

BONIFACE (d. 754) was an English monk who worked in central Germany and founded a monastery at Fulva in 748. He was associated with WILLIBORD (739) and worked at the conversion of the Friesians and barbarians in what is modern Luxemburg, as well.

In the east the work of CYRIL and MEDTHODIUS is noteworthy. By 880 they had brought about the conversion of the Bulgars and several Transylvanian tribes. There is a fascinating story about Methodius and the King of the Bulgars which I will tell...if I can remember it when we get to this point in class.

Scandinavia saw the work of the Gospel progressing slowly, but...

Denmark, following the work of Ansgar, came to a fuller expression of Christianity during the reign of Harold Bluetooth (!), King of the Danes. The work of the church was completed under Canute (1019-1035). As with many of the Scandinavian countries, the conversion of the viking warlord led to the professed conversion of the tribe...but it sometimes took awhile for the full nature of it to sink in.

Norway, subject to Denmark, saw two prominent kings implement the Christian message in that land. Olaf Tryggvason (d. 1000) and Olaf Harolson (St. Olaf, d. 1030). Their larger problems were with the Danes who continued to exercise authority in Norway.

Sweden was also largely under Danish influence and Christianity came slowly but was accomplished by 1164.

Scandinavian Christianity, although slow in starting, proved to be made of stout stuff in later years.

## V.5 Summary

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A few cultural items that are somewhat related to the history of the church may be mentioned at this point:

Boethius: THE CONSOLATIONS OF PHILOSOPHY. This was the last great work of Stoic thought.

Cassiodorus: INSTITUTIONS OF DIVINE AND SACRED LETTERS, (about 560). It was an attempt to continue the Eusebian history. He defines for us, the "liberal arts."