

his own clergy as well.. He was a reformer in the tradition of Hildebrand (Gregory VII) and felt that the strength of the papal office was the most important single aspect in a pure and forceful church. He used the interdict and excommunication proceedings against John in England, Philip in France, and many of the local Italian princes and in these adventures he was mostly successful. On the other hand, he released John of England from the agreement forced on him by the English nobility, the MAGNA CARTA. His grounds were in the facts that the English nobility had not consulted him first...and therefore had no right to pressure the prince. He was feared in Germany and the far-reaching consequences of his use of power were to prepare for great confusion as states set to defend themselves against the instruction of the ecclesiastical leadership.

In 1215 he convened an important council...the 4th Lateran council. The doctrine of transubstantiation became the official teaching of the church at this time and many enactments were given to secure the uniformity of the clergy with regard to ideas of obedience and authority. The power of the church was superbly posed over the national rights and ideas of kings and rulers.

The Papacy of Boniface VIII

Head of the Roman church from 1294 to 1303, Boniface sought to restore the power of the Roman See...as it regularly crumbled with weak popes in between strong popes. To bring the nations to him he promulgated the edict, UNAM SANCTAM (or, if you wish, Unum Sanctum), a document given against the king of France and offering the positions that one cannot be saved if one is not in submission to the pope. But Boniface did not have the power or prestige of Innocent and the French King acted with hostility and threw him in a dark place to think about it for awhile. He suffered in the areas where Innocent had triumphed...the times and the apparent power of the papacy had both changed. His bull however is very important in the discussion of "salvation" in the Roman system.

In spite of these very capable persons, we note the normal rule for the papacy in this age is a sort of bungling inefficiency. The reform movements were