

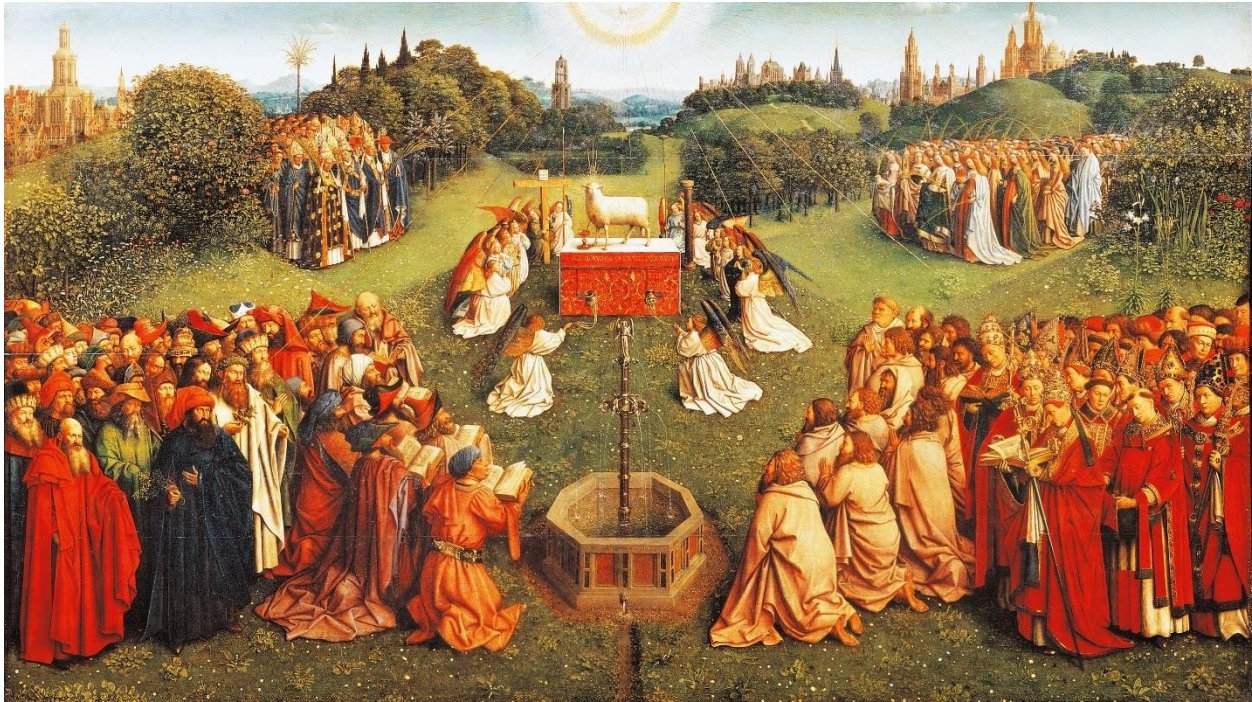
History 7: Medieval Europe

May 18 – May 22

Time Allotment: 30 minutes per day

Student Name: _____

Teacher Name: _____



Packet Overview

Date	Objective(s)	Page Number
Monday, May 18	1. Explain whether the motivations of Theodora, Justinian, and Vigilius were primarily secular, religious, or some combination of the two.	2
Tuesday, May 19	1. Explain whether the motivations of Pope Gregory the Great were primarily secular, religious, or some combination of the two.	6
Wednesday, May 20	1. Explain whether the motivations of Charlemagne were primarily secular, religious, or some combination of the two.	9
Thursday, May 21	1. Explain whether the motivations of Gregory VII and Henry IV were primarily religious, secular, or some combination of the two.	13
Friday, May 22	Minor Assessment 1. Write a 2-paragraph essay on one of the prompts below.	17

Further Instructions:

To deepen your understanding of the material, watch our fun and helpful videos on Google Classroom, especially the one for this week! Also, for the **maps and images**, you probably will want to look online to see the **color version**.

Academic Honesty

I certify that I completed this assignment independently in accordance with the GHNO Academy Honor Code.

Student signature:

I certify that my student completed this assignment independently in accordance with the GHNO Academy Honor Code.

Parent signature:

Monday, May 18

History Unit: Semester Review

Lesson 1: Justinian, Theodora, and Pope Vigilius

Socratic Guiding Question: Keep this question in mind as you study!

What are the dangers of secular leaders having tremendous influence in the Church? What causes Church leaders to change their minds?

Objective: Be able to do this by the end of this lesson.

1. Explain whether the motivations of Theodora, Justinian, and Vigilius were primarily secular,¹ religious, or some combination of the two.

Unit Overview

One way of summing up the story of Medieval history is to narrate the rise in the cultural influence of the Christian Church. At the beginning of the year, we witnessed the legalization of Christianity in Constantine's Edict of Milan. This ended the persecution of Christianity and set the stage for it to become the official religion of the Roman Empire. Already Christian missionaries had been sent North and East of the Roman Empire's borders, and the spread of Christianity continued. Soon, major barbarian tribes, like the Franks, the Irish, and the English in Britain, became Christian, often through the efforts of the popes like Gregory the Great, but also through the influence of tribal leaders' wives (like Clovis' wife). Though Palestine and Africa were lost to Christendom with the Muslim conquest, it wasn't long before the most powerful barbarian tribe became united with the pope, when the Frankish King Charlemagne was crowned as Holy Roman Emperor (800AD). Though the Viking invasions shocked Europe and briefly threatened its unity, gradually, across all Europe the Pope and the bishops of the Christian Church became the most influential people in the public sphere, in both temporal² and spiritual matters. Henry IV's humbling penance at Canossa and the Pope Urban's ability to initiate the Crusades demonstrated just how powerful the Christian Church, and especially the pope, had become. While so much temporal power in the hands of bishops allowed for many good things, like helping the poor and giving money to build beautiful churches, it also heightened the danger of its abuse, leading to reform efforts both from the top down, like Pope Gregory VII, and from the bottom up, like St. Francis. The Medieval world began to come to a close as the disastrous effects of the Black Death, the Hundred Years' War, and the Popes' temporary abandonment of Rome undermined the authority of Church leaders, especially the pope. Though medieval culture still flowered from the 1300s through the mid-1500s, the loss of Christian unity in the Protestant Reformation brought an end to the Medieval age.

Some of the themes that this story lends itself to are 1) the benefits and dangers of Church leaders having secular power and 2) the benefits and dangers of secular leaders having

¹ Worldly, though not necessarily in a negative sense. Desire for political gain, money, and power fall under the category of "secular" motivations.

² Secular, worldly

tremendous influence in the Church. To explore these themes, you will choose one essay prompt below and write an essay on Friday. To help prepare for your essay, you should read the prompts now and keep them in mind as you **annotate the readings** for this week.

1. What are the **benefits** and **dangers** of Church leaders (bishops) having secular power – OR – a secular leader (emperor/empress/king/duke/count) having tremendous influence in the Church? Provide **specific** examples to support your claims (e.g. “King ____ did/said ____, showing that ____.” NOT simply “King ____ was good.”). If you would like to draw from examples in earlier lessons, either from your notes or from packets, you may, but the examples must be specific.
2. Compare and contrast either 2 secular leaders (e.g. Justinian, Theodora, Charlemagne, Henry IV) – OR – 2 popes (e.g. Vigilius, Gregory the Great, Gregory VII). What were their motivations? Were their motivations primarily secular,³ religious, or some mixture of the two? How did they achieve them? Provide **specific** examples to support your claims (e.g. “King ____ did/said ____, showing that he wanted ____.” NOT simply “King ____ was good.”). If you would like to draw examples from earlier lessons, either from your notes or from packets, you may, but the examples must be specific.

Introduction

The Edict of Milan legalized Christianity, ending the era of persecution of Christians. Not only did bishops cease to be persecuted, but also their positions became positions of secular power. Two effects of this were that sometimes corrupt people sought to gain secular power by becoming bishops and that the Byzantine Emperors had tremendous influence in the Church in the East. These themes are especially clear in the story of Justinian and Theodora attempting to control the affairs of the Church. Theodora was a Monophysite⁴ heretic, and Justinian hoped to bring unity to the Byzantine empire by allowing Monophysite heretics back into the Church. As such, he fully supported the most powerful Christian bishop in his Empire—the patriarch of Constantinople—even though he was a Monophysite.

Theodora, Justinian, and Pope Vigilius: Read and answer the questions at the end.

During Belisarius’ invasion of Italy, Pope Agapetus I (535-6) journeyed to Constantinople to try to negotiate peace between Goths and Byzantine Romans (cf. pope Leo). While there, he discovered that the Patriarch of Constantinople, Anthemius (as well as other bishops—Theodosius and Severus), was a Monophysite heretic and deposed⁵ him before Justinian and Theodora. Appalled, Justinian demanded that Agapetus take back his deposition and threatened the Pope with banishment. To this, Agapetus replied:

- A) “With eager longing have I come to gaze upon the most Christian emperor, Justinian. In his place I find a Diocletian,⁶ whose threats, however, terrify me not.”

³ Worldly, though not necessarily in a negative sense. Desire for political gain, money, and power fall under the category of “secular” motivations.

⁴ Monophysites believed that Jesus had only one nature—a divine one—and thus was not fully human.

⁵ Made to step down.

⁶ Roman Emperor from AD 284-305 who persecuted Christians more than almost any other Emperor.

At this bold public display of papal authority, Justinian backed down and the deposition of Anthemius stood. But Agapetus perished in Constantinople shortly afterwards, and with the Pope's position vacant, the Augusta (the wife of the emperor) Theodora sensed a golden opportunity:

- B) “Augusta [Theodora] summoned Vigilius, deacon of Agapetus, and asked him secretly to promise her that if he were made pope, he would annul the council of Chalcedon, where the dual nature of Christ had been maintained, and would write to Theodosius, Anthemius and Severus and in his letters approve their faith, and she offered to give him an order to Belisarius to make him pope and to bestow on him 700 pounds of gold. So Vigilius gladly gave his promise, desiring the bishopric and the gold, and after making his pledge, went to Rome.” [Liberatus, *Breviarium*, 22]

Meanwhile, another pope had been elected, whose name was Silverius. But Theodora hatched a plan to get Vigilius elected. Having hurried back to Rome, Vigilius bided his time until the military situation stabilized. Once it became clear that Belisarius held the city firmly and that the besieging Gothic army was not able to dislodge him, a conspiracy was hatched. Secret letters were revealed, claiming to be from Silverius to King Vitiges, offering to let the Goths into the city during the night. Pope Silverius protested his innocence, but he was accused of conspiring with the Goths by Belisarius's own wife, Antonina—herself an agent of Theodora. As a result, he was stripped of his vestments (priest's clothes), put in a monk's robe, and led into hiding.

Immediately thereafter, Vigilius was elected Pope. His first act was to send the deposed Silverius into exile at Patara, a city in the east. Given the chaotic situation in Rome and the power of Belisarius, few among the clergy or the laity protested his actions or his irregular election. Later, when some friends of Silverius were able to plead his case before Justinian, the emperor took pity and ordered a trial for the deposed Pope in Rome. As a result, Silverius was brought back to Italy, but upon landing, he was seized by Vigilius' henchmen and exiled to Ponza, a desolate island in the Tuscan sea, where he soon died of starvation.

At this point, Theodora felt that she had achieved a great victory and happily prepared to receive the spoils. According to the *Liber Pontificalis*, she wrote to Vigilius, saying: “Come fulfill for us what you promised of your own free will concerning our father Anthemius and restore him to his office.” But if Theodora expected Vigilius to simply comply, she was in for a surprise. Now safely established in his office far distant from Constantinople, Vigilius gave a most unexpected reply:

- C) “Far be this from me, Lady Augusta. I spoke beforetime wrongly and foolishly. Now I do assuredly refuse to restore a man [Anthemius] who is a heretic and under the anathema (excommunication). Although unworthy, I am the *vicar*⁷ of the blessed Peter, the apostle,

⁷ A representative, deputy or substitute; anyone acting "in the person of" a superior.

as were my predecessors, the most holy Agapetus and Silverius, who condemned him.” [*Liber Pontificalis*, LXI: Vigilus]

Following this, Vigilus was harassed by Justinian and Theodora, who continuously tried to make him affirm the Monophysite doctrine. Rumors were sent about, claiming that he had done awful things, such as murder his niece. But either through sheer obstinance or thanks to a terror at offending God in this way, Vigilus refused to yield, saying to the Emperor and Empress:

D) “Do with me as you will. I am receiving the reward for my deeds.”

While he never affirmed the Monophysite heresy, pope Vigilus made what was probably an imprudent decision, under pressure from Justinian, to condemn documents named the “Three Chapters”, an action which Monophysites favored; as such, many people interpreted this as an affirmation of Monophysitism. He died shortly after this in Sicily.

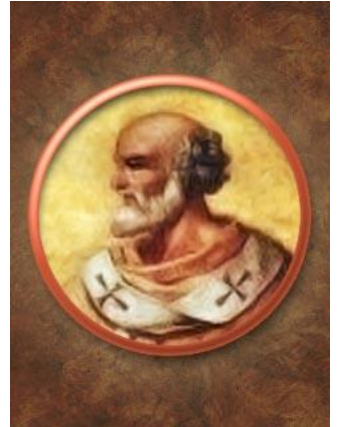
Rather than unifying the Church, Justinian and Theodora’s attempts to meddle in the affairs of the Church further alienated the Western Church from the East; the bishops in Italy and Africa viewed the entire affair as repugnant and heavily tainted with worldly politics, blackmail and underhanded intrigue.

1. (reference “A”) Why does Agapetus call Justinian a “Diocletian”?

2. (reference “B”) What was the original agreement made by Theodora with Pope Vigilus?

3. (reference “C”) What does Vigilus mean by saying “I am the vicar of the blessed Peter?” Why did Pope Vigilus decide not to restore the heretic Anthemius to his bishopric?

4. (“D”) What does Vigilus mean when he says, “I am receiving the reward for my deeds”?



Tuesday, May 19

History Unit: Semester Review
Lesson 2: Gregory the Great

Socratic Guiding Question: Keep this question in mind as you study!

What makes a good pope?

Objective: Be able to do this by the end of this lesson.

1. Explain whether the motivations of Pope Gregory the Great were primarily secular, religious, or some combination of the two.

Introduction

Look closely at the image and try to remember the answers to the questions below. If you do not remember, you can find the answers in the first paragraph on the next page.

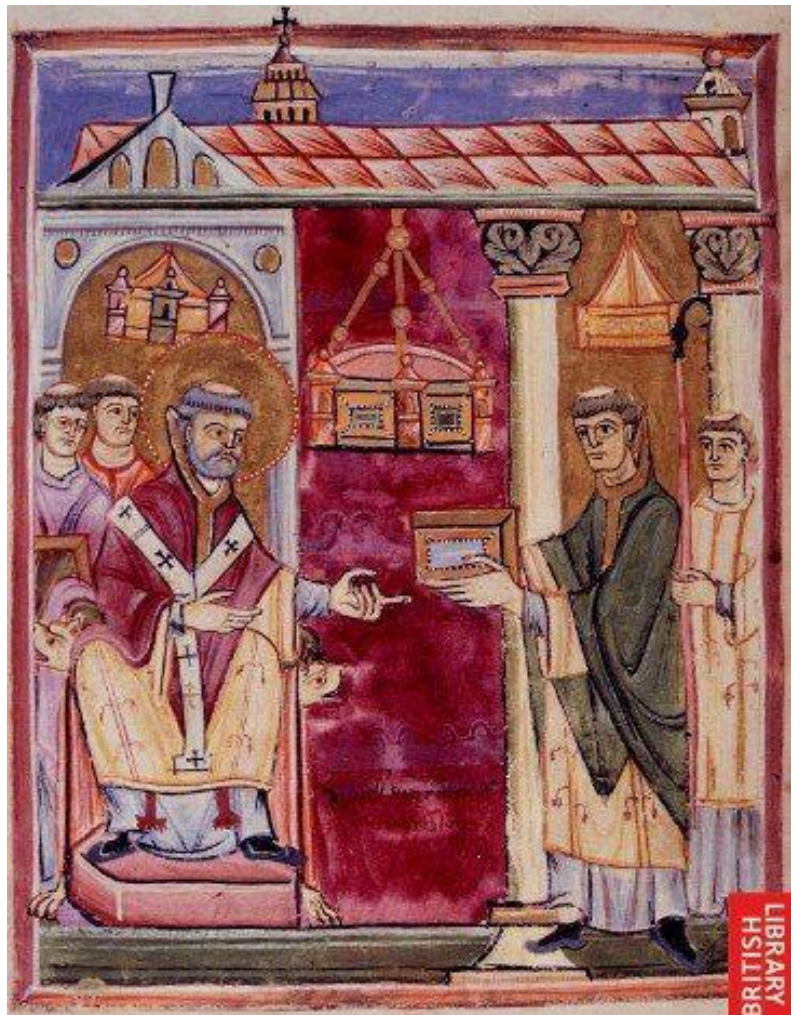
1. Who is the man seated in red and white on the left?

2. Who is the man in green on the right?

3. What is the meaning of the hand gesture of the man on the left?

4. What kind of book is the man on the right carrying?

5. Why is he carrying it?



Pope Gregory the Great

The man in red seated on the left is Pope Gregory the Great. The man holding the book on the right wearing green is Augustine of Canterbury. The fact that Gregory is seated in a chair (*cathedra*) is a sign of his authority. Gregory has given Augustine the book (probably either a Mass book containing key portions of the Bible, or a book of prayers drawn from the Bible, especially the Psalms) and Gregory's pointed finger symbolizes that he is sending Augustine to evangelize the people of England. You will notice that all the characters have an interesting haircut, known as a *tonsure*. You may remember that this tonsure was done to monks as a symbol of the crown of thorns placed on Jesus' head when he was crucified. Before he was pope, Gregory had used his inheritance to start many monasteries and then left his political career behind to become a monk. Yet even when he became Pope, Gregory kept his monastic discipline as much as possible and was a strong supporter, defender, and cultivator of monasteries throughout Europe. He also chose many of his closest advisors as well as missionaries from monks, as is evident here.

As you may remember, Gregory the Great was born to a wealthy family in Rome. After his parents' death, he used his inheritance to start 7 monasteries around Italy. Though initially a political leader, he left this career behind to join a monastery himself, and he eventually became abbot there. He later was chosen to be a papal legate (ambassador) in Constantinople, before he was made pope; he was pope from 590-604. He was one of the most capable popes of the early Middle Ages. He made every effort to suppress heresy, he carried on an amazing correspondence on every conceivable subject connected with the Church, he was a master of music and codified the type of music known as plainsong for use in the liturgy of the Church, and he wrote hymns. He was an able administrator, and one determined to be obeyed: yet he believed that an ideal ruler was one who served those whom he ruled, and it was Gregory the Great who first used the title adopted by succeeding popes, *Servus servorum Dei*, Servant of the servants of God. Besides the care of the Church in lands already Christian, the papacy of Gregory was characterized by his missionary work in the northern parts of Europe, and especially by the mission he sent to England. The selection below is taken from Gregory the Great's most influential writing, the *Pastoral Rule*, which he wrote as a guideline for how priests should live.⁸

1. List at least 4 things that Pope Gregory did during his life:

⁸ Parts of the introduction above were adapted from pp. 37-38 in your textbook and from the introduction in *A Source Book of Medieval History*, Edited by Frederic Austin Ogg, p. 91.

Selections from the *Pastoral Rule* of Gregory the Great—**read** and **annotate**:

2. The ruler [priest] should always be pure in thought, inasmuch as no impurity ought to pollute him who has undertaken the office of wiping away the stains of pollution in the hearts of others also; for the hand that would cleanse from dirt must needs be clean, lest, being itself sordid with clinging mire, it soil all the more whatever it touches. For on this account it is said through the prophet, *Be clean that bear the vessels of the Lord* (Isaiah 52:11). For they bear the vessels of the Lord who undertake, on the surety of their own conversation, to conduct the souls of their neighbors to the eternal sanctuary. Let them therefore perceive within themselves how purified they ought to be who carry in the bosom of their own personal responsibility living vessels to the temple of eternity.

4. The ruler should be discreet in keeping silence, profitable in speech; lest he either utter what ought to be suppressed or suppress what he ought to utter. For, as incautious speaking leads into error, so careless silence leaves in error those who might have been instructed...

6. The ruler should be, through humility, a companion of good livers, and, through the zeal [enthusiasm, passion] for righteousness, strict against the vices of evil-doers; so that in nothing he prefer himself to the good, and yet, when the fault of the bad requires it, he be at once conscious of the power of his priority; to the end that, while among those beneath his authority who live well he waives his rank and accounts them as his equals, he may not fear to execute the laws of morality towards the wicked...

11. But all this is rightly done by a ruler, if, inspired by the spirit of heavenly fear and love, he meditate daily on the precepts of Sacred Writ [Scripture], that the words of Divine warning may restore in him the power of care and of wise caution with regard to the heavenly life, which common talk with men continually destroys; and that one who is drawn to oldness of life by secular society may by the goal of sorrow for sin be ever renewed to love of the spiritual country. For the heart runs greatly to waste in the midst of human talk; and, since it is undoubtedly evident that, when driven by the tumults of external occupations, it loses its balance and falls, one ought incessantly to take care that through keen pursuit of instruction it may rise again. For hence it is that Paul admonishes his disciple who had been put over the flock, saying, *Till I come, give attendance to reading* 1 Timothy 4:13. Hence David says, *How have I loved Your Law, O Lord! It is my meditation all the day* Psalm 109:97.

1. According to Gregory the Great in his *Pastoral Rule*, what are 3 necessary qualities and duties of the priest?

Wednesday, May 20

History Unit: Semester Review
Lesson 3: Charlemagne

Socratic Guiding Question: Keep this question in mind as you study!

What are the benefits of secular leaders (Kings/Emperors, etc.) having tremendous influence in the Church?

Objective: Be able to do this by the end of this lesson.

1. Explain whether the motivations of Charlemagne were primarily secular, religious, or some combination of the two.

Introduction

You have not seen this exact image before, but you should be able to figure out what event it depicts. If you can't remember, you can find the answers in the first paragraph on the next page.

1. What event is being depicted?

2. Why was that event important?



The coronation of Charlemagne as the Holy Roman Emperor by Pope Leo III united the Christian Church with a major political power for the first time in the West. This unity of Church and State allowed for Charlemagne to help grow, strengthen, and reform the Church in France, Italy, and Germany.

Church Reforms

Similar to Constantine (ruled 311-337), Charlemagne had a tremendous amount of influence over the Church. He employed bishops and clergy in administrative roles in his various provinces and insisted on having final approval over which clerics are chosen to be bishops. He also claimed the right to veto someone proposed to be appointed bishop by ecclesial leaders. (While this may have set a bad precedent for the future, the pope at the time supported Charlemagne and allowed him to do this.) Charlemagne called together various councils of bishops to implement various reforms. The reforms of Charlemagne include:

1. The reform of Preaching. Preaching from Biblical texts was encouraged (not just material from Saints' lives). Charlemagne ordered books of sermons to be prepared.
2. The practice of Private Confession of sins, by an individual to a priest. This became more common, though not yet required. The practice came from the Irish Monks.
3. He raised the basic standards of Christian education. Every Christian should be able to -
 - A. -recite the Lord's Prayer.
 - B. -recite the Apostle's Creed.
4. He extended the system of Archbishoprics. At the beginning of his reign, the only Archbishopric in his domain was Mainz. By the end of his reign, there were 22 Archbishoprics in his empire. Bishops were responsible to Archbishops, meaning they were held to a higher level of accountability for their own actions.

Selections from Einhard's *Life of Charlemagne*: Read and annotate

7. ...the Saxons, like almost all the tribes of Germany, were a fierce people, given to the worship of devils and hostile to our religion, and did not consider it dishonorable to transgress and violate all law, human and divine...[The war with them] could doubtless have been brought to an end sooner, had it not been for the faithlessness of the Saxons...They were sometimes so much weakened and reduced that they promised to renounce the worship of devils and to adopt Christianity; but they were no less ready to violate these terms than prompt to accept them...But the king did not suffer his high purpose and steadfastness—firm alike in good and evil fortune—to be wearied by any fickleness on their part, or to be turned from the task that he had undertaken; on the contrary, he never allowed their faithless behavior to go unpunished, but either took the field against them in person, or sent his counts with an army to wreak vengeance and exact righteous satisfaction. At last, after conquering and subduing all who had offered resistance, he took ten thousand of those who lived on the banks of the Elbe, and settled them, with their wives and children, in many different bodies here and there in Gaul and Germany. The war that had lasted so many years was at length ended by their acceptance of terms offered by the king, which were renunciation of their national religious customs and the worship of devils, acceptance of the sacraments of the Christian religion, and union with the Franks to form one people.

24. Charles was temperate in eating, and especially so in drinking, for he abhorred drunkenness in anybody, much more in himself and those of his household; but he could not easily abstain from food, and often complained that fasts injured his health... While at table, he listened to reading or music. The subjects of the readings were the stories and deeds of olden time. He was fond, too, of St. Augustine's books, and especially of the one entitled *The City of God*. He was so moderate in the use of wine and all sorts of drink that he rarely allowed himself more than three cups in the course of a meal... While he was dressing and putting on his shoes, he not only gave audience to his friends, but if the Count of the Palace told him of any suit in which his judgment was necessary, he had the parties brought before him forthwith, heard the case, and gave his decision, just as if he were sitting in the judgment-seat...

25. Charles had the gift of ready and fluent speech and could express whatever he had to say with the utmost clearness. He was not satisfied with ability to use his native language merely, but gave attention to the study of foreign ones, and in particular was such a master of Latin that he could speak it as well as his native tongue; but he could understand Greek better than he could speak it. He was so eloquent, indeed, that he might have been taken for a teacher of oratory. He most zealously cherished the liberal arts, held those who taught them in great esteem, and conferred great honors upon them... Alcuin, a man of Saxon birth, who was the greatest scholar of the day, was his teacher... The king spent much time and labor with him studying rhetoric, dialectic, and especially astronomy. He learned to make calculations and used to investigate with much curiosity and intelligence the motions of the heavenly bodies...

26. He cherished with the greatest fervor and devotion the principles of the Christian religion, which had been instilled into him from infancy. Hence it was that he built the beautiful basilica at Aix-la-Chapelle, which he adorned with gold and silver and lamps, and with rails and doors of solid brass. He had the columns and marbles for this structure brought from Rome and Ravenna, for he could not find such as were suitable elsewhere. He was a constant worshipper at this church as long as his health permitted, going morning and evening, even after nightfall, besides attending mass. He took care that all the services there conducted should be held in the best possible manner, very often warning the sextons not to let any improper or unclean thing be brought into the building or remain in it... He took great pains to improve the church reading and singing, for he was well skilled in both, although he neither read in public nor sing, except in a low tone and with others.

27. He was very active in aiding the poor, and in that open generosity which the Greeks call alms; so much so, indeed, that he not only made a point of giving in his own country and his own kingdom, but when he discovered that there were Christians living in poverty in Syria, Egypt, and Africa, at Jerusalem, Alexandria, and Carthage, he had compassion on their wants, and used to send money over the seas to them. The reason that he earnestly strove to make friends with the kings beyond seas was that he might get help and relief to the Christians living under their rule. He cared for the Church of St. Peter the Apostle at Rome above all other holy and sacred places and heaped high its treasury with a vast wealth of gold, silver, and precious stones. He sent great and countless gifts to the popes; and throughout his whole reign the wish that he had nearest his heart was to re-establish the ancient authority of the city of Rome under his care and by his influence, and to defend and protect the Church of St. Peter, and to beautify and enrich it out of his own store above all other churches...

1. Were Charlemagne’s motivations primarily secular,⁹ religious, or a mixture of the two? Back up your claim with **a minimum of 3 specific examples** from today’s readings.

⁹ Worldly, though not necessarily in a negative sense. Desire for political gain, money, and power fall under the category of “secular” motivations.

Thursday, May 21

History Unit: Semester Review

Lesson 4: The Investiture Controversy

Socratic Guiding Question: Keep this question in mind as you study!

What are the dangers of Church leaders having a lot of wealth and/or secular power?

What are the dangers of secular leaders (Kings/Emperors, etc.) having tremendous influence in the Church?

Objective: Be able to do this by the end of this lesson.

1. Explain whether the motivations of Gregory VII and Henry IV were primarily religious, secular, or some combination of the two.

Introduction

If you can't remember the answers to the questions below, you can find the answers in the first paragraph on the next page.

1. What event is being depicted?

2. Why was that event significant?



Yesterday, we were reminded about the many good things that the unity of Church and State allowed for Charlemagne to do. Today, we will turn to some of the dangers that can result from a unified Church and State. With so much support from the State, some positions of authority in the Church became positions of tremendous political power and landholding. Indeed, the bishops in Germany became much like feudal lords with allegiance to the King. As such, the king wanted to be allowed to appoint his feudal lord-bishops. While the Church had at times allowed for secular leaders to influence the choice of bishops (as in the case of Charlemagne), the Church had always maintained that it was the Pope or other bishops who ultimately had the right to appoint bishops. This led to the showdown between Pope Gregory VII and King (i.e. Holy Roman Emperor) Henry VI, in which the Pope demanded the King to stop appointing bishops, the King refused and as a result, was excommunicated by the Pope in 1076. In response, the king walked from Germany down to northern Italy during Winter in penance, and waited barefoot in the snow for three days, in order for the Pope to receive him back into communion with the Church and in the hope of regaining his kingdom. This event reveals how politically powerful the Church, and especially the Pope had become. Our focus for this lesson will be the motivations of King Henry IV and Pope Gregory VII.

Penance at Canossa

Because Pope Gregory VII excommunicated Henry IV, Henry IV was faced the real possibility that he would be deposed in just a few months by the Saxon Princes who used Henry's excommunication as a reason to revolt. With little support in Germany, Henry decided on a bold move – he would go to Italy as penance, so that the pope would release him from his excommunication. While most of passes over the Alps were guarded by his opponents, he found one who could be bribed enough for him to be allowed through. In December, with an entourage of only about 50 people, including his wife and infant son, Henry began his trek southwards.

Chroniclers report that the winter of 1076-7 was one of the harshest they had ever seen, and Henry had to cross the formidable Swiss Alps. Despite such difficulty, the crossing was accomplished.

News soon spread of his arrival in Italy, and the Pope feared that he might be coming to capture him (or do even worse). The Emperor had many supporters among the Italian nobility, enough to raise an army. Countess Matilda took Gregory to her castle at Canossa, where they waited to see what Henry was planning.

On January 25, 1077, with a blizzard raging, Henry arrived at the gates of Canossa. Here is Gregory's own account, written just weeks after, of what happened:

Finally he came in person to Canossa, where we were staying, bringing with him only a small retinue and manifesting no hostile intentions. Once arrived, he presented himself at the gate of the castle, barefoot and clad only in wretched woollen garments, beseeching us with tears to grant him absolution and forgiveness. This he continued to do for three days, until all those about us were moved to compassion at his plight and interceded for him with tears and prayers. Indeed, they marvelled at our hardness of heart, some even complaining that our action savored rather of heartless tyranny than of chastening severity. At length his persistent declarations of repentance and the supplications of all who were there with us overcame our reluctance, and we

removed the excommunication from him and received him again into the bosom of the holy mother church.

Lampert of Hersfeld's version is very similar:

His whole entourage was left outside and he himself, laying aside his royal garb, with nothing in his appearance, with no display on splendour, with bare feet, he remained fasting from morning to evening, waiting for the judgment of the Roman pontiff. He did this on the second day and on the third day. At last on the fourth day he was allowed to come into the pope's presence and after many arguments and counter-arguments he was finally absolved from excommunication...

The account written by a supporter of Countess Matilda has her playing more of a central role in the affair, acting as the key intermediary. At one point the emperor begs her "If you do not help me in this moment I cannot fight anymore because the Pope has condemned me. O valiant cousin, make him bless me. Go!" Before being absolved, Henry had to promise Gregory that he would behave better and gave the following oath:

I, Henry, king, promise to satisfy the grievances which my archbishops, bishops, dukes, counts, and other princes of Germany or their followers may have against me, within the time set by pope Gregory and in accordance with his conditions. If I am prevented by any sufficient cause from doing this within that time, I will do it as soon after that as I may. Further, if Pope Gregory shall desire to visit Germany or any other land, on his journey thither, his sojourn there, and his return thence, he shall not be molested or placed in danger of captivity by me or by anyone whom I can control. This shall apply to his escort and retinue and to all who come and go in his service. Moreover, I will never enter into any plan for hindering or molesting him but will aid him in good faith and to the best of my ability if anyone else opposes him.

Once that was done the Pope held a mass and gave communion to Henry. Afterwards they had dinner, and according to another chronicler the Emperor was in such a bad mood that he did not touch his food, but instead spent his time grinding his fingernails into the wooden table. With a final blessing from Gregory, Henry departed Canossa and headed back to his supporters.

Almost as soon as the event happened, people were debating what was the real significance of the Walk to Canossa. Had Henry humiliated himself and become subservient to the Papacy? Or was he deft enough that he framed the issue around his personal repentance and this situation had no bearing on his right to kingship? In any case, the lifting of the excommunication gave Henry some room to work and maneuver politically and militarily; he and his royal supporters had been absolved and could now openly fight for his crown with the rebellious factions, effectively taking away their justification for fighting. If he was back in good graces with God via the blessing of the Pope, then there was no more reason for the revolt of the Saxon Princes. Meanwhile, the Pope tried to explain that just because he absolved Henry that did not mean he was still allowing him to be emperor.

Within three years the Emperor and the Pope were fighting again, with Gregory excommunicating Henry for a second time. However, by this time the bitterness between the two men had only grown, and Henry would not return to seek forgiveness. Instead both sides fought to depose each other, and war would be waged in both Germany and Italy. The fighting over the Investiture Controversy would continue long after both Gregory and Henry were dead. The Church eventually secured the right of appointing bishops at the Concordat of Worms in 1122.

A clear insight into the mindset of Gregory is shown in his letter to Hugo, the abbot of Cluny, in 1075:

If it were possible, I should greatly desire you to understand fully what anxiety oppresses me, what toil renewed day by day wearies and disturbs me by its increasing burden, so that your brotherly sympathy might incline you toward me and cause you to pour out your heart in floods of tears before God, that Jesus, the man of poverty, through whom all things were made and who is ruler over all, might stretch forth his hand and deliver me from my misery with his mercy...I scarce find any bishops who live or who were ordained according to law and who govern Christian people in the love of Christ and not for worldly ambition. And among secular princes I find none who prefer the honor of God to their own or righteousness to gain...I find myself so weighed down by the burden of my own actions, that I have no hope of salvation save only in the mercy of Christ...

1. Compare and contrast the motivations of Gregory VII and Henry IV. Were their motivations primarily religious, secular,¹⁰ or some combination of the two?

¹⁰ Worldly, though not necessarily in a negative sense. Desire for political gain, money, and power fall under the category of “secular” motivations.

Friday, May 22

History Unit: Semester Review
Lesson 5: Concluding Essay (Minor Assessment)

Objective: Be able to do this by the end of this lesson.

Minor Assessment

Write a **2-paragraph** essay on one of the prompts below:

1. What are the **benefits** and **dangers** of Church leaders (bishops) having secular power – OR – a secular leader (emperor/empress/king/duke/count) having tremendous influence in the Church? Provide **specific** examples to support your claims (e.g. “King ___ did/said ___, showing that ___.” NOT simply “King ___ was good.”). If you would like to draw from examples in earlier lessons, either from your notes or from packets, you may, but the examples must be specific.

2. Compare and contrast either 2 secular leaders (e.g. Justinian, Theodora, Charlemagne, Henry IV) – OR – 2 popes (e.g. Vigilius, Gregory the Great, Gregory VII). What were their motivations? Were their motivations primarily secular,¹¹ religious, or some mixture of the two? How did they achieve them? Provide **specific** examples to support your claims (e.g. “King ___ did/said ___, showing that he wanted ___.” NOT simply “King ___ was good.”). If you would like to draw examples from earlier lessons, either from your notes or from packets, you may, but the examples must be specific.

¹¹ Worldly, though not necessarily in a negative sense. Desire for political gain, money, and power fall under the category of “secular” motivations.

