

Unum Sanctum (1301) of Boniface VIII (1303). The grip of the church on the community has become very absolute and tyrannical.

G. Some random doctrinal assessments

1. Eucharist...in the west, after 1215, the common view was transubstantiation ...one of the points later denied in Hus, Wycliffe, and most of the reformers. It was anecessary sacrament and the cup was commonly withheld from the laity.

2. Heaven and Hell were more under the influence of Bante than the Scriptures. Hell had been popularized by the Inferno. Purgatory had grown as a mediaeval teaching on the interim place where dross is consumed and one prepared for the bliss of heaven.

3. The Apocrypha of the Old Testament was held to be Scripture by much of the western church but by no means all of it. A debate continued on the value of this literature and this would be settled for all parties in the 16th century.

4. The power of the priestly office had grown considerably. The priestly workers were the most educated as far as it went and by virtue of superior knowledge held their communities under their personal controls.

5. Sainthood, as the proper elevation in the Western church, had taken on the proportions which it has now. The individual saint hood or priesthood of the personal believer was all but ignored.

H. Summary:

We pass from this period feeling that much has not been discussed. The ideas of Lombard, Occam, Duns Scotus, et al., must await another class. Since little was done in these men to add to the grip of doctrine (although Lombard is in some ways the master of the sacramental system) we have sketched merely the doctrinal progression and overlooked many men and systems. But this is only because many of the doctrinal ideas were gripped by the fathers in a way that needed neither emendation nor correction.