

THE PRECIOUS ANNIVERSARIES OF THE TWO CATHOLIC COUNCILS – 1470TH ANNIVERSARY OF THE SECOND COUNCIL OF CONSTANTINOPLE (553) AND THE 900TH ANNIVERSARY OF THE FIRST LATERAN COUNCIL (1123)

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Abstract:

The Christian world and the Catholic Church are commemorating the anniversaries of two Councils of the Catholic Church. Although the two Councils were separated by 570 years, they were of great importance in developing religious life. The Councils took place in difficult historical epochs. The Church was wracked by its internal contradictions, and pressures from the worldly powers of the time were bearing down on it from the outside.

In addition to the problems of the Catholic Church's relations with the world, the study characterizes the significant figures of theology, spiritual life, and religious philosophy at the time. It pays particular attention to the contradictory popes who deepened rather than successfully resolved the crises of the time during their papal tenure. Despite all the vicissitudes of history, however, both councils strengthened the authority of the Church, even though, for example, the Lateran Council did not adopt any final dogmas.

Keywords: Bishop, Church, Emperor, Priest, Council, Church, Pope, Pastoral Care, Diet.

Introduction

„This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; and to strengthen whatever can help to call the whole of mankind into the household of the Church.”

(Paul VI: *Sacrosanctum concilium*. Constitution on the Sacred Liturgy, Rome, 4 December 1963)

From the earliest dawn of its history, the Catholic Church has focused intensely on developing education and upbringing in the Christian spirit and according to the revealed truth of the Gospel. In parallel with its progress, the Church has had to solve theological problems, confront heresies, and strengthen the confidence of the faithful in the teachings of the Magisterium. Catholic upbringing, education, and the social activities of the Church were to be rigorously analyzed by the delegates of the General Councils of Constantinople and Lateran.

With the current level of knowledge, information, and structuring of the Catholic Church, returns to the two councils of the 6th and 12th centuries, or they may seem of little relevance or even unnecessary. Some periods of history, however, repeat themselves in cycles. Thus, for example, the Second Council of Constantinople and the First Lateran Council dealt with problems sometimes found in the Church today in varying degrees and forms.

One should not make forced analogies or equate the time-space in which the Church lived during both Councils with the present. One cannot mechanically take the conclusions of the Council of Constantinople or the Lateran Council and apply them to contemporary Catholicism. However, it is necessary to recall the events that have played a history-making, social, and Christian significance in the *Historia Ecclesiae Christi*.

SECOND COUNCIL OF CONSTANTINOPLE (553)

Pre-conciliar Conditions in the Church

In the sixth century, the Church in the West succeeded in winning over rebellious barbarians to its faith by steady and patient efforts, as most strikingly

evidenced by the baptism of Clovis, one of the leaders of the barbarian tribes, in 499.¹ Gregory, bishop of Tours, describing this event 80 years later, sees the baptized barbarian as a “new Constantine”, and Avitus, bishop of Vienne wrote to the king: “*Vestra fides nostra victoria est* - your faith is our victory”.²

Monasticism, initiated by St Benedict³ and his first monastery at Monte Cassino (529), played a major role in converting the barbarians to Christianity.

Nevertheless, the Church has not escaped the test of its unity and internal cohesion. Even after the Council of Chalcedon, Eastern thinking, traditionally oriented towards unity, did not get rid of the tendency to recognize the Monophysite doctrine, or at least some parts of it.⁴ Monophysitism did not only reach into the sphere of Christological theology but also penetrated the political sphere and influenced even the personal Christian life of believers. The West adopted a *dualism in unity* based on the Christological declaration of the Council of Chalcedon. The East, however, was inclined to so-called *political Monophysitism*.⁵

The Nestorian heresy persisted despite the clear condemnation at the Council of Chalcedon, mainly due to the efforts of the Monophysite-oriented patriarchs who managed to occupy important positions in Antioch, Jerusalem, and Alexandria.⁶ Because of power disputes, the emperors were unable to take a principally anti-Monophysite position. Emperor Zeno (474-491), urged by Acacius, Patriarch of Constantinople, issued the unifying document *Henoticon* in 482, which sought to

1 ELSE, M. – EWALD, S. – MURRER, G.: *Encyklopedie náboženství*. Kostelní Vydří : Karmelitánské nakladatelství 1997, p. 113.

2 FRÖHLICH, R.: *Dva tisíce let dějin církve*. Praha : Vyšehrad, 1999, p. 63.

3 ST BENEDICT – He was born in 480 in Norcia (Nursia) Italy. He had a twin sister, St. Scholastica. After his school age, his parents sent him to Rome for studies, which he did not complete because of the scandalous way of life of his classmates, and he withdrew himself to the solitude of the Sabine mountains. The year 529 was another important period in Benedict's life. He left Subiaco, where two monasteries exist until today (the Monastero di S. Scholastica and the Monastery of St Benedict, with its magnificent frescoes and the only painting of Francis of Assisi). In the Monastero he wrote his *Regula Benedicti*, which became the foundation of all the Benedictine monasteries of the West. Ora et labora - Pray and work, the motto of the founder of the Benedictine Order and father of Western monasticism, became the credo of the Benedictine Order and contributed greatly to the culture of the Middle Ages. Benedict became the ‘builder of the Christian West’. Benedict died while praying at the altar of the monastery church at Monte Casino on Maundy Thursday, 21 March 547. The monks buried him next to his sister Scholastica. (Cf.: SCHAUER, V. – SCHINDLER, H. M.: *Hellige und namens patrone*. Augsburg : Welbild Verlag GmbH 1993, pp. 346 – 349.)

4 ELSE, M. – EWALD, S. – MURRER, G.: *Encyklopedie náboženství*. Kostelní Vydří : Karmelitánské nakladatelství 1997, p. 224.

5 BÉCHEAU, F.: *Histoire des Conciles*. Toulouse 1993, p. 65.

6 JEDIN, H.: *Kleine Konziliengeschichte* 8. Auflage. Freiburg im Breisgau 1978, p. 23.

unite Catholics with the Monophysites. However, the document tactfully bypassed the essential thesis of the doctrine of nature in Jesus Christ and was limited only to the Nicene-Constantinopolitan creed.⁷ This theological inconsistency could satisfy neither the Catholics nor the Monophysites. Moreover, it resulted in the thirty-five-year **Acacian schism** in Constantinople.⁸

Emperor Zeno's intervention in the sensitive and complex issue of religion brought more chaotic disruption instead of peace. Catholics could not accept the Henoticon because it repudiated the Council of Chalcedon. Pope Felix II⁹ excommunicated Bishop Acacius, the author of the writings, which led to the first-ever schism between Rome and Byzantium. The Egyptian and Syrian Monophysites did not want to recognize the Henoticon because this unifying document condemned Eutyches.¹⁰

In an attempt to win the favor of the Monophysites and restore the empire's threatened unity, Emperor Justinian (527 - 565) condemned three theologians of the Antiochian school, Theodore of Mopsuestia, Theodoret of Cyrillus, and Ibas of Edessa. Justinian's decision was the beginning of the *Three-Chapters controversy*, the essence of which was the rejection or acceptance of the emperor's intervention against the Antiochian theologians.¹¹

Justinian wanted to 'correct' the anti-Chalcedonian views of the Monophysites, Jews, pagans, and other religiously diverse communities in his empire. The emperor failed with political argumentation, so he tried to solve the problem theologically.¹² Justinian issued a dogmatic edict against Christological heresies and a polemic *against Origen* (529), in which, without understanding the essence of the teachings of this great third-century Church Father, he denounced heretics

7 FRANZEN, A.: *Malé církevní dějiny*. Praha : Zvon, české katolické nakladatelství 1995, p. 69.

8 ŠPIRKO, J.: *Církevné dejiny, zv. I*. Turčiansky sv. Martin : Neografia 1943, pp. 128 – 129.

9 FELIX II. – He was originally a Roman of an aristocratic family. He was elected pope on 13 March 483. His advisor, Gelasius, was one of the most capable men in the papal office and later pope. During his pontificate, Felix II sought help from Emperor Zeno for the Catholics in North Africa persecuted by the Arian Vandals. Compared to his predecessor Simplicius, he acted much more firmly and confidently. He supported Chalcedonian Christology, warning the emperor not to interfere in matters which belonged exclusively to the bishops: "The emperor is neither a son of the Church nor a bishop of the Church. In matters of faith, he must teach, not instruct." Felix III had a reputation for being an authoritarian, harsh man, and he was uncompromising during the first schism between East and West. He died on 1 March 492, and was buried in St. Paul's Basilica, and his feast day falls on 1 March. (Cf.: KELLY, J.N.D.: *Pápeži dvoch tisícročí*. Bratislava : Roal 1994, pp. 39 – 40.).

10 HERTLING, L.: *Dejiny katolíckej cirkvi*. Samizdat. p. 106.

11 JUDÁK, V.: *Učebné texty z cirkevných dejín*. Bratislava : Univerzita Komenského 1995, p. 42.

12 ŠPIRKO, J.: *Církevné dejiny, zv. I*. Turčiansky sv. Martin : Neografia 1943, pp. 130 – 131.

who referred to Origen but purposely distorted his ideas.¹³

In order to obtain ex post approval of the edict concerning the Antiochian theologians by Pope Vigilius¹⁴, Emperor Justinian invited the Pope to Constantinople. The Pope arrived on 25 January 547 and 11 April 548. Despite the protests of the West, he issued the *Judicatum*, confirming the resolutions of the Council of Chalcedon but condemning the *Three Chapters*.¹⁵ The bishops of the West turned away from the Pope, but the East remained loyal to him. The African bishops expelled the Pope from ecclesiastical unity. Vigilius took refuge in the Church of St. Euphemia in Chalcedon, where on 5 February 552, he solemnly withdrew the *Judicatum* and condemned the emperor's advisors, both Theodore Ascidas and Mennas, patriarch of Constantinople.¹⁶

Convocation and Course of the Council

Pope Vigilius was under intense pressure. The emperor treated him practically as a prisoner. In the asylum of the Council of Chalcedon's church, he withdrew his original consent to attend the Council. Despite the Pope's protests, the council was convened as the Fifth General Council of Constantinople¹⁷ on 5 May 553. The first session was opened by Patriarch Eutychius before 150 bishops.¹⁸

Following the his predecessors, the Pope did not attend the Council in person, although he was present at Constantinople. Despite Vigilius' dissent, the council

13 BÉCHEAU, F.: *Histoire des Conciles*. Toulouse 1993, p. 69.

14 VIGILIUS – The pontificate of this pope has been one of the most problematic in the history of the Church. Vigilius, originally from a noble Roman family, had already been appointed by Pope Boniface II as his successor in 532, but the bishops of Rome rejected Boniface II's decision outright. Vigilius, driven by excessive ambition, finally achieved his goal and became pope in 537 thanks to the support of the empress Theodora, but after the unjustified deposition of Pope Silverius. He promised the empress that he would push for the recognition of Monophysitism, but he met with a disgrace that no other pope had encountered. In May 551, an ecclesiastical council at Constantinople, with the majority support of the Greek bishops, again condemned the *Three Chapters*. The Pope, who did not attend the council, opposed the so-called *First Protocol*. Emperor Justinian published the Pope's promises to Theodore, thus making a perfect mockery of Vigilius. Instead of honestly choosing the career of a martyr, he changed his mind again and, in the so-called *Second Protocol*, expressed his agreement with the Council's conclusions. This internally divided Pope is one of the most tragic figures in the history of the Apostolic See. (Cf.: GELMI, J.: *Papežové od svatého Petra po Jana Pavla II*. Praha : Mladá fronta 1994, pp. 43 – 44).

15 KUMOR, B.: *Cirkevné dejiny – kresťanský starovek*. Levoča : Polypress 2000, p. 209.

16 KUMOR, B.: *Cirkevné dejiny – kresťanský starovek*. Levoča : Polypress 2000, p. 210.

17 RAK, P.: *Historia soborów*. Kraków 1998, p. 69.

18 JEDIN, H.: *Kleine Konziliengeschichte 8. Auflage*. Freiburg im Breisgau 1978, p. 25.

proceeded because it desired to preserve unity with the Apostolic See, although the resolution *inter sedem et sedentem*¹⁹ was adopted at the session. Under severe pressure from Emperor Justinian, Pope Vigilius finally recognized the Council but reserved the right to issue his own self-adapting decree. The Council lasted from 5 May to 2 June 553.²⁰

Resolutions and Outcomes of the Council

From a theological point of view, the Council did not elaborate any new theological definitions. However, it set a definitive boundary for orthodoxy, making a possible relapse, i.e. a return to Nestorian doctrine, practically impossible. The Council made three fundamental decisions:

- a) it condemned the *Three chapters*,
- b) it condemned the fallacies of *Origen*,²¹

19 KUMOR, B.: *Cirkevné dejiny – kresťanský starovek*. Levoča : Polypress 2000, p. 210.

20 MAXWEL-STUART, P.G.: *Papežové – Život a vláda od sv. Petra k Janu Pavlu II*. Praha : Svoboda 1998, p. 44.

21 ORIGEN – He was one of the most famous disciples of Clement of Alexandria and later a representative of the Alexandrian school. He is the first of the ecclesiastical writers about whom more precise biographical data have been preserved. He was born in Alexandria in 185 into a Christian family. His father Leonides provided him with the foundations of his education. Even as a boy, Origen sought deeper connections in the text of the Holy Scriptures. During the persecution of Christians under Septimius Severus, he longed for martyrdom. After his leaving Alexandria, Bishop Demeter appointed the not-yet 18-year-old Origen as superior of the catechetical school. By day he taught; by night he devoted himself to studying the Holy Scriptures. In his excessive asceticism, he fell into mutilation, misinterpreting the Gospel message (Mt 19:12). Bishop Demeter, therefore, did not want to ordain Origen as a priest. On one of his trips to Italy, Origen was ordained a priest in Caesarea in Palestine in 230 without the consent of his bishop. For the illicit ordination and teaching that was not always in accordance with the doctrine of the Church, the bishop suspended Origen. The excommunicated Origen took refuge in Caesarea and founded a school on the Alexandria's model. Among his pupils were Gregory Thaumaturgus, Athenodorus, and Firmilian, bishop of Caesarea. Origen was imprisoned and tortured during the persecutions of the reign of Decius. After long suffering, he died at Tyre in 253. The historian Eusebius, in his catalogue, credits Origen with the authorship of 2,000 books; Epistophanes even lists as many as 6,000 literary works. In spite of all that has happened, Origen is still held in high esteem, and his sayings are still often quoted in the Liturgy of the Hours - the Breviary. He is not ranked among the Church Fathers, teachers or saints because of some of his errors: theoretical (he preached the doctrine of the pre-existence of the soul, which was never accepted by the Church); practical (he had castration performed on himself). Origen's pre-existence view was rejected in 553 at the Second Council of Constantinople. (Cf.: McGREAL, I.P.: *Great Thinkers of the Western World*. USA : Harper Collins Publishers 1992, pp. 87 – 91).

c) it condemned the doctrines of *Didymus* of Alexandria and *Evargius* of Ponticus who proclaimed the pre-existence of souls and the end of eternal punishment.²²

However, Origen's supporters rightly pointed out that this author strictly separated his theological hypotheses from Church doctrine and emphasized the uncertainty of his reasoning at the moment when he distanced himself from the Church's teaching. Origen's humility and his sincere love for Christ cannot be compared to heretical pride, which is why he was wronged when he was declared a formal heretic.²³

The results of the Council in the ecclesiastical-political field were poor. Instead of restoring unity in the Church, the course of the Council ultimately led to a deeper schism. Indeed, the theological divisions between the opponents of the Council of Chalcedon and its supporters escalated. The ambitious Emperor Justinian, whose theology was superficial and lacking in depth, shared much of the blame for this crisis.²⁴

Regardless of Justinian's rather unfortunate political style towards the popes, this emperor cannot be denied his indisputable statesmanship. The Code of Justinian contains wise regulations of the ruler. The Collection of Laws - Justinian's legislation - is actually the Roman legal system imbued with the Christian spirit. Hagia Sophia, the Church of Divine Wisdom, built by this emperor in Constantinople, symbolizes the Greek spirit that loves beauty, truth, and goodness.²⁵

Considerable difficulties accompanied the adoption of the Council's resolutions. The Council, which was of a general character, was accepted as general in the East and acknowledged in the West by Pope Pelagius I.²⁶ Pope

22 KULISZ, J.: *W kręgu zagadnień i problemów teologii fundamentalnej*. Warszawa 1994, pp. 84 – 85.

23 KADLEC, J.: *Dějiny Katolické církve*. Olomouc : Univerzita Palackého, 1993, p. 84.

24 KUMOR, B.: *Cirkevné dejiny – kresťanský starovek*. Levoča : Polypress 2000, p. 210.

25 ŠMÁLIK, Š.: *Boží ľud na cestách. Cirkev v 49 pokoleniach*. Bratislava : Lúč 1997, p. 166.

26 PELAGIUS I. – He was a Roman, from a wealthy aristocratic family. He was elected pope in his advanced years on 16 April 556. His pontificate lasted 4 years, 10 months and 17 days. Pelagius I ascended to the papal throne under extraordinarily complicated circumstances. Emperor Justinian had him imprisoned to undermine the stubbornness of Pope Vigilius. After Vigilius' death, Pelagius I was sent to Rome as the emperor's candidate for the papal office, but no one greeted him with much joy. He was not elected to the papal throne. However, after hard pressure from the ruler Justinian, two Roman bishops consecrated Pelagius I. Despite the adverse beginning, the new Pope worked extremely hard, first and foremost, to reorganize papal finances, reform the religious orders, and improve the internal discipline of the clergy. Pelagius I largely restored the reputation of the papal office, which had suffered greatly during the pontificate of Vigilius. (Cf.: MAXWEL-STUART, P.G.: *Papežové – Život a vláda od sv. Petra k Janu Pavlu II*. Praha : Svoboda 1998, pp. 44 – 45).

Vigilius issued a special decree *Constitutum*²⁷ on 14 May 553 condemning the Christological doctrine of Theodore of Mopsuestia, but after further talks with the emperor, he accepted the resolutions of the Council.²⁸

Only after this papal decision the Council of Constantinople of 553 could officially be considered the *Fifth General - Ecumenical Council*.²⁹ When the emperor received formal satisfaction from Pelagius I, he allowed the Pope to return to Rome. Vigilius, however, died on the return journey in Syracuse in 555. Undue ambition on the one hand and hesitancy on the other eventually proved fatal to Pope Pelagius I.

Africa acknowledged the resolutions of the Council one year later. In the West, however, Milan and Aquileia did not accept the conclusions of the Council and broke with Rome.³⁰ In 568, Milan recognized the Council and returned to the communion of the Church. Aquileia did not follow Milan's example until 700.³¹

FIRST LATERAN COUNCIL (1123)

The First Lateran Council began a series of five ecumenical councils held in the Lateran, in Rome, then the seat of the Pope.³² It was the ninth general council, but the first to be held in the western part of the Christian world.³³

Genesis of the First Lateran Council

The First Lateran Council marked the beginning of a complex process of fundamental change the Church had been dealing with for over half a century, namely introducing the Gregorian Reform into religious life. The Gregorian

27 GELMI, J.: *Papežové od svatého Petra po Jana Pavla II*. Praha : Mladá fronta 1994, pp. 45 – 46.

28 KUMOR, B.: *Cirkevné dejiny – kresťanský starovek*. Levoča : Polypress 2000, p. 210.

29 BÉCHEAU, F.: *Histoire des Conciles*. Toulouse 1993, pp. 72 – 73.

30 JUDÁK, V.: *Kristova cirkev na ceste*. Trnava : Spolok sv. Vojtecha 1998, p. 51.

31 ŠPIRKO, J.: *Cirkevné dejiny, zv. I*. Turčiansky sv. Martin : Neografia 1943, p. 130.

32 JUDÁK, V. – ČEKOVSKÁ, E.: *Prehľadné cirkevné dejiny*. Bratislava : Lúč, 1996, p. 75.

33 DYL, J. : *Sobory powszechnie w drugim tysiącleciu chrześcijaństwa*. Tarnów : Biblos, 1997, p. 11.

Reform, named after its main representative, Pope Gregory VII³⁴, meant a new period in the history of the Christian West and is considered one of the most groundbreaking achievements in the history of the Catholic Church.³⁵

Gregory VII formulated his ideas on the dominance of the popes of the Christian world in the document *Dictatus papae* (1075), which contained 27 brief sentences.³⁶ Part of the document concerns the relationship of the pope to the bishops, which Gregory VII understood as a universal papal primacy of unlimited power. The pope, according to Gregory VII, is *episcopus universalis*, the universal bishop, who may judge anyone, but he himself may be judged by no one. He can depose bishops, make laws, establish abbeys, divide and unite dioceses, lead synods himself or through his legates, convene general councils, and sign conciliar documents, which become binding by his signature.³⁷

The second part of the document *Dictatus papae* dealt with the Church's relations with secular power. The most important is the sentence *quod a fidelitate iniquorum subiectos postest absolvere*, according to which the pope may absolve subjects from their oath of allegiance taken to an unworthy sovereign, and the sentence *quod illi liceat imperatores deponare*, concerning the right of the pope to depose emperors. The main point of Gregory VII's pontifical program was the fight against clerical marriages and simony.³⁸

With the ascension of Henry IV to the throne, a fight for investiture broke out. The young king remained in the view of the Ottonian-Salian imperial theology on a sacral, almost clerical (priestly) kingdom and considered himself to be *rex et sacerdos* - ruler and priest. To Pope Gregory VII, however, a secular ruler was as

34 GREGORY VII. – He was a plebeian, born in 1021 in Soane, Tuscany. He went to Rome as a boy and became a monk, probably in the monastery of Our Lady at Aventine. Pope Gregory VI chose him as chaplain. Under the name of Hildebrand, Gregory VII accompanied his predecessor into exile. After the death of his priestly benefactor, Gregory VII withdrew himself to the monastery of Cluny, and returned to Rome in 1049, where he held important positions, especially in the financial offices of the Church. He was elected pope on 22 April 1073 at the age of 53. He died on 25 May 1085. His pontificate lasted 12 years, 1 month and 3 days. Gregory VII's fundamental reforms provoked enthusiastic approval as well as equally fierce opposition, but in any case they had considerable influence throughout western Europe and the British Isles. Historians are divided in their assessments of the personality of this Pope. Some have labelled him an ambitious tyrant, 'Holy Satan', others have praised his reforming efforts. His name was included in the Roman Martyrology in 1583 and canonized in 1606. The veneration of his feast day, 25 May, was extended to all Christian countries by Pope Benedict XIII in 1728. (Cf.: DRĄCZKOWSKI, F.: *Patrologia*. Lublin : Pelplin 1999, p. 393.

35 DYL, J. : *Sobory powszechne w drugim tysiącleciu chrześcijaństwa*. Tarnów : Biblos, 1997, p. 11.

36 KELLY, J.N.D.: *Pápeži dvoch tisícročí*. Bratislava : Roal 1994, pp. 132 – 133.

37 BANASZAK, M.: *Historia Kościoła katolickiego, tom. 2*. Warszawa : Akademia Teologii Katolickiej Warszawa 1989, pp. 144 – 145.

38 KADLEC, J.: *Dějiny Katolické církve. II. zv*. Brno : Univerzita Palackého 1993, p. 117.

much a layman as all Christians subject to the Church and bound to obedience to her.³⁹

The successors of Gregory VII sought to eradicate the three worst moral evils from the life of the Church: simony, clerogamy, and secular investiture. The desire to restore the moral condition of the Church was a significant cause of the convocation of the First Lateran Council.⁴⁰

Simony consisted in buying high ecclesiastical positions and the material benefits coming from these positions. These practices were at least as old as Christianity itself, but by the beginning of the second millennium, they had reached almost monstrous proportions.⁴¹

Clerogamy, also called nicolaism, was the second great vice in the Church in the described period. It was a severe violation of celibacy by priests who lived with their own families. These priests did not favor the reform and, of course, could not help the reform. Virginity and celibacy belonged to the canonical order of Western Christianity in this period. In the East, celibacy remained voluntary.⁴²

Clerogamy became dangerous also from the material point of view because the church property was many times inherited (the problem of benefices) based on wills and deeds of gift.⁴³

The third vice that led to the convocation of the First Lateran Council was secular investiture.⁴⁴ When the papacy is weak, secular power interferes too much in the affairs of the Church. Princes, kings, or even the Roman emperor himself, Charles the Great's successor Otto I granted bishops and the pope a 'pastoral staff and a ring' in Rome from 962 onwards. He divides parishes and abbeys. The investiture is in the hands of the laity. The emperor appoints the pope, and the pope appoints the emperor.⁴⁵ There is an inconvenient union of the temporal and the spiritual. By appointing persons to administer religious affairs, the political power also confers the material benefits associated with it - benefices.⁴⁶

Sacramental ordinations are performed by order of the prince. The Church is

39 FRANZEN, A.: *Malé církevní dějiny*. Praha : Zvon, české katolické nakladatelství 1995, pp. 136 – 137.

40 DYL, J. : *Sobory powszechne w drugim tysiącleciu chrześcijaństwa*. Tarnów : Biblos, 1997, p. 15.

41 ŠPIRKO, J.: *Církevné dejiny*, zv. I. Turčiansky sv. Martin : Neografia 1943, p. 335.

42 DYL, J. : *Sobory powszechne w drugim tysiącleciu chrześcijaństwa*. Tarnów : Biblos, 1997, pp. 13 – 14.

43 RAK, P.: *Historia soborów*. Kraków 1998, p. 115.

44 ELSER, M. – EWALD, S. – MURRER, G.: *Encyklopedie náboženství*. Kostelní Vydří : Karmelitánské nakladatelství 1997, p. 120.

45 BÉCHEAU, F.: *Histoire des Conciles.*, c. d., pp. 113 – 114.

46 MALÝ, R.: *Církevní dějiny*. Olomouc : Matice cyrilometodějská 2000, p. 116.

subordinated to political power and loses its integrity.⁴⁷

The dispute over the investiture made it impossible to convene the repeatedly proposed conciliation council. The Pope would have had to submit to its decisions, which Gregory VII refused to do. He died, seemingly defeated, in exile.⁴⁸ On the question of investiture, Gregory VII and his successors maintained a more amicable attitude towards France and England than towards the Roman Empire. Due to the activity of the monastery of Cluny, the reform programs of the Church were gaining an increasing number of adherents and courageous supporters in France.⁴⁹ After long talks with French Pope Urban II⁵⁰, Philip and the other rulers of France renounced the investiture of the ring and the crosier from 1098. On the other hand, they wanted to achieve the right to allow and approve ecclesiastical election.⁵¹

Callixtus II⁵², an uncompromising supporter of ecclesiastical principles who put an end to the papal schism, was elected pope at Cluny. After long and complex consultations, the Concordat, also called the *Pactum Calixtinum*, was signed at Worms on 23 September 1122. The agreement took into account the dual status of the German bishops and abbots. The result of this compromise was published in two documents: imperial and papal.⁵³

The struggle over the investiture lasted for nearly 50 years and only came to an acceptable conclusion thanks to the sense of compromise on both sides. The

47 ELSE, M. – EWALD, S. – MURRER, G.: *Encyklopedie náboženství*. Kostelní Vydří : Karmelitánské nakladatelství 1997, p. 120.

48 JEDIN, H.: *Kleine Konziliengeschichte* 8. Auflage., c. d., p. 31.

49 ELSE, M. – EWALD, S. – MURRER, G.: *Encyklopedie náboženství*. Kostelní Vydří : Karmelitánské nakladatelství 1997, p. 58.

50 URBAN II. – original name Odo, born in 1038 in Châtillon-Sur-Marne, France. He studied under St Bruno, the founder of the Carthusian school at Reims, where he was a canon and later archdeacon. He was elected pope on 12 March 1088. During his pontificate, the papal curia was enlarged. He launched the most successful crusade and became the founder of the Apostolic Chamber. Two weeks after the fall of Jerusalem, Urban II died in the Pierleoni Palace on Tiber Island on 29 July 1099. His pontificate lasted 11 years, 4 months, and 17 days. He is buried in St Peter's Basilica in Rome. (Cf.: DUFEK, P.: *100 nejvlivnějších osobností dějin*. Praha : Knižní klub 1994, pp. 198 – 200).

51 DOLINSKÝ, J.: *Dejiny cirkvi – stredovek*. Bratislava : Aloisianum 1997, pp. 142 – 144.

52 Callixtus II. – born Guido of Burgundy. He was born in 1050. In 1088 he became Archbishop of Vienne. He was elected pope on 2 February 1119. He tirelessly promoted the reform of the Church. Through judicious diplomacy, he was instrumental in concluding the Concordat of Worms, which temporarily ended the long struggle for investiture. He had the Lateran decorated with frescoes to mark the Concordat of Worms. He died on 13 December 1124, his pontificate lasted 5 years, 10 months, and 11 days. He is buried in the Lateran Basilica of St John in Rome. (Cf.: GELMI, J.: *Papežové od svatého Petra po Jana Pavla II*. Praha : Mladá fronta 1994, pp. 106 – 107).

53 DOLINSKÝ, J.: *Dejiny cirkvi – stredovek*, c. d., pp. 145 – 146.

election of bishops and abbots, as well as the power to order the symbols of the clerical office, were returned to the Church, and the trusteeship of temporal power over the clerical power was finally broken.⁵⁴

Pope Callixtus II convened the important First and Ninth Ecumenical Council at the Lateran in 1123 to approve and solemnly proclaim the Concordat of Worms. Its convocation and presidency, unlike the previous councils, concerned the Pope alone.⁵⁵

Convocation and Course of the Council

The Council solemnly opened on 18 March 1123 in the Lateran Basilica of St John.⁵⁶ Nearly 300 bishops and over 300 abbots attended. Unlike the councils of Christian antiquity, this council was convened and governed solely by papal authority.⁵⁷

At the very beginning, the Council ratified the resolutions of the Concordat of Worms. It confirmed the distribution of rights arranged in the Concordat of Worms of 1122 during the period of truce between the pope and the emperor, which at the same time solved the problem of investiture.⁵⁸

Similarly, the election of the pope by the cardinals, established in 1059, was upheld. The long-standing controversy between the archbishops of Pisa and Genoa over the right to consecrate the bishops of Corsica was also resolved. The conciliar commission granted this right to the archbishop of Genoa.⁵⁹ The Council dealt with the moral situation in the Church rather than dogmatic questions. The Council Fathers reaffirmed the ideals of the reform of Gregory VII, condemned the indiscipline of some priests, and proposed to deepen discipline in the Church.⁶⁰

In addition to confirming the agreement between the State and the Church in the Empire, the Council also dealt with the question of the filling posts in ecclesiastical offices, the Crusades, and 25 reform canons against simony, clerogamy, the interference of the laity in the affairs and administration of the

54 DYL, J.: *Sobory powszechne w drugim tysiącleciu chrześcijaństwa*. Tarnów : Biblos, 1997, p. 17.

55 DOLINSKÝ, J.: *Dejiny cirkvi – stredovek*. Bratislava : Aloisianum 1997, pp. 147 – 148.

56 JUDÁK, V.: *Dejiny mojej Cirkvi, II. diel*. Trnava : Spolok sv. Vojtecha 2004, p. 23.

57 BÉCHEAU, F.: *Histoire des Conciles*. Toulouse 1993, p. 114.

58 ŠPIRKO, J.: *Cirkevné dejiny, zv. I*. Turčiansky sv. Martin : Neografia 1943, p. 336.

59 BANASZAK, M.: *Historia Kościoła katolickiego, tom. 2*. Warszawa : Akademia Teologii Katolickiej Warszawa 1989, p. 150.

60 DYL, J.: *Sobory powszechne w drugim tysiącleciu chrześcijaństwa*. Tarnów : Biblos, 1997, p. 19.

Church, and undermining the ‘peace of God’ were issued.⁶¹ The Council dealt with the pastoral aspect of the episcopal office. Freed from the burden of state, social, and feudal duties, bishops could from now on be, above all, shepherds in their dioceses directly involved in the living life of the Church.⁶² The Council, therefore, stipulated that without the bishop’s knowledge and consent no one else could distribute the lower ecclesiastical offices in the diocese, and to him were subordinated all pastoral matters.⁶³

According to the canons of the Council, the diocesan bishop was the chief pastor in the whole diocese, and the pastoral leadership in the monastic churches also depended on him. He alone had the right to consecrate altar stones, bless oils, ordain priests, and nominate parish priests. The priests and religious were to be accountable to the bishop for their pastoral work.⁶⁴ The Council decreed that the office of parish priest should be accepted only from the hands of a bishop and not a secular dignitary. Further, in its resolutions, the Council forbade priests to cohabit with women and ordered that marriages already contracted by priests, even if valid, be annulled.⁶⁵

The Council explicitly forbade priests, deacons, and subdeacons to live with concubines or wives or to live with other women, except those whom the Council of Nicaea allowed living with them out of necessity, that is, with a mother, sister, aunt on the father’s or mother’s side, or another such person against whom no suspicion can be raised.⁶⁶ The Lateran Council approved the reforms sought by Gregory VII which he could not introduce. Misbehavior of priests, nicolaism, and simony were condemned again: We forbid to confer ordination or appoint anyone in the Church for money.⁶⁷

The Council also strengthened the material independence of the Church.⁶⁸ It recalled the rights of the bishop over the Church’s properties and forbade any interference with these properties. It also dealt with general discipline: the prohibition of marriages between blood relatives, the diligence of commercial transactions, penalties for forging official documents or money counterfeiting,

61 MALÝ, R.: *Cirkevní dějiny*. Olomouc : Maticе cyrilometodějská 2000, p. 116.

62 KADLEC, J.: *Dějiny Katolické církve. II. zv.* Brno : Univerzita Palackého 1993, p. 145.

63 KUMOR, B.: *Cirkevné dejiny – zlaté obdobie kresťanského stredoveku*. Levoča : Polypress 2001, p. 28.

64 RAK, P.: *Historia soborów*. Kraków 1998, p. 113.

65 DOLINSKÝ, J.: *Dejiny cirkvi – stredovek*. Bratislava : Aloisianum 1997, pp. 147 – 148.

66 KUMOR, B.: *Cirkevné dejiny – zlaté obdobie kresťanského stredoveku*. Levoča : Polypress 2001, p. 29.

67 KUMOR, B.: *Cirkevné dejiny – zlaté obdobie kresťanského stredoveku*. Levoča : Polypress 2001, p. 30.

68 BAGIN, A.: *Cirkevné dejiny – stredovek*. Bratislava : CMBF 1982, p. 92.

and ensuring inheritance rights.⁶⁹

Even this Council was not without difficulties and problems. The Pope faced opposition from the orthodox Gregorians over the terms and conditions of the Concordat of Worms.⁷⁰

The First Lateran Council completed and amended the numerous General Synods the Popes had convened since the pontificate of Leo IX (†1054) in order to establish a closer connection with the individual bishops in Christian society. The Council ended on 6 April 1123 with the canonization of St Conrad (†976)⁷¹, the bishop of Constance,⁷² the eldest son of King Henry IV who belonged to the reformists.

Contributions and Conclusions of the Council

The delegates of the First Lateran Council did not adopt or define any new dogma or approve any new resolutions.⁷³ The sessions of the Council were not influenced by any secular interference; on the contrary, it was presided over exclusively by Pope Callixtus II.⁷⁴

The Council was instrumental in consolidating the hierarchy and the position of the Catholic Church and became a model for the general councils of the Middle Ages that followed.⁷⁵

The First Lateran Council was a significant event in the history of the Catholic Church, which was confirmed in the following period when it was recognized as general.⁷⁶

69 BÉCHEAU, F.: *Histoire des Conciles*. Toulouse 1993, p. 114.

70 KADLEC, J.: *Dějiny Katolické církve. II. zv.* Brno : Univerzita Palackého 1993, p. 147.

71 KUMOR, B.: *Cirkevné dejiny – zlaté obdobie kresťanského stredoveku*. Levoča : Polypress 2001, s. 30.

72 ST CONRAD - was the son of the count funders of the abbey in Weingarten. He was educated at the cathedral school. After his studies, he became provost of the cathedral and was appointed diocesan Bishop of Constance in 934. He had several churches, monasteries, and hospitals built. He made three pilgrimages to the Holy Land. He was not involved in politics but participated in the councils of Ingelheim (948) and Augsburg (952). In 962, he accompanied the emperor on his journey to Rome. He died on 26 November 976. He was buried in the church of St Maurice, and in 1089 he was transferred to the cathedral church. In 1526 he was exhumed by the Protestants and thrown into a lake. (Cf.: FROSS, H, SJ – SOWA, F.: *Księga imion i świętych. Tom 3. H – L*. Kraków : WAM, 1998, p. 513.)

73 FRÖHLICH, R.: *Dva tisíce let dějin církve*. Praha : Vyšehrad, 1999, p. 89.

74 FRÖHLICH, R.: *Dva tisíce let dějin církve*. Praha : Vyšehrad, 1999, p. 90.

75 DYL, J. : *Sobory powszechnie w drugim tysiącleciu chrześcijaństwa*. Tarnów : Biblos, 1997, p. 21.

76 JUDÁK, V. – ČEKOVSKÁ, E.: *Prehľadné cirkevné dejiny*. Bratislava : Lúč, 1996, p. 74.

Conclusion

Both councils were undoubtedly necessary, especially to resolve intra-ecclesiastical disputes, problems and individual failures of key figures. The Councils of Constantinople and Lateran were severely affected by the interference of secular power, so there was no shortage of dramatic reversals. However, it was not only the relational problems of the contemporary Church with the potentates that were the issue. The Council Fathers had to cut the theological Gordian knots of heresies or deviations from true doctrine.

Many centuries later, in the present situation of the Catholic Church, the most significant result of both the General Councils of Constantinople and the Lateran can be considered the consolidation of the discipline of the clergy and the categorical determination of the boundaries between the doctrine of the Magisterium and heresy. The First Lateran Council was historically groundbreaking in this respect.

At the semi-centenary anniversary of the Second Vatican Council, reflections on the future Third Ecumenical Council were being heard. In the context of the Councils, many opinions have been discussed, for example, whether the clergy should turn to Christianity of the early times, make their best efforts to maintain the status quo or seek a new path and new horizons.

The possible convening of a Third Council will be more or less intensely debated and disputed all the time. A process of synodality is underway from the level of the Apostolic See down to the rural parishes. It is the synodality that aims to deepen spirituality, ecumenism, and solidarity. Although the tasks of the synodal process are not expressis verbis, they correspond to the main conclusions and documents not only of the Second Vatican Council but also of previous General Councils of the Catholic Church. It also explains the opinion that the synodality could theoretically be a preparation or a prologue of the next Council.

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