# LESSON 11

# BYZANTINE DECLINE AND PAPAL RESURGENCE

## (1054–1216)

### Introduction

With the palace of the Eastern emperor in Constantinople, the patriarch did not have the opportunity to gain political power like his counterpart in Rome. After Patriarch Cerularius cast off the papal yoke, he turned to the more strenuous task of liberation from the imperial yoke. He and his successors failed, however, to free the Church from imperial management. The Church became a department of the State and was subject to the government. During the twelfth century, the histories of the Eastern Empire and Church were interwoven with the Crusades.

Prior to the Great Schism (1054), the papacy had reached its weakest and most corrupt state. This trend was reversed, however, when three capable popes established an age of papal theocracy and raised the influence of the papal chair to its highest point over the nations of Europe–Germany, France, Spain, and England. In addition to capable popes, papal power was enhanced by the mendicant monastic orders, the Crusades, and the renaissance of learning.

Four contributions to papal resurgence in the eleventh and twelfth centuries were:

1. capable _____
2. mendicant monastic _____
3. C_____
4. Renaissance of _____

(Compare your answers with the text.)

### The Church and State in the East

Patriarch Cerularius supported the conspiracy which dethroned Michael VI (1056–1057) and which raised Isaac Comnenus (1057–1059) to power. Out of gratitude, Isaac gave Cerularius the entire administration of ecclesiastical affairs but later arrested him and took away his patriarchate. The successors of Cerularius did not attempt to liberate the Church from imperial management.

The Empire was threatened by the Turks, the Patzinaks and Uzes, and the Normans. The Patzinaks were a group from beyond the Danube who, along with the Uzes, settled in districts north of the Balkans. They formed an alliance and marched on Constantinople, causing great damage. The Normans, who had moved into Italy towards the end of the Macedonian dynasty, ended the Byzantine domination in southern Italy. The Turks had lived at peace with the Byzantine Empire until their conversion to Islam in the tenth century. They began to menace the border provinces in Asia Minor. By 1080, their threats against the Empire had become serious.

The frequent change of rulers in the unceasing strife for the throne weakened the Empire in its struggle with external enemies and resulted in the reduction of Byzantine territory. In 1071, Armenia had been lost and the Byzantine army had been destroyed. The power of the Turks reached from Egypt to Syria. When the Eastern emperor Alexius Comnenus (1081–1118) came to power, he needed troops to wage war against the Turks. He turned to the West for new recruits, making an appeal directly to Pope Urban II (1088–1099) who was ready to respond to his request because it would be advantageous to the Church of the West. The efforts of Urban II resulted in the First Crusade. Details of the story belong to a later topic which will focus on the Crusades and their results.

In this topic *The Church and State in the East*, there are five reasons given for the decline of Church and State in the East. Read all of the topic and then complete the reasons.

1. Constant threats of war by the T_____,

the P _____ and U_____, and the

N_____.

(Turks, Patzinaks, Uzes, Normans)

Continue reasons for decline of the Church and State in the East.

2. Frequent change of _____.

(rulers)

The Greek Church, along with the Byzantine Empire, began to weaken. While it was concerned with preserving ancient traditions, the Western Church was concerned with a changing society. Some negotiations were undertaken to restore unity between the East and West, but the determination of the West to rule and the East to retain its freedom resulted in failure. In 1166, the East proposed reunion with the West in exchange for the crown of the Holy Roman Empire, but the Roman counter proposal that the emperor come west to live in Rome was not acceptable.

The Crusades contributed to the deterioration of public sentiment of the Greeks towards the Latins. In 1182, the Greeks massacred most of the Latin population in Constantinople. This led to open political and military hostility between the East and West and to a wider breach in Christendom.

The last years of the twelfth century contributed to a disastrous decline as Isaac, the first ruler of the house of Angelus, presided over the affairs of State and appointed an unworthy person to head the Eastern Church as patriarch. While the Latin Church reached its greatest power and influence in the thirteenth century, the Greek Church sank with the Eastern Empire to a level of ineffectiveness as a result of the crusaders from the West. After the crusaders had pillaged and depleted the resources of the East and wrecked the Greek monuments of antiquity, Islam had its greatest resurgence of power and influence. The future thrust of Christianity rested primarily with the Western Church under the pope.

3. The Greek Church's emphasis on _____

(tradition)

4. Open political and military hostility between the East and the _____.

(West)

5. The weakening effects of the_____

(Crusades)

### Western Rulers and the Papacy

Henry III (1039–1056) did not hesitate to control ecclesiastical appointments for political reasons; however, he took no money for doing so, denounced simony, and appointed bishops of high character and reformatory zeal. The deterioration of the papacy required his interference. Henry III was succeeded by his son Henry IV (1056–1106), who was only six at his father's death. The Empire was under the regency of Empress Agnes for nine years.

During the papacy of Stephen IX (1057–1058), Cardinal Humbert declared all lay appointments (clergymen appointed by nobles and kings) invalid and attacked lay investiture in his *Three Books Against the Simoniacs*. This declaration threatened the imperial power in Germany. In order to free the papacy from control by the emperor, Pope Nicholas II established the new election decree of 1059 in which a college of cardinals was set up to elect all subsequent popes. Cardinal had been used as a technical term to designate leading priests (cardinal priests) in Rome since the fourth century. Deacons who were heads of charity districts in Rome came to be called "cardinal deacons." Bishops in the immediate vicinity of Rome were called "cardinal bishops" and served as the pope's advisers. Under Humbert the cardinal bishops were designated to select a suitable candidate from among the Roman clergy, if possible, and his selection would be confirmed by the Roman clergy and people. The new procedure was an attempt to free the papacy from the control of the Roman nobles without its coming under the overlordship of the emperor. To avoid conflict with the emperor, vague language was used concerning the securing of "the honour and reverence due to our beloved son Henry" (the youthful Henry IV). This procedure has continued to the present.

What was established by Pope Nicholas II in 1059 to free the papacy from the emperor's control?

_____

(a college of cardinals)

The plan for selecting a pope which has continued to the present was devised by

Cardinal _____.

The plan was:

The c _____b _____ selected a suitable candidate for pope from the Roman c_____.

The selection was confirmed by the Roman c_____ and p_____.

(Humbert, cardinal bishops, clergy, clergy, people)

**Gregory VII (1073–1085)**

Gregory VII, also known as Hildebrand, was brought by

Pope Leo IX from the monastery of Cluny to Rome where he was made a cardinal. He was an influential adviser of popes for twenty-five years before occupying the ecclesiastical throne in 1073. Hildebrand had stubbornly resisted consideration as pope. Upon the death of Alexander II, the Roman populace did not wait for the action of the College of Cardinals but took the decision into their own hands and designated Hildebrand as his successor. Although he had been a leading influence in creating the new election procedure, Hildebrand was not elected by it himself.

Gregory's two concerns were the internal cleansing of the Church of clerical incontinence and simony and the release of the Church from the power of the State by abolishing lay investiture. Previously, clergymen had been selected and appointed by kings and nobles within whose domain or on whose property they were to serve. In the feudal form of society, a spiritual leader had to exercise temporal responsibilities; therefore, it was supremely important to a prince that the occupant of a fied (feud) be a person whom he could control and who would be subservient to his best interests. On the other hand, the welfare of the Church depended on the loyalty of the spiritual leaders to its purposes and ends.

A rebellion against King Henry IV by his Saxon subjects provided the opportune time for Hildebrand to renew the decree against lay investiture, denying to Henry any share in electing bishops. Henry's defeat of the Saxons re-established his authority and enabled him to renew ecclesiastical appointments. The pope himself was kidnapped on Christmas night (1075) by a strong supporter of Henry. Gregory VII ordered Henry to appear in person and to give account for his misconduct. At a council in Worms in 1076, Henry IV launched a counter-attack on Gregory by questioning the legitimacy of his election and by seeking his deposition. The German synod condemned Gregory and ordered him to relinquish his office. Henry's letter to Gregory stated: "To Hildebrand, a false monk . . . I, Henry, king by the grace of God, with all my bishops, say to you, 'Come down from the papal throne and be damned through all ages.' " Gregory VII replied by excommunicating Henry, by forbidding him to have authority over Germany and Italy, and by releasing all his subjects from their oaths of allegiance.

The Saxons and Henry's other political enemies used this opportunity to make trouble for him. Even the German bishops respected the authority of the pope whom they had rejected previously under Henry's influence. The German nobles assembled in October, 1076, and declared that unless Henry gained release from excommunication he would be deposed. Gregory appeared to have gained victory over the most powerful secular ruler. His concepts of Church and State were that the papacy exercised universal sway over all governments, had the right to depose emperors, had the authority to annul the decree of any person or synod, and was entitled to judge everyone but could not be judged himself by any man. If Henry IV had appeared before Gregory in Rome, he would have been required to show his subservience by kissing Gregory's foot.

Since the Blessed Sacrament was denied to the enemies of God's Church, Gregory suspended church services in Henry's realm. The common people, who took their religion seriously, renounced Henry IV, and the Saxons revolted again. The unscrupulous Henry, however, was not defeated. He decided to employ the weapons of the spirit. He and his family crossed the Alps in the midst of winter and approached Gregory VII at Canossa where he was guest of the Countess Matilda. Hugh of Cluny, Henry's godfather, was also a guest. Henry knew that Hugh would use his influence to persuade Gregory to forgive him. Henry appeared for three days before the castle gate in the garb

For how many years had Gregory VII, also known as Hildebrand, been an influential adviser of popes before he became pope? _____

(25)

In a confrontation between Pope Gregory VII and King Henry IV, the King was

_____

and his subjects were released from their

_____ of _____.

(excommunicated, oaths, allegiance)

In essence, Gregory's concept of Church and State was that the _____ was supreme in every realm.

(pope)

Underline the correct word.

The humiliating experience of King Henry's asking forgiveness of Gregory VII served as a political (defeat, victory).

(victory)

of a penitent and stood barefooted in the snow. If the pope forgave him, there would be no reason for Henry's deposition at the forthcoming assembly in Augsburg. If Gregory refused to forgive him, the he would deny his own integrity as chief pastor of Christians by shutting the doors of the Church to penitents. On January 28, 1077, Henry IV was released from excommunication. Although it was a humiliating experience for Henry it was a political triumph. His opponents were thrown into confusion by the restoration of the Blessed Sacrament in the churches and the allegiance of the people to the king.

Three years later, Hildebrand again excommunicated and deposed Henry, but his spiritual weapons were not effective a second time. Henry responded by deposing Hildebrand and by choosing one of Hildebrad's bitterest opponents as pope in his place. Having re-established his strength in Germany, Henry invaded Italy in 1081 and was successful in gaining possession of Rome after three years. Henry's appointment was enthoned as pope to succeed Hildebrand in 1084. Hildebrand gained support from a Norman army, but it so plundered Rome that Hildebrand had to withdraw with it to southern Italy. Henry IV was crowned Holy Roman Emperor by the opposing pope (antipope) who had taken the name of Clement III (1080–1100).

**Urban II (1088–1099)**

Although the pope chosen by Henry IV occupied Rome at the time of Gregory's death, the cardinals who were faithful to Gregory chose Victor III (1086–1087) as his successor. However, the city continued in the hands of Guibert (Clement III). Victor's reign was short, and he was succeeded by Urban II (1088–1099), a French Cluny monk. Pope Urban possessed Hildebrand's convictions, but he was more conciliatory and politically skilful. It was not until the close of 1093 that he was able to take effective possession of Rome and to drive out Guibert. Urban II is remembered primarily for his leadership in initiating the first Crusade.

**The settlement of the Investiture controversy**

The son of Henry IV headed a successful rebellion and forced his father's abdication in 1105. After escaping from prison, Henry IV wandered through his own realm like an outcast for a year before his death.

Henry V (1106–1125) continued the ecclesiastical policies of his father. In order to settle the Investiture controversy, he demanded that Pope Paschal II (1099–1118) come to Germany in person to preside over a conference convened to decide the issue. Knowing the character of Henry, Paschal was wise enough to choose France as the site of the conference. The bishops did not yield to Henry's demands.

It was only four years later before Henry V was in a position to use military force in the controversy. He entered Italy with his troops to deal personally with the pope. He argued that since lands of the Church were in the domain of the Empire, the emperor had the right to give investiture to the clergy who were also feudal lords. Papal legates agreed that the Church would give up all feudal rights and responsibilities, thus eliminating princely bishops and abbots. Henry objected that he would not allow such violence to be done to the Church. He did not oppose princely rights of bishops as long as they were his appointess. The bishops objected to the papal proposal to surrender their power as princes.

Henry went to Rome in 1111 to be crowned as Holy Roman Emperor, but the failure to agree on the terms of the treaty interrupted the rite of his coronation. Henry kidnapped the pope and

The conflict between Henry IV and Pope Gregory (Hildebrand) continued until finally Henry IV was crowned _____ _____ _____ by the antipope, _____.

(Holy Roman Emperor, Clement III)

The pope who was remembered mainly for his leadership in initiating the first crusade was _____.

(Urban II)

Henry V entered Italy with his troops to deal with the pope concerning lay _____.

(investiture)

cardinals and carried them out of the city. After two months' imprisonment, Paschal renounced the papal right of investiture. However, the Cluniac reform movement had gone too far to be stopped with the decision of one pope. The followers of Hildebrand protested the decision of Paschal, who repudiated the agreement as soon as Henry was out of Italy.

A synod in Vienne in 1112 excommunicated Henry and forbade lay investiture, an action which Paschal approved. The issue was not settled finally until the Concordat of Worms in 1122. A mutual agreement between Henry V and Pope Calixtus II (1119–1124) permitted the Church to choose freely its bishops, abbots, and other leaders. However, the emperor was accorded the right to preside at such elections and to invest the candidates with the sceptre as the sign of their political responsibility. In case of a disputed election, the emperor was to consult with the metropolitan and other bishops of the province. The result was that in Germany a bishop or abbot must be acceptable both to the Church and to the emperor. The decision recognized that the Church, if not superior to the State, was at least equal with the temporal power. The Investiture struggle in France was never as intense as it was in Germany for several reasons:

1. The French ecclesiastical fiefs were not as rich and powerful as the German; therefore, the secular prince did not feel the urgent necessity of control over them.
2. The lay nobles were often in conflict with the king of France; therefore, he did not feel constrained to defend their rights.
3. The monastery of Cluny was in France, and its principles were highly respected by the French.
4. The French were able to make a clearer distinction between temporal rights and spiritual duties.

In France, the bishops were selected by the Church and were merely confirmed by the king. Bishops acted as loyal subjects of their king.

In England, William the Conqueror had held to the privilege of controlling the ecclesiastical sees, yet he favoured clerical reforms. His son William Rufus defied the papacy and kept sees vacant as long as possible in order to turn their revenue to the State. While seriously ill, he consented, however, to three conditions presented by Anselm who had been nominated by the clergy to the archbishopric of Canterbury: (1) that the king confess fully all his sins; (2) that he promise to amend his life; and (3) that he put into immediate effect the ecclesiastical reforms recommended by the bishops. After William Rufus recovered from his illness, he regretted his agreement and forced Anselm into exile. Pope Urban II threatened excommunication, but Anselm protected King William Rufus in spite of the treatment he received from his king. The Concordat of London was concluded between the Rufus and Urban in 1107. The agreement provided that the Church would make the selection of its leaders, but the person elected to an ecclesiastical see was required to take an oath of allegiance to the king before he could be consecrated.

### The Influence of Bernard of Clairvaux (1130–1153)

Bernard was born of knightly ancestry in 1090 and entered the monastery of Citeaux in 112. This monastic order of White Monks had been established in 1098 by Robert who left the establishment of Cluny because he felt that its monks were not austere enough in their devotion. The new order erected houses only in remote situations, planned and erected plain church structures, kept strict rules on diet and silence, and emphasized

Now that you have read about investiture and arguments between representatives of Church and State concerning it, complete the mutual agreement between Henry V and Pope Calixtus II.

The Church could choose its _____ ,

_____ , and other _____

The emperor had the right to preside at

the selections and _____ the

candidates with the _____ as

the sign of their political responsibility.

(bishops, abbots, leaders, invest, sceptre)

Underline the correct words.
The investiture struggle in France was (more intense than, not as intense as) it was in Germany.

(Compare answer with text.)

Now that you know the investiture controversy was never as intense in France as in Germany, list the reasons it was not. These key ideas should tell you.

WEALTH, POWER–1. _____

_____

CONFLICT–2. _____

_____

CLUNY–3. _____

_____

CLEAR DISTINCTION–4. _____

_____

(Compare your answers with the text.)

Fame of the Cistercian Order grew because of its most renowned abbot of _____.

(Bernard, Clairvaux)

manual labour. The fame of the Cistercian (Latin for Citeaux) Order rose rapidly because of its association with its most famous son, Bernard of Clairvaux.

The abbot at Citeaux invited Bernard to choose a place for a new monastery. Bernard established a house at Clairvaux which soon became one of the chief centres of the Cistercian Order. Bernard was one of the most influential religious leaders in the twelfth century.

Four of the five popes between 1124 and 1153 were either dependent on Bernard or so enamoured by his wisdom that they accepted his advice. His power was demonstrated in the settling of the contest between Innocent II (1130–1143) and Anacletus II (1130–1138) for the papal office. Upon the death of Honorius, fourteen cardinals elected Innocent II, while twenty of their colleagues met separately and chose Anacletus II. Innocent II fled for refuge to King of France. Louis convoked a council which put the settlement of the disputed election into Bernard's hands. Bernard made his decision on the basis of the quality of the two contenders, the more worthy group of members of the electoral body, and the election procedure which was more normal. He decided in favour of Innocent II and accompanied the German king into Italy to establish Innocent on the ecclesiastical throne. As a reward, Innocent showered privileges on the Cistercian Order.

Bernard attacked the heretical teachings of Henry of Lausanne, led in the condemnation of Abelard at the Synod of Sens in 1140, and opposed Arnold of Brescia. Arnold, a priest born at Brescia and a pupil of Abelard, lived a strict life of self-denial. He opposed the clergy because of their part in the secularization of the Church, and he initiated a reform which demanded chastity and dedication on their part. He admonished the Church to resign worldly power and possessions. He claimed that priests having worldly possessions forfeited salvation and declared that sacraments administered by an unworthy priest were invalid. Bernard secured Arnold's expulsion from France. In 1143, the Roman nobles had thrown off the temporal control of the papacy and sought to revive the senate. Arnold went to Rome in 1143 and was received again into the fellowship of the Church by Eugenius III (1145–1153). However, Arnold gave his support to the party which rejected the temporal dominion of the pope and which forced Eugenius to seek refuge in France. Eugenius returned to Italy in 1148 and issued a condemnation of Arnold and his supporters; however, the people stood behind Arnold. Eugenius was forced to agree that Rome would acknowledge his supremacy, but the government of the city would remain in the hands of the senate. Arnold's party lost control in 1152, resulting in his capture by Frederick I and his death in 1155.

Pope Eugenius III was a pupil of Bernard who revered his old teacher as a master and father. In 1146, he commissioned Bernard to challenge the people in his preaching to undertake a second crusade. On Christmas day, he succeeded in influencing King Conrad in favour of a crusade; however, Bernard was distressed when it failed in 1148. Bernard's death came within a month of that of Eugenius III in 1153.

### Frederick I (1152–1190) and Pope Alexander III 1159–1181

The family of the Hohenstaufen occupied the imperial throne from 1138 until 1254. Conrad III (1138–1152) was succeeded by his son Frederick I (called Barbarossa or "Red Beard"), who supported papal causes but not without conflict with the pope. When Frederick I and Pope Adrian IV (1154–1159) met at Sutri, Frederick hesitated to hold Adrian's horse and to assist him in mounting and dismounting while the Pope hesitated to give

Bernard greatly influenced four of the five popes between the years _____ and _____.
One important matter with which Bernard had to deal was the contest for the papacy between _____ and _____.

(1124, 1153, Innocent II, Anacletus II)

Bernard led in the condemnation of _____ and his pupil _____.

(Abelard, Arnold)

Bernard was successful in the initiation of a second _____.

the Emperor the kiss of peace. Later Frederick drove the revolutionaries from Rome, put Arnold of Brescia to death, and thus gained from the Pope the imperial crown (1156).

Soon Frederick was in conflict with the papal legates of Germany because Roland Bandinelli mistranslated a letter written by the Pope to Frederick to say that the secular ruler was dependent upon Adrian for his lands. Bandinelli believed that the imperial dignity of an emperor came from the papacy. Frederick won a legal battle which stated that all rights and powers connected with territorial sovereignty were in the emperor's hands. This meant that the Church and the semi-independent Italian cities were under the control of the emperor. When Adrian died, the cardinals defied Frederick by electing his enemy Roland Bandinelli as Alexander III (1159–1181). Frederick supported three antipopes in succession, but Alexander prevailed and vanquished the power of Frederick I.

Alexander stirred up local pride and the desire of the Italian cities for their autonomy and independence. France was fearful of the rising power of her German neighbour; therefore, her support went to the papacy. In addition, Alexander gained the support of England, Spain, Hungary, and Sicily. Frederick's invasion of Italy in 1165 resulted in the wasting of the cities of northern Italy and the capture of Rome, but a plague devastated his armies. Another invasion in 1176 resulted in defeat and a peace treaty on Alexander's own terms. Frederick was forced to renounce the antipope, to restore the Patrimony of Peter (including the estates of Matilda), and to abandon all claims to sovereignty within the pontifical territory. He ended his long reign by going on the Third Crusade.

### Henry II (1152–1189) and the Archbishop of Canterbury

King Henry II of England, like Frederick I, was a strong-willed and arrogant ruler. Since the Norman conquest of England, ecclesiastical power had been encroaching upon the civil power. When Henry began to reign at the age of twenty-two, he transferred Thomas a Becket from ecclesiastical to political responsibilities. In 1162, Henry secured the election of Becket as archbishop of Canterbury, believing that his election would consolidate the interests of the Church and the State. Becket possessed the unusual characteristic of loyalty to the institution he served; therefore, as archbishop, he was an advocate of the papacy rather than the king.

The discipline of the Church was lax, and its courts were a menace to public law and order. Clerics who committed crimes for which ordinary persons would be executed were sentenced only to periods of fasting and prayer before release and resumption of their sacerdotal duties. Henry decreed that clerics found guilty of crimes by the ecclesiastical court should be turned over to the civil court for judgement and that civil judges should sit in on the proceedings of the ecclesiastical court. In addition, the King filled ecclesiastical vacancies and placed the revenue received during the vacancies in the royal treasury. Becket protested this action and was supported at first by the Roman pontiff; however, the Pope later withdrew his support and the contest ended in 1170 with the murder of the Archbishop by four knights. Becket's death was his own greatest victory. The tide of sentiment turned against Henry in favour of the papal cause, and he was compelled to humiliate himself by going as a penitent to the tomb of Becket, baring his own breast and back and receiving the cut of the whip on his own flesh. Henry had to bow to the will of the Church.

### Pope Innocent III (1198–1216)

Bandinelli, who became Pope Alexander III, believed that the imperial dignity of an emperor came from the _____.

(papacy)

Alexander prevailed over Emperor Frederick by–

1. Promoting within Italian cities the desire for _____ and _____
2. Gaining support from F_____, E_____, S_____, H_____, and S_____ against Frederick.
3. Securing a peace treaty on his own terms due to Frederick's armies having been weakened by a _____.

(1. autonomy, independence; 2. France, England, Spain, Hungary, Sicily; 3. plague)

King Henry II of England believed election of Becket as archbishop of Canterbury would consolidate the interests of

_____ and _____.

(Compare your answers with the text.)

Henry was opposed by Becket because he passed decrees affecting the ecclesiastical _____, filled ecclesiastical _____, and took revenue from the Church for the _____.

The outcome of the conflict between the King and Becket was the _____ of Becket.

Did Henry finally have to bow to the will of the Church? _____

(court, vacancies, royal treasury, murder, yes)

Few significant events happened during the reigns of Alexander's five successors. Henry VI (1190–1197) succeeded his father Frederick I as king of Germany. The aged pope Celestine III (1191–1198) was succeeded by the younger and more capable Innocent III (1198–1216).

The political power of Innocent III rose quickly when he became guardian of the infant son of the deceased Henry VI. Innocent also gained the backing of the divided nobility and leaderless populace of Rome by bestowing gifts and favours on the people. The factions among the nobility yielded to Innocent for reasons of self–interest and safety. He controlled Sicily through Henry VI's widow who was a Sicilian, and he freed northern Italy from German domination.

A struggle arose between Philip of Swabia and Otto IV, a Hohenstaufen, over the imperial dignity. Innocent decided in favour of Otto. Otto IV, however, tried to rule Italy, violated the provisions of the Concordat of Worms, and disobeyed the Pope. Innocent III excommunicated him and called upon France to wage war against him. Otto was forced to flee, and Innocent raised to the imperial throne Frederick II (1212–1250) who had been under his guardianship. Pope Innocent III defended papal claims and dictated the imperial succession. The supremacy of the papacy over the State became a reality during his time.

Not only the kings of Germany but also Philip II of France and John of England felt the papal power. Innocent forced Philip to be reconciled to his Danish wife whom he wanted to divorce and had imprisoned. In England, King John's appointee to the archbishopric of Canterbury was refused by the electors. Both parties appealed to Rome, and the Pope laid aside both claimants and had Stephen Langton appointed. King John's dissatisfaction brought the threat of interdiction (prohibition of sacraments) against the church by the Pope and his own eventual excommunication. With his subjects released from loyalty to him, John was forced to surrender his kingdom to the Pope and to receive it back as a fief. England and Ireland became part the Patrimony of Peter, and they paid a tax of one thousand pounds sterling to their feudal overlord. John was required by his barons to agree to the Magna Carta which asserted that no tax could be levied without the consent of the Common Council of the Realm, and every free-born Englishman was given the right to trial by a jury of his peers.

Innocent III was zealous in crusanding against heresy at home and Islam abroad. He took military measures against the Albigensians which led to mass destruction of the innocent as well as the guilty. The Fourth Crusade was instigated by Innocent, but it turned out to be a battle of Christians against Christians instead of against the Moslem menace. The powerful pontificate ended with an ecumenical council, the fourth Lateran Council (1215). It condemned the heretical teachings of the Albigensians, approved the hierarchical organization of Christendom around the papacy, and established disciplinary procedures for the government of the Church. Transubstantiation was declared an article of faith, and annual confession and communion were required. Toleration of heresy was made grounds for punishment and even death.

Innocent III died in 1216, shortly after the close of the Council. During his eighteen-year pontificate, "he realized all the aims of Gregory VII and combined in his person the duties of an emperor with those of the servant of the servants of God."[1]

Three events which enabled Innocent III to gain great political power were:

1. He became guardian of the infant _____ to the throne.
2. He gained the support of the divided _____ and the _____ of Rome.
3. He controlled _____ and freed northern Italy from _____

(1. heir; 2. nobility, people; 3. Sicily, Germany)

Two other events which enabled Innocent III to gain great political power were:

1. He forced Philip II of France to be reconciled to his Danish _____ whom he wanted to divorce.
2. The Pope's excommunication of John of England forced ____ and _____ to yield to the Pope.

(1. wife; 2. England, Ireland)

Innocent III instigated the _____ Crusade.

(Fourth)

[1] William R. Cannon, *History of Christianity in the Middle Ages* (New York: Abingdon Press, 1960), p. 224.

## The Crusades

Between the years 1096 and 1270, eight expeditions of European Christians were made to recover the Holy Lands from Islam. The fanatical zeal of the Arabs had given way to the pursuit of worldly interests, but the Turks, who had originated in Central Asia and been converted to Islam, had gained control of Palestine, Syria, and Asia Minor almost to Constantinople itself. The Turks departed from the Arab's lenient policy towards Christian pilgrimages to Jerusalem. Eastern Emperor Alexius had waged successful war against the Turks but was in need of additional troops. He had found Anglo–Saxon mercenaries to be good fighters; therefore, he turned to the West for new recruits and emphasized religious issues in appealing to the papacy for help.

*The First Crusade (1096–1099).* –In response to a sermon by Pope Urban II in 1095, interest in delivering the Holy Land from Moslem hands was heightened, and the First Crusade was initiated. The Pope promised pardons, indulgences, relief from sin, and guarantee of paradise to those who would go. The impoverished lower classes had little to lose by leaving the plough and taking up arms. The peasants were joined by the dissatisfied, the oppressed, and the outcasts. Members of the lower clergy, runaway monks, women, and children gave to the crusanding army the appearance of a mob. Peter the Hermit, who had been on a pilgrimage to the Holy Land, took up the cause and gathered an army. Five different armies arose out of the popular preaching which supported the movement, and each set out separately for Constantinople. One decided to eliminate the Jerish infidels at home in the Rhine Valley before hunting them down in foreign parts. Only two armies reached Constantinople, one led by Walter the Penniless and the other by Peter the Hermit. They engaged the Turks before the armies of the princes arrived and were utterly destroyed.

The armies of the princes were predominantly French. Unfortunately their cause suffered from dissension among the leaders. Emperor Alexius was alarmed by the large independent armies with their own leaders. His concern was to guarantee the restoration to his Empire of whatever cities and territories were captured from the Turks. Nicaea, Edessa, and Antioch were finally taken. However, the cost had been great and a mighty army of perhaps 100, 000 soldiers was reduced to straggling bands of warriors and pilgrims.

The goal of the Crusade was Jerusalem. In July, 1099, the crusaders scaled the walls and bathed the inhabitants of the city, Jews as well as Moslems, in their own blood. A Latin kingdom of Jerusalem was established and flourished for some years. In some areas, the crusaders helped capture cities and surrounding territories and left them to be occupied by the Greeks. However, the Latin kingdoms of Edessa and Jerusalem resulted in the forcing of Latin Christianity on areas that had previously followed the East. The schism precipitated between Rome and Constantinople in 1054 was intensified by the crusades throughout the entire East. Eastern Christians wanted little to do with Latin rites and observances. Both Latin and Greek patriarchates existed in several cities.

*The Second Crusade (1147–1149).* –The Latin kingdom of Jerusalem was fairly successful until the capture of Edessa by the Moslems in 1144. Bernard of Clairvaux proclaimed a new crusade and enlisted Louis VII of France (1137–1180) and Conrad III (1138–1152) of Germany. The Second Crusade set forth in 1147, but it was not characterized by the enthusiasm of the First. Most of its forces perished in Asia Minor, and those who reached Palestine were defeated in an attempt to take Damascus in 1148.

The purpose of the First Crusade was to take the

_____ _____ from the _____

(Holy Land, Moslems)

How many armies comprised the First Crusade? ____

How many armies reached Constantinople? ____

(5, 2)

In 1099 the crusaders reached _____

where a Latin Kingdom was established.

(Jerusalem)

As you read about each of the Crusades, write a brief summary statement of its outcome. Then compare your statements with the text.

Since the Western armies had received a hostile reception from the Christians of the East, bitter feelings arose as the West blamed the Eastern Empire for the failure of the Crusade.

*The Third Crusade (1188–1192).* –After the Second Crusade, Mohammedan power was unified under Saladin who captured Jerusalem in 1187. When news of the fall of Jerusalem reached Germany, Frederick I pledged to undertake a new crusade. He was joined by Philip of France and Henry II of England. Unfortunately, Frederick was drowned in 1190. The city of Acre was taken by Richard of England and Philip, but the rivalry of the two kings caused Philip to retire. Richard left Palestine in 1192 after securing a treaty with Saladin which permitted pilgrims to visit the Holy Sepulchre.

*The Fourth Crusade (1202–1204).* –Innocent III revived the crusading spirit which had declined, and a large army was collected in 1201 to be transported on Venetian vessels to Egypt. However, Philip of Swabia diverted the expedition to Constantinople where a usurper was on the throne. In 1204, Baldwin of Flanders became the first Latin emperor of Constantinople. The Crusade resulted in further embitterment between the East and the West.

*The Children's Crusade (1212).* –A twelve–year–old shepherd boy approached King Philip of France with a letter alleged to be from Christ ordering the Crusade. Philip dismissed the boy, but his contemporaries believed the boy's sincere claims that the children would succeed where their elders had failed. Some 20, 000 followed Stephen and Nicholas of Germany. They were promised free transportation to the Holy Land by the merchants of Marseilles who sold them to the infidels of Egypt at a lucrative price. Thousands became slaves in Saracen cities, and thousands of others were drowned in the Mediterranean.

*The Fifth Crusade (1217–1221).* –At the fourth Lateran Council of 1215, Innocent III proclaimed a new crusade for 1217. A crusading force from Hungary, Austria, and Bavaria achieved a remarkable feat in the capture of Damietta in Egypt in 1219, but they foolishly attacked Cairo because of the influence of the papal legate. The flooding Nile compelled them to choose between surrender and destruction.

*The Sixth Crusade (1228–1229).* –Frederick II, who was excommunicated at the time, secured by treaty possession of Nazareth, Bethlehem, and Jerusalem. In Jerusalem he crowned himself king, and Jerusalem was in the possession of Christians for fifteen years. However, it was lost again in 1244.

*The Seventh Crusade (1248–1254).* –Although the crusading spirit was all but lost, Innocent IV preached crusade at the Council of Lyons in 1245. Louis of France led a disastrous expedition against Egypt in 1248 and was taken prisoner. On his release, he went to the Holy Land but was unable to strengthen the kingdom of Jerusalem; therefore, he returned home in 1254.

*The Eighth Crusade (1270).* –Louis of France attempted another expedition with the aid of his brother Charles. They attacked Tunis, but Louis died and Charles concluded the Crusade by negotiation. Prince Edward of England made unsuccessful expeditions in 1271 and 1272. By 1291, the last of the Latin holdings in Palestine was lost, and the Crusades were ended.

*Results of the Crusades.* –Since the Crusades resulted in no permanent conquest of the Holy Land, they must be judged failures when evaluated against the purpose. The societies of the East and the West were affected significantly, however, by the contacts brought about by the Crusades. Perhaps the fall of Constantinople was postponed as the result of them. Feudal aristocracy was undermined, and the development of monarchy was promoted because the estates of French and English nobles who did not return and who had no heirs were given to the crown.

Is the following statement true or false?

Considering that the purpose of the Crusades was permanent conquest of the Holy Land, the Crusades are judged failures.

_____

(Compare your answer with the text.)

German knights and nobles had refused to participate in the Crusades; therefore, feudalism continued in Germany and retarded nationalism. The Crusades gave impetus to trade and commerce and stimulated intellectual life in Europe. They enabled the pope to become the supreme ruler of Western Europe. Through them, he became head of armed Christendom, and the princes became accustomed to following his leadership and obeying his orders. Financial contributions to the Crusades were made the basis for a regular tax which was claimed by the pope after the Lateran Council of 1215.

The Crusades promoted a spirit of intolerance which paved the way for the Inquisition. They added to the deterioration of morality by enticing crusaders with complete absolution. Many crusaders who came from prisons and morally corrupt homes preferred the less restrained crusader life to a more confined life at home.

Some general results of the Crusades were:

1. Possible postponement of the fall of _____.
2. Undermining of _____ _____
3. Impetus to_____ and _____
4. The pope became supreme ruler of the _____ _____.
5. Promotion of a spirit of intolerance which paved the way for the _____.

(Compare your answers with the text. See the last paragraph for the fifth result.)

## Early Scholasticism

Often the Middle Ages has been looked upon with contempt because of the conclusion that the period was devoid of literary and intellectual achievements. Contrary to this belief, philosophy and theology began to develop in 1050 and reached their fullest expression between 1220 and 1350. Only three scholars of the early period (1050–1220) will be discussed.

### The development of scholasticism

During the early part of the Middle Ages, the schools taught grammar, logic, rhetoric, geometry, arithmetic, astronomy, and music. These subjects prepared students for the sudy of the Scriptures and the Fathers. From 600 to 1000, howerver, five of the subjects were often eliminated and attention was given only to grammar and rhetoric. A revival of learning began in the eleventh century, and philosophy and theology reached their fullest development by 1350.

Scholasticism was an attempt to find rational answers, apart from doctrinal presuppositions, to the questions of existence. The sources for scholastic philosophy were: (1) the Greek philosophers Aristotle and Plato of the fourth century B.C., (2) Neo-Platonism which drew its ideas from Plato and centred in Alexandria in the third century A.D., and (3) Augustine who was bishop of Hippo in the fifth century.

Write *doctrinal* and *rational* in the correct blanks.

Scholasticism was an attempt to find_____ answers, apart from _____ presuppositions, to the questions of existence.

(Compare your answers with the text.)

### Anselm of Canterbury (1033–1109)

Anselm entered a monastery in France to study under Lanfranc. He took the monastic vows of the Benedictine order in 1060 and succeeded Landranc as prior of the abbey. He was made abbot in 1078 and did his most important writings during this period. His master had become archbishop of Canterbury, and Anselm was elected by the English clergy to succeed him in 1089; however, opposition from King Rufus kept the see vacant until 1093. During Rufus' serious illness, he finally accepted Anselm in order to atone for his sins, but upon his recovery he forced Anselm into exile. Anselm went to Rome to visit Pope Urban II, and during his exile period wrote his famous study on the atonement, *Cur Deus Homo?* ("Why the God-Man?"). His purpose was to explain why God became man in the person of Christ. His argument was that incarnation was necessary for atonement. Only God could cope with the situation caused by man's sin.

Anselm was recalled to Canterbury upon the death of Rufus, but he refused to consecrate bishops Henry I had invested. Therefore, he was forced again into exile. Pope Paschal II, Urban's successor, resolved the conflict through diplomatic efforts,

and Anselm returned to his see and brought about many reforms, including enforcement of clerical celibacy and suppression of slave trade.

Anselm believed that faith is the presupposition of reason, and faith and reason are not antithetical. Faith must be presented in such a way that it can be rationally understood and comprehended; therefore, theology must use philosophical principles and logic. The function of reasoning is to show that the truths of faith are necessary truths. The philosophers called universal reason or rationality the Logos. If faith is contradicted by reason, this means that God is at variance with the Logos. Since the Logos is within God's essential being, faith (theology) cannot be contradictory to reason (Logos).

Anselm developed the *cosmological argument* (design of the universe) for the existence of God. His first line of argument was based on goodness. He used the ancient Greek maxim that "wherever there is a better, there must be a best." Four steps of this argument included:

1. There are degrees of goodness–good, better, and less good.
2. Where an element admits degree, there is some common element running throughout–goodness is present in the same sense but in varying degrees.
3. The essence of existence of good things is goodness–without the element "goodness" good things would not exist as good.
4. The cause of good things must itself be good–the Supreme Good.

Anselm concluded that since goodness exists in the world, there must be the Supreme Good which caused it–God.

A second line of argument was based on the concept that everything that exists must derive its existence from something. That through which all other exists is the Pre-eminent Existence which exists through itself. Since Supreme Goodness exists and it must exist through itself because it is supreme, the Good and the Ground of Existence are identical–God.

Anselm also developed the *ontological argument* (the essence of things or being) for the existence of God. This argument concludes that, since man concives of a being of which nothing greater can be conceived, this being must actually exist; otherwise, man could not conceive of it. The logic of the argument is as follows: Let "A" be that of which no greater can be comprehended. If A does not exist, then A is not A. But since A is A, it follows that A exists. If A can be conceived not to exist, then A is not A. But as A is A, it follows that A cannot be comprehended not to exist. From these arguments, Anselm concluded that religious belief in God is reasonable.

Anselm objected to the old Ransom view of the atonement which involved a lawsuit with the devil. He emphasized the Kingdom of God in which God as Lord of the world created angels to inhabit His world, but they sinned and fell from grace. Subsequent to the fall of the angels, God created man to fill the void and loss which He had suffered. But Adam also sinned and refused to carry out God's purpose. Since his sin was wilful disobedience, sin became embedded in the will, and it is the lack of that righteousness which man owes to God. God's honour is offended by man's sin, His honour being the completion of His will and plan for the world. His will required the subjection of every creature to Him. For God simply to have forgiven man out of mercy would have introduced disorder into His Kingdom;

**FINISH READING THE NEXT THREE PARAGRAPHS BEFORE DOING THE EXERCISE.**

Match the argument and its definition.

____1. The cosmological argument for the existence of God

____2. The ontological argument for the existence of God

a. Since man conceives of a being of which nothing greater can be conceived, this being must actually exist and must be God.
b. Since goodness exists in the world, there must be supreme good which caused it.

(b–1, a–2)

Anselm's view of atonement was that either punishment or satisfaction was required to restore God's honour which is offended by Man's sin.
Which plan did God choose (punishment or satisfaction) and what did it involve?

_____

_____

(Satisfaction through Christ's death)

therefore, either punishment or satisfaction was required. Since punishment would defeat God's purpose, He chose the plan of satisfaction. There is nothing man can do after his fall to render satisfaction for his sin, but the Son of God who became man (the God-Man) renders satisfaction for God's offended honour.

**Peter Abelard (1079–1142)**

Abelard studied dialectics under Roscelin and then under William of Champeaux who held a different view on the problem of universals. "Universals" has reference to the general terms or class names of like beings, such as man, horse, and tree, in contrast to a particular man such as Aristotle. According to Plato, the most real thing is the universal form or idea such as manhood and "treeness." Philosophical realism said that a universal form such as manhood is present in each individual man. Philosophical nominalism held that the universal form was not real but just the name *nomen* or concept of a class of individuals.

Abelard recognized that part of the interest in the problem of universals lay in the implications which its answer carried for the doctrine of the Trinity. He concluded that the only existences were individuals. The universals are not existing things but are words used to express thought; therefore, the universal form does not dwell in each individual object.

In his writing *Yes and No (Sic et Non),* Abelard stated 158 propositions and showed disagreement among the Fathers of the Church in regard to them. He concluded that the Fathers should not be followed blindly, but each person must take the Scripture itself as his basic authority. This work caused Bernard of Clairvaux to conclude that Abelard was an enemy of orthodoxy and of ecclesiastical authority; therefore, Bernard secured his condemnation at the Council of Sens in 1141. This action was confirmed by Pope Innocent II.

Abelard proposed a doctrine of the Trinity similar to old Sabellianism in which God was expressed three ways: as Power (Father), Wisdom (Son, and Benevolence (Holy Spirit.)

Abelard is famous as a theologian because of his view of the atonement. He joined Anselm in rejecting the Ranson theory because it gave too much prominence to the devil. Abelard said the death of Christ itself did nothing for God by way of a transaction for redemption. Rather, God is already by nature loving and forgiving and requires no act to persuade Him to be so. The death of Christ influences man towards God by manifesting God's love for man. His view has been called the Moral Influence of Exemplary theory. He said that Christ's atoning death was effective primarily through its exemplary value–through the response of love that Calvary evokes in the sinner.

Abelard's career was wrecked by his love affair with Heloise. He married her secretly, but her enraged uncle believed that she had been deceived, and he gained vengeance by having Abelard emasculated. This event barred Abelard from clerical advancement and caused him to become a monk.

**Peter Lombard (about 1095–1160)**

Peter studied at Bologna and went to France about 1134. He began teaching at the school of Notre Dame and by 1143 was known as a "celebrated theologian." The fruits of Peter's patristic studies and theological lectures are contained in the *Book of Sentences* one of the most influential books in the history of theology. In this book, he discussed the Trinity and divine attributes, creation and sin, the Incarnation and the life of grace and virtue, and the sacraments and last things. Its broad scope and clarity of thought made it a very popular textbook in

Why did Abelard conclude that the Church Fathers should not be followed blindly?

_____

_____

(Compare your answer with the text.)

Because Abelard showed the Fathers were not in agreement and believed each person must take the Scripture as his basic authority,

_____ of Clairvaux concluded that

Abelard was an enemy of _____.

(Compare your answers with the text.)

Abelard's view of the atonement has been called the _____ theory.

(Exemplary)

Who wrote the *Book of Sentences?* _____

_____. Why was it important? _____

_____

(Peter Lombard; It was an influential theology book)

theology. Eventually all candidates in theology were required to comment on it in preparation for the doctorate.

**The universities**

The emergence of scholasticism caused cathedral and monastic schools to flourish in the twelfth century. Students gathered around famous teachers such as Anselm, Abelard, William of Champeaux, Hugo of St. Victor, and Peter Lombard. Paris and Oxford became famous for theology, Bologna for church and civil law, and Salerno for medicine. Students related to teachers after the fashion of trade guilds–a university of scholars.

Although teaching had existed before, the beginning of university organization dates back to the beginning of the thirteenth century. The organization in Paris set the pattern for northern Europe. The union of the cathedral schools and private schools of the city and their division for instruction into four faculties, with a dean presiding over each faculty, formed the basic organization. The faculty of arts taught the *trivium* (grammar, rhetoric, and logic) and the *quadrivium* (astronomy, arithmetic, geometry, and music). The three higher faculties taught theology, canon law, and medicine. The first degree was the bachelor's and the second was the master's or doctor's.

List four early universities.

P_____ O_____

B_____ S_____

(Compare your answers with the text.)

In what century did university organization begin?

_____

(thirteenth)

## Home Study Exercise

**Basic activity (Levels 1, 2, and 3).** After reading the study guide text, answer the following questions.

1. Give four reasons for papal resurgence in the eleventh and twelfth centuries.

2. Give five reasons for the decline of Church and State in the East.

3. What system did Humbert devise for selecting the pope?

4. List two activities of Gregory VII which indicate his powerful leadership.

5. What was the mutual agreement which settled the Investiture controversy?

6. Give four reasons the Investiture struggle in France was not as intense as in Germany.

7. Who was Bernard and why was he important?

8. What events enabled Alexander III to prevail over Frederick I?

9. What caused the conflict between Henry II and Becket and how was it resolved? _____

10. List four events which enabled Innocent III to gain great political power. _____

11. What were the purpose and results of the First Crusade? _____

12. Briefly state the outcome of the succeeding Crusades. _____

13. List five general results of the Crusades. _____

14. What is scholasticism? _____

15. Briefly state Anselm's arguments for the existence of God. _____

17. What caused Bernard of Clairvaux to conclude Abelard was an enemy of orthodoxy? _____

18. What was Abelard's view of the atonement? _____

19. Why was Peter Lombard famous? _____

20. Name four early universities. _____

**Supplementary activity (Levels 2 and 3).** Read pages 119–143 in *A Summary of Christian History* by Baker and answer the following questions.

1. What factors made papal progress possible between 1050 and 1215?

2. List the results of the Crusades.

3. Whom does Baker consider to have been the three strong popes of this period, and what were their major contributions?

4. Briefly state the purpose of each of the seven sacraments.

**Advanced activity (Level 3).** Read pages 140–155 and 218–232 in *Documents of the Christian Church* by Bettenson and answer the following questions.

1. Outline the procedure for electing a pope according to the decree of 1059.

2. From Gregory VII's letter to the Bishop of Metz, list Gregory's arguments for papal authority.

3. What concessions did King John of England make to the Pope in 1213?

4. What was the Magna Carta of 1215?

---

**Seminar Discussion**

1. What caused the weakening of the Greek Church?

2. Who were the three strongest popes of this period and why were they considered capable?

3. What were the issues for the Church and State in the Investiture controversy?

4. Why was Bernard of Clairvaux important?

5. Were the Crusades justified? What were their results?

6. What was scholasticism?

7. What were Anselm's arguments for the existence of God and his doctrine of atonement?

8. Why was Peter Abelard important?