

## DAMASUS I (366-384)

- Synod of Rome of 382
- Romanitas as a Christian ideal
  - Prudentius: "Grant then, Christ, to your Romans a Christian city, a capital Christian like the rest of the world. Peter and Paul shall drive out Jupiter." (Duffy, *Saints and Sinners*, 39)

## SIRICIUS (384-399)

- First used the title pope (Barraclough, *The Medieval Papacy*, 24)
- Pope as lawgiver: a legal cast to tradition (see Duffy, 40)
  - The pope's decrees have the same force as that of a synod because to him is entrusted *sollicitudo omnium ecclesiarum* (Barraclough, 24)

## INNOCENT I (401-417)

- *Petrus legislator*: major cases should be reserved to the apostolic see (Barraclough, 24)
- The pope's decisions affect all of the churches (Barraclough, 24)

## BONIFACE I (418-422)

- The Roman Church is the head of all churches (Barraclough, 24)
- All bishops should be subject to the Roman bishop (Barraclough, 24)

## LEO THE GREAT (440-461)

- Ecclesiology
  - Bishops as vicars of the apostles
  - The Pope as the presence of Peter
- Truth
  - Importance of the defense against heresy
  - Tome read at the Council of Chalcedon
- Culture
  - Christians have the duty to purify the good in non-Christian culture
- Romanitas
  - The extension of the Roman empire was part of the Divine scheme. ... But that the result of this unspeakable Grace might be spread abroad throughout the world, God's Providence made ready the Roman empire, whose growth has reached such limits that the whole multitude of nations are brought into close connection. For the Divinely-planned work particularly required that many kingdoms should be leagued together under one empire, so that the preaching of the world might quickly reach to all people, when they were held beneath the rule of one state. And yet that state, in ignorance of the Author of its aggrandizement though it rule almost all nations, was enthralled by the errors of them all, and seemed to itself to have fostered religion greatly, because it rejected no falsehood. And hence its emancipation through Christ was the more wondrous that it had been so fast bound by Satan. *Leo the Great, Sermon 82, section 2*

- Petrinitas
  - S. Peter's work is still carried out by his successors. ... And so if anything is rightly done and rightly decreed by us, if anything is won from the mercy of GOD by our daily supplications, it is of his work and merits whose power lives and whose authority prevails in his See. For this, dearly-beloved, was gained by that confession, which, inspired in the Apostle's heart by GOD the Father, transcended all the uncertainty of human opinions, and was endued with the firmness of a rock, which no assaults could shake. For throughout the Church Peter daily says, "Thou are the Christ, the Son of the living GOD," and every tongue which confesses the LORD, accepts the instruction his voice conveys. *Leo the Great, Sermon 3, section 3*

## GELASIUS I (POPE 492-496)

"There are, most august Emperor, two powers by which this world is chiefly ruled: the sacred authority of bishops and the royal power. Of these the priestly power is much more important, because it has to render account for the kings of men themselves at the judgment seat of God. For you know, most gracious son, that although you hold the chief place of dignity over the human race, yet you must submit yourself in faith to those who have charge of divine things, and look to them for the means of your salvation." (quoted in Duffy, *Saints and Sinners*, San Francisco: Harper San Francisco, 2005, 50, quoting from S. Z. Ehler and J. B. Morall, *Church and State through the Centuries*, London, 1954, 11)

## GREGORY THE GREAT (590—604)

### Life

- Monastic spirit

### Works

- Dialogues (593/4)
- Pastoral Rule (c. 591)
- Moralia (595)
- Letters (more than 850)
- Homilies on the Gospels (40) (590-1)
- Homilies on Ezekiel (22) (593)
- Homilies on the Song of Songs (2)
- Commentary on 1 Samuel (only a part survives)

### Legacy

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| <ul style="list-style-type: none"> <li>• Rome           <ul style="list-style-type: none"> <li>• Temporal power in time of need</li> <li>• Lombards</li> <li>• Italy</li> </ul> </li> <li>• Europe           <ul style="list-style-type: none"> <li>• Mission to England</li> </ul> </li> <li>• East           <ul style="list-style-type: none"> <li>• Equality of bishops; dignity of relics</li> </ul> </li> <li>• Care for the poor</li> </ul> | <ul style="list-style-type: none"> <li>• Monastic clergy           <ul style="list-style-type: none"> <li>• Promotion of Benedict</li> <li>• Devotion to the Church</li> </ul> </li> <li>• Bishop           <ul style="list-style-type: none"> <li>• <i>Servus servorum dei</i></li> <li>• <i>Pastoral Rule</i></li> </ul> </li> <li>• Liturgy           <ul style="list-style-type: none"> <li>• Sacramentary</li> <li>• Music</li> </ul> </li> </ul> |
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## BIBLIOGRAPHY

Geoffrey Barraclough, *The Medieval Papacy* (New York: Norton, 1979).

Eamon Duffy, *Saints and Sinners: A History of the Popes*, second edition (New Haven: Yale University Press, 2006).