

LESSON 3:
PAPAL CORRUPTION
AND SCHISM

Church History 102:
The Medieval Church

AGENDA

- **The Donation of Constantine**
- **The East-West Schism**
- **Sacramentalization of the Medieval Church**
- **The Western Schism**

THE DONATION OF CONSTANTINE

- **Imperial decree found in the 700s**
- **Written by Constantine the Great to Pope Sylvester in the 300s**



THE DONATION OF CONSTANTINE, **PG. 13**

We-together with all our satraps, and the whole senate and my nobles, and also all the people subject to the government of glorious Rome-considered it advisable, that as the Blessed Peter is seen to have been constituted vicar of the Son of God on the earth, so the Pontiffs who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it...

THE DONATION OF CONSTANTINE, **PG. 13, PART 2**

... And to the extent of our earthly imperial power, we have decreed that his holy Roman church shall be honored with veneration, and that more than our empire and earthly throne the most sacred seat of the Blessed Peter shall be gloriously exalted, we giving to it power, and dignity of glory, and vigor, and honor imperial.

THE DONATION OF CONSTANTINE, **PG. 17, PART 3**

Wherefore, in order that the supreme pontificate may not deteriorate, but may rather be adorned with glory and power even more than is the dignity of an earthly rule; behold, we give over and relinquish to the aforesaid our most blessed Pontiff, Sylvester, the universal Pope, as well our palace, as has been said, as also the city of Rome, and all the provinces, places and cities of Italy and the western regions, and we decree by this our godlike and pragmatic sanction that they are to be controlled by him and by his successors, and we grant that they shall remain under the law of the holy Roman church.

THE DONATION OF CONSTANTINE

- **Imperial decree found in the 700s**
- **Written by Constantine to Pope Sylvester**
- **Proclaimed Rome supreme, made pope ruler of Italy**
- **Proved to be forgery in 1440**





PAPAL CORRUPTION

- **Increased factionalism in late 700s**
- **Increased violence and impurity 800-896**
- **Anarchy, murder, intrigue, bribery, and debauchery 896-1049**
- **Leo IX restores character, dignity of the papacy in 1049**

ERIC RUSSELL CHAMBERLAIN, *THE BAD POPES*, PG. 19

In the closing years of the ninth century, the faction battles for the Chair of Peter brought Rome to the edge of social disintegration. In March, 896, the ghastly Synod horrenda, which sat in judgment upon a corpse, marked the moment when the city plunged finally into anarchy and delivered, as inescapable result, the Chair of Peter to whomever was bold enough to ascend it. In that month the triumphant faction, whose leader now ruled as Pope Stephen VII, set in motion a solemn trial of the late Pope Formoeus, quondam leader of a rival faction. The act of judgment was no mere formality. The corpse itself was dragged from the tomb where it had rest for eight months, and dressed again.

THE CADAVER SYNOD



ERIC RUSSELL CHAMBERLAIN, *THE BAD POPES*, PG. 22

But, in a sudden burst of violence, Sergius and most of his followers were chased out of the city. It did not end the battle for the Chair of Peter. Over the next twelve months four more popes scrambled onto the bloodstained throne, maintained themselves precariously for a few weeks – or even days – before being hurled themselves into their graves.

ERIC RUSSELL CHAMBERLAIN, *THE BAD POPES*, PG. 22, PART 2

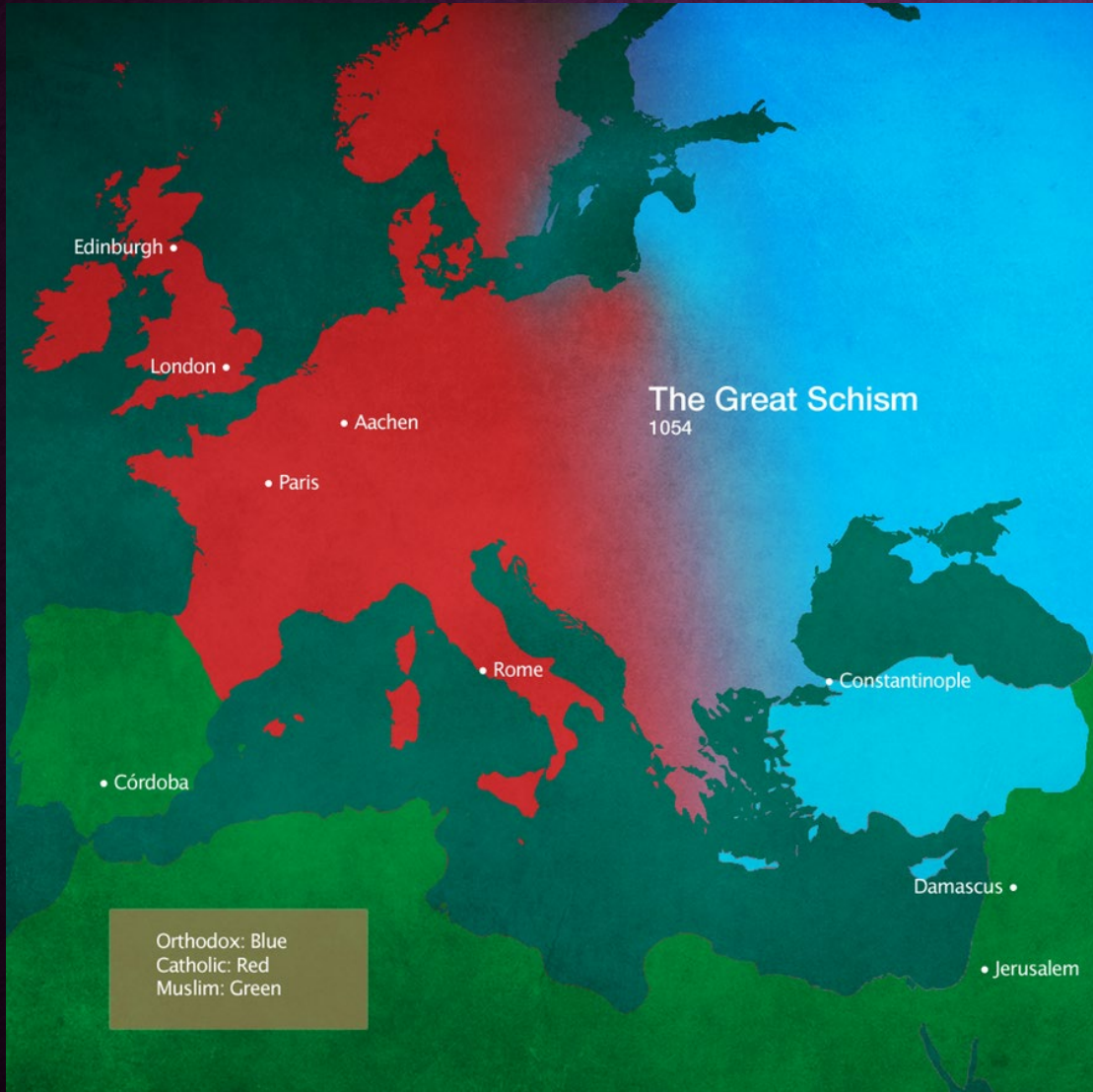
Seven popes and an anti-pope had appeared in a little over six years when, with the turn of the century, there came a stay in the rhythm of violence. Cardinal Sergius reappeared after seven years' exile, backed now by the swords of a feudal lord who saw a means thereby of gaining entry into Rome. The reigning pope found his grace, the slaughters in the city reached a climax, and then Cardinal Sergius emerged as Pope Sergius, sole survivor of the claimants and now supreme pontiff.



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THE EAST-WEST SCHISM, 1054



- East and West becoming more divided in early middle ages
- Iconoclastic Controversy
- Conflict over church influence
- Filioque Controversy
- Petrine Supremacy
- Result: Mutual Excommunication!

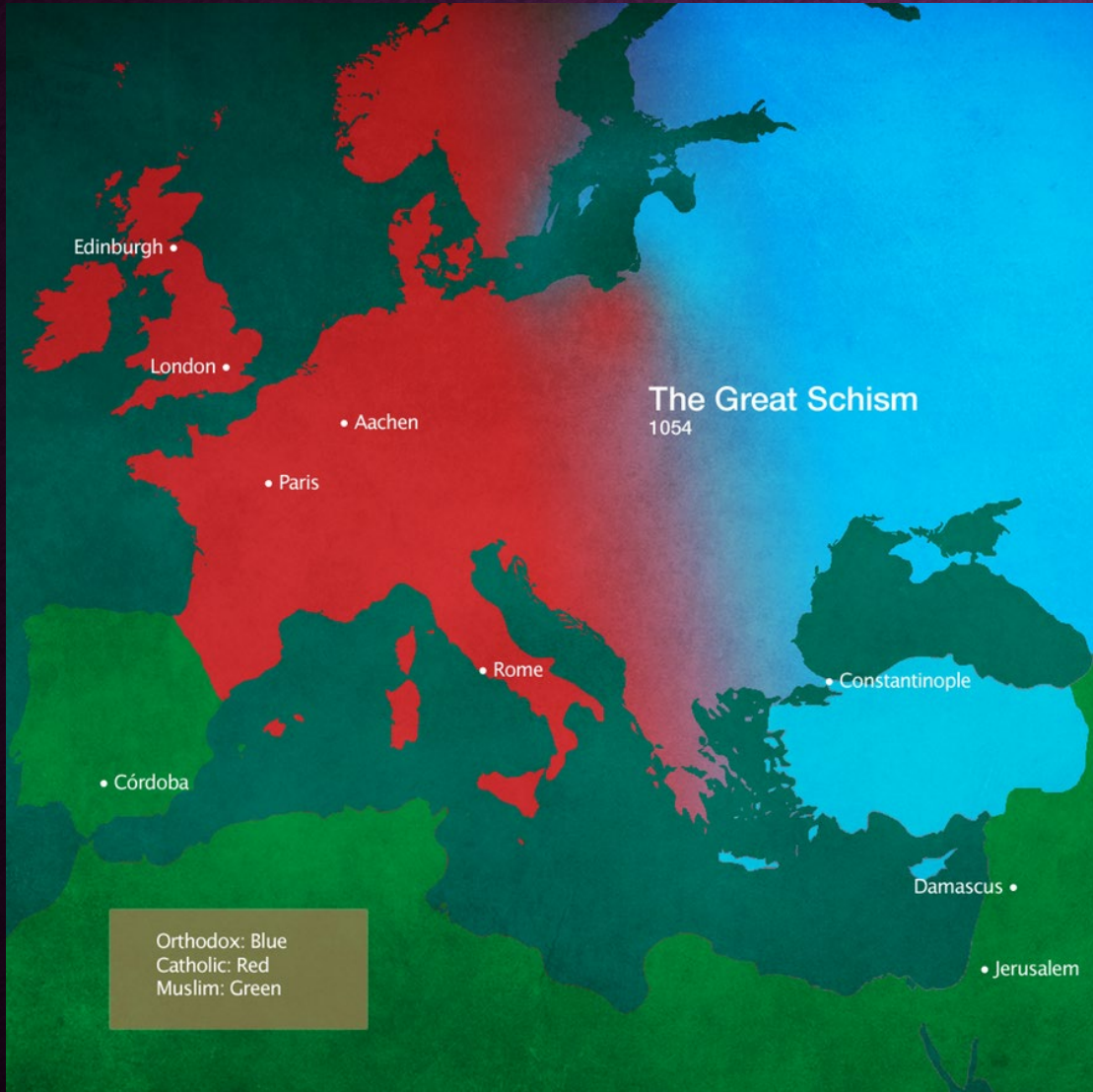
RCC AND EOC DIFFERENCES (SUPERFICIAL)

	RCC	EOC
Liturgical language	Latin or vernacular	Koine Greek or traditional
Worship music	Instruments permitted	Acapella using ancient chants
Clerical celibacy	Required for priests and bishops	No marriage/remarriage after priest ordination; bishops must be celibate
Calendar	Gregorian	Julian
Eucharist	Unleavened bread, given either alone or with wine cup to laity	Leavened bread, mixed with wine and given by spoon to laity
Baptism	Variety of modes accepted, Trinitarian formula recited	Immersion three times as Trinitarian formula recited
Art in Worship	Variety of 2D and 3D religious art may be used and venerated	Only stylized 2D religious art (icons) may be used and venerated

RCC AND EOC DIFFERENCES (CORE)

	RCC	EOC
Supreme Authority	Pope	Council of Bishops
Role of Church Tradition	Authoritative alongside inspired Bible	Holy Tradition includes Bible and is also inspired
Bible Interpretation	Literal and allegorical, pope defines correct interpretation	Allegorical and liturgical, council of bishops and church father consensus guide interpretation
Theological Approach	Scholastic (emphasis on reason and systematic thought)	Mystical (emphasis on mystery and experience, apophatic)
Problem of Sin	Judicial guilt, salvation is about clearing guilt and acquiring merit	Death and corruption, salvation is about partaking in life of God
Salvation Means	Process of faith, sacraments, and good works	Process of faith, sacraments, and good works (theosis/deification)
Post-mortem salvation	Purgatory, for which prayers for the dead are effective	Mysterious purification, for which prayers for the dead are effective
Hell	Real place and state for those who die in state of mortal sin	State of being for those who reject God (tormented by his glory)

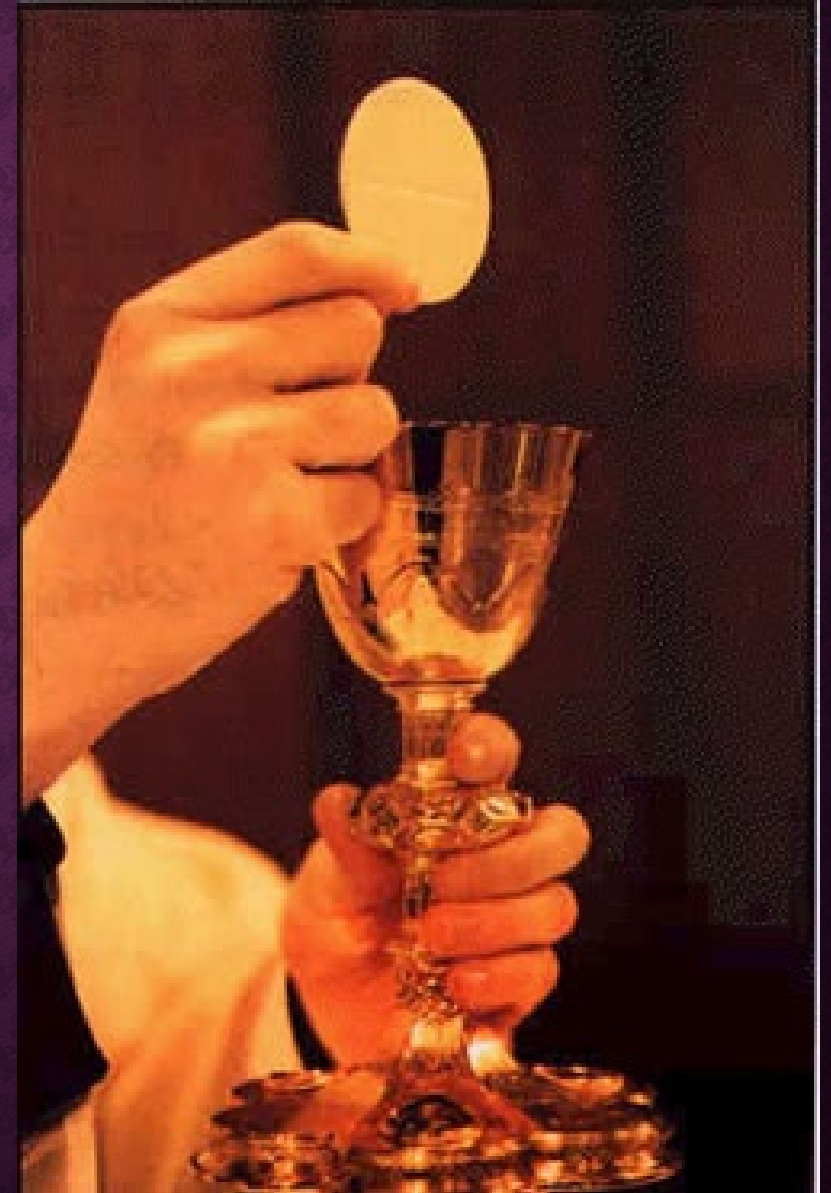
THE EAST-WEST SCHISM, 1054



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THE RISE OF SACRAMENTALISM

- **Sacramentalism: a belief in or emphasis on the importance and efficacy of the sacraments for achieving salvation and conferring grace**



PRONOUNCEMENT OF FOURTH LATERAN COUNCIL, 1215

There is indeed one universal church of the faithful, outside of which nobody at all is saved, in which Jesus Christ is both priest and sacrifice. His body and blood are truly contained in the sacrament of the altar under the forms of bread and wine, the bread and wine having been changed in substance, by God's power, into his body and blood, so that in order to achieve this mystery of unity we receive from God what he received from us.

PRONOUNCEMENT OF FOURTH LATERAN COUNCIL, 1215 (PART 2)

Nobody can effect this sacrament except a priest who has been properly ordained according to the church's keys, which Jesus Christ himself gave to the apostles and their successors. But the sacrament of baptism is consecrated in water at the invocation of the undivided Trinity — namely Father, Son and holy Spirit — and brings salvation to both children and adults when it is correctly carried out by anyone in the form laid down by the church.

PRONOUNCEMENT OF FOURTH LATERAN COUNCIL, 1215 (PART 3)

If someone falls into sin after having received baptism, he or she can always be restored through true penitence. For not only virgins and the continent [celibate] but also married persons find favour with God by right faith and good actions and deserve to attain to eternal blessedness.

THE ORDINANCES IN THE EARLY CHURCH

- **Baptism:**
 - Saving or a sign?
 - For infants or adults?



ORIGEN, *HOMILIES ON LEVITICUS*, HOMILY VIII, SECTION III

Every soul that is born into flesh is soiled by the filth of wickedness and sin. . . . In the Church, baptism is given for the remission of sins, and, according to the usage of the Church, baptism is given even to infants. If there were nothing in infants which required the remission of sins and nothing in them pertinent to forgiveness, the grace of baptism would seem superfluous.

TERTULLIAN, *TREATISE ON BAPTISM*

But they whose office it is, know that baptism is not rashly to be administered... And so, according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children... The Lord does indeed say, Forbid them not to come unto me. Let them come, then, while they are growing up; let them come while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ.

TERTULLIAN, *TREATISE ON BAPTISM* (PART 2)

Why does the innocent period of life hasten to the remission of sins? More caution will be exercised in worldly matters: so that one who is not trusted with earthly substance is trusted with divine! Let them know how to ask for salvation, that you may seem (at least) to have given to him that asks... If any understand the weighty import of baptism, they will fear its reception more than its delay: sound faith is secure of salvation.

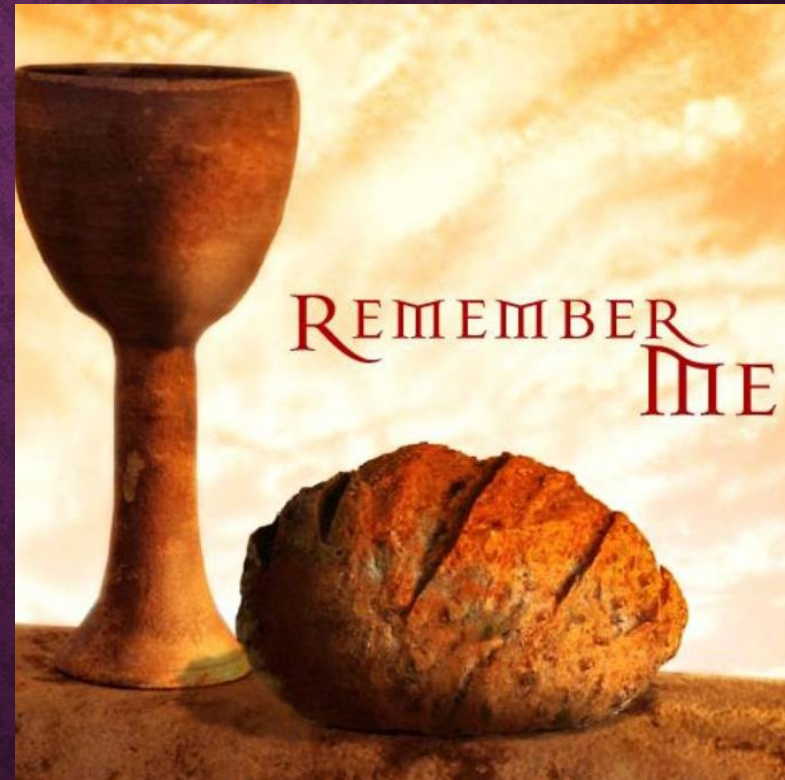
THE ORDINANCES IN THE EARLY CHURCH

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THE ORDINANCES IN THE EARLY CHURCH

- **Eucharist:**
 - Memorial or sacrifice?
 - What about extremes?





THE RISE OF SACRAMENTALISM

- **Debate in the Early Church**
- **Christian Paganization Under Constantine**
- **Illiteracy**
- **Ascetic Movements**
- **Papal Claims**

PAPAL POWERS IN THE HIGH MIDDLE AGES

- **Crusade**
- **Excommunication**
- **Interdict**
- **Deposition**



THE INVESTITURE CONTROVERSY, PAPACY VS. HOLY ROMAN EMPIRE, 1075

- **Investiture: ability to appoint church leaders**
- **Secular rulers wanted power of investiture in their domains**
- **Pope excommunicated and deposed emperor**
- **Emperor had to beg pope for mercy**



THE BABYLONIAN CAPTIVITY, 1305-1377

- **Papal and French relations deteriorated by 1300**
- **French kidnap pope, humiliate**
- **Later pope makes deal, rules from France, becomes French puppet**
- **Seven popes in Avignon**
- **Clerical absenteeism, simony, pluralism, and nepotism**



THE WESTERN SCHISM (1378-1418)

- **Pope moves back to Rome in 1377, soon dies**
- **Urban VI chosen in presence of mob, tries to reform papacy/clergy**
- **Cardinals elect rival pope, Clement VII; both popes excommunicate each other**
- **Who is the real pope?**



47. THE GREAT SCHISM 1378-1417

Legend:

- Adherents of the Pope in Avignon
- Adherents of the Pope in Rome
- Areas of undecided allegiance

Scale: 0 to 200 miles

This map illustrates the Great Schism in the Western Church, showing the division of Europe into three main regions of papal allegiance. The legend indicates that green areas represent adherents of the Pope in Avignon, purple areas represent adherents of the Pope in Rome, and yellow areas represent regions of undecided allegiance. The map includes major European kingdoms such as England, France, the Holy Roman Empire, and the Kingdom of Sicily, as well as the Moslem States in the south. Key cities like London, Paris, Rome, and Prague are marked. The map also shows the North Sea, Atlantic Ocean, and Mediterranean Sea.

Catholic Europe Divided

SETTLING THE SCHISM

- **Popes fought against each other, used corrupt practices to raise money**
- **Council of Pisa, 1409**
- **Council of Constance, 1415-1418**
- **Papal power diminished, councils temporarily empowered**



NEXT TIME

