I. Unam Sanctam

Introduction
Benedetto Caitani, Pope Boniface VIII (1294-1303), engaged in a long power struggle with the French king, Philip IV (the Fair). In part, it concerned royal efforts to control and tax the French clergy. This is a papal bull (official pronouncement) issued by Pope Boniface at the climax of the conflict with King Philip. It is his definitive statement of his view of the nature of papal authority and its relationship to secular powers.

Unam Sanctam
That there is one holy, Catholic and apostolic church we are bound to believe and to hold, our faith urging us, and this we do firmly believe and simply confess; and that outside this church there is no salvation or remission of sins, as her spouse proclaims in the Canticles, "One. is my dove, my perfect one. She is the only one of her mother, the chosen of her that bore her" (Canticles 6:8); which represents one mystical body whose head is Christ, while the head of Christ is God. In this church there is our Lord, one faith, one baptism. At the time of the Flood there was one ark, symbolizing the one church. It was finished in one cubit and had one helmsman and captain, namely Noah, and we read that all things on earth outside of it were destroyed. This church we venerate and this alone, the Lord saying through his prophet, "Deliver, 0 God, my soul from the sword, my only one from the power of the dog" (Psalm 21:21). He prayed for the soul, that is himself, the head, and at the same time for the body, which he called the one church on account of the promised unity of faith, sacraments and charity of the church. This is that seamless garment of the Lord which was not cut but fell by lot. Therefore there is one body and one head of this one and only church, not two heads as though it were a monster, namely Christ and Christ's vicar, Peter and Peter's successor, for the Lord said to this Peter, "Feed my sheep" (John 21:17). He said "My sheep" in general, not these or those, whence he is understood to have committed them all to Peter. Hence, if the Greeks or any others say that they were not committed to Peter and his successors, they necessarily admit that they are not of Christ's flock, for the Lord says in John that there is one sheepfold and one shepherd.

We are taught by the words of the Gospel that in this church and in her power there are two swords, a spiritual one and a temporal one. For when the apostles said "Here are two swords" (Luke 22:38), meaning in the church since it was the apostles who spoke, the Lord did not reply that it was too many but enough. Certainly anyone who denies that the temporal sword is in the power of Peter has not paid heed to the words of the Lord when he said, "Put up thy sword into its sheath" (Matthew 26:52). Both then are in the power of the church, the material sword and the spiritual. But the one is exercised for the church, the other by the church, the one by the hand of the priest, the other by the hand of kings and soldiers, though at the will and suffrance of the priest. One sword ought to be under the other and the temporal authority subject to the spiritual power. For,
while the apostle says, "There is no power but from God and those that are ordained of God" (Romans 13:1), they would not be ordained unless one sword was under the other and, being inferior, was led by the other to the highest things. For, according to the blessed Dionysius, it is the law of divinity for the lowest to be led to the highest through intermediaries. In the order of the universe all things are not kept in order in the same fashion and immediately but the lowest are ordered by the intermediate and inferiors by superiors. But that the spiritual power excels any earthly one in dignity and nobility we ought the more openly to confess in proportion as spiritual things excel temporal ones. Moreover we clearly perceive this from the giving of tithes, from benediction and sanctification, from the acceptance of this power and from the very power has to institute the earthly power and to judge it if it has not been good. So is verified the prophecy of Jeremias [1:10] concerning the church and the power of the church, "Lo, I have set thee this day over the nations and over kingdoms" etc. Therefore, if the earthly power errs, it shall be judged by the spiritual power, if a lesser spiritual power errs it shall be judged by its superior, but if the supreme spiritual power errs it can be judged only by God not by man, as the apostle witnesses, "The spiritual man judgeth all things and he himself is judged of no man" (1 Corinthians 2:15). Although this authority was given to a man and is exercised by a man it is not human but rather divine, being given to Peter at God's mouth, and confirmed to him and to his successors in him, the rock whom the Lord acknowledged when he said to Peter himself "Whatsoever thou shalt bind" etc. (Matthew 16:19). Whoever therefore resists this power so ordained by God resists the ordinance of God unless, like the Manicheans, he imagines that there are two beginnings, which we judge to be false and heretical, as Moses witnesses, for not "in the beginnings" but "in the beginning" God created heaven and earth (Genesis 1:1). Therefore we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff.

Questions:
1. How did the pope define and support his claims about papal authority?
2. How did he understand his relation to monarchical authority?

II. Examples of the testimony against Boniface VIII

Introduction

Philip IV's minister William de Nogaret charged Pope Boniface with poisoning, conspiracy, demon worship and sodomy. On these grounds, William de Nogaret in 1303 captured the pope in Anagni, near Rome. Boniface was soon released but died shortly afterwards. At Philip's insistence, post mortem inquests were held. These are excerpts from some of Nogaret's witnesses.

29 April 1310
Brother Berardo of Soriano of the Franciscan third order, a sworn witness, testified that in the days of Pope Nicholas III, while the papal army was near Soriano, Lord Benedetto Gaetani [who was to become Pope Boniface VIII] then
the papal notary, came to take over the castle of Soriano on behalf of the pope.

...One evening the witness and a man named Constantine, who was Benedetto's chamberlain, were standing by a window in the palace and saw Lord Benedetto go out in the garden and draw a circle on the ground with a dagger. He sat down in the center of the circle and took a chicken and some fire in an earthen pot. Then, the witness saw him kill the chicken and throw its blood into the fire. As smoke rose up from the flames. Benedetto read in a book and conjured up demons. After the conjuring, the witness heard a loud noise and was very frightened. Then he heard a voice asking "Give us a portion." And while the witness and Constantine watched, Lord Benedetto took the chicken and threw it outside the circle, and said "Behold your portion." And with this done he left the garden...That night the witness listened outside Benedetto's door and heard him talking all night, with another voice responding, though there was no one else in the room.

Another time [after Benedetto was made pope] the witness together with Constantine and some others...saw him rise up from table and order a golden cloth that was attached to the wall removed. Under it was a window. With the cloth removed, Pope Boniface stood and worshipped the window and prayed for a long time...After Boniface left, the witness asked Constantine what was in the window and why the pope adored it, asking whether it was some kind of picture. Constantine answered that it was not a picture but an evil majesty, and the witness opened the cloth and saw an idol there. Constantine was angered and said "Don't do that. In that window is a certain idol and there is a diabolic spirit in it. It was given to the pope by Master Taddeo of Bologna [a famous physician] and the pope adores it and keeps it as his god and acts and believes according to the doctrine taught by the spirit."

Another time, he said that while Boniface was at Rieti and especially at the time of the earthquake there, Boniface, worried about earthquakes, went to the Dominican convent to stay with his household. The witness arrived there about when the pope did, and heard Constantine say, "Holy Father, look, it is the end of the world." And the witness heard Boniface respond, "The world ends when men die, stupid. Otherwise the world has always existed and will always continue." Constantine replied, "But when the dead are resurrected, won't that be the end of the world, as religious men have preached?" With that, with the witness listening, Boniface replied, "There is no resurrection of the dead, because. no one will come back after his death: the soul of a person dies with the body."

Another time, in the year in which Pope Boniface was captured, the witness went to Lord Giacomo of Pisa at Saint Peter's because of a cancer in his leg. Boniface had returned to Saint Peter's after his capture in order to stay in a more secure place. While the witness was staying in the palace in which Boniface lay, he overheard Lord Giacomo of Pisa saying "Holy Father, behold the Body of Christ, which is now shown to you," as the priest was celebrating Mass. Boniface was furiously angry and shoved Lord Giacomo in the face and said, "The thing you say I should behold is no more the Body of Christ than I am: it is bread." He only
lived about eight days after that. ...Lord Giacomo returned to Boniface after the Mass and said, "Holy Father, recommend yourself to the Virgin Mary. She is able to free you from your many tribulations, and will free you." Boniface responded "That good donkey never existed, nor did her son." At that time Boniface was lying sick, and he died about eight days later.

3 May 1310
Notto Bonacurso of Pisa, a sworn witness, said that ten years ago he was working in the household of Lord Giacomo of Pisa at Saint Peter's I and had his wife Cola with him. [Boniface insisted on lying with Cola, and another time with Giacomo's daughter Gartanuccia, and another time with Notto's daughter Cecca. He used them not like a woman but like a boy, between the thighs.] ...He said that one time before the death of his wife he saw Boniface in his bedroom with his wife Cola, gambling with golden dice.
He said that Boniface often said ... "Christ was just a man, just one among many men in the world, but he was a smart man and a hypocrite."

9 May 1310
William, the son of Peter, from Palermo, a sworn witness, testified that he stayed for a time with Notto Bonacurso in Rome. [He testified to Boniface's relations with Cola, Notto's wife, and that the pope gave her a fur and a silver cup.]
One time he saw Boniface gambling with Cola, and saw that the dice were golden. And while they gambled, Cola said to Boniface, "It is not fitting for the pope to gamble." And Boniface replied, "You beast, man should have whatever good there is in this world, because there is no world other than this one and no life other than this life. And to take pleasure and lie carnally with women and boys is no greater sin than to rub my two hands together." Cola said, "You will die in a state of damnation and have to give an accounting to Christ and the Blessed Virgin Mary. Boniface responded, with the witness listening, "Christ was not the Son of God; he was a crafty and hypocritical man."
Another time he saw Gaitanello the son of Giacomo of Pisa lying in the same bed with Boniface, and he heard it said publically by many people and even by the boy that Boniface committed sodomy with him.

Questions:
What do we make of this testimony? What was the pope accused of? Why these charges? Does this testimony have any credibility?