

**Lecture 2**

Topic: The Rise of the Power of the Church  
 Due: Gonzalez, 1.222–252

B. The sacramentalization of the church, the drift of the church toward Cassianism.

1. The Synod of Orange, Augustinianism, and the rejection of Cassianism.

THE DOCTRINE OF SALVATION IN THE ANCIENT AND MEDIEVAL CHURCH				
THE OLD CATHOLIC CHURCH			THE ROMAN CATHOLIC CHURCH	
+	Augustine	Synod of Orange	Peter Lombard Thomas Aquinas	Boniface VIII
	430 "Sola Gratia"	529 Confirmed Augustinianism, Condemned Cassianism and Pelagianism	1223 Cassian Soteriology	1305 "Unam Sanctam" Submission to Pope necessary for Salvation
Two Sacraments = Symbols of Inward Grace  (Eucharist and Baptism)			Seven Sacraments = Symbols that Contain and Confer Grace ( <i>Ex opera operato</i> )  (Eucharist, Baptism, Confirmation, Penance, Extreme Unction, Orders, Marriage)	

2. The gradual shift in the church away from Augustinianism.

a) The Eucharistic Controversy.

(1) In the era of the Carolingian Revival (9th Century).

(a) Ratramnus (d. 868). Monk and Theologian.  
 —Spiritual presence view.

(b) Pothinus Radbertus (ca. 790–865). Monk and Theologian.  
 —Bodily presence view.

(2) In the era of the Cluny Reform (11th Century).

(a) Berengar of Tours (ca. 1010–88). Theologian.

**1059**— Berengar confessed under duress: “The bread and wine are the true body and blood of our Lord Jesus Christ... handled and broken by the hands of the priests and ground by the teeth of the faithful.”

**1079**— Berengar’s oath at the Council of Rome:

I, Berengarius, believe with my heart and confess with my mouth that the bread and wine which are placed upon the altar are by the mystery of the sacred prayer and the words of our Redeemer substantially changed into the true and real and life-giving flesh and blood of Jesus Christ our Lord, and that after the consecration there is the true body of Christ which was born of the Virgin and which hung on the cross as a sacrifice for the salvation of the world and which sits at the right hand of the Father, and the true blood of Christ which flowed from his side, not just by the sign and virtue of the sacrament but in its real nature and true substance...

(b) Lanfranc (ca. 1010–89) Archbishop of Canterbury.

(3) Resolution: The Fourth Lateran Council in 1215 established the doctrine of transubstantiation as official church dogma.

“Jesus Christ...whose body and blood are truly contained in the sacrament of the altar under the figures of bread and wine, the bread having been transubstantiated into His body and the wine into His blood by divine power.”

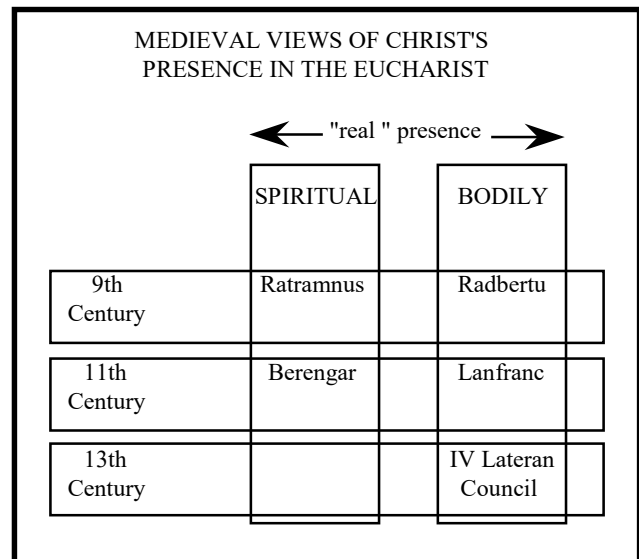
(4) Thomas Aquinas, Grace, and the sacraments (A summary of Thomas’s views from *A Tour of the Summa* by Paul J. Glenn).

(a) To save his soul, man needs sacraments.

(b) Because of their essential service to man, we say that sacraments are necessary for man’s salvation.

(c) Sacraments are spiritual remedies for the wounds inflicted on the soul by sin.

- (d) The sacraments of the New Law produce grace. For the sacraments incorporate man with Christ, make man a member of Christ, and such incorporation is effected only by grace. The principal cause of grace is God; the sacraments are instituted to be instrumental causes of God's grace.
- (e) Grace perfects the essence of the soul; from grace, gifts, and virtues flow into the souls powers.
- (f) The sacraments of the New Law derive their power especially from the Passion of Christ; the virtue of the Passion is in some manner communicated to the receiver of a sacrament.



- b) The Miraculous Birth Controversy, Perpetual Virginity, and the era of Carolingian Revival.
  - (1) Ratramus (d. 868).  
—supernatural conception, natural birth.
  - (2) Radbertus (ca. 790–865).  
—supernatural conception, supernatural birth.
- c) The Predestinarian Controversy in the era of Carolingian Revival.
  - (1) Gottschalk (ca. 804–ca. 869). Monk and theologian. He

was placed in a monastery as a child. When he requested to be released from his vows as a young man his request was refused, but he was allowed to move from Fulda to Orbais.

(2) Gottschalk's teaching.

—original sin.

—free will.

—grace.

—predestination.

“For just as the unchangeable God, prior to the creation of the world, by His free grace unchangeably predestined all of His elect to eternal life, so has this unchangeable God in the same way unchangeably predestined all of the rejected, who shall be condemned to eternal death for their evil deeds on judgment day according to His justice and as they deserve.”

(3) The indecision:

d) The Iconoclastic Controversy.

What is an icon?

“For nearly 120 years, from 726 until 843, the Byzantine world was shaken by the long dispute concerning icons. By ‘icon’ or image is meant, in this context, a religious picture representing the Saviour, His Mother, or one of the angels or the saints. Statuary is extremely rare in the art of eastern Christendom, and so the ‘icons’ involved in the Byzantine controversy during the eighth and ninth centuries were almost exclusively two-dimensional: portable paintings on panels, most usually of wood, or else pictures on walls, executed in mosaic and fresco. The ‘iconoclasts’ or icon-smashers insisted that such pictures had no rightful place in Christian churches or homes; the ‘iconodules’ or ‘iconophiles’—the venerator or lovers of icons—held that they were legitimate

and even necessary (K. Ware, 191).”

(1) The Conflict in the East.

- (a) Leo III of Constantinople issued the Edict of 726 forbidding the use of icons. Pope Gregory III of Rome objected.
- (b) Constantine V at the seventh ecumenical council (called “pseudo”) at Constantinople (754) forbade icons.
- (c) Leo IV at the seventh ecumenical council at Nicea (787) decreed their use in moderation.

(2) The Conflict in the West.

- (a) Hadrian I of Rome approved the findings of Nicea (787) granting the moderate use of icons. However, Charlemagne was not consulted.
- (b) The Council of Frankfort (794) under Charlemagne’s influence denounced the findings of Nicea (787). Also the Synod of Paris (825) condemned the pope for assenting to Nicea.
- (c) Gradually however by the eleventh century the findings of Nicea were accepted in the West.

3. The Fourth Lateran Council (1215).

Though called by Innocent III with a view to the authorization of a Crusade against the Arab threat in the East, it became the greatest of the medieval councils. It resulted in a comprehensive summary of late Medieval Catholicism.

a) Transubstantiation.

b) Auricular Confession.

“All believers of both sexes shall after coming to the age of discretion faithfully confess all their sins at least once a year in private to their own priest, and strive to fulfill to the best of their ability the penance imposed upon them. They shall reverently receive at least at Easter the sacrament of the Eucharist, unless on the advice of their own priest they believe that they should temporarily abstain for some good reason. Otherwise, they are to be prohibited access to the church while alive and be denied

Christian burial when they are dead. Therefore, let this beneficial rule be frequently made public in churches, so that no one in the blindness of his ignorance may find a shadow of excuse. If anyone should want for good reason to confess his sins to another priest, let him first seek and obtain permission from his own priest, since otherwise the other cannot loose or bind him.”

Martin Luther would later argue the church departed from orthodoxy only in the 13th century (*Babylon Captivity of the Church*):

“For over 1,200 years the church remained orthodox. On no occasion, and in no place, do the Fathers mention the word transubstantiation—monstrous whether as a locution or as an idea—until the specious philosophy of Aristotle took root in the church, and attained a rank growth in the last 300 years. During this time, many other perverse conclusions were arrived at.”

4. The Council of Florence (1438–45).

In the context of the turmoil caused by John Huss (burned, 1415) the church articulated clearly the meritorious nature of the sacraments. Though Peter Lombard enumerated seven sacraments, this council makes them explicit for the first time (i.e., the number and benefit).

“There are seven sacraments of the New Law, viz. baptism, confirmation, the Eucharist, penance, extreme unction, orders, and marriage. These are quite different from the sacraments of the Old Law, which did not cause grace, but foreshadowed the grace that was to be bestowed solely through the passion of Christ. Our sacraments, however, not only contain grace, but also confer it on those who receive them worthily. The first five have been ordained for the spiritual perfection of every individual in himself, the last two for the government and increase of the whole Church. Through baptism we are spiritually reborn; through confirmation we grow in grace and are strengthened in faith. Having been regenerated and strengthened, we are sustained by the divine food of the Eucharist. But if we become sick in soul through sin, we are healed spiritually through penance, and healed spiritually as well as physically, in proportion as it benefits the soul, through extreme unction. Through orders the Church is governed and grows spiritually, while through marriage it grows physically.

Three elements are involved in the full administration of all these sacraments, viz. things as the matter, words as the form, and the person of the minister performing the sacrament with the intention of doing what the Church does. If any one of these is lacking, the sacrament is not effected. There are three of the sacraments, baptism, confirmation, and orders, which imprint on the soul an indelible character, i.e., a kind of spiritual

seal distinct from the others. They are not, therefore, to be received more than once by the same individual. The rest, however, do not imprint a character and may be performed more than once.”

5. The Late Medieval Scholastics.

a) Some representatives.

- (1) William of Ockham (ca. 1285–1347). A Franciscan friar who taught at Oxford. He is often regarded as the father of the “modern way”. Ockham was accused of heresy and held in custody for four years. Later he taught at Munich where he was protected from papal authorities.
- (2) Robert Holcote (d. 1349). A Dominican friar who taught at Oxford and Cambridge. An enthusiastic follower of Ockham.
- (3) Gabriel Biel (ca. 1420–95). A founder of the University of Tübingen. He has been called “the last of the scholastics”. The young Martin Luther read him extensively.

b) The salvation process according to the *Via Moderna*: a summary.

- (1) Do your best on the basis of natural ability—Grace is infused as an appropriate reward.
- (2) Do your best with the aid of grace—Eternal life is given as a just due.
- (3) Do your best on the basis of natural ability. *Facere quod in se est* - (“to do what is in one”).
- (4) Grace is infused as an appropriate reward. *Meritum de congruo*.

c) An explanation by Robert Holcote:

God’s Covenant with man guarantees that whoever prepares himself to accept grace necessarily receives it.

“To those who doubt such an affirmation, it may be said that there is a distinction between compulsory necessity and unfailing necessity [that is, consistency]. With God compulsory necessity has no place, but an unfailing necessity is appropriate to God because of His promise, that is, His Covenant, or established law. This is not an absolute but rather a conditional necessity.

According to God's established law the pilgrim who does what he can to dispose himself for grace always receives grace. However, if He should choose to, God could deviate from His law for someone other than the pilgrim or the devil. Then, however much such a person [with whom God has not made His Covenant] might dispose himself for grace, he would not receive it. Man's disposition does not require the giving of grace except by congruency, because grace surpasses every natural act; it is impossible for man to fully merit (*de condigno*) through any natural act" Robert Holcott (in *Forerunners of the Reformation*, ed. by Heiko Oberman, 149).

**\*\*Parenthesis:**

Marianne Sawicki, a teacher at Loyola Marymount and a consultant for the U. S. Catholic Conference, has summarized the late medieval notion of the mechanics of grace (*The Gospel in History* [Paulist Press, 1988], 184–85):

“Impoverished in so many ways, the church of the tenth century found it difficult to imagine the infinite generosity of God. Christians looked to the socioeconomic organization of their world for a kind of model for understanding the divine-human “economy.” The *cura animarum*, or care of souls, was managed by methods not unlike those employed in the management of large agricultural estates. The church's spiritual wealth was thought to consist in the “merits” which Jesus has accrued through obedience during his life and death. This capital, though it was limitless, was to be spent judiciously in return for the proper performance of certain tasks. Clerics earned quantities of it by carrying out the Eucharistic ritual, and could apply what they earned where they wished; for example, to cancel out the eschatological punishment which some sinner was facing. Even lay people could earn shares of the merits of Christ by saying words and doing deeds to which ecclesiastical authorities had attached “indulgences.”

How had it happened that Christians came to construe their relationship with God as a kind of invisible ledger sheet?"

Michael Horton [“The Crisis of Evangelical Christianity” *Modern Reformation* (January/February 1994):17]:

“Many in the medieval church believed that God saved by grace, but they also believed that their own free will and cooperation with grace was ‘their part’ in salvation. The popular medieval phrase was, ‘God will not deny his grace to those who do what they can.’ Today's version, of course, is ‘God helps those who help themselves.’”

**\*\*Parenthesis:** The reaction of some late medieval Augustinians.

1. Thomas Bradwardine (ca. 1290–1349).

“Idle and a fool in God's wisdom, I was misled by an unorthodox error...



Sometimes I went to listen to the theologians discussing the matter [of grace and free will] and the school of Pelagius seemed to me nearest to the truth.... every time I listened to the Epistle reading in church and heard how Paul magnified grace and belittled free will—as is the case in Romans 9, ‘It is obviously not a question of human will and effort, but of divine mercy,’ and its many parallels—grace displeased me, ungrateful as I was....The decisive event occurred through the message of Romans 9:16 (“So then it does not depend on the man who wills or the man who runs, but on God who shows mercy.”) ...the text mentioned came to me as a beam of grace and, captured by a vision of the truth, it seemed I saw from afar how the grace of God precedes all good works with a temporal priority [God the Savior through predestination] and natural precedence... That is why I express my gratitude to Him who has given me this grace as a free gift.”

2. Gregory of Rimini (d. 1358).

“It is the opinion of many moderns that man, by his natural powers alone, with the general concurrence of God, can perform a morally good act in the present state of fallen nature, as for example to love God above all things, to be sorry for and to detest one’s sins, etc....They depart from the definitions of the church and favor the condemned error of Pelagius...No one can merit the first grace—neither *de condigno* nor *de congruo*—contrary to the opinions of the moderns.”

3. Martin Luther (1483–1546).

On April 26, 1518, Luther presented this proposition for debate at the Heidelberg Disputation:

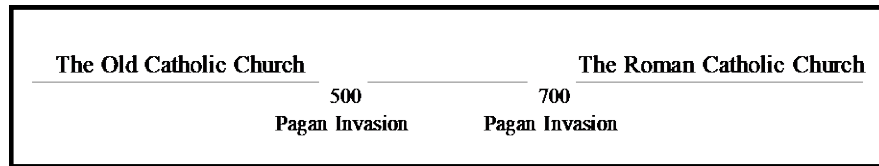
“If a man thinks that he will come to a state of grace by ‘doing what in him lies,’ he merely piles one sin upon another sin, and is doubly sinful.”

“Because it is clear from what has been said that the position is this: as long as he does ‘what in him lies’ he is sinning, and in all things seeking his own interest. And if by sin he thinks that he can become worthy of grace or fit for grace, he now adds to this a proud presumption, believing that sin is not sin and evil is not evil which is far and away the greatest sin of all. Thus Jeremiah says, ‘My people have committed two evils: they have forsaken me, the fountain of living water, and have hewn out for themselves cisterns, broken cisterns which cannot hold water’ (Jer. 2:13).”

C. The missionary outreach of the church.

1. The background: the battle of Adrianople (376), the collapse of the Roman Empire [Europe experienced four invasions in the Medieval Period: the tribes that destroyed the Roman Empire, the Vikings that destroyed the Carolingian Empire in the 9th century, the Mongolians that destroyed Russia in the 13<sup>th</sup> century, and the Islamic invasions that destroyed Constantinople and captured much of the Balkans].

2. In England and Ireland.



- a) The early planting of the church.
  
- b) The replanting of the church.
  - (1) Through Ireland.
    - (a) Patrick of Ireland (389–461)—patron saint of Ireland, captured at 16 years and taken from Britain to Ireland. Tended sheep 6 years, escaped but determined to return with the gospel. Studied in France. Established monasteries in Ireland. \*\*T-7
  
    - (b) Columba (521–97)—converted in Ireland, carried the gospel to Scotland. Established Iona, “Light of the Western World.” An Irish pilgrim.
  
    - (c) Aidon (7th century) carried the gospel into Northern England from Scotland.

\*\*Among the contributions of Irish Christianity to the Medieval Church was an emphasis on penance and penitential books, elaborate lists of appropriate duties for various sins.

- (2) Through Rome, Missionary Augustine.
  
- (3) The Council of Whitby (663).

3. In Northern Europe.

The most revered missionary into Europe was Boniface, the missionary to Germany. He built the dioceses system among the Germanic people.

3. In Scandinavia.

- a) The background, the Viking intrusion.

- b) Early attempts (i.e., before 950).
  - (1) Willibrord (657–740).
  - (2) Ansgar (801–65).
  - (3) Scandinavians in England (Daneslaw).
  - (4) Scandinavians in Normandy.
- c) Later successes (i.e., after 950).
  - (1) Denmark.
  - (2) Norway.
  - (3) Sweden.
  - (4) Russia.
- d) The background: the Viking penetration. Viking Swedes were called by the slavs “rus,” meaning oarsmen or seafaring people. These Swedes assimilated into the Slavic population.
  - (1) The establishment of the church. (\*\*T-12)
  - (2) The suppression of the church.
  - (3) The rise of the Russian Orthodox Church.

D. The losses to the church, the rise of Islam [The term, Arab,” means nomad, bedouin, dessert-dweller].

- 1. The founder of Islam: Mohammed, Apostle of God (570–632).  
—born ca. 570 to Abd allah and Amina.

—for forty years lived the life of a shepherd, traveled with an uncle (Abu Talib) to Palestine and Syria.

—later worked as an agent for a wealthy business women in Mecca, Khadijah.

—married Khadijah (two sons, four daughters). Eleven marriages in all.

—in a meditative retreat he was called by an audible voice (Angel Gabriel); those revelations became the *Koran*. Among the Koranic teaching is a denial that Christ died on a cross or that he claimed to be God. It also claims that Christians assert that Mary was a sister of Aaron and Moses and Mary was part of the Trinity.

—fled from Mecca (claims Jewish resistance) to Medina in 622 (16 July) (the Hijrah, or Emigration). (\*\*T-13)

—630 Mohammed conquered Mecca.

—632 Mohammed's death (June 8).

## 2. The teachings of Islam.

- a) "Islam" means submission to God. Says Cragg and Speight (*The House of Islam*, 6), "Islam...is the religion of those who profess submission to God according to the specific terms of the revelation given in seventh-century Arabia."
- b) The Islamic religion is the final form, the ultimate religion. The role of Islam in relation to all other faiths is to prune, correct, purge, and complete them.
- c) The essence of Islamic ideology is practice, not knowledge; duty, not belief. Says Craig and Speight, "Islam is an overwhelming, monotheism, but the God of Islam is not so much one about whom to speculate and theorize, as He is one who is to be worshiped, honored, and obeyed in all of life" (8). "The crowning purpose of the Quranic affirmation of God is worship and submissiveness... Islamic doctrine is essentially the handmaid of religious duty" (9).
- d) The overwhelming characteristics of Koranic religion is the assertion of monotheism and the prophetic prominence of Mohammed. "There is no god but God and Mohammed is the Apostle of God" is prefaced with the statement by each worshipper that "I bear witness that."

- e) “The Five Pillars of Islam”.
- Profession of Allah.
  - Prayer (five times daily).
  - Almsgiving (2.5%).
  - Fasting (during the month of Ramadan in daylight.)
  - Pilgrimage (the three holiest sites are Mecca, Medina, and Mt. Moriah) Jerusalem, Dome of the Rock where Abraham almost sacrificed *Ishmael* and the prophet ascended to heaven in a night vision.
  - Jihad (almost a sixth). There are several kinds of jihad which means to struggle or wrestle. It may be an act of personal sanctification or it may be military aggression.
- f) Koranic teaching—source of the law (The Koran is Islamic ethics parallel in form [things enjoined, things commended, things prohibited] to the Mosaic code. *Examples*: adultery prohibited, sexual conduct toward a slave permitted, a man allowed up to four wives [Surah 4:3], divorce by bill of dismissal [arbitrary].
- g) The division within the Islamic religion: a dispute over sources of the law; or, the Koran only or Koran and wisdom of the community [tradition or Hadith].
- Shi’is - disavow the use of analogy or consensus [Hadith].
  - Sunnis - affirm a second source of conduct and are represented by four schools of law that developed in the eighth and ninth centuries [Hanafi, Maliki, Shafi’i, and Hanboli] differing widely in details of teaching.

### 3. The spread of Islam

622 (16 July) - the Hijrah (year one in the Moslem calendar).

630 - the reconquest of Mecca.

632 - the death of Mohammed.

636 - the conquest of Jerusalem and Damascus.

690 - the construction of the Dome of the Rock, Jerusalem.

713 - the conquest of Cordova, Spain; entrance into the Indus Valley.

732 - the battle of Tours in France.

1099 - the capture of Jerusalem by the crusaders.

1453 - the capture of Constantinople by the Suljek Turks.

Dahmus indicates that Islamic military success was due to the foreign policy of Byzantium toward the tribes between Medina and Syria [cutting off of subsidies] and their cruel treatment of the Copts of Egypt, Jacobites in Syria, and Jews in Palestine. Muslim conquest was often benevolent, but calculated [refusal to build or renew churches, non-conversion pact, could not bear arms, could not intermarry though Muslims could, could not build houses over Muslim homes].

E. The schism of the church, the division between the Western Catholic Church and the Eastern (Greek) Orthodox (Catholic) Church [1054]. (\*\*T-15) (See Appendix 2)

1. Divisive issues between the East and West.

Introduction:

Constantine moved his capitol to Constantinople in 330 paving the way for the political separation of the empire.

Theodosius I (395) put the separate areas of the church (West/East) under separate heads (a bishop in the western capitol, a patriarch in the eastern capitol).

a) Four periods in the development of Eastern Theology.

325–381 - development of Trinitarian theology.

431–681 - development of the doctrine of the person of Christ.

726–843 - controversy over the making and veneration of icons.

858–1453 - controversy reflecting the growing estrangement between the Greek East and the Latin West.

b) The Iconoclastic Controversy (726–843).

(1) What is an icon?

“By ‘icon’ or image is meant...a religious picture representing the Saviour, His Mother, or one of the angels or the saints. Statuary is extremely rare in the art of eastern Christendom, and so the ‘icons’ involved in the Byzantine controversy during the eighth and ninth centuries were almost exclusively two-dimensional: portable paintings on panels, most usually of wood, or else pictures on walls, executed in mosaic and fresco. The ‘iconoclasts’ or icon-smashers insisted that such pictures had no rightful place in Christian churches or homes; the ‘iconophiles’—the venerators or lovers of icons—held that they were legitimate and even necessary” (Kallistos Ware in *A History of Christian Doctrine*, ed. by Cunliffe-Jones, 191).

(2) The rationale for icons.

John of Damascus (d. 794):

“What the Scripture is to those who can read, the icon is to the illiterate.”

Leontius of Neapolis:

“When the two beams of the Cross are joined together, I adore the emblem because of Christ who was crucified on the Cross: but if the beams are separated, I throw them away and burn them.... We do not make obeisance to the nature of wood, but we revere and do obeisance to Him who was crucified on the Cross.”

(3) The Council of Nicaea (787).

Icons are to receive “not the worship that is due to God alone”, but merely “honorable veneration such as is given to the sign of the precious and life giving Cross, to the book of the Holy Ghost, and to other holy objects.”

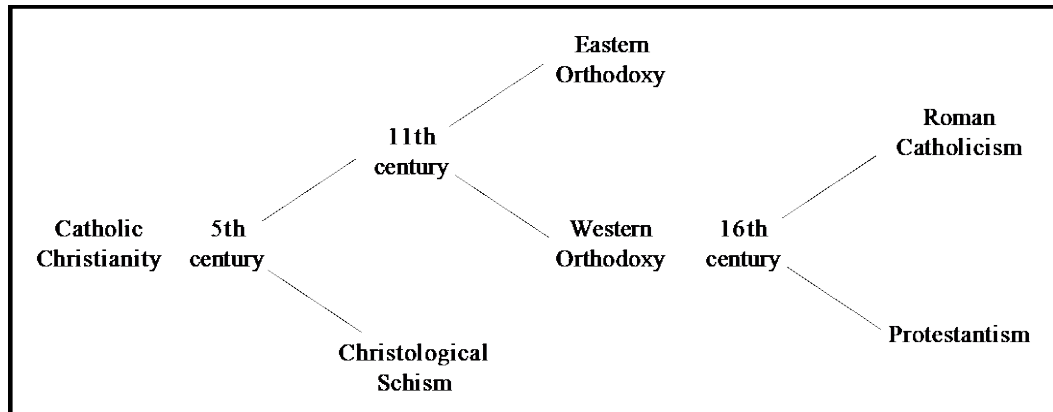
c) The Filioque Controversy (the procession of the Holy Spirit, the role of tradition and ecumenical creeds).

(1) The Synod of Toledo and the alteration of the Creed of Constantinople (589).

(2) Photius (ca. 810–ca. 895), patriarch of Constantinople, initiated the filioque controversy when he attacked Pope

Nicholas I for teaching heresy and for changing the creed in 867. Nicholas deposed Photius because of his corrupt election.

2. The division between the West and East.
  - a) Michael Cerularius, patriarch of Constantinople, condemned the West for the use of unleavened bread in the Eucharist. The papal legate excommunicated the patriarch and the patriarch the pope. The schism began on 16 July 1054.



Further differences between the churches were: the focus and motif of the celebration of the Easter event (West—resurrection and hope, East—death and sacrifice), celibacy (mandated in the West), mandatory beards in the East, role of the western pope in eastern affairs (a rejection of papal authority), a linguistic barrier, in the East the cup was given to the laity in the Eucharist, in the West eggs could be eaten on Lent, and they fasted on Saturdays. Another huge difference between the East and West is that in the East the emperor was the understood head of the church.

- b) The fourth Crusade (1204): the sacking of Constantinople.
  - c) The fall of Constantinople (1453): the origins of Eastern Orthodoxy as Greek Orthodoxy.
- F. The Religious Crusades.
1. The Background.
    - discretion of Holy places in Palestine by the Seljuk Turks, new and fanatical converts to Islam.
    - there were literally hundreds of “crusades” in the history of the church,



but the term most often refers to those several military operations between 1095 and 1291 by Europeans towards the threat of Islamic forces in Palestine.

2. The causes.

- a) Christians face the military and political threat of Islam in the East as near to Constantinople as Nicea which fell in 1092.
- b) The Roman Catholic Church of the eleventh century was led by a militantly aggressive papacy which was dominated by the Clungy Reform Movement.
- c) Europeans, after centuries of political and economic disintegration, were entering a new era of self-conscious unity.

3. The crusades.

“To those who set out for Jerusalem and offer effective help towards the defense of the Christian people and overcoming the tyranny of the infidels, we grant the remission of their sins, and we place their houses and families and all their goods under the protection of blessed Peter and the Roman church” (First Lateran Council, 1123).

- a) First Crusade (1095–99).
  - leaders were Urban II, Peter the Hermit, and Godfrey of Bouillon.
  - sought to protect the Eastern Church, make pilgrimages safe to Jerusalem, and recapture the Holy Sepulcher.
  - established the Kingdom of Jerusalem after sacking the city of Jerusalem.
- b) Second Crusade (1145–48).
  - caused by the fall of Edessa, the outer defenses of the Kingdom of Jerusalem in 1144.
  - led by Bernard of Clairvaux, Louis VII of France, and Conrad III of Germany.
  - defeated in Asia Minor.
- c) Third Crusade: “Crusade of the Kings” (1187–91).
  - caused by the fall of the Kingdom of Jerusalem in 1187 by Saladin (ca. 1138–93).
  - led by Barbarossa of Germany, Philip II of France, and Richard I of England.
  - negotiated access to Jerusalem.
- d) Fourth Crusade (1198–1204).
  - sought to defeat Egypt, center of Muslim power.
  - never reached Egypt, but sacked Constantinople.

- e) Fifth Crusade (1217–21).  
—sought to defeat Egypt.  
—Francis of Assisi accompanied this Crusade.  
—military failure.
- f) Sixth Crusade (1228–29)  
—sought to retake Jerusalem.  
—Frederick II won access to Jerusalem.
- g) Seventh Crusade (1248–50).  
—sought to defeat Egypt.  
—a failure as Louis IX of France was captured.
- h) Eighth Crusade (1267–72)  
—sidetracked to Tunis.

\*\*The Crusade Era formally ended in 1291 when the last of the Europeans were force out of Acre, the last stronghold in Palestine.

- i) Children’s Crusade (1212).  
—led by Stephen of France, a visionary, shepherd youth and a Nicholas of Cologne, Germany.  
—some 30,000 participated.  
—most sold into slavery after being deceived by Hugh the Iron and William the Pig, merchants. Others died of shipwreck, starvation , and disease. Nicholas’ father was hanged by enraged parents.

4. The results.

- a) the creation of new orders: the Templars and Hospitallers.
- b) Europe was preserved from the threat of Islamic invasion.
- c) great advances were made in the field of nursing.
- d) the income tax was introduced [Saladin’s tithe].
- e) the indulgence system became highly developed.
- f) the estrangement of the East and West.
- g) the expansion of the indulgence doctrine.

G. The development of the Medieval Religious Orders.

- 1. The Cistercian Order and Bernard of Clairvaux (1090–1153).

Bernard was born in Fontaines, France. In 1112 he entered the monastery of Cîteaux. Three years later he founded the monastery of Clairvaux in an attempt to conform to the strict observance of the “Rule of Benedict,” a reform movement responding to the decadent Clungy Movement. Under Bernard the monastery grew rapidly. Bernard himself founded seventy of the nearly 170 monasteries which the monastery of Clairvaux was responsible for starting.

The Cisterians are one evidence of the decline of the Clungy Reform Movement. Whereas Clungy sought reform by placing emphasis on liturgy, concentrating authority in the abbot and the elimination of manual labor, Cisterians restored autonomy to each community and manual labor [Clairvaux means Valley of light].

Bernard became a well-known opponent of Peter Abelard having him condemned on two different occasions. On the other hand, Bernard was influential in supporting Peter Lombard on a number of occasions. Bernard was known for his theological works such as *On Grace and Free Choice*, his works on the spiritual life such as *The Steps of Humility and Pride*, *On Loving God*, and his hymns, such as “Jesus the very thought of Thee” and “O Sacred Head Now Wounded.”

“Calvin seemed to refer to him favorably more frequently than he does to any other medieval author. Apparently, he recognized Bernard as being of the same mind with himself on the fundamentals of the faith [W. Stanford Reid. “The Reformer Saint and the Sainly Reformer” *Church History* VIII (1990), 28].

2. The Dominicans (Black Friars) and Dominic (1170–1221).
  - papal approval 1216.
  - focus—education.
3. The Franciscans (Gray Friars) and Francis of Assisi (1181/82–1226).
  - born Giovanni di Pietro Bernadone in Assisi, Italy.
  - greatest of the medieval saints.
  - order given papal approval in 1209.
  - received the stigmata, the marks of Christ’s wounds, in 1224.
  - Spiritual Exercises*.
  - canonized in 1228

Franciscans were not interested in preaching the Bible as they were in imitating the life of Jesus. They were mendicant, lay-oriented, and left learning to others such as the Dominicans.

4. The Augustinians were established in 1256 by Pope Alexander VI. By Luther’s time the Augustinians were segmented over the proper emphasis

on piety. The more rigorous of them were the Observants; Luther joined this group in Erfurt though they also had a center in Nuremburg.

5. The Carmelites.