

V. ROMAN CATHOLIC POLITICAL POWER

A. The Papal-Frankish Alliance

1. In the 8th century, Rome was still closely associated with the Byzantine Empire
2. As the East weakened and could not protect Rome from the Lombards, help was sought from the West
3. Pepin the Short was crowned king of the Franks by the authority of the pope in 752
4. Pepin then took central Italy from the Lombards and gave it to the pope as the Papal States
5. Pepin's dynasty became very powerful
6. His son, Charlemagne, was crowned emperor by Pope Leo III in 800
7. An arrangement developed where the church supported the Frankish rulers while the Frankish kings in turn protected the interests of the church
8. Significance of the alliance
 - a. Defined union of church and state
 - b. Established the break between the East and the West
 - c. Opened the way for further secular control of the church

B. The False Decretals

1. The false decretals were forged church decrees which were created to support papal authority in both secular and religious realms.
2. The Donation of Constantine
 - a. A forged document supposedly discovered in 755
 - b. Said Constantine gave control over the Roman Empire to the Roman church
 - c. Widely accepted until the 15th century
3. Pseudo-Isidorian Decretal
 - a. Supposedly written by Isidore of Seville and found in 847
 - b. The main object of the forgeries were to emancipate bishops from secular power and the influence of archbishops and synods, partially by exalting papal supremacy.
 - c. Declarations
 - i. No archbishop was to rule over bishops
 - ii. No archbishop was to dictate to the pope
 - iii. The statements and acts of the clergy are not invalidated by their conduct.
 - d. Immediately accepted as genuine by the pope since it gave him centralized control over the clergy
 - e. Accepted as real for over 500 years

C. Investiture Controversy

1. Investiture was a formal investing with an office, authority, and often lands.
2. Bishops and abbots of the Middle Ages often held large tracts of land and had many political and legal powers.
3. Until 1075, the secular rulers appointed the bishops for their own countries
4. In 1075, Pope Gregory VII, known as Hildebrand, forbade secular rulers the right to appoint clergymen and thus started the investiture controversy
5. The struggle lasted until the Concordat of Worms in 1122
6. The agreement made at Worms
 - a. The election of bishops and abbots would be first made by the church
 - b. The king could then invest those elected with their secular jurisdiction
 - c. The king had the right to refuse any candidate who was not acceptable to him

VI. Roman Catholic Legal Advancement

A. Canon Law

1. Church laws and rules of conduct were multiplied throughout the Middle Ages
2. In time these canons were compiled and codified for the Roman Catholic court system
3. Any offense which was considered a sin could be tried in a church court. In this way, the church tried many cases which are now heard only in secular courts
4. Since the main punishment for those convicted was the payment of fees, the courts became a major source of income
5. Two often used tools of papal power
 - a. Excommunication—the permanent exclusion from church privileges and therefore loss of salvation.
 - b. Interdict—the prohibition of religious services in an entire community. A personal interdict could also be imposed on an individual where they were forbidden to be present at any religious rites.

B. The Roman Curia

1. The Roman Curia or papal court was the Catholic supreme court and it dominated the legal system of the Middle Ages

2. The Roman Curia was made up of the College of Cardinals with the pope at their head
3. When assembled for the election of a pope, they form a Conclave
4. The number of cardinals has varied from 13 to 76, but the majority are always Italians
5. The Roman Curia increased its wealth and power by reversing many decisions made at lower levels for the right price
6. Papal delegates were used extensively to review such cases
7. Papal legates were sent all over Europe to exercise the power of the pope

VII. Roman Catholic Religious Advancement

A. Monasticism

1. Purpose—monasteries for monks and convents for nuns were formed to increase the spirituality of the church
2. Work of monasticism
 - a. During the Middle Ages, almost all missionary work was performed by the monks
 - b. The monks were the writers, philosophers, and theologians of the time
3. Evils of monasticism
 - a. Immorality and ignorance were common
 - b. The monasteries often acquired great grants of land and wealth
 - c. They were a financial drain on society during this time
4. Major monastic orders
 - a. The Benedictines (founded 529)
 - b. The Dominicans (founded 1216)
 - c. The Franciscans (founded 1223)
 - d. The Augustinians (founded 1244)

B. Missions

1. St. Augustine the monk
 - a. Sent by Pope Gregory I to England in 597

NOTE: Seven important kingdoms were emerging at this time from the earlier chaos: Kent, Wessex, Sussex, Essex, East Anglia, Mercia, and Northumbria. Wessex eventually established a national monarchy under Alfred the Great.

- b. Converted Ethelbert, king of Kent, to Catholicism and his subjects quickly followed
- c. Was consecrated as “Archbishop for the English people” by Pope Gregory and became the first Archbishop of Canterbury
- d. Converted the kingdom of Essex in 604 and established a bishop at London
- e. Died in 605

2. Willibrord
 - a. Born in England and trained in an Irish monastery
 - b. Became a missionary to the Frisians in 690, a people conquered by the Franks
 - c. Secured the support of the Frankish king and the cooperation of the pope before he started
 - d. The people were quickly won over to Catholicism but converted back to heathenism after his death
3. Boniface (672-755)
 - a. An Anglo-Saxon monk
 - b. Called the “Apostle of the Germans”
 - c. Visited Rome in 718 and entered into a close relationship with the pope before proceeding to Germany
 - d. Brought many sections of Germany under Catholic control
 - e. Labored to suppress Christian opposition to papal authority in these areas

VIII. Roman Catholic Adventurism

A. Pilgrimages

1. Journeys made by pilgrims to a shrine or holy place
2. Similar to present day trips to the so-called holy land
3. Made to enhance spirituality
4. Property was protected while the pilgrims were gone
5. Upon return from a religious pilgrimage, the pilgrim was tax-exempt for life
6. A religious pilgrimage is the setting for The Canterbury Tales written by William Chaucer about 1387
7. Number of major pilgrimages
 - a. 8th century—6
 - b. 9th century—12
 - c. 10th century—16
 - d. 11th century—117
8. The logical extension of the pilgrimages was the crusades

B. The Crusades

1. Introduction
 - a. The crusades were a long series of religious wars undertaken for the purpose of rescuing the Holy Land from the Moslems
 - b. Generally numbered at ten
 - c. The name, crusade, comes from the Latin word *crux* meaning cross
 - d. Indulgences from sin were granted for going and those who died were promised direct passage to heaven

- e. After the pattern of the Muslim wars the crusades were called holy wars
- 2. First Crusade (1095-1099)
 - a. Preached by Pope Urban II and Peter the Hermit
 - b. The first group, led by Peter the Hermit, never made it to the holy land
 - c. The group started the practice of Jewish massacres on crusades
 - d. The second group took Antioch and Jerusalem in 1099
- 3. Second Crusade (1147-1149)
 - a. Led by the kings of France and Germany
 - b. A complete failure
- 4. Third Crusade (1189-1192)
 - a. Caused by the fall of Jerusalem in 1187 to Saladin, the Muslim ruler of Egypt
 - b. Three leaders
 - i. Frederick Barberosa of Germany
 - ii. Philip II of France
 - iii. Richard I the Lionhearted of England
 - c. Frederick drowned on the way
 - d. Philip and Richard fought each other throughout the crusade
 - f. Jerusalem was not recaptured although certain privileges were granted to Christians in Palestine
- 5. Fourth Crusade (1202-1204)
 - a. Started by Innocent III
 - b. Actually directed by Venetian merchants
 - c. Attacked Hungary and Constantinople instead of going to Palestine
- 6. Children's Crusade (1212)
 - a. Led by a visionary French peasant boy
 - b. 30,000 French children marched toward Jerusalem
 - c. The idea was that God would miraculously fight for the children
 - d. Multitudes died en route and the remaining children were captured and sold into slavery by the Arabs
- 7. Fifth Crusade (1217-1221)
 - a. Preached by Innocent III
 - b. Led by St. Francis of Assisi who tried to convert the Muslims
 - c. Aimed at Egypt and failed
- 8. Sixth Crusade (1228-1229)
 - a. Frederic II took Jerusalem peacefully
 - b. He was condemned by the pope for not killing the Muslims
- 9. Later Developments
 - a. Jerusalem fell permanently to the Muslims in 1244
 - b. The remaining crusades were both insignificant and failures
 - c. Acre, the last Christian stronghold, fell in 1291
- 10. Results of the Crusades
 - a. Expanded geographical knowledge

- b. Increased the writing of history
- c. Stimulated commerce
- d. Strengthened nationalism
- e. Halted the rush of Moslems into Europe
- f. Decimated the population
- g. Increased the wealth of the church
- h. Discredited the popes

IX. Early Scholasticism

A. Introduction

- 1. Scholasticism was a medieval system of study which sought to combine theology with Greek philosophy
- 2. Great effort was made to show that there was no conflict between reason and faith

B. Philosophical divisions

- 1. Realists
 - a. Students of Plato
 - b. Reality exists in the concept or idea
- 2. Nominalists
 - a. Students of Aristotle
 - b. Reality exists in the individual object
- 3. Moderate realists
 - a. Called conceptualists
 - b. Reality exists in both the object and the concept

C. Anselm (1033-1109)

- 1. Archbishop of Canterbury
- 2. Wrote Cur Deus Homo (Why the God-man?)
- 3. Beliefs
 - a. All are guilty of Adam's sin
 - b. Man's will is inclined to do right
 - c. God's holiness demands the atonement

D. Peter Abelard (1079-1142)

- 1. Taught theology in Paris
- 2. Denounced as a heretic
- 3. Wrote Sic et Non (Yes and No), a collection of contradictory statements by the Roman Catholic Church Fathers put side by side

4. Taught of one God who was expressed in three forms: Power (Father), Wisdom (Son), and Goodness (Holy Spirit). Called Sabellianism (an anti-trinitarian belief that the Heavenly Father, Resurrected Son, and Holy Spirit are three different modes or aspects of one God).

E. Hugo Saint Victor (1097-1141)

1. Forerunner of mysticism
2. Called the most spiritual of the Medieval scholars
3. Defined the sacraments as material objects which impart invisible divine grace. He believed that “along with Jesus, the sacraments were divine gifts that God gave man to redeem himself).

F. Peter Lombard (1100-1164)

1. Considered one of the best scholars of the time
2. Knew Peter Abelard and Hugh Saint Victor
3. Wrote Book of Sentences, an attempt to reconcile the contradictions of the church fathers noted by Abelard. This book became the standard theology textbook of the Middle Ages. John Calvin is said to have quoted from it over 100 times.
4. The first to attempt a systematic theology

X. SEPARATISTS AND REFORMERS

A. Paulicians

1. Early Armenian Christians
2. Claimed to be of apostolic origin
3. Doctrines
 - a. Opposed infant baptism
 - b. Rejected monasticism and church hierarchy
 - c. Rejected all forms of idolatry, the worship of crosses, images and relics
 - d. Called themselves Christians and the Catholic Christians “Romanists”
 - e. Minimized the importance of the Old Testament and Peter’s epistles; accused of rejecting them
 - (1) Peter’s epistles may have been rejected because of his supposed connection with Roman Catholicism
 - (2) Their lesser use of the Old Testament (which agreed with the practice of the Waldenses, Anabaptists, etc.) due to Catholic use of the OT to support union of church and state,

persecution of dissenters, infant baptism (as a replacement for circumcision) and mixture of saved and lost in the church.

- (3) They held the Apostle Paul in great reverence
- f. They refused to adore and worship the Virgin Mary and taught that she and Joseph had children after the birth of Jesus
- d. Not Manichaeans as they were accused (because one of their leaders had been a Manichaean prior to his conversion).
 - (1) Continually used both the Old and New Testaments
 - (2) Held to the doctrine of the trinity

NOTE: Authoritative doctrinal judgments are almost impossible to make. They existed for many centuries in many different countries. Their own documents were destroyed by their enemies. Most of the information we have on them comes from the Catholics. And, scattered as they were, they certainly did not all teach the same thing. They were probably not orthodox in all of their teachings but they approached primitive Christianity much more closely than did their adversaries. And, by being scattered by much persecution, they had influence on groups like the Waldenses, Albigensians and Anabaptists.

- e. Probably adoptionist in their Christology (some historians argue that they were not adoptionists – citing that it was the Paulicians’ opposition of the teaching of Mariolatry [“Mother of God”] of the Roman Catholic Church).
 - (1) Teaching that although the birth of Jesus was supernatural, He was a mere man until His divine attributes were bestowed on Him at His baptism
 - (2) The acceptance of this doctrine was probably related to their rejection of infant baptism
 - (3) They still believed that Christ was Saviour and Lord and that He was the God-man after His baptism

4. History

- a. Severely persecuted in the 7th, 8th, and 9th centuries by the Byzantine Empire
- b. From 718-775, during the reigns of Leo III and Constantine V (the iconoclastic emperors) they grew rapidly and spread throughout Armenia and parts of Asia Minor
- c. 100,000 Paulicians are said to have been killed under the Empress Theodora around 844
- d. Many spread throughout Eastern Europe during the 9th and 10th centuries and eventually came to central and Western Europe influencing evangelistic efforts there.
- e. The Bogomiles were a Bulgarian group which was largely influenced by the Paulicians

B. Cathari

1. A separatist group which arose around 1000 AD in Western Europe
2. Doctrines
 - a. Rejected papal authority
 - b. Held to the authority of scriptures alone
 - c. Opposed penance and confession to priests
 - d. Said a church building was not especially sacred
 - e. Accused of dualism (a system of belief that the universe, created through evil, exists separately from a moral God. Eastern versions of this system teaches that there are two equally powerful gods with either complementary or autonomous properties).
 - f. Accused of rejecting the Old Testament
 - g. Related in beliefs to the Albigenses
3. Practice
 - a. Emphasized a simple life given to virtue
 - b. Defined two classes of believers—the perfect and the imperfect
 - c. Said to have disregarded baptism completely, especially infant baptism
 - d. Said to have rejected marriage
4. History
 - a. First appeared in France and Italy
 - b. Quickly spread throughout Europe
 - c. By the middle of the 12th century, Southern France was almost entirely anti-Catholic
 - d. Most who escaped the persecution of Pope Innocent III went either to Spain where they were later hunted down in the Spanish Inquisition or to the Netherlands where heretics were numerous until the Reformation

C. Albigenses

1. Named for the city of Albi in southern France which became the center of the group
2. Found as a group in France as early as 1026 and were probably there much earlier
3. Very similar in doctrine and practice to the Waldenses of Northern Italy
4. Replaced infant baptism with believers baptism
5. The Catholic Councils of Lateran II in 1139 and Tours in 1163 condemned them as heretics.
5. Almost completely destroyed by a crusade against heresy by Pope Innocent III (1209-1215)
6. In 1209, when the crusaders captured Beziers, a city of 40,000, the papal legate was reminded that many faithful Catholics lived in the city. He said, “Kill them all. God knows His own.” They did so, even slaughtering 7000 people who had sought refuge in a church building.

D. Claudius of Turin

1. Died in 832 or earlier
2. Bishop of Turin in Northern Italy
3. Denounced image worship and worship of saints
4. Taught against prayers for the dead
5. Regarded crucifixes and their reverence as an abomination
6. Considered Peter as the divinely commissioned founder of the Jewish church as Paul was of the Gentile church
7. Although opposed, he was allowed to die a natural death
8. His influence was felt for many years

E. Petrobrusians or Henricians

1. Peter de Bruys
 - a. A pupil of Peter Abelard
 - b. Preached during the early 1100's throughout southern France for over 20 years
 - c. Baptized large numbers of people on a profession of faith
 - d. Burned about 1126 on a heap of crosses which he had set on fire
2. Henry of Lausanne
 - a. A Catholic monk
 - b. An eloquent preacher who lived a virtuous life
 - c. Worked with Peter de Bruys for ten years
 - d. Was thrown into prison in 1148 where he died
3. Doctrines
 - a. Rejected infant baptism because anyone too young to believe could not be saved
 - b. Said they did not rebaptize because the christening of infants was not baptism
 - c. Maintained that no place is more sacred than another
 - d. Said that crosses should not be worshipped and went about breaking and burning them
 - e. Denied transubstantiation
 - f. Taught that each person's lot was decided permanently at death
 - g. Ridiculed the making of sacrifices, prayers, and alms for the dead
 - h. Rejected the authority of the Fathers and tradition, accepting scriptures alone
4. Later history
 - a. Usually called either Petrobrusians or Henricians after the founders
 - b. Later called the Anabaptists of that age
 - c. Became the base for later separatist movements

- F. Arnoldists
 - 1. Arnold of Brescia
 - a. Born of noble lineage in Brescia, Northern Italy
 - b. A student of Abelard
 - c. Preached in Northern Italy, France and Switzerland
 - d. Attacked the power of the pope
 - e. After being accused of heresy, hung and burned at the stake in 1155, his ashes were then cast into the Tiber River
 - 2. Doctrines
 - a. Taught separatism of church and state
 - b. Attacked wealth of the church and corruption of the clergy
 - c. Denied baptismal regeneration
 - 3. His followers are mentioned in Catholic literature as late as the 14th century.