

# [Emergence of religion following the dark ages](https://assignbuster.com/emergence-of-religion-following-the-dark-ages/)

During the time period of 400-1000 A. D. also widely recognized as the Middle Ages (Dark Ages). The fall of the Roman Empire derived from its infestation of dishonesty, corruption, and horror. The growth of Christianity stemmed and spread like wildfire after 476 A. D. the official fall of the Roman Empire. (Henley & Hergenhahn) Immediately people began to yearned and turn to Christian religious beliefs. As Christianity practice continued to be established, the claws of the church dogma did not take every longer to appear. The Christian church stood firm on the idea that religion and science could not be combined like water and oil. The church enforced their rules in a clever way and continued to build their strong foundation.

Well known historical individuals in this time period are a significant key component in the continual growth of Christianity. The ministry of Jesus was a life guide for many people during this time. Individuals that seek divine intervention will be able to distinguish between right and wrong through God alone. (Miller, J. W. (2004) He brought hope to humanity and shed light on the choices that people have. Jesus to this day is known worldwide for his ministry and his influence in the Christian church. From that moment the gates of Christian belief swung wide open, and others began to experience God on a personal level.

The most unexpected person in history became an essential instrument in the expansion of Christianity through his close encounter with God. Saul also known as St. Paul was a man formerly responsible for persecuting Christians, before his life transformation. His rebirth took place on the day that God’s glory was bestowed upon his life, and was privileged enough to be given a whole new name. (Simonson, P. (2003).   Not many well-known people have the honor to start a new beginning with a fresh new identity. From that life changing moment more than just his name changed. He could not contain himself from exalting and proclaiming the name of God. Paul became a new creation, and continued the work of many others that came before him. Eagerly and fervently he spread the Christian belief to everyone he encountered.

However, it wasn’t until Constantine endorsed Christianity as a religion that it became effective within the Roman Empire. He became afflicted and frightened by the size of the enemy’s army, but an unanticipated revelation gave him strength to pursue forward. As a result of the glorious revelation given to him a symbol was marked on their army shields. (McGrath,. (2006). It was a demonstration of hope, and a mere representation of the power of God that in the end delivered them. Constantine became convinced of the heavenly power that existed after his remarkable and triumphant win. It impacted him so much that above all other religions present at the time he chose to believe in Christianity. From that day forth a new chapter in history was created that would change science forever.

Throughout history as time continued a man known as Augustine emerged into the Christian belief cycle. He emphasized and continued to help fortify the Christian belief of choosing between right and wrong (Talbert, E. L. (1938). Augustine took after the teaching of Jesus and in the same way believed that all individuals have been openhandedly given free will. As the legacy of the Christianity grew larger over time the magnitude of its power could not be ignored. People had a choice to make follow and believe the church and its practices, or face severe punishment. (Henley & Hergenhahn) The church did not take kindly to members of society that expressed any degree of resistance toward there standards.

Over time the church ignored the opportunity to advance and foster the growth of science. There leverage on society tarnished and prohibited any degree of criticism. (Henley & Thorne (2005). For the most part of the Middle Ages (Dark Ages) science was lost and remained stagnant. In the eyes of the church science was unholy and corrupting humanity. Unknowingly, Christianity was at a loss early literature vanished during this time in areas that Church dogma prevailed. Meanwhile literature was found to flourish in the distant territory that belonged to Muslims. (Henley & Thorne (2005). Muslims embraced the knowledge and creativity that led them to discover and grow as a society. Christians in the church became infuriated by the speedy advancements that the Muslims accomplished. Unable to sit back and watch the eight crusades were sent to attack the Muslims, in order to prove the supremacy of the church. (Henley & Thorne (2005).   Regardless of Christianity’s attempt to shut down the Muslims, the seed of knowledge and curiosity had already been planted.

Muslims embarked on a journey filled of discoveries that were too grand to be kept under a bushel. The advancements they made instantly took off and cultivated the development of topics like: arithmetic, medicine and even science. (Hossain, K. I. (2013). Proficiency and knowledge rapidly grew in the area of the study of science. Proof of this occurring in history can be found through the accomplishments of the well-known doctor of medicine Avicenna. He is recognized as the finest medical doctor within that time period. (Heath, P. (1992). The title given to him was not an overstatement; Avicenna prepared the way for future medical innovations. He didn’t simply just hold all of his knowledge to himself or believe that his title as a medical doctor was enough. Avicenna developed a sense of courage and wrote The Cannon , center around his medical findings. (Heath, P. (1992) He gave the development of science a gift that would change the world.

Science becomes credible through an individual’s ability to retest and arrive at the same conclusion. Ibn Al-Haytham introduced a new concept that would make ideas created to be more credible. He used the scientific method that is now widely known, and applied in research of today. (Heath, P. (1992).   Historical data written on Ibn Al-Haytham recognize him to be an actual scientist. All the work he did was cautiously crafted and tested in order to refrain from making unnecessary mistakes. Above all efforts on behalf of the Christian Church, the discoveries and progress made by Muslims could not be tamed.

The Christian church once again got the opportunity of a lifetime to get a hold of the early literature and discoveries. However time and time again they became undeceive of how to react and implement the ideas within the church beliefs. (McGrath,. (2006). The church found the necessity to make appropriate modifications to philosophy in order to remove its un-holiness. The Churches ultimate goal was to maintain their stance that revolved around power above all other beliefs. As opposed to Muslims who had the desire and intelligence that unleashed science and criticism once again.

It wasn’t until Thomas Aquinas tested the Christian church that gave way for a new era to be created and soon rise up. He analyzed all angles that involved faith and science based on the concept of logic.( Hergenhahn, & Henley (2014)  Unlike other Christians Aquinas viewed the ideas of faith and science differently. After all his investigation he came to the conclusion that science and faith have the ability to be observed independently.( Hergenhahn, & Henley (2014)  Challenging the set church views caused turmoil, but proved that there is possibility Christianity had it wrong all along. Although Aquinas challenged the church, the meaning of faith was not diminished.

The ideas of Aquinas created a critical moment in history for the Christian church. However, it took the works of William of Occam to change and end the powerful supremacy of the Christian church ( Hergenhahn, & Henley (2014). William of Occam didn’t discredit the work of Aquinas rather he recognized it to be accurate. The realm of precision in understanding all the different information can only originate from an individual’s sensory experience  (Hergenhahn, & Henley (2014) The idea of logic is more than just a thought process it is an essential instrument in better understanding the world. At last, science could continue to thrive outside of the parameters of the church.

All of the scientific changes that occurred throughout the Middle Ages (Dark Ages) gave way from the development of psychology today. Reading about the remarkable scientific journey of history, leaves society with anticipation to see it continually grow for future generations to come. Nowadays, certain religious denominations have slightly been modified their beliefs but attempted to maintain their original faith. Regardless of all the historical turning points, it’s helped pave the way for us to currently have the separation of church and state. It is the possibility for an individual to be both a religious person, and a scientist that permits the growth of psychology.

## References

McGrath, J. C. (2006). Post-traumatic growth and the origins of early Christianity. Mental Health, Religion & Culture , 9 (3), 291-306. doi: 10. 1080/13694670600615532

Hergenhahn, B. R., & Henley, T. B. (2014). An introduction to the history of psychology . California: Wadsworth.

Miller, J. W. (2004). Jesus: A Psychological and Historical Portrait. In J. H. Ellens, W. G. Rollins, J. H. Ellens, W. G. Rollins (Eds.) , Psychology and the Bible: A new way to read the scriptures, Vol 4, From Christ to Jesus (pp. 71-88). Westport, CT, US: Praeger Publishers/Greenwood Publishing Group.

Bosanquet, B. (1892). Alexandrian and Greco-Roman culture to the reign of Constantine the Great. In , A history of aesthetic (pp. 77-119). New York, NY, US: Swan Sonnenschein & Co. doi: 10. 1037/10826-005

Cook, W. S. (2012). Saint augustine and the spread of christianity. Western Journal of Black Studies, 36 (3), 220-227. Retrieved fromhttp://summit. csuci. edu: 2048/login? url= http://search. proquest. com. summit. csuci. edu: 2048/docview/1346355387? accountid= 7284

Henley, T. B., & Thorne, B. M. (2005). The Lost Millennium: Psychology During the Middle Ages. The Psychological Record, 55(1), 103-113.

Hossain, K. I. (2013). Understanding islam in the U. S. classroom: A guide for elementary school teachers. Multicultural Education, 20(2), 49-52. Retrieved fromhttp://summit. csuci. edu: 2048/login? url= http://search. proquest. com. summit. csuci. edu: 2048/docview/1496075832? accountid= 7284

Heath, P. (1992). Allegory and Philosophy in Avicenna (Ibn Sina): With a Translation of the Book of the Prophet Muhammad’s Ascent to Heaven. University of Pennsylvania Press. Retrieved from http://www. jstor. org/stable/j. ctt3fhz90

Mora, G. (1978). Mind-body concepts in the Middle Ages: I. The classical background and its merging with the Judeo-Christian tradition in the early Middle Ages. Journal Of The History Of The Behavioral Sciences , 14 (4), 344-361. doi: 10. 1002/1520-6696(197810)14: 4 <344:: AID-JHBS2300140406> 3. 0. CO; 2-H

Shoemaker, L. A. (2011). “ BECAUSE THERE WERE SO MANY OF THEM!” MINORITY STATUS IN THE MIDDLE AGES. Encounter, 72 (1), 103-112. Retrieved fromhttp://summit. csuci. edu: 2048/login? url= http://search. proquest. com. summit. csuci. edu: 2048/docview/874991128? accountid= 7284

Lay, R. (2006). Educating people of faith, exploring the history of jewish and christian communities. Christian Education Journal, 3 (2), 421-425. Retrieved fromhttp://summit. csuci. edu: 2048/login? url= http://search. proquest. com. summit. csuci. edu: 2048/docview/205415537? accountid= 7284

Simonson, P. (2003). Assembly, rhetoric, and widespread community: Mass communication in Paul of Tarsus. Journal Of Media And Religion , 2 (3), 165-182. doi: 10. 1207/S15328415JMR0203\_03

THE TRIUMPH OF CHRISTIANITY. (2011). Kirkus Reviews, Lxxix (20) Retrieved from http://summit. csuci. edu: 2048/login? url= http://search. proquest. com. summit. csuci. edu: 2048/docview/913387439? a4ccountid= 7284

Talbert, E. L. (1938). Saint Augustine sociologically viewed. Character & Personality; A Quarterly For Psychodiagnostic & Allied Studies , 7 63-67. doi: 10. 1111/j. 1467-6494. 1938. tb02272. x