

A Chronology of Events Affecting the Church of Christ from the First Century to the Restoration

5. The High Middle Ages (900) through 1300

These notes draw dates and events from timelines at the following websites: www.therestorationmovement.com, www.churchtimeline.com, and www.wikipedia.com. The interpretation of events and the application of scripture to these events, as they affect the church of Christ, which was built by the Lord (Matt 16:18), remain the responsibility of this writer.

c 993 The canonization of Saint Udalric, Bishop of Augsburg, by Pope John XV

The canonization of Saint Udalric, Bishop of Augsburg, by Pope John XV in 993 is the first undoubted example of a papal canonization of a saint from outside Rome. (Some historians maintain that the first such canonization was that of Saint Swibert by Pope Leo III in 804.) [From Wikipedia, the free encyclopedia]

The Catholic Church maintains that there are over 10,000 named saints and beati from history, the Roman Martyrology and Orthodox sources, but no definitive "head count".
[<http://www.catholic.org/saints/faq.php#top>]

In the New Testament and thus in the early church, all Christians were saints. The NIV uses the word *saints* 45 times and never used the singular word *saint*. The word is never used to elevate one Christian over another as in the act of veneration. In fact, the Lord taught in Mark 10:31: "31 But many who are first will be last, and the last first."

Col 1:12-14: "12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light."

Phil 4:21-22: "21 Greet all the saints in Christ Jesus. The brothers who are with me send greetings. 22 All the saints send you greetings, especially those who belong to Caesar's household."

Phil 1:1: To all the saints in Christ Jesus at Philippi, together with the overseers and deacons."

Eph 1:1: "To the saints in Ephesus, the faithful in Christ Jesus."

Catholic saints, whose images are recreated in statues, are an important part of the worship of icons, since Catholic saints are already in heaven and may be prayed to. See above on iconoclasts.

The New Testament condemns all forms of idolatry: Rom 1:22-23: "22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made

		to look like mortal man and birds and animals and reptiles.” 1 Cor 10:14-15: “14 Therefore, my dear friends, flee from idolatry. 15 I speak to sensible people; judge for yourselves what I say.” 1 Peter 4:3-4: “3 For you have spent enough time in the past doing what pagans choose to do – living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry.”
1054	The Great Schism	The church divided into Western Catholicism and Eastern Orthodox.
1073	Bishop of Rome	The exclusive use of the term Pope is claimed for Rome and the Western Church.
1077	Holy Roman Emperor, Henry IV walks to Canossa where he stands barefooted in snow begging the Pope for forgiveness of his offenses.	Papal political authority was established over the countries of Europe and their heads of state for the next 450 years.
1099	The First Crusade	Jerusalem is taken back from the Muslims – an action urged by Pope Urban II.
1118	The Knights Templar founded.	Their purpose was to protect Jerusalem and European pilgrims.
1139	The Second Lateran Council	Clerical marriages were declared invalid and clerical dress was regulated. 1 Tim 4:1-4: “4 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. 2 Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. 3 They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.”
1184	Pope Lucius III	This pope issued the papal bull which set up the medieval inquisitions.
1184-1230	Episcopal Inquisition’s	
c 1200	Papal customs came in: Holy water, etc. Baptism by sprinkling was practiced. A few years later began praying through Mary. In 1967 she was finally deified by the church. Sprinkling of the dead began to save them.	The development of Mary’s status and nature in catholic dogma extends beyond anything taught in the scriptures. Current status of Mary: Although the virgin Mary is rarely mentioned in the Bible, and although Protestant churches consider her to be a relatively minor biblical character, the Roman Catholic Church has assigned her an elevated status: Mary is the Mother of God and a Perpetual Virgin Two additional dogmas about Mary were infallibly proclaimed by two popes during the 19 th and 20 th centuries: the Immaculate

Conception (1854) and the Assumption of Mary (1950)

Various popes and church councils have referred to Mary as co-redemptrix, mediatrix, and advocate.

1215 John of England seals the Magna Carta.

This is the first time a ruler is forced by the people to accept limits to his power. Subjects must be charged and tried under the law.

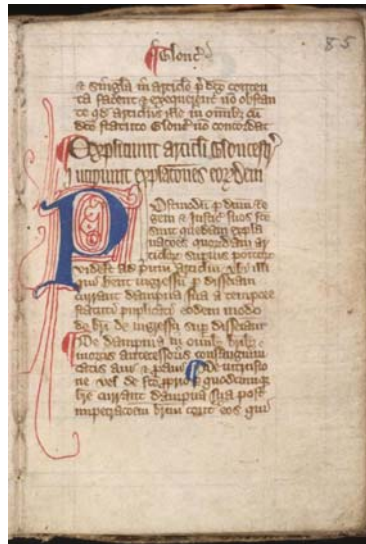
Portrait of King John of England (John Lackland)

from *Historia Anglorum* 1250-59 British Library Royal MS 14 C.VII, f.9 (detail)
[From Wikipedia, the free encyclopedia]



Magna charta cum statutis angliae (Great Charter with English Statutes)

[http:// www.loc.gov/exhibits/ world/rule.html](http://www.loc.gov/exhibits/world/rule.html) [From Wikipedia, the free encyclopedia]



29. NO Freeman shall be taken or imprisoned, or be disseised of his Freehold, or Liberties, or free Customs, or be outlawed, or exiled, or any other wise destroyed; nor will We not pass upon him, nor condemn him, but by lawful judgment of his Peers, or by the Law of the land. We will sell to no man, we will not deny or defer to any man either Justice or Right.

1215 Fourth Lateran Council
This council dealt with transubstantiation and papal primacy. It also proclaimed that Jews and Muslims should wear identification marks to distinguish them from Christians.

The doctrine of transubstantiation relies on their confusing metaphoric and literal language in Matt 26:26-29, maintaining that the bread is the literal body of Christ and the fruit of the vine is the literal blood of Christ, transubstantiated, as it were, in the mouths of the partakers. The passage reads: "26 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.'"

"27 Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom.'"

Christ defined the metaphor in verse 29 saying: "They would drink the fruit of the vine."

1230 Papal Inquisition by Pope Gregory

This inquisition was in response to widespread movements in Southern France, in particular Catharism and Waldensians in southern France and northern Italy, considered apostate and heretical by the Catholic Church. The movement began about



1868 statue of Peter Waldo at the Luther Memorial in Worms, Germany: Tartessos75. From Wikipedia, the free encyclopedia

1177 and in 1532 acceded to Franco-Swiss Protestant Reform. Today, it is Waldensian Evangelical Church.

Catharism was a name given to a Christian religious sect with dualistic and gnostic elements that appeared in the Languedoc region of France and other parts.

[Wikipedia]. This picture depicts the Waldensians, about which little is known, as witches. [W. Schild. Die Maleficia der Hexenleut', 1997, S. 97; <http://creativecommons.org/licenses/by-sa/3.0/>.] [From Wikipedia, the free encyclopedia]



1274



Thomas Aquinas
"Saint Thomas Aquinas"

Fra Angelico (1395 - 1455)
[From Wikipedia, the free encyclopedia]

He summarized the theological thought up until his time in *Summa Theologica* and advocated the use of visual signs – the sacraments – to unite men in the Roman Catholic Church.

This marks the innovation of Sacraments and the placing of them solely in the hands of priests: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. The sacrament of Penance with its abuses led to the Protestant reformation. The ordaining of the clergy as the sole administrators of the sacraments consolidated their position of supremacy over others. The word sacrament(s) is not in the New Testament. The protestant reformers did not give up this power; and thus, they did not go back to New Testament Christianity.

What does the New Testament say?

Baptism (Christening): Adult men and woman who are repentant believers. Acts 2:38; Mark 16:16; Acts 5:14-15; Acts 8:12-13, *Christening* is not found in the New Testament.

Penance (Confession): Confession of Christ is unto salvation. Rom 10:10; Matt 10:32-33. Christians are to confess to Christ and to one another and not to a cleric. 1 John 1:9; James 5:16. *Penance* is not found in the New Testament.

Holy Eucharist (Holy Communion, The Lord's Supper, or the Blessed Sacrament): *Holy Eucharist* is not found in the New Testament. *Holy Communion* is not found in the New Testament. The blessed sacrament is not found in the Bible. The *Lord's Supper* is among Christians who come together for that purpose. 1 Cor 11:20 ff.

Confirmation (Chrismation): Neither *confirmation* nor *Chrismation* are found in the New Testament.

Matrimony (Marriage): Marriage and matrimony are governed by the law of God from the beginning and not the church. Matt 19:4-6.

Anointing of the Sick (known prior to Vatican II as Extreme Unction (or more literally from Latin: Last Anointing); informally, the "Last Rites"): *Extreme Unction* and *Last Rites* are not found in the New Testament. When speaking of anointing the sick, elders were to do it. James 5:14-15.

Holy Orders: Holy Orders are neither named nor described in the New Testament. There is no rite or right given to the church to endow one Christian over another. Matt 20:24-28. *Reverend* is used only of God. Ps 111:9. We are to call no man father. Matt 23:9. The right to ordain became a pillar of power in the Catholic Church. The reformers will keep this right unto their clergy – one of the acts that kept them from returning to the New Testament.