

Church History

Lesson 22 - The Holy Roman Empire, Monasticism, and the Papacy

1. Introduction - The Situation in the West from 700-1100

- 1.1. Last time we looked at the Byzantine and the Eastern Orthodox Church, along with the initial rise of Islam. All of this took place in the Eastern half of the former Roman Empire.
- 1.2. Today we will return to the West, and look at the rise of the Holy Roman Empire from shortly before Charlemagne. The period from roughly 700-1000 saw a unifying of the kingdoms, and the arrival (and several transitions) of the Holy Roman Empire.
- 1.3. On the “spiritual” side we will look at the continuing development, decline, and reforming of monasticism. Finally, we will also look at the continued development of the papacy, including major periods of decline and corruption, and also major periods of reform. Of course this will also require a look at the relationship between the papacy and the civil authorities, between the church and the state.

2. The Rise of the Holy Roman Empire in the West

2.1. Forerunners to Charlemagne - Charles Martel and Pippin

2.1.1. Charles Martel

2.1.1.1. Charles Martel (688-741) was the house mayor under the last of the Merovingian kings. As such, he occupied a very powerful position, perhaps even more powerful than the king himself.

2.1.1.1.1. A new day dawned for the kingdom of the Franks in 714, when Charles Martel, Charlemagne’s grandfather, became mayor of the palace. Martel allowed the Merovingian kings to retain their claim to the throne. But they were mere figureheads; the real power rested with the mayor of the palace. Shelley, location 3287

2.1.1.2. Charles is most famous for halting the advance of the Muslims in Spain at the Battle of Tours in 732. The Muslims had long occupied the Southern part of Spain, but were trying to push over the Pyrenees and into France and northern Europe. Charles came to the rescue of the local king Odo, who acknowledged Charles and his house as overlords. Charles smashed the Muslim army, achieving a great victory and halting the Muslim advance in Western Europe. For his successes against the Muslims Charles was given the cognomen “Martel” - which means “the hammer.”

2.1.1.2.1. Many students remember Charles for his victory over the Muslim invaders of Europe. This triumph earned him the surname Martel, “The Hammer.” In 711 a Muslim army from North Africa had invaded Spain, and by 718 the weak kingdom of the Visigoths had collapsed. With most of the peninsula under their control, the Muslims began making raids across the Pyrenees Mountains. In 732 Charles Martel met them near Tours, deep within the Frankish kingdom. He inflicted heavy losses upon them, so during the night

they retreated toward Spain and were never again a major threat to central Europe. Shelley, location 3289

2.1.1.3. The victory of Charles over the Muslims has been recognized as one of the most important moments in the history of Western Civilization. The historian Edward Gibbon stated that the Umayyad (Muslim) armies would have conquered from Japan to the Rhine, and even England, with ease had Charles not prevailed. Even those who think Gibbon has overstated the case admit that this was one of the most important battles ever fought.

2.1.1.4. As a result of these victories Charles became the founder of the Carolingian dynasty, which included his even more famous descendant Charlemagne.

2.1.1.5. It is also important to note that finance his many battles and advances, Charles secularized many church properties in his realm. This also had lasting effects on church state relations and the overall situation in the West.

2.1.1.5.1. Charles Martel, House Mayor of the Merovingian king, was remembered for two things: halting the Muslim advance (733) into France and secularizing church property in order to finance his enterprises. The Carolingian dynasty takes its name from him. Charles Martel died in 741 and was succeeded in his position by his sons Carloman and Pippin. Ferguson, location 7025

2.1.2. Pippin

2.1.2.1. When Charles Martel died in 741, he was succeeded by his sons Carloman and Pippin. However, by 747 Carloman retired to a monastery to pursue a life of devotion to God.

2.1.2.2. Pippin was still technically the House Mayor rather than the king, so he set about receiving the actual title of king. To do this he sent a delegation to the Pope, who replied “that it would be better that he who actually had the power should be called king rather than him who held the title without the royal power.” Thus, the last Merovingian king, Childeric III, was sent to a monastery and Pippin was elected as the king.

2.1.2.2.1. In 747 Carloman for religious reasons retired to a monastery, leaving his brother Pippin (Pepin) III the Short the sole ruler in fact as the House Mayor to Childeric III, the last of the “do-nothing” Merovingian kings. Ferguson, location 7028

2.1.2.2.2. Pippin sought the royal dignity, so he sent a delegation in 751 to Rome with an inquiry concerning the situation in France, where the one who had the title of king had no real royal authority. Pope Zachary replied “that it would be better that he who actually had the power should be called king rather than him who held the title without the royal power.” Childeric

was sent to a monastery and Pippin was elected king.
Ferguson, location 7031

2.1.2.3. Pippin, however, wanted an even more direct and public papal confirmation of his kingship. So in 754 Pope Stephen II traveled to Pippin near Paris and bestowed a papal anointing on him and his two sons. This set a pattern that was to be followed many times in the future as the lines of church and state were being drawn and redrawn. These anointings were increasingly ecclesiastical in character, including vestments, holy oil used in consecrating bishops, and the blessing of their swords, scepters, and rings. All of this served to greatly blur the lines of church and state during this period.

2.1.2.3.1. Pippin desired a more direct papal confirmation of his authority, and in 754 Pope Stephen II went north to bestow a personal papal anointing on Pippin and his two sons at the abbey of St. Denys, near Paris.
Ferguson, location 7035

2.1.2.3.2. Thereafter kings at their anointing and on ceremonial occasions wore vestments that were essentially ecclesiastical. They were anointed with the holy oil used in the consecration of bishops; their sword, scepter, ring, and crown were blessed. No wonder the kings thought of themselves as having a sacred character and as set above bishops and priests.
Ferguson, location 7039

2.1.2.3.3. Charles Martel's son, Pepin the Short (741–768), was a worthy successor to his father. He thought the time had come, however, to legalize the regal power exercised by the mayors of the palace. He turned to the pope for a ruling stipulating that whoever had the actual power should be the legal ruler. He got what he wanted. With the papal blessing, Boniface, the great English missionary among the Germans, in 751 crowned Pepin king of the Franks. The last Merovingian was quietly shelved in a secluded monastery. Three years later the pope blessed this coup d'état by crossing the Alps and personally anointing Pepin, in the Old Testament manner, as the Chosen of the Lord. Shelley, location 3294

2.1.2.4. In return for this, Pepin agreed to intervene against the Lombards in Italy. His Frankish army defeated the Lombards in 756, and he officially gave the lands around Ravenna to the Pope. This became known as the "Donation of Pepin" and it made the Pope a temporal as well as spiritual ruler, further blurring the church-state lines.

2.1.2.4.1. As one historian explains it, behind the pope's action lay his need for a powerful protector. In 751 the Lombards had conquered the imperial territory at Ravenna, the seat of Byzantine government in Italy,

and were demanding tribute from the pope and threatening to take Rome. Following Pepin's coronation, the pope secured his promise of armed intervention in Italy and his pledge to give the papacy the territory of Ravenna, once it was conquered. In 756 a Frankish army forced the Lombard king to surrender his conquests, and Pepin officially conferred the Ravenna territory upon the pope. Known as the "Donation of Pepin," the gift made the pope a temporal ruler over the Papal States, a strip of territory that extended diagonally across Italy from coast to coast. Peter recovered his sword. Shelley, location 3299

2.1.2.4.2. The "Donation of Pippin," later repeated by Charlemagne, changed the private papal lands, the "Patrimony of Peter," into papal civil jurisdiction, "the Republic of St. Peter." Ferguson, location 7046

2.1.2.4.3. The papal state represented the coming together of several elements: the estates left to the church, the administrative achievements of individual popes in Rome, the theory that Rome belonged to the pope since the "donation of Constantine" (see below), and the view that the pope as representative of the emperor had prerogatives in the Byzantine corridor in Italy. Ferguson, location 7048

2.1.2.5. This linking of the papacy and the Carolingian dynasty was further strengthened by strains in the relationship with Constantinople - both the Byzantine Empire and the Eastern Orthodox Church. The Byzantine Empire still held lands in Italy, and some of these very lands were contested as belonging to the Pope. Furthermore, beside the continuing struggle for primacy between the Pope and the "ecumenical Patriarch" of Constantinople, at this time the Eastern Orthodox church was pursuing an iconoclastic policy, which was unpopular in Rome. Thus, the link with the East was increasingly severed, and the link between Rome and the kingdom of the Franks increasingly strengthened.

2.1.2.5.1. The Byzantine emperors were pursuing an iconoclastic policy (the iconoclastic Council of Hieria met in 754) and so were considered heretical in Rome. Besides, they were harassed by the Muslims and so could not offer protection to Italy. Ferguson, location 7053

2.1.2.5.2. So, by 754, the year of Boniface's death, the West was looking to Rome, and Rome had turned away from Byzantium to look to the Franks. Ferguson, location 7056

2.1.2.5.3. This alliance between the Franks and the papacy affected the course of European politics and

Christianity for centuries. It accelerated the separation of the Latin from the Greek Church by providing the papacy with a dependable western ally in place of the Byzantines, hitherto its only protector against the Lombards; it created the Papal States, which played a major role in Italian politics until the late nineteenth century; and, by the ritual anointing, it provided western kingship with a religious sanction that would in time contribute to the rivalry between pope and emperor. Shelley, location 3304

2.2. Charlemagne

2.2.1. Charles was the son of Pepin and became king after him. Charles, who became known to history as Charlemagne, took the throne of the Franks in 768 and followed in the path set by his father and grandfather. However, he wished to expand these by extending the boundaries of the kingdom, by increasing the number and spiritual growth of Christians in the kingdom, and by improving education in the realm.

2.2.1.1. When Charles succeeded his father in 768 his mind was set on three goals—military power to crush his enemies, religious power to direct his people’s souls, and intellectual power to instruct both souls and minds. Charlemagne’s success in these areas made Europe—the new political order—nominally Christian, for better or for worse, for a thousand years. Shelley, location 3311

2.2.2. Charlemagne increased the domain of the empire by a series of campaigns against the Saxons and their allies the Frisians to the East. Charlemagne fought against them militarily, and eventually ordered them to submit and be baptized or slaughtered. By 784 the Saxons had been conquered, either submitting and becoming baptized, or put to death.

2.2.2.1. Charlemagne resolved to drown the rebellion in blood and in the waters of baptism. Those who proved intractable were slaughtered. The rest were forced to accept baptism. By 784, the Frisians gave up the struggle; a year later, the final resistance of the Saxons was broken, and thousands were forcibly baptized. Gonzales, location 5391

2.2.3. Charlemagne also worked to increase the “spiritual kingdom.” He had Augustine’s City of God read to him each night, but he was not well educated himself and he seems to have misunderstood it, thinking that the Emperor should use force to cause people to submit to the church (as was seen in the treatment of the Saxons). To do this, he also in essence began to make church authorities such as bishops and abbots vassals of the king. Under his successors this came to the point that bishops were often really civil rulers with spiritual titles. The lines between church and state were becoming even further mixed and blurred.

2.2.3.1. Charlemagne had Augustine’s City of God read to him each night, but he seems to have understood it in terms of using the state to submit the world to the church. The two powers, royal and sacerdotal, were now confused. Not even the bishop of Rome opposed the emerging arrangements; Ferguson, location 7101

- 2.2.3.2. A chief concern of the Carolingian church was for order, and this meant a stable hierarchy loyal to the crown. Charlemagne's chief advisor, Alcuin, addressed him as "David" at court. There was a mixing of sacerdotal and kingly power. Ferguson, location 7096
- 2.2.3.3. Bishops and abbots, especially under Charlemagne's successors, became vassals of the king and their offices were benefices bestowed by the ruler. Ferguson, location 7100
- 2.2.3.4. Unlike the situation in the early years of the church, ecclesiastical dioceses and provinces were determined by agreement between the secular power and the pope, and the bishops were named by the king, as had been the custom for Frankish kings since Clovis. Ferguson, location 7109
- 2.2.4. Charlemagne also wanted to increase the spirituality of the people in his realm, and so he worked to make a number of changes in the church, including personally appointing good men to be bishops, enacting laws to order that preaching be done in the language of the people, that Sunday was kept as a day of worship and rest. However, even here he could use a very heavy hand as when tithes were collected as a form of tax.
 - 2.2.4.1. As emperor, Charlemagne felt called to rule his people both in civil and in ecclesiastical matters. He appointed bishops just as he named generals, although always seeking men of worth. He also enacted laws ordering that there be preaching in the language of the people, that Sunday be kept as a day of worship and rest, and that tithes be collected as if they were a tax. Gonzales, location 5402
- 2.2.5. Charlemagne also worked to increase learning throughout the realm. Personally, he had the learned Anglo-Saxon monk Alcuin at his side to advise and instruct him (Charlemagne himself was illiterate), as well as other scholarly men at court. In his realm he encouraged learning and the arts. This led to a flourishing of culture greater than anything seen in the West since the fall of the Western Empire. This cultural rebirth formed a foundation that later generations were to build upon leading up to the time of the Renaissance.
 - 2.2.5.1. Charlemagne also fostered a revival of learning and the arts. His efforts have prompted historians to speak of this period as a "cultural rebirth." Shelley, location 3349
 - 2.2.5.2. Charlemagne, although not himself an educated man, was a patron of learning. He revived and reformed the schools that already existed, Gonzales, location 5409
 - 2.2.5.3. Charlemagne brought Theodulf, whom he made bishop of Orleans, and who ordered that throughout his diocese there should be a school in every church, and that these were to be open to the poor as well as to the rich. Soon other bishops followed Theodulf's example, and there was a significant revival of learning that was aided by the many scholars who flocked to Charlemagne's domains. Gonzales, location 5411
- 2.2.6. Charlemagne also did a number of campaigns in Italy, putting down kingdoms who were taking lands belonging to the papal states, and also conquering

other territories. In 799, the Roman people rebelled against Pope Leo III, and apparently tried to put out his eyes and tear out his tongue. Leo escaped and fled to Charlemagne, who went to Rome and held a council. The restored Leo then crowned Charlemagne as “Emperor of the Romans.” This was not only the beginning of the Holy Roman Empire in the West - it also in essence declared the Byzantine Empire to be illegitimate heirs to the Roman Empire. They were stating that Charlemagne was the legitimate ruler in place of the recently deposed Constantine VI of Byzantium. This set off a rivalry between the Empires of the East and West that would last for centuries, and even played a part in the crusades of later centuries. In any event, Charlemagne was clearly the Emperor of a revived western empire.

2.2.6.1. On Christmas Day 800, three hundred and four years after the baptism of Clovis, Pope Leo III took a crown in his hands, approached Charles, king of the Franks, and placing the crown on his head exclaimed: “May God grant life to the great and pacific emperor!” Three hundred and twenty-four years earlier, the last emperor of the West had been deposed. In crowning Charles—or Charlemagne, as he came to be called—Leo revived the ancient empire, now reborn under the aegis of the church. Gonzales, location 5378

2.2.6.2. When Leo crowned Charlemagne, almost all of western Christendom was under the emperor’s rule. The main exceptions were the British Isles and the small area in Spain that the Arabs had never conquered. But even before being crowned emperor, while he was only king of the Franks, Charlemagne had extended his domains beyond the borders of the ancient Roman Empire. This he did through a series of campaigns against the Saxons and their Frisian allies, on the eastern borders of his empire. Gonzales, location 5383

2.2.6.3. That first incursion into Italy proved to be the prelude to the one in 800 that resulted in his coronation as emperor. The pope needed protection. Charlemagne needed divine sanction. Shelley, location 3330

2.2.6.4. The ceremony in St. Peter’s demonstrated that the memory of the Roman Empire survived as a vital tradition in Europe and that there was a strong desire to reestablish political unity. The coronation also inaugurated, however, a long-standing struggle between the revived empire and the papacy. Shelley, location 3335

2.2.7. Charlemagne also desired to see reform within the church, including monasteries, many of which had become quite worldly and concerned with riches and power. He reorganized the church into a parish based model, rather than the old city based model, which no longer worked in the agrarian based empire. Clergy were also required to wear special clothing at all times - to discourage visiting brothels! The monasteries were reformed under the leadership of Benedict of Aniane, so that they began to stress manual labor over study, and asceticism over cultural pursuits. All of this helped to temporarily reform a church system that had grown corrupt, worldly, and out of touch with the people they were supposed to shepherd and serve.

- 2.2.7.1. Monasticism had lost a great deal of its original zeal, with many abbots who viewed their office as a means to riches and power, and Charlemagne decided that the entire institution was in need of reform. This he entrusted to Benedict of Aniane (not to be confused with Benedict of Nursia, who wrote the Rule), Gonzales, location 5405
- 2.2.7.2. Benedict of Aniane emphasized manual labor over study and asceticism over culture. Ferguson, location 7130
- 2.2.7.3. There was now firmly in place a network of local parishes, which became more important as the old city-based organization of the church was no longer possible in the primarily agrarian economic and social system that had emerged. Ferguson, location 7112
- 2.2.7.4. Although clergy had worn special clothes—at least while celebrating the liturgy—since the fourth or fifth century, distinctive clothing for them was now required at other times in order to discourage their presence at brothels and taverns under the anonymity of lay dress. Ferguson, location 7115
- 2.2.8. In order to help increase a sense of order, Charlemagne also encouraged common liturgies, the regular baptism of children at birth, abstaining from Sunday work, regular confession of sins, and tithing. The idea of “godparents” also took firm root during this time.
 - 2.2.8.1. Good order included regulation of the religious life of the people: baptizing their children at birth, abstaining from work on Sunday, confessing sins and communing three times a year, and tithing. Baptism was “christening” (making one a Christian), which included giving one a “Christian” name under the sponsorship of godparents, who now became a part of one’s kinship for reckoning the degrees within which marriage was forbidden. Ferguson, location 7139
- 2.2.9. All of these reforms were seen as important to restoring a sense of unity and order into a chaotic world. For this reason, Charlemagne is often considered as one of the most important rulers in Western history.
 - 2.2.9.1. Few historians challenge Charlemagne’s claim to greatness as a major constructive figure of world history. From the new center in the north, rather than on the Mediterranean, he extended Christian civilization in Europe. After three centuries of disorder, he restored a measure of law and order. His patronage of learning left a cultural heritage that later generations could build upon. And the imperial ideal that he revived persisted as a political force in Europe until 1806, when the Holy Roman Empire was terminated by another self-styled emperor, Napoleon Shelley, location 3355
- 2.3. The Holy Roman Empire after Charlemagne
 - 2.3.1. Although Charlemagne had made many changes that brought order and stability to Europe, as is usually the case, his successors were not as capable in their leadership and the glory of his empire began to fade soon after his death. Eventually conflict began to arise and the empire began to break apart. Additionally, the Norsemen began to conduct many raids into the lands of the Empire. This had the effect of breaking the real power of the kingdom into many regions ruled by various nobles and kings. Although the Holy

Roman Empire survived in one form or another until 1806, the leadership had passed from Charlemagne's family to various Germanic rulers, and the Empire never had the size and unity seen in Charlemagne's day.

2.3.1.1. Under his weak successors the empire disintegrated amid the confusion of civil wars and devastating new invasions. When Vikings began sweeping out of the Northland, people increasingly surrendered both their lands and their persons to the many counts, dukes, and other local lords in return for protection. These disintegrating conditions presented a new challenge to the church and to the unity of Europe. We call it feudalism. Shelley, location 3362

2.3.1.2. The glory of Charlemagne's empire did not last long after the great emperor's death. His son Louis "the Pious" was a conscientious ruler, but not a good judge of character. Gonzales, location 5414

2.3.1.3. To these inner divisions and internecine warfare were added raids and invasions by Norsemen and others. Gonzales, location 5421

2.4. The rise of feudalism

2.4.1. As the situation developed in the West, the system known as feudalism became dominant. In order to find protection from raiding Norsemen and others, people began surrendering their lands and persons to local lords in return for protection. These local lords were often in turn submitted to higher nobles. In this system wealth was determined by land. Trade had been greatly reduced, and with it the economic system was greatly reduced and altered. What mattered now was land - and it was help by nobles, but worked by the lower class people.

2.4.1.1. trade on a large scale was interrupted, and each area had to become more self-sufficient. There came a time when money almost ceased circulating, and gold coins were rare. Under such circumstances, the main source of wealth was land, rather than money. Kings and other lords often paid for services by granting lands. Thus was feudalism born. Gonzales, location 5425

2.4.1.2. This was a hierarchical system, based on the holding of lands, in which each feudal lord, while receiving homage from those who owed their lands to him, paid homage to the greater lord from whom he had received his. At first, grants of land were for a lifetime. But eventually they became hereditary. Since a vassal often held land under various lords, the obligations of vassalage could always be evaded by claiming a conflicting allegiance to another lord. The result of all this was the political and economic fragmentation of western Europe, and the decline of all centralized power, including that of kings. Gonzales, location 5427

2.4.1.3. Under his weak successors the empire disintegrated amid the confusion of civil wars and devastating new invasions. When Vikings began sweeping out of the Northland, people increasingly surrendered both their lands and their persons to the many counts, dukes, and other local lords in return for protection. These disintegrating conditions presented a new challenge to the church

and to the unity of Europe. We call it feudalism. Shelley, location 3362

2.4.1.4. Feudalism was a type of government in which political power was exercised locally by private individuals rather than by the agents of a centralized state. Shelley, location 3365

2.4.1.5. Central to feudalism was the personal bond between lord and vassal. In the ceremony known as the act of homage, the vassal knelt before his lord, and promised to be his “man.” Shelley, location 3371

2.4.1.6. The feudal contract thus entered into by lord and vassal was considered sacred and binding upon both parties. Breaking this tie of mutual obligations was considered a felony, because it was the fundamental bond of early medieval society. The lord for his part was obliged to give his vassal protection and justice. The vassal’s primary duty was military service. He was expected to devote forty days’ service each year to the lord without pay. Shelley, location 3375

2.4.2. All of this also had a great effect on the church. The church and its leaders also needed protection and had to work with the local rulers. Furthermore, the church herself sometimes own vast tracts of land, which made one quite powerful in feudalism. Thus a close bond between local church leaders and the local lords, barons and kings. This tended to greatly lessen papal power, which was in decline in the tenth and early eleventh centuries. In fact, during this time most bishops began to be appointed by the kings and local rulers rather than the Pope or the church hierarchy.

2.4.2.1. The unsettled conditions caused by new invaders—Vikings from the north and Magyars from Asia—forced church officials to enter into close relations with the only power able to offer them protection: the feudal barons in France and the kings in Germany. Shelley, location 3379

2.4.2.2. In the tenth and early eleventh centuries the pope was in no position to challenge anyone. The office fell into decay after becoming a prize sought by local Roman nobles. Shelley, location 3382

2.4.2.3. The church was also affected by this. Since bishoprics and abbeys often had vast holdings of land, bishops, abbots, and abbesses became magnates whose support all sought. Gonzales, location 5432

3. Monasticism - The Great Reform Movements

3.1. In the West monasticism had often represented a source of reform for the broader church, and also unity, structure, scholarship for the broader culture. By the period under consideration however, monasteries themselves were in need of reform. Although on paper monks were supposed to practice lives of devotion, submission and poverty, in actuality many abbots had grown wealthy and powerful. The monastic system itself cried out with a need for reform.

- 3.1.1. The church was also affected by this. Since bishoprics and abbeys often had vast holdings of land, bishops, abbots, and abbesses became magnates whose support all sought. Gonzales, location 5432
- 3.1.2. Because of the Viking invasions, lack of protection, and secularizing influences, monastic life declined with other aspects of Western society. Lay abbots were often appointed due to the feeling that the monasteries needed someone to defend them, but these lay abbots did not always put spiritual interests first. Ferguson, location 7465
- 3.2. A movement for reform began at the Benedictine monastery at Cluny. This revival/reform movement became known as the Cluniac reform. This movement began with a desire for monastic reform, but as it grew it soon set its sights on a reform of other monasteries and eventually the entire church. It longed to see the entire church freed from control of the local lords and kings, and united in submission to the papacy.
 - 3.2.1. The church was ill-prepared to challenge kings and emperors; it needed to set its own house in spiritual order. This began with a far-reaching revival within the reformed Benedictine order of Cluny, founded in 910. Shelley, location 3399
 - 3.2.2. The ultimate goal of the Cluniac reformers was to free the entire church from secular control and subject it to papal authority. Some 300 Cluniac houses were freed from lay control, and in 1059 the papacy itself was removed from secular interference by the creation of the College of Cardinals, which henceforth elected the popes. Shelley, location 3404
 - 3.2.3. The center from which the monastic renewal in the eleventh century was to come was Cluny, founded in 909/910. Ferguson, location 7465
 - 3.2.4. At first, the purpose of the monks of Cluny was simply to have a place where they could follow the Rule of Benedict in its entirety. But then their horizons widened, and the abbots of Cluny, following Berno's example, set out to reform other houses. Gonzales, location 5607
- 3.3. To reform the monasteries, the Cluny movement restored the election of abbots by the monks, which returned a spirituality and also stability to the entire system. They also worked to get independence from both local ecclesiastical oversight (since so many bishops were in reality virtually secular rulers and were not submitted to the Pope), and also freedom from taxes.
 - 3.3.1. Independence The right of election of the abbot by the monks, and exemption from episcopal oversight and from taxes, had precedents but became common with the example of Cluny. Ferguson, location 7482
 - 3.3.2. Berno ruled at Cluny until 926. Not much is known of those early years, for Cluny was only one of several monasteries that Berno set out to found or to reform. But after his death the house was led by a series of able and high-minded abbots who turned Cluny into the center of a vast monastic reform: Odo (926–944), Aymard (944–965), Mayeul (965–994), Odilo (994–1049), and Hugh (1049–1109). Six abbots of extraordinary dedication, ability, and length of life ruled Cluny for a total of two hundred years. Under their leadership, the ideals of monastic reform expanded ever farther. Gonzales, location 5601

- 3.4.** The Cluniacs also restored the importance of prayer and worship as the central work on monks. To do this, they reduced the intellectual emphasis formerly in place, but also the physical labor that had been a central principle for Benedict and his order.
- 3.4.1.** The main occupation of these monks and nuns, as the Rule commanded, was the Divine Office, or the celebration of the hours of prayer and Scripture reading that had been set by Benedict. To this the Cluniacs devoted their undivided attention, to such a point that at the height of the movement 138 Psalms were sung in a single day. This was done in the midst of ceremonies that became more and more complicated with the passing years, and therefore the Cluniacs came to spend practically all their time at the Divine Office, neglecting the physical labor that was so important for Benedict. Gonzales, location 5612
- 3.5.** To reform the church, the Cluniacs attacked two common practices: simony and clerical marriage. These attempts at reform are also often referred to as “The Peace of God” movement.
- 3.5.1.** Simony was the purchase or sale of church office (named after Simon Magus in Acts 8). Although almost everyone agreed that outright simony was wrong (though even that was still done!), there was disagreement over what constituted simony. In the feudal system, even church leaders practiced investiture and the rulers often directly chose church leaders. This was due to the great power held by local bishops and other church leaders. Since these leaders were so powerful, the local civil rulers obviously wanted men who were loyal to them, and they had developed systems to keep the practices from being direct purchase of office. However, these practices still clearly undermined the independence of the church, and it often degraded into the virtual purchase of the church office by money and vows of loyalty. The Cluniacs railed and labored against this and declared that they were in fact simony.
- 3.5.1.1.** Purchase of clerical office. The term “simony,” from Simon Magus’s offer to buy from the apostles the power of conferring the Holy Spirit (Acts 8:18–19), referred to buying spiritual gifts. There was agreement that simony was wrong, but there was uncertainty about what constituted simony, and reformers applied the word to practices against which they protested. Ferguson, location 7540
- 3.5.1.2.** At its high point, the reforming zeal of the Cluniacs knew no bounds. After ordering the life of hundreds of monastic houses, they set their sights on the reformation of the entire church. This was the darkest hour of the papacy, when pontiffs succeeded one another with breathtaking frequency, and when popes and bishops had become feudal lords, involved in every intrigue that was brewing. In such circumstances the monastic ideal, as it was practiced at Cluny, offered a ray of hope. Gonzales, location 5618
- 3.5.1.3.** Simony (the buying and selling of ecclesiastical posts) was therefore one of the worst evils to be eradicated. The appointment and the investiture of bishops and abbots by nobles, kings, and emperors, although not strictly simony, was dangerously close to it, and must also be forbidden, particularly in those areas whose rulers were not zealous reformers. Gonzales, location 5628

- 3.5.1.4.** In particular, the Cluniac monks applied the word to the common practice of paying money in order to receive a benefice. Defenders of making gifts to the proprietor of a church or monastery saw these as tokens of obedience to the secular lord and distinguished the property belonging to the church from the ecclesiastical office itself, a distinction denied by those who wanted to separate the church from lay control. Ferguson, location 7543
- 3.5.1.5.** Theoretically, on assuming office a bishop or abbot was subject to two investitures: his spiritual authority was bestowed by a church official and his feudal or civil authority by the king or a noble. In actual fact, however, feudal lords and kings came to control both the appointment and the installation of churchmen. This practice was most pronounced in Germany, where control of the church was the foundation of the king's power. The German church was in essence a state church. Shelley, location 3395
- 3.5.2.** The Cluniacs also attacked the practice of clergy marriage. They declared that priests, like monks, must be celibate. Many priests were already celibate, but some were not, and the monks viewed this as a huge problem. Obviously some of this may have been to a wrong view of sexuality, and also in a desire for everyone to be like themselves, but there had been real abuses by married clergy. In some areas there was a tendency for the son of priestly marriages to inherit the parish church - regardless of spiritual capabilities. Furthermore, this practice of sons inheriting the parish church reinforced the feudalistic tendencies and loyalties that the Cluniac reformers were trying to undo. However, this attempt to force clerical celibacy on all priests did have problems, for some who were against simony, did not agree with mandated clerical celibacy, and thus it could split the support for the movement.
- 3.5.2.1.** The other great enemy of reformation thus conceived in monastic terms was clerical marriage. For centuries, many had practiced celibacy, and there had been earlier attempts to promote it, but never as a universal rule. Now, fired by the monastic example, these reformers made clerical celibacy one of the pillars of their program. Eventually, what had been required only of monks and nuns would also be required of the clergy. Gonzales, location 5630
- 3.5.2.2.** The monks wanted to impose chastity on the "secular clergy," that is the clergy who lived in the world. They called the practice of married clergy "Nicolaitanism" (from Revelation 2:6, 15, traditionally interpreted as referring to sexual immorality) and the wives of clergy "concubines." The priests who had wives, however, did not consider them concubines. Ferguson, location 7530
- 3.5.2.3.** There was a tendency to have the son of priestly marriages inherit the parish church with the result of trapping the church in feudalism, to say nothing of what spiritual qualifications the son might or might not have for his duties. Ferguson, location 7533
- 3.5.2.4.** 3. Celibate clergy The Peace of God was related to a broader reform movement, for the councils that promoted it also enacted reform canons in regard to clerical celibacy and the independence of the church from secular lords. Ferguson, location 7527

- 3.6.** The Cluniacs also stressed the old monastic principle of obedience, newly applied to the church and society at large. In particular, everyone in Christendom was said to owe obedience to the Pope. This would eventually help to restore the office of the Pope, which had lost almost all of its authority by this time.
- 3.6.1.** Obedience, another cornerstone of Benedictine monasticism, would also be fundamental to this reformation of the eleventh century. Just as monks owed obedience to their superiors, so must the entire church (in fact, all Christendom) be subject to the pope, Gonzales, location 5634
- 3.7.** Eventually however, the Cluniac reform movement lost steam. As it grew in numbers and influence, it also grew in wealth. Like so many movements before it, this proved to be a deadly toxin.
- 3.7.1.** The wealth that it accumulated was one of the main causes of the decline of the Cluniac movement. Inspired by the holiness of the monks, rich and poor alike made gifts to their monasteries. Cluny and her sister houses adorned their chapels with gold and jewels. Eventually, the simplicity of life that had been Benedict's ideal was lost, and other movements of more recent foundation, and more insistent on poverty, took the place of Cluny. Likewise, one of the main causes of the final failure of the reformation of the eleventh century was the wealth of the church, which made it very difficult for it to set aside the intrigues of the powerful, and take the side of the poor and the oppressed. Gonzales, location 5645
- 3.8.** After Cluny, other reform movements began among the monastic communities. The most important of these was the Cistercian movement (so named after the Latin name of the city where the movement began.) The most important figure in this movement was Bernard of Clairvaux. Bernard became a Cistercian monk at 23, but as the community grew, he was forced to move to Clairvaux to begin a new monastery.
- 3.8.1.** The next great movement of monastic reform, however, began late in the eleventh century, when Robert of Molesme founded a new monastery at Citeaux. Since the Latin name of this place was Cistercium, the movement came to be called "Cistercian." Robert returned to his original monastery, but a community continued existing in Citeaux, and eventually gave rise to a wave of monastic reform similar to that which had been led earlier by the abbots of Cluny. The great figure of the Cistercian movement was Bernard of Clairvaux, who was twenty-three years old when he presented himself at Citeaux (in 1112 or 1113) in the company of several relatives and friends, and requested admission to the community. Gonzales, location 5654
- 3.8.2.** When the number of monks at Citeaux grew too large, he was ordered to found a new community at Clairvaux. This grew rapidly, and soon became a center of reformation. Gonzales, location 5662
- 3.9.** Bernard stressed the importance of contemplation, saying that the life of Mary was better than that of her sister Martha. In particular, Bernard loved to contemplate the humanity of Christ. Some of his writings continue to be influential down to our own time, forming the basis of such well loved hymns as "Jesus the Very Thought of Thee"; "Jesus Thou Joy of Loving Hearts" and "O Sacred Head Now Wounded". As you look at these words, notice the devotion, the great stress on Christ's humanity, and also the atoning nature of Christ's work.

3.9.1. He was convinced that Mary's was a better lot than Martha's, and all he wished to do was to spend his time meditating on the love of God, particularly as revealed in the humanity of Christ. But he soon found himself forced to take on the role of Martha. Gonzales, location 5663

3.9.2. Jesus the very thought of Thee (excerpts)

Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Savior of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah, this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but His loved ones know.

Jesus, our only joy be Thou,
As Thou our prize will be;
Jesus be Thou our glory now,
And through eternity.

3.9.3. Jesus, Thou Joy of Loving Hearts (excerpts)

Jesus, Thou Joy of loving hearts,
Thou Fount of life, Thou Light of men,
From the best bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good,
To them that find Thee all in all.

We taste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountainhead,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
Wherever our changeful lot is cast;

Glad when Thy gracious smile we see,
Blessed when our faith can hold Thee fast.

O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed over the world Thy holy light.

3.9.4. O Sacred Head Now Wounded (excerpts)

O sacred Head, now wounded,
with grief and shame weighed down,
Now scornfully surrounded
with thorns, Thine only crown;

O sacred Head, what glory,
what bliss till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine.

What Thou, my Lord, hast suffered,
was all for sinners' gain;
Mine, mine was the transgression,
but Thine the deadly pain.

Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
vouchsafe to me Thy grace.

Men mock and taunt and jeer Thee,
Thou noble countenance,
Though mighty worlds shall fear Thee
and flee before Thy glance.

How art thou pale with anguish,
with sore abuse and scorn!
How doth Thy visage languish
that once was bright as morn!

Now from Thy cheeks has vanished
their color once so fair;
From Thy red lips is banished
the splendor that was there.
Grim death, with cruel rigor,
hath robbed Thee of Thy life;
Thus Thou hast lost Thy vigor,
Thy strength in this sad strife.

3.10. Bernard was a powerful figure in his age. His mystical contemplation of Christ formed a new spirituality, his reforms moved through the church, one of his monks became pope, he was the preacher of the second crusade (we will look at this next month), and he strove against theological innovations. He was a powerful figure and great reformer, and struck some of the notes that later reformers stressed and developed.

3.10.1. His personality dominated his time, for he was at once the mystic devoted to the contemplation of the humanity of Christ, the power behind and above the papacy (especially when one of his monks became pope), the champion of ecclesiastical reform, the preacher of the Second Crusade, and the enemy of all theological innovation. Bernard's fame gave the Cistercian movement great impetus, and soon it came to play a role similar to that which Cluny had played more than a century before. Gonzales, location 5667

4. The Papacy

4.1. As noted above, during the early years of this period, the papacy fell on hard times. This happened for five main reasons. First, as the empire had fallen into various competing kingdoms, the Pope just became one more rival claimant for power. Second, the Pope often found himself under great military pressure, and had to look to one or another of the various kings to help him against his rivals in Italy. Third, over time very powerful families in Italy arose who came to dominate the appointment of Popes, who viewed this as a means to further their own temporal power. Fourth, as a result of the above, the men who became Pope were often not very spiritual, and sometimes were downright corrupt and immoral. Finally, this situation also led to periods where there was more than one claimant to the title of Pope, and there were often rapid successions of Popes. All of this obviously undercut the appeals to spiritual authority.

4.2. At this time, the Popes were often put in place by either powerful Italian families, or sometimes by kings, especially the powerful German kings who were becoming the newest version of the Holy Roman Empire. At the root of this was the ongoing battle between the civil authorities and the church authorities for supreme power, and also the practices of simony, and the growing power of the bishops (and the newer office of 'cardinal').

4.3. Attempts at reforming and strengthening the Papacy

4.3.1. Gregory VI, who was Pope from 1045-1046, launched an early attempt to reform the Papacy. He had called a man named Hildebrand, who will play a prominent role below, to his side to help bring about reform. Unfortunately, Gregory was one of three who claimed to be Pope at the same time, and in the interest of peace and unity, Gregory abdicated the Papal seat and went into exile.

4.3.1.1. The third and most remarkable member of that party was the monk Hildebrand, who while a monk at Rome had met the future pope Gregory VI. As was said at the end of the last chapter, Gregory VI hoped to reform the church. To that end he called Hildebrand to his side. But then a situation developed in which there were three who claimed to be the rightful pope, and Gregory abdicated for the sake of peace and unity. Hildebrand went with him into exile, and it is said that he closed the saintly man's eyes on his deathbed. Two

years later, Bruno, on his way to Rome, asked Hildebrand to join him in the task of reformation that lay ahead. Gonzales, location 5682

- 4.3.2.** After these events, a party made their way to Rome from monasteries. The party included Bruno, Humbert, and eventually Hildebrand. This party went to Rome set on reform for the Papacy and the entire church. Bruno had been offered to be Pope by the current emperor, but these three were convinced that the current system of simony and feudal patronage must be totally changed. Thus, rather than entering as Pope, Bruno entered as a pilgrim. However, the people soon clamored for Bruno to be the Pope, and he ascended the Papal throne in 1049, taking the name Leo IX.
- 4.3.2.1.** The small band of pilgrims on their way to Rome was headed by Bruno, to whom the emperor had offered the papacy, and who had preferred to enter the city as a pilgrim. Gonzales, location 5675
- 4.3.2.2.** to take the office of pope from the hands of the emperor was dangerously close to simony—or, as Hildebrand had told Bruno, it would mean going to Rome “not as an apostle, but as an apostate.” Gonzales, location 5676
- 4.3.2.3.** Another member of the small party was Humbert, who in his monastery in Lotharingia had devoted himself to study and to a constant campaign against simony. Gonzales, location 5678
- 4.3.2.4.** The third and most remarkable member of that party was the monk Hildebrand, who while a monk at Rome had met the future pope Gregory VI. As was said at the end of the last chapter, Gregory VI hoped to reform the church. To that end he called Hildebrand to his side. But then a situation developed in which there were three who claimed to be the rightful pope, and Gregory abdicated for the sake of peace and unity. Hildebrand went with him into exile, and it is said that he closed the saintly man’s eyes on his deathbed. Two years later, Bruno, on his way to Rome, asked Hildebrand to join him in the task of reformation that lay ahead. Gonzales, location 5682
- 4.3.2.5.** After entering Rome barefooted and being acclaimed by the people and the clergy, Bruno accepted the papal tiara, and took the name of Leo IX. Gonzales, location 5692
- 4.3.2.6.** In 1049 there came a great pope, Leo IX (1049–54). He was a product of the reform efforts in Lorraine that came from the secular clergy and he had been bishop of Toul. He did not consent to becoming pope without proper election by the clergy and people of Rome. Ferguson, location 7639
- 4.3.3.** Bruno/Leo IX set about trying to reform the church. To do this he continued the early calls of the Cluniacs for clerical celibacy and the abolition of simony. Leo worked against this, especially in France where the practice was especially widespread. He removed prelates who had achieved their office by simony, and he ordered that married bishops put their wives aside (an order that generally ignored).
- 4.3.3.1.** Their program of reformation was based on the promotion of clerical celibacy and the abolition of simony. There was a

connection between these two, for in that feudal society the church was one of the few institutions in which there still existed a measure of social mobility. Gonzales, location 5695

4.3.3.2. In France simony was widespread, and Leo sought to put an end to it. With this in mind, he decided to visit that country. Although the king and several prelates let him know that he would not be welcome, Leo went to France and called a council that deposed several prelates who had been guilty of simony. The same council also ordered that married bishops should set their wives aside, but this order was not generally obeyed. Gonzales, location 5708

4.3.4. Leo also worked to more formally institutionalize the system of cardinals in the church. Rather than simply being spiritual shepherds in their respective local diocese, they became more of the senate of the Roman Church, and assistants to the Pope. Under Leo, the body of Cardinals was filled with fellow reformers, and became more of an international body.

4.3.4.1. Under Leo the cardinals became more institutionalized as a “senate of the Roman church” with less importance for the liturgy and spiritual life of individual Roman churches and more for serving as assistants of the popes. Leo’s strategy was to put into as many of these positions as possible fellow reformers from Lorraine. Although the feeling survived that a bishop was married to his original church and should not be translated, Leo internationalized the cardinalate. Ferguson, location 7653

4.3.5. Leo made two huge mistakes in his papacy, however, and both of these had terrible repercussions on the future of the church universal.

4.3.5.1. First, he led an army into battle against the Normans who had established a foothold in South Italy. This alarmed the Byzantine Emperor (who still had lands in South Italy), and it was a military disaster. Leo’s army was soundly defeated and he was captured and held prisoner until shortly before his death.

4.3.5.1.1. Leo’s first policy in Italy was directed not against the Saracens or Byzantines, but against the Norman freebooters who had been a threat in south Italy since 1016. Leo claimed this area as part of the patrimony of Peter on the basis of the Donation of Constantine. He devised the first papal banner and took it into battle, but his troops were defeated in 1053 and he was held captive for nine months. His military action alarmed the Byzantine emperor, who was concerned for the Byzantine holdings in south Italy. Ferguson, location 7659

4.3.5.1.2. Leo made two grave errors during his pontificate. The first was to take up arms against the Norsemen who had settled in Sicily and southern Italy. Peter Damian urged him to desist, but he marched at the head of the troops, which were defeated by the Norsemen. Captured by those whom he had hoped to conquer,

Leo remained a prisoner until shortly before his death.
Gonzales, location 5712

4.3.5.2. Second, he sent a delegation to Constantinople to make demands of the Patriarch there, Michael Cerularius. Cerularius was a lot like Leo, working to increase the power of his own position. He also did not think much of the bishops of Rome, especially in light of the many bad popes of the previous century. He thus closed down Eastern Churches which followed the Roman liturgy, and ordered the Byzantines in South Italy to not help Leo when he was captured. The delegation sent by Leo was headed by Humbert, who was a rigid man who wanted to see everyone submitted to the Pope. Thus, rather than repairing the strains, Humbert slapped a decree excommunicating Cerularius on the altar of the Hagia Sophia! Eventually, in return Cerularius had Leo and his cohorts excommunicated as well. This breach, which certainly had been brewing for centuries, was never repaired. For the first time, there was a permanent rift in the Church, and that rift remains to this day and has only widened (even though the excommunications were recently removed.)

4.3.5.2.1. Leo IX's counterpart in the Greek church was Michael Cerularius, Patriarch of Constantinople (1043–58). An unusually assertive patriarch, he was in many ways like Leo IX—interested in the independence of the church, holding a high ideal of his office, and promoting education. Ferguson, location 7666

4.3.5.2.2. Michael was ambitious for the extension of Byzantine dignity. Remembering the popes of the preceding century, he looked on the Roman see as uncouth and barbarian. When Leo IX was captured by the Normans, Michael ordered the Byzantines in Italy to abstain from helping the Romans, and he closed the churches in the East that used the Latin liturgy. Ferguson, location 7668

4.3.5.2.3. His other error was to send Humbert as his legate to Constantinople. Humbert's rigidity and lack of interest in the concerns of the Byzantines led to the schism of 1054, shortly after Leo's death. Gonzales, location 5714

4.3.5.2.4. The reality, however, was that after the Photian schism in the ninth century the bond between East and West never grew strong again. There were differences of language, national character, ecclesiastical organization, liturgy, and theology. These differences were more of emphasis than of contradictions. Ferguson, location 7672

4.3.5.2.5. To these differences had been added serious political complications: loss of Byzantine control in central and northern Italy, the alliance of the popes and the

Franks, the formation of the papal states at the expense of Constantinople, the revival of the western empire under Otto I, the loss of Byzantine territory in south Italy to the Normans in the early eleventh century that ended the last geographical link between East and West, and Ottonian and then papal military policy in south Italy. Ferguson, location 7677

4.3.5.2.6. Michael attacked the Latins as heretical for a variety of reasons. The Latin church used unleavened bread in the eucharist (the Greeks, arguing that the Gospels use the word for ordinary bread in the accounts of the Last Supper, used leavened bread), making them no better than Jews. They forced celibacy on all the clergy. They pictured Jesus Christ as a Lamb (because of the incarnation he should be pictured as a man). They sang Hallelujah at Easter only, omitting it from Lent. They did not forbid the eating of strangled meat (the Germans liked their blood sausages!). Ferguson, location 7683

4.3.5.2.7. The question of the addition of the filioque clause to the Nicene Creed, criticized by Photius, played only a minor role in the dispute before the twelfth century. Ferguson, location 7687

4.3.5.2.8. These differences had been lived with for some time. More important than all the differences, political and religious, between East and West was the loss of the will to unity. Ferguson, location 7688

4.4. Continuing reforms and growth of the papacy

4.4.1. The back and forth struggle between the papacy and the civil rules, and also between the reformers and those wanting to continue to old paths, continued into the future. However, almost all of the Popes were reformers, and the reforms increasingly took hold, and the power of the papacy continued to rise. Foremost among the changes brought in over the next two decades was the process of electing the new Pope. This process was finalized at the Second Lateran Council. Rather than being handled by kings and emperors, or the Roman populace, the college of cardinals was to select the Pope.

4.4.1.1. After that time, with one exception, there was a succession of reforming popes. That exception led the reformers, under the leadership of Nicholas II, to call the Second Lateran Council, which determined the manner in which popes were to be elected thereafter. The power of election was to rest with the cardinals who also held the title of bishops, who would then seek the consent of the rest of the cardinals, and, finally, of the Roman people. Gonzales, location 5723

4.4.2. Eventually Hildebrand, the close ally of Bruno/Leo - who had been the power behind many of the popes after Leo - himself became Pope. He took the name Gregory VII (a nod back to original reforming pope of the ear, Gregory

VI). Hildebrand/Gregory continued to be a strong proponent of reforming throughout his life.

4.4.2.1. Hildebrand has often been depicted as the ambitious man behind several popes. However, until he felt ready to take power for himself, the sources of the time seem to indicate that in truth he wished nothing more than the reformation of the church. It was apparently on that basis that he supported the work of several popes, until the time came when it seemed that reformation could best be served by accepting the papacy himself, which he took under the name of Gregory VII. Gonzales, location 5686

4.4.2.2. When Alexander died, Hildebrand was elected pope, although the order prescribed by the Second Lateran Council was reversed, for it was the people who demanded his election, and the cardinals who agreed. He took the name of Gregory VII, and continued the work of reformation in which he had been engaged for years. His dream was of a world united under the papacy, as one flock under one shepherd. This included, not only western Europe, but also the Byzantine church as well as the lands then under Moslem control. For a while he sought to organize a great military offensive against Islam, with a western front in Spain, and another in the East, where Latin Christians would go to the succor of beleaguered Constantinople. But these plans, as well as his efforts to extend his authority to the East, never came to fruition. Gonzales, location 5730

4.4.3. Hildebrand/Gregory was also a proponent of Papal supremacy over the entire church and indeed even over the Emperors. Obviously this led to conflict with some civil rulers. William the Conqueror, who had needed and received Hildebrand's support to invade England (when Hildebrand was the papal advisor), supported Gregory.

4.4.4. However others resisted this, until it came to a head in the conflict between Gregory and Emperor Henry IV. Gregory had forbidden simony and lay investiture in the selection of church leaders, and he accused Henry of doing this when he deposed and installed a new bishop of Milan in response to riots in the city over the issue of priestly celibacy. Gregory summoned Henry to appear before him in Rome, and Henry responded by calling a synod which declared that Gregory was a usurper and not really Pope. Gregory responded to this by declaring the Henry was removed as ruler of any his realms, and by freeing all subjects from any oaths or vows to Henry, and forbidding them from obeying him as king. This encouraged some to rebel against Henry, and then superstition took hold when one of Henry's closest supporters suddenly and unexpectedly died. It appeared that Henry was under a curse placed by the Pope.

4.4.5. Henry thus decided to travel to Rome and privately beg mercy from the Pope. He eventually met Pope Gregory at a castle in Canossa in the mountains of Italy. Gregory would not receive Henry for three days, during which time Henry was forced to be dressed as a penitent. Finally a barefooted Henry was forced to beg forgiveness on his knees in the snow from Gregory.

- 4.4.6. Gregory extended forgiveness and received Henry back into the “Holy Mother Church” - clearly a new high point for the power of the papacy.
- 4.4.7. However, this was short lived, for when a rival tried to unseat Henry as Emperor, Gregory supported the usurper - who then died in battle. Eventually Henry marched on Rome, and Gregory was forced to flee after pleas for help from the Normans and the Byzantines - both of whom had been excommunicated by the popes - were ignored. Henry took over the city, and installed a rival Pope, Clement III. Hildebrand/Gregory died in exile.
- 4.4.8. The reforming party then elected Urban II as Pope, and he regained the city of Rome and expelled the rival Pope Clement III from Rome. Urban is primarily known for calling the First Crusade - which we will look at in the months ahead.
- 4.4.9. In the years ahead, the struggle between emperors and popes continued, and there continued to even be rival popes at times during this period. Nonetheless, the Papacy had definitely regained its former glory and power during this period of reform.

Next Class: The Offensive Against Islam

Reading: Chapter 30 (The Offensive Against Islam)

Date: October 29 (not October 22)