

# Relationship between politics and religion

Politics



**ASSIGN  
BUSTER**

Between the fourth and eleventh centuries, the relationship between politics and religion included religion being used for military aid, papal primacy, rulers enforcing religious orthodoxy, and religion being used for legitimation. One of the relationships between religion and politics was papal primacy (church power over ruler power) as seen in documents 3, 4, and 5. In the fifth century, Pope Gelasius told the Roman emperor it was important to defer to papal authority.

He wrote this in a demanding and domineering way in order to maintain power over secular rulers. Gelasius I's letter illustrates the idea of papal primacy where he stated, "[P]iously bow your neck to those who have charge of divine affairs" (doc. 3). Since the pope argued that rulers should "bow" to the clergy, this indicates the power of the pope over secular rulers. Similarly, Pope Gregory VII asserted his power over princes and their subjects. Since the *Dictatus Papae* was a letter, which was candid, it probably portrays the pope's views accurately.

In the letter the pope claimed he had the power to release people from their ruler's authority, which suggests the pope was superior to rulers in terms of their power (doc. 4). Gregory VII also railed against lay investiture (kings appointing bishops). As a pope, he would of course see matters of faith as most important because he was head of the Church. His decree exemplifies papal primacy because he proclaimed, "[N]o clergyman shall receive investiture from the hand of the emperor, or the king" (doc. 5). By reserving the power to appoint bishops, the pope had more power than emperors and kings. Another document that might further this analysis of papal primacy would be a comparison of the land holdings of kings versus the papacy. This might

indicate whether or not wealth contributed to the papacy's sense of superiority over secular rulers. Another relationship between politics and religion was the use of religion for military support as shown in documents 2 and 8.

In the late sixth century, Gregory wrote in the account of the conversion of King Clovis bringing about the history of his army's victory between the Franks and the Alemanni. In the document, it is mentioned that Clovis' passion for Jesus Christ earned his victory with the fight between his army and the Alemanni and the address of this, suggests that Gregory as the Bishop of Tours was for the divinity of this particular faith. Clovis proclaimed, "Jesus Christ... who is said to give aid to those in distress and victory to those who hope in you" (doc. 2). This gives off the impression that religion was much valued when it came to winning a fight between armies. Charlemagne wrote to Pope Leo III indicating that religion provided for the support of the military. As the king of the Franks, he is dedicated to have the faith concerning Jesus Christ whom he is to glorify and having the authority as the head of the church, the belief of Christ influenced his thoughts on the military.

The king addressed, "God willing and granting, the Christian people will forever achieve victory over the enemies of His name", which indicates his favor towards the invocation for military support from his Lord in relation to religion being invoked for military aid, another document that might further this analysis would be a reference from the annals which might show an unbiased point of view of religion towards the act of military.

Relationship between Politics and Religion BY asdf0801 religious orthodoxy, and religion being used for legitimization. power over ruler power) as seen in documents 3, 4, and 5. In the fifth century, Pope Gelasius I told the Roman emperor it was important to defer to papal authority. He secular rulers. Gelasius I's letter illustrates the idea of papal primacy where he Since the pope argued that rulers should " bow' to the clergy, this indicates the power of the pope over secular rulers.

Similarly, Pope Gregory VII asserted his power over princes and their subjects. Since the Dictatus Papae was a letter, which was candid, it probably portrays the pope's views accurately. In the letter the pope claimed he had superior to rulers in terms of their power (doc. 4). Gregory VII also railed against lay faith as most important because he was head of the Church. His decree exemplifies apal primacy because he proclaimed, "[N]o clergyman shall receive investiture bishops, the pope had more power than emperors and kings.

Another document that contributed to the papacy's sense of superiority over secular rulers. military support as shown in documents 2 and 8. In the late sixth century, Gregory army's victory between the fght of the Franks and the Alemanni. In the document, it is mentioned that Clovis' passion for Jesus Christ earned his victory with the fght as the Bishop of Tours was for the divinity of this particular faith. Clovis proclaimed, hope in you" (doc. 2). This gives off the impression that religion was much valued when it came to winning a fght between armies.

Charlemagne wrote to pope Leo III Franks, he is dedicated to have the faith concerning of Jesus Christ whom he is to influenced his thoughts on the military aid. The king addressed, " God willing and granting, the Christian people will forever achieve victory over the enemies of His name", which indicates his favor towards the invocation for military support from his Lord. In relation to religion being invoked for military aid, another document that an unbiased point of view of religions towards the act of military.