Fiske, a Quaker pedagogue, of Scituate, - until he was ready for more advanced studies at the academies of Seekonk, Mass. This early training, in his later estimation, furnished him the best possible instruction, because it involved personal attention from special instructors, a good old fashioned method, which the rapid development of this country has made almost impossible, yet a practice for which he stood consistently as far as possible throughout his whole career as an educator. In speaking of his early schooling he said that "no plan had been marked out for me; being fond of study and almost equally fond of all branches, I took nearly everything that was taught, merely because it was taught. As to the value of this experience, far from uncommon in the lives of many men eminent in the history of this country, he said, "I prize very highly the education I received then. I learned how much backache a dollar earned in the field represents. Frieze, destined to become his immediate predecessor in the Presidency of Michigan. He was graduated from Brown, with highest honors, in This early New England training was particularly fortunate for one who was to come into such close relationship with the pioneer settlers of Michigan, - New Englanders to a very large extent. Equally fortunate was his later training. His first residence abroad, where he acquired the familiarity with modern languages which fitted him for his first professorship, had been preceded by a year as assistant in the library at Brown University; then he became tutor, and later a student of civil engineering in the office of the city engineer of Boston. In fact, he spent this period to such advantage that later, upon his return from Europe, he was given the choice of a professorship either in civil engineering or modern languages, an evidence of the wide range of his interests. He finally chose modern languages as his subject, and entered upon his career as a teacher, where he developed the highest qualifications. He remained at Brown

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for seven years. Many articles and reviews published in the Providence Journal justified his selection in as the editor of that paper, a position that he held throughout the Civil War with singular distinction. Angell was offered the Presidency of the University of Vermont, and he accepted it. He took charge of the University when its fortunes were at a low, and the future was not bright. It was due to the administrative ability of the new President as well as to his ripe experience and culture that the day was saved and Vermont prospered, intellectually and financially, during the five years of his administration. Angell to the vacant chair, but he felt constrained to decline; his work at Vermont was not completed. Two years later the call was again extended and this time it was accepted. Speaking of his decision to come to Michigan, Dr. Angell said twenty-five years later: From that time his life was the life of the University except for interludes of diplomatic service in China, Turkey, and upon various commissions. His diplomatic career, though only incidental to his life work as an educator, showed that he possessed the necessary qualifications for what might well have been a very distinguished career in other fields. At the time of his appointment to China as Minister Plenipotentiary, diplomatic relations in the East was decidedly indirect and characteristically Oriental. Yet the revision of the Burlingame treaty, restricting the importation of cheap coolie labor into this country, which he sought, was accomplished within two months. Another important commercial treaty relative to the importation of opium had likewise been completed in the same time. He was also successful in his mission to Turkey in and as a member of the Alaska Fisheries and other international commissions. But his heart was in his work at Ann Arbor, and thither he always returned despite flattering temptations to enter diplomatic life. A great opportunity lay before him when he took up his new duties and he recognized it. It was his task to bring the State, exemplified in particular by a not always sympathetic Legislature, and by a Board of Regents of continually varying complexion, to a realization of the true function of a university supported by the state. He must arouse the enthusiasm for education and learning which he knew lay deep in the hearts of the people of Michigan. Angell accomplish this purpose that of late years he loved to dwell, in his speeches before the alumni, upon what he chose to call the "passion for education" on the part of the people of the State, forgetting utterly the yeoman service he performed all his life toward bringing about that same regard for popular education. It is true that the foundation and declaration of the educational ideals of the West cannot be ascribed to him. Nevertheless he must be regarded, more than any other one man, as the successful pilot who avoided the difficulties, which the very novelty of the situation presented. The comparative freedom from precedent offered an unrivalled opportunity to try new theories in education, and was a continual temptation to try policies, which must have proved too advanced. A survey of the educational system in the West at the time he came to Michigan may be of interest. As regards the number of students, quality of work, and the eminence of the men upon her Faculties, Michigan stood far in advance of other state institutions. This very pre-eminence, however, threw a greater responsibility upon the new President. Lacking precedents, he had to make them for himself, so that the place of the state University in the educational world today is in great degree the measure of success he had in dealing with the practical problems, which confronted him throughout his extraordinarily long term of office. When he came to Michigan there was only one other state university of any size, Wisconsin, although several others had already been established. If the report of the United States Commissioner of Education for is to be relied upon, none of them except Michigan, and possibly Wisconsin, were in anything like a flourishing condition. While Michigan had, all told, 1, students, of whom were in the Literary Department, Wisconsin had only , omitting a preparatory department of students. Minnesota had but students with in the preparatory department, while Kansas enrolled No figures were given for Illinois, which was then the Illinois Industrial University, and Nebraska, both of which had been established for several years. Yet Michigan, although she was well in the lead in point of numbers as well as in the strength of her professional schools, was far from realizing her possibilities. It would, of course, be a rash assertion to say that she has realized them now. But it is safe to say that no state has maintained more truly the type of the well rounded university, a large college of liberal arts, with traditions of culture and scholarship which began with its very foundation, surrounded by a ring of effective professional schools. Soon after he came the present

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system of revenue from the state was first made operative in This was in the shape of an annual proportion of the state taxes, fixed at first at one-twentieth of a mill on every dollar of taxable property. This proportion continued for twenty years. The total income of the University for the last year of Dr. In fact, when President Angell came to Michigan it had just become in reality a state institution, as the first appropriation of money for its support, aside from the sale of certain public lands, which went for a song, was made in The idea was there, but it had never been made vital. It was perhaps in the more strictly academic side of the development of the University that Dr. His birth and training gave him a sympathetic appreciation of their point of view, which apparently was the one thing which his predecessor, Dr. President Angell felt that the people only needed to be shown and they would stand ready to help the University. But there were other and even more vital administrative problems, which faced him. In the first place, he had to make Michigan a true university as distinguished from a college. He had to correlate and concentrate the various departments and make them complete by adding a school for effective graduate work. His immediate predecessors had instituted certain revolutionary steps, such as the admission of women, the first tentative steps toward free election of studies, the introduction of a scientific course, it became his duty to make them a success. Almost contemporaneous with Dr. According to Professor Hinsdale "there is good reason to think that Michigan was the first American university to naturalize this product of German soil. Angell found many other opportunities for the introduction of new ideas in education - some of them as startling and as revolutionary as certain of the earlier experiments. These included a modification of that traditional course of classical studies, which can be traced back directly to the Middle Ages. The establishment of the Latin course, which dropped the requirement of Greek, was the first step; this was further modified in by the establishment of an English course in which no classics were required. The scientific course also underwent further modifications during this year , which was characterized by many radical changes, though they do not strike one so now a days. A still more revolutionary step was taken by throwing open more than half the courses to free election, permitting some students to shorten their college course, and enabling others to enrich their course with other than these prescribed studies, heretofore compulsory and admitting of almost no variation. As a direct result of Dr. In this department was empowered to grant certificates permitting any student possessing one to teach in any high school in the State. The Graduate School practically came into being during his administration, as there was really nothing worthy of the name of graduate work before, in spite of the heroic efforts of President Tappan. It was during Dr. When he first became President both the Law and Medical Schools consisted of two courses of lectures of six months duration, with no severe examination required for admittance. Now they require three and four years of nine months each, as well as two years of work in the Literary College. Neither position, public honors, nor improvement in the equipment and personnel of the University represents rightly, however, the real work of President Angell. His greatest influence lay in his dealings with the students, and through them, upon the educational ideals of the West. And it is precisely this influence, quietly acquired and characteristically wielded, which represents what is perhaps his greatest claim upon the consideration of the future.

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Chapter 8 : NPR Choice page

Characterizing the Middle Ages as a period of darkness falling between two greater, more intellectually significant periods in history is misleading. The Middle Ages was not a time of ignorance and backwardness, but rather a period during which Christianity flourished in Europe.

Whether a Jewish proselytism existed or not that would have served as a model for the early Christians is unclear, see Circumcision controversy in early Christianity Jewish background for details. Soon, the expansion of the Christian mission beyond Judaism to those who were not Jewish became a contested issue, notably at the Council of Jerusalem. The Apostle Paul was an early proponent of this expansion, and contextualized the Christian message for the Greek and Roman cultures, allowing it to reach beyond its Hebrew and Jewish roots. From Late Antiquity onward, much missionary activity was carried out by members of religious orders. Monasteries followed disciplines and supported missions, libraries, and practical research, all of which were perceived as works to reduce human misery and suffering and glorify the Christian God. St Patrick evangelized many in Ireland. St David was active in Wales. During the Middle Ages, Ramon Llull c. Medieval[edit] During the Middle Ages Christian monasteries and missionaries such as Saint Patrick, and Adalbert of Prague propagated learning and religion beyond the boundaries of the old Roman Empire. In the seventh century Gregory the Great sent missionaries, including Augustine of Canterbury, into England. The Hiberno-Scottish mission began in Their travels took them as far as China in an attempt to convert the advancing Mongols, especially the Great Khans of the Mongol Empire. Catholic missions after [edit] Main article: Catholic missions One of the main goals of the Christopher Columbus expedition financed by Queen Isabella of Spain was to spread Christianity. The most active orders were the Jesuits, Augustinians, Franciscans and Dominicans. The Portuguese sent missions into Africa. These are some of the most well-known missions in history. In both Portugal and Spain, religion was an integral part of the state and evangelization was seen as having both secular and spiritual benefits. Wherever these powers attempted to expand their territories or influence, missionaries would soon follow. By the Treaty of Tordesillas, the two powers divided the world between them into exclusive spheres of influence, trade and colonization. The proselytization of Asia became linked to Portuguese colonial policy. Catholic missions in Asia[edit] Main article: Catholic missions Portuguese trade with Asia rapidly proved profitable from onwards, and as Jesuits arrived in India around, the colonial government in Goa supported the mission with incentives for baptized Christians. Later, the Church sent Jesuits to China onwards and to other countries in Asia. For over a hundred years, occupied by their struggle with the Catholic Church, the early Protestant churches as a body were not strongly focused on missions to "heathen" lands. In North America, missionaries to the Native Americans included Jonathan Edwards " , the well-known preacher of the Great Awakening ca " , who in his later years retired from the very public life of his early career. He became a missionary to the Housatonic Native Americans and a staunch advocate for them against cultural imperialism. This pattern of grudging acceptance of converts played out again later in Hawaii when missionaries from that same[which? In the course of the Spanish colonization of the Americas, the Catholic missionaries learned the languages of the Amerindians and devised writing systems for them. Then they preached to indigenous people in those languages Quechua, Guarani, Nahuatl instead of Spanish, to keep Indians away from "sinful" whites. An extreme case of segregation occurred in the Guarani Reductions, a theocratic semi-independent region established by the Jesuits in the region of the future Paraguay between the early 17th century and From onwards the Moravian Church began sending out missionaries. His interest grew to a furious sort of "backwards homesickness", inspiring him to obtain Baptist orders, and eventually to write his famous pamphlet, " An Enquiry into the Obligation of Christians to use Means for the Conversion of Heathen ". It inspired a movement that has grown with increasing speed from his day to the present. Protestant missionaries from the Anglican and Lutheran and Presbyterian traditions starting arriving in what was then the Ottoman Empire in the first half of the 19th

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Century. The mainstream of the Baptist denomination, however, supported missionary work. After spending time in the newly formed United States of America strengthening the infant Methodist Church alongside Episcopal colleague Francis Asbury, the British-born Coke left for mission work. During his time in America, Coke worked vigorously to increase Methodist support of Christian missions and of raising up mission workers. Coke died while on a mission trip to India, but his legacy among Methodists – his passion for missions – continues. Missionary preaching in China using *The Wordless Book* A wave of missions, starting in the early 1800s, targeted inland areas, led by Hudson Taylor – with his *China Inland Mission* –. Taylor was later supported by Henry Grattan Guinness – who founded Cliff College, which continues as of [update] to train and equip for local and global mission. The missions inspired by Taylor and Guinness have collectively been called [by whom? Taylor, a thorough-going nativist, offended the missionaries of his era by wearing Chinese clothing and speaking Chinese at home. His books, speaking, and examples led to the formation of numerous inland missions and of the Student Volunteer Movement SVM, founded in 1888, which from 1888 to about 1914 sent nearly 10,000 missionaries to inland areas, often at great personal sacrifice. British Empire[edit] In the 18th century, and even more so in the 19th century, missionaries based in Britain saw the Empire as a fertile field for proselytizing for Christianity. All the main denominations were involved, including the Church of England, the Presbyterians of Scotland, and the Nonconformists. Much of the enthusiasm emerged from the Evangelical revival. Within the Church of England, the Church Mission Society CMS originated in [10] and went on to undertake activity all around the world, including in what became known as "the Middle East". The Methodists, led by George Whitefield, were the most successful and after the revolution an entirely distinct American Methodist denomination emerged that became the largest Protestant denomination in the new United States. Increasingly colonial officials took a neutral position on religious matters, even in those colonies such as Virginia where the Church of England was officially established, but in practice controlled by laymen in the local vestries. After the Americans broke free, British officials decided to enhance the power and wealth of the Church of England in all the settler colonies, especially British North America Canada. Tensions emerged between the missionaries and the colonial officials. The latter feared that missionaries might stir up trouble or encourage the natives to challenge colonial authority. In general, colonial officials were much more comfortable with working with the established local leadership, including the native religions, rather than introducing the divisive force of Christianity. This proved especially troublesome in India, where very few local elites were attracted to Christianity. In Africa, especially, the missionaries made many converts. Of the 21st century there were more Anglicans in Nigeria than in England. They established schools and medical clinics. Christian missionaries played a public role, especially in promoting sanitation and public health. Many were trained as physicians, or took special courses in public health and tropical medicine at Livingstone College, London. The rise of nationalism in the Third World provoked challenges from critics who complained that the missionaries were teaching Western ways, and ignoring the indigenous culture. The Boxer Rebellion in China in 1900 involved very large scale attacks on Christian missions and their converts. The First World War diverted resources, and pulled most Germans out of missionary work when that country lost its empire. The worldwide Great Depression of the 1930s was a major blow to funding mission activities. Mott, an American Methodist layperson, the conference reviewed the state of evangelism, Bible translation, mobilization of church support, and the training of indigenous leadership. The conference not only established greater ecumenical cooperation in missions, but also essentially launched the modern ecumenical movement. The next wave of missions was started by two missionaries, Cameron Townsend and Donald McGavran, around 1930. These men realized that although earlier missionaries had reached geographic areas, there were numerous ethnographic groups that were isolated by language, or class from the groups that missionaries had reached. Cameron formed Wycliffe Bible Translators to translate the Bible into native languages. McGavran concentrated on finding bridges to cross the class and cultural barriers in places like India, which has upwards of 4,000 peoples, separated by a combination of language, culture, and caste. Despite democratic reforms, caste and class differences are still fundamental in many cultures. An equally important dimension of missions

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strategy is the indigenous method of nationals reaching their own people. In Asia this wave of missions was pioneered by men like Dr G. The "two thirds missions movement" as it is referred to, is today a major force in missions. Most modern missionaries and missionary societies have repudiated cultural imperialism, and elected to focus on spreading the gospel and translating the Bible. Often, missionaries provide welfare and health services, as a good deed or to make friends with the locals. Thousands of schools, orphanages, and hospitals have been established by missions. One service provided by missionaries was the Each one, teach one literacy program begun by Dr. Frank Laubach in the Philippines in 1935. The program has since spread around the world and brought literacy to the least enabled members of many societies. In some colonies, these mission stations became a focus of settlement of displaced or formerly nomadic people. Particularly in rural Australia, missions have become localities or ghettos on the edges of towns which are home to many Indigenous Australians. The word may be seen as derogatory when used in this context. Additional events can be found at the timeline of Christian missions. Contemporary concepts of mission[edit] Sending and receiving nations[edit] Major nations not only send and fund missionaries abroad, but also receive them from other countries. In 2010, the United States sent out 32, missionaries, while 32, came to the United States. Brazil was second, sending out 34,, and receiving 20, France sent out 21, and received 10, Britain sent out 15, and received 10, India sent out 10, and received 10, Other major exporters included Spain at 21, sent out, Italy at 20,, South Korea at 20,, Germany at 14,, and Canada at 8, Large recipient nations included Russia, receiving 20,; Congo receiving 15,; South Africa, 12,; Argentina, 10,; and Chile, 8, The largest sending agency in the United States was the Southern Baptist Convention, with 4, missionaries, plus support staff working inside the United States. In recent years, however, the Southern Baptist foreign missionary operation the International Mission Board has operated at a deficit, and it is cutting operations by 15 percent. It is encouraging older missionaries to retire and return to the United States. It regards "mission" as that which is designed "to form a viable indigenous church -planting and world changing movement. This Christian missionary movement seeks to implement churches after the pattern of the first century Apostles. The process of forming disciples is necessarily social. In this view, even those who are already culturally Christian must be "evangelized".

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From their source in Turkey to their mouth in the Persian Gulf, they created moist, nutrient-rich soil and provided water to animals and plants suitable for domestication. Located at the hinge of three continents, the area was an ideal place for human civilization to begin. The story of ancient Mesopotamian settlement begins in BCE at the beginning of what archaeologists now refer to as the Ubaid Period. On this site, ancient Mesopotamian subsistence farmers raised families and crops, leaving behind impressive pottery as evidence of their presence. It was little more than a campsite, though. It was not, strictly speaking, the first city in Mesopotamia. That distinction falls to Eridu, founded in approximately BCE and generally regarded as among the oldest cities on Earth. However, it was their neighbors, the Akkadians, who gave them the name we remember them by: Prehistoric Settlements on the Anatolian Border Although Eridu was among the first known cities in these ruins, archaeologists have uncovered on Earth, it was not the first known settlement. Deep The Akkadians, a central Mesopotamian culture with their own language and traditions, united under Sargon the Great to conquer Sumer in BCE after more than 3, years of rule by local Sumerian city-states. These people came from the Zagros Mountains in what is now Iraq and Afghanistan. Few records exist of the Gutian occupation, most likely because the Gutians either had a different written language or had no written language at all. Beyond that, it is difficult to know what they looked like. There is a remote possibility that scientists may one day be able to perform DNA testing on ancient Sumerian remains to determine their physical appearance. Successful tests have been performed on human remains dating back , years. By that time, the differences between the Sumerians and Akkadians had disappeared. Akkadian had replaced Sumerian as the primary conversational language, and the concept of an Akkadian civilization as a separate political and cultural entity, independent from Sumer, no longer existed. In the northeastern part of what is now Iraq, two cities dominated the landscape: Smaller settlements had emerged in the area dating back as far as BCE. Although these two city-states were initially incorporated into the Akkadian Empire, they would soon represent the seat of a new regional power named after Ashur: The Gutians Not much is known about the violent and mighty Gutians, who defeated the Akkadian Empire in BCE and fell to the final Sumerian dynasty a half century later. In surviving texts, they are generally described as barbaric and uninterested in literature, but because no surviving texts speak of the Gutian conquest from the perspective of the conquerors, it is difficult to know if this characterization was correct. Meanwhile, the political climate in southern Mesopotamia was increasingly changing because of immigration and invasion from other nearby nations. The Elamites, a civilization living to the east and southeast of Mesopotamia in what is now Iran, were particularly successful in their military efforts. They raided Ur in BCE, leaving behind a damaged, impoverished city that would never again be the center of the Mesopotamian world. The cultural focus of Mesopotamia increasingly shifted to the emerging city of Babylon, which achieved regional power as the seat of the Babylonian Empire under Hammurabi by BCE. The Babylonian and Assyrian civilizations coexisted in Mesopotamia for eight centuries, although not without occasional military conflicts. The shape of the region changed dramatically beginning in BCE. The Assyrian Empire began three centuries of military expansionism that would make it the largest empire in the history of the region. Its territory stretched as far west as Egypt, as far north as Turkey, and as far east as Iran. Conquering this territory proved easier than maintaining it, and a series of revolts led to the destruction of the Assyrian capital of Nineveh in BCE and the fall of the Assyrian Empire seven years later. The fall of the Assyrian Empire created a power vacuum, and the Babylonian Empire filled it.