

History 7: Medieval Europe

March 23-27

Time Allotment: 30 minutes per day

Student Name: _____

Teacher Name: _____

Packet Overview

Date	Objective(s)	Page Number
Monday, March 23	1. Describe how the people of Britain became Christian.	2
Tuesday, March 24	1. Describe the necessary qualities and duties of the pastor as outlined in Gregory the Great's <i>Pastoral Rule</i> .	11
Wednesday, March 25	1. Tell the main achievements of Clovis and why they were important for the development of Europe. 2. Compare and contrast the conversion of Clovis to that of Ethelbert.	15
Thursday, March 26	1. Evaluate the ways in which Charles Martel protected his people from outside threats.	20
Friday, March 27	1. Explain why/how the Merovingian line of kings came to an end and was replaced by the Carolingian line of Kings beginning with Pepin the Short. 2. Quiz: Using what you've learned from Wednesday, Thursday, and Friday's lessons, explain how the Frankish kingdom came to be a powerful force on the European stage.	24

Academic Honesty

I certify that I completed this assignment independently in accordance with the GHNO Academy Honor Code.

Student signature:

I certify that my student completed this assignment independently in accordance with the GHNO Academy Honor Code.

Parent signature:

Monday, March 23

History Unit: The expansion and development of the Early Medieval Christian Church (400-700)

Lesson 5: Gregory and Augustine's Mission to England

Lesson 1 Socratic Question: Keep these questions in mind as you study this lesson!

What makes a new religion attractive to a people group? What are the opportunities or dangers of a political leader changing his religion? What are the advantages and disadvantages of religious toleration?

Objective: Be able to do this by the end of this lesson.

1. Describe how the people of Britain became Christian.

Introduction to Lesson 1

As we discussed in the week before Spring Break, the North of England was evangelized through Irish missionary-monks, especially Columba, Aidan, and Cuthbert. Christianity came to the South of England largely through the efforts of the monk Augustine of Canterbury¹, who was sent by Pope Gregory the Great as a missionary. While these two efforts of evangelization both ultimately trace their origins to Rome, the Irish Missionary movement had a different system for choosing the date of Easter, which would cause them to come into conflict with the Christianity in the South; this conflict would be resolved at the Synod of Whitby in 664.

Though your textbook calls the Christianity which came to England from Ireland “independent of the pope/independent of Rome” (p.37, 44), this is simply untrue. The original Irish Christianity probably came from the Roman Christianity in Southern England, before the departure of the Roman legions. Further, nowhere do we find contemporary sources that suggest that the greatest of the Irish missionaries—Palladius, St. Patrick, Columba, Aidan, or Cuthbert—were opposed to the pope. In fact, Palladius, one of the earliest missionaries to Ireland, who arrived just before St. Patrick, was sent by the pope. What the author of the textbook is referring to is the fact that there were certain traditions and practices used in both the Irish and British churches but not in the wider Christian world. These include a distinctive system for determining the dating of Easter, a unique style of monastic tonsure, and a unique system of penance.² However, such regional variations were normal within the Church. Practices in the Church were naturally adapted to different regions in order to be more meaningful to different local cultures. A Church service in the Constantinople would look different from one in Rome, which would look different from one in Ireland; but all were united by their orthodox teaching and their honor for and allegiance to the pope or the Bishop of Rome.

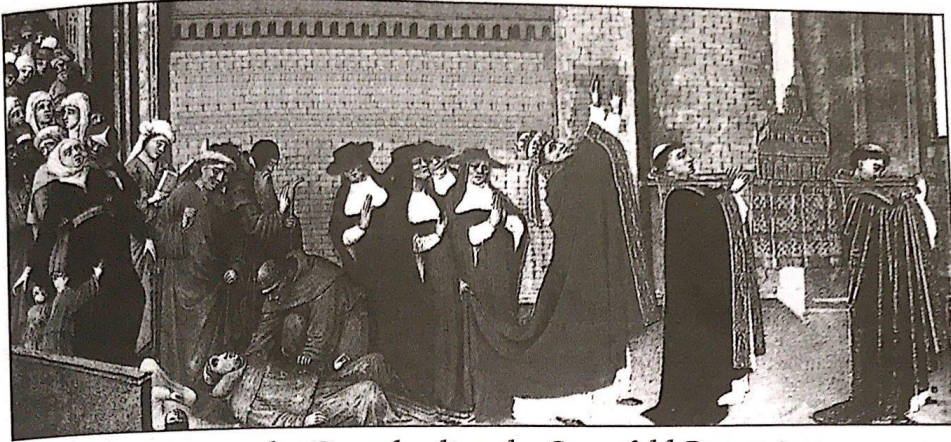
¹ Not to be confused with the earlier St. Augustine, the author of Confessions and the City of God. “Canterbury” is in the Southeast of England, also known as Kent.

² (Latin “*poenitentia*”) 1) repentance (2) a sacrament in which someone confesses sin and receives forgiveness; (3) a work of satisfaction required for the recipient of the sacrament; (4) a canonical punishment inflicted according to the earlier discipline of the Church. These have as their common center the truth that he who sins must repent and as far as possible make amends to Divine justice.

Read p. 39 through the bottom of p. 42 (ending in "...their subsistence.") and answer the following questions as you read.

Chapter 2

39



Gregory the Great leading the Sevenfold Procession

Augustine, thus strengthened by the confirmation of the blessed Father Gregory, returned to the work of the word of God, with the servants of Christ, and arrived in Britain. The powerful Ethelbert was at that time king of Kent; he had extended his dominions as far as the great river Humber, by which the Southern Saxons are divided from the Northern. On the east of Kent is the large Isle of Thanet, containing, according to the English way of reckoning, 600 families, divided from the other land by the river Wantsum, which is about three furlongs over, and fordable only in two places, for both ends of it run into the sea. On this island landed the servant of our Lord, Augustine, and his companions, being, as is reported, nearly forty men. They had, by order of the blessed Pope Gregory, taken interpreters of the nation of the Franks, and sending them to Ethelbert, they signified that they were from Rome and brought a joyful message, which most undoubtedly assured to all that took advantage of it everlasting joys in heaven, and a kingdom that would never end, with the living and true God. The king, having heard this, ordered them to stay on that island where they had landed and that they should be furnished with all necessities,

till he should consider what to do with them. For he had heard before of the Christian religion, having a Christian wife of the royal family of the Franks, called Bertha, whom he had received from her parents upon condition that she should be permitted to practice her religion with the Bishop Luidhard, who was sent with her to preserve her faith. Some days after, the king came onto the island, and sitting in the open air, he ordered Augustine and his companions to be brought into his presence. For he had taken precaution that they should not come to him in any house, lest, according to an ancient superstition, if they practiced any magical arts, they might impose upon him and so get the better of him. But they came furnished with Divine, not magic, virtue, bearing a silver cross for their banner, and the image of our Lord and Savior painted on a board; and, singing the litany, they offered up their prayers to the Lord for the eternal salvation, both of themselves and of those to whom they were come. When Augustine had sat down, pursuant to the king's commands, and preached to him and his attendants there present the word of life, the king answered thus: "Your words and promises are very fair, but as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English nation. But because you are come from far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favorable entertainment, and take care to supply you with your necessary sustenance; nor do we forbid you to preach and gain as many as you can to your religion." Accordingly, he permitted them to reside in the city of Canterbury, which was the metropolis of all his dominions, and, pursuant to his promise, besides allowing

Chapter 2

41



Augustine preaching to King Ethelbert

them sustenance, he did not refuse them liberty to preach. It is reported that, as they drew near to the city, after their manner, with the holy cross and the image of our sovereign Lord and King, Jesus Christ, they, in concert, sung this litany: "We beseech Thee, O Lord, in all Thy mercy, that Thy anger and wrath be turned away from this city, and from the holy house, because we have sinned. Hallelujah."

As soon as they entered the dwelling place assigned them, they began to imitate the course of life practiced in the primitive church: applying themselves to frequent prayer, watching and fasting; preaching the word of life to as many as they could; despising all worldly things as not belonging to them; receiving only their necessary food from those they taught; living themselves in all respects conformably to what they prescribed to others, and being always disposed to suffer any adversity and even to die for that truth which they preached. In short, several

believed and were baptized, admiring the simplicity of their innocent life and the sweetness of their heavenly doctrine. There was on the east side of the city a church dedicated to the honor of St. Martin, built while the Romans were still on the island, wherein the queen, who, as has been said before, was a Christian, used to pray. In this church they first began to meet, sing, pray, say mass, preach, and baptize, till the king, being converted to the faith, allowed them to preach openly and build or repair churches in all places.

When the king, among the rest, induced by the unspotted life of these holy men and their delightful promises (which, by many miracles, they proved to be most certain), believed and was baptized, greater numbers began daily to flock together to hear the Word. And, forsaking their heathen rites, they began to associate themselves, by believing, to the unity of the church of Christ. The king only encouraged their conversion so far as that he compelled none to embrace Christianity, but only showed more affection to the believers, as to his fellow citizens in the heavenly kingdom. For he had learned from his instructors and leaders to salvation that the service of Christ ought to be voluntary, not by compulsion. Nor was it long before he gave his teachers a settled residence in the metropolis of Canterbury, with such possessions of different kinds as were necessary for their subsistence.⁶

In Canterbury, Augustine founded a Benedictine monastery and began the building of the first church on the site of what is now the cathedral. He became the first Archbishop of Canterbury, and Bede calls him the “archbishop of the English nation.” Soon after his consecration, he sent an account of his

⁶ Bede, *The Ecclesiastical History of the English Nation*.

History 7: Medieval Europe

March 23-27



1. Why did Ethelbert not become Christian at first?

2. What was Ethelbert's policy toward the Augustine and the monk-missionaries after he heard their preaching?

3. Why did Ethelbert eventually decide to become a Christian?

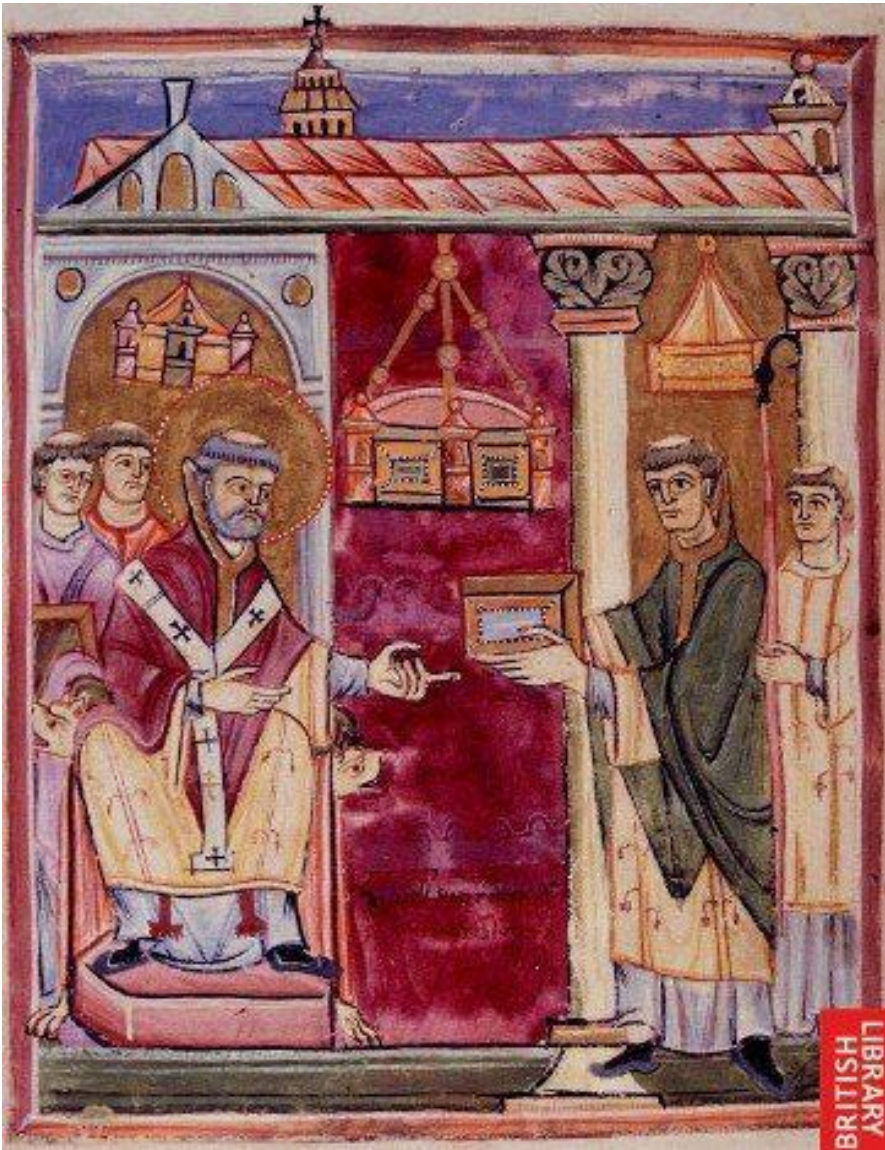
4. What was his policy regarding religion after he became a Christian?

History 7: Medieval Europe

March 23-27

GreatHearts®

What is happening and how do you know?
Write your observations and thoughts before
reading the explanatory paragraph on the
next page.



History 7: Medieval Europe

March 23-27

The man in red seated on the left is Pope Gregory the Great. The man holding the book on the right wearing green is Augustine of Canterbury. The fact that Gregory is seated in a chair (*cathedra*) is a sign of his authority. His finger pointed at Augustine and the book³ Augustine has been given symbolize his commissioning of Augustine to evangelize the people of England. You will notice that all the characters have an interesting haircut, known as a *tonsure*. You may remember that this tonsure was done to monks as a symbol of the crown of thorns placed on Jesus' head when he was crucified. Before he was pope, Gregory had used his inheritance to start many monasteries and then left his political career behind to become a monk. Yet even when he became Pope, Gregory kept his monastic discipline as much as possible and was a strong supporter, defender, and cultivator of monasteries throughout Europe. He also chose many of his closest advisors as well as missionaries from monks, as is evident here. The white cloth he wears with black crosses is called a *pallium*, and it is a symbol of an archbishop. The building in the background is a church and probably is a symbol of the established church, as opposed to the missionary church which Augustine is going to establish. The man in white behind Augustine is carrying Augustine's *crozier* (like a shepherd's staff) which is given to a bishop or an abbot as a symbol of his role as a shepherd of the people.

³ Probably either a Mass book containing key portions of the Bible, or a book of Prayers drawn from the Bible, especially the Psalms.

History 7: Medieval Europe

March 23-27



Closing: Check your understanding of the lesson by answering the following question in 4-5 sentences.

1. Describe how the people of Britain became Christian.

Tuesday, March 24

History Unit: The expansion and development of the Early Medieval Christian Church (400-700)

Lesson 6: The *Pastoral Rule* of Pope Gregory the Great (590)

Lesson 6 Socratic Guiding Questions: Keep these questions in mind as you study!

1. What is a pastor? (Latin: pastor, pastoris, m. - shepherd) How is the pastor's life similar to that of a shepherd?
2. How is the *Pastoral Rule* similar to and different from the *Rule of St. Benedict*?

Objective: Be able to do this by the end of this lesson.

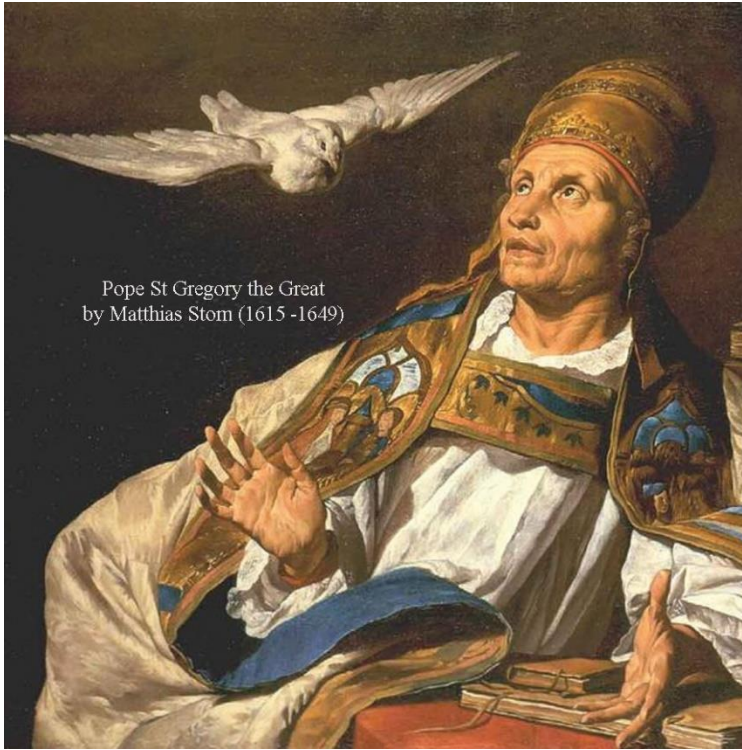
1. Describe the necessary qualities and duties of the pastor as outlined in Gregory the Great's *Pastoral Rule*.

Introduction to Lesson 6

Yesterday, we reviewed the two main missions to evangelize England; the missionary movement from the North, coming from Ireland, and the missionary movement from the South, sent by pope Gregory. We focused on the missionary movement from the South: Pope Gregory the Great sending Augustine of Canterbury to the Canterbury and the decision of King Ethelbert and the English people to become Christian. Today, we turn to Pope Gregory the Great himself. As you may remember from previous lessons, Gregory the Great was born to a wealthy family in Rome. After his parents' death, he used his inheritance to start 7 monasteries around Italy. Though initially a political leader, he left this career behind to join a monastery himself, and he eventually became abbot there. He later was chosen to be a papal legate (ambassador) in Constantinople, before he was made pope; he was pope from 590-604. He was one of the most capable popes of the early Middle Ages. He made every effort to suppress heresy, he carried on an amazing correspondence on every conceivable subject connected with the Church, he was a master of music and codified the type of music known as plainsong for use in the liturgy of the Church, and he wrote hymns. He was an able administrator, and one determined to be obeyed: yet he believed that an ideal ruler was one who served those whom he ruled, and it was Gregory the Great who first used the title adopted by succeeding popes, *Servus servorum Dei*, Servant of the servants of God. Besides the care of the Church in lands already Christian, the papacy of Gregory was characterized by his missionary work in the northern parts of Europe, and especially by the mission he sent to England.⁴

⁴ Parts of the introduction were adapted from pp. 37-38 in your textbook.

Pope Gregory the Great (540-604)



Pope St Gregory the Great
by Matthias Stom (1615 -1649)

Pope Gregory the Great is almost always depicted in art with a dove as a symbol of the inspiration of the Holy Spirit for his teaching. According to one story, when he was composing his homilies on the Bible (the book of Ezekiel) a dove was seen telling him the words to say, directly from God.

Pope Gregory's work in codifying plainsong for use in the liturgy of the Church was so influential that this kind of music, still used in Catholic liturgy today, takes its name from him ("Gregorian Chant").

The Pastoral Rule

The most famous of pope Gregory's writings, the *Liber Regulae Pastoralis*, known commonly to English readers as the "*Pastoral Rule*." This book was written soon after its author became pope (590) and was addressed to John, bishop of Ravenna, in reply to inquiries received from him respecting the duties of the clergy (bishops, priests, and deacons). For centuries, it was incredibly influential upon the life and manners of the clergy, especially in in England, Spain, France, and Italy. The work is in four

parts: (1) on the selection of men for the work of the Church; (2) on the sort of life the pastor ought to live; (3) on the best methods of dealing with the various types of people which every pastor will be likely to encounter; and (4) on the necessity that the pastor guard himself against egotism and personal ambition. The passages below are taken from part 2.⁵

Read and **annotate** the following excerpts from the *Liber Regulae Pastoralis*. Instructions for guided annotations are given below.

Summarize in a phrase or short sentence each chapter excerpted below (1, 2, 3, 4, 6, 11). Focus especially on 1) the quality or duty that Gregory claims is necessary for the pastor and 2) the reason why it is necessary—if that is provided.

The Pastoral Rule of Gregory the Great

Selections from Book II: Of the Life of the Pastor

1. The conduct of a prelate⁶ ought so far to be superior to the behavior of the people as the life of a shepherd is accustomed to elevate him above the flock. For one whose position is such that the people are called his flock ought anxiously to consider how great a necessity is laid upon him to maintain uprightness. It is necessary, then, that in thought he should be pure, in action firm; discreet in keeping silence, profitable in speech; a near neighbor to every one in sympathy, exalted above all in contemplation; a familiar friend of good livers through humility, unbending against the vices of evil-doers through zeal for righteousness; not relaxing in his care for what is inward by reason of being occupied in outward things, nor neglecting to provide for outward things in his anxiety for what is inward.

⁵ Parts of the introduction above were adapted from the introduction in *A Source Book of Medieval History*, Edited by Frederic Austin Ogg, p. 91

⁶ From Latin "præ + ferre" which means 'carry before', 'be set above or over' or 'prefer'; hence, a **prelate** is one set over others, or a ruler; in this case, it means the pastor (priest) or bishop.

2. The ruler should always be pure in thought, inasmuch as no impurity ought to pollute him who has undertaken the office of wiping away the stains of pollution in the hearts of others also; for the hand that would cleanse from dirt must needs be clean, lest, being itself sordid with clinging mire, it soil all the more whatever it touches. For on this account it is said through the prophet, *Be clean that bear the vessels of the Lord* Isaiah 52:11. For they bear the vessels of the Lord who undertake, on the surety of their own conversation, to conduct the souls of their neighbors to the eternal sanctuary. Let them therefore perceive within themselves how purified they ought to be who carry in the bosom of their own personal responsibility living vessels to the temple of eternity.

3. The ruler should always be a leader in action, that by his living he may point out the way of life to those who are put under him, and that the flock, which follows the voice and manners of the shepherd, may learn how to walk rather through example than through words. For he who is required by the necessity of his position to *speak* the highest things is compelled by the same necessity to *do* the highest things. For that voice more readily penetrates the hearer's heart, which the speaker's life commends, since what he commands by speaking he helps the doing by showing. Hence it is said through the prophet, *Get you up into the high mountain, you that bringest good tidings to Sion* Isaiah 40:9:

...

4. The ruler should be discreet in keeping silence, profitable in speech; lest he either utter what ought to be suppressed or suppress what he ought to utter. For, as incautious speaking leads into error, so careless silence leaves in error those who might have been instructed.

...

6. The ruler should be, through humility, a companion of good livers, and, through the zeal of righteousness, rigid against the vices of evil-doers; so that in nothing he prefer himself to the good, and yet, when the fault of the bad requires it, he be at once conscious of the power of his priority; to the end that, while among those beneath his authority who live well he waives his rank and accounts them as his equals, he may not fear to execute the laws of morality towards the perverse.

...

11. But all this is rightly done by a ruler, if, inspired by the spirit of heavenly fear and love, he meditate daily on the precepts of Sacred Writ [Scripture], that the words of Divine warning may restore in him the power of care and of wise caution with regard to the heavenly life, which common talk with men continually destroys; and that one who is drawn to oldness of life by secular society may by the goal of sorrow for sin be ever renewed to love of the spiritual country. For the heart runs greatly to waste in the midst of human talk; and, since it is undoubtedly evident that, when driven by the tumults of external occupations, it loses its balance and falls, one ought incessantly to take care that through keen pursuit of instruction it may rise again. For hence it is that Paul admonishes his disciple who had been put over the flock, saying, *Till I come, give attendance to reading* 1 Timothy 4:13. Hence David says, *How have I loved Your Law, O Lord! It is my meditation all the day* Psalm 109:97.

Closing: Check your understanding of the lesson by answering the following question in 4-5 sentences.

1. Describe the necessary qualities and duties of the pastor as outlined in Gregory the Great's *Pastoral Rule*.

Wednesday, March 25

History Unit: The Rise of the Frankish Kingdom

Lesson 1: Germanic Law and the conversion of Clovis

Unit Overview: The rise of the Frankish Kingdom

With the beginning of the reign of Clovis (481-511) until the Treaty of Verdun (843), the Franks rose in power and gained hegemony among the Germanic tribes of Western Europe. Once King Clovis converted to the religion of his wife, the Franks became the first barbarian tribe to embrace Catholic (as opposed to Arian) Christianity, thereby making a marriage of their new religion to the Germanic Law and customs of their existing culture. It was Charles Martel (“The Hammer”) a statesman and military leader, who put an end to the immediate expansion of Islam into central Gaul (France). A generation later, the son of the Hammer, Pepin the Short, took over the kingship of the Franks, usurped the Merovingian line of kings and began the Carolingian line, which found its full flowering in the great conquering unifier and Emperor, Charles the Great (*Charlemagne* in French, *Carolus Magnus* in Latin). Under Charlemagne, the Franks and the Papacy grew together in temporal power and stature, while the uniformity and expression of Catholic faith among the Franks gained momentum in practice, its reform implemented by an able administration, and its cultivation of classical learning through flourishing schools populated by Benedictine Monastics. The Holy Roman Empire in the West was achieved by the beginning of the ninth century.

Lesson 1 Socratic Question: Keep this question in mind as you study this lesson!

What impact did Clovis have on the development of Europe/Christendom?

Objective: Be able to do this by the end of this lesson.

1. Tell the main achievements of Clovis and why they were important for the development of Europe.
2. Compare and contrast the conversion of Clovis to that of Ethelbert.

Introduction to Lesson 1

The Franks became one of the most influential Germanic tribes who settled on the European continent. Unlike most barbarian tribes, they were not nomadic but settled, and their kingdom began to grow in the Northern and Western part of modern-day France. The early growth which made possible the later success of the Franks is due in large part to one Frankish king, Clovis (481-511), who 1) unified the Frankish tribes under his kingship and 2) linked the Frankish kingdom with other Christian areas by his conversion to Christianity.

At the time when Clovis became king of the Merovingian Franks, there were many other Frankish tribes competing for power. Clovis’ military victories subdued the other Frankish tribes under his strong rule. Further, his legal system united the barbarian idea of the strong ruler with the Roman ideal of the importance of law. We’ve discussed how the Roman differs from the barbarian primarily in that Roman society is based on law and citizenship, whereas barbarian society is based on kinship. The barbarian followed his chief because of their bonds of kinship and his faith in him as a leader, not because of the requirement of law. Clovis’ legal system, the *Lex Salica*, or the *Laws of the Salian Franks*, written in Latin, protected Frankish traditions and made clear his kingly power over all the Frankish tribes. Thus, by law and military victories, Clovis united the Franks under his rule.

Equally importantly, Clovis’ conversion to Catholic (as opposed to Arian) Christianity further bolstered Frankish power by bringing the Frankish kingdom into closer relation with the Catholic Christian Church in Rome, Constantinople, and Europe more broadly. From the beginning of his kingship, Clovis was friendly toward Christianity. Though still a pagan, he married a devout Christian wife, Clotilde, who ceaselessly prayed for his conversion to Christianity. He was on friendly terms with Remigius, the bishop of Rheims, and he was careful to please the bishop of Soisson, as you will see. He was also aware that many of his subjects were Romans and Catholic Christians, and so he wanted to win their allegiance. Many of the other barbarians, including the Vandals and the Goths, had made steps towards Christianity, but

they had accepted the Arian heresy (i.e. they did not believe that Jesus was fully divine). There was thus a sharp divide—not only political but also religious—between Romans, who were Catholic Christians, and Barbarians, who were Arian heretics (or still pagan). As such, some people assumed that the Franks would be the next Barbarian tribe to become Arians. In somewhat surprising fashion, then, Clovis and the Frankish people with him converted to Catholic Christianity; this news was received gladly by the Church in Rome (which was at that time under the domination of the Arian Ostrogoths) and the Eastern Roman Empire in Constantinople, also Catholic Christians, even sent Clovis a letter naming him an honorary consul. Thus the conversion of Clovis was an crucial step in unifying Europe under one Christian faith, or *Christendom*.⁷ The passage below comes from *Historia Ecclesiastica Francorum*, the *Ecclesiastical History of the Franks*, written by the Gallo-Roman historian and bishop, Gregory of Tours (538-594).

Reading check:

1. What were Clovis' 2 main achievements?

2. Why was it important that Clovis accepted the Catholic Christian faith?

3. Besides religious reasons, what were two practical reasons that Clovis might have been interested in Christianity?

Read and **annotate**. Then **answer the questions below**.

The conversion of Clovis to Christianity:

27. At this time the army of Clovis plundered many churches, for the king was still sunk in the errors of idolatry. Upon one occasion the soldiers carried away from a church, along with other ornaments of the sacred place, a remarkably large and beautiful vase. The bishop of that church sent messengers to the king to ask that, even if none of the other holy vessels might be restored, this precious vase at least might be sent back. To the messengers Clovis could only reply: "Come with us to Soissons, for there all the booty is to be divided. If when we cast lots the vase shall fall to me, I will return it as the bishop desires."

28. When they had reached Soissons and all the booty had been brought together in the midst of the army the king called attention to the vase and said, "I ask you, most valiant warriors, to allow me to have the vase in addition to my rightful share." Then even those of his men who were most self-willed answered: "O glorious king, all things before us are thine, and we ourselves are subject to thy control. Do, therefore, what pleases thee best, for no one is able to resist thee." But when they had thus spoken, one of the warriors, an impetuous, jealous, and vain man, raised his battle-ax aloft and broke the vase in pieces, crying as he did so, "Thou shalt receive no part of this booty unless it fall to you by a fair lot." And at such a rash act they were all astounded.

⁷ The medieval and early modern period, during which the Christian world represented a geopolitical power juxtaposed with both paganism and especially the military threat of the Muslim world.

29. The king pretended not to be angry and seemed to take no notice of the incident, and when it happened that the broken vase fell to him by lot he gave the fragments to the bishop's messengers; nevertheless he cherished a secret indignation in his heart. A year later he summoned all his soldiers to come fully armed to the Campus Martius, so that he might make an inspection of his troops. After he had reviewed the whole army he finally came across the very man who had broken the vase at Soissons. "No one," cried out the king to him, "carries his arms so awkwardly as thou; for neither thy spear nor thy sword nor thy ax is ready for use," and he struck the ax out of the soldier's hands so that it fell to the ground. Then when the man bent forward to pick it up the king raised his own ax and struck him on the head, saying, "Thus thou didst to the vase at Soissons." Having slain him, he dismissed the others, filled with great fear....

30. The queen did not cease urging the king to acknowledge the true God and forsake idols, but all her efforts failed until at length a war broke out with the Alemanni.^[46] Then of necessity he was compelled to confess what hitherto he had wilfully denied. It happened that the two armies were in battle and there was great slaughter.^[47] The army of Clovis seemed about to be cut in pieces. Then the king raised his hands fervently toward the heavens and, breaking into tears, cried: "Jesus Christ, who Clotilde declares to be the son of the living God, who it is said givest help to the oppressed and victory to those who put their trust in thee, I invoke thy marvellous help. If thou wilt give me victory over my enemies and I prove that power which thy followers say they have proved concerning thee, I will believe in thee and will be baptized in thy name; for I have called upon my own gods and it is clear that they have neglected to give me aid. Therefore I am convinced that they have no power, for they do not help those who serve them. I now call upon thee, and I wish to believe in thee, especially that I may escape from my enemies." When he had offered this prayer the Alemanni turned their backs and began to flee. And when they learned that their king had been slain, they submitted at once to Clovis, saying, "Let no more of our people perish, for we now belong to you." When he had stopped the battle and praised his soldiers for their good work, Clovis returned in peace to his kingdom and told the queen how he had won the victory by calling on the name of Christ. These events took place in the fifteenth year of his reign.^[48]

31. Then the queen sent secretly to the blessed Remigius, bishop of Rheims, and asked him to bring to the king the gospel of salvation. The bishop came to the court where, little by little, he led Clovis to believe in the true God, maker of heaven and earth, and to forsake the idols which could help neither him nor any one else. "Willingly will I hear thee, O holy father," declared the king at last, "but the people who are under my authority are not ready to give up their gods. I will go and consult them about the religion concerning which you speak." When he had come among them, and before he had spoken a word, all the people, through the influence of the divine power, cried out with one voice: "O righteous king, we cast off our mortal gods and we are ready to serve the God who Remigius tells us is immortal."

32. When this was reported to the bishop he was beside himself with joy, and he at once ordered the baptismal font to be prepared. The streets were shaded with embroidered hangings; the churches were adorned with white tapestries, exhaling sweet odors; perfumed tapers gleamed; and all the temple of the baptistry was filled with a heavenly odor, so that the people might well have believed that God in His graciousness showered upon them the perfumes of Paradise. Then Clovis, having confessed that the God of the Trinity was all-powerful, was baptized in the name of the Father, and of the Son, and of the Holy Ghost, and was anointed with the holy oil with the sign of the cross. More than three thousand of his soldiers were baptized with him....

1. How does Clovis demonstrate that he is to be obeyed?

2. Why did Clovis decide to become a Christian?

3. Compare and contrast Clovis' conversion to that of Ethelbert.

AD 496



1. Label as many characters as you can in the painting above (you should know at least 2, possibly 3). Then, to the best of your ability, title the painting in the blank above.

2. How does the painting reveal both Clovis' strong barbarian kingship and his acceptance of the Christian faith?

Thursday, March 26

History Unit: The Rise of the Frankish Kingdom

Lesson 2: Charles Martel

Lesson 2 Socratic Guiding Question: Keep this question in mind as you study!

What impact did Charles Martel have on Christian Europe?

Objective: Be able to do this by the end of this lesson.

1. Evaluate the ways in which Charles Martel protected his people from outside threats.

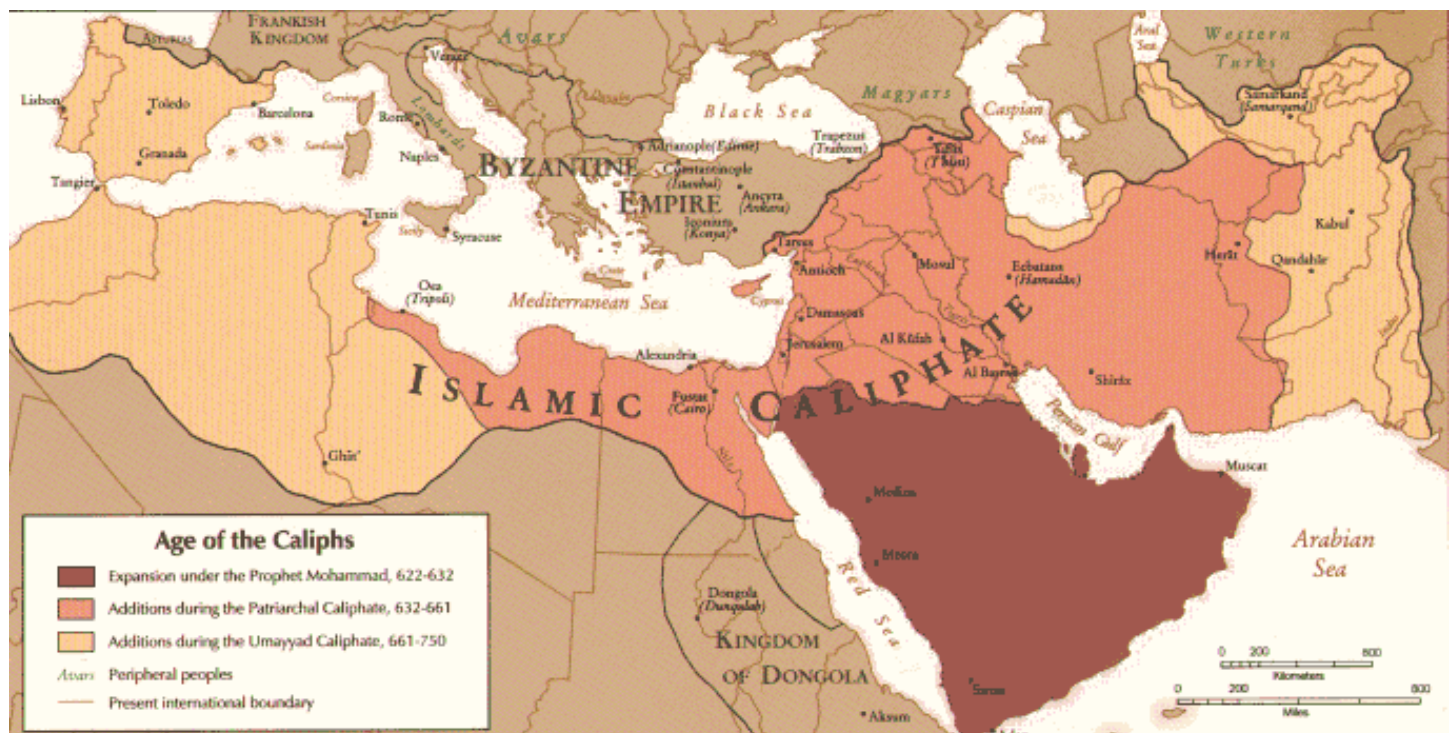
Introduction to Lesson 2

Yesterday we learned about how Clovis accepted Christianity and made it the religion of his people, the Franks. Today, we will learn about how a later Frankish king, Charles Martel (ca. 688-741), protected that Christian faith in France from outside threats by beating back the Islamic invaders, thus earning the nickname “The Hammer”. The main outside threat to France during the AD 700s was Islamic armies spreading the religion of Mohammed quickly and effectively across the Mediterranean region. Remember how shortly after Mohammed’s death, Islam had spread from India to Spain. Now Islam was on the borders of France, and Charles Martel had to decide what to do.

Spread of Islam

First we will examine where Islam had spread to by the time Charles Martel became king of the Franks.

Closely examine the map below, and answer the questions either on the lines provided or on a separate sheet of paper to be turned in. Use complete sentences.



1. Describe where the Frankish Kingdom is located on this map in relation to other regions on the map.

2. How long did it take for Islam to spread to the southern border of the Frankish Kingdom?

3. Which Caliphate brought Islam to the border of the Frankish Kingdom from 661-750?

4. Why would the invading Muslims be a threat to Charles Martel and the Franks?

Battle of Tours, AD 732

Now that we know how close the Muslim invaders were to Charles Martel's kingdom, we can learn about how this French king responded.

The Muslims had conquered Spain in 711 and frequently made raids into southern France. However, by the fall of 732, the Islamic governor of Cordoba, **Abd Ar Rahman** invaded the French city of Bordeaux where he thoroughly defeated Odo, the French duke of that region. It was at this time that Odo asked Charles Martel to come to his aid. Although sources are somewhat sketchy, most likely Duke Odo warned Charles that if he failed to come to his aid, all of France would fall to the Muslims. This set the stage for what would become the famed Battle of Tours, or the Battle of Poitiers. Historians cannot pinpoint the exact location of the battle which was at a midpoint between Tours and Poitiers.

Historical documents are unavailable, but some secondary sources estimate that the Islamic army could have been as large as 80,000 and Charles' army somewhere around 30,000. The Umayyad army was primarily comprised of heavy cavalry. Rahman had full confidence in their cavalry to break through the Frankish lines and bring them victory. They had seen it done many times before in similar situations. What they did not count on was the professionalism of Martel's troops. Charles Martel's troops had participated in many earlier battles to consolidate the Frankish Kingdom and they were battle hardened veterans. Rahman gave the order for a massive cavalry charge, which occurred over and over again. The Frankish Knights and soldiers simply would not give ground. Frankish lines held for most of the battle.

In a brilliant move on Martel's part, he sent a portion of his troops to make it look like they were heading to the Muslim camp to take back their booty, the riches stolen from Bordeaux. Rahman took the bait and sent some of his troops to protect the treasure. This made it even easier for Charles to kill the Islamic forces. Close behind, the Islamic General Abd Ar Rahman was killed when he was surrounded by Charles' soldiers. With their leader dead on the field, the Umayyad Army had had enough and retreated back across the Pyrenees Mountains to their strongholds in Spain. The most significant result of the Battle of Tours is that the military forces of Islam's expanding empire had been checked and Western Europe had been preserved from Muslim domination (with the temporary exception of Spain—it would take almost 800 years for Spain to push the Muslim invaders back into Africa). By the late 730's Charles' health had failed, and he died in 741 at his palace in Austrasia.

5. Who was the Islamic Governor of Cordoba?

6. What was the advantage that Charles (The Hammer) Martel's soldiers had which the Muslims had not counted on?

7. Why was the Battle of Tours significant for the history of Europe?

Closing: Check your understanding of the lesson by answering the following question in 5-7 sentences.

8. What was the main threat to the Frankish Kingdom in the AD 700s? How did Charles Martel (The Hammer) protect his people from this threat?

Friday, March 27

History Unit: The Rise of the Frankish Kingdom

Lesson 3: End of Merovingians/Beginning of Carolingians with Pepin the Short

Lesson 3 Socratic Question: Keep these questions in mind as you study this lesson!

What makes for a legitimate monarchy? What is the relationship between a ruler and the people?

Objective: Be able to do this by the end of this lesson.

1. Explain why/how the Merovingian line of kings came to an end and was replaced by the Carolingian line of Kings beginning with Pepin the Short.

Introduction

Yesterday, we learned about Charles Martel, “The Hammer”, who defended the Franks from Islamic invasions and preserved Christian Europe from Muslim domination. Today we turn to his son, Pepin the Short (c. 714 – 768), who officially established the Carolingian dynasty and expanded Frankish power by suppressing revolts, driving the Muslim invaders out of a stronghold in Septimania (modern day Southern France), and strengthening the relations with the pope and the Byzantine Empire (the same relations begun by Clovis’ conversion to Christianity).

Reading Check: How did Pepin expand Frankish power?

Directions:

Read both the Introduction and the primary source; then answer the questions below.

14. Pepin the Short Takes the Title of King (751)

Introduction—Fredric Ogg, *Sourcebook of Medieval History*

During the seventh and eighth centuries the Merovingian line of Frankish kings degenerated to a condition of weakness both pitiable and ridiculous. As the royal family became less worthy, the powers of government gradually slipped from its hands into those of a series of ministers commonly known by the title of Mayor of the Palace (*Maior Domus*). The most illustrious of these uncrowned sovereigns was Charles Martel, the victor over the Saracens near Poitiers, in whose time the Frankish throne for four years had no occupant at all. Martel contrived to make his peculiar office hereditary, and at his death in 741 left it to be filled jointly by his two elder sons, Karlmann and Pepin the Short (714-768). They decided that it would be to their interest to keep up the show of Merovingian royalty a little longer and in 743 allowed Childeric III to mount the throne—a weakling destined to be the last of his family to wear the Frankish crown. Four years later Karlmann renounced his office and withdrew to the monastery of Monte Cassino, southeast of Rome, leaving Pepin sole “mayor” and the only real ruler of the Franks. Before many more years had passed, the utter uselessness of keeping up a royal line whose members were notoriously unfit to govern had impressed itself upon the nation to such an extent that when Pepin proceeded to put young Childeric in a monastery and take the title of king for himself, nobody offered the slightest objection. The sanction (approval) of the Pope was obtained for the act because Pepin thought that his course would thus be made to appear less like an outright usurpation. The Pope’s reward came four years later when Pepin bestowed upon him the lands in northern and central Italy which eventually constituted, in the main, the Papal States. In later times, after the reign of Pepin’s famous son Charlemagne, the new dynasty established by Pepin’s elevation to the throne came to be known as the Carolingian (from *Carolus*, or Charles).

The following account of the change from the Merovingian to the Carolingian line is taken from the so-called *Lesser Annals of Lorsch*. At the monastery of Lorsch, as at nearly every other such place in the Middle Ages, records or "annals" of one sort or another were pretty regularly kept. The monastery of Lorsch was about twelve miles distant from Heidelberg, in southern Germany.

Source—*Annales Laurissenses Minores* ["Lesser Annals of Lorsch"]. Text in *Monumenta Germaniae Historica, Scriptores* (Pertz ed.), Vol. I., p. 116.

In the year 750⁸ of the Lord's incarnation Pepin sent ambassadors to Rome to Pope Zacharias,⁹ to inquire concerning the kings of the Franks who, though they were of the royal line and were called kings, had no power in the kingdom, except that charters and privileges were drawn up in their names. They had absolutely no kingly authority, but did whatever the Major Domus of the Franks desired.¹⁰ But on the first day of March in the Campus Martius, according to ancient custom, gifts were offered to these kings by the people, and the king himself sat in the royal seat with the army standing round him and the Major Domus in his presence, and he commanded on that day whatever was decreed by the Franks; but on all other days thenceforward he remained quietly at home. Pope Zacharias, therefore, in the exercise of his apostolic authority, replied to their inquiry that it seemed to him better and more expedient that the man who held power in the kingdom should be called king and be king, rather than he who falsely bore that name. Therefore the aforesaid pope commanded the king and people of the Franks that Pepin, who was exercising royal power, should be called king, and should be established on the throne. This was therefore done by the anointing of the holy archbishop Boniface in the city of Soissons. Pepin was proclaimed king, and Childeric, who was falsely called king, was shaved and sent into a monastery.

1. After a prolonged insufficient leadership of the Merovingian line of Frankish kings, some of the house administrators "Mayors of the Palace" (*Maiores Domus*) assumed effective leadership in place of a king. Who was the most famous to do so? _____
2. What were the names of the two sons of Charles Martel who ran the palace following his "rule"? _____ and _____
3. One of the ways Pepin expanded Frankish power was by strengthening his relations with the pope. What did Pepin receive from the pope and what did he give the pope?

⁸ The date is almost certainly wrong. Pepin was first acknowledged king by the Frankish nobles assembled at Soissons in November, 751. It was probably in 751 (possibly 752) that Pope Zacharias was consulted. In 754 Pepin was crowned king by Pope Stephen III., successor of Zacharias, who journeyed to France especially for the purpose.

⁹ Zacharias was pope from 741 to 752.

¹⁰ Einhard, the secretary of Charlemagne, in writing a biography of his master, described the condition of Merovingian kingship as follows: "All the resources and power of the kingdom had passed into the control of the prefects of the palace, who were called the 'mayors of the palace,' and who exercised the supreme authority. Nothing was left to the king. He had to content himself with his royal title, his flowing locks, and long beard. Seated in a chair of state, he was wont to display an appearance of power by receiving foreign ambassadors on their arrival, and, on their departure, giving them, as if on his own authority, those answers which he had been taught or commanded to give. Thus, except for his empty title, and an uncertain allowance for his sustenance, which the prefect of the palace used to furnish at his pleasure, there was nothing that the king could call his own, unless it were the income from a single farm, and that a very small one, where he made his home, and where such servants as were needful to wait on him constituted his scanty household. When he went anywhere he traveled in a wagon drawn by a yoke of oxen, with a rustic oxherd for charioteer. In this manner he proceeded to the palace, and to the public assemblies of the people held every year for the dispatch of the business of the kingdom, and he returned home again in the same sort of state. The administration of the kingdom, and every matter which had to be undertaken and carried through, both at home and abroad, was managed by the mayor of the palace."—Einhard, *Vita Caroli Magni*, Chap. 1.

4. Read footnote number 10 (following "...desired") and describe how the last Merovingian kings were "puppet" figures of leadership.

5. When consulted, who did Pope Zacharias decide should be legitimately recognized as King? Why? Please explain.
