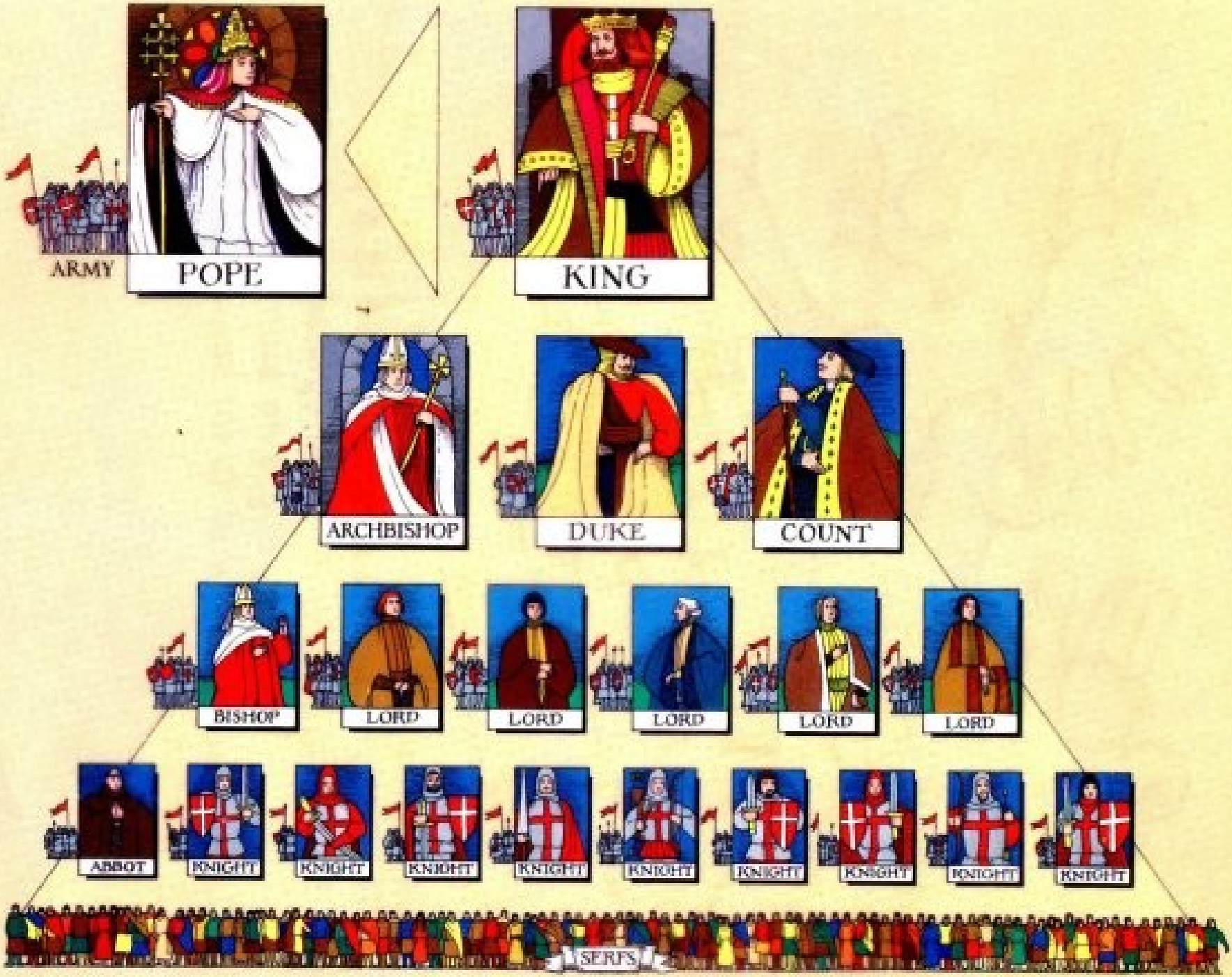
THE CHURCH

THE CHURCH DURING THE MIDDLE AGES

CHURCH AND SOCIETY PYRAMID


ARMY
POPE
KING
ARCHBISHOP
DUKE
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SERFS

CATHOLIC CHURCH HIERARCHY

- THE BISHOP OF ROME (POPE)
- CARDINALS
- ARCHBISHOPS
- BISHOPS
- MONSIGNORS
- LOCAL PRIEST

PRIEST

- CLERGY IN THE ROMAN CATHOLIC CHURCH THAT SAID MASS, GAVE OUT THE SACRAMENTS, AND CONSECRATED THE BREAD AND THE WINE
- DURING THE MIDDLE AGES ONLY THE CARDINALS IN THE HIERARCHY DID NOT HAVE TO BE PRIESTS

MONSIGNOR

- A PRIEST USUALLY GIVEN CONTROL OF A LARGE TOWNS PARRISH(TITLE OF HONOR)

BISHOP

- A PRIEST GIVEN CONTROL OVER A DIOCESE OR A GROUP OF CHURCHES. HE IS RESPONSIBLE FOR WATCHING OVER ALL THE CHURCHES

ARCHBISHOP

- A PRIEST WHO HAS THE SAME JOB AS A BISHOP EXCEPT HE IS INCHARGE OF A VERY IMPORTANT POLITICAL CITY OR DIOCESE

CARDINAL

- ORIGINALLY THIS INCLUDED ALL MEMBERS OF THE CLERGY IN AND AROUND THE CITY OF ROME. THEY WOULD SELECT THE NEW BISHOP OF ROME
- LATER A TITLE GIVEN AS AN HONOR AND SOMETIMES PURCHASED, THIS GROUP IN THE LATER MIDDLE AGES ELECTED THE POPES AND CONTINUES TO DO THAT TO THIS DAY.
- THEY DID NOT HAVE TO BE PRIESTS UNTIL CHANGED IN THE 1500'S

BISHOP OF ROME
THE POPE

- A PRIEST SELECTED BY THE CARDINALS TO BE THE LEADER OF THE CATHOLIC CHURCH.

INFLUENCE OF THE CHURCH DURING THE MIDDLE AGES

MEDIATOR

- TO BE THE INTERMEDIARY BETWEEN NOT ONLY GOD AND MAN BUT BETWEEN NOBLES AND SERFS

POLITICAL

- CHURCH CLAIMED TO BE SUPERIOR TO ALL SECULAR GOVERNMENTS.
- THE CHURCH HELD ITS OWN LAWS ABOVE CIVIL LAWS
- SUPPORTED KINGS AGAINST FEUDAL NOBLES

THE CHURCH AND STATE 754-1309

20. Church and State, 754–1309

PERIOD	DATES	KEY EVENTS	LEADING FIGURES	CHARACTERISTICS
Holy Roman Empire of Charlemagne	754–962	754—Donation of Pepin mid-8th century—Donation of Constantine (forged) 800—crowning of Charlemagne mid-9th century—Pseudo-Isidorean Decretals (forged) 840—division of Empire among Charlemagne's grandsons	Pepin the Short (c.714–768) Charlemagne (742–814) Nicholas I (c.800–868)	Creation of Papal States made pope a temporal ruler. Crowning of Charlemagne set stage for power struggle between church and state. Feudal fragmentation of society occurred. In latter part of period, papacy was held by unworthy men under domination of Roman barons.
Holy Roman Empire of Otto I	962–1059	962—Otto I crowned Holy Roman Emperor by pope 1044–1046—papal schism 1054—schism of Eastern and Western churches	Otto I (912–973) Leo IX (1002–1054)	Period was characterized by constant German interference in Italian and papal affairs. Popes were generally weak, puppets of Italian or German overlords. Growth of Cluny reform developed strong leadership for church.
Increase of Papal Domination	1059–1216	1059—papal elections entrusted to College of Cardinals 1077—Henry IV humbled at Canossa 1095—Crusades begin 1122—Concordat of Worms 1215—Fourth Lateran Council	Hildebrand (Gregory VII) (c.1021–1085) Urban II (1042–1099) Henry IV (1050–1106) Innocent III (1161–1216)	Hildebrandine reform greatly enhanced power of papacy. Lay investiture controversy reached its peak. Excommunication and interdict became potent weapons in papal arsenal. Papal power reached its zenith as Innocent III claims absolute spiritual and temporal authority.
Decline of Papal Domination	1216–1309	1291—Fall of Acre, end of Crusades 1302—papal bull *Unam Sanctum* 1309—beginning of Babylonian Captivity; papacy moved to Avignon, France	Boniface VIII (c.1234–1303) Philip IV (the Fair) (1268–1314)	Popes continued to make grandiose claims of temporal power but were less and less able to back them up. By the end of the period, the papacy fell completely under French domination.

WEAPONS OF THE CHURCH

- EXCOMMUNICATION(AN INDIVIDUAL IS CUT OFF FROM THE SEVEN SACRAMENTS UNTIL FORGIVENESS IS GRANTED)
- INTERDICT(SUSPENSION OF SACRAMENTS WITHIN A POLITICAL AREA UNTIL FORGIVENESS IS GRANTED

Weapon of the Church

To bring pressure on uncooperative rulers, the church would often interdict; that is, forbid the ruler's entire domain from participating in certain religious activities. The following interdict, quoted in Frederic Austin Ogg's A Source Book of Medieval History, *was issued by Pope Innocent III in 1200 when the French king Philip II illegally divorced his wife to marry another woman.*

"Let all churches be closed; let no one be admitted to them, except to baptize infants . . . or when the priest comes for . . . holy water for use of the sick. We permit Mass [church service] to be celebrated once a week on Friday . . . for the use of the sick. . . . Let the clergy preach on Sunday in the vestibules [enclosed entrances] of the churches. . . . if [the priests] recite an epistle or a gospel, let them beware lest the laity [nonclerical church members] hear them; and let them not permit the dead to be interred [buried]. . . . Let them . . . say to the laity that they sin . . . by burying bodies in the earth . . . , for in so doing they assume to themselves an office [position] . . . [of] others.

Let [the priests] forbid their parishioners [churchgoers] to enter churches that may be open. . . . Let [the priests] . . . celebrate . . . Easter . . . in private, no one being admitted except the assisting priest. . . . let them announce to their parishioners that they may assemble on Easter morning before the church. . . . Let the priest confess all who desire it in the portico [entrance] of the church; if the church have no portico, we [the pope] direct that in bad . . . weather, and not otherwise, the nearest door of the church may be opened and confessions heard on its threshold. . . . If . . . the weather be fair, let the confession be heard in front of the closed doors. . . . all sacraments [rites] of the Church beyond these . . . are absolutely prohibited."

The Truce of God

In 1027 the Roman Catholic Church declared a Truce of God. As described here by Drogo, the bishop of Terouanne, in 1063 and recorded in Brian Tierney's The Middle Ages, Volume I: Sources of Medieval History, *the truce included ten specific injunctions.*

"1. During those four days and five nights, no man or woman shall assault, wound, or slay another, or attack, seize, or destroy a castle, burg, or villa. . . .

2. If anyone violates this peace and disobeys these commands of ours, he shall be exiled for thirty years as a penance.

3. . . . he shall make compensation for the injury which he committed. Otherwise he shall be excommunicated by the Lord God and excluded from all Christian fellowship. . . .

4. If any violator of the peace shall fall sick and die before he completes his penance, no Christian shall visit him or move his body from the place where it lay, or receive any of his positions.

5. If anyone takes from another an animal, a coin, or a garment, during the days of the truce, he shall be excommunicated unless he makes the satisfaction. . . .

6. . . . no one shall make a hostile expedition on horseback, except when summoned by a count. . . .

7. All merchants and other men who pass through your territory from other lands shall have peace from you.

8. You shall also keep this peace every day of the week from the beginning of Advent to Epiphany, and from the beginning of Lent to Easter, and from the Monday before Ascension Day to Pentecost [a total period exceeding three months].

9. We command all priests on feast days and Sundays to pray for all who keep the peace, and to curse all who violate it.

10. If anyone has been accused of violating the peace and denies the charge, he shall take the communion and undergo the ordeal of hot iron. If he is found guilty, he shall do penance within the bishopric for seven years."

ECONOMIC

- THE CHURCH TAUGHT EARTHLY POSSESSIONS WERE LESS IMPORTANT THAN SALVATION
- IT OPPOSED GAINING OF WEALTH AT THE EXPENSE OF OTHERS
- IT INSISTED THAT LABOR OF ANY KIND BE IN KEEPING WITH THE DIGNITY OF FREE MEN

SOCIAL

- OPPOSED SLAVERY
- GAVE RELIEF TO THE POOR
- TAUGHT ALL MEN WERE EQUAL IN THE EYES OF GOD
- ESTABLISHED HOSPITOLS, ORPHANAGES AND POORHOUSES

SCHOLASTIC THEOLOGIANS

NAME	DATES	PLACES OF MINISTRY	REPRESENTATIVE WORKS	VIEW OF RELATIONSHIP OF FAITH AND REASON	VIEW OF NATURE OF UNIVERSALS	NOTABLE FACTS
ANSELM	1033–1109	Italy France Canterbury	Monologium Proslogium Cur Deus Homo	"Faith precedes knowledge."	Realist—*universalia ante rem*	Was born in Italy. Entered monastery in France. Became Archbishop of Canterbury (1093). Opposed lay investiture. Devised ontological argument for the existence of God. Promulgated substitutionary view of Atonement.
PETER ABELARD	1079–1142	France	Sic Et Non Christian Theology Story of Misfortunes	"Nothing is to be believed until it is understood."	Moderate Realist—*universalia in re*	In early years had disputes with most of his teachers. Became head of cathedral school in Paris. Fathered child out of wedlock with Heloise. Was castrated by order of her uncle. Retired to monastery. Was condemned as heretic by instigation of Bernard of Clairvaux.
BERNARD OF CLAIRVAUX	c.1090–1153	France	Degrees of Humility and Pride Loving God	"God is known so far as He is loved."	Mystic—this not an issue	Was born of noble parents. Entered Cistercian monastery (1113). Founded monastery in Clairvaux. In preaching encouraged Second Crusade. Was vehement opponent of Abelard. Was a noted hymn-writer.
PETER LOMBARD	1095–c.1159	Italy Paris	Four Books of Sentences	Dilemmas of faith to be resolved by reason.	Moderate Realist	Was born in northern Italy. Studied under Abelard. Became bishop of Paris. His *Sentences* became first standard medieval systematic theology. Emphasized seven sacraments.
HUGH OF ST. VICTOR	c.1096–1141	Saxony Paris	Summa Sententiarum	Faith is a certainty "above opinion and below science."	Mystic	Was born in Saxony. Entered school of St. Victor in Paris, where he later became master.

NAME	DATES	PLACES OF MINISTRY	REPRESENTATIVE WORKS	VIEW OF RELATIONSHIP OF FAITH AND REASON	VIEW OF NATURE OF UNIVERSALS	NOTABLE FACTS
ALBERTUS MAGNUS	c.1200–1280	Bavaria Padua Paris Cologne	System of Nature The Praise of Mary	"Theology is science in the truest sense."	Moderate Realist	Was born in Bavaria. Entered Dominican order. Was teacher of Aquinas. Became bishop of Regensburg. Was renowned student of natural sciences. Was knowledgeable in Aristotelian philosophy. Advanced veneration of Mary.
JOHN BONAVENTURE	c.1217–1274	Italy	On the Poverty of Christ Life of St. Francis Breviloquium Journey to the Mind of God	True knowledge comes only from the contemplation of the divine mystery.	Mystic	Was born in Tuscany. Entered Franciscan order at age 17. Became head of Franciscans. Advanced veneration of Mary. Was noted hymn-writer.
THOMAS AQUINAS	c.1225–1274	Italy Paris Cologne	Summa Theologica Summa Contra Gentiles Contra Errores Graecorum	Natural reason leads one to the "vestibule of faith."	Moderate Realist	Was born to noble family in Aquino. Entered monastery at Monte Cassino at age 5. Entered Dominican order at age 19. Studied under Albertus Magnus. Taught at Paris, Cologne, and throughout Italy. Leaned heavily on writings of Aristotle and Augustine.
JOHN DUNS SCOTUS	c.1266–1308	Britain Paris Cologne	Opus Oxoniense Questiones Quodlibetales	Knowledge of God cannot come from reason but must be accepted on the basis of the authority of the church. "A thing may at the same time be true in philosophy and false in theology."	Moderate Realist	Was born in British Isles. Entered Franciscan order. Studied and taught at Oxford. Earned doctorate in Paris. Was opponent of Aquinas. Influenced doctrine of Immaculate Conception. Protestants later coined the word "dunce" in reference to him.
WILLIAM OF OCKHAM	c.1280–1349	England Paris Munich	Summa Logicae Dialogus Inter Magistrum et Discipulum	"Doctrines peculiar to revealed theology are not susceptible to proof by pure reason."	Nominalist—*universalia post rem*	Was born in Surrey. Entered Franciscan order. Studied under Duns Scotus. Taught in Paris. Was excommunicated for his views. Opposed papal infallibility. Denied civil authority of church.

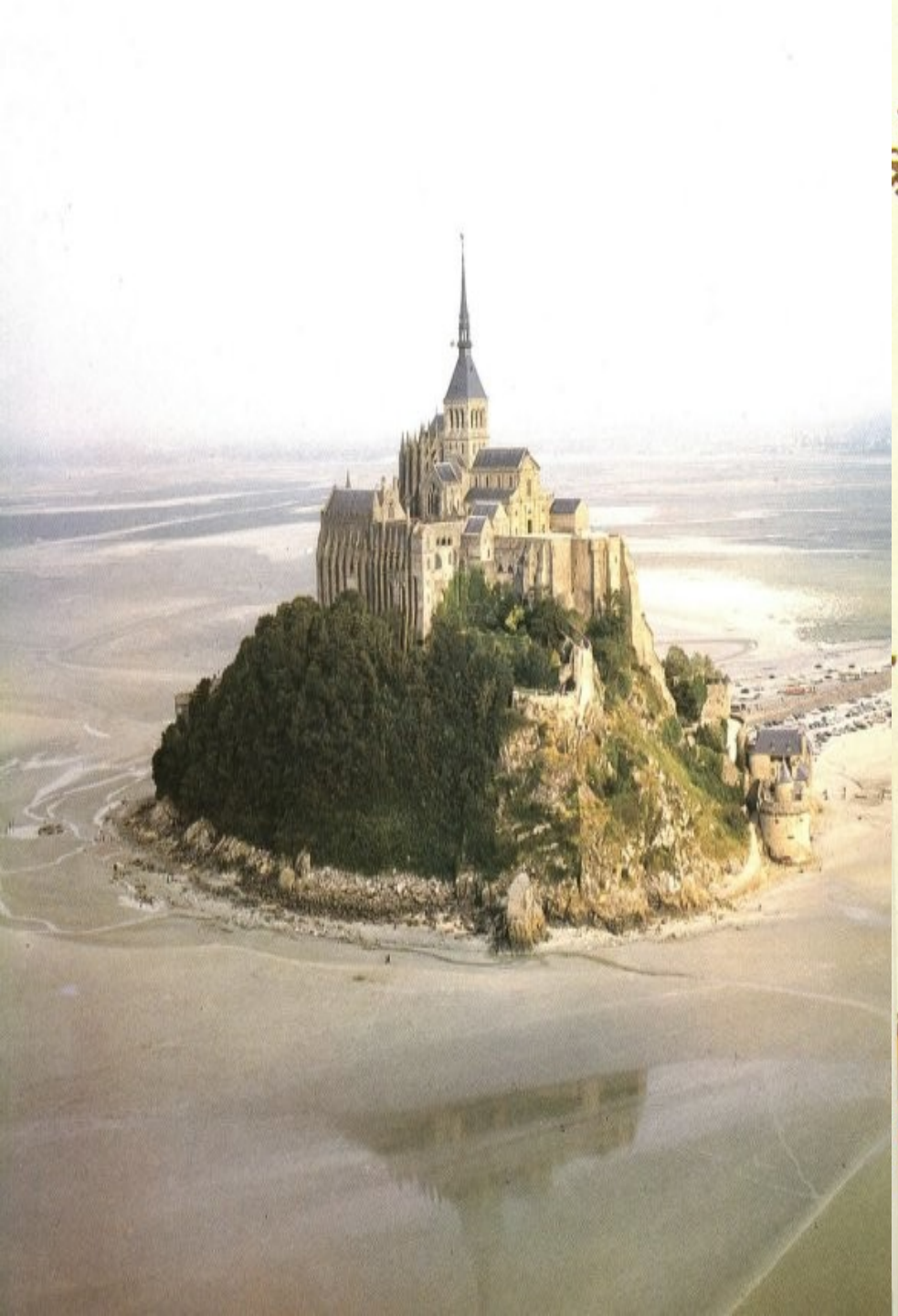
MONASTIC ORDERS

CLASSIFICATION	ORDER	FOUNDER(S)	DATE	PLACE OF ORIGIN	SIGNIFICANT MEMBERS	NOTABLE FACTS
	BENEDICTINES	Benedict of Nursia	529	Monte Cassino, Italy	Bede Boniface	Became first monastic order. Order was based on Benedictine rule.
MILITARY ORDERS	KNIGHTS OF ST. JOHN (Hospitallers)	Raymund De Puy	1113	Jerusalem		Sought to care for pilgrims and later to fight in Crusades. In 1530 became Knights of Malta. Suppressed in 1798 by Napoleon. Were reestablished 1834.
MILITARY ORDERS	KNIGHTS TEMPLAR	Hugo De Payens Godfrey St. Omer	1119	Jerusalem		Sought to defend pilgrims by force. Became wealthy and powerful. Were suppressed 1312.
MILITARY ORDERS	TEUTONIC KNIGHTS	German Pilgrims	1190	Acre		Maintained hospitals in Holy Land. Did missionary work in Germany. Were suppressed 1523, but moved to and conquered East Prussia. Became ancestors of Junker landlords.
BENEDICTINES	CLUNIACS	William of Aquitane	910	Cluny, France	Gregory VII Urban II	Resulted from reform in Benedictine order. Followed Benedictine Rule.
BENEDICTINES	CISTERCIANS	Robert Molesme	1098	Citeaux, France	Eugene III Benedict XII Bernard of Clairvaux	Followed Benedictine Rule. Trappists are a branch of this order. Were suppressed 1790.
AUGUSTINIANS	AUGUSTINIANS				Thomas à Kempis Gerhard Groote Martin Luther Gregory of Rimini	Followed Rule of St. Augustine. Some were mendicants.
AUGUSTINIANS	PREMONSTRANTS	Norbert	1119	Premontre, France		Followed Rule of St. Augustine.

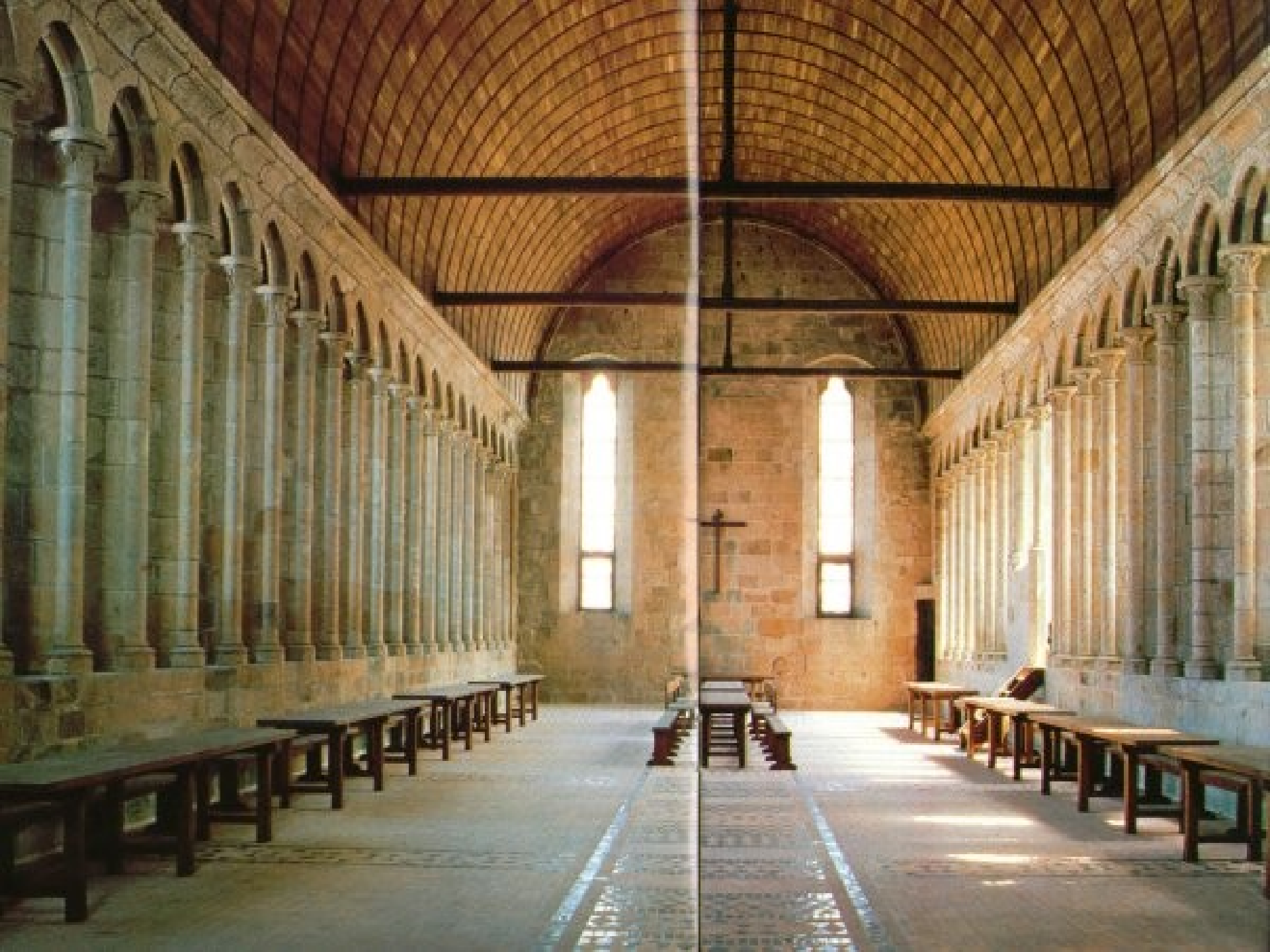
CLASSIFICATION	ORDER	FOUNDER(S)	DATE	PLACE OF ORIGIN	SIGNIFICANT MEMBERS	NOTABLE FACTS
INDEPENDENT	CARTHUSIANS	Bruno	c.1082	Chartreuse, France	Hugh of Lincoln	Followed Rule of the Carthusian Order. Were very strict; practiced self-flagellation.
	CARMELITES	Berthold	1156	Mt. Carmel	Theresa of Avila	Traced origins somewhat dubiously to Elijah. Later became mendicants.
MENDICANTS	DOMINICANS	Dominic Guzman	1216	Spain	Thomas Aquinas Albertus Magnus Johannes Eckhart John Tauler Bartolomeo De Las Casas Girolamo Savonarola Tomas De Torquemada	Used Rule of St. Augustine. Used by popes to root out heresy. Conducted Inquisition.
	FRANCISCANS	Francis of Assisi	1223	Italy	Bonaventure Duns Scotus William of Ockham Roger Bacon Nicholas of Lyra	Their original rule was taken from Scripture. Took vow of absolute poverty. Produced Capuchins in 1525.
	SOCIETY OF JESUS (Jesuits)	Ignatius Loyola	1540	Rome	Francis Xavier Robert De Nobili Matteo Ricci	Their rule was taken from Loyola's *Spiritual Exercises*. Were active in missions and education. Sought to eradicate Protestant Reformation. Were committed to absolute authority of pope.

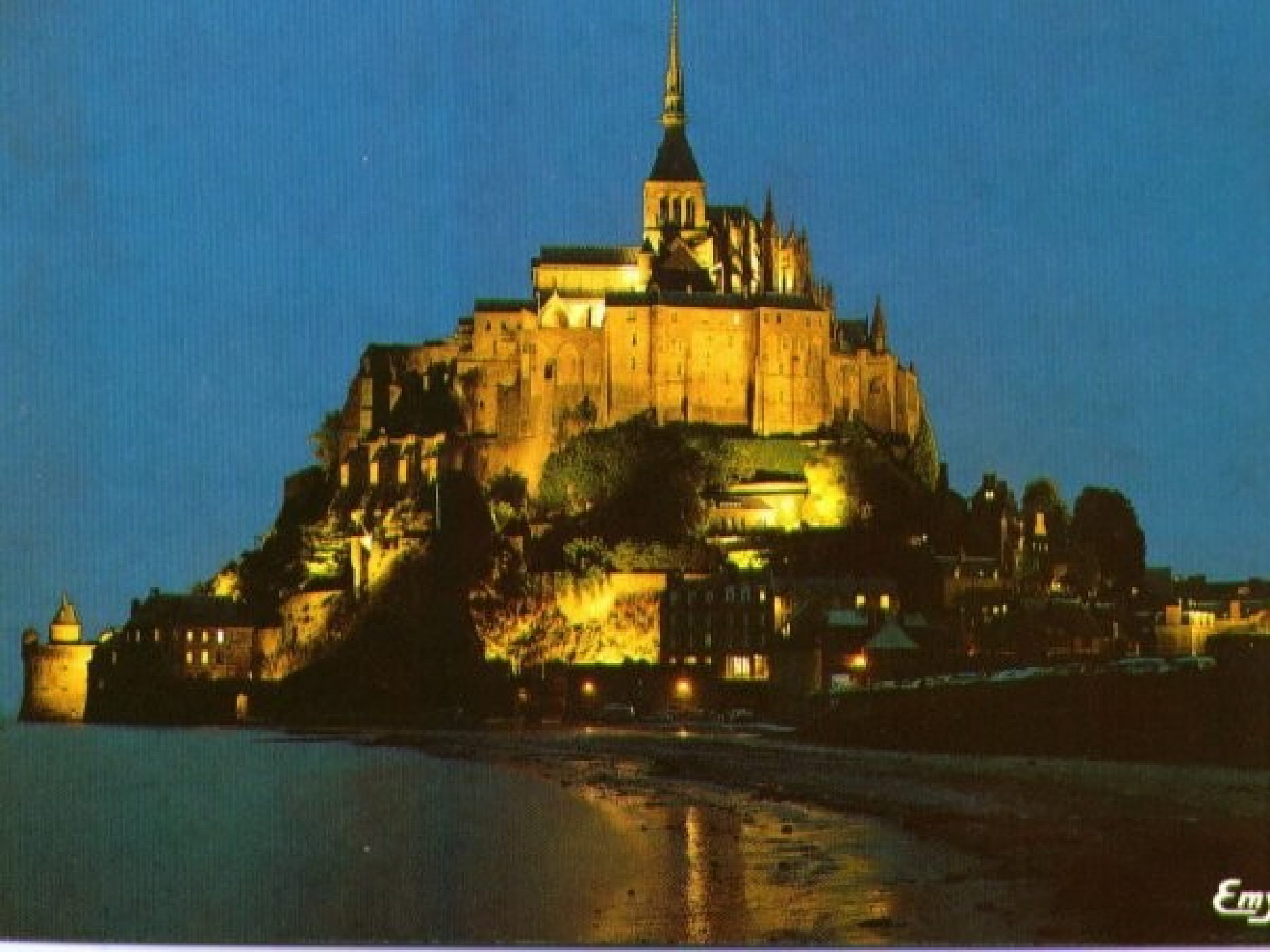
MONASTERIES

MONT. ST. MICHEL



Benedicite do uerbum eius ad audiendā
minum ōs uocem sermonum eius ps.
angeli eius Benedic anima mea do
potentes uirtute qui facitis mino et omnia que intra





CHURCH ARCHITECTURE

STYLES

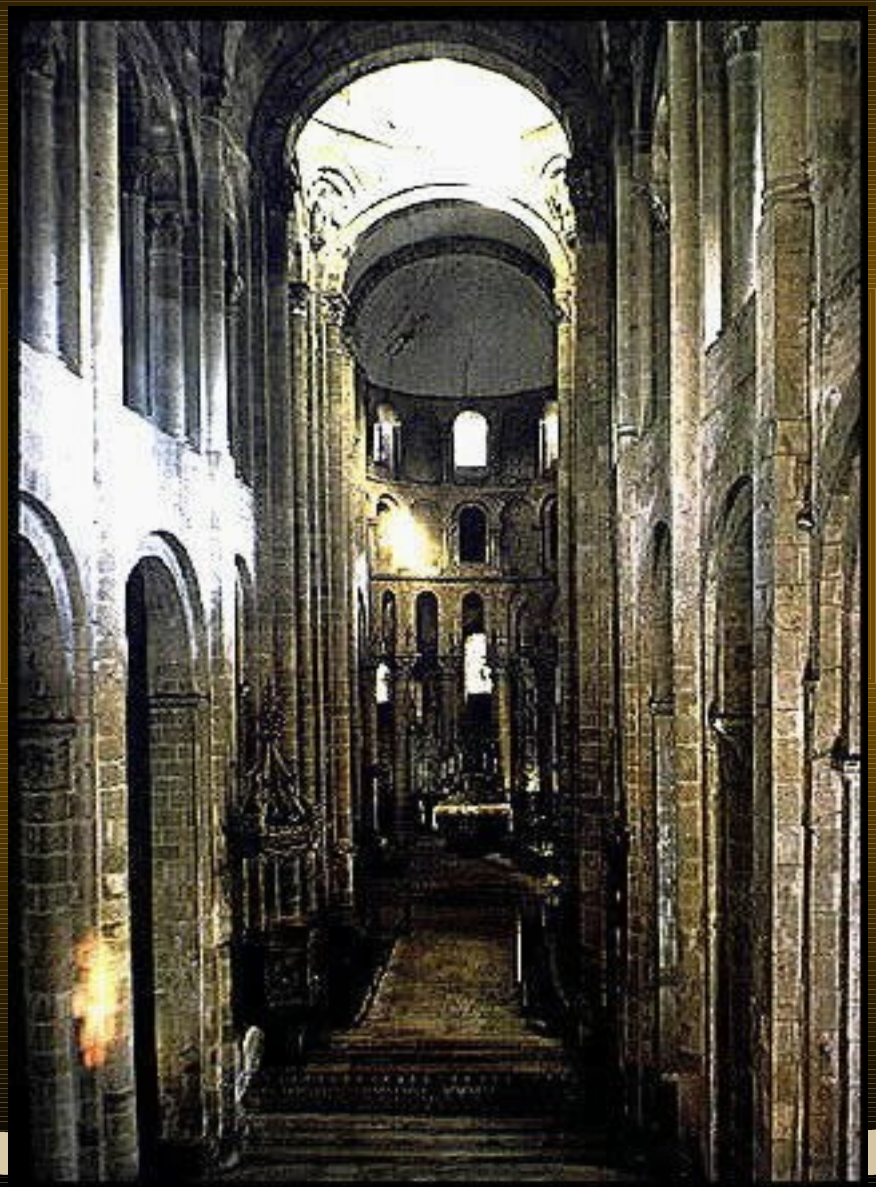
- ROMANESQUE (11TH AND 12TH CENTURY CHURCH STYLE)
- GOTHIC(13TH AND 14TH CENTURY CHURCH STYLE)

ROMANESQUE

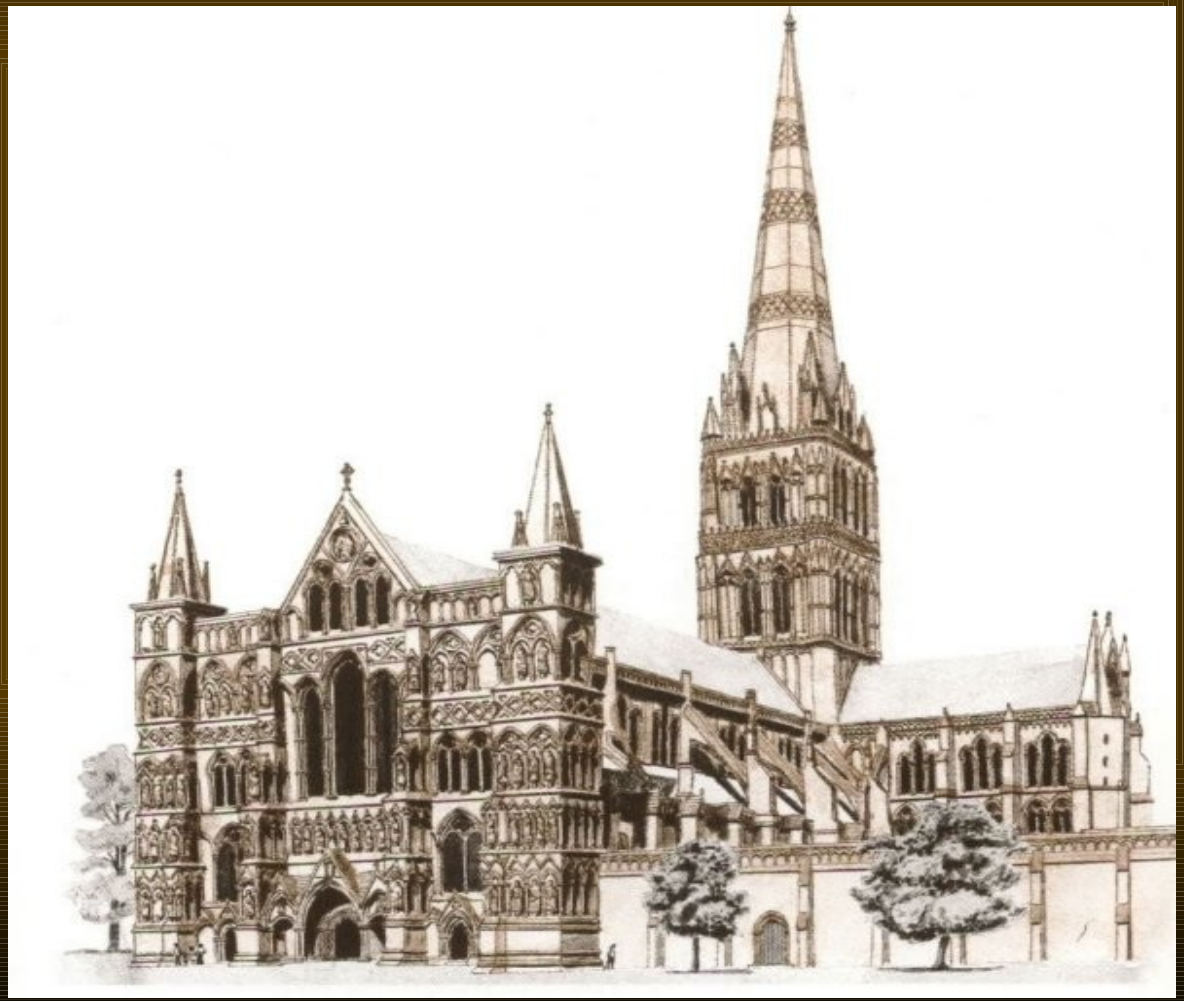
CLUNY

PALACE OF THE EXARCHS RAVENNA

TRANSEPT AND APSE ST.FOI



GOTHIC



NOTRE DAME

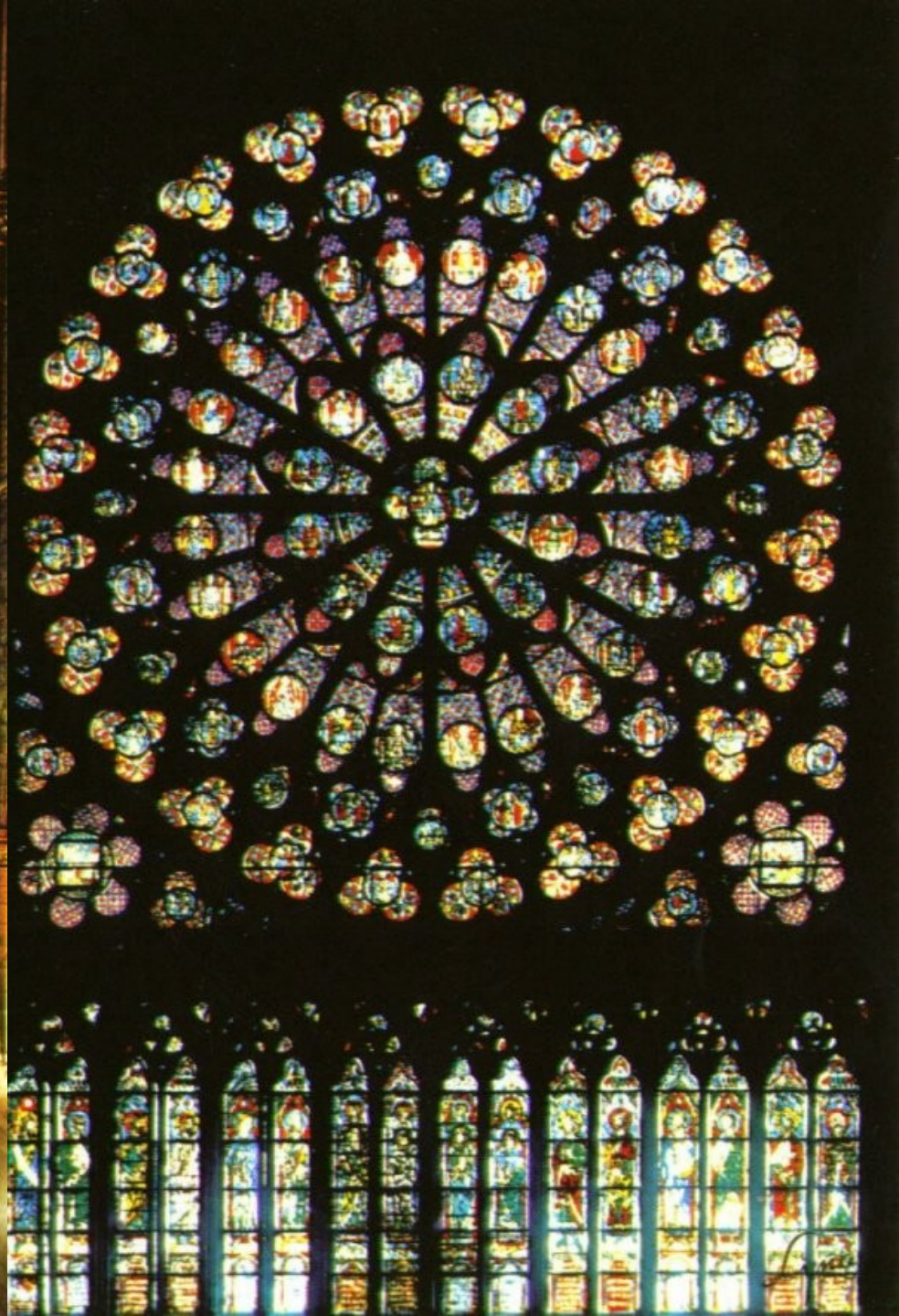
NOTRE DAME CATHEDRAL

BUILT OVER:

- TEMPLE OF JUPITER(ROMAN)
- CHURCH OF ST.ETIENNE (MEROVINGIAN ERA)
- CHURCH OF STE.MARIE (CAROLINGIAN ERA)

NOTRE DAME CATHEDRAL

- ✞ *BUILT 1163-1250*
- ✞ *426 FEET LONG*
- ✞ *157 FEET WIDE*
- ✞ *115 FEET HIGH*



CHARTRES

CATHEDRAL OF CHARTRES

THE NAME CHARTRES COMES FROM THE TRIBE OF CELTS WHO INHABITED THE SITE AT THE TIME JULIUS CAESAR WROTE ABOUT THEM IN 50 B.C. THE CARNUTES

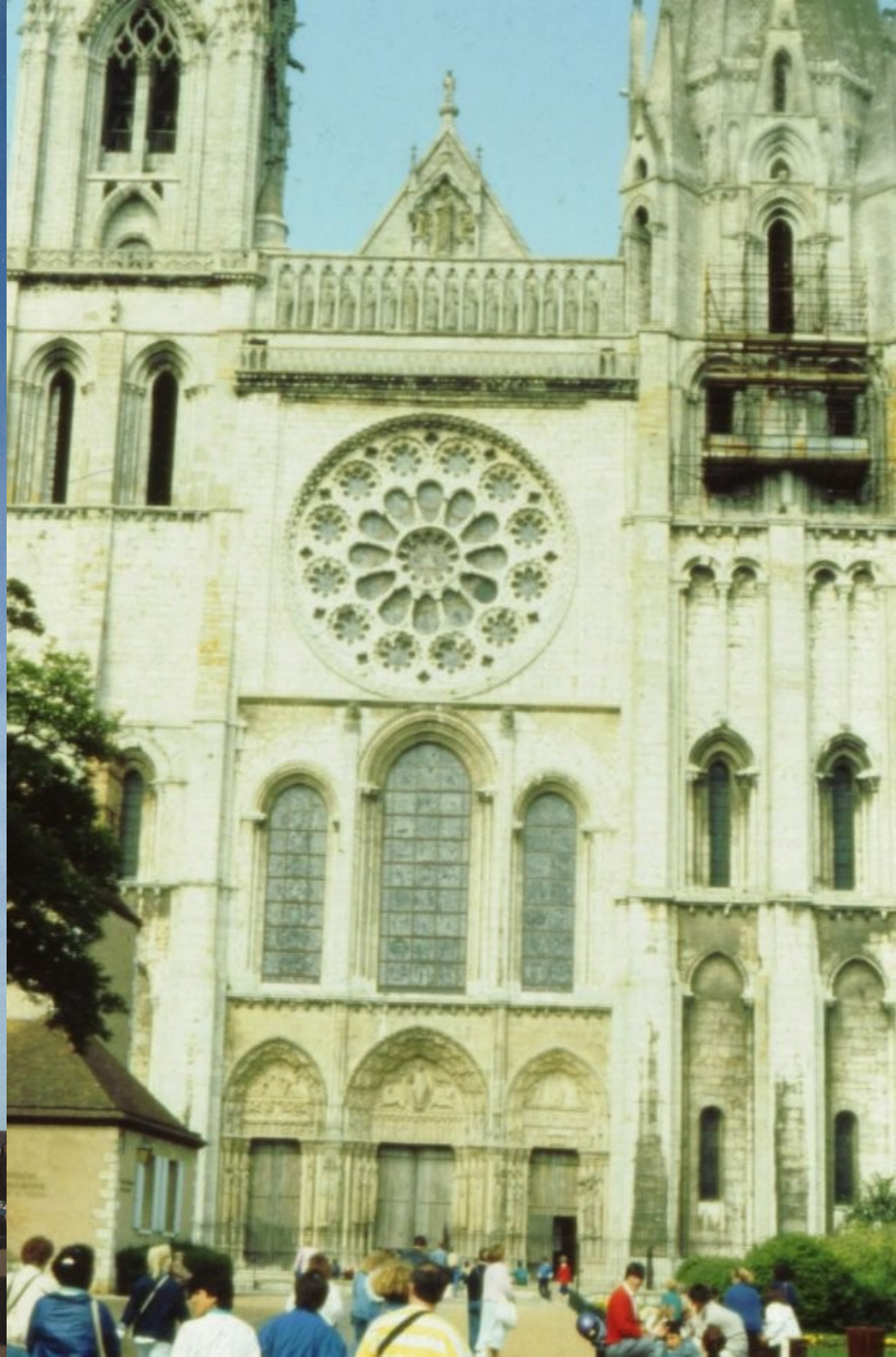
CATHEDRAL OF CHARTRES

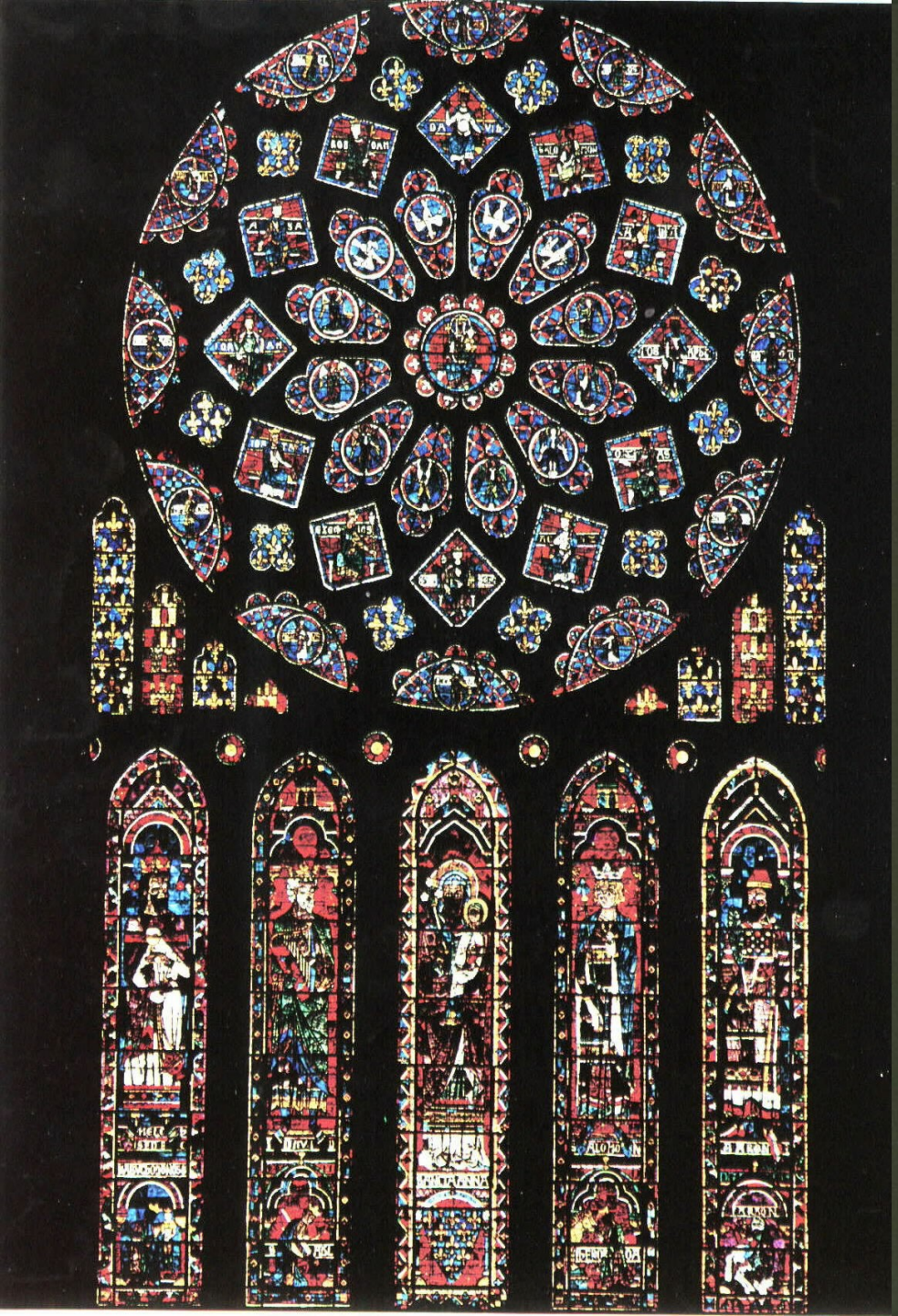
CHURCHES ON THE SITE:

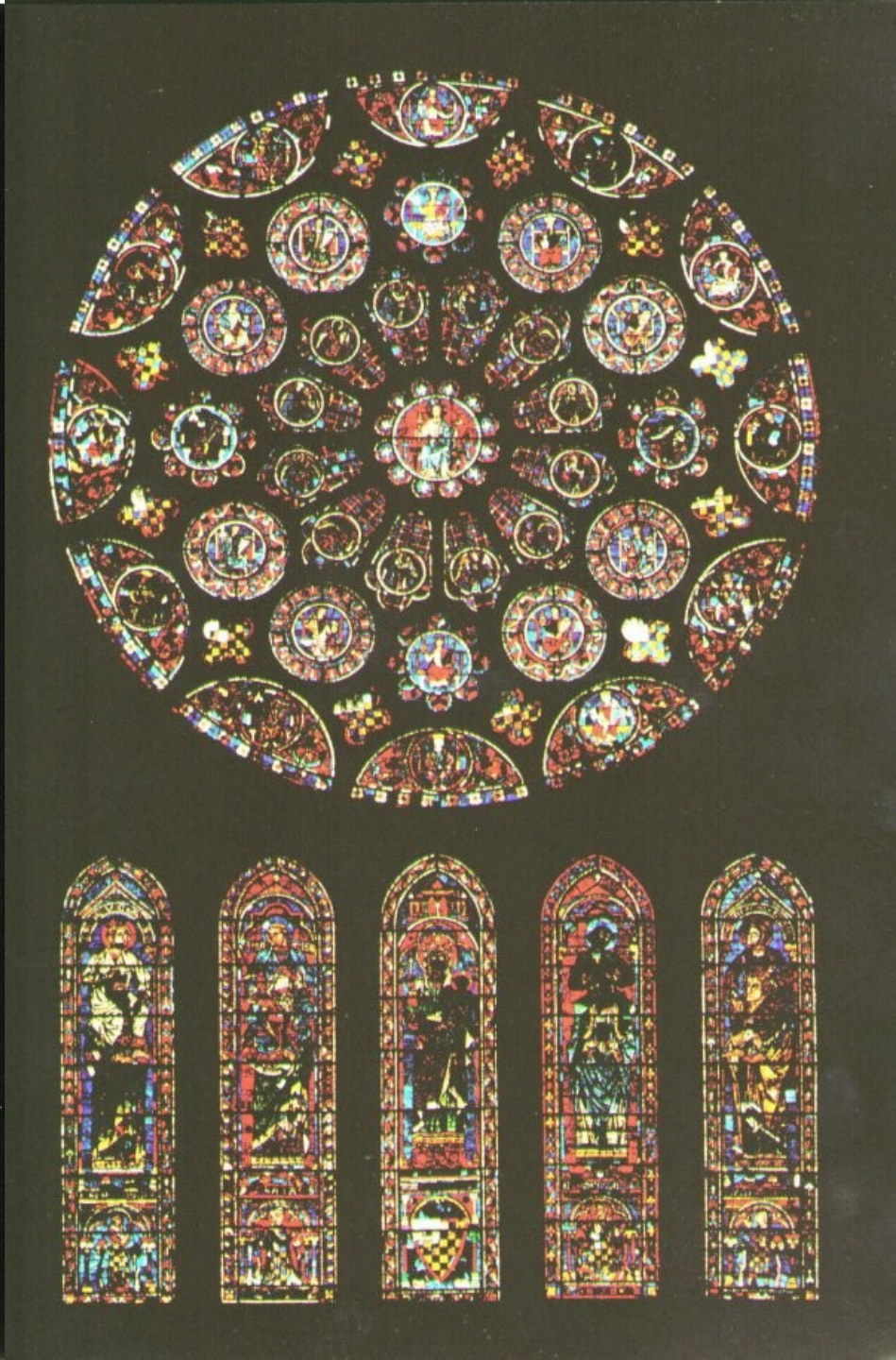
- ***743 CHURCH DESTROYED BY HUNALD,DUKE OF ACQUITAINE***
- ***858 CHURCH DESTROYED BY VIKINGS***
- ***962 SACKED AND BURNED BY RICHARD, DUKE OF NORMANDY***
- ***1020 DESTROYED BY FIRE***
- ***1039 DESTROYED BY FIRE***
- ***1194 HEAVILY DAMAGED BY FIRE***

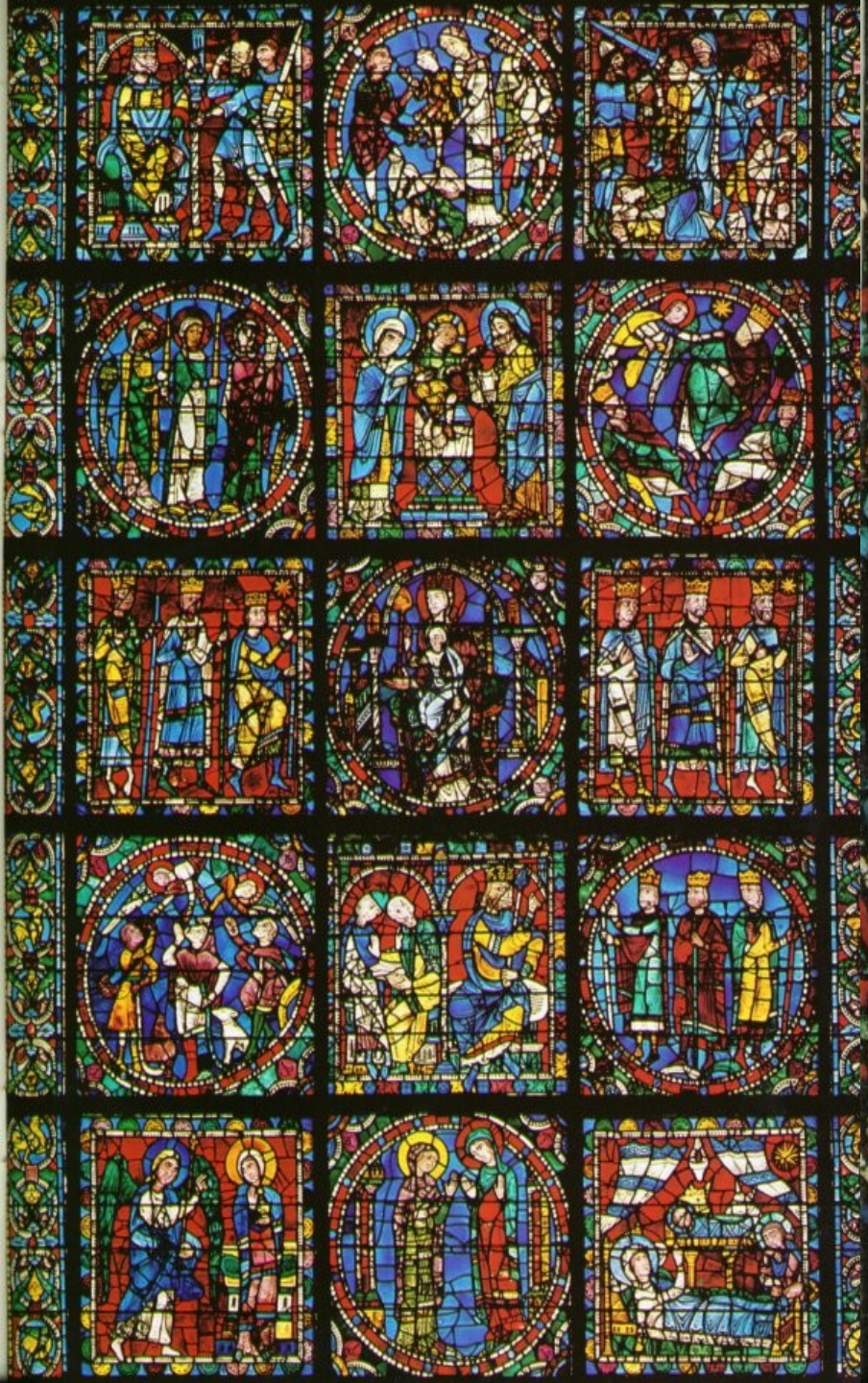
CATHEDRAL OF CHARTRES

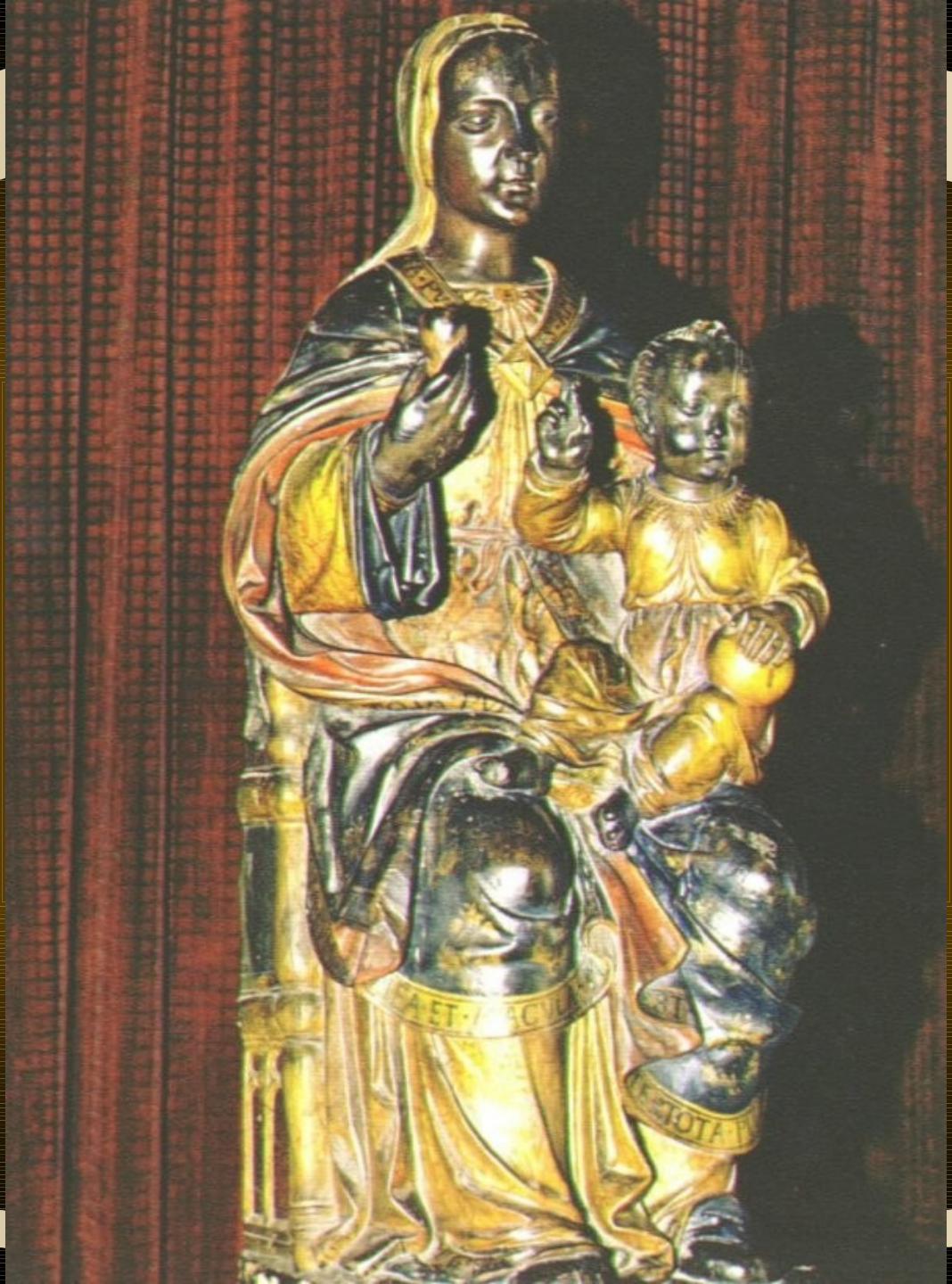
- *BUILT 1194-1230*
- *120 FEET HIGH*
- *LARGEST TOWER 378 FEET HIGH*
- *OTHER TOWER 350 FEET HIGH*
- *LAST TOWER ADDED 1505-1509*
- *NAVE 54 FEET WIDE THE WIDEST IN FRANCE*

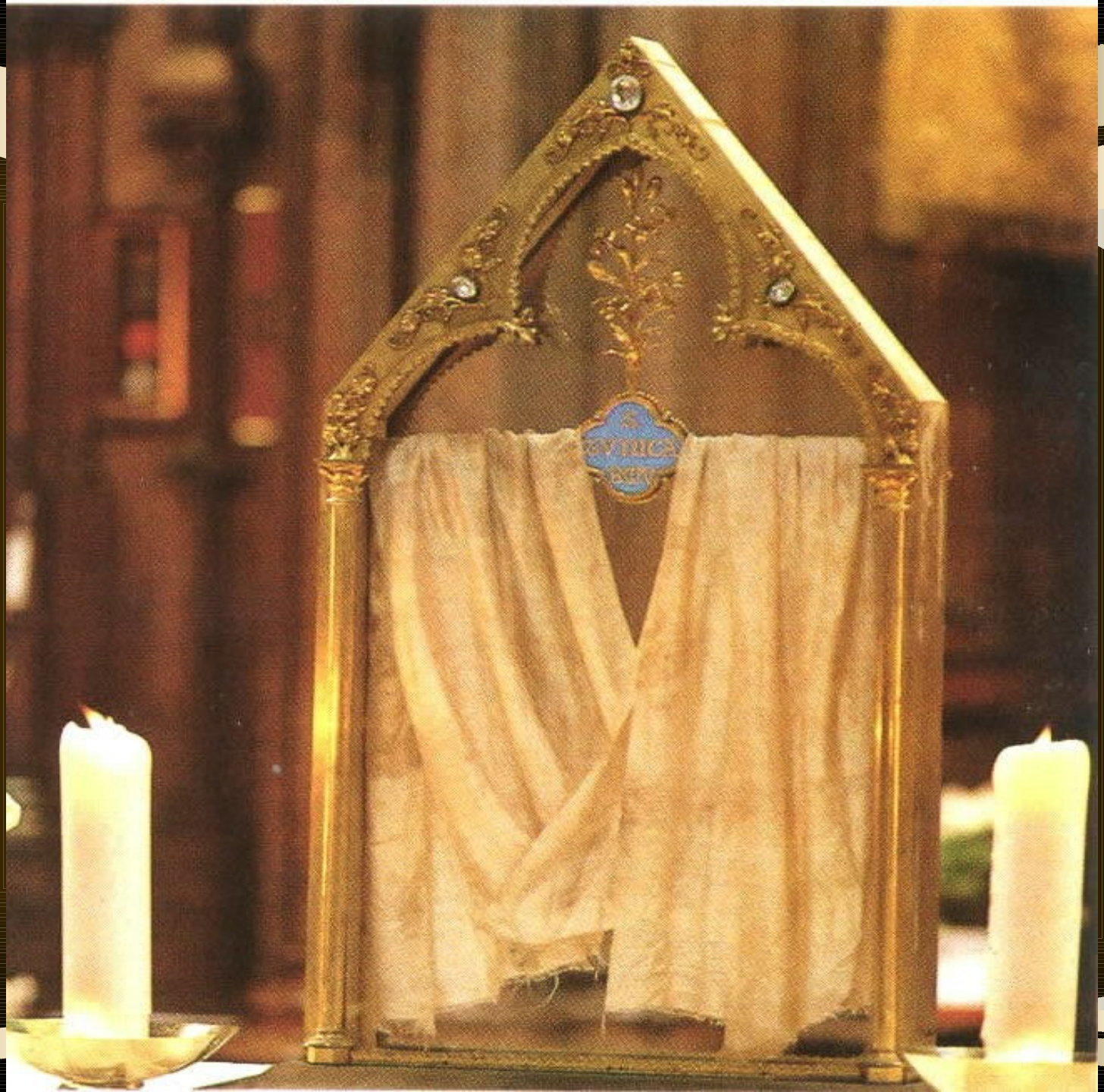
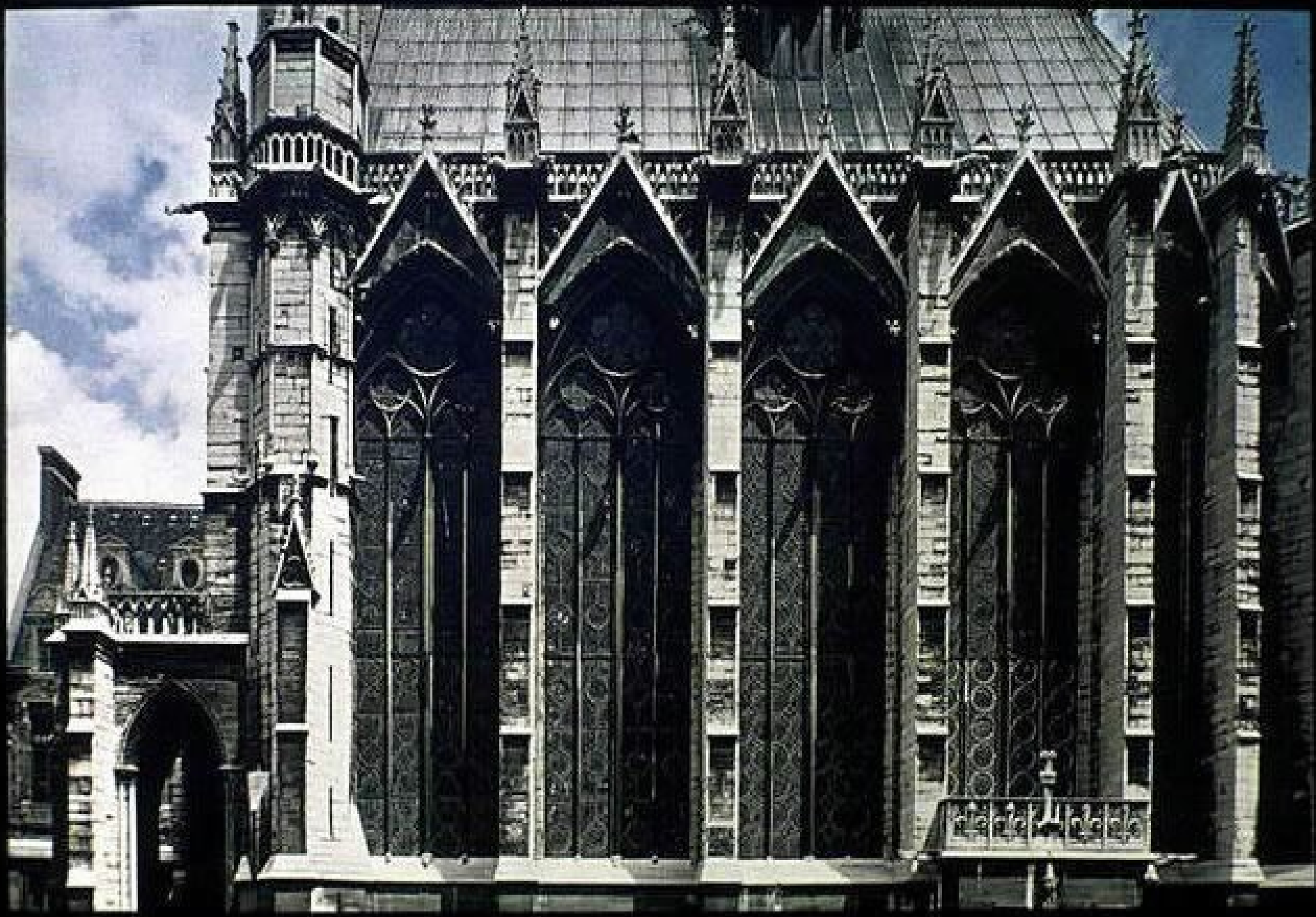












STE.CHAPELLE