

Bernard of Clairvaux (1090-1153)

- *On Loving God*

“God himself is the reason why he is to be loved”

Thomas Aquinas (1225-1274)

- *Summa Theologica* (1265-1273)

Dec. 6, 1273: “All I have written is straw, I will write no more.”

Recommended Reading:

Athanasius. *On the Incarnation*. St. Valdimirs Press. 2012

Nick Needham. *2000 Years of Christ's Power: Volume 2, The Middle Ages*. London: Christian Focus, 2016.

R. W. Southern. *Western Society and the Church in the Middle Ages*. The Penguin History of the Church vol. 2. New York: Penguin, 1970.

nick.gardner.29@gmail.com

caleb.morell@capbap.org

joseph.thigpen@capbap.org

Developing Doctrine & Making Distinctions:

The Middle Ages Part I (800-1274)

Church History Core Seminar | Class 4 of 13

Introduction

Developments in the West

Monasticism & Evangelism

- *Cistercians* (1076)
- *Franciscans* (1209)
- *Dominicans* (1216)

Charlemagne and the Holy Roman Empire (800)

Eastern Orthodoxy and the Growing Schism Between East and West

Politics

Cultural/Linguistic

Papacy

Celibacy

Icons

"I do not venerate matter; I venerate the fashioner of matter, who became matter for my sake and accepted to dwell in matter, and through matter worked my salvation... I do not reverence it as God--far from it!" - John of Damascus

First Crusade (1095-1099)
Second Crusade (1147-1149)
Third Crusade (1189-1192)
Fourth Crusade (1202-1204)
Fifth Crusade (1217-21)

Filioque

We believe in the Holy Spirit,
The Lord, the giver of life,
Who proceeds *from the Father*.
With the Father and the Son he is worshiped and glorified.
- Nicene Creed (381)

Some Eastern Distinctives

Pentarchy

Theosis

Crusades and the Rise of Islam

Islam

Five Pillars of Islam

Crusades

Doctrine in the West

Anselm of Canterbury (1033-1109)

- *Proslogion* (1078)
- *Cur Deus Homo* / "Why God Became Man" (1098)

For God will not do it [i.e., redemption] because he will not be able to. In order, therefore, that a God-Man should bring about what is necessary, it is essential that the same one person who will make the recompense should be perfect God and perfect man. For he cannot do this if he is not true God, and he has no obligation to do so if he is not a true man. Given, therefore, that it is necessary for a God-Man to be found in whom the wholeness of both natures is kept intact, it is no less necessary for those two natures to combine, as wholes, in one person (*Cur Deus Homo*, II.7)