

Politics of State and Politics of Theology in the Western Church

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Romans 8:1-8, "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God."

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Politics of State and Politics of Theology in the Western Church (Thomas P. Johnston; 8.28.2014)

Issue-Year	0-100		100-200	
Heresies¹— Identified^a	Docetism , first century, Christ's body was an illusion, He was primarily Spirit (thus Docetics denied the humanity of Christ); Gnosticism : Requiring a special or mysterious knowledge for salvation; material world is evil; spiritual world is good; Christ is the key to unlocking the mysteries to enter the spiritual world; some see John's writings as having gnostic tendencies (1 John 2:15-17), as also the Pauline epistles (Gal 5:16-17; Col 1:27)		Adoptionism : c 190AD by Theodotus of Byzantium (a.k.a. <i>Psilanthropism</i> and <i>Dynamic Monarchianism</i>); Marcionism : Marcion of Sinope, a type of gnostic, arrived in Rome, in 144AD, took Paul as chief apostle, rejected Hebrew Bible (OT); founded a rival church; Tertullian wrote against it; Monarchianism : "Emphasis on the indivisibility of God (Father) at the expense of the other "persons" of the Trinity tending toward either Sabellianism (Modalism) or to Adoptionism."	
Secondary Applications of Identified Heresies	Docetism : Used against those who believe that salvation has no "physical" or sacramental element, but is faith alone Gnosticism : A guised attack on individual interpretation? Against anyone saying that because they are "born again" and have the Holy Spirit they can better interpret Scripture than someone who is not "born again"? And/or that they have the privilege and obligation to interpret Scripture for themselves, apart from the hierarchy of the church?		Marcionite : Applied to anyone with Dispensational tendencies, who may emphasize things like NT evangelism, NT theology, or a NT church may be considered Marcionite; meanwhile hierarchical church developed OT organizational structures; Monarchianism : Applied to those who differentiate the workings of the members of the Trinity: to the point of preaching "Christ"; being born of or filled with the "Holy Spirit"; consider: "Most evangelists have Monarchial tendencies!"	
Heresies— Unidentified^b			The retreat of Monks (Cenobitic and Communal) from the world marks a shift away from Christ's Great Commission; Infant baptism appears to have been opposed by Montanists; believer's baptism appears removed from early texts; Making the Sign of the Cross established ^o	
Early Ecumenical Councils	Jerusalem Assembly, ~49AD: appears descriptive, not prescriptive; its text is used to provide the precedent for: (1) Binding church councils; (2) An example of "going up" to a city [e.g. Rome] to receive apostolic insight into matters in dispute; (3) The writing of binding extra-biblical injunctions on any number of items: worship, lifestyle, or theological, with apostolic weight, using the precedent of James' letter		°Eventually prayers began to be addressed beyond "in the name of Jesus," but rather in the name of the Blessed Trinity, almost as a type of mantra, spell, or magic utterance. °Further, as a focus on the Trinity overtook faith in Jesus (Rom 10:11) and His cross as the message (1 Cor 2:2), so justification by the Sacraments overtook justification by faith: Rom 10:4, "For Christ is the end of the law for righteousness to everyone who believes"	
"Heresies" in Communion			Montanism : Considered a charismatic-type sub-group, joined by the noted early church theologian Tertullian; given the territorial church's downgrade toward a sacramental view of the Holy Spirit in conversion, this division is hardly surprising	
[Given] Bishops of Rome (later taking the title of Pope) ²	St. Peter (32-67) St. Linus (67-76) St. Anacletus (Cletus) (76-88) [presumably announced Church of Rome as head over all other churches ^s (=J. Sleidan's <i>Four Chief...</i> , for full title, see footnote page 5)]	St. Clement I (88-97) St. Evaristus (97-105)	St. Evaristus (97-105) St. Alexander I (105-115) [Add pinch of salt to water] ^s St. Sixtus I (115-125)—also called Xystus I St. Telesphorus (125-136) St. Hyginus (136-140) St. Pius I (140-155)	St. Anicetus (155-166) St. Soter (166-175) St. Eleutherius (175-189) St. Victor I (189-199) St. Zephyrinus (199-217)
Roman Emperors³	ROME^c		ROME	
	Caesar Augustus (27BC-14AD) ^d Tiberius (14-37) Caligula (37-41) Claudius (41-54) Nero (54-68) Galba (68-69) Otho (69)	Vitellius (69) Vespasian (69-79) Titus (79-81) Domitian (81-96) Nerva (96-98) Trajan (98-117)	Trajan (98-117) Hadrian (117-138) Antoninus Pius (138-161) Lucius Verus (161-169) Marcus Aurelius (161-180)	Commodus (177-192) Pertinax (193) Didius Julianus (193) Septimus Severus (193-211) Caracalla (198-217)

^aLike any political entity (e.g. U.S. Department of Transportation), does not an Emperor-sponsored church, by virtue of its very existence, affirm its authority by creating binding policies and procedures, unwavering rules and regulations, and in identifying, isolating, and eliminating all competition to its position of absolute authority? Opposition to its policies does not make any sense, from a political-hierarchical point-of-view (e.g. one cannot have two different "Rules of the Road").

^bNotice the not so subtle move away from preaching Jesus and the Pauline Gospel to fostering a proper intellectual assent to the orthodox view of the Trinity; what of primary issues such as the reality of sin, the need for conversion, the substitutionary atonement, and justification by faith?

^cIt is quite impossible to list all the competing senators and generals who fought, betrayed, poisoned, and killed for the title of Roman Emperor.

^dBold letters indicates a new change in the dynasty of Roman Emperors, either a new dynasty, no dynasty, or the renewal of a previous dynasty.

¹Expanded from a list of heresies from: http://en.wikipedia.org/wiki/List_of_Christian_heresies; Accessed: 10 Sept 2012; Internet.

²Taken from website with the addition of notations; from: <http://www.newadvent.org/cathen/12272b.htm>; Accessed: 1 July 2003; Internet.

³From http://en.wikipedia.org/wiki/List_of_Roman_emperors; accessed: 12 Dec 2012.

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Issue-Year	200-300		300-400—First Main Turning Point: a Political Church	
Heresies—Identified	<p>Manicheanism: a supposed dualistic doctrine said to be based on teachings of a certain Mani (210-276AD), condemned by Emperor Theodosius I decree in 382AD;</p> <p>Sabbellianism: Belief that the Father, Son, and Holy Spirit are three characterizations of one God, rather than three distinct “persons” in one God</p>		<p>Arianism: declared heresy in 325, by Arius; presumably denied full deity of Christ;</p> <p>Macedonians or Pneumatomachians (“Spirit fighters”); identified with 4th C. Bishop Macedonius I of Constantinople, Eustathius of Sebaste was their main theologian;</p> <p>Apollinarism: declared heresy in 381</p>	
Secondary Applications...	<p>Manicheanism: Used against those decrying fetishism (relics) and misplaced holiness (Holy Water, Holy Oil, Holy Host), believing in new birth; “Evangelicals have Manichean tendencies” (Noll)</p>		<p>Donatist Tendencies anyone who did not submit to Rome’s interpretation as a final authority;</p> <p>Problem: Where does ultimate Church authority lie, Rome or ?</p>	
Heresies—Unidentified	<p>Ecclesiological Controversy: congregational vs. bishop rule; local vs. non-local rule (of distant bishops), etc.</p> <p>Apostolic Successionism: Churches sought a superior market niche by arguing along lines of human succession, sparking a debate over which church could prove its most ancient existence (Antioch) or the most prominent early bishop (Rome, Peter; Constantinople, Andrew); authority shifted from which church truly preached the gospel to charism/hierarchy</p> <p>Fellowship Controversy: Cyprian of Carthage (200-258) appeared to make fellowship with “the church” a sign of theological orthodoxy above conformity to biblical doctrine; his famous line being: “outside the [Catholic] Church there is no salvation” [<i>extra Ecclesiam nulla salus</i>] reduced orthodoxy to approval from a particular church hierarchy</p>		<p>Prayers to the dead, as apparently taught in the Apocrypha;</p> <p>Use of relics, encouraging a theology of signs and symbols;</p> <p>Conversion via infant Baptism = reception of Holy Spirit?</p> <p>Sign of the cross became: 1. Constantine’s sign by which to conquer; 2. Catholic special sign for prayer to a variety of recipients; 3. Sign worn by those sworn to join a crusade</p> <p>State constitutes church; Empire-controlled; non-local; non-congregational; disobeying church = disobeying emperor/king</p> <p>Veneration of angels and dead saints; with a corresponding increase in the list of recipients of and respondents to prayer</p> <p>Leaders called priests, initiating use of non-NT titles;</p> <p>Mass as daily celebration; bread gains limited spiritual power; Shift from preaching “Jesus” to emphasizing the Trinity;</p> <p>Shift from particular atonement to general atonement</p>	
Early Ecumenical Councils			<p>1. Council of Nicaea, 325AD*</p> <p>2. Council of Constantinople, 381AD</p>	
Other Councils	<p>[Parish organization: “The city of Rome had forty fully organized parish churches before the end of the third century”; France, 5th; England, 10th (Schaff-Herzog); e.g. Deut 21:1-9]</p>		<p>Synod of Gangra, 340 A.D., anathematized the shunning of marriage, forbidding the eating of meats, special dress, etc.</p> <p>Antioch, 363 A.D., replied to Julius’ claims of Roman primacy^e</p>	
“Heresies” in Communion	<p>Novatian schism: two competing Bishops of Rome, Cornelius and Novatus; Cornelius’ apparently denied being a Christian when faced with persecution in order to avoid death;</p> <p>Donatists: a similar 4-5th C. schism from Carthage in N. Africa; Augustine argued for the use of force against the Donatists</p>		<p>Centralized church government, e.g. Deut 17:9-11; 24:8;</p> <p>*That Nicaea was not the first synod of Bishops was noted in Marcellus 1’s decree (308 A.D.) that Bishops of Rome alone had authority to call synods of Bishops (Sleidan, 149-150)^f</p> <p>*When/why did Nicaea become a “Rule of Faith” over the Bible?</p>	
Bishops of Rome	<p>St. Zephyrinus (199-217)</p> <p>St. Callistus I (217-222)</p> <p>St. Urban I (222-230)</p> <p>St. Pontain (230-235)</p> <p>St. Anterus (235-236)</p> <p>St. Fabian (236-250)</p> <p>St. Cornelius (251-253)</p> <p>Anti-pope: Novatus (251-258)</p>	<p>St. Lucius I (253-254)</p> <p>St. Stephen I (254-257)</p> <p>St. Sixtus II (257-258)</p> <p>St. Dionysius (260-268)</p> <p>St. Felix I (269-274)</p> <p>St. Eutychian (275-283)</p> <p>St. Caius (283-296), or: Gaius</p> <p>St. Marcellinus (296-304)</p>	<p>St. Marcellinus (296-304)</p> <p>St. Marcellus I (308-309)</p> <p>St. Eusebius (309 or 310)</p> <p>St. Miltiades (311-14)</p> <p>St. Sylvester I (314-35)</p> <p>St. Marcus (336)</p>	<p>St. Julius I (337-52), pressed his primacy in convocating councils and weighty causes^e</p> <p><u>Liberius</u> (352-66)</p> <p>St. Damasus I (366-83)^e</p> <p>St. Siricius (384-99)</p> <p>St. Anastasius I (399-401)</p>
Resulting Terminology			WESTERN WORLD	EASTERN WORLD
	ROME		FROM ROME...	...TO BYZANTIUM (in 330AD)
Roman Emperors	<p>Septimus Severus (193-211)</p> <p>Caracalla (198-217)</p> <p>Geta (209-211)</p> <p>Macrinus (217-218)</p> <p>Elagabalus (218-222)</p> <p>Severus Alexander (222-235)</p> <p>Maximinus I (235-238)</p> <p>Gordian I (238)</p> <p>Gordian II (238)</p> <p>Pupienas (238)</p> <p>Balbinus (238)</p> <p>Gordian III (238-244)</p> <p>Philip I (244-249)</p> <p>Trajan Decius (249-251)</p> <p>Hostilian (251)</p>	<p>Trebonianus Gallus (251-253)</p> <p>Aemilian (253)</p> <p>Valerian (253-260)</p> <p>Gallienus (253-268)</p> <p>Claudius Gothicus (268-270)</p> <p>Quintillus (270)</p> <p>Aurelian (270-275)</p> <p>Tacitus (275-276)</p> <p>Florian (276)</p> <p>Probus (276-282)</p> <p>Carus (282-283)</p> <p>Numerian (283-284)</p> <p>Carinus (283-285)</p> <p>Diocletian (284-305)</p>	<p>Diocletian (284-305)</p> <p>Maximian (286-305)</p> <p>Constantius Chlorus (305-306)</p> <p>Galerius (305-311)</p> <p>Severus II (306-307)</p> <p>Constantine I (306-337)</p> <p>Co-ruler: Licinius (308-324)</p> <p>Constantine divided his empire:</p> <p>1. Constantine II: Morocco, Spain, France, Britain</p> <p>2. Constans: Carthage, Italy, Austria, Balkans</p> <p>3. Dalmatius: Greece, et al.</p> <p>4. Constantius: Egypt, Israel, Lebanon, Turkey</p>	<p>Constantine I (306-337)</p> <p>Maxentius (306-312)</p> <p>Maximinus II (311-313)</p> <p>Licinius I (308-324)</p> <p>Constantine II (337-340)</p> <p>Constantius II (337-361)</p> <p>Constans I (337-350)</p> <p>Vetranio (350)</p> <p>Julian II (360-363)</p> <p>Jovian (363-364)</p> <p>Valentinian I (364-375)</p> <p>Valens (364-378)</p> <p>Gratian (367-383)</p> <p>Valentinian II (375-392)</p> <p>Theodosius I, Great (379-395)</p> <p>Arcadius (383-408)</p> <p><u>Honorius</u> (393-423)</p>

^eSaying of Damasus, “Whoever the Bishop is, be it at Rome, *Eugubius, Constantinople, Rhegium, or Alexandria*, he is of the same merit and Priesthood.”^s

^fApparently quite a number of pre-Nicene councils took place: Rome (155, 193), Ephesus (193), Carthage (251, 255, 256), Iconium (258), Antioch (264), etc.

Issue-Year	400-450	450-500—Mainstreaming Works Salvation	500-600
Heresies—Identified	Nestorianism: ⁹ “An attempt to maintain the complete integrity of the human and the divine in the person of Jesus Christ which failed to explain adequately how they could be held together and thus misunderstood as the affirmation of two distinct persons loosely associated”	[The state-church system began to mainstream a works salvation, thereby stumbling over Christ, Rom 9:33; to cover their error they framed numerous heresies focused against the “Scriptures alone, faith alone, and grace alone” group, using the fallacy of composition]	Monothelitism: “Belief that Christ’s divinity overwhelms his humanity, from Armenia or Syria, 633AD” Pelagianism: opposed idea of predestination, emphasized man’s freewill; believed man’s will was marred, could still obey God’s law without divine aid
Secondary Applications...	Nestorian: Anyone shunning Mary as “Mother of God” was considered Nestorian	Christological controversy required physical elements as media for spiritual effect; cf. <i>ex opere operato</i> , “from the work worked”	Pelagian: anyone who evangelizes and calls to commitment (w/o prior Baptism)
Heresies—Unidentified	Augustine , growing champion of politically-controlled church, fiercely decried a Donatist ‘priest’ for rebaptizing a Catholic; Used of coercion against rival churches; Freedom of conscience deeded to Bishop of Rome as centralized authority (as OT); Mary raised to the title of “Mother of God”; Jerome’s Latin Vulgate ^h formalized and codified sacramental salvation/worship ; Bishop of Rome named “Peter, Prince...” Emperor Valentinian III gave unilateral power over church to the Bishop of Rome [which power he had no biblical right to give]	Greatest debate of the time: sacramental versus evangelical salvation —appears that debate is hidden by using other ideas; Predestination and limited atonement anathematized; Rome adopted a general atonement approach to salvation, corresponding to state church and infant baptism; Bishop of Rome took control over the two powers, ecclesial and political: Battle over church/state control raged until Gregory VII (1073-85) and Boniface VIII (1294-1303), cf. 1 st Amend. of U.S. Const.; Sacraments provided Rome its monopoly	Infant Baptism equated with spiritual rebirth , a general atonement approach to conversion; rather than each person repenting and believing for himself, physical water affects spiritual result, conversion and Great Commission redefined; Evangelization of those previously infant baptized deemed heretical; Benedictine vows: spirituality redefined away from a NT model: Voluntary poverty (living from alms), Required sexual abstinence , and Obedience to a human superior .
Ecumenical Councils	3. Council of Ephesus , 431AD	4. Council of Chalcedon , 451AD	5. Second Council of Constantinople , 553AD
Other Important Councils, etc.	Council of Carthage , 418AD, against Pelagians and Donatists Sixth Council of Carthage , Boniface of Rome sought primacy based Council of Nice, was proven wrong by official decrees from Alexandria and Constantinople	Council of Arles , 473AD, against total depravity, particular atonement, and predestination Leo requested that the general councils be in Italy rather than in Asia, so that he could attend, “but he obtained nothing” (Sleidan)	Second Council of Orange , 529AD, affirmed [infant] baptism alone as initial reception of grace In a [forged] document to Rome, Justinian “calls him, the Head of all the Churches, and subjects all to him” (Sleidan)
Bishops of Rome	St. Anastasius I (399-401) St. Innocent I (401-17) St. Zosimus (417-18) St. Boniface I (418-22)	St. Celestine I (422-32) St. Sixtus III (432-40) St. Leo I (the Great) (440-61)	St. Leo I (the Great) (440-461) St. Hilarius (461-468) St. Simplicius (468-483) St. Felix III(II) (483-492)
Roman Emperors, Byzantine Emperors,⁴ or Holy Roman Emperors⁵	BYZANTIUM (aka. East) Arcadius (383-408) Honorius (393-423) Theodosius II (402-450)	ROME (aka. West) Honorius (393-423) Constantius III (421) Joannes (423-425) Valentian III (424-455)	BYZANTIUM Anastasius I (491-518) Justin I (518-527) Justinian I, the Great (527-565), editor of Justinian’s Code Justin II (565-578) Tiberius II Constantine (578-582) Maurice (582-602)
		ROME Valentian III (424-455) Petronius Maximus (455) Avitus (455-456) Maorian (457-461) Libius Severus (461-465) Anthemius (467-472) Olybrius (472); Glycecius (473-474) Julian Nepos (474-475 [480]) Romulus Augustus (475-476) Leo I (457-474); Leo II (474) Zeno (474-475, 476-491) Basiliscus (475-476) Anastasius I (491-518)	ROME Anastasius I (491-518) Justin I (518-527) Justinian I, the Great (527-565), editor of Justinian’s Code Justin II (565-578) Tiberius II Constantine (578-582) Maurice (582-602)

⁹Any history of Christianity that fails to pay due attention to these Jacobites and Nestorians is missing a very large part of the story” (P. Jenkins, *The Lost History*, xi).

^hConsider, for example, Jerome’s “do penance” instead of “repent” 69 times (DRA), the sin of luxury instead of licentiousness (Gal 5:19), ceremonies (Deut 4:8), etc.

ⁱThe Empress Theodora was said to have removed all three popes, Agapetus, Silverius, and Virgilius, for their dealings with Anthemius, Patriarch of Constantinople.^s

^jHighlighting indicates that this particular ruler ruled over both Eastern and Western Empires.

⁴From: http://en.wikipedia.org/wiki/List_of_Byzantine_Empereors; accessed: 20 Dec 2012.

⁵From: http://en.wikipedia.org/wiki/List_of_holy_roman_emperors; accessed: 20 Dec 2012; Apparently, the word “Holy” derives from 1157 as used by Frederick Barbarossa.

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Issue-Year	600-700, Second Turning Point: Eastern-Western Europe	700-800		
Heresies—Identified	A controversy erupted between Gregory I and Patriarch John IV of Constantinople, who had claimed the title of “Universal Bishop” ^k ; Emperor Phocas, after massacring his predecessor and family, [*] to the praise of Gregory I, later removed the title from Constantinople, giving it to Boniface III of Rome in 607	Iconoclastic Controversy from 730-1054: over veneration of statues (East vs. West), including the use of statues versus what became Holy Icons; the result was mutual excommunication; Augustine had already joined the First and Second Commandments into one, dividing the tenth into two		
Secondary Applications...	*The death of Emperor Maurice ended the unified Roman Empire, resulting in an East-West scenario—where it remains!	Those who were against statues and images were vilified as not submitting to the Bishop of Rome		
Heresies—Unidentified	Gregory I decried destruction of druid and pagan holy places in Britain, contra Matt 17:4; recommended using “holy water”; Gregory I taught Purgatory as a place to purge sin after death; Seven Cardinal Sins expounded; ^l Latin language imposed in worship and study, versus the tongue of the people, or Bible study in Greek or Hebrew; Prayers to Mary, angels, and dead saints: developing large levels of Roman Catholic pantheon acceptable for prayer; Title of Pope (“Father”) given to Bishop of Rome, further moving it away from a New Testament church model	Kissing of Pope’s foot established; Worship of cross, images, and relics : further leading to fetishism and a theology of signs and symbols, later codified in Peter the Lombard’s <i>Four Books of Sentences</i> (c. 1161 AD); Successionism Question : did the anointing oil ever fail in allowing for godly proper apostolic succession when some Popes lived in obvious sin? If it did, then, under what conditions? Could it be reinstated once it failed? If not, why not? Could physical oil maintained and handled by men ever be deemed infallible in its application (<i>ex opere operato</i>)?		
Early Ecum. Cnls	6. Third Council of Constantinople, 680-681AD	7. Second Council of Nicaea, 787AD		
“Heresies” in Communion, etc.	Gregory I turned his pen against the Donatists of the Kingdom of Carthage and North Africa, encouraging political and economic prejudice against them, along with the use of force; Queen Theodolinda gave Gregory I a crown of iron, later placed on the head of Charlemagne as the first Holy Roman Emperor ⁶	752, Childeric was dethroned by Pope Zachary; ^m that year Pepin, grandfather of Charlemagne, was crowned king by Boniface and the Bishop of Mainz; 754, Pepin was recrowned king of the Franks by Pope Stephen, ⁿ rewarding his assistance in a war against the Lombards for protection of the Eternal City (Rome)		
Bishops of Rome	St. Gregory I (the Great) (590-604), often considered the first Pope of the Medieval era Sabinian (604-606) Boniface III (607) St. Boniface IV (608-615) St. Deusdedit (Adeodatus I) (615-618) Boniface V (619-625) Honorius I (625-638) Severinus (640) John IV (640-642)	Theodore I (642-649) St. Martin I (649-655) St. Eugene I (655-657) St. Vitalian (657-672) Adeodatus (II) (672-676) Donus (676-678) St. Agatho (678-681) St. Leo II (682-683) St. Benedict II (684-685) John V (685-686) Conon (686-687) St. Sergius I (687-701)	St. Sergius I (687-701) John VI (701-707) Sisinnius (708) Constantine (708-715) St. Gregory II (715-731) St. Gregory III (731-741) St. Zachary (741-752)*	Stephen II (752) Stephen III (752-757) St. Paul I (757-767) Stephen IV (767-772) Adrian I (772-795) St. Leo III (795-816)
			**Zacharias satisfied his requests [Bishop Boniface] and permitted Bishoprics at Merburgh, Bamberg, and Erphord; and also gave him leave to go to Charlemagne, Charles Martel his son, who was desirous to have a Council held in his presence in some city of the French Kingdom and that he might diligently reform the abuses of the Church, but most especially remove adulterers” (Sleidan, 221-22).	
Roman Emperors, Byzantine Emperors, or Holy Roman Emperors	BYZANTIUM		BYZANTIUM	
	Maurice (582-602) ^o Phocas (602-610) Heraclius (610-641) Constantine III (641) Heraklonas (641) Constans II (641-668) Constantine IV, the Bearded (668-685) Justinian II, the slit nosed (685-695) Twenty Years Anarchy Leontios (695-698) Tiberius III (698-705)	ROME		Tiberius III (698-705) Justinian II, the slit nosed (705-711) Philippikos Bardanes (711-713) Anatasios II (713-715) Theodosios III (715-717) Leo III, the Isaurian (717-741) Constantine V, the dung-named (741-775) Artabasdos (741-743) Leo IV, the Khazar (775-780) Constantine VI (780-797) Irene of Athens (797-802)
		ROME		[n.a.]

^kWas Gregory I jealous in saying that a person taking that title was “blasphemous, antichristian, and diabolical, by whomsoever assumed” (H.T. Hudson, *Papal Power*, 31)?

^lThese seven cardinal sins are: pride, greed, envy, anger, luxury, gluttony, and laziness. These are virtually the opposite of the Seven virtues of the Greek Stoics.

^mBy the pope dethroning a King, it testified that he had perceived, revered, and accepted power over the king.

ⁿLikewise the Pope crowning a king does two things: (1) Places the Pope above the king; (2) Makes the king a fief of the Pope; and (3) makes the estates of the king a fiefdom of the Pope (as spiritual tributaries). Now the kings and their states become an arm of the church; which explains indulgences as taxation.

^oMaurice killed by his general Phocas (602)—was the Bishop of Rome an innocent bystander? His death splintered the **Western Roman Empire** and ended the **Classical era** [Greek predominated era]; yet the **Byzantine Empire** (ruled from Constantinople), increased in strength and territory for another Five Centuries; the Bishop of Rome, receiving the title of Universal Bishop, later applied the title of Emperor to territorial warriors; had Gregory I foreseen the possibilities of such power for Latin conquest? Could he have imagined the complexity of ruling the world by proxy through leaders in different lands or through Bishops acting as vice-regents for young kings and queens? Did God foresee him as a ruler above other city-states, choosing emperors of his own liking and for his own purposes (e.g. Dan 2 & 7)?

^oOf the meaning of crowning: “He [Pompey] caused King *Tigranes* to yield himself over into his hands, and seeing him abased and forlorn in his camp, advanced him, as *Cicero* writes, and placing the Diadem upon his head again which he had taken from him, under certain cautions commanded him to reign again (Johannes Sleidan, *of the four chiefe Monarchies. Or, the key of History*; translated by Abraham Darcie [1550; London: M. Fletcher, 1627], 95; spelling modernized).

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Issue-Year	800-900		900-1000	
Heresies—Ident.				
Secondary Applications...	Early church Trinitarian and Christological arguments used against the Paulicians		Early church Trinitarian and Christological arguments used against the early Cathars	
Heresies—Unidentified	<p>Church constituted an existing state: Pope Leo III crowned Charlemagne as Holy Roman Emperor (H.R.E.)⁷</p> <p>Several Pseudonymous creeds and works authored, such as the “Creed of Athanasius” which promoted a specific belief in the Trinity as bringing salvation</p> <p>Records destroyed in Rome; Rome began rewriting history and eliminating any negative records from this point; applying “Nihil Obstat”—or “nothing opposing”</p> <p>Salt added to “Holy Water,” adding a touch of Druidism to the rite of Baptism, as the water was now deemed to be holy and intrinsically spiritual (having new spiritual powers), plus given this water salvific powers</p> <p>Transubstantiation part of Sacrifice of the Mass: the same qualities (as Holy Water) were conjured with the bread at Mass, accomplishing two things: making Rome the only proper source of a true “Holy Host” and necessitating that people, if they wanted true spiritual food, had to attend Mass at a Church of Rome</p>		<p>College of Cardinals established—further moving the Church of Rome away from a NT church leadership model</p> <p>Fasting on Fridays and lent—church forcing food regulations on the cultures it controlled (as a spiritual theocracy)</p> <p>Those not submitting to food laws became guilty of high treason against the emperor or king</p> <p>Ecclesiastical codes were designated with the highest level of criminal activities</p>	
Early Ecumenical Councils	8. Fourth Council of Constantinople, 869AD			
“Heresies” in Communion	Paulicians, repressed by Emperess Theodora II in 843		[Byzantine Emperor and Archbishop of Constantinople offered Tomislav the realm of Croatia in 923 AD, then crowned by Pope John X in 925 AD, expanding Rome’s Western influence further Eastward]	
Bishops of Rome	St. Leo III (795-816) Stephen V (816-817) St. Paschal I (817-824) Eugene II (824-827) Valentine (827) Gregory IV (827-844) Sergius II (844-847) St. Leo IV (847-855) Benedict III (855-858) St. Nicholas I (858-867) ^p Adrian II (867-872) John VIII (872-882)	Marinus I (882-884) St. Adrian III (884-885) Stephen VI (885-891) Formosus (891-896)—6 popes in 3 yrs; 3 in 1 year! Formosus exhumed and excommunicated in “Cadaver Synod” (897) Boniface VI (896) Stephen VII (896-897) Romanus (897) Theodore II (897) John IX (898-900)	Benedict IV (900-903) Leo V (903) Sergius III (904-911) Anastasius III (911-913) Lando (913-914) John X (914-928) Leo VI (928) Stephen VIII (929-931) John XI (931-935) Leo VII (936-939) Stephen IX (939-942) Marinus II (942-946)	Agapetus II (946-955) John XII (955-963) Leo VIII (963-964) Benedict V (964) John XIII (965-972) Benedict VI (973-974) Benedict VII (974-983) John XIV (983-984) John XV (985-996) Gregory V (996-999) Sylvester II (999-1003)
Byzantine Emperors or Holy Roman Emperors	<p align="center">BYZANTIUM</p> Irene of Athens (797-802) Nikephoros I (802-811) Staurakios (811-812) Michael I (812-813) Leo V (813-820) Michael II (820-829) Theophilos (829-842) Micheal III (842-867) Basil I (867-886) Leo VI (886-912)	<p align="center">WEST</p> <p align="center">[Holy Roman Empire]^q</p> Charles I (800-814), Holy Roman Empire founded Louis I (816-840) Lothair I (823-855) Louis II (850, 872-875) Charles II (875-877) Charles III (881-888) Guy (891-894) Lambert (892-898) Arnulf (896-899) Louis III (901-905)	<p align="center">BYZANTIUM</p> Leo VI (886-912) Alexander III (912-913) Constantine VII (913-959) Romanos I (920-944) Romanos II (959-963) Nikophoros II (963-969) John I (969-976) Basil II (976-1025)	<p align="center">WEST</p> <p align="center">[Holy Roman Empire]</p> Louis III (901-905) Berengar (915-925) Otto I (962-973) [coronation dates] Otto II (967-983) Otto III (996-1002)

^pThere seems an interesting stretch of time when no pope is called “saint” after St. Nicholas (858-867).

^qThe Western “Holy” Roman Empire is reestablished officially sanctioned by the pope after almost 2 Centuries of absence; there are many time periods when there is no empire; notice that the French call this empire the “Holy Germanic Roman Empire” (*Saint Empire Romain Germanique*), the Germans call it the “Holy Roman Empire of the German Nation” (*Heiliges römisches Reich deutscher Nation*), or the First Kingdom (First Reich), or also the Old Empire (see Wikipedia.fr).

⁷When the Church of Rome formally identified itself with the historic Roman Empire by using the term “Holy Roman Empire” (H.R.E.), it appears that they made a decision that Jesus decried in Matt 23:29-33, wherein the Jews of His day were adorning the monuments of the prophets, and saying, “if we had lived in those days of our fathers, we would not have participated with them in the blood of the prophets” (v. 30). In 800, when it formed the political H.R.E., the Church of Rome identified itself with that which was formerly a persecutor of the church, including the illegal trial and murder of Christ and the city where Paul was in prison, as well as the many Martyrs in the major persecutions before Constantine. It was not long before the H.R.E. also became an aggressive persecutor of the Evangelical church.

Issue-Year	1000-1100, Third Turning Point: Millennialism ^r		1100-1200		
Heresies—Identified	Numerous regional and local councils against heretics Non-celibacy of priests became an issue		Third Lateran Council: dealt with problem of competing popes (anti-Popes), named heretics in Southern France (§23) Local financial support of a church disallowed (self-supporting) Marriage of clergy disallowed		
Heresies—Unidentified	<p>Burning Alive Heretics began in 1002AD,⁸ which eventually included the turning over of heretics to be put to death by the secular hands, much like Jesus was killed by the Romans</p> <p>Attendance at Mass became obligatory of all citizens with Catholic rulers</p> <p>Transubstantiation canonized; thus the bread of the Eucharist was worshiped as the very body of Christ, and the wine for being the very blood of Christ, following a prayer of consecration</p> <p>Celibacy of all priests decreed in First Lateran Council</p> <p>Sexual immorality of celibate priests was a problem [DS 688]</p> <p>Rosary prayer with beads invented for use by Rome's people</p>		<p>"Signs and symbols" became Central Interpretive Motif in Peter the Lombard's <i>Sentences</i></p> <p>"Baptism of Desire" established as downgrade of true baptism</p> <p>Seven Sacraments made necessary under pain of anathema</p> <p>Inquisitors protected from reprisals by local people (2LC, §15)</p> <p>Pope assumed Double Power on earth</p> <p>Episcopal Inquisition established by Alexander III—making each Bishop responsible to ferret out heretics from his territory</p> <p>Matilda of Tuscany bequeathed her territory to the rule of the bishop of Rome⁹</p> <p>Papal Inquisition established by Innocent III (travelling teams)</p>		
Medieval Western Councils			<p>9. First Lateran Council, 1123AD</p> <p>10. Second Lateran Council, 1139AD</p> <p>11. Third Lateran Council, 1179AD</p>		
"Heresies" in Communion	1054AD, Mutual excommunication: Pope and Eastern Patriarch English Crusade: church and crown returned to Rome by crusade under Archbishop Lanfranc and William the Conqueror		Henricians and Petrobusians multiplied in Southern France Bishop Nicetas anoints six Cathar bishops in Southern France Waldenses (Poor men of Lyons) were anathematized		
Bishops of Rome (later taking the title of Pope)	<p>Sylvester II (999-1003)</p> <p>John XVII (1003)</p> <p>John XVIII (1003-09)</p> <p>Sergius IV (1009-12)</p> <p>Benedict VIII (1012-24)</p> <p>John XIX (1024-32)</p> <p>Benedict IX (1032-45)</p> <p>Sylvester III (1045) [considered antipope in 1044?]</p> <p>Five popes in 3 years?</p> <p>Benedict IX (1045) –Benedict IX, second of three reigns?</p> <p>Gregory VI (1045-46)</p> <p>Clement II (1046-47)</p>	<p>Benedict IX (1047-48)</p> <p>Damasus II (1048)</p> <p>St. Leo IX (1049-54)</p> <p>Victor II (1055-57)</p> <p>Stephen X (1057-58)</p> <p>Nicholas II (1058-61)</p> <p>Alexander II (1061-73)</p> <p>St. Gregory VII (1073-85): transubstantiation; "Dictatus Papae"</p> <p>Clement III, anti-pope (1080-1100)</p> <p>Blessed Victor III (1086-87)</p> <p>Blessed Urban II (1088-99), famous for preaching crusades</p> <p>Paschal II (1099-1118)</p>	<p>Paschal II (1099-1118)</p> <p>Gelasius II (1118-1119), driven to France</p> <p>Callistus II (1119-1124), First Lateran Council</p> <p>Honorius II (1124-1130)</p> <p>Innocent II (1130-1143), at first considered an anti-pope; 2nd Lateran Council, followers of the monk Henry condemned (Cathars in Laurangeais, Fr.)</p> <p>Celestine II (1143-1144)</p> <p>Lucius II (1144-1145)</p> <p>Blessed Eugene III (1145-1153)</p> <p>Anastasius IV (1153-1154)</p> <p>Adrian IV (1154-1159)</p> <p>Alexander III (1159-1181); called Third Lateran Council</p>	<p>Select Anti-Popes -From Rome</p> <p>Anacletus II (1130-1138), at first considered properly elected pope, died in battle; Victor IV (G. Conti, 1138).</p> <p>-Guelph Dynasty (Viterbo)</p> <p>Victor IV (Octavian of Rome, 1159-1163);</p> <p>Paschal III (1164-1168);</p> <p>Callistus III (1168-1178).</p> <p>Roman Papacy (cont.)</p> <p>Lucius III (1181-1185)</p> <p>Urban III (1185-1187)</p> <p>Gregory VIII (1187)</p> <p>Clement III (1187-1191)</p> <p>Celestine III (1191-1198)</p> <p>Innocent III (1198-1216), took title of "vicar of Christ"</p>	
Holy Roman Emperors	BYZANTIUM		WEST	BYZANTIUM	WEST
	<p>Basil II (976-1025)</p> <p>Constantine VIII (1025-1028)</p> <p>Zoe (1028-1050)</p> <p>Romanos III (1028-1034)</p> <p>Michael IV (1034-1041)</p> <p>Michael V (1041-42)</p> <p>Theodora (1042-56)</p> <p>Constantine IX (1042-1055)</p>	<p>Michael VI (1056-57)</p> <p>Isaac I (1057-1059)</p> <p>Constantine X (1059-1067)</p> <p>Michael VII (1067-1078)</p> <p>Romanos IV (1068-1071)</p> <p>Nikephoros III (1078-1081)</p> <p>Alexios I (1081-1118)</p>	<p>Otto III (996-1002)</p> <p>[...]</p> <p>Henry II (1014-1024)</p> <p>[...] Conrad II (1027-1039)</p> <p>[...]</p> <p>Henry III (1046-1056)</p> <p>[...]</p> <p>Henry IV (1084-1105)</p>	<p>Alexios I Komnenos (1081-1118)</p> <p>John II Komnenos (1118-1143)</p> <p>Manuel I Komnenos (1143-1180)</p> <p>Alexios II Komnenos (1180-1183)</p> <p>Andronikos I Komnenos (1183-1185)</p> <p>Isaac II Angelos (1185-1195)</p> <p>Alexios III Angelos (1195-1203)</p>	<p>Henry IV (1084-1105)</p> <p>[...]</p> <p>Henry V (1111-1125)</p> <p>[...]</p> <p>Lothair III (1133-1137)</p> <p>[...]</p> <p>Frederick I (1155-1190)</p> <p>[...]</p> <p>Henry VI (1191-1197)</p> <p>[...]</p>

⁸One gets the impression that the new millennium marked a massive change in vision for the Church of Rome—she becomes much more aggressive and hostile up until the time of Napoleon (1800); Rome becomes adept at ruling over several kingdoms simultaneously, using the Western Emperor to regain lost territories and to increase its territorial acquisitions—hence the most militant leaders became Holy Roman Emperors, much as a preview to the colonialism of the 15th-19th Centuries.

⁸Was there not some kind of èdè-millennial [now-mill.] ethos among the Bishops of Rome (the "Eternal City") that led to their burning of heretics not long after the turn of the second millennium (cf. Rev 21:8)? If Christ was truly present in the person of the Pope, then he could not abide sin (Rev 21:27; 22:15; Amos 7:12-13), ergo must send heretics to literal flames!

⁹At the investiture of Lothair as Emperor he gained the territories belonging to Matilda of Tuscany in return for an annuity to be paid to the pope, in consequence of which the curial party based the contention that the Emperor was a vassal of the Papal see ("Innocent II"; www.wikipedia.org; on 5 Jan 2013). Interesting when governments pay tribute to Rome!

Politics of State and Politics of Theology in the Western Church (Thomas P. Johnston; 8.28.2014)

Issue-Year	1200-1300	1300-1400
Heresies— Identified	Further heretics named, condemned, with a call to take up arms against them (Fourth Lateran Council, §1);	
Secondary Applications...	Crusades were turned against Christian people of other denominations, much as had been done in Britain by William the Conqueror in 1066 AD	
Heresies— Unidentified	First public use of Rosary by [St] Dominic (founder of the Dominican Order, O.F.P. or O.P.) to give courage to crusaders before they wiped out whole Cathar towns; Confessional system established as part of Sacrament of Penance; Adoration of Host during the Mass instituted; Bible forbidden to laymen; Devotional Artifacts , called “scapulars,” to be worn for protection; “Extirpation of heretics” unto death was defended by Thomas Aquinas in Paris; Special haircuts only for approved clergy on pain of anathema	Power of Pope identified as the “Two Swords” (absolute power over church and state); Avignon Papacy , where the Pope moved the Church of Rome’s headquarters to Avignon, France (about 1,000 km to the northwest in the center of the Cathar-infested region of Provence, Laurangais, and Albi); Bank of Merits* in heaven developed, whose blessings are controlled and distributed exclusively by the Church of Rome *Clement VI, in his <i>Unigenitus Dei Filius</i> (27 Jan 1343), developed for the first time (according to Denzinger, <i>Symboles et définitions de la foi catholique</i> [Paris: Cerf, 2005]) the concept of a “Bank of Merits” in heaven, whose merits are distributed by the [Roman Catholic] “Church” (cf. DS1025-1027).
Medieval Western Councils	12. Fourth Lateran Council , 1215AD 13. First Council of Lyons , 1245AD 14. Second Council of Lyons , 1274AD	15. Council of Vienne , 1311-1313AD
“Heresies” in Communion	16 denominations of the Cathars described (called variously Albigensian Church, Church of the Latins of Constantinople, and as a separate group, Poor Men of Lyons or Waldenses); ^s [Stephen Nemanjic was first crowned King of Serbia in 1217 by a Catholic legate; and then recrowned king of Serbia by his brother, an Orthodox Archbishop, in 1222]	John Wycliffe’s doctrines considered dangerous to church control and unity; He was considered an “Arch-Heretic”; 150 years later Luther is called a “Wycliffite” or follower of Wycliffe; Two simultaneous popes during most of this century
Bishops of Rome (later taking the title of Pope)	Innocent III (1198-1216), took “vicar of Christ” as new title Honorius III (1216-27) Gregory IX (1227-41) Celestine IV (1241) Innocent IV (1243-54) Alexander IV (1254-61) Urban IV (1261-64) Clement IV (1265-68) Blessed Gregory X (1271-76) Blessed Innocent V (1276)	Adrian V (1276) John XXI (1276-77) Nicholas III (1277-80) Martin IV (1281-85) Honorius IV (1285-87) Nicholas IV (1288-92) St. Celestine V (1294) Boniface VIII (1294-1303), wrote the Bull <i>Unum Sanctam</i> , speaking of the “Two Swords”
		Roman Papacy Boniface VIII (1294-1303) Blessed Benedict XI (1303-04) When was Benedict X? Was he not considered an antipope in 1058? [...] Urban VI (1378-89) ¹⁰ Boniface IX (1389-1404) Poitiers Papacy (1305-1309) Pope Clement V (1305-1314), Raymond Bertrand de Got was French
		Avignon Papacy (1309-1415) Pope Clement V (1305-1314) Pope John XXII (1316-1334) Pope Benedict XII (1334-1342) (French Inquisitor Jacques Fournier) Pope Clement VI (1342-1352) Pope Innocent VI (1352-1362) Pope Urban V (1362-1370) Pope Gregory XI (1370-1375) Clement VII (1378-1394) Benedict XIII (1394-1423)
Holy Roman Emperors	BYZANTIUM Alexios III Angelos (1195-1203) Isaac II Angelos (1203-1204) Alexios IV Angelos (1203-1204) Alexios V (1204) Theodore I Laskaris (1205-1221/22) John II Doukas Vatatzes (1221/22-1254) Theodose II Laskaris (1254-1258) John IV Lakaris (1258-1261) Michael VIII (1259-1282) Andronikos II (1282-1328)	WEST Otto IV (1209-1215) [...] Frederick II (1220-1250) [...]
		BYZANTIUM Andronikos II Paliologos (1282-1328) John V Palaiologos (1341-1376) John VI Kanta-kouzenos (1347-1354) Andronikos IV Palaiologos (1376-1379) John V Palaiologos (1379-1390) John VII Palaiologos (1390) John V Palaiologos (1390-1391) Manuel II Palaiologos (1391-1425)
		WEST Henry VII (1312-1313) [...] Louis IV (1328-1347) [...] Charles IV (1355-1378)

^sThe extinction of the memory of these 16 Cathar denominations listed by Rainerio Sacchoni in his 1250 “On the Cathars and the Poor Men of Lyons” is quite a remarkable feat, reminiscent of Rome’s taking Deuteronomy 25:17-19 to apply to those they deemed heretics, as they in fact commanded for Wycliffe and others.

¹⁰Some sources suggest that Giovanni di Bicci de’ Medici introduced this method [double-entry accounting] for the Medici bank in the 14th century” (http://en.wikipedia.org/wiki/Double-entry_bookkeeping_system). The Medici bank was used by some popes after the return of the “seat” of the Papacy from Avignon, France to Rome, Italy.

Politics of State and Politics of Theology in the Western Church (Thomas P. Johnston; 8.28.2014)

Issue-Year	1400-1500	1500-1600
Heresies—Identified	<p>The Council of Constance condemned as arch-heretics:</p> <p>John Wycliffe (posthumously) for believing: That the Host is true bread in nature (#1-5); Aspects of Baptism (#6, 57); On the solemnity of consecrating bishops (#7); That oral confession is unnecessary, but rather harmful to those hearing them (#9-10); Priests and deacons are holy (saints) by their conduct, not their ordination (on necessity for human instrumentalities) (#13); About the pope (#17-23); The dress of modern religious is hypocrisy (#32); On the folly of the religious orders (#33-37, 39); On the free giving of tithes (#38, 41); On predestination (#56, 58).</p> <p>John Huss was burned at the stake for being a disciple of Wycliffe, and also believing: On predestination (#1-3, 5-6); Papacy emanated from prior imperial power (#9-13), etc.</p>	<p>In the Fifth Lateran Council issues included: Proper management of funds coming into the Church of Rome (largely to keep from the theft of indulgence moneys) Dealing with education of children and blasphemy against Jesus Christ, the Virgin Mary, and the saints (speaking against any of these, or against the false worship given to any of these).</p> <p>In the Council of Trent: Non-acceptance of Apocryphal Books condemned as heresy; Justification by faith condemned as a heresy (incl 18 canons menacing and decreeing death for various beliefs); On the Sacraments (incl. 13 canons for various beliefs); On Baptism (14 canons, incl. one requiring infant baptism); On Confirmation of Priests (3 canons); On Reformation (Session 23, Canon 15, “Although at their ordination priests receive power to forgive sins”; Canon 18, on raising support for a seminary in each diocese); On Marriage (incl. 12 Canons).</p>
Secondary Applications...	In the Council of Constance , it appears that Rome began anathematizing more directly central doctrines of Evangelicalism	In the Council of Trent , it appears that Rome, removing all guile, attacked and anathematized the most important doctrines of Evangelicalism (Justification by faith, Bible alone)
Heresies—Unidentified	<p>Cup of the Lord’s Supper forbidden to laity; Purgatory proclaimed as official church teaching; Seven Sacraments confirmed as church teaching; Church constitutes non-existent states as its tributaries, calling it “Colonization”; Indulgences (representing forgiveness of sins) sold for profit; e.g. money changers and Simon the Sorcerer?</p>	After Reformation: church history is often considered differently after 1517, admitting that Luther had some valid concerns: Meanwhile, Rome, portrays itself as always in a state of Reformation, putting forth its own Reforming efforts, usually meaning tighter financial control, further Medieval-type theology, and providing for new ways to repress “heretics” Fires of martyrdom continued to burn Baptists and Protestants
Medieval Western Councils	<p>16. Council of Constance, 1414-1418AD; where Jon Hus was burned alive; 17. Council of Basle, Ferrara, Florence, 1431-1439AD.</p>	<p>18. Fifth Lateran Council, 1512-1517; 19. Council of Trent, 1545-1563, held during the papacies of five popes and two emperors, held to examine and condemn the errors of Luther and other Protestant Reformers.</p>
“Heresies” in Communion	Three simultaneous approved popes for six years; Huss burned alive and the Hussites subdued; Augustine of Rome, archbishop of Nazareth anathematized.	Protestant Reformation led to freedom of the press in some countries of Europe, and to significant development of territorial churches rivaling Rome’s self-enforced monopoly.
Bishops of Rome (later taking the title of Pope)	Avignon and Pisan Papacy	Rome
	<p>Avignon Papacy Benedict XIII (1394-1423)</p> <p>Pisan Papacy Alexander V (1409-1410) John XXIII (1410-1415), a 20th Century pope (1958-1963) took the same name</p>	<p>Boniface IX (1389-1404) Innocent VII (1404-06) Gregory XII (Rome, 1406-15) Martin V (1417-31) Eugene IV (1431-47) Nicholas V (1447-55) Callistus III (1455-58) Pius II (1458-64) Paul II (1464-71) Sixtus IV (1471-84) Innocent VIII (1484-92) Alexander VI (1492-1503)</p>
Holy Roman Emperors	BYZANTIUM	WEST
	<p>Manuel II Palaiologos (1391-1425) John VIII Palaiologos (1425-1448) Constantine XI Paliologos (1449-1453) Byzantine Empire fell to Ottoman Empire in 1453 [Claimants to empire in exile] Demetrios Palaiologos (1453-1460) Thomas Paliologos (1453-1465) Andreas Paliologos (1465-1502)</p>	<p>Sigismund (1433-1437) [...] Frederick III (1452-1493) [...] Maximilian I (1486^t-1519)</p>
		WEST
		<p>Maximilian I (1486^t-1519) [...] Charles V (1530-1556), apparently the “last to be crowned [Holy Roman] emperor” [...] Ferdinand I (1531^t-1564) Maximilian II (1562^t-1576) Rudolph II (1575-1612)</p>

^tElection date cited, since there was apparently no coronation by a Pope for this emperor.

Issue-Year	1600-1700		1700-1800	
Heresies— Identified			<p>14 June 1761, on the heels of the First Great Awakening, Clement XIII publishes <i>In Dominico Agro</i>, explaining how to deal with heretics and heretical teaching:</p> <ul style="list-style-type: none"> • Cautiously balance between not seeming to turn their backs to, while shunning and condemning at the same time; • The faithful should only “know in moderation”; and • Remove faithful from proximity to error <p>25 Nov 1766, Clement XIII in his <i>Christianae Reipublicae</i> derided the idea of Christian republics, based on “human reasoning” (i.e. from the Bible and not from the “Holy Fathers”)</p> <p>25 Dec 1775, Pius VI in his <i>Inscrutabile</i> ordered every diocese to found a college or assist an adjoining diocese in the founding of a college as a way to stop the spread of heresy (building on Benedict XV). Citing Pope Leo, Paul VI quoted: “We can rule those entrusted to us only by pursuing with zeal for the Lord’s faith those who destroy and those who are destroyed and by cutting them off from sound minds with the utmost severity to prevent the plague spreading” (Epistles 7-8, chap. 2, to the bishops throughout Italy).</p> <p>28 Aug 1794, Pius published <i>Auctorem fidei</i> to right the errors of the 1786 Synod of Pistoia, and its Jansenist tendencies</p>	
Secondary Applications...			<p>Founded after the teachings of Cornelius Jansen of Old Louvain, Jansenists were a groups that leaned toward Calvinistic teachings while remaining within the Catholic church; for example, the philosopher and mathematician Blaise Pascal was considered a Jansenist</p>	
Heresies— Unidentified				
Modern Western Councils				
“Heresies” in Communion	<p>1685, Louis XIV of France famously revoked the Edict of Nantes [which was an edict giving limited toleration to the Huguenots]; it suddenly became illegal to be a Protestant in France.</p>		<p>1789, French Revolution defeated the French crown and the tyranny of the Catholic Church through the power of the crown, ushered in the “Enlightenment” period (known for its “rationalism”) a Napoleonic period of democratic republics.</p> <p>1798, 20 Feb, Pope Pius VI was arrested by French forces for refusing to renounce his temporal power, and placed in Florence; in 1799 he was moved to Valence, France, where he died after 6 weeks.</p>	
Bishops of Rome (later taking the title of Pope)	<p>Clement VIII (1592-1605) Leo XI (1605) Paul V (1605-21) Gregory XV (1621-23) Urban VIII (1623-44) Innocent X (1644-55)</p>	<p>Alexander VII (1655-67) Clement IX (1667-69) Clement X (1670-76) Blessed Innocent XI (1676-89) Alexander VIII (1689-91) Innocent XII (1691-1700)</p>	<p>Clement XI (1700-21) Innocent XIII (1721-24) Benedict XIII (1724-30) Clement XII (1730-40) Benedict XIV (1740-58)</p>	<p>Clement XIII (1758-69)—died the night before a conclave to disband the Jesuits Clement XIV (1769-74)—died not long after he disbanded the Jesuits^u Pius VI (1775-99)</p>
	WEST		WEST	
Holy Roman Emperors	<p>Rudolph II (1575-1612) Matthias (1612-1619) Ferdinand II (1619-1637)</p>	<p>Ferdinand III (1637-1657) Leopold I (1657-1705)</p>	<p>Leopold I (1657-1705) Joseph I (1705-1711) Charles VI (1711-1740) [...] Charles VII (1742-1745)</p>	<p>Francis I (1745^v-1765) Joseph II (1765-1790) Leopold II (1790^v-1792) Francis II (1792-1806)</p>

^uThe Jesuits, in fact, were reinstated as an approved order 41 years later in 1814 by Pius VII. Apparently, the Jesuits were expelled from numerous countries at various times for their revolutionary approach in seeking to promote papal primacy: “England (1581, 1604), France (1594, 1606, 1762-1763), Portugal (1598, 1759), Russia (1717), Spain (1767), Genoa (1767), Venice (1767), Naples (1768), Malta (1768), and Parma (1768)” (cited in Richard Bennett, “Pope Francis Shows His True Colors” *The Trinity Review* (July-August 2013), 2).

^vElection date cited, since there was apparently no coronation by a Pope for this emperor.

Politics of State and Politics of Theology in the Western Church (Thomas P. Johnston; 8.28.2014)

Issue-Year	1800-1900	1900-2000
Heresies—Identified	Napoleon brought an era of constitutional republics in the Western world that remained throughout Western Europe and the colonized world through the end of the 20 th Century The Bible societies were repeatedly anathematized by Pius IX	Protestant ecumenical movement decried, with prohibitions against attending its conferences (1928): 1934, apparent change of heart in Rome toward the budding ecumenical movement; 1960, John XXIII created the SPCU, the Secretariat for the Promoting Christian Unity, since 1988 they are called the Pontifical Counsel for Promoting Unity among Christians; 1961, Vatican sent observers to Third General Assembly of the World Council of Churches in New Delhi, India
Secondary Applications...	Leo XIII propagated the inerrancy of the Bible, along with the inerrancy of Catholic Tradition in his encyclical, <i>Providentissimus Deus</i> (18 Nov 1893)	1907, Pius X in his encyclical, <i>Pascendi</i> , ordered the forming of “Councils of Secrecy” against heresy in every diocese, to meet every two months in the presence of the bishop; 1910, Pius X’s oath against modernist—Protestant theology; 1943, Pius XII then taught a limited infallibility of the Bible in his <i>Divino Afflante Spiritu</i> ; 1964, Eugene Nida penned “Guidelines for Interconfessional Cooperation in Translating the Bible,” signed in 1968 both by Rome’s SPCU and by the United Bible Society: 1987 revised guidelines are now housed on Vatican website, as Vatican gained majority control of the United Bible Society translation and publication apparatus
Heresies—Unidentified	Infallibility of Pope Assumption of Mary Pilgrimages to various Marian sites encouraged, including supposed healings, purchase of Holy Water, jewelry to which indulgence power is given, etc. Rather than a list of censored books, Rome decided to require an “imprimatur” on all books acceptable for Catholics; the imprimatur was to come from a Bishop in good standing with Rome	Added to the requirement of the “imprimatur”, also in <i>Pascendi</i> (1907), Pius X required that a “Nihil Obstat” be receive for approved books from the hand of a Censor Deputatis assigned by Rome; French President bestowed honors which were a part of the French monarchy ¹¹ (a church and state issue)
Modern Western Councils	20. First Vatican Council , 1869-1870; perhaps a response to dealing with constitutional republics; an important decree of this council was the infallibility of the pope when speaking <i>ex cathedra</i>	21. Second Vatican Council , 1962-1965; among important decrees were Lumen Gentium’s approach to Protestants and other religions and Dei Verbum’s opening the door to Roman Catholics work with various Bible societies
“Heresies” in Communion	Old Catholic churches (mainly in Germany) separate from Rome primarily over the doctrine of the infallibility of the Pope In light of talks between the Anglicans and Eastern Orthodox (called the Lambeth Conferences), the Anglicans were anathematized as having an invalid ordination (rendering all the Sacraments from their hands invalid in the eyes of Rome)	World Council of Churches at first deemed a “pan-Christian” group attendance was prohibited (1928) Billy Graham deemed to have “invincible ignorance” (1949)
Bishops of Rome (later taking the title of Pope)	Pius VII (1800-23), a relative of Pius VI’s mother Leo XII (1823-29) Pius VIII (1829-30) Gregory XVI (1831-46) Blessed Pius IX (1846-78) Leo XIII (1878-1903)	Leo XIII (1878-1903) St. Pius X (1903-14) Benedict XV (1914-22) Pius XI (1922-39) Pius XII (1939-58) Blessed John XXIII (1958-63) Paul VI (1963-78) John Paul I (1978) John Paul II (1978-2005) ^w
Holy Roman Emperors	WEST Francis II (1792-1806) Emperor Napoleon (1804-1815) ^x ushered in Constitutional Republics in the European lands he conquered, ushered in the Modern era ; necessitating clandestine control by the pope, who could no longer control politically through monarchs alone	Pius IX’s 1907 “Councils of Secrecy” maintain <i>nihil obstat</i> in all matters civil and ecclesiastical within every diocese.

^wFirst polish pope.

^xElection date cited, since there was apparently no coronation by a Pope for this emperor..

¹¹In 1953... As a sign of his esteem, the President of France, Vincent Auriol, claimed the ancient privilege possessed by French monarchs and bestowed the red hat [of a cardinal] on Roncalli at a ceremony in the Elysee Palace” (“Pope John XXIII”; available at: http://en.wikipedia.org/wiki/John_xxiii [online]; accessed: 5 Jan 2013; Internet).

Issue-Year	2000-2100	2100-2200
Heresies— Identified		
Secondary Applications...		
Heresies— Unidentified	<p>Pope Francis I on the role of women (ordination and Mary): “As far as the ordination of women, the Church has already spoken out and the answer is no. John Paul II made the Church's stance definitive. The door is closed. But let me tell you something, Our Lady, was more important than the apostles, bishops, deacons and priests. Women play a role that's more important than that of bishops, or priests. How? This is what we have to explain better publicly”¹²</p>	
Modern Western Councils		
“Heresies” in Communion		
Bishops of Rome (later taking the title of Pope)	<p>John Paul II (1978-2005) Benedict XVI (2005-resigned in 2013) Francis I (2013-current)^y</p>	
Holy Roman Emperors	WEST	

^yThe first Jesuit pope, the first pope from the Americas, and the first pope from the Southern hemisphere; he was the son of Italian immigrants to Argentina, and apparently speaks Italian very well.

¹²Francis I, “Pope Francis talks to press about Benedict XVI, Vatican Bank and ‘gay lobby’”; available at: <http://www.romereports.com/palio/pope-francis-talks-to-press-about-benedict-xvi-vatican-bank-and-gay-lobby-english-10723.html#.UmPNDhZ5III>; accessed: 20 Oct 2013; Internet.