

Unit I I.D. List (Sample)

1. Edward III: Edward III ruled England from 1327 to 1377. He was the grandson of Philip the Fair of France. Edward is said to have started the Hundred Years' War by asserting a claim to the French throne when the French king Charles IV, the last of Philip the Fair's surviving sons, died without a male heir. Under his rule, the English enjoyed great success in the War. However, at his death in 1377, England had been driven back to coastal enclaves and the territory of Bordeaux.
2. Estates General: The Estates General was a representative council of townspeople and nobles that was convened when the king of France desired to raise money through taxation. Although it levied taxes at the king's request, its members also used the king's plight to enhance their own regional rights and privileges.
3. Bay of Sluys: This conflict occurred during the first stage of the Hundred Years' War in June of 1340. It was the first major battle and ended with the defeat of the French fleet. Edward's subsequent effort to invade France by way of Flanders failed.
4. Battle of Crecy: In this battle, which occurred in 1346, the English captured the port city of Calais. Shortly thereafter, the Black Death and exhaustion forced a truce and the war entered a brief lull.
5. Battle of Poitiers: In 1356, the English won their greatest victory of the first stage by defeating the French noble cavalry and capturing the French king, John II the Good. The defeat brought a complete breakdown of political order in France.
6. *Jacquerie*: The *Jacquerie* were a series of bloody peasant rebellions that occurred throughout France in 1358. They were in response to mistreatment by the nobles. In particular, the nobility forced the peasantry to pay ever-increasing taxes and to repair their war-damaged property without compensation. The nobility quickly put down the revolts.
7. Peace of Bretigny: On May 9, 1360, the English forced the Peace of Bretigny on the French. This agreement declared an end to Edward's vassalage to the king of France and affirmed his sovereignty over English territories in France. In addition, France agreed to pay a ransom of 3 million gold crowns to win King John the Good's release. All Edward III had to do is renounce his claim to the French throne. This was the high point of English dominance in France during the first stage of the war.
8. Treaty of Troyes: During the second stage of the war, Henry V of England took advantage of internal French disunity. After a series of victories, he forced the French to sign the Treaty of Troyes in 1420. This agreement disinherited the legitimate heir of the French throne and proclaimed Henry V the successor to the French king, Charles VI.

9. Charles VII: Charles VII, the disinherited son of Charles VI, went into hiding after Henry VI became the first king of both France and England. To most of the people of France, Charles was the legitimate king of France.
10. Joan of Arc: Joan of Arc, a poor peasant from Domremy, claimed that the King of Heaven had called her to deliver France from the English. Having nothing to lose, Charles VII gave Joan an army to save Orleans from the English. The French forces defeated the English at Orleans in 1429 and then enjoyed a succession of military victories. This was due more to the fact that Joan provided the French with inspiration and a sense of national identity and self-confidence, not to her military genius. Within a few months of the liberation of Orleans, Charles VII received his crown in Rheims and ended the nine-year “disinheritance” prescribed by the Treaty of Troyes. Joan, however, was captured by the Burgundians and handed over to the English in May 1430. She was tried and convicted as a relapsed heretic by the Inquisition in English-held Rouen. On May 30, 1431, Joan of Arc was burned at the stake. The French went on to drive the English to the coastal enclave of Calais and win the war in 1453.
11. Innocent III: Under Innocent III, who ruled from 1198 to 1216, papal power reached its height. Innocent expanded the doctrine of papal plenitude, which allowed him to declare saints and dispose of *benefices*, and created centralized papal monarchy with a clearly political mission. Those who thought the church had become too political protested its new secular status. Thus, his actions created a rift in the church that would last until the Reformation in the 1500’s (the political “papal church” v. the “true Christian Church”).
12. Boniface VIII: A skilled politician and nobleman, Boniface became pope in 1294. His conflict with Philip the Fair for control of the French clergy—a conflict he would lose—was the beginning of the end of the Church’s authority over the state. After Boniface VIII, the popes would never again seriously threaten kings or emperors.
13. Philip IV the Fair: Philip the Fair ruled France from 1285 to 1314. During his reign, France became an efficient, centralized monarchy. Philip was a ruthless politician who was determined to end England’s continental holdings, control wealthy Flanders, and establish French influence within the Holy Roman Empire. In addition, Philip had no intention of allowing the pope to prevent his goals or centralization of France.
14. *Clericis laicos*: Boniface VIII issued the bull *Clericis laicos* on February 5, 1296. This proclamation forbade lay taxation on the clergy without prior papal approval and took back all previous papal dispensations in this regard. The bull was in response to England and France’s taxation of the clergy residing in the respective countries. Neither Edward I of England nor Philip the Fair of France obeyed the order. In particular, Philip forbade the exportation of money from France to Rome. Boniface conceded that Philip had the right to tax the French clergy “during an emergency.”

15. *Ausculda fili*: Issued in December 1301 in response to Philip's arrest and trial of a French bishop in the king's court, *Ausculda fili* ("listen, My Son") said in no uncertain terms the "God has set popes over kings and kingdoms." If Boniface had recognized the process against the bishop, he would effectively surrender jurisdiction over the French episcopate. In response, Philip unleashed a ruthless anti-papal campaign. He claimed that the pope had no authority to intervene in temporal matters.
16. *Unam Sanctam*: In response to Philip's claim that the pope had no power to intervene in temporal matters, Boniface issued the papal bull *Unam Sanctam* on November 18, 1302. Boniface declared that temporal authority was "subject" to spiritual power of the church. *Unam Sanctam*, which on its face was a bold assertion, was in truth the desperate act of a besieged papacy. Philip responded by literally having Boniface beaten. Boniface never recovered and died a few months later.
17. John XXII: John XXII (r. 1316-1334) was the most powerful Avignon Pope and tried to restore papal independence by returning to Italy. He was unsuccessful because of a conflict with Louis IV, the emperor of the Holy Roman Empire. John had challenged Louis's election as emperor. Louis, of course, maintained that secular politics is not the proper forum of the Pope (temporal v. spiritual authority).
18. Marsilius of Padua: Marsilius of Padua, was an early critic of the political aspirations of the Church and supporter of the rights of royalty against the secular pretensions of the pope. In *Defender of Peace* (1324) he stressed the independent origins and autonomy of secular government. He further stated that the pope is a subordinate member of society over which the emperor ruled supreme and in which temporal peace is the highest good. Ultimately, popes do have jurisdiction over transgressions of divine law, but they are to be punished in next life, not this one, unless the secular ruler declared a divine law a secular one.
19. John Wycliffe: Wycliffe, an Oxford theologian and a philosopher, was an early reformer of the Church. His works, like those of Marsilius of Padua in Bavaria, were used by the king of England to defend the rights of royalty against the secular pretensions of the pope. Wycliffe supported the idea of clerical poverty and maintained that personal merit, not rank and office, was the only basis of religious authority. He also challenged the belief of papal infallibility, the sale of indulgences, and the dogma of transubstantiation. He ultimately believed in the authority of scripture. Wycliffe's teachings provided the foundation of the beliefs of the Lollards, a lay religious movement in England that sought reform of the Catholic Church. Wycliffe died in 1384.
20. John Huss: Huss's writings influenced the Hussites, a lay religious movement in Bohemia that sought reform of the Catholic Church. Huss, the rector of the University of Prague after 1403, was influenced by Wycliffe. He called for vernacular translations of the Bible and was critical of traditional ceremonies and superstitious practices. Huss was eventually accused of heresy and burned at the stake in 1415.

21. Gregory XI: Pope Gregory XI reestablished the papacy in Rome in January 1377. This ended, at least temporarily, what had come to be known as the “Babylonian Captivity.”
22. Council of Pisa: On the basis of the arguments of the conciliarists, the cardinals representing both popes convened a council on their own authority in Pisa in 1409. The council deposed both popes and elected a new pope, Alexander V. Unfortunately, the popes of Rome and Avignon refused to step down. Now there were three popes.
23. Council of Constance: This new council met in 1414. The Council of Constance issued the declaration entitled *Sacrosancta* in which the council asserted its supremacy and proceeded to elect a new pope, Martin V. After the other three popes either resigned or were deposed, the council made provisions for regular meetings of church councils, within five, then seven, and thereafter every ten years.
24. Council of Basel: The meeting of this council from 1431 to 1449 represented the peak of conciliar government of the church. The Council of Basel negotiated church doctrine with the Hussites. This proved too much for the pope to tolerate.
25. *Execrabilis*: Issued by Pope Pius II in 1460, the papal bull *Execrabilis* condemned appeals to councils as “erroneous and abominable” and “completely null and void.”