LESSON 12

PAPAL OPPOSITION AND DECLINE

Introduction

The first half of the thirteenth century was dominated by a struggle between the papacy and Frederick II, emperor of Germany and king of Sicily. The second half of the century was characterized by the establishment of peace between the papacy and the Empire and the dominance of the French and Norman influence over the papacy. During the fourteenth and fifteenth centuries, a surge of nationalism caused political ambitions of the states to clash violently with the international aspirations of the Church. Both the papacy and the nations were seeking supreme power, and each attempted to dominate its rival. The rise of French nationalism and the decline of the papacy were simultaneous.

For seventy-three years (1304–1377), the popes resided at Avignon on the Rhone which became the ecclesiastical capital of the West. This period is known as the papacy's Babylonian Captivity. Less than two years after the papacy returned to Rome from exile, Latin Christianity divided between supporters of the capital at Rome and supporters of the capital at Avignon. France was joined by Scotland, southern Italy, and Spain in supporting the Avignon papacy. The Scandinavian countries, Poland, Hungary, Germany, England, and northern Italy supported the Roman papacy.

The disgraceful actions of the popes increased the number of anti-papal movements. These movements added to the decline of the papacy and prepared the way for the Reformation. The advances which the papacy had made during the twelfth and thirteenth centuries were soon to be lost. The glory of the Eastern Empire came to an end with the capture of Constantinople.

The Decline of Eastern Christianity

The Church of the East was so closely associated with the Empire that the fortunes of the Church depended on the State. At the end of the twelfth century, Alexius III had his brother Emperor Isaac Angelus deposed (1195), blinded, and thrown into prison. Isaac's son visited the crowned heads of Europe and persuaded them to lead a crusade against Constantinople to restore his father to the throne. The approach of the crusaders caused the usurper Alexius III to flee and the Greeks to restore Isaac in 1203.

Alexius IV, Isaac's son, had promised the crusaders that he would bring about a union between Greek and Latin Catholicism and would pay a large indemnity for their aid. However, his own people did not support him nor his promises, and he was thrown into a dungeon and strangled.

In 1204, the crusaders declared war on the Greeks in order to plunder Constantinople and to gain the wealth promised them by Alexius IV. The city which had stood as Christendom's centre of glory for nine centuries was destroyed by the Franks who looted her palaces and art galleries, destroyed her monuments, raped her women, and slaughtered men and children. It took only three days for the glorious capital of civilization to be wasted by drunken troops. The Latin leaders had decided on a tripartite division

One reason for decline of the papacy in the fourteenth and fifteenth centuries was a surge of _____

(nationalism)

The period of 73 years when the ecclesiastical capital of the West was Avignon is known as the papacy's

B_____ C_____.

The papacy declined further after return of its headquarters to Rome because there was division between the supporters of the capital at _____ and supporters of the capital at _____.

Underline the correct word.

Anti-papal movements (decreased, increased) because of disgraceful actions of the popes.

(increased)

In 1204, Latin crusaders plundered and destroyed _____, capital of the Eastern Empire.

(Constantinople)

of the Empire: one-fourth would go to a Latin emperor whom the crusaders would choose, and the remaining three-fourths would be divided equally as fiefs for the Venetians and the crusading knights.[1]

The Latin Empire in the East endured for only half a century. Constantinople was recaptured by a Greek general in 1261, causing the Emperor and his Latin Patriarch to flee. Although the Greeks overcame the Latins, they were too weak to resist the Turkish infidels. The Latin crusaders' only accomplishment was to weaken the Greeks' resistance and remove the only effective barrier of the West against the Turks.

Although Constantinople was returned to Greek hands, it never regained its former size, wealth, and influence. As the Greek Church declined, the Russian Church became the largest and greatest exponent of Greek Christianity.

With the beginning of the fourteenth century, the Eastern Empire, which had been closely associated with the Eastern Church for 1, 000 years, diminished rapidly before the aggressive Turkish infidels. In the area where Christianity had first been planted, Islam displaced it. Byzantine rulers attempted to bring about union with the West because the impending disaster from the rising power of the Turks was evident. The rulers were ready to relinquish religious autonomy and to recognize the primacy of the pope in order to keep their political independence. The religious leaders were political independence. The religious leaders were unable to see the military and political threat; therefore, they determined to maintain their religious customs and chose capitulation to the Turks in preference to having imposed upon themselves the religious customs of the West.

The attempts of Andronicus III (1328–1341) and Anne of Savoy, who acted as regent in behalf of her son John (1341–1391), to heal the schism between the East and the West were in vain. Manuel II (1391–1425) visited the West and pleaded for aid against the Turks. A council on union between the Eastern and Western Churches was convened in 1438 at Florence. Compromises were reached on the *Filioque* phrase in the Western creed, the doctrines of the Eucharist and purgatory, and even the primacy of the pope. On July 6, 1439, the Decree of Union was ratified by the Pope and the Eastern Emperor which led the entire Council in bowing down before the Pope. The delegates of the major Eastern churches, including the Armenian, Jacobite, Ethiopian, Syrian, Chaldean, and Maronite, suscribed to the Decree of Union. However, the Eastern delegation which had agreed to unite was greeted by jeers and stones from the populace in Constantinople. The patriarchs of Alexandria, Antioch, and Jerusalem repudiated the Council of Florence which adopted the Decree of Union.

Reinforcements were sent by the West to meet the attacks upon Constantinople by the Turks. Greeks and Latins entered St. Sophia to say mass together for the last time in 1453. Emperor Constantine XI (1448–1453) went from that mass to his death. He died, sword in hand, at the gate of St. Romanus exclaiming, "I

How long did the Latin Empire in the East endure?

_____

(only half a century)

The reunion of Eastern and Western Christianity in the fifteenth century was impossible because the religious leaders of the East preferred surrender to the _____ rather than imposition of religious customs of the _____.

(Turks, West)

In what year did Greeks and Latins last say mass together in St. Sophia in Constantinople?

_____

(1453)

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

will die with my city! God forbid that I should live as emperor without the empire!"[2]

Western Political and Ecclesiastical Rivalry

The thirteenth century

The century opened with one of the ablest popes of the medieval period on the throne, Innocent III (1198–1216). Under him the papacy achieved its greatest worldly power. The succeeding popes continued the policies of Innocent but with less success.

Innocent was able to employ secular power against heretics who, in 1198, were offered the choice of recantation or death. Inquisitor-generals were appointed in Spain, France, and Italy. In 1207, Innocent led a force against the heretics at Viterbo in Italy. In the same year, he passed an edict decreeing that:

Heretics should be treated as outcasts.
They should be seized and given over to secular rulers.
Their property should be confiscated.
Their hiding places should be razed to the ground.
Their protectors or sympathizers should forfeit one-fourth of their property.
Rulers refusing to execute the decree should be excommunicated.

Indulgences were offered to those who carried out the decree. The work of Innocent initiated the bloody Inquisition which will be discussed in the next section.

Under Honorius (1216–1227) the new Dominican Order was confirmed in 1216 and the Franciscan Order in 1223. These orders gave lay people opportunities for self-dedication in religion in accordance with the spirit of the times. Honorius published an imperial constitution which imposed the death penalty on recalcitrant heretics. This action marked an important stage in the origin of the Inquisition. He continued the crusade, begun by Innocent III, against the Albigenses and commissioned the new Dominican Order to preach against false doctrines. The crusade soon developed into a military conquest in which the Catharist heresy was ultimately destroyed.

Gregory IX (1227–1241) was determined to carry out the policies of Innocent III. He soon was in conflict with Frederick II and excommunicated him in 1227, using as a pretext Frederick's delay in going on the Sixth Crusade. In 1228, the excommunication was renewed and an interdict was placed on all the areas where Frederick would reside. Frederick retaliated by forcing Gregory to flee Rome and to seek refuge in Perugia.

Frederick was one of the most brilliant men of his day; however, he was unrealiable as a friend and ruthless and unforgiving as an enemy. Gregory IX was fearful of him. Finally Frederick honoured his vow to two popes and conducted a crusade while under his third excommunication. He and the Pope were reconciled in 1230 by the treaty of San Germano, but peace lasted only six years. Gregory issued an encyclical against Frederick in 1239, urging the princes and kings of Europe to take up arms

As far as worldly power was concerned, one of the ablest popes of the West during the medieval period was _____

(Compare your answer with the text.)

Innocent III's policy towards heretics was that they should–

be treated as_____,

be punished by _____ rulers,

have their property _____.

(outcasts, secular, confiscated)

The Dominican Order and the Franciscan Order gave lay people opportunities for_____-_____ in religion.

(self-dedication)

Between which pope and ruler was there continuous conflict in the years 1227–1241?

_____ and _____

(Gregory IX and Frederick II)

[2] Cannon, *History of Christianity in the Middle Ages*, p. 291.

against him, but his efforts were without avail. In 1241, Gregory summoned a council to Rome to deal with Frederick, but Frederick prevented it from meeting by barring the entrance of delegates to the council.

Gregory IX continued the battle against heresy to the extent that some historians have erroneously attributed the beginning of the Inquisition to him. The Council of Toulouse in 1229 laid down the procedure for the discovery and punishment of heretics. It set up ecclesiastical tribunals of inquiry which functioned mercilessly and effectively. Inquisitors trained in Rome were sent to France, Castile, Aragon, and other states which would receive them. The Church discovered the heretics and proved them guilty of their crimes; the State burned them at the stake. Gregory fanned the fire of the Inquisition into a raging flame which burned across Europe for centuries.

Celestine IV occupied the papal chair for only two weeks. It was vacant for twenty months, and then Innocent IV (1243–1254) was consecrated as pope. The conflict between emperor and papacy came to a climax curing his pontificate with the victory eventually going to the ecclesiastical ruler. Frederick II had caused the long vacancy in his attempts to force the election of a pope with whom he could bargain. Innocent seemed favourable at first, but negotiations with Frederick broke down in 1244. Innocent fled Italy in fear and eventually settled in Lyons where he remained under the protection of King Louis of France until 1251. Frederick was excommunicated again in 1245 and was deposed as Holy Roman Emperor by the Council of Lyons in 1246. He was charged with perjury, heresy, and failure to recognize his original excommunication. By 1248, Frederick had been reduced in strength, and his career was at an end. He retired to southern Italy where he died in 1250. Innocent spent his remaining years in strengthening the victory over the Empire. He gained the general recognition of vented Frederick's son Conrad IV from seizing imperial territories.

Between 1254 and 1294, twelve pontiffs occupied the papal chair, but none went beyond the duties of the moment. They were carried along by the successes of their predecessors Innocent III and Gregory IX. During this period, Charles of Anjou, the French king of Sicily, brought an end to the German Hohenstaufens by trying and executing as a common criminal the young Conradin, grandson of Frederick II. Charles' ambition to establish a world empire was no more successful than that of the Germans. The long quarrels and frequent struggles for leadership weakened the Holy Roman Empire and reduced it to a group of feeble states without a single effective sovereign. The collapse of political strength reduced resistance to papal demands.

The German throne was taken over by the Austrian house of Hapsburg which continued for 600 years. King Rudolph I (1273–1291) promptly made concessions to the papacy similar to those of Otto IV and Frederick II. The Hapsburg dynasty continued loyal to the Catholic hierarchy. In later centuries, three marriages united the Low Countries, Spain, Hungary, and Bohemia with the Hapsburg dynasty, making it a world power.

Pope Boniface VIII (1294–1303) had ambitions to be a world ruler. His double aim was to pacify Europe and to liberate the Holy Land from the Turks; however, his efforts failed. His greatest struggle came with King Philip the Fair of France (1258–1314). Philip insisted that a king rules directly under the sovereignty of God, that his power is not subject to the Church's approval or disapproval, and that the subjects' supreme allegiance is to the head of their State instead of to a universal institution like the Church. Philip held that ownership resides with the nation and that all national properties are at the disposal of

Gregory's part in the Inquisition was to lead the Council of Toulouse to establish the procedure for

_____and_____

of heretics.

(Compare answers with text.)

Discovery and conviction of heretics was carried out by the _____.

Burning at the stake of heretics was done by the _____.

(Compare your answers with the text.)

How many popes occupied the papal chair between 1254 and 1294? _____

(12)

the king.

During a war with England, Philip imposed heavy taxes on the clergy to help finance the campaign even though the fourth Lateran Council had exempted them except when the pope consented. The clergy of France complained to Boniface about the taxes of Philip.

Boniface issued his famed bull which forbade any cleric to pay taxes unauthorized by the pope and threatened with excommunication and interdict any ruler who demanded or received taxes from the clergy without papal consent. Edward I and Philip IV resented the bull. The Archbishop of Canterbury felt the sting of Edward's anger, while Philip responded by issuing an order forbidding all export of treasure and negotiable currency from France. This restriction created serious financial difficulties for Boniface who relied heavily on revenues from the French Church. Boniface renounced the action of Philip, but he also sounded a conciliatory note that the bull was not intended to apply to customary dues from the feudal lands of the Church. He authorized the clergy of France to give voluntary offerings to their king without waiting for formal papal consent. He further granted the French kings, who had reached the age of twenty years, the right to judge whether it was necessary to exact a tribute from the clergy without consulting the pope.

Boniface was more successful with the powerful Colonna family which had plundered a convoy of papal treasure in 1297. The Pope demanded that the two cardinals of the family hand over to him three strategic Colonna castles. They refused and issued a manifesto declaring that Boniface was no true pope since the voluntary abdication of Celestine V had been illegal. They accused Boniface of heresy and simony and also of murdering the aged Celestine who had died in a papal prison. The Pope responded with excommunication and sent the papal armies against the Colonna fortresses. The two cardinals finally humbled themselves and secured the Pope's pardon, but their estates were confiscated and given to Noniface's nephews.

In order to fill the papal treasury, Boniface proclaimed a year of jubilee in 1300 for the purpose of attracting throngs of pilgrims to Rome. He promised full remission to all penitents and confessors who would visit St. Peter's during the year 1300. The benefits were extended to include indulgences to all who died on the way to the Holy City. The jubilee was so spectacular and profitable that it became a permanent institution.

Papal and imperial tension increased in 1301 when a tract was published which asserted that the Pope should confine his attention to spiritual affairs such as prayers, preaching, and the forgiveness of sins. Philip continued to oppress the Church by seizing ecclesiastical property. The Pope summoned Philip to a council in Rome. However, Philip responded by calling a French parliament of the nobility, the clergy, and representatives of the cities. The assembly set aside the papal summons to the council, complained of the appointment of foreigners to French ecclesiastical positions, and asserted the crown's independence of the Church. The council in Rome in 1302 issued the famous *Unam Sanctam*. It asserted that there is but "One Holy Catholic and Apostolic Church," outside of which there is no salvation, and that there is one God, one faith, one baptism, one Christ, and one pope, the successor of Peter. To Peter were given two swords: the temporal which is wielded by the king on behalf of and under the direction of the Church and the spiritual which is above the temporal and should control, instruct, and judge the temporal.

After Philip attacked the Pope's reputation, accusing him of usurping the papal office and of heresy, blasphemy, murder, simony, and sodomy, Boniface drew up a bull of excommunication. He was seized by a contingent of Philip's men on September

The famed bull of Boniface forbade any cleric to pay taxes to the State without the authority of the _____.

(pope)

Boniface took by force three _____ castles.

(Colonna)

One more attempt by Boniface to assert his political power was the excommunication of King _____.

(Philip)

7 and imprisoned. Although he was rescued, his broken spirit soon gave way to death.

The Babylonian Captivity (1305–1378)

Although Boniface declared that the spiritual sword is above the temporal, national sentiment undermined the spiritual weapons of the papacy. After the death of Boniface's successor, the rival French and Italian factions took nearly eleven months to elect a pope. They close a Frenchman who took the title of Clement V (1305–1314) and who was the first of seven popes to reside at Avignon. His predecessor, Benedict XI, had personally taken part in the assault on Boniface VIII; however, his death ended his efforts.

Clement V was a man of great moral faults and weakness of character. He was completely under the influence of Philip IV. He declared Philip innocent of the crimes against Boniface and cancelled the interdicts and excommunications issued by Boniface. He resided at Lyons, Bordeaux, Poitiers, and Toulouse during the first four years but finally selected Avignon as his papal residence. Six French successors continued there before the papacy returned to Rome.

Clement strenghened the French influence in the papal court by creating nine French cardinal offices and by appointing twenty-three French bishops. He gave Philip permission to tax the Church for a tithe of its property for a period of five years and recalled the offensive bulls of Boniface VIII which had implied the subjection of the French ruler to the pope. He asserted that, in the new dispensation, France occupied the place of Israel and that the French secular kingdom was founded by God. Clement's pontificate was plagued by the heresies of the Berghards, Beguines, and the Spiritual Brethren.

The selection of Clement's successor was delayed for twenty-seven months. The 72-year-old John XXII (1316–1334) governed the Church until he was 89. He was the ablest of the Avignon popes. He dissolved the party of the Spiritual Brethren who held that poverty lifts a man above the level of a secularized clergy and pope and that the use of property is a concession to weakness. He condemned the thesis of the Franciscans that the poverty of Christ and His apostles was absolute. Also he condemned a political theory produced in France by Marsilius of Padua and John of Jandun which declared that sovereignty resides in the people represented by the majority. Accordingly the supreme power of the Church resides in the council composed of clerical and lay delegates who represent the people and not in the papacy or the episcopacy. In a conflict between Louis IV of Bavaria and Frederick of Hapsburg for the German throne, John threatened Louis with a ban, claiming authority to approve or set aside an emperor's election. Louis responded to John's excommunication by calling for a council to charge John with heresy, by seizing Rome and installing himself in the Vatican, and by setting up an antipope.

Benedict XII (1334–1342) was determined to return the papacy to Rome but later decided to remain at Avignon and to erect a permanent papal palace there. In 1355 Innocent VI (1352–1362) crowned Charles IV as emperor. Once Charles was crowned, he published the famous golden bull which placed the election of the emperor in the hands of the electors, thus making the Holy Roman Empire a German Empire only. The bull marked the end of imperial intervention in Italy and the close of a long struggle between pope and emperor. It was opposed by Innocent because it passed over the papacy's right to confirm the election of German kings and to administer the Empire in case of a vacancy.

When a Frenchman was chosen pope, national sentiment was stronger than spiritual loyalty, and he was the first of seven popes to reside at _____.

(Avignon)

Match names and beliefs which were considered threats to the hierarchy and were condemned by John XXII.

____1. Franciscans

____2. Spiritual Brethren

____3. Marsilius of Padua and John of Jandun

a. Sovereignty resides in the people represented by the majority.

b. Poverty lifts a man above the level of secular clergy and pope.

c. The poverty of Christ and His apostles was absolute.

(c–1, b–2, a–3)

Urban V (1362–1370) restored good relations between the papacy and Germany by crowning Charles IV Holy Roman Emperor. He was determined to re-establish the papacy in Rome in 1367; however, he returned to France in 1370 in an attempt to avert hostilities between that country and England. England had renounced her vassalage to the Holy See and refused to pay any more tribute to the papacy.

Gregory XI (1370–1378) issued five bulls against John Wyclif and the Lollards. This action and other reform movements will be discussed in a subsequent section. Rebellion in northern and central Italy threatened the papacy with the permanent loss of the papal states; therefore, Gregory became convinced that the only way to save Italy for the papacy was to return the papal residence to Rome. He ended the Babulonian Captivity in 1377.

The schism of Latin Christianity (1378–1417)

Upon the death of the French pope Gregory XI, the Roman populace demanded an Italian who took the name of Urban VI. Urban's domineering, austere, and tactless personality alienated the French cardinals who went, one by one, on vacation to the summer resort of Anagni. There they convened and declared the election of Urban VI null and void due to the coercion of the Roman mob which had demanded an Italian. In his place, they elected a Frenchman who took the name of Clement VII (1378–1394). Papal headquarters were re-established at Avignon with the support of France, Scotland, southern Italy, and Spain. The Scandinavian countries, Poland, Hungary, Germany, and the balance of Italy were loyal to the Roman papacy, Urban's disposition alienated even some of the Italian cardinals who went to Clement VII. Conflict between the rivals arose over the territory of Naples, and Urban caused much blood to be shed in Italy by his wars of revenge and hatred. Upon his death, the schism could have been healed if the Italian cardinals had recognized Clement VII; however, they elected Boniface IX (1389–1404) instead. Upon the death of Clement five years later, the French cardinals likewise elected a new pope, Benedict XIII (1394–1422).

In order to heal the schism, cardinals representing both Rome and Avignon called a general council to meet in 1409 at Pisa. Their respective pontiffs did not approve of the meeting. The cardinals followed the lead of university theologians who concluded that it was necessary to recognize a power in the Church superior to the papacy (a conciliar theory). The faculty of the University of Paris proposed three alternatives: (1) both popes resign voluntarily; (2) an independent tribunal be empowered to decide which pope should resign; or (3) a decision be made by a general council. Benedict XIII had promised that he would resign if the Roman Pope would do so, but after his election he revoked his promise. The cardinals declared both popes deposed and elected a third who took the name of Alexander V (1409–1410). Gregory XII (1406–1409) of Rome and Benedict XIII of Avignon rejected the depositions of the council and Gregory asserted that he alone was the lawful pope. Upon the death of Alexander V in 1410, Balthasas Cossa, who had controlled the Council of Pisa, became pope under the name John XXIII (1410–1415). The schism continued with three papal claimants.

The schism was eventually healed by the Council of Constance under the auspices of the Holy Roman Emperor Sigismund. Although the three popes were invited, only John came. In addition to the official delegation of cardinals, patriarchs, archbishops, abbots, and theologians, 3, 000 harlots moved into

The schism of Latin Christianity was caused by conflict between the _____ pope and _____ cardinals.

(Italian, French)

List the countries which supported the French pope at Avignon.

_____ _____

_____ _____

List the countries which were loyal to the Roman papacy.

_____ _____

_____ _____

(Compare your answers with the text.)

Constance to take care of the physical needs of the delegates.[3] The ideas of three theologians prevailed: (1) supreme authority resides in the ecumenical council; (2) supremacy of the pope is only accidental and is subject to the judgement and appraisal of the council; (3) popes can err and even become heretics; and (4) popes are only the first officers of the Church and should be removed when they fail to serve. John XXIII was deposed and Gregory XII resigned. Benedict XIII refused to recognize the proceedings of the Council and was declared guilty of heresy and deprived of all rights to the papacy. the Council chose Martin V (1417–1431) as pope and thus ended the schims.

Conditions within the Papal States had deteriorated to the extent that Martin V was unable to enter Rome until 1420. He addressed himself to the restoration of papal prestige. He abode by the decision of the Council of Constance and called councils for 1424 and 1431. He attempted to dismiss the Council of Basil which met in 1431, but it refused to dissolve and reasserted the theory of conciliar supremacy. In 1438, Pope Eugenius (1431–1447) convened a council of union with the Greeks which achieved temporary success. His successor, Nicholas (1447–1455), tried in vain to incite the European princes to crusade against the Turks. Constantinople fell to the Turks in 1453, and the papacy declined to a low point of influence and effectiveness.

The schism was healed by the Council of Constance which–

1. Adopted the principles that–
   a. Supreme authority resides in the _____ _____ ;
   b. Supremacy of the pope is subject to the _____;
   c. Popes can err and even become _____;
   d. Popes should be removed when they fail to _____.
2. Deposed the three who claimed to be popes and chose _____.

(1. ecumenical council, council, heretics, serve; 2. Martin V)

Mendicant Orders

The Dominican and Franciscan Orders arose in the Church at a time when it was divided by heresy and corrupted by inordinate greed for wealth and power. The Spaniard Dominic of Guzman and the Italian Francis of Assisi initiated new movements which strengthened the organization of the Western Church.

Dominic was well educated in the arts and theology and displayed early a spirit of sacrificial kindness. He sold all his possessions, including his books, to feed the poor during a famine. A decade later, he accompanied his bishop to southern France to help convert the Albigenses. In 1206, Dominic counteracted the influence of the Albigenses by founding the monastery of Prouille. The Albigenses had opened convents to help poor girls get an education. Dominic continued to use verbal persuasion and other peaceful means to win back the heretics until Innocent III ordered a crusade against them in 1208.

A few like-minded men gathered about Dominic, and friends presented them a house in Toulouse in 1215. The Fourth Lateran Council of Rome refused to approve them as a new order but did commend their efforts. The Dominicans adopted the rule of St. Augustine. Honorius III formerly sanctioned the order in 1216.

The plan of Dominic was to deploy disciples to strategic points where they would win, train, and send others to preach and teach. Only sixteen men were available at first to work in Paris, Spain, Bologna, and Rome. After four years, the new order had become organized in eight countries. Although Dominic died in 1221, his organization continued to gain momentum and within fifty years supplied candidates for the papal chair. His followers

Match these persons who initiated new religious movements with the descriptions of themselves.

Dominic
Francis

_____1. An Italian who gave his riches to the poor and committed his life to preaching the Kingdom of God as a mendicant who lived without money.

_____2. A Spaniard who sold his possessions and as a mendicant preacher attempted to win back the Albigenses.

(1. Francis, 2. Dominic)

[3] Cannon, *History of Christianity*, p. 298.

became known as "brethren preachers" (friar preachers), named after the title of a note from Innocent III to Dominic. The order emphasized preaching and learning. Albertus Magnus and Thomas Aquinas were products of the Dominicans.

The son of a cloth merchant of Assisi in central Italy, nicknamed *Francis*, displeased his serious-minded father by a childhood of mischief and revelry. He became a prisoner of war in Perugia when he joined the common people against the nobles. When a serious illness began to develop, he experienced conversion and his nature was changed. Francis renounced his inheritance, broke completely with his father, went out into the world wearing a borrowed cloak, and declared that he had no father but the Father in heaven. He wandered about Assisi for two years, aiding the unfortunate and restoring churches. The words of Christ to the apostles in Matthew 10:7–14 came to Francis in 1208, and he committed his life to preaching repentance and the Kingdom of God, to living without money, and to eating what might be set before him. He determined to imitate Christ by a life of absolute poverty and love. Soon he had attracted followers, and he and his twelve companions applied to Pope Innocent III for approval. Since Innocent was attempting to win some of the Waldenses back to orthodoxy, Francis was recognized by the Pope. He and his associates called themselves the Penitents of Assisi. They went forth in pairs to preach repentance. They sang much, aided the peasants in their work, and cared for lepers and outcasts. They worked but not for wages, taking only bread for food.

The organizations of the Franciscans and Dominicans were similar. The Orders were divided into provinces, each with a provincial prior at its head. The supreme head was the general master who was answerable to the pope. The officers were obtained by election, and every friar owed absolute obedience to his superior. The group was organized like an army, and its members could be deployed wherever a need arose. Although they lived like monks, they did not reside in monasteries but found their field of activity in the world.

The followers of Francis were called "the Little Brothers" (Friars Minor). Francis organized an order for women. He convinced a young woman of the desirability of the life of poverty, cut off her hair, and challenged her to the same heavy regimen of self-denial that he and his followers had assumed. Soon others began to join her. In addition, laymen who had family and secular responsibilities could become associated with the Franciscans and Dominicans.

Two other mendicant orders, the Carmelites and the Friar Hermits of St. Augustine, also emerged in the early part of the thirteenth century. Their emphases were preaching and begging. In contrast to the monks who withdrew from the world to save themselves, the friars combatted pride and lust of the flesh through poverty and begging as they ministered in the world. These orders introduced a new concept into monasticism.

Did the Franciscans and Dominicans live in monasteries? _____

(Compare your answer with the text.)

Match the following:

____ Monks

____ Friars

a. Combatted pride and lust of the flesh through poverty and begging as they ministered in the world.

b. Withdrew from the world to save themselves.

(Compare your answers with the text.)

Non-Catholic Religious Groups

Numerous religious movements outside the Catholic Church began during the period between 1073 and 1453. Many of these had roots which reached back into earlier Christian centuries. Some of the groups held dualistic doctrines which differed greatly from orthodoxy, and others held orthodox views but opposed the corruption of the hierarchy in the Church. Any attempt to categorize them is difficult because of the limited historical material, which often was witten by their opponents, and because

of the difficulty of defining a standard of orthodoxy by which to judge them as heretical. Whether religious, social, or political factors caused their dissent is not always clear. Their attacks on the immorality of the clergy became, for practical purposes, attacks on the Church itself.

Dualistic or Manichaean movements

Approval of justification by works as an orthodox doctrine deprived religion of all spiritual vitality and replaced its essentials with meaningless formalism. Yet the concern of man for assurance of salvation and the fear of perdition caused him to be restless and dissatisfied with the accepted religious practices. The orthodox way of dealing with one's sins was through indulgences and penance. Ascetics who equated sin with material existence were present in every century. Some concluded that the body could be kept in submission by self-affliction. Others believed that material existence was evil because it was created by an evil god.

To the medieval mind, heresy was the most abhorred crime; it was far worse than any form of murder. Murder was a crime against man alone, while heresy was a sin against God and man. The loss of a heretic's own soul was not as bad as dragging others down with him. Heresy was outlawed by Church, State, and society. The period of the Babylonian Exile and Great Western Schism saw an increase in heretics all over Europe and heretical movements in England and Bohemia.

The Bogomiles have been mentioned previously in connexion with the Paulicians and Manichaeans. Manes combined Buddhism, Gnosticism, Christianity, and perfected by the Paulicians in about 650. Some Paulicians were transferred to Thrace in the eighth century and others in the tenth where they were absorbed with the Slavic Bulgarians.

The name Bogomile meant loved of God. Bogomiles believed that two sons emanated from the highest God who ruled over the supramundane regions. Satanael, the older, controlled the earthly world, and Christ, the younger, was Lord of the heavenly world. The older son was steward in heaven. He revolted in pride against the Father and promised the angels under his rule there would be less work. The rebels were cast from heaven. In order to have a realm where he might be god, Satanael created the earth and a second heaven. Both Satanael and God created Adam from water and the earth; therefore, he became the common property of both. In the form of a serpent, Satanael seduced Eve and begat Cain and a daughter. He was deprived of his divine form and apparel and power to create, but he was allowed to remain lord of the world.

Regarding redemption, a few souls of men managed to reach heaven and to beg for help. God caused the Logos or Redeeming Principle to emanate from Himself as his second-born son. The Logos entered the Virgin through her ear, took flesh there, and emerged by the same door. The Virgin did not notice but found him as an infant in the cave at Bethelehem. By seeming to die, He was able to descend into hell and to bind Satanael. He took the divine suffix (Satan-*el*) from Satan's name. The Logos returned to the Father to take the place of Satan at His right hand. The Bogomiles held a Docetic view of Christ's passion, death, and resurrection.

The Bogomiles rejected the Old Testament which assigned the role of creator to Elohim. They interpreted Christ's miracles allegorically since they believed Christ would not touch evil (created) matter. The sacraments were rejected as useless and the cross detested as the instrument of Christ's murder. They drank no wine, ate no meat, discouraged marriage, and denounced

The most abhorred crime in medieval times was _____.

(heresy)

The Bogomiles believed the earth was created and controlled by _____, the older son of God.

The Bogomiles' theory of redemption was that the Logos, Christ, God's second son, through seeming to die, descended into hell to bind _____.

(Satanael, Satan)

wealth. They denounced the Catholic Church as false and attributed miracles of the relics to demons who loved the cross and lived in the churches.

The official Bulgarian Church became dualistic. Emperor Alexius I decided the Church must be crushed. He invited the leader Basil to his palace and attempted to convert him to orthodoxy. Basil refused conversion and was imprisoned. A synod urged that the admant heresiarch be burned. Many of his followers were also put to the stake, but the movement increased. By the middle of the twelfth century, new scandals were breaking out, and the monks and priests were being drawn into the heresy. In 1186, Bulgaria revolted against the imperial yoke. This nationalistic resurgence was probably supported by the Bogomiles; however, the new Bulgarian dynasty was warlike and soon disapproved of the passive nationalism of the Bogomiles. In 1211, a council of the Bulgarian Church condemned the Bogomiles and approved their arrest, imprisonment, and exile. By the fourteenth century, the Kingdom of Bulgaria was declining and so were the Bogomiles.

The Albigenses were a Western dualistic sect which was known by various names. In Italy, they were called the Cathari which meant "the pure." In Milan, they were referred to as Patarines (also Patarelli), a derisive term from a low quarter of Milan inhabited by rag-pickers. This appellation spread to Italy, Dalmatia, and Bosnia as well. In northern France, they were called the Publicani, the latinized form of Paulician. In the district of Albi, they were the Albigenses.

Like the Bogomiles, this Western dualistic sect probably was an outgrowth of Manichaeism and extensions of the Paulicians and Bogomiles. Immigration, military expeditions, and other means of interchange between the East and West could account for the transplanting of dualistic doctrines from the East.

The Albigenses of France taught that from eternity the God of light has ruled over things invisible, and the prince of this world over things visible. Lucifer seduced some of the angels, the creatures of the God of light. Evil is eternal, and the devil made the material world; therefore, matter is evil but spirit is good, a belief which led to asceticism since the souls of men could only find fulfilment by trampling on the flesh. Satan was the Jehovah of the Old Testament, and Moses and other patriarchs were his instruments. The work of redemption is hindered by Jehovah's (Satan's) law. Christ is a perfect heavenly creature and the chief good of angels. Redemption is accomplished by His proclaiming truth in an ethereal body and His returning to the invisible world of heaven after an apparent (Docetic) death.

The Albigenses held a form of pantheism in which good is God and the Holy Spirit emanated from God as an instrument by which divinity could be instilled into creatures. They believed that Adam and Eve were fallen angels imprisoned in the body and their children inherited the spark of angelic divinity. Christ's redemptive work is accomplished by His proclaiming truth which is received by believers in the baptism of the Spirit effected by the laying on of hands by teachers of truth. The doctrines of hell and purgatory were rejected. The devil's domain is in this world, and the material part of man must remain in the world.

The Albigenses believed that the soul is ultimately detached from matter and will ascend again to the celestial world. During this life, the soul must live as free from the material body as possible. By asceticism, the soul is purified and prepared to escape the material at death. Without purification, it remains entangled with matter and is reincarnated in some animal or human body. Since the creation of new life embeds the soul deeper into matter, marriage was deplored; however, sexual relations were not dis-

In Italy the Albigenses were called the C_____

which meant "_____."

(Cathari, the pure)

Is this statement true or false?

The Albigenses taught that evil is eternal, and the devil made the material world.

_____

(true)

couraged if they did not lead to the conception of children. Believers should live the life of perfect chastity, eating only a minimum of food and denying themselves all physical pleasure or comfort. The Catholic Church was rejected as the synagogue of Satan in which salvation was impossible. The sacraments, the intervention of the Virgin and saints, purgatory, relics, images, crosses, holy water, and indulgences by which the priest procured salvation were rejected.

Bernard of Clairvaux said of the Cathari and Albigenses: "As for the morals of the heretic, he cheats no one, he oppresses no one, he strikes no one, his cheeks are pale with fasting, he eats not the bread of idleness, his hands labour for his livelihood." They were mostly simple people who felt the power of evil around them and sought escape. Their disdain for the flesh enabled them to face death with courage. They were amazingly steadfast in the face of fire. Often they voluntarily set forth their beliefs and rejoiced in the opportunity of sealing their faith with torture. Although they were simple people, they were zealous missionaries and often confused the clergy of the orthodox by their skilful writings. When shepherds picked up copies of Albigensian doctrines and took them to the priests to be deciphered, the priests were often corrupted in their doctrine.

The Inquisition

The Inquisition arose in opposition to the Cathari. It was an institution of the Church designed to discover and eliminate heresy. The plan of eradicating heresy by destroying the heretics was begun by violent mobs but was eventually adopted by the Church after missionary and evangelistic efforts to convert them to orthodoxy failed. The Inquisition was justified by the doctrine that there is no salvation outside the Church; therefore, heretical groups should be eliminated before they attract others from the Church and from salvation. Although heretics had been condemned and excommunicated by various concils, severe military measures were not launched against them until the early thirteenth century. Their rapid growth had become a political threat in southern France and Italy. In Florence in about 1228, almost one-third of the population was Cathari. The corruption of the Church and clergy contributed to the success of the heretical movements.

After failing to convert the Cathari by argument, Pope Alexander III sent a crusading army against them in 1181; however, it was unsuccessful. By the beginning of the thirteenth century, nearly all the princes and barons of southern France had embraced the heresy, and the Roman Catholic Church had become a jest. Innocent III at first provided sufficient preachers for Lanquedoc, and Count Raymond VI agreed to separate from heretics. Soon Raymond relapsed back into heresy.

The Spaniards convinced the Cistercian missionaries to adopt poverty, austerity, and purity of life equal to that of the heretics. This strategy helped among the poor but not among the nobility. A critical point came in 1208 when Raymond VI pretended to submit to Rome and invited Peter de Castelnau to his residence. Peter had been sent to Rome to help convert the heretics. Raymond and Peter disagreed, and on Peter's way back from the visit he was murdered. This incident gave Innocent justification to call in secular help. A crusade headed by Arnold of Citeaux was formed against Raymond VI, Count of Toulouse. A Separate peace agreement was reached with Raymond, thus leaving the Cathari unprotected. Raymond's land was invaded, but he regained its control in 1218. Pope Honorius III incited Louis VIII to a new crusade against the Albigenses in 1226. Peace was reached in 1229, but inquisition had become a permanent es-

Now that you have read more about the Albigenses, state what they believed concerning:

1. Satan and the Old Testament—_____

_____

_____

2. Christ's redemptive work—_____

_____

_____

3. The Catholic Church— _____

_____

(Compare your answers with the text. 1—See paragraph 1. 2—See paragraph 2. 3—See paragraph 3.)

The Inquisition was an institution of the Church designed to discover and eliminate

_____.

(heresy)

The doctrine of the Inquisition was that there was so salvation outside the

_____.

(Church)

Heretics had been condemned and excommunicated by various councils, but severe military measures were not launched against them until the early

_____ century.

(thirteenth)

tablishment of the Church and was continued in subsequent centuries.

The Fourth Lateran Council (1215) anathematized heretics of all kinds. Princes were enjoined to swear to protect the faith on pain of losing their lands. Everyone who took part in the extermination of heretics was offered the indulgence extended to crusaders to Palestine. All friends and defenders of heretics were to be excommunicated. Bishops were to go throughout their dioceses once or twice a year in person and to try those suspected of heresy. At the Synod of Toulouse in 1229, bishops were commanded to appoint priests and laymen to ferret out heretics. Princes were ordered to destroy their houses and places of refuge and were to be punished themselves if heretics were found on their lands. In 1224, Frederick II condemned heretics to be burned or to have their tongues torn out at the discretion of the judge. The Sicilian constitutions of 1231 made burning alive in the sight of the people the punishment for them. Rome and Venice soon passed legislation authorizing the seizure of heretics and the putting of them to death after ecclesiastical sentencing.

Suppression by military force soon spread beyond the region of the Albigenses in France to other parts of the Empire. By 1252, Innocent IV authorized torture as a means of extorting confessions.

The testimony of wives and children or even suspicion and public rumour were sufficient grounds for seizure and trial of heretics. Discovering them became a profitable business for many since local inquisitors were given a third of the proceeeds from confiscations and fines. The other two-thirds went to the bishops and the State. The avarice of the degenerate ecclesiastical authorities and of selfish informers led to tragic consequences. Since officials of the Inquisition were placed under heavy penalty if they declared innocent a person who later was accused, they tended to pass sentences on the basis of suspicion when proof was lacking. Questioners were employed to use every device for tricking the victims into incriminating admissions.

The Inquisition revived the worst features of pagan cruelty and brutalized those who were involved. It tended to destroy neighbourliness among the people who were obligated to act as spies on the private religious lives of one another. The Inquisition destroyed probably thousands of the most earnest and steadfast evangelical Christians. The anti-Christian spirit demonstrated by Catholics intensified the hatred of the sufferers against the pretended Christianity of Romanism. The Inquisition further added to the degeneracy of the Church and prepared for the revolt of Germany and the Protestant Reformation of the sixteenth century.

The spying on and accusing of heretics were profitable because local inquisitors were given

(one-half, one-third, two-thirds)

UNDERLINE THE CORRECT ANSWER

of the proceeds from confiscations and fines.

(one-third)

Underline the correct word or words.

The Inquisition (added to, lessened) the degeneracy of the Church.

(added to)

Anticlerical Separatist Movements

Patari

Simony and unchastity evoked revolution in some areas. A Milanese deacon of the eleventh century took notice of the contradiction between the divine law and the worldliness of the clergy. His renunciation of the clergy resulted in open revolution in which mobs plundered the property of the clergy. The clergy were compelled to bind themselves to live chaste lives. These revolutionaries were called Patari, a term probably derived from an area in the heart of Milan where handlers of old clothes lived. Although this movement diminished with its leader, it revealed early antagonism towards the Church which had become corrupt.

Petrobrusians

In 1106, the preaching of Peter de Bruys against sacerdotal

(priestly supernatural powers) practices resulted in a great pile of consecrated crosses being collected an burned. He caused priests and monks to be despised and often mistreated by the people. Peter de Bruys was seized by those infuriated by his burning of crosses and was cast into the flames at St. Giles in about 1140.

Peter taught that infant baptism was useless because the faith of another could not help him who could not use his own. He rejected as useless good works done for the dead, including offerings, alms, masses, and prayers. He held that churches are unnecessary and should be destroyed since holy places are not needed for Christian prayer and since God is everywhere. He judged the cross a senseless thing which should be destroyed since it was the instrument on which Christ was tortured to death. He rejected the mass and transubstantiation, holding that Christ's body was offered only once. His death did not end the movement he led, but his doctrine continued to be diffused secretly and, after his death, openly. The Petrobrusians and Henricians seemed to have been absorbed by the widespread and better organized Waldenses.

The Henricians

Henry of Lausanne was a man of great learning and extraordinary oratorical powers. He was a member of the monastery of Cluny and was rebuked by Bernard. After he left the cloister, his work came to be centred at LeMans. Henry held that the validity of the sacraments depended upon the sanctity of the priesthood. He rejected the invocation of saints and later proclaimed poverty as essential. He seems to have come into contact with Peter de Bruys about 1135 and adopted Petrobrusian tenets. A synod of Pisa refused to condemn him as a heretic but attempted to end his public work.

The Waldenses

When the rich merchant of Lyons, Peter Waldo, reacted to the greed and worldliness of the Church, a priest advised him to obey Christ's instructions to the Rich Young Ruler to give all to the poor and follow Him. Waldo heeded the admonition and became a mendicant preacher. He was soon joined by other men and women. They were refused permission to preach by the Third Lateran Council in 1179 because they were judged ignorant laymen. They continued to preach and were excommunicated in 1184. Their excommunication from the Church resulted in hostilities, and they became known as the first "protestants."

It appears that Waldo's followers attracted those of other anticlerical groups such as the Petrobrusians and Henricians. Another group, known as the Humiliati (about 1159), may have become related also to the "poor men of Lyons." The Humiliati consisted almost entirely of laymen who lived simply in Lombardy on the proceeds of their work as weavers.

The Waldenses believed that masses, prayers, and alms for the dead were of no avail, and some denied the existence of purgatory. They held that merit, not ordination, conferred the power to consecrate and to bless; therefore, laymen could execute the functions of the prieshood. All believers could preach, absolve, and celebrate the Supper. They rejected distinctions between laity and priesthood. Indulgences and the invocation of the Virgin were rejected. They refused to obey the pope and prelates unless they were leading apostolic lives. God was to be obeyed rather than man. They held every lie a mortal sin, rejected oaths in court as unlawful, and supported themselves by simple manual labour. They memorized the New Testament and went preaching in pairs from city to city.

Since they were banned in 1184, they were subject to attacks

Petrobrusians were followers of Peter de Bruys who preached against _____ practices.

(sacerdotal)

The Petrobrusians and Henricians seemed to have been absorbed by the better organized W_____.

(Waldenses)

Peter Waldo and some of his followers, the Waldenses, became known as the first

_____.

(protestants)

List some church practices which the Waldenses rejected.

1. _____
2. _____
3. _____
4. _____
5. _____

(Compare your answers with the text.)

by the clergy and imperial forces. By the thirteenth century, legislation was passed which called for their burning at the stake, About eighty were burned in Strassburg in 1211. Persecution which crushed the Cathari was less effective against the humbler, less heretical, non-conformists. The poor men of Lyons continued to increase rapidly and to spread widely. Although they were suppressed eventually by persecution, they appeared again at the time of the Reformation.

Brethren of the Cross

An ascetic group which scourged themselves for penitential purposes emerged in the eleventh century. They believed that scourging absolved them from sin without the aid of the Church. The preaching of Joachim of Fiore led to the expectation that a general revolution, especially a purification and renovation of the Church, would occur in 1260.

A hermit's proclamation of pending judgement caused masses of men and boys to march day and night, with banners and burning candles, from town to town. As they would approach a church, they would put on skirts which reached to the ground, and they would march around in a circle. One by one, they would throw themselves on their faces and lay motionless with outstretched arms in the form of a crucifix. Each one would step over the prostrate body in front of him, striking it with his scourge. After all had lain down, they would arise and begin to beat themselves with leather scourges tipped with iron spikes. Their blood would spurt onto the walls and their bodies would turn to swollen masses of bruised flesh. The people were so impressed that criminals confessed, robbers restored their loot, usurers returned the interest on their loans, enemies were reconciled, and feuds forgotten. God was preached as being angry because of pride, ostentation, blasphemy, adultery, and neglect of the Sabbath.

In 1349, Pope Clement VI issued a bull condemning the Brethren of the Cross and demanding their suppression. Self-castigation was to be tolerated only within the bounds of ecclesiastical regulation. The popular ferment subsided as suddenly as it had risen; however, another sect which centred in Thuringia began developing about 1360, and 300 of them were burned in a single day in 1416.

Evangelical Reformers

John Wyclif (about 1324-1384)

Wyclif was born in Yorkshire, England, and received his education at Oxford. He was influenced greatly by William Occam and was a zealous student of the Bible, natural science, and mathematics. He became a doctor of theology in 1372 and earned the right to lecture in theology. However, his failure to receive a lucrative appointment by the pope caused him to enter the service of the crown.

Wyclif concluded there was a great contrast between what the Church was and what it ought to be. The papal schism deeply affected him and caused him to lose respect for papal authority. During the Eucharistic controversy, opposition caused him to declare the pope as the antichrist. He held that only the offices presbyter and deacon were ministries established by Christ. He was greatly offended when funds were extorted from England by the papacy, impoverishing the State and robbing the poor. He opposed appointment of foreigners to benefices in England rather than nationals who would minister to the people. He rejected transubstantiation and asserted that the consecrated elements were signs and symbols of Christ's body and blood. He did not

They also rejected distinction between

_____ and _____

(Compare your answers with the text.)

Another extreme separatist group was called _____ of the _____.

(Brethren, Cross)

Wyclif, a famous evangelical reformer, declared the pope the _____.

He opposed funds being taken from England for the _____.

(antichrist, papacy)

oppose baptismal regeneration, but he held that baptism by the Spirit is alone unequivocally necessary to salvation. He rejected confirmation, extreme unction, confession which was introduced for the sake of gain, absolution, and penance. He held that men are saved and incorporated into Christ's mystical body by grace alone, and man on earth does not know whether he is saved or not. God's elect are the Church. He rejected veneration of relics, pilgrimages, prayers to saints, indulgences, and other ecclesiastical paraphernalia. He affirmed the freedom of will and was careful to imply that God was not responsible for evil in man.

In London Wyclif gained strong support from the nobility, the lower orders, and the masses of people. The first to oppose his theses were monks of those orders which held possessions. In 1377 he was summoned before the bishop of London to explain his doctrines. His protector, the Earl Marshal Henry Percy, declared that he would humble the English clergy and their partisans. The clergy regarded this encounter with great irritation and began to attack Wyclif, charging him blasphemy, scandal, pride, and heresy. Pope Gregory XI issued a bull against Wyclif which denounced eighteen of his theses as erroneous and dangerous to the Church and State. As the conflict intensified, Wyclif emphasized that Scripture alone is the basis of all Christian doctrine and the only norm for Christian faith. In 1382, he was condemned as a heretic by a council in London. The rest of his life was spent in writing and preaching. Thirty-four years after his death, he was condemned by the Council of Constance (1418).

Wyclif's followers were called the Lollards (to sing softly). They preached to the farmers and artisans rather than to the scholars. They advocated that dogma was superseded by the Bible which became the sole source of faith and practice. They were bound by no vows and no formal consecration. They were poor but not mendicant. They wandered bare footed from village to village with a long staff as a token of their pastoral vocation. The common people loved them and flocked around them, but they were hated by prelates, priests, and abbots.

In 1382, the archbishop urged Parliament to take measures against the Lollards. The matter was placed under the jurisdiction of the Church, but in 1400 the bishops declared that they were unable to make headway against the heretics. The archbishop persuaded King Henry IV to take action against them. In southern and middle England, those who were not burned at the stake were tortured to recantation or lived out their lives in prison. Persecution became widespread, and Oxford was returned to Catholic orthodoxy. Large numbers of Wyclif's books were destroyed. After 1417 the Lollards declined as they were driven into secrecy.

The Hussite movement

Bohemia had been brought fully under papal control by the middle of the fourteenth century. However, a university which was established to propagate papal doctrine became the chief stronghold of papal opposition. A degradation of morals among the clergy caused a desire for reform. John Huss was born in 1367 and educated at the University of Prague. He had become dean of the faculty of philosophy by 1401 and became rector of the University in 1403. His interest in ecclesiastical reforms was awakened by the study of Wyclif's philosophical and theological writings. He was active as synodal preacher in 1405, but his severe attacks upon the clergy and bishop resulted in his deposition. The king, however, supported him in denouncing the corruption of the clergy.

When the Pope issued his bull against Wyclif in 1409, the Bohemian archbishop required all of Wyclif's books to be sur-

Wyclif emphasized that the basis of all Christian doctrine is _____.

(Scripture)

Wyclif's followers were called_____ (to sing softly).

(Lollards)

John Huss's interest in ecclesiastical reforms was awakened by the study of _____ writings.

(Wyclif's)

rendered and unauthorized preaching to be discontinued. Huss and his adherents were put under the ban; however, he continued to preach boldly. The interdict was pronounced against Prague but without results. Huss declared that no pope or bishop has the right to take up the sword in the name of the Church, but rather he should pray for the Church's enemies and bless them. Huss' preaching resulted in the burning of papal bulls, and the allegiance of the people was pledged to Huss rather than to the "fraudulent mob of adulterers." However, pressure was placed upon the king to punish those who insulted the papacy and who opposed the bulls. Three men who were from the lower classes and who contradicted preachers of indulgences were beheaded. They were the first martyrs of the Hussite Church.
first martyrs of the Hussite Church.

Huss continued his opposition against the papal bulls, and the Prague clergy brought charges against him before the Pope. The Council of Constance (1414) convened to end the papal schism. The emperor Sigismund was anxious to clear the country of the heresy. Huss also desired to end all dissension and agreed to go to Constance under the protection of a letter from Sigismund. His purpose may have been to convert the assembled delegates to his principal doctrines; however, he was considered a heretic upon his arrival. He was placed in the dungeon of a Dominican monastery and was refused an advocate during the investigation and prosecution. Sigismund was angered at the abuse of his letter of safe conduct, but the Council threatened to dissolve if he took measures against the prelates, thus he resigned himself to the situation.

During the trial, Huss acknowledged his writings regarding the Church and his veneration of Wyclif, yet he denied having defended Wyclif's doctrine of the Lord's Supper and his forty-five articles. When thirty-nine sentences from his works were presented, Huss declared himself to submit if convinced of errors by reason and Scripture. However, he refused to recant doctrines he had never taught. His writings were condemned, and he was derobed and delivered to the secular power. After praying at the stake, he said, "God is my witness that I have never taught that of which I have been accused by false witnesses. In the truth of the Gospel which I have written, taught, and preached, I will die today with gladness." The fire was kindled as he sang, "Christ, thou Son of the living God, have mercy upon me." Huss had succeeeded at threatening the existence of the hierarchical structure of the Church.

The beliefs of Huss were primarily those of Wyclif. He believed that the Church is not a hierarchical priesthood but the entire body of those who from eternity have been predestined for salvation. Christ, not the pope, is its head.

The movement did not die with Huss; 452 noblemen immediately denounced his shameful treatment and death by the Council. He became the religious symbol of Bohemian nationalism. Fifteen years of civil war ensued; churches and monasteries were destroyed and ecclesiastical possessions were seized by the Hussite nobility. Pope Martin V called for a crusade against the Hussites who successfully defended themselves. They went on the offensive after 1427 and forced their opponents to seek a settlement. An agreement was reached in 1433 with part of the Hussites who united with the Catholics and destroyed the dissenting group in 1434.

The return of the moderate Hussite party to the Roman Church and the destruction of the extreme group did not, however, end the evangelical movement in Bohemia. By 1461, a group known as the Bohemian Brethren had separated from the Church and had made rapid gains in Bohemia and Moravia. Once again persecution was used against them, but later political com-

Underline the correct word or words.

Huss (was, was not) deterred in his opposition by papal bulls or orders.

(was not)

Huss was condemned and burned at the stake for attacking the _____ and preaching some of Wyclif's _____.

(clergy, doctrines)

plications caused the king to discontinue his tactics. The group which withdrew from the Church baptized all Catholics who united with them. They were joined in 1480 by a number of Waldenses.

Developed Scholasticism

Before the twelfth century, a careful distinction had been made between theology based on revelation and philosophy based on reason. Such a distinction vanished in the rise and development of scholasticism which developed a new theology. The thirteenth century leaders employed pre-Christian Greek concepts and gave them Christian meaning. Aristotle's thoughts were rediscovered through Arab interpretations and commentaries, and a synthesis between Aristotelianism and Christian theology was made. The discovery and use of Aristotle was accompanied by a revival of Augustinianism.

Alexander of Hales (about 1168–1245) was an Englishman and one of the first scholastic theologians to make full use of Aristotle's works. He became a member of the Franciscan order and supported the doctrine of the Immaculate Conception of Mary. He supported the withholding of the cup from the laity on the ground that the body (bread) contains the blood as well. He developed the doctrine of the indelibility of the sacraments of baptism, confirmation, and ordination and distinguished between attrition and contrition.

Duns Scotus (1266–1308) was also a Franciscan theologian and philosopher who gained great distinction in the University of Oxford. He was transferred to Paris to defend the doctrine of the Immaculate Conception of Mary against the Dominicans. He gained the reputation of being the foremost theologian in the world. Scotus accepted without question the authority of the Church in interpreting Scripture and judging heretics. He concluded that much in theology is philosophically improbable, yet he accepted it on the authority of the Church.

William Occam (d. 1347) was an English Franciscan who had studied under Duns Scotus. He was imprisoned by Pope John XXII when he defended the complete poverty of Christ and the apostles. After his escape in 1328, he spent the rest of his life defending the independence of the State from ecclesiastical authority. He concluded that men do not have actual knowledge of things; they only have mental concepts. This conclusion led him to the position that theological doctrines are not philosophically provable. They must be accepted simply on the authority of the Church rather than on the authority of reason.

Thomas Aquinas (1225–1274) was the most brilliant and clearest thinker of his age. He was born between Naples and Rome and entered the Dominican order in 1243 against his parents' wishes. As a superior student, he was sent to Cologne to study under Albertus Magnus. His education was furthered in Paris, and he returned to Cologne to teach in 1248. He was admitted to the Paris faculty in 1257, later taught in Italy, then returned to Paris. His greatest work, *Summa Theologica,* was begun about 1265 and was not completed at his death. His writings were marked by clarity, logical consistency, and breadth of presentation.

Albertus introduced Aquinas to Aristotle, and Aquinas produced several writings on Aristotle in commentary form. Aquina's writings also reflect the influence of Stoicism, Neo-Platonism, Augustinianism, and Boethianism. A typical characteristic of his work is the attempt to find a middle way on questions that have received a wide range of answers.

Three doctrinal emphases of Alexander of Hales were:

1. The_____ _____ of Mary.
2. Withholding the cup from the _____
3. The indelibility of the sacraments of b_____, c_____, and o_____.

(Compare your answers with the text.)

Who was characterized as the most brilliant and clearest thinker of his age?

_____ _____

(Thomas Aquinas)

A sharp distinction between reason and faith was fundamental to the teachings of Aquinas. He argued that apart from revelation and faith, reason could not discover the Trinity, the incarnation, the creation of the world in time, original sin, purgatory, and the resurrection of the body. After these doctrines are revealed, however, they must be established by reason and must not be considered contrary to reason. On the other hand, the verity of God's existence, His eternity and simplicity, and His creative power and providence can be discovered by natural reason apart from revelation. Faith complements reason–goes far beyond it– but never contradicts it.

To make his arguments for the existence of God valid, Aquinas started with the facts of the natural world. He rejected Anselm's ontological argument because it was based on a self–evident knowledge of God– from cause to effect. Aquinas desired to start with effect, which we know from the natural world, and to move to cause or to God. He set forth five arguments for God's existence which can be obtained by reason alone. He began with an effect perceived by the senses and reasoned back to its cause. For example, motion is observable. Moving objects must have been set in motion by something else.

Aquinas also emphasized the Aristotelian antithesis of matter and form. All individuals in a species have the same form, but matter is a property particular to each individual. In defining the doctrine of transubstantiation, he employed the Aristotelian philosophy of substance and accidents. Accidents refer to the external properties of bread and wine–taste, texture, and apperance. Substance has reference to the essence of the bread and wine. In transubstantiation, the substance of the bread and wine is converted into the substance of the body of Christ. The accidents do not change; that is, the bread and wine retain their physical apperance and taste. Aquinas held that the sacraments are signs, but signs are able to effect what they signify. They bring spiritual gifts in sensuous forms since God has ordained them as the means of spiritual power. The sacraments infuse justifying grace into man.

Aquinas held that seven sacraments were instituted by Christ. They are adequate to provide for man's spiritual needs from his birth to his death. The first to be administered is baptism and the last is holy unction which prepares a person for the crisis of death. Confirmation, the Eucharist, sacred orders, marriage, and penance are each essential for the Christian pilgrimage.

The Roman Catholic Church has accepted the substance of Aquinas' teachings as its official doctrine. The study of his works is obligatory for all Catholic students of philosophy and theology.

Thomas Aquinas believed in a sharp distinction between _____ and _____.
He held that reason must establish _____.

(reason, faith, revelation)

How many sacraments did Aquinas believe were instituted by Christ? _____

(Compare your answer with the text.)

The substance of Aquinas' teachings is official doctrine of the

R_____ C_____ C_____.

(Compare your answer with the text.)

Home Study Exercise

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

1. List three reasons for the decline of the papacy in the forteenth and fifteenth centuries. _____

2. How did the Latin crusaders affect the Eastern Empire and Church? _____

3. What prevented the reunion of Eastern and Western Christianity in the fifteenth century? _____

4. What was the policy of Innocent III towards heretics? _____

5. What part did Gregory IX have in the Inquisition? _____

6. What events during the time of Boniface VIII revealed the political power of the papacy? _____

7. Why did the popes reside at Avignon? _____

8. What threats to the hierarchy did John XXII condemn? _____

9. What caused the schism of Latin Christianity? _____

10. How was the schism healed? _____

11. Who were Dominic and Francis? _____

12. Why was heresy abhorred by the medieval mind? _____

13. What did the Bogomiles believe about the world and redemption? _____

14. Who were the Albigenses? _____

15. What was the Inquisition and its doctrinal foundation? _____

16. What policies encouraged spying on and accusing of heretics? _____

17. Who were the Petrobrusians? _____

18. Who were the Waldenses? _____

19. What doctrine and practices of the Catholic Church did Wyclif oppose? _____

20. Why was Huss condemned? _____

21. Give three doctrinal emphases of Alexander of Hales. _____

22. Give three important emphases of Aquinas. _____

Supplementary activity (Levels 2 and 3). Read pages 146–153 in *A Summary of Christian History* by Baker and answer the following questions.

1. What practices of the Catholic Church led to its decline?

2. When did papal pretentions reach their height and when did the papacy begin to decline?

Advanced activity (Level 3). Read pages 155–160, 185–189, and 207–211 in *Documents of the Christian Church* by Bettenson. Optional reading may be done on pages 179–184, 197–207, and 233–255 of the same book. Then answer the following questions.

1. According to Innocent III, who had the authority to elect kings and emperors?

2. List the decrees of the Fourth Lateran Council which assured that heretics would be reported and condemned.

3. How did Aquinas explain the substance of the bread and wine becoming the substance of the true body of Christ?

Seminar Discussion

1. What caused the decline of Eastern Christianity?

2. What measures did the Catholic Church take against heretics and what was their doctrinal justification?

3. Evaluate the benefits and detriments of the relation of the Church and State in the thirteenth and fourteenth centuries.

4. What activities of the papacy gave rise to anticlerical movements and the decline of the papacy?

5. Give the origin and evaluate the contribution of the Dominicans and Franciscans to the Church.

6. What were the doctrines of the Bogomiles, Cathari, and Albigenses?

7. What were the main differences in the anticlerical separatist movements and the evangelical reformers?

8. How do the doctrines of the evangelical reformers differ from your own?

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