

## History of the Catholic Church

### The 13<sup>th</sup> Century: the Rise of the Mendicants

#### **Events:**

1202: Battle of Mirebeau between Arthur I of Brittany and John of England

1204: The 4<sup>th</sup> Crusade

1205: The Battle of Adrianople: the Crusaders fight the Byzantines and conquer Constantinople

1206: Genghis Khan is declared ruler of the Mongols

1209: Francis of Assisi founds the Franciscan Order

1209: The Albigensian Crusade declared by Pope Innocent III

1212: The Battle of Las Navas de Tolosa in Iberia (Spain) marks the beginning of the reconquest of Spain.

1214: France defeats the English and Imperial German forces at the Battle of Bouvines

1215: King John of England signs the Magna Carta

1215: The 4<sup>th</sup> Lateran Council is called by Pope Innocent III

1216: The Founding of the Dominican Order

1217-1221: The 5<sup>th</sup> Crusade

1220: The Kingdom of Zimbabwe begins

1221: Venice signs a peace treaty with the Mongol Empire

1228-1229: The 6<sup>th</sup> Crusade is called by Frederick II Hohenstaufen returning Jerusalem to the Crusader states.

1237-1240: Mongol Empire conquers Kievan Rus Empire

1243-1250: Second Holy Roman Empire-Papacy war

1248-1254: 7<sup>th</sup> Crusade

1268: Fall of the Crusader State of Antioch to the Mamelukes

1290: The Edict of Expulsion: King Edward I orders all Jews to leave England.

1292: Marco Polo begins his voyage from China to Persia

1299: Foundation of the Ottoman Empire

Inventions: the moveable, wooden type printing press, the handgun, explosives, and land mines are invented in China. The windmill was invented in the Islamic world. Shift from manuscripts

to books and the move from monasteries to universities as the center for learning. Eyeglasses are invented in Venice.

### **Politics:**

The 13<sup>th</sup> century is the most politically challenging century of the series thus far. Not only do we have major fights between the papacy and England, France and Germany but also struggles between and within all the major powers of Europe. Turning towards the East, one of the most powerful empires to exist in the world has risen to power: the Mongols. Genghis Khan was born in the previous century and by the beginning of this century had organized the cities around him into the Mongol Empire. He is the greatest military leader in the history of the world and created the largest empire the world has ever seen. For the first couple decades of his leadership, his main goal was to unite the Mongol tribes into a nation. After uniting the tribes and creating the Mongol Empire, he expanded, by military campaign, east to China. Over the next several decades, Genghis Khan will expand east, west, and south creating the Mongol Empire. He will fight wars with Venice, the Byzantines, Jerusalem, the Islamic states, Persia, Hungary, the Germans, and the Kievan Rus. Overall his Empire will extend from China, through the entire Asian continent and stop on the borders with Kievan Rus and Greece. The use of mounted calvary as an incredibly fast form of military gave Khan the advantage over most of his rivals. Upon his death in 1227, he left 128,000 troops and the most diverse empire ever created. His system of meritocracy allowed anyone from any race or nationality to take command with the implication that failure to support the empire meant military intervention. As he neared death, he gave the empire to Odegei Khan and the empire expanded no further.

After being conquered by Saladin in the 12<sup>th</sup> century, the Crusader states had fallen apart due to the secession of land with the treaty between King Richard of England and Saladin. This loss greatly increased the desire by the European powers to call additional crusades to reconquer the Holy Land and return Jerusalem to the ruling powers of the west. Starting in 1199, Pope Innocent III called the 4<sup>th</sup> Crusade to reconquer Jerusalem. Due to a number of reasons including his own political struggles with the rulers of Europe as well as financial challenges, the crusade took three more years before gaining the support that it needed. Support was gained only through some political and economic maneuvering. Eventually Pope Innocent was promised 33,500 soldiers. Now with soldiers, they need provisions. No one was willing to help the cause out of a desire to be charitable and reconquer the Holy Land. The crusade reached a deal with Venice that the Venetians would construct 450 war ships and supply the troops for 85,000 marks.

Additionally the Venetians would receive half the spoils for war and the crusade would venture outside of the agreed upon trajectory and attack Alexandria. Clearly the Venetians won this agreement and received incredible wealth from this deal. When the date for the departure drew near, the ships were ready but the troops were not. Only 12,000 troops arrived instead of the 33,500 agreed upon and only 50,000 marks were paid with the agreement that the rest would be paid upon the conquest of these lands. It only got worse from here. With the Venetians upset by the change in the agreement, they struck a new bargain. The crusaders would conquer the city of Zara on the coast of Byzantium and then the Venetians would defer payment for the ships. Pope Innocent forbade the crusaders from attacking or killing any Christians. Zara is a Christian city.

The crusaders headed to the city of Zara and conquered it. Pope Innocent was furious that the crusaders and excommunicated all the crusaders for sacking a Christian city and killing Christians. The 4<sup>th</sup> Crusade didn't end there. Now with the city of Zara conquered and the crusaders excommunicated, the idea was to set sail for Alexandria and liberate it from Muslim rule. The Crusaders had a different plan. If they liberated the city of Constantinople from the Greeks, then they could recover the city, their crusade, and receive the money that Constantinople agreed to pay the Venetians for this expedition. With a palace coup, a change over in command, and nothing coming from Constantinople, the crusaders saw their moment to strike. On April 12, 1204 the crusaders breached the walls, sacked the city, burned a good portion of the city, looted it, defiled some of the churches, carried away relics, and installed their own king as ruler. Tensions between east and west reached their pinnacle. The Greek church has never forgotten this moment even though the relics were returned in the 1980's.

Between the 4<sup>th</sup> and 5<sup>th</sup> crusade many important events occurred that set the tone for the 5<sup>th</sup> crusade. In 1215 a boy proclaimed that Jesus had spoken to him and encouraged him to lead a crusade to reconquer the Holy Land. With fervor for a crusade already high amongst the people and an attempt to undo the effects of the failed 4<sup>th</sup> crusade, 30,000 children joined this new crusade. Yes, 30,000 *children*. They marched across Europe where all 30,000 children was slain by the Islamic forces. With two failed crusades in this century and many political fights amongst the kings, Pope Innocent III calls the 4<sup>th</sup> Lateran Council. This Council set the norms for crusades which will last a century. From here a new wave of fervor was started by Pope Innocent and continued after his death in 1216. Saladin's successor al-Adil desired to conquer Egypt and sent most of his troops to the Nile. Upon seeing the force of the crusader army, he fled the city allowing it to be sacked. The crusaders continued east through Damascus. They continued their attacks into Egypt. By this point most of the crusaders felt that their vow had been completed and went home instead of attacking Egypt. At this point these events take a strange turn. St. Francis of Assisi, who assisted the Pope in preaching and supporting the crusade, was with the crusaders when they entered Egypt. Instead of fighting, St. Francis went and met with the Sultan, one of his most famous stories, and made agreements between the west and the sultan. Thus the 5<sup>th</sup> crusade ended with no territory gained and many lives lost.

Over the next century a series of minor crusades will cycle between the kings of Europe. After the failures of the 4<sup>th</sup> and 5<sup>th</sup> crusades, many of the kings will send their own delegation to try to conquer the Holy Land. Even with the challenges between Frederick II and the Pope, which I will cover shortly, he sent a crusade, sometimes called the 6<sup>th</sup> crusade, from 1228-1229 to Egypt. This crusade also failed. Then, Louis IX of France, after a defeat by the English, financed his own crusade to the Holy Land. This crusade would cost 1.5 million livres, six times the annual revenue of the country. The equivalent of \$140 trillion today. This was paid through confiscating the lands and money of the moneylenders who were Jewish. These eight crusades were the most significant of the crusades. Following the eight, some historians record additional crusades that were minor in influence. After about a century, the crusades will come to an end and the Holy Land will fall to Muslim rule for many centuries.

Within the challenges of the crusades came many other political struggles throughout Europe. The investiture conflict of the previous centuries never dies neither do struggles between the emperors, kings, and the papacy. No figure affected the middle ages and the European stage like Pope Innocent III. He became pope in 1198 at the age of 36 and made the focus on his papacy known by his opening remarks: "I am he who will judge all and be judged by none." His effects on the church will be covered later. Pope Innocent's first struggle came with the German Emperor Frederick of Hohenstaufen. Due to the marriage between Frederick Barbarossa and Constance, the kingdoms of Germany and Sicily were united. This union sandwiched the papal states between two very powerful nations. Frederick of Hohenstaufen desired to unite these two empires, rule them both, and use their power to limit the authority of the papacy. A few kings later, Otto IV was named king without papal approval and begun a campaign to invade Sicily. Pope Innocent excommunicated him for this action. Otto soon died and left Frederick II in command of Germany. The 4<sup>th</sup> Lateran Council in 1215 affirmed this election and Frederick II renounced all claims to the papal lands and Italy thus resolving the conflict. Frederick would dominate the European stage for the next 35 years and be excommunicated twice by Pope Gregory IX for failing to go on crusade and for failing to make peace with the Lombards.

Turning towards England we enter another fight with the papacy. King John was named king in 1199. He entered a massive debate over the election of the archbishop of Canterbury. The monks had named a successor and sent the name to the pope who declined their nomination. King John sent the pope his chosen successor who was declined by the pope. Pope Innocent named his own man as the archbishop of Canterbury. King John refused to let him in the country. In response, King John wrote his famous document the Magna Carta which stated his rights as king. Pope Innocent annulled the Magna Carta by stating that it was "illegal and unjust." I want to emphasize the importance of this event. Not only did a pope declare a king wrong but through the authority of the pope annulled a document by a sovereign ruler. Nevertheless, this document was dealt with at the next major council, the 4<sup>th</sup> Lateran Council in 1215.

Throughout the majority of the 13<sup>th</sup> century, many of the kingdoms of Europe were at war. With the invasion of the Mongols: Germany and Sicily were in a few different fights with the Mongol Empire. In Spain, the desire to reconquer the Spanish lands from the Muslim forces drew many to war. England and France fought a war at the beginning of the century from 1213-1214 leading to a French defeat. The war ultimately ended due to the calling of the 5<sup>th</sup> Crusade. France, although defeated by the English, rallied their troops and provided 30,000 for the crusade. England and France would enter another war towards the middle of the century before France signed peace agreements with all its neighbors. Under King Louis IX of France, equitable and productive peace treaties were signed between Flanders (1256), Aragon, Spain (1258), and England (1259). History claims that King Louis IX of France was the greatest of the French kings. He was known for his piety and care for his people. Spain will enter a war with France whose effects were minimal.

Spain was in a different place from the rest of Europe. The Muslim conquest of Spain in the 8<sup>th</sup> century left the Spaniards with mountainous terrain in the northern part of Spain. The two divided kingdoms were united under King Ferdinand to become the Kingdom of Leon and

Castille. For a few centuries skirmishes between the Arabic forces and the Spaniards continued until the Arabs pulled back leaving a vacuum to the south for expansion. Overall the relations between the Arabs and the Christians in Spain was placid. Many, historians cannot predict the number, converted to Islam. Since Islam imposed higher taxes on non-Muslims, this might be the reason for the conversions. The Arabs allowed the freedom of religion with the exception of public Mass, processions, ringing of bells, and the wearing of Christian symbols. In the 13<sup>th</sup> century a new wave of a desire to reconquer Spain hit the Spaniards in the north under King Ferdinand II. Although he began the fervor, his son, Alfonso X led the charge. He led what historians called *the Reconquista* from the northern lands through the majority of Spain. By the end of the century the Muslims will occupy only Granada. The *Reconquista* is hard to describe since it comes as the culmination of centuries of conflict between the Muslims and Spaniards. Nevertheless, Spain will remain largely Christian until 1492 when King Ferdinand will conquer the rest of Spain and unite it as one kingdom.

### The Social Situation of Europe

The middle ages saw one of the most fundamental transitional periods in European history: urbanization. The increase in population coupled with the increase in trade and commerce led people out of the countryside and into the cities. This transition is hard to explain. Urban life was largely agrarian and centered on the cycle of the year. Farmers tended to live poor and simple lives with their world centered on the monastery. The local monastery was the church for the agrarian farmer and the center of community life. Masses, religious holidays, religious education, and community events all happened at the monastery. Their lives were simple, they were poor, and knew that they were peasants who worked for the king. As cities developed, the lifestyle of the people changed drastically. Now the center of the community was the town square or the cathedral. Parish life involved a great number of people and divorced people from their activities in caring for the monks. Priests became more common and the center point of the religious experience of the people. The increase in trade and commerce led to the rise of guilds, shops, and wealth. Cities were the place of wealth. For the church, cities posed a new type of challenge. The people were less interested in religion and more interested in politics. They tended to take a less active role in their church and tended to be more educated. How is the church to respond?

One of the central developments from the urbanization of Europe was the university system. Prior to the founding of universities in the 11<sup>th</sup> century, the monastery was the source of all education. Monks kept books, learned from other monk-teachers, and taught the people from the books they housed. As the universities develop, these books move from the monasteries to the universities. New sources of information came from places like Middle East, Spain, and throughout Europe. The focus of the original universities was practical. The University of Bologna focused on legal documents. A student of Bologna would spend years studying rhetoric and logic as well as legal documents for the purpose of creating legal documents. As more worked entered the universities, the system changed drastically known as the *studium*. The *studium* is the system through which the man learned and developed in the university system. The first several years were spent studying rhetoric, logic, philosophy, and language. Once the person graduated from these subjects, he earned a bachelor's degree. The next course of study

was Sacred Scripture. Once the person was deemed proficient by the masters, he was ceremoniously given the title of master and could now teach. By the end of the century a new type of degree was established called the doctorate. The doctorate was proof of mastery of a field of study, most commonly theology. Doctors of the universities were highly sought through the university system in order to bring a greater reputation to the university and attract more students. Universities also became a place of exploring new documents and subjects.

## **The Church**

The most significant church event of the Middle Ages was the 4<sup>th</sup> Lateran Council in 1215. The 4<sup>th</sup> Lateran Council came on the heels of several other major events that sparked massive issues for the church. The first of these was the horrific 4<sup>th</sup> Crusade that conquered three Christian cities, killed Christians, sacked and looted Constantinople, broke papal mandates, and greatly hindered east and west relationships for centuries. The second major event was the conflict between King John of England and Pope Innocent III over the nomination and election of the archbishop of Canterbury. These two events do not show the gravity through which the church was affected by the Council. The church had been in decline morally and spiritually for centuries. Many religious groups worked towards reform and desired something new but they largely didn't affect fundamental changes. Pope Innocent had a new objective: he wanted the church back in its rightful place. The 4<sup>th</sup> Lateran Council was significant for more reasons than its 70 dogmatic proclamations. Pope Innocent conducted the Council in a way that would have appalled Pope Gregory VII. The Pope called all bishops and cardinals to be present for this council as well as abbots and abbesses, leaders from the Greek churches, and secular leaders. The addition of secular leaders would have appalled popes of previous centuries. Nevertheless, Pope Innocent's goal was to bring the church together for this council. The Council was set for November 11, 1215. The Pope held a special Mass for the cardinals and some of the bishops early in the morning of November 11<sup>th</sup> before the Council convened. When the doors of the basilica opened for the delegates to enter the basilica, thousands poured into the cathedral to witness and participate in this event. So many stampeded into the cathedral that witnesses say even a bishop was trampled to death. The Pope began at once and his tone set the stage for this strange council. Instead of hearing the voices of the people and engaging in theological or practical debates, Pope Innocent announced the decrees of the Council as an already settled matter. Copies of the decrees were handed to all in attendance who were expected to promulgate these decrees in their respective territories and the Council came to an end just as abruptly as it began.

The 4<sup>th</sup> Lateran Council was the most significant event of the Middle Ages for the radical way in which it influenced reform and for the long-lasting effects of its reform. The first two canons dealt with dogmatic matters, which are both statements that reaffirm the beliefs of the Church. Bishops were now required to educate their clergy and the seminarians who were seeking ordination to the priesthood. Clergy were forbidden to spend time in taverns, play dice, wear the tonsure (the clipping of the hairs on the head as a sign of penance), wear garments that are not too long or too short, and cannot wear bright colors like red and green. Clerics were required to learn the rites for the sacraments well and celebrate the Divine Office well. The Pope continued

to reaffirm the Church's sole right in naming bishops and the annulment of the Magna Carta of King John. The canons put strong restrictions on marriages. No consanguinity to the 4<sup>th</sup> degree and a man cannot marry within the family he married into such as his wife's mother, sister, or niece. All Catholics were required to confess their sins to a priest once a year and receive Communion once a year. Concerned about the proliferation of religious orders over the last century, the Council forbade the foundation of new religious rules. All new orders had to adopt a rule of life already accepted by the Church. The last four canons dealt with relations to Jews. Jews couldn't charge usurious rates. Muslims and Jews were required to wear distinctive garb to mark them as not Christian. They were also forbidden from being in public on major holy days like Holy Week.

With this Council in mind, we need to move around the Christian world to some of the major developments that led to this Council and came from it. The most significant development for our modern era was the founding of the Mendicant Orders. Starting with St. Francis of Assisi around 1180 as the son of a merchant, St. Francis became disillusioned with the Church. He felt that the effects of the cities had diluted the necessity of poverty for the good of the Christians. Therefore, he left the city life to live a life of poverty uniting himself with Jesus who was a poor beggar. People began to flock to him due to his example in overturning the opulence of the time. Often this is where we end the story of St. Francis. St. Francis was far more influential and valuable for this time than a man of poverty. His goal was to preach to the people in the cities. Monks cared for the people in the hamlets and villages and priests rarely preached or taught their people. Who cared for the people in the cities? Enter, St. Francis. His goal was to preach to the people in the cities and encourage them to live holy lives. He would travel from city to city preaching, a rare practice among clergy, and people flocked to hear him preach.

Around the same time as St. Francis, another man was rising to power with the same interests: St. Dominic. St. Dominic Guzman was a Spaniard who came with his bishop to Normandy to settle a dispute about marriage. On his way back he encountered the Albigensians. Deeply moved by the gravity of their heretical notions and with a desire to save their souls, he remained in France to preach and teach. Eventually men and women flocked to him through his example of poverty, the effects of his preaching, and his wisdom in theology. This group, now called the Dominicans, would focus on the cities and universities. St. Dominic had a goal of reaching the educated in the universities and cities and bringing them to conversion. The lack of education and theological development amongst the people gave him his strength and mission.

These two stories are best told through the lens of Pope Innocent III. Both of these men, although they knew each other and were friends, sought Pope Innocent's approval for their order. Legend states that Pope Innocent had a vision. The Lateran Basilica, a symbol of the Church, was crumbling. Then two men appeared and held up the pillars of the Church. One was dressed in a brown tunic and the other in a white tunic. When Dominic, dressed in white, and Francis, dressed in brown, appeared in his office, he understood these two men to be the fulfillment of his vision.

St. Dominic and St. Francis started a new type of religious movement in the Church: the mendicants and the friars. Mendicants comes from the Latin word "to beg." The goal of these two orders is poverty. Both the Franciscans and the Dominicans begged from the people for their

livelihood as opposed to the monks who received income from their lands. Similarly, mendicants can move from place to place at the direction of their superiors whereas monks were stable and lived in the same monastery their entire lives. This new type of religious life was called a friar, which comes from the Latin word for “brother.” These mendicant preachers would traverse the world looking for people to preach to and convert. The idea that religious were not confined their monasteries gave a new breath of fresh air to religious life and will begin a whole new wave of religious thought.

In the midst of the formation of these two foundational orders in the Church, the Church was fighting two major heresies: the Cathars or the Albigensians. The Albigensians were formed and named after the town of Albi in southern France. At their pinnacle, they boasted 60,000 members and were the largest religious group in southern France. The history between the Albigensians and the Catholic Church is long and complicated. In 1147, Pope Eugene III sent a delegation to suppress this growing movement. When that failed, he sent St. Bernard of Clairvaux to help suppress the movement, and that failed. Around 1209 another delegation was sent from Rome to evaluate and attempt to end this difficult situation for the Church. This delegate called itself a crusade and fought the Albigensians. The Catholic towns people were given the chance to flee but instead joined their Cathar neighbors and fought the Catholic military delegation. This military effort had little effect on the movement. Even with the decree from the 4<sup>th</sup> Lateran Council and the various movements within the church to end this movement, nothing seemed to work. The major goal of St. Dominic was to end this heresy and peacefully bring these people back into the folds of the Church. He brought many hundreds back into the Church in his short preaching career of 5 years. Yet, many still remained. With military efforts largely ineffective, the church developed a new tactic: trying heretics. The Office of the Inquisition was officially established in 1229 by the Council of Toulouse to combat this heresy. The Office of the Inquisition would find those who were publicly confessing heresies, imprison them, and attempt to convert them back of the faith. Those who were obstinate and caused social unrest would be tried as heretic and condemned to death. The heresy eventually ended in 1310 when the number of new adherents plummeted and the movement could not sustain itself. After 1330, the Office of the Inquisition had no records of heretics being tried.

The concept of the Office of the Inquisition for many people is influenced by media comments on the Spanish Inquisition, which are two very different events. The Office of the Inquisition had two major roles in the Middle Ages. The first major role was to help the church define its teachings and to debate heresies and heretics. The second major role was to reason with, convert, and, if needed, try heretics. Those who were condemned to death by the Office of the Inquisition were those people who were causing major issues for the public good due to their preaching of heresy. Most people who professed heresy were not tried by the Office nor did people live in fear of being arrested by the Office. Throughout the 13<sup>th</sup> century, the head of the Office, called the Inquisitor General, would be held by a Dominican Friar. The Office of the Inquisition still exists today but under a new name of the Congregation for the Doctrine of the Faith, renamed in 1965.

Another heresy, although vastly minor in comparison to the Albigensians, roamed Italy of the 13<sup>th</sup> century: the Waldensians. The Waldensians taught that poverty was the way to follow



Christ, anyone was allowed to preach and topics could not be determined by the bishop, we are all sinners who cannot be saved without Jesus, Jesus took God's wrath and therefore we are freed from God's wrath, the universal priesthood of all believers, and the denial of purgatory. The Waldensians will be declared a heresy and condemned by the 4<sup>th</sup> Council of the Lateran in 1215. The teachings of the Waldensians became the foundation for the Protestant movement of the 16<sup>th</sup> century.

One of the most influential developments of the 13<sup>th</sup> century was the educational system of the university. Although we often think of the church of the Middle Ages as fighting skirmishes with kings and a series of monasteries, the intellectual development within the church will set the stage for the next 800 years. The university systems were largely dominated by Christian influence and theology. Everyone had to study some aspect of theology during their education whether it be Sacred Scripture or theology. The Church kept tight reigns on the level of theological development allowed within the university system. During the 13<sup>th</sup> century, a huge wave of Catholic intellectual development led to the foundation of the Code of Canon Law, the Church's legal system, the rise of theology textbooks, public debates on church teachings, mystical theology, and spiritual theology. One of the most important figures for the rise of this intellectual movement is Aristotle. Originally coming to Europe from the Arabic nations, Aristotle was met with skepticism. For 1200 years the Church primarily used the works of Plato to describe the ideal forms of things and to express theology. Aristotle had a more atheistic approach to the world which drew great skepticism. At first the Church forbade the study of the works of Aristotle. Then, one of the giants of the 13<sup>th</sup> century, St. Albert the Great, emerged with a Christian synthesis of Aristotle. His lectures on Aristotle captivated the church and released the ban on studying his works. His student, St. Thomas Aquinas, would bring Aristotle to the forefront of theological discussion. Through his philosophical and theological works, St. Thomas will advance the Church's theology further than any other theologian before him. His master work, *the Summa Theologica* or the Summary of All Theology, attempted to synthesize and organize the entire church's theological tradition into one text. The work was originally not well received since it contained the philosophical ideas of Aristotle. In two centuries his work will become the standard text for all seminaries and hailed as the greatest summary of the faith.

### **Heresies:**

**Cathars or Albigensians:** This group started around the end of the 12<sup>th</sup> century with a desire for a simpler life and a more radically following of the way of Jesus. They abandoned organized religion and followed self-proclaimed prophets who would lead the people. Prophets could be male or female and come from any walk of life. Those who followed these prophets were considered saved. The main tenants of Albigensianism was a belief in a dualistic world. The god of the Old Testament was evil and the cause of matter and sin. The god of the New Testament is good and leads us out of this world of sin into a new way of being. Thus they renounced the world and especially the body. The best way to die as an Albigensian was to starve to death. This movement became immensely popular with over 60,000 adherents by the end of the 13<sup>th</sup> century.

Waldensians: A heretical movement started by Peter Waldo to focus on poverty. With the church in a state of opulence, Peter Waldo desired a form of Christianity that more actively promoted the evangelical poverty of Jesus. This movement focused on all men and women as priestly people and sharing in the priestly office of Jesus. Each person was called to preach and to not be restricted in their preaching by bishops or hierarchy effectively making this group anti-hierarchy. They denied purgatory and taught that Jesus' redeeming work brought salvation to all people. Essentially, their teaching became the basis for the Protestant movement of the 16<sup>th</sup> century. The Church suppressed this movement and Pope Innocent III declared it a heresy at the 4<sup>th</sup> Lateran Council.

### **Key Figures:**

St. Francis of Assisi: the most well-known and beloved saint in the history of the Catholic Church was born Assisi, Italy in 1181. His mother wanted to name him Giovanni after John the Baptist but his father, who loved French culture, wanted his son to share in his love of the French and named him Francesco. Fun loving, attractive, and magnetic he drew large crowds to himself. His father wanted him to be a knight. So Francis grew up training to be a knight. Every battle was a failure. One day, while he was riding to the next battle, he encountered a poor beggar along the road. He stopped, sliced his coat in half, and gave half to the beggar. Along the way Jesus told him that he had given his cloak to him. Francis, stunned by this moment, returned and gave the beggar the other half. This began his conversion. He felt that God was calling him to rebuild the church. Seeing a dilapidated church at San Damiano, he began to rebuild it. This is not what God meant. Eventually he realized his call to radical poverty and to follow Christ in poverty. In a pivotal moment, he confronted his father, a cloth merchant, stripped off his cloths and gave them to his father. St. Francis would attract a large number of followers including his faithful companion St. Clair and found the Franciscan Order. During his life he would preach everywhere he went, resolve a dispute with the Sultan in Egypt, found a religious order, follow the crusades, and call the church to a love of radical poverty.

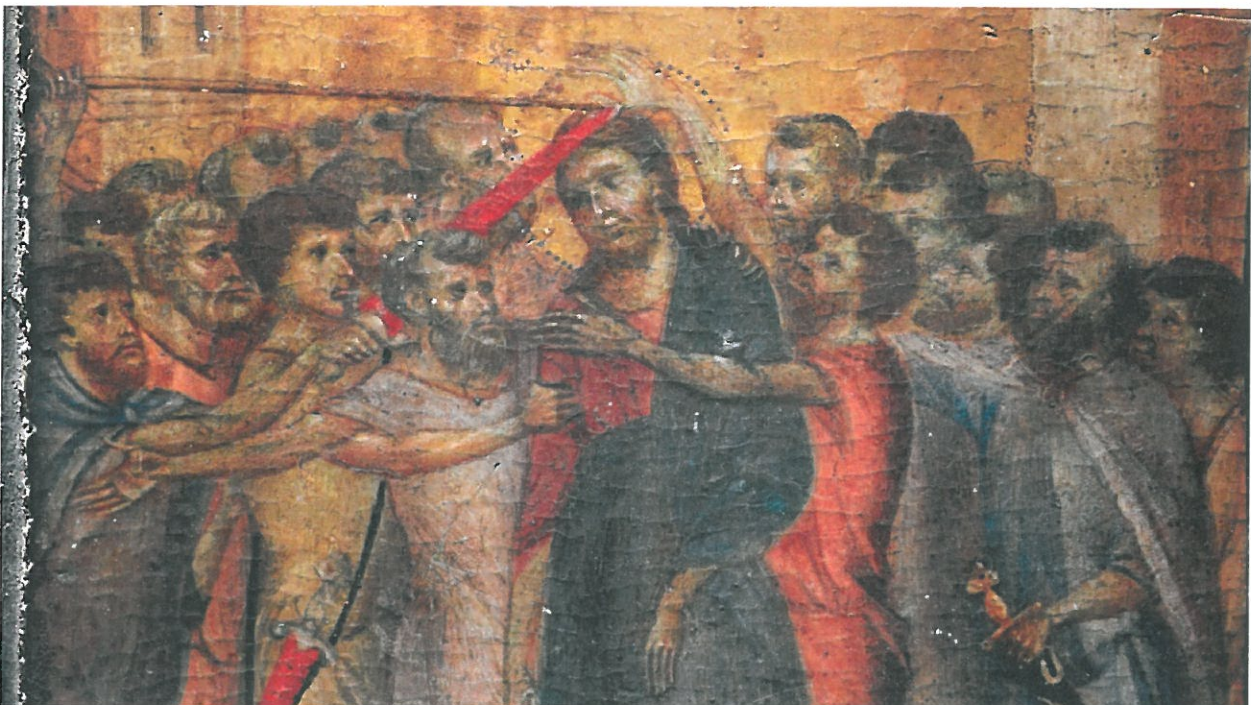
St. Dominic of Guzman: St. Dominic grew up in Guzman, Spain to the family of a devoted mother, who is a blessed, and two siblings, who all became religious. As a pious young man, he wanted to be a priest. He was studious and charitable. When a plague struck Spain and many people were starving, he sold his books to help feed the food, quite a challenge for someone studying at the university. Eventually he traveled with his bishop, Diego, to resolve a dispute with the marriage of a duke and duchess from Normandy. On the way back he encountered the Albigensian heretics. Deeply moved by the desire to save their souls, he remained in France and spent the rest of his life teaching and preaching in order to call these heretics back. Many followed his example of powerful preaching, apostolic poverty, and simplicity of life. This band would form the Dominican Order. Over the next 5 years, Dominic would train this band to become some of the most powerful and influential theologians of this century. From this small band a great voice went out that radically changed the world.

St. Thomas Aquinas: Born in 1225 in the Kingdom of Sicily, he was pious and simple from his early days. As a man living a pious life, he family wanted him to join the Benedictines at Monte Cassino and bring honor to the family name by becoming the abbot. Thomas had other plans. He

wanted to join the newly formed Dominican order. After years of pleading and threats, his brothers kidnapped him, locked him in a room, and sent in a prostitute. Thomas took a flaming brand out of the fire, drove the prostitute away, and made a cross with the brand on the door. His family relented. Now part of the Dominican Order, he was sent to University of Paris for studies. There he encountered St. Albert the Great, the master theologian. Thomas was quiet and reserved giving him the nickname “the dumb ox.” One day St. Albert read Thomas’ notes and exclaimed “this dumb ox will bellow and the world will listen.” St. Albert took Thomas under his tutelage and Thomas developed quickly to become one of the greatest theologians of the church. Over the next 20 years he will write several commentaries on Scripture, several theological treatises, and the Summary of all Theology called the *Summa Theologica*. Although he will not complete the *Summa Theologica*, within 200 years it will become the standard text for seminarian and the standard theological text for the church.

St. Bonaventure: Born in Bagnoregio in 1221 and given the name John we know nothing else about his childhood. St. Francis died when Bonaventure was around 5. Yet, St. Francis is attributed to healing Bonaventure when he was a child from a serious disease. He joined the Franciscan Order at 22 and began to study and teach at the University of Paris. His teaching career came to an end when he was elected Superior General of the Franciscan Order. The next years were spend reorganizing the order and developing its legal system. After years as the Superior General, Pope Gregory X called him to Rome to become a cardinal. He was then appointed bishop of Albano before his sudden death during the Council of Lyon in 1274. Some think he was poisoned. St. Bonaventure is best known for his spiritual and theological writings. He is nicknamed the “Seraphic Doctor” for his writing seem to be a reflection of the divine mysteries.

**Art:**





# THE MIND'S ROAD TO GOD

## PROLOGUE

1. To begin with, the first principle from Whom all illumination descends as from the Father of Light, by Whom are given all the best and perfect gifts [James, 1, 17], the eternal Father do I call upon through His Son, our Lord Jesus Christ, that by the intercession of the most holy Virgin Mary, mother of God Himself and of our Lord, Jesus Christ, and of the blessed Francis, our father and leader, He may enlighten the eyes of our mind to guide our feet into the way of that peace "which surpasses all understanding" [Eph., 1, 17; Luke, 1, 79; Phil., 4, 7], which peace our Lord Jesus Christ has announced and given to us; which lesson our father Francis always taught, in all of whose preaching was the annunciation of peace both in the beginning and in the end, wishing for peace in every greeting, yearning for ecstatic peace in every moment of contemplation, as a citizen of that Jerusalem of which that man of peace said, with those that hated peace he was peaceable [Ps., 119, 7], "Pray ye for the things that are for the peace of Jerusalem" [Ps., 121, 6]. For he knew that the throne of Solomon was nowise save in peace, since it is written, "His place is in peace and His abode in Sion" [Ps., 75, 3].

2. Since, then, following the example of the most blessed father Francis, I breathlessly sought this peace, I, a sinner, who have succeeded to the place of that most blessed father after his death, the seventh Minister General of the brothers, though in all ways unworthy--it happened that by the divine will in the thirty-third year after the death of that blessed man I ascended to Mount Alverna as to a quiet place, with the desire of seeking spiritual peace; and staying there, while I meditated on the ascent of the mind to God, amongst other things there occurred that miracle which happened in the same place to the blessed Francis himself, the vision namely of the winged Seraph in the likeness of the Crucified. While looking upon this vision, I immediately saw that it signified the suspension of our father himself in contemplation and the way by which he came to it.

3. For by those six wings are rightly to be understood the six stages of illumination by which the soul, as if by steps or progressive movements, was disposed to pass into peace by ecstatic elevations of Christian wisdom. The way, however, is only through the most burning love of the Crucified, Who so transformed Paul, "caught up into the third heaven" [II Cor., 12, 2], into Christ, that he said, "With Christ I am nailed to the cross, yet I live, now not I, but Christ liveth in me" [Gal., 2, 19]; who therefore so absorbed the mind of Francis that his soul was manifest in his flesh and he bore the most holy stigmata of the Passion in his body for two years before his death. Therefore the symbol of the six-winged Seraph signifies the six stages of illumination, which begin with God's creatures and lead up to God, to Whom no one can enter properly save through the Crucified. For he who does not enter by the door but otherwise, he is a thief and a robber [John, 10, 1]. But if anyone does enter by this door, he shall go in and go out and shall find pastures [John, 9]. Because of this John says in his Apocalypse [22, 14], "Blessed are they that wash their robes in the blood of the Lamb, that they may have a right to the Tree of Life and may enter in by the gates into the City"; as if he were to say that one cannot enter into the

## Canticle of the Sun – St. Francis of Assisi

Most high, all powerful, all good Lord! All praise is yours, all glory, all honor, and all blessing. To you, alone, Most High, do they belong. No mortal lips are worthy to pronounce your name.

Be praised, my Lord, through all your creatures, especially through my lord Brother Sun, who brings the day; and you give light through him. And he is beautiful and radiant in all his splendor! Of you, Most High, he bears the likeness.

Be praised, my Lord, through Sister Moon and the stars; in the heavens you have made them, precious and beautiful.

Be praised, my Lord, through Brothers Wind and Air, and clouds and storms, and all the weather, through which you give your creatures sustenance.

Be praised, My Lord, through Sister Water; she is very useful, and humble, and precious, and pure.

Be praised, my Lord, through Brother Fire, through whom you brighten the night. He is beautiful and cheerful, and powerful and strong.

Be praised, my Lord, through our sister Mother Earth, who feeds us and rules us, and produces various fruits with colored flowers and herbs.

Be praised, my Lord, through those who forgive for love of you; through those who endure sickness and trial. Happy those who endure in peace, for by you, Most High, they will be crowned.

Be praised, my Lord, through our Sister Bodily Death, from whose embrace no living person can escape. Woe to those who die in mortal sin! Happy those she finds doing your most holy will. The second death can do no harm to them.

Praise and bless my Lord, and give thanks, and serve him with great humility.

## St. Thomas Aquinas – Commentary on the Letter to the Ephesians

Wisely has it been remarked that: “No less energy is spent in retaining possessions than in acquiring them.” ☞ Although St. Paul did not initiate the Ephesians into the faith, the Apostle is justly praised for having strengthened them in it. Of the Church at Ephesus he rightfully can claim: **I have strengthened its pillars**—I who am an Israelite in nationality, a Christian in religion, an Apostle in dignity.

A Jew by birth, for I am an Israelite sprung from Abraham’s seed in the tribe of Benjamin (cf. 2 Cor. 11:22; Rom. 11: 1). A Christian in religion, “For I, through the law, am dead to the law, that I may live to God; with Christ I am nailed to the cross. And I live, now not I; but Christ lives in me. And [the life] that I live now in the flesh, I live in the faith of the Son of God” (Gal. 2:19-20). An Apostle in dignity since I am the least of the apostles” (1 Cor. 15:9). These three are found in 2 Corinthians 11 (22-23\*): “They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ, so am I. I speak as one less wise: I am more.” ☞ Everyone who proclaims saving wisdom, like Paul, must be an Israelite in his contemplation of God, a Christian in his religious faith, an Apostle in his function’s authority.

I, therefore, am a Jew by birth, seeking God through faith, and am an Apostle of God through following the example [of the twelve]. **I have strengthened** them lest they falter in their faith, as the workman will buttress a building against a fall. “And when you have turned back, strengthen your brothers” (Lk. 22:32), was spoken to Peter and accomplished by Paul. A verse in Job 4 (4) applies to him: “Your words have upheld the stumbler.” The bishop confirms a boy to fortify him against becoming spiritless; similarly, Paul has strengthened the Ephesians not to fear unreasonably. In this connection, Psalm 89 (21-22) says of David: “I have found David my servant: with my holy oil I have anointed him. For my hand shall help him: and my arm shall strengthen him.”

“By the word of the Lord,” written through Paul, “the heavens,” applying to the Ephesians, “were established” (Ps. 33:6) lest they lose their prize of glory, just as a prelate or prince ratifies a gift to protect it against theft. Psalm 41 (13) prays: “Because of my perfection grasp me, and set me before you forever.” Psalm 68 (29) also asks for strengthening power: “Send, my God, your strength; strengthen, God, what you have built for us.” The Apostle promised these divine aids in 2 Thessalonians 3 (3): “But the Lord is faithful, who will strengthen and keep you from evil.”

**I have strengthened its pillars**, namely, the Church’s faithful at Ephesus. They are referred to as pillars since they must be straightforward, upright, and strong—straightforward through faith, upright through hope, and strong because of charity. I say straightforward through faith because faith reveals the straight and true way to arrive at the fatherland; it is symbolized by the pillar of cloud in Exodus 13 (21): “And the Lord went before them to show the way by day in a pillar of a cloud.” Faith, similar to clouds, is opaque with its mysteries, dissolves when it gives way to vision, and moistens by arousing devotion. [The faithful are] upright through hope, for hope points heavenwards; it is symbolized by the column of smoke in Judges 20 (40): “The signal rose from the city as a pillar of smoke.” Hope, like smoke from fire, springs from charity, ascends upward, and finally vanishes in glory. [The faithful must be] strong through charity, “for love is strong as death” (Cant. 8:6); hence, it is symbolized by a pillar of fire capable of consuming everything, as in Wisdom 18 (3): “Therefore, [they received] a burning pillar of fire for a guide on the unknown

journey.” As fire makes the surroundings visible, puts metals to the test, and destroys what can burn, so charity enlightens human actions, examines one’s motives, and exterminates all vices.

Original	Approved adaptation	<u>Formal equivalence</u>	
I	Dies iræ, dies illa, Solvat sæclum in favilla: Teste David cum Sibylla.	Day of wrath and doom impending! David's word with Sibyl's blending, Heaven and earth in ashes ending!	The day of wrath, that day, will dissolve the world in ashes: (this is) the testimony of <u>David</u> along with the <u>Sibyl</u> .
II	Quantus tremor est futurus, Quando Iudex est venturus, Cuncta stricte discussurus!	Oh, what fear man's bosom rendeth, When from heaven the Judge descendeth, On whose sentence all dependeth.	How great will be the quaking, when the Judge is about to come, strictly investigating all things!
III	Tuba, mirum spargens sonum Per sepulchra regionum, Coget omnes ante thronum.	Wondrous sound the trumpet flingeth; Through earth's sepulchres it ringeth; All before the throne it bringeth.	The <u>trumpet</u> , scattering a wondrous sound through the sepulchres of the regions, will summon all before the <u>throne</u> .
IV	Mors stupebit, et natura, Cum resurget creatura, Iudicanti responsura.	Death is struck, and nature quaking, All creation is awaking, To its Judge an answer making.	Death and nature will marvel, when the creature will rise again, to respond to the Judge.
V	Liber scriptus proferetur, In quo totum continetur, Unde mundus iudicetur.	Lo, the book, exactly worded, Wherein all hath been recorded, Thence shall judgement be awarded.	The written <u>book</u> will be brought forth, in which all is contained, from which <u>the world shall be judged</u> .
VI	Iudex ergo cum sedebit, Quidquid latet, apparebit: Nil inultum remanebit.	When the Judge his seat attaineth, And each hidden deed arraigneth, Nothing unavenged remaineth.	When therefore the Judge will sit, whatever lies hidden, will appear: nothing will remain unpunished.