

THE ATTITUDE OF THE CLERGY TOWARDS THE BODILY NURTURE AND PLAYING ENTERTAINMENTS IN THE PERIOD OF THE ANCIENT CHRISTIANITY

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Abstract

Man in his education always tries to combine the mind, spirituality and the body. But in different historical times the essence of the man and his destination in the society was interpreted differently. The appearance and development of the ancient period gave a boost to the spiritual development and the struggle against *the bodily upbringing*. The man of that period was revealed as a spiritual person, but not as a natural and bodily being. That is why the question of the attitude of the church and the clergy to corporal education upbringing and playing entertainments is to be understood. **Objective of the research:** history of the physical nurture in the first half of the first millennium. **Task of research:** on the basis of the analysis of the scientific, theoretical and methodological literature to show the views of the first church fathers of the period of the development of the ancient Christianity on the life of the person and their attitude to the body improvement and game entertainments. **Results of the Work.** The world view reference-points of influence of the church and clergy on the human of the period of the Christianity are exposed in this article. Opinions of the first fathers of the church about the destiny of a man are expounded. It is studied, how the clerics affected the human consciousness by their speeches, treatises and actions. The negative attitude of the clergymen to the corporal perfection and to the playing entertainments is thoroughly considered. The attitude of the clergy is shown towards calendar holidays with games and mass competitions in amphitheatres and the arenas of the circus. The attempt of the church to provide ideological prohibition to engage in physical exercises and in playing entertainments and participate in spectacles is reflected. **Conclusions.** In the ancient period the church and clergy gradually gained the influence in the society. By their public speeches and dogmas they affected the human consciousness. Conquering political rights, the church successively introduced a ban of physical exercises, entertainments and competitions. As a result, the connection of the physical and mental upbringing was broken. The man was considered by the church only as a spiritual creature and the essence of the man was not taken into account at all.

Key words: soul, spirit, development, games, playing, entertainments, spectacle.

Сергій Мудрик, Ольга Іванюк, Олена Ішук, Наталія Захожа, Ольга Касарда. Ставлення духовенства періоду античного християнства до тіловиховання та ігрових розваг. Людина постійно намагається у вихованні поєднати розум, духовність і тіло. Але в різні історичні часи сутність людини та її призначення в суспільстві тлумачилися по-різному. Поява й розвиток християнства античного періоду дали поштовх духовному розвитку та боротьбі проти тілесного виховання. Людина цього періоду розкривається як особистість духовна, а не природна та тілесна істота. Тому й постає питання щодо усвідомлення й розуміння ставлення церкви та духовенства до тіловиховання й ігрових розваг. **Мета дослідження** – історія розвитку фізичного виховання в першій половині першого тисячоліття. **Завдання статті** – на основі аналізу науково-теоретичної та методичної літератури показати бачення перших отців церкви періоду розвитку античного християнства на буття людини та їхнє ставлення до тіловдосконалення й ігрових розваг. **Результати роботи.** У статті розкрито світоглядні орієнтири впливу церкви та духовенства на людину періоду появи й розвитку християнства. Викладено думки перших отців церкви про призначення людини. Досліджено, як слуги церкви своїми промовами, трактатами та діями впливали на людську свідомість. Докладно розглянуто негативне ставлення служителів церкви до тілесного вдосконалення й ігрових розваг. Показано ставлення духовенства до календарних свят з іграми та масових змагань в амфітеатрах і на аренах цирку. Висвітлено намагання ідейно забезпечити заборону займатися фізичними вправами й ігровими розвагами та брати участь у видовищах. **Висновки.** В античний період церква та духовенство поступово завойовували вплив у суспільстві. Своїми публічними промовами та догмами впливали на свідомість людини. Завойовуючи політичні права, церква послідовно впроваджувала заборону фізичних вправ, розваг і змагань. Унаслідок цього порушився зв'язок розумового й фізичного виховання. Людину вона розглядала лише як духовну істоту і зовсім не брала до уваги саму суть людської природи.

Ключові слова: душа, дух, розвиток, ігрові розваги, видовище.

Сергей Мудрик, Ольга Иванюк, Елена Ищук, Наталия Захожа, Ольга Касарда. Отношение духовенства периода античного христианства к телесному воспитанию и игровым развлечениям. Человек постоянно пытается в воспитании сочетать ум, духовность и тело. Но в разные исторические времена сущность человека и его назначение в обществе толковалось по-разному. Появление и развитие христианства античного периода дало толчок духовному развитию и борьбе против телесного воспитания. Человек этого периода раскрывается как личность духовная, а не естественная и телесное существо. Поэтому и появляется вопрос о понимании отношения церкви и духовенства к телесному воспитанию и игровым развлечениям. *Цель исследования* – история развития физического воспитания первой половины первого тысячелетия. *Задание работы* – на основе анализа научно-теоретической и методической литературы показать видение первых отцов церкви периода развития античного христианства на существование человека и их отношение к телесному воспитанию и к игровым развлечениям. *Результаты работы.* В статье раскрываются мировоззренческие ориентиры влияния церкви и духовенства на человека периода появления и развития духовенства. Изложены мнения первых отцов церкви о предназначении человека. Исследуется, как слуги церкви своими речами, трактатами и действиями влияли на человеческое сознание. Обстоятельно рассмотрено негативное отношение служителей церкви к телесному совершенствованию и игровым развлечениям. Показано отношение духовенства к календарным праздникам с играми и массовым соревнованиям в амфитеатрах и на аренах цирка. Отражается стремление идейно обеспечить запрет заниматься и игровыми развлечениями, и участвовать в зрелищах. *Выводы.* В античный период церковь и духовенство постепенно завоевывало влияние в обществе. Своими публичными речами и догмами влияли на сознание человека. Завоевывая политические права церковь последовательно внедряла запрет на физические упражнения, развлечения и соревнования. Вследствие этого нарушилась связь умственного и физического воспитания. Человека она рассматривала лишь как духовное существо и вовсе не принимала во внимание саму суть человеческой природы.

Ключевые слова: душа, дух, развитие, игровые развлечения, зрелище.

Raising of the Scientific Problem and its Value. The Analysis of the Last Researches on this Problem. Any faith has its own place in the history of humanity. The development of the ancient Christianity passed three periods: primitive Christianity (from the middle of the I century to the middle of the II century), early Christianity (from the middle of the II century to the beginning of the IV century) and the late Christianity (from the beginning of the IV century to the end of the V century) [3]. The fundamental idea of the Christianity – the faith in Jesus Christ and that the salvation comes by itself because of the righteous private life.

History of the Christianity, life and views of the first Church Fathers concerning the structure of the world and the destiny of a man in the world, their impact on the social order and human consciousness have been extensively studied and described in many works of the national and foreign scientific literature. In particular, in the monographs on the history of the Christianity, in the textbooks on religious studies and on the history of the physical training (V. Lubskeyi, K. Kautskyi, L. Mozghovyi, O. Sydorenko, I. Svientsitska, L. Kun, V. Stovpiv, A Tsos, Kh. Dzhedin, E. Dolan et al.). But they represent only some aspects of negativism of the clergy to the essence of the human nature to exercise and to implement the exercises into the playing entertainments and competitions. The struggle of the clergy against the body nurture is practically not studied, namely, methods and means the church fathers tried to eradicate the man's natural need to develop the body, to take care of the physical health and the clergymen' insistence, that the main faith provisions should be perceived as the indisputable truth as opposed to the human nature. Therefore, the questions about investigation of the influence of the clergy and the church on the true nature of a man and their attitude towards the physical exercises, entertainments and competitions with the aim of complementation of the history of the physical training at that stage of the human civilization in the period of Christianity development are under consideration.

Objective of the research: history of the physical nurture in the first half of the first millennium.

Research objectives: on the basis of the analysis of the scientific, theoretical and methodological literature to show the views of the first church fathers of the period of the development of the ancient Christianity on the life of the person and to express their attitude towards the body improvement and game entertainments.

The Summary of the Main Material and Justification of the Results of the Study. For the first time in the history of the mankind at the beginning of the first millennium the idea of spirituality began to develop. The man is revealed as a spiritual person and not as a natural and corporal creature. The active creativity disappeared from nature and was transferred to the God who was above nature. Therefore, dogmas about the equality, common to mankind, and also the condemning of the carnal pleasure and enjoyment (exercises, games, entertainments, competitions) contributed to the process of the Christian faith. Gradually

the harmony of the mind with the bodily development was broken. The ascetic doctrine started to be formed, the essence of which was in the indifferent attitude towards the worldly goods. On the one hand the man was the crown of the God's creation, on the other hand the evil in the world came from a man, a man was a creature, in which the devil «sat». The beauty of the nature, pleasures of the private life, curiosity of the mind – all of that was announced as the power of the devil. The man of that period began to be seen as a sinful creature, its body – as a prison for the soul, which should be released for the highest bliss through fasting, prayers, repentances.

That information was given in the writings by the following people: the philosopher Marcus Aurelius Antoninus (lat. Marcus Aurelius Antoninus; April, 26, 121, Rome – March, 17, 180, Vindobona) – the Roman emperor (161–180) from the dynasties of Antoninov; one of the first Fathers of the Church St. Irenaeus of Lyons (approx. 130 year, Smyrna, Asia, the Roman Empire – 202, Luhdunum, Luhdunum Gaul, the Roman Empire) – the conductor and the Evangelist of the II cent.; the prominent Christian apologist Tertullian (Tertullianus) Quintus Septimius Florens (approx. 160–after 220) – the son of a Roman centurion, a presbyter in Carthago; the famous Christian theologian St. Cyprian (lat. Thascius Caecilus Cyprianus, d. 14 Sept. 258) – a bishop of Carthago; Eusebius of Caesarea or Eusebius Pamphil, counted to the Fathers of the Church (263–339) – the archbishop of Caesarea (the capital of the Roman province of Judea), being considered the «father of the church history» and many other great statesmen and clergymen of the period of the fall of the Roman Empire (first half of the first millennium).

In the treatises, letters and works the famous figures of state and clergy speak of the negative effect of exercises, playing entertainments and competitions on the mind that lead people to vanity, lust, greed, arrogance, anger and other human and physical defects that are incompatible with pleasure and delight of the soul. By their speeches about the sinfulness of the bodily pleasure and the machinations of the devil the servants of the church compare the evil with the good, proving the truth of the human existence and the truth of serving God.

Marcus Aurelius wrote: «... to serve means to keep it (Aurelius implies the mind) pure of passions, of self-will, indignation at something. Because all things from the gods by their excellence inspire awe, and the things from people are related to disgust. And sometimes one can feel sorry for their ignorance about the good and the evil. Because this disease is no better than that, thanks to which they lose their ability to distinguish between black and white ...» (the second book, 13).

20. Any suspension is outlined by the nature no less than the beginning and the whole way like a man who throws the ball. So what is the benefit from the fact that the ball went up, and where is the evil that the ball went down or fell? ..

25. And all is fleeting, all is long dead. «The others were not mentioned, the others turned to fables and fables about the others will be soon forgotten ...» [4]. (Obviously, Aurelius was referring to the work of the legendary poet Homer «Iliad» in one episode during the funeral feast in honor of the dead Patroclus Achilles organized the competition test on strength, speed, agility and intelligence, as well as on throwing of the chunks of the natural iron) [1 song 16].

In the sixth book the state founder, Roman emperor Marcus Aurelius considers alone: «46. As well as the same pattern of the amphitheater and of the other places like that is unpleasant to you, the monotony of which is unbearable to be watched, so is the life in general, understand: everything from top to bottom is the same, everything is from the same. Till when?» [4]. Aurelius implements his thoughts into life, speaking of a man as of the intelligent and controlled entity that has soul and spirit, and the spirit of divinity creates the unity according the ideology.

Founder of the Christian doctrine St. Irenaeus (p. 130–202) speaks of the truth of the church teaching based on the thought that everyone who wants to know the truth, may apply to the church because only there a divine power is and it is the door to the true life, and all other things, to which the Creator does not consent, you must forget.

Thus, in the first Book, ch. IV of the Teaching of Valentinian about three roles of the people and about the good deeds, it is said: «3. ... and all things are forbidden, about which the Scriptures assure us that those who create them, will not inherit the kingdom of the God» (Gal. 5: 21).» So, they eat indiscriminately the idol-sacred dishes, thinking that that food will not desecrate them, and for every festive entertainment of the pagans in honor of the idols they come together first, some of them don't resist the spectacle of the fight with the beasts and the man killing single combat, hated by the God and people».

Engaged in apologetics, in 197 Tertullian (155 / 165–220 / 230) wrote «Apologetics» and «To the Pagans.» Later he developed the code of the Christian morality, described in the treatises. Just some items of

the treatise «About spectacles» and «About the idolatry» are aimed at destroying the game culture as a vestige of the bodily enjoyment and performance pleasure. Defending the Christian faith, apologist Tertullian in «Book II» «To the Pagans» wrote: «4. Some people say that the gods are called «theoi», because «tesyn» means to run and to move. So, they say, that name does not indicate the kind of greatness, because it is taken from the running and movement, but not from the name of the deity. But since the only God, whom we esteem, is also called «theos», but we do not see any his movement or running... So, abandoning that intricate explanation, I find it more plausible that the gods are called not from the running or movement, but the name is taken from the name of the true God, that you also should call «theos» those whom you invented themselves. Finally, even if it was so, as you say, it can be still denied, because you call «theos» also all your gods who have no properties associated with the running or movement. So if you call «theos» those who move and those who do not move, you eliminate the same explanation of the name and concept of the deity, who would be destroyed being created from the running and movement ... » [2].

In his treatise «About the spectacle» Tertullian writes:

3. «... we find no literal prohibitions not go to the circus, the theater, the racetrack, the amphitheater, we equally are ordered not to kill, not to idolize, not to fornicate, not to steal (avg. Ysh. 20: 13, 4, 14, 15). But we meet a ban about this at the beginning of the first King David's psalm: «He is happy who does not go to the council of the wicked, who did not take the way of sinners, who is not on the pernicious seat» (Ps.1: 1) ...

It was just Tertullian who initiated the ban of the spectacles and of the destroying of the sports arenas. Therefore, continuing to express his thoughts, he wrote:

6. «... We can clearly see the origin of the new spectacles by their names. Those names demonstrate to which idols and to which prejudice the games are devoted. Mehalesiyas, Apollinarias, Tserealias, Neptunias, Latyarias, Floralias are celebrated as national. The others – on the occasion of the kings' birthdays or for the social prosperity, or on the occasion of provincial holidays»...

9. Let us talk about arranging of the circus games. Using of the horses was originally simple: they served for travelling and transportation and nobody used them with bad aims. When they were needed for a game, the gift of the God became an instrument of the Satan...

14. Although I proved that idolatry dominates in all types of the games (that is enough for us to hate them) ...

15. ... Where the satisfaction is, there the passion is, without that any satisfaction is unpleasant; and where the passion is, there the competition is, without which any passion is unpleasant. The competition also brings with it the controversies, quarrels, anger, rage, nuisance and other passions that have nothing in common with the duties of our religion...

18. You will deny that the Stadium was mentioned in the Scriptures (1 Kor. 9 24). It's true; but it is also that it is not possible to look at everything happening there without shame: at the fist fight, at the slaps and other violence that disfigure the face of a man, created in the image of the God. You will not approve the crazy competitions on the running, jumping, throwing of the disk and spear, the exercises for the excessive body development that violates the proportions established by the God; you will not like the athletes fed according to the rules of the Greek science. Generally, the struggle is the invention of the Satan...

28. Let the servants of the devil enjoy his deeds; let them go to the spectacles, when the host invites them. For us the time of the holidays has not come. We can not have fun with the Pagans, because they can not have fun with us either. Everybody has its own destiny: they are in joy now, and we are in sorrow. The world will rejoice – He said, – and you'll be sad (Yn.16 20). You may say: «We can not live without any joy, so that is why we should die joyfully» – «But didn't the Apostle and us promise to leave this world and to unite with the Christ? (Avg. Flp.1 23 2 Kor. 5: 8). The joy is in carrying out of our promise ...» [2; 7].

Protesting against idolatry, shows, games and competitions, Tertullian tried to change people's minds, to show the benefits of the spiritual mind over the mind, subject to the devil, to turn the laity to the true happiness.

The Latin theologian, orator and philosopher, teacher of the Carthage School Martyr Cyprian of Carthage (d. 258) in his book «The Letter to Donato» [6] also condemns merrymakings and those who take part in them, and those who go to watch these games. Therefore, he tells in his treatises about his thoughts based on the Holy Scriptures, proving their true sense.

The founder of the Christian philosophy and history, one of the brilliant representatives not only of the classical theology, but also of the theological philosophy St. Augustine (354–430) had the greatest influence on the whole further development of the Christian thought, who by his works deeply penetrated into the human psychology (treatise «About the City of God» [5]).

In his various works Augustine finds the roots of the evil in the human free will. The earthly life has its attractiveness (the game has not only attractiveness, but also excitement) and for that the man allows himself to sin, and that is the root of the evil.

So the church leaders tried to ensure ideologically the political ban of the exercises, game entertainments, competitions, proving the sinfulness of the simple human pleasures. The servants of the Church by their speeches, treatises and acts influenced the human consciousness. The Olympics went from the arena. There is no consensus on the question when the Games officially ended, the most common date is 393 AD, when Emperor Theodosius I declared that all pagan cults and practices should be eliminated. Another mentioned date is 426 AD, when his successor Emperor Theodosius II ordered the destruction of all the Greek temples. After the fall of the ancient culture the Olympics were not held to the end of the nineteenth century [8].

Conclusions and Prospects for the Further Research. The emergence, formation and development of the Christianity were due to the objective and natural processes of the public relations. The Church and clergy of the ancient period gradually gained the influence in the society. It had both the positive and the negative sides. The positive side is the development of the spiritual culture. The negative – the counterbalance to the very essence of the human nature. Therefore the servants of the church broke the connection between the mental and physical trainings, interpreting their basic faith position as the indisputable truth. Gaining force in the country and subordinating the political rights, the church consistently implemented the ban of the exercises, entertainments and competitions.

That problem could not cover all the aspects of the physical culture history of the period of the Christianity. The further research will enable us to realize and understand the ways of the church and the clergy against the bodily perfection.

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