



Church History, The Development of the Hierarchy and Liturgy of the Church

The hierarchy in its beginning:

The primacy of the Roman Bishop. He became “first among equals.”

The dominance of the Roman Bishop by 590 AD.

Arose because of a need for centralization of power. Arose because of a need for efficiency.

Resulted from historical events: Rome was the largest city. Rome was the center of activity. There was the shift of imperial power to the East. The bishop was the defense of Rome in the absence of the emperor. The emperor in Constantinople was too remote.

The Petrine doctrine was entrenched in the minds of people, 590 AD, relating to the Roman bishop being in the apostolic succession of Christ. Orthodox doctrines guaranteed by the bishop, expressed by church councils.

The decline of other bishoprics: The Council of Constantinople in 381 gave the primacy of bishops to Rome, placed him in primacy. Patriarch given place second to the bishop. Emperor Valentinian III, 445 AD, recognized primacy of Roman bishop in spiritual matters.

Monks and missionaries gave much allegiance to the Roman bishop.

Strong and able men in the chair at Rome: Damasus: encouraged Jerome to write Latin Vulgate. Leo I: the strongest, defended Rome against Attila, the Hun; defended Rome against the Vandals.

The development of the liturgy of the Church

The secularization of the Church:

Union of church and state under Constantine.

Patriarch became subject to emperors in the East but in the West, the Pope or bishop of Rome remained over civil authority.

The influx of pagans in the West: liturgy adapted to the customs of the pagans.

Church begins to look to the state for discipline.

Worship changed from democratic to aristocratic worship and resulted in separation of the clergy and laity.

The results of secularization of the Church:

Liturgy adapted to pagans: introduced idols, images, angels, saints, etc.

Worship changed from democratic to aristocratic, resulting in clergy and laity.

Special days began to appear: Sunday declared by Constantine as the day of worship for the Roman Empire. Both church and state recognized it, civil as well as religious. Christmas was established on a yearly basis. The Feast Epiphany: a feast in January celebrating the coming of the Magi to visit the infant Christ.

Ceremonies became sacraments; outward sign instituted by Christ to give grace. Marriage: by Augustine. Penance: by Cyprian. Ordination and holy orders. Confirmation: done usually about 12-13



years of age after catechism. Extreme unction: anointing by the priest before death. Baptism: infant baptism washes away original sin. The mass: introduced Sacramentalism, the belief that the substance of the ordinance is efficacious through the priestly celebrant.

The development of the Doctrine of Mariolatry: The veneration of Mary as the “Mother of God”: 590 AD. The Immaculate Conception became dogma: 1854 AD. The Miraculous Assumption, ascension of Mary, became dogma: 1950 AD. Eternal virginity, by Clement and Tertullian. Intercessory prayers ascribed to Mary: 590 AD.

The development of the Veneration of Saints: First, relics. Secondly, images and pictures, materialized for pagans.

Pilgrimages: Became part of worship after 313 AD. Gave rise to the Crusades:

Architecture: The basilica was for the unbaptized. The church nave, for the baptized, the area behind the altar for the choir and priests. The church was called a cathedral if it housed the chair of the bishop.

The Medieval Pope: 590-800 AD

Gregory the Great: 590-604 AD.

His mother was a nun. He became the ambassador to Constantinople from 579-589 AD. He renounced his wealth. He had a legal education and was an administrator. He expanded the power of the Roman bishop as Pope though he disdained this title, 590 AD. He became supreme over all as a result of a conflict with John the Faster, Patriarch of Constantinople.

He was a missionary, sent Augustine to England as a missionary. He was an administrator and financed the war against the Lombard King. Organized the Gregorian Chant into worship. He was a writer and theologian. In his theology he embraced; inherent sin as a disease; the will is free, but its goodness is lost; purgatory; verbal inspiration, with tradition equally inspired; involved in the growth of the sacrifice of mass; held to predestination.

Medieval Popes: 590-816 AD.

There were 38 popes during this period of time. A sketch on the popes from 590-816 AD (not all of them).

Gregory, the Great: 590-604 AD

Honorius I: 625-638 AD

St. Martin I: 649-555 AD

St. Zachary: 741-752 AD

Stephen III: 752-757 AD

Adrain I: 772-795 AD

St. Leo III: 795-816 AD

These will be sketched in brief to give a picture of the papacy during the Medieval period of the church from 590-800 AD.

The sketches of the Medieval Popes (excluding Gregory, the Great)

Honorius I: 625-638 AD.



Was a disciple of Gregory the Great. Had many achievements but one major charge against him was that of his neglect in settling a dispute on the unity of the Wills of Christ, without sufficient consideration. A later Pope, Leo II, at Council of Constantinople in 581 condemned Honorius for failing to denounce the heresy, monothelite controversy. For a time, all the Popes were required to denounce him, because of this blunder, when they took the throne.

St. Martin I: 649-655 AD

When elected Pope he had himself consecrated before getting the praise of the emperor.

He assembled a council of 105 bishops at Lateran and defended the doctrine of the two wills of Christ and denounced the monothelites again. The emperor, Constans II, finally succeeded in his control of Martin by getting him removed to Constantinople where he tried him for treason and had him exiled to Crimea. Martin died of starvation in Crimea because of neglect.

St. Zachary: 741-752 AD

Was a native of southern Italy, of Greek descent. Was learned and eloquent. Translated into Greek the “dialogues” of Gregory, the Great. Established a better relation between the Frankish kingdom while still maintaining favor with the Greeks. Sanctioned the suppression of the Merovingian dynasty and elevated Pepin the Short in the Frankish kingdom.

Stephen III: 752-757 AD

During his reign the Papal States were founded. Had difficulty with the Lombard kings so crossed the Alps to gain assistance from Pepin the Short, the Frankish king. Pepin had promised to make Stephen III a temporal so after Pepin was successful against the Lombard kings, he returned and gave the territory won from the Lombards to Stephen, placing the keys to their cities on the tomb of St. Peter. April 26, 757 was the basic founding of the Papal States.

Adrain I: 772-795 AD

He, too, was troubled by the Lombards and he called upon Charlemagne who marched into Italy and conquered the Lombards’ kingdom and made it a part of the Frankish kingdom. In this victory, Charlemagne did several things: Confirmed the donation of territory made by Pepin. Considered Rome a Frankish city. Wanted to Germanize the church. After 780 Adrain I began to coin money in his own name. Was much loved because of his care of the afflicted and his care of all the churches.

St. Leo III; 795-816 AD

Leo followed Adrain I as the Pope, elected one day later. Adrain’s relatives led a bitter opposition to Leo, charged him with adultery, waylaid him, maltreated and imprisoned him. He fled to the court of Charlemagne. Charlemagne returned Leo safely to Rome and proceeded with an investigation.

Charlemagne became personally involved in the case about 800 AD. Charlemagne accepted Leo’s own testimony of innocence, since there was no higher word than the Pope. His opposition were classed as rebels. Two days later Leo crowned Charlemagne Emperor of the Holy Roman Empire in St. Peter’s. Thus, established the Holy Roman Empire. This established a new relationship between the Empire and the Papacy.