

Leo IX (1048-1054) saw the division of the eastern and western churches while trying to effect some sort of political union between himself, the eastern emperor, and the patriarch in Constantinople. This breach in effect allowed the Roman See to grow in its own strength with neither help nor handicap from the Eastern rulers.

Gregory VII (Hildebrand--1073-1085) pronounced the famous Dictatus Papae as one of the major documents in formalizing the claims of the Roman Bishop over the souls of men. Gregory was a reforming pope and felt the key to real church health was a very strong central office...centered in the Bishop of Rome. His claims placed the Roman bishop in superior position to all temporal rulers, courts, and people.

Innocent III (1198-1216) was perhaps the most politically powerful Roman pontiff of all time and succeeded in gaining the submission of many of the ruling monarchs of his time. Under him was convened the fourth Lateran Council, the transubstantiation agreement, in 1215. Powerful with the interdict (an enactment that suspended the sacraments in designated places) and excommunication, Innocent brought the papacy to a powerful Mediaeval principedom.

Less successful than Innocent but equally pretention was Boniface VIII (1294-1303). His most famous enactment came as part of his conflice with Philip of France and is the Unam Sanctam...a document plainly stating that no one can enjoy salvation who is not subject to the Roman pontiff.

The Roman See had to endure some difficult trials ...the Avignon papacy in the 14th century...and the Reformation period but continued to grow as a supremacy body. The final straw was added with the proclamation of papal infallibility at Vatican Council I (1869-70) and in the bull Pastor Aeternus. This concept was ratified at Vatican II although given a somewhat borader sweep in allowing Bishopric conciliar opinions to also partake of infallibility.

In general the growth of the political structure of Rome came to be centered in the ideal of a singular head of the church who ruled as the priest (vicar) of Christ and so was the only clearly representative voice of the Divine will. This was the ecclesiology against which the reformers stood so vigorously although the general principles involved in it are often seen in cultic movements and in many "personality" church groups.

#### 4. Sacramental Theology

Closely allied with the growth of the Roman structure is the matter of sacramental theology...the concept that person earn grace through the participation in key acts of religious life. The sacraments become means of the giving of grace and since the church controls the acts, the church naturally controls the sharing of grace. The importance of the