

--Papal empowerment reached a high point with the election of Gregory VII (Hildebrand), a powerful reforming pope who felt the only reasonable answer to the church's need was a plenipotential pope. He issued the famous "Dictatus Papae" as a triumphant statement of papal power. I will discuss it somewhat in class.

--Following Gregory VII the papal periods of Innocent III and Boniface VIII are of special interest in the power matter. But when this is all said and done, Rome came out where it was by virtue of a strong continuing central office that had the support of the masses and although sometimes very poorly held, maintained the prestige of success.

--There were some miserable times for the papacy. The 9th and 10th centuries witnessed some popes of no moral, spiritual value at all. But as Farrow has noted (Pageant of the Popes) these weak links could not ruin the institution. It is a powerful line in Roman logic today.

--Of the conflicts and stresses of the Holy Roman Empire, etc., I have offered some notices before and will elaborate on such just a bit, about now.

b. Monasticism

The Benedictine monasticism has already been noted. In this period it was revived and strengthened by Berno of Cluny. A good reforming monk whose influence would lead to attempts at reforming the papacy in the 11th century.

But monasticism moved through Europe and in many places made "friends" for the church. The monastics (and especially the Celts) kept learning alive by the copying of the ancient texts and the maintaining of Biblical data.

But their extension of ecclesiastical authority is the great contribution to Rome surviving in such form.