THE MEDIEVAL CHURCH (A.D. 600–1500)
Lecture 1
Topic: Additional Developments
Due: Gonzalez, 1.199–217
Lecture 2
Topic: The Rise of the Power of the Church
Due: Gonzalez, 1.222–252

II.   The Ancient Church (AD 100-600)
     C.   The Era of the Theologians (300-600)
          1.   The formulation of ecumenical theology: the work of the theologians and bishops.
          2.   The rise of monasticism in the church

Class 6, Lecture 1

          3.   The earliest missions endeavors.
        a)   Background.

            (1)   Defining the Medieval Period or the Middle Ages

            The term middle ages is often confusing.

            Definition:

            Beginning

            Ending:

            (2)   The Barbarian Invasions

            Barbarians appeared on the frontiers of the empire (Danube) in the 4th century, pressed by Mongols, and defeated Roman army at Adrianople in 378 and advanced into the empire).

            (a)   Visigoths sacked Rome in 410 and settled in Spain.

        (b)   Vandals—North Africa.

        (c)   Franks—France.

        (d)   The Ostrogoths

        (Barbarians were conquered by the church).

(3)   Boethius (d. 524)

One of most of famous people to kind of emerge from

His most famous work is called ***The Consolation Of Philosophy***.

On the Catholic faith. ***On free will and predestination***.

b)   Missionaries.

(1)   Ufilas (311–83) Arian Christian, worked with the Visigoths, reduced their language to writings, translated the Scripture (not Kings and Samuel). *Silver Bible* won many to Arian Christianity.

(2)   Martin of Tours (316–96)—patron saint of France, preached to the Burgundians.

(3)   Gregory of Tours—worked among the Franks, wrote their history. Clovis, king of Franks, married Clotilda, princess of Burgundy. Won to Orthodox Christianity (496). End of Arian influence in the tribes.

      c)   **The East**

           Justinian

           The Eastern Church

III.   THE MEDIEVAL CHURCH (600–1500).

    A.   The Rise of Papal Power: the growth of the institutional church.

THE HISTORY OF THE "CATHOLIC" CHURCH	
OLD CATHOLIC CHURCH	ROMAN CATHOLIC CHURCH
Gregory VI Leo III Gregory VII (600) (800) (1076)	Innocent III Boniface VIII (1200) (1300)
Carolingian Reform	Cluny Reform

        1.   The emergence of the papacy: Gregory the Great (540–604).
           a)   His life.

               1)   Gregory was born in a well-to-do Roman family. He had

legal training, not theological. He was a brilliant administrator, but not a scholar. The fabric of Roman Catholic theology was woven together by him.

He sold his vast property and gave the proceeds to the poor and to the founding of seven monasteries, one of which he entered in 575. He was ordained a deacon in the Roman church. In 579 he was sent as a papal representative to Constantinople. In 590 he reluctantly accepted election as Pope. Kung described him this way. "…the first medieval pope….Because he was simple and popular, he was often more widely read than his teacher Augustine (65)".

2) Exercised political care and ecclesiastical control over Britain, France, Spain, Italy.

3)   He maintained a deep interest in missions, especially in England.

4)   He made the Church wealthy by acute business practices.

5)   He subdued Arian Lombards by raising an army.

6)   He was an effective writer - both of Church Music (Gregorian Chant) and of books, "Job", *Dialogue of Theology Ideas*, "800 Letters"

7)   Great prolific preacher

8)   Significant Theologian, laid foundation of Church until Aquinas. He is stepping stone for Aquinas.

b)   His writings.
Moralia (Exposition of Job).

Regula Pastoralis.

Dialogues on the Life and Miracles of the Italian Fathers.

c)   His enhancement of the papacy.

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│            GREGORY I:               │
│          The Making of an           │
│        Ecclesiastical Mosaic        │
│                                     │
│    Papal Epicopacy                  │
│    Apostolic Succession             │
│    "No salvation outside the church"│
│    Veneration of Mary               │
│    Baptismal regeneration           │
│    Penance                          │
│    Gregorian chant                  │
│    Purgatory                        │
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(1)   He took over functions of civil government. The bishops exploited the power vacuum created in the West by the decline of the empire. Dahmus notes, "While he was pope, Roman senate and perfect disappeared from view, so Gregory assumed their duties" (*The Middle Ages*, 63).

Parenthesis: The Roman Empire in the East. Though the Western Empire collapsed in the fifth century, the empire in the East flourished. The greatest of those emperors was Justinian I. This sixth century leader codified Roman law, closed the Academy in Athens, sought to reconquer the West (gaining southern Italy and central Spain), built Hagia Sophia in Constantinople, and founded St Catherine's at the foot of Mt. Sinai.

(2)   He increased church revenue and administered it equitably.

(3)   He drew other western churches more closely into touch with Rome.

(4)   He upheld the claims of the Roman church against Constantinople.

       —Rome is the chief of all the churches, whose bishop was responsible for the whole church.

       —That the decrees of the ecumenical councils have no force without the authority and consent of his Apostolic see.

(5)   He authorized a missionary effort to England. Edward Gibbon argued Julius sent six Roman legions to conqueror, Gregory only forty monks.

d)   His theology. He was more of an administrator than a theologian.

     (1)   Doctrine of Scripture.

Gregory the Great (d. 604) understood the *Maccabees* to be apocryphal, but elevated *Tobias* and *Wisdom* by using the term "Scripture." He also ascribed fifteen epistles to Paul, not fourteen.

     (2)   Doctrine of the Work of Christ.

This significant bishop of Rome, commonly designated the first pope by Protestants, placed great stress upon the idea of sacrifice offered in the death of Christ. He starts from the concept of guilt, and from this derives the necessity of a theanthropic sacrifice. In chapter 17 of *Moralia*, designated as "the complete test synthesis of Latin theology on the Atonement," he writes: "Guilt can be extinguished only by a penal offering to justice. But it would contradict the idea of justice, if for the sin of a rational being like man, the death of an irrational animal should be accepted as a sufficient atonement. Hence, a man must be offered as the sacrifice for man; so that a rational victim may be slain for a rational criminal. But how could a man, himself stained with sin, be an offering for sin? Hence a sinless man must be offered. But what man descending in the ordinary course would be free from sin? Hence, the Son of God must be born of a virgin, and become man for us. He assumed our nature without our corruption (culpa). He made himself a sacrifice for us, and set forth (exhibuit) for sinners his own body, a victim without sin, and able both to die by virtue of his humanity, and to cleanse the guilty, upon grounds of justice."

Gregory has no trace of a satisfaction rendered to Satan, but a penal substitutionary sacrifice rendered to God for sinners. Mozley states (125), "Gregory's concern with the problems of sin, guilt, and redemption leads him to an appreciation of the expiatory value of the cross."

     (3)   Doctrine of the church.

Next to Augustine, Gregory I stands at a major crossroads in the development of Medieval ecclesiology. Klotsch writes (117): "Leaning entirely upon the great Augustine, Gregory transferred the old doctrine of the church into the new ecclesiastical forms which grew out of national readjustments.... The dwarfed type of Christianity which finds expression in Gregory's writings became the religion of the Middle Ages."

(4)   Ritual of the church.

    (a)   The Mass, a sacrifice. Gregory conceived of the Eucharist as a real corporeal presence by stressing the actual alteration of the elements through the act of consecration (a sacrament of the altar as a continually repeated sacrifice.) He writes (*Dialogues*, 4.58): "Living in himself immortally and incorruptibly, he is for us again immolated in this mystery of sacred oblation. For there his body is taken, his flesh is broken for the salvation of the people, his blood is poured out, not now into the hands of unbelievers, but into the mouths of believers. Hence we consider what is the nature (*qualitas*) of this sacrifice for us, which always repeats (*imiatur*) for our absolution the passion of the Only-begotten. For who of the believing can have a doubt that in the very hour of the immolation the heavens are opened at the voice of the priest, that the choirs of angels are present in that mystery of Jesus Christ, that the lowest things are associated with the highest?" . . . Also ev. ii. 37.7. "The host offered with the tears and benignity of the sacred altar pleads in a peculiar way for our absolution, because he who, arising by his own power, now dies no more, through it in his mystery suffers again for us."

    (b)   Purgatory. Gregory seemingly borrowed from Cyprian and Augustine and advocated the doctrine of the interim state. Commenting on Matthew 12:32 Gregory states (*Moralia*, 4.39), "In this sentence it is given to understand that many sins can be remitted in this world, but also many in the world to come."

    (c)   In addition, Gregory introduced ritualism he did not invent Gregorian chant) into the church and a stress on miracles. Wonderful things are to be believed by faith, and not searched by reason; for if reason could show them before our eyes they would no longer be wonderfully concluded (II.72): "In summary, Gregory is an indication of the manner in which, in the midst of a period of political and intellectual decline, Augustine's theology was accommodated to popular faith in two main ways:

> by mitigating the most extreme aspects of the
> doctrines of grace and predestination, and by
> making room for superstitious beliefs and
> practices."

2.   The Pseudo-Isidorian Decretals or "false decretals".
      A collection of documents attributed to Isidore of Seville (d. 636) which
      were intended, among other things, to give the appearance of antiquity
      (and thus credibility) to claims of the papacy. It claimed that popes had the
      right from antiquity to review the findings of councils. Like the donation
      of Constantine, these were forgeries. However, John Paul II in 1983
      sanctioned them as authentic (*Codex Iuris Canonici*).

3.   The Struggle between Church and Empire: the supremacy of the church.

      a)   The Merovingians, the rise of the Frankish Kingdom (418–714).
            The last of the "do-nothing" kings was Childeric III, who was
            deposed by Peppin I (687–714).

      b)   The Carolingians, the successors of the Frankish Kingdom (714–
            843). These kings established the political and economic
            foundations of the papacy.

            (1)   Charles Martel (714–41).

            (2)   Pepin III, the Short (741–68).

                   (a)   Pepin aided the Pope by crushing the Lombards in
                          751.

                   (b)   The Pope crowned him King of France.

                          **This has been called the most important event in
                          medieval history!

                   (c)   Pepin aided the Pope against the Lombards once
                          again in 754.

                   (d)   The Pope gave him the title "Patrician of the
                          Romans."

                   (e)   Pepin, in turn, gave the Pope extensive territories in
                          central Italy. (Donation of Pepin). These papal
                          states will belong to the Roman church until the
                          nineteenth century.

**Parenthesis - The Donation of Constantine. A document through which the Emperor Constantine (fourth century) was believed to have given the Roman bishop extensive authority in Western Europe.

(3)   Charlemagne (768–814).

    (a)   His empire.

    (b)   His relationship with the Roman church was very warm. An area of deep impact was in liturgy; he introduced elaborate, ceremonial liturgy. Says Kung, "altar and congregation were alienated; the priest stood with his back to the people" (71). He also appointed bishops and lectured the pope for not introducing the Filioque clause into the Nicene Creed

    (c)   On Christmas day in 800 the Pope crowned Charlemagne emperor in St. Peter's Church. Thus, Charlemagne was placed in the great succession of emperors which had begun with Augustus in the first century.

(4)   The demise of the Carolingian Empire, the Vikings, and the nadir of the papacy.

The Vikings invaded Europe by three routes: the Norwegians invaded along the outer island such as England, Scotland and Ireland; the Danes invaded central Europe; and the Swedes what is Russia today.

Said Dahmus, "…when Charlemagne died, so did peace; and within a century conditions in Frankland had sunk almost to the low level of the Dark Ages" (207).

Momentarily the papacy experienced a resurgence of power after Charlemagne in the pontificate of Nicholas I (858–67). He interfered in the election of the patriarch of Constantinople and made Lothair II take back his wife.

c)   The Birth of Modern Nation States and the Papacy.

(1)   The emergence of France and Germany: Hugh Capet (987) and Conrad I (911), succeeded by Henry the Fowler (919).

(2)   The emergence of the Cluny Reform Movement.

(3)   The Papacy of Gregory VII (Hildebrand), a reforming pope.

    (a)   The views of Gregory VII on Ecclesiastical and Secular Authority.

        —that the Roman pontiff alone can by right be called universal.

        —that all princes should kiss the feet of the pope alone.

        —that he ought to be allowed to depose emperors.

        —that no synod ought to be called general without his command.

        —that he ought to be judged by no man.

        —that the Roman Church has never erred, nor, as Scripture proclaims, will it ever err, through all eternity.

        —that he who does not agree with the Church of Rome should not be considered a Catholic.

        —that he can absolve vassals from their allegiance to iniquitous men.

(4)   Gregory VII, Henry IV (1056–1106), and the Investiture Struggle.

    (a)   The meaning of investiture.
"Investiture" was the practice in the early middle ages of an emperor or prince to crown an abbot or bishop-elect with the ring and staff (emblems of spiritual authority).

    (b)   The humiliation of Henry IV.

Wrote Gregory:
"After we had long deferred this by holding many consultations, and had bitterly reproached him, through all the messengers who passed between us, for his excesses, he, with a few of his followers, came of his own free will, and without displaying any hostility or haughtiness, to the town of Canossa in which we were staying. And there, in a pathetic manner, having cast aside all his royal apparel, unshod and clothed in wool, he remained before the gate of the town for three days. Nor did he cease to implore with many tears the aid and consolation of apostolic mercy until he had moved all who were there, and all who had heard the story, to such pity and merciful compassion that they interceded for him with many prayers and tears. Indeed, all were amazed at the unwonted hardness of our heart, and some even declared that we were displaying not the austerity of apostolic severity, but, as it were, the cruelty of tyrannical ferocity.

At last, having been overcome by the sincerity of his compunction, and the persistent supplication of those who were there, we loosed the chain of anathema and received him back into the grace of communion and the bosom of Holy Mother Church."

    (c)   The Concordat of Worms (1122).

(5)   The Zenith of Papal Power: Innocent III (ca. 1160–1216).

    (a)   Papal claims in the political realm.

    (b)   Papal weapons in the political realm: Interdict and excommunication.

(6)   The Papacy of Boniface VIII (ca. 1234–1303) and *Unam Sanctum* (1302).

The papal bull *Unum Sanctum* (1302) marks the high water

mark of papal claims.

"That there is one holy (*unam sanctum*), Catholic and apostolic church we are bound to believe and hold, our faith urging us, and this we do firmly believe and simply confess; that outside this church there is no salvation or remission of sins, as her spouse proclaims in the Canticles, 'One is my dove, my perfect one. She is the only one of her mother, the chosen of her that bore her' (Canticles 6:8)...."

"We are taught by the words of the gospel that in this church and in her power there are two swords, a spiritual one and a temporal one. For when the apostles said 'Here are two swords' (Luke 22:38), meaning in the church since it was the apostles who spoke, the Lord did not reply that it was too many but enough. Certainly anyone who denies that the temporal sword is in the power of Peter has not paid heed to the words of the Lord when he said, 'Put up thy sword into its sheath' (Matthew 26:52)."

"...if the earthly power errs, it shall be judged by the spiritual power, if a lesser spiritual power errs it shall be judged by its superior, but if the supreme spiritual power errs it can be judged only by God not by man, as the apostle witnesses, 'The spiritual man judgeth all things and he himself is judged of no man' (1 Cor. 2:15)."

"...we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."