

CHAPTER 3

THE CHURCH IN THE TWELFTH CENTURY

This century saw the Roman Catholic church gain in strength over the western world and even inspire armed incursions into Moslem-dominated Palestine. Theologically the church was active and more confident, even while reform movements gained in importance.

A. The papacy in general

- continued strife between papacy and empire; investiture struggle continued (compromise of 1122 contested)
- popes tried unsuccessfully to maintain power of Gregory VII
- papacy never again as low morally and in reputation as in tenth and eleventh centuries
- no outstanding pope in the twelfth century

Hadrian IV (1154-1159), the only English-born pope ever

gave English king Henry II (1154-1189) permission to conquer Ireland;
1171, Henry invaded Ireland; many bloody battles;
Irish hatred for England continued to this day (see under fifth century)

popes remained strong during twelfth century; power came to peak in thirteenth century

B. Thomas a Becket (1118-1170)

English kings appointed archbishop of Canterbury

e.g., William II (1087-1100) was king when archbishop Lanfranc died; did not replace him until on his death bed (he thought); then appointed Anselm; but when William II recovered; compromises eventually were worked out with Anselm and king Henry I (Bettenson, “*The Constitutional Position of the Archbishop: Henry’s Letter to Anselm, 1100,*” and “*The Settlement of Bec, 1107*”)

later king Henry II (1154-1189) appointed friend and chancellor Thomas a Becket to be archbishop of Canterbury; Thomas changed loyalties, supported pope over Henry; Henry irritated, said he wished Thomas dead; four knights took Henry seriously, murdered Thomas in the cathedral

Henry excommunicated by pope; nation ordered to repent; rebellion against the king starting; 1174, Henry made penitent’s pilgrimage to tomb of Thomas, where he was publicly scourged, then readmitted to church

Thomas à Becket a leading martyr and saint in England up to the time of Reformation; mentioned in Chaucer's *Canterbury Tales* (fourteenth century)

C. Bernard of Clairvaux (1090-1153)

mystic theologian and monk; *single most influential person in the twelfth century

dogmatic and energetic; yet emphasized God's love and salvation over divine judgment

tried to reform lax rules in monasteries, even in Cluny monasteries by that time; founded a monastery in France in the "valley of robbers"—remained abbot his whole life; area became known as "clear valley" = "Clairvaux"

opposed "rationalist" theologians Abelard and Gilbert de Porree; had great influence with popes

1128, gave rule of order to Knights Templars founded 10 years earlier; preached in favor of the second crusade (1147-1149), which ended in failure

wrote many letters and hymns:

- "O Sacred Head Now Wounded"
- "Jesus, Thou Joy of Loving Hearts"
- "Jesus, The Very Thought of Thee"

[not to be confused with another monk of the twelfth century, Bernard of Cluny, who wrote "Jerusalem the Golden"]

Luther and Calvin thought much of Bernard of Clairvaux

D. The Crusades

The crusades had tremendous effects in Europe at the time, with a few permanent effects that include 1) the generation of modern Palestinians, 2) the introduction of Oriental learning into the West, and 3) a kindled interest for trading in the east.

The Crusades had a temporary effect in Palestine and in Constantinople, mainly during the twelfth and thirteenth centuries (1095-1291).

The contemporary PURPOSES of the crusades were to

- Assist Byzantium, and thus hopefully end the E-W schism
- Liberate the holy sites and make travel safe for pilgrims, and thus expedite the fulfillment of Luke 21:24:
"And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled."
- Occupy the warring knights of Europe

1. *First crusade (1095-1099)

most successful crusade; but was preceded by an unplanned crusade which ended in disaster

Arabian Moslems were tolerant of Christians as “people of the Book”; allowed them to worship at holy sites

Seljuk Turks conquered Jerusalem and Palestine in middle of eleventh century; intolerant; mistreated pilgrims and desecrated holy places

1095, pope Urban II in great speech called for armed conquest of the holy places; promised eternal life for those killed in battle. *This was the beginning of church indulgences.

Peter the Hermit and Walter the Penniless gathered together a huge, motley “army” of two hundred thousand enthusiastic followers; no planning or provisions; had to live off the land—many of these peasants killed when passing through Bulgaria and Hungary; the rest killed by Turks

better organized knights, led by Godfrey de Bouillon, duke of Lorraine, with 80,000, succeeded in taking several important cities (Nicea, Antioch, Edessa, and Jerusalem in 1099), along with much of Palestine; many people in these cities slaughtered

Godfrey made ruler of Latin Kingdom of Jerusalem, “Defender of the Holy Sepulchre”; the Dome of the Rock (finished in AD 691) was named the “Temple of the Lord,” and the Aqsa Mosque (from the eighth century) was named the “Temple of Solomon”

the Kingdom of Jerusalem reached its zenith ca. 1125-1150; Jerusalem fell to the Moslem Saladin in 1187; Acre, the last Palestinian city held by the crusaders, was retaken by Moslems in 1291

2. Subsequent crusades

Second crusade:

strength of crusaders in Palestine waned; Bernard of Clairvaux preached for another crusade

1147, French and German kings set out to take Damascus with a great army; dissention and treachery broke it up; disastrous failure: never reached the Holy Land, but the Normans captured Athens and Corinth

*Third crusade:

1187, Saladin the Great captured Jerusalem

this the most brilliant crusade: Richard the Lion-Hearted (England), Philip Augustus (France), and Frederick Barbarossa (Germany, emperor of Holy Roman Empire)

1191, recaptured Acre; rivalry and hard fighting took toll on armies; Richard the Lion-Hearted the last king to stay in Palestine to fight; unable to take Jerusalem again; finally, a truce with Saladin: Christians to have tolerance and free access to holy places

[third crusade immortalized in Sir Walter Scott's *Ivanhoe*]

crusades continued on into the thirteenth century:

Fourth crusade:

1202-1204, pope Innocent III stirred up new crusade

Venice supplied ships, wanted booty; incited crusaders away from Palestinian goal

took orthodox city Zara on coast of Hungary; then applied a great siege on Constantinople and took city with great slaughter (since eastern church did not accept *filioque* terminology, they were called "Christ-deniers," in order to justify this action)

Latins ruled Constantinople for fifty years; crusaders never reached the Holy Land

Children's crusade:

1212, German boy Nicholas, ten years old, recruited children and preached that "God will honor the children where the adults had failed;" 30,000 left Cologne, crossed Alps; many died of cold and starvation and wolves; reached Genoa

ships would not carry them; Innocent III told them to go home; some did

French shepherd-boy Stephen, twelve years old, said that King Christ appeared to him; king of France sent him home; Stephen collected 20,000 children; crossed France to Marseille; said ocean would divide to let them pass through; it didn't

two ship owners offered to take children to Holy Land at no cost: "for the sake of God and without cost;" children thought this a sign from God; children put on seven ships; two ships wrecked in storm and sank; other five ships sailed to north Africa, where children sold as slaves; none ever heard from again; ship owners were hanged in France

Fifth, sixth, seventh crusades

these also in thirteenth century; all end in failure; not as imposing as the first four crusades

3. Knightly orders

These orders were established because of the crusades and the needs that developed from them. They took the same vows as monks, and pledged their arms to fight.

a. Hospitallers (Knights of St. John the Baptist, Hospital)

founded ca. 1100; to care for sick and wounded in Palestine; continued throughout Middle Ages

Suppressed by Napoleon in 1798

b. Templars

founded in 1118 in Jerusalem; headquarters near the temple

purpose: to aid and protect pilgrims;
grew rapidly in twelfth century, used
to protect the Latin state

adopted rule written by Bernard of
Clairvaux; became rich and powerful
throughout Europe. They became the
sovereign military order controlling
Malta through the late middle ages



1312, order dissolved by Pope Innocent; 120 Templars executed in France
by King Philip IV; assets transferred to Hospitallers

c. Teutonic Knights

began in 1199 by German knights; used in fighting in Palestine, later in
Europe (east Prussia)

modified in twentieth century to purely religious activities

E. The Lateran councils

Since the church was permanently divided in 1054, there were no more truly ecumenical councils after the first eight. *These councils were called by the pope without civil authority.

They met in the Church of St. John (Baptist) Lateran, a major Roman basilica; hence the name Lateran councils. The numbering system is a bit confusing, since they kept the pretence of ecumenical councils by continuing the numbering, while using different numbers to indicate which Lateran council each was:

1st Lateran	=	9th Ecumenical
2nd Lateran	=	10th Ecumenical
3rd Lateran	=	11th Ecumenical
4th Lateran	=	12th Ecumenical
5th Lateran	=	13th Ecumenical

in the twelfth century:

first Lateran council (1123); celibacy of priests; investiture compromise that granted pope the power of appointment, while the emperor could veto the appointments and the priests must pledge allegiance to their monarch

second Lateran council (1138); ratified college of “cardinals” (Roman clergy) who vote for pope instead of Roman mob; prevented dynasties

third Lateran council (1179); two-thirds of cardinals must vote for pope; chivalry begins to codify: “Truce of God” established—no fighting Thursday through Sunday; (“Peace of God” had previously been established to ban attacks on women and clergy.)

in the thirteenth century:

*fourth Lateran council (1215); controlled by Innocent III

- established inquisition against Cathari and Waldensians
- condemned the *Magna Carta* as an affront to the pope and to King John
- confirmed new orders of Franciscan and Dominicans
- required distinctive dress for Jews and Saracens living in Christian areas
- provided for the fifth crusade

in the sixteenth century:

fifth Lateran council (1512); condemned recent anti-papal councils; refused to correct abuses in church; provided impetus for Protestant Reformation

F. Independent religious movements

These movements were a new thing since the supremacy of Roman Catholicism began in the Dark Ages. They often contained heretical ideas, but some of them also contained more biblical ideas, and can be counted as precursors to the Reformation.

1. Cathari

remnant of Manichaeism; heretical, dualistic, ascetic; followers called “pure ones;” also called Albigenses (town of Albi, France)

grew during thirteenth century; Roman Catholics sponsored a bloody and cruel war against them, 1208-1229. Later the Catholics argued against lay use of the Bible based on Cathari claims that they had been following the Bible.

2. Waldenses

named for Peter Waldo (second half of twelfth century); “poor man of Lyons”

Waldo read Bible; opposed purgatory, infallible church; lived a simple life; sent out preachers two-by-two

Waldenses condemned in third Lateran council, driven out of France; many settled in mountains in north Italy; 1215, big crusade launched against them by pope; many survived though

group survived through time of Reformation; they liked Luther and dialogued with the Reformers in Switzerland and Germany

1650, great massacre of Waldenses by Catholics; inspired Milton’s sonnet “Revenge, O Lord, Thy Saints”; Cromwell powerful in Europe, able to demand an end to this persecution

1848, finally given toleration and freedom

group continues to this day; now ecumenical; about 20,000 members

2015, Pope Francis asks forgiveness for previous popes’ efforts (Innocent III in 1215 and Innocent VIII in 1487) to exterminate the Waldenses:

“On behalf of the Catholic Church, I ask forgiveness for the un-Christian and even inhumane positions and actions taken against you historically,” he said. “In the name of the Lord Jesus Christ, forgive us!”

***The gesture is part of Francis’ drive to promote Christian unity and it took on added significance ahead of the 500th anniversary of the Protestant Reformation in 2017.

<http://www.businessinsider.com/r-pope-asks-pardon-from-waldensian-protestants-for-past-persecution-2015-6#ixzz3ftePulei>

G. First century of scholasticism



Scholasticism flourished from the twelfth through the fifteenth centuries, with the greatest scholastics living in the thirteenth century. These theologians used both the Bible and the fathers for their sources. Their goal was to reconcile faith and reason, not necessarily an open search for the truth since the dogmas of Christianity had been fixed by the church.

Many of them thought highly of the Greek philosophers. They employed Aristotle's method of deductive logic that followed a "painstaking arrival at logical conclusions, after all questions were exhausted, and then arranged in systematic order" (Shelley's *Church History in Plain Language*, 1st ed., p. 216).

Some of the scholastics lived godly lives, others did not.

1. Anselm (1033-1109)

in Lanfranc's monastery; followed him as archbishop of Canterbury; a man of great ability intellectually and in administration, as well as recognized piety

two major contributions to theology:

Proslogion—ontological argument for the existence of God (excerpts in Bettenson)

Anselm argues that there must be design behind the universal experience of man's self-consciousness. From the knowledge of self-existence, man is able to posit an infinite and eternal Existence. God has given hints of His conscious existence in the knowledge of our own existence.

Phrased another way, "Existence is the necessary quality of the highest conceivable being."

**Cur Deus Homo?* (*Why the God-Man?*) = satisfaction theory of Christ's [vicarious] atonement: Christ's death not a ransom to the devil [= "ransom theory"], but satisfies God's righteousness; there is an infinite penalty for sin—thus Jesus must be God; and he must substitute for us—thus Jesus must be man (excerpts in Bettenson)

2. Abelard (1079-1142)

brilliant monk and intolerant French skeptic who promoted "doubtful inquiry" in the pursuit of the truth; wrote *Sic et Non* (*Yes and No*), containing 158 contradictions in the church fathers.

was opposed by Bernard of Clairvaux who responded that the "faith of the righteous believes—it does not dispute"; Bernard persuaded the pope to excommunicate Abelard

had celebrated affair with his intellectually gifted student, Heloise; wanted to marry her, give up his vows; her uncle angry, had him emasculated by force at night; both Abelard and Heloise entered seclusion; she became a nun

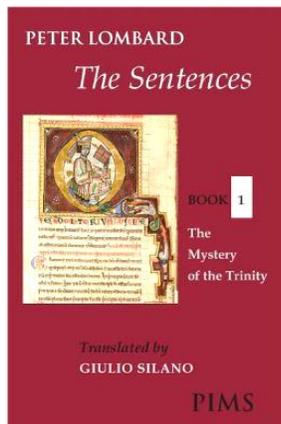
by end of his life, out of favor with most people, including the pope

3. Gilbert de Porree (1070-1154)

doubter (similar to Abelard); but clever wording, hard to pin down; also opposed by Bernard of Clairvaux

4. Peter Lombard (1100-1164)

greatest influence on Scholasticism until Thomas Aquinas; German lecturer and bishop of Paris



collected and systematized the sayings of the fathers, in four books (*Sentences*); used most of Augustine

one of the first theologians to promote the observance of the seven sacraments, and taught *ex opera operato*, a belief that the grace of God could be infused by the mechanical operation of the sacrament (translated to the recipient by the very actions being performed...)

Sentences was widely used as a text for three centuries; Englishmen alone wrote 160 commentaries on the *Sentences*

5. Canon Law was codified in the scholastic period

- It controlled the thought and behavior of clerics, princes, and laymen
- Was developed out of the Univ. of Bologna and harmonized around 1150
 - Static till 1918 revision

