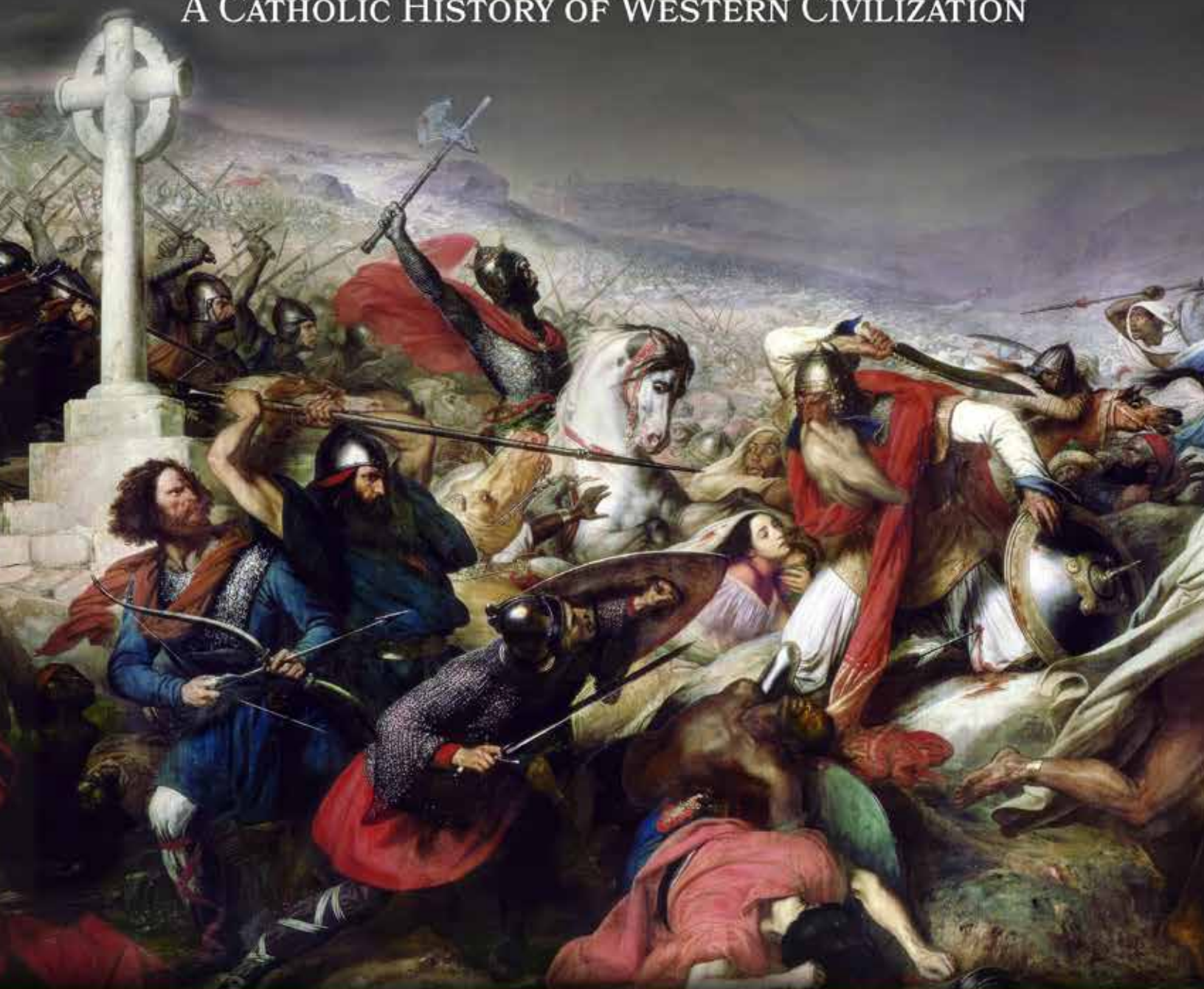


The Days of CHRISTENDOM

A CATHOLIC HISTORY OF WESTERN CIVILIZATION



VOLUME I: CHRISTENDOM AT DAWN
PRE-HISTORY THROUGH THE AGE OF DISCOVERY

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CHAPTER 5 The Coming of Christ



The Adoration of the Shepherds by Matthias Stom (North Carolina Museum of Art). Artists have been depicting the birth of Our Lord since at least the late 4th century, and perhaps as early as the mid-second century. Uncountable numbers of paintings, stained glass windows, and sculptures have memorialized this turning point in history when God became man. It is for this reason that all history is dated as before Christ's birth and the years after His birth.

History and Christianity

"The Twenty-fifth Day of December . . . in the year seven hundred and fifty-two since the foundation of the City of Rome; in the forty-second year of the reign of Caesar Octavian Augustus, the whole world being at peace, **Jesus Christ**, eternal God and Son of the eternal Father, desiring to consecrate the world by his most loving presence, was conceived by the Holy Spirit, and when nine months had passed since his conception, was born of the Virgin Mary in Bethlehem of Judah, and was made man: The Nativity of Our Lord Jesus Christ according to the flesh" (Christmas Proclamation, *The Roman Martyrology*).

Every year, with these ancient words, the Church solemnly proclaims the birth of Christ. Monks and nuns gather in the cold darkness of a mid-winter's morning. In their office for the day, they find this happy news. The people of God hear the same words in the middle of the night, with the excited anticipation that belongs to Midnight Mass. Here we find the fundamental fact of the Christian Faith: God entered human history. This foundation in history distinguishes Christianity from the religions of the pagan world. For a Christian, religion and history must forever coincide.

It is not by chance that we celebrate the birth of Christ by night. The darkness should remind us of the fear and doubt that filled the pre-Christian world. Pagan attempts to explain supernatural mysteries had led

to terrifying conclusions. For the most part, the pagans envisioned their gods as sharing human weaknesses, but possessing superhuman power. With the undesirable traits of inconsistency, jealousy, pride, lust, and anger, the gods must be constantly placated lest they use their power to wreak havoc upon the world. Sometimes, this appeasement took the form of innocent rituals and morally upright living. Sometimes it was twisted and deformed, taking the terrible shape of human sacrifice. Pagan religion was the stuff of custom, superstition, and fear.

Alongside the fear of offending the petty sensibilities of the gods, a sense of doubt pervaded pagan religious practices. Even the religious authorities did not claim that their traditions amounted to conclusive, reasonable truth. On the contrary, certain practices show that the pagans lived in fear of unknowingly neglecting a strange or nameless deity. The Romans frequently joined in the worship of foreign gods. In Rome, the

Pantheon arose as a monument to this sense of uncertainty and incompleteness. In this special temple, the Romans encouraged the worship of “all the gods,” as they invited religious sects throughout the empire to erect altars there. A similar sense of doubt prevailed among the Greeks. The citizens of Athens, for example, worshipped at an altar dedicated “to an unknown god” (Acts 17:23).

Rooted in history and definitive revelation, Christianity came as something unique among the religions of the world. A Christian does not content himself with the shifting soils of myth and legend. His house is built on solid ground: the historical event of the Incarnation. The Gospel replaced the world’s fear and superstition with the definitive revelation of a God of perfect love and mercy, in Whom supernatural power met supernatural goodness. The historical story of the self-emptying love of the One True God far exceeded the limits of the human imagination. The pagan gods might be thought to



Paul in Athens by James Thornhill (Royal Academy of Arts, London, c. 1729). [Thornhill based his painting on the designs created by Raphael.] In this timeless image, Paul stands before the Athenian leaders and tells them that he sees they are so religious that they even have an altar dedicated “to an unknown god,” but they are ignorant of the very thing they worship which Paul will now reveal to them.

respond generously to the servile obedience of a few favored ones. Jesus Christ revealed through His life and death that the love of God comes freely to all. It remains constant despite repeated human failures. Expressing this new, strange, and wonderful teaching, St. Paul wrote: “God shows his love for us in that while we were yet sinners Christ died for us” (Romans 5:8). The redeeming life and death of Jesus did not take place in a distant, mythical universe. They are the most important events of human history.

It is true to say that the story of the human race has centered on the life of Jesus. Jesus has had a greater influence on world history than any other person. The study of history even reveals God’s hand at work *before* the Incarnation. A brief consideration of the historical background of Jesus’s life shows that He came at a time that was extraordinarily well-suited to the founding of the Church. The pagan societies of Greece and Rome both unconsciously played important roles in preparing the world for Christianity. A consideration of their contributions can help us to see that God providentially governs the course of human events.

Greeks and Romans Pave the Way for the Incarnation

The Greeks were the most significant influence on the culture of Jesus’s world. Though his empire did not survive, Alexander the Great helped spread Greek thought and culture throughout the world. Greek philosophy was particularly conducive to explaining the Christian message. The Greek philosophers were the first to reason to the existence of the immaterial. They constructed logical arguments for the existence of an immaterial God and the immaterial human soul. These conclusions opened the way for the

preaching of Christianity. The preservation and spread of Greek culture is the result of several key historical events. Athens was the center of Greek culture. After its defeat in the Peloponnesian War, it faced destruction at the hands of Sparta. However, the Spartans spared Athens in honor of their memory of the alliance between the two cities in the Persian War. The decision not to destroy Athens was a crucial point in the story of western history. If Sparta had acted as victors in such a long and bitter war usually did, Greek culture might well have disappeared.

While Greek culture was a key influence in the spread of Christianity, the Romans had the role of bringing peace and political unity to the Mediterranean world. The Romans were not cultural innovators. They adopted much of their culture from the Greeks. Their importance lay in the unprecedented empire that they built. Twenty-seven years before the birth of Christ, Caesar Augustus established a period of worldwide peace, which we call the *Pax Romana* (Roman Peace). A fruit of peace is the flowering of culture and education. Travel over long distances was easier and safer than ever before. The *Pax Romana* meant that the first Christians would be able to traverse the empire with comparative ease.

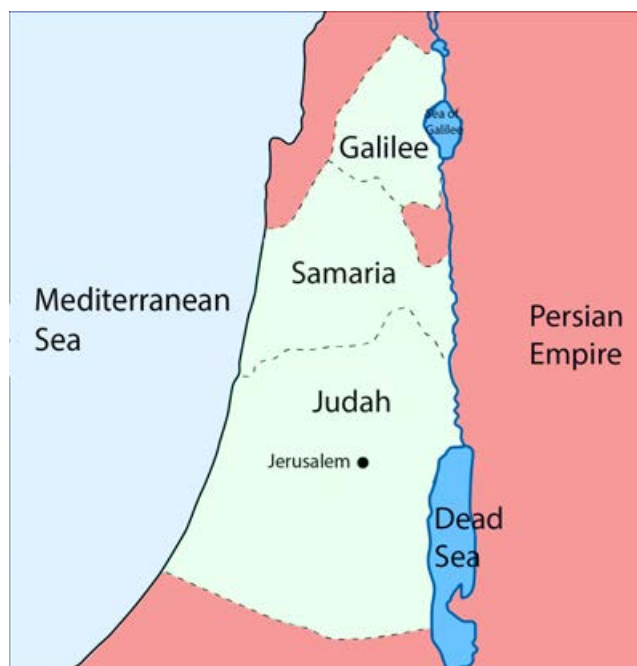
With Roman statecraft to unite the world, and Greek philosophy to open minds to truths of the Gospel, the world was ready for history’s most important events to unfold. They took place in the land of Judah. Close to the Mediterranean, and at the meeting point of Europe, Asia, and Africa, Judah has a claim to the title “center of the world.” God had appointed this land for His special purposes when He promised it to Abraham two thousand years earlier.

The World into Which Christ Came: Jewish History Leading Up to the Incarnation

Judea Becomes Part of the Hellenistic World

The story of the people of Judah in the centuries before the Incarnation provides the historical setting of the life of Christ. The early rise and fall of Israel, which ended with the Babylonian captivity of the people of Judah, has already been discussed. When Cyrus the Great conquered Babylon, he allowed the exiles of Judah to return to their home. A small group

of exiles returned to the desolate land to rebuild their ruined nation; their fortunes now interwoven with those of the mighty Persian Empire. They took up residence in Jerusalem and in the surrounding country, resettling the kingdom of Judah (also known as Judea). On the northern border of Judah lay Samaria, the mixed nation that resulted from the deportation policies of the Assyrians. North of Samaria lay the region of Galilee, an area of great



natural abundance. Galilee also drew a share of the returning Jews, who settled there and took up an agricultural way of life. They supported themselves by farming the naturally fertile land, by fishing in the Sea of Galilee, and by pursuing other forms of manual labor. The Jews of the city often looked down on the Galileans because of their simple way of life.

For two hundred years, Judah existed in a state of comparative freedom as part of the Persian Empire. With the support of their overlords, the returned exiles began the slow, laborious, and sometimes heartbreaking process of restoration. They built a new Temple, smaller and less splendid than that of Solomon. The story goes that at the sight of the foundations of the new Temple, the older exiles broke down and wept. The comparison of their new condition with the splendors that they remembered was deeply painful. Nevertheless, the work went on. The Jews rebuilt the city walls of Jerusalem. New prophets and leaders arose. They emphasized the importance of keeping God's law and exhorted the people to avoid contact with pagan influences. It was these very corrupting influences, they argued, that had ultimately reduced the people to the disaster of the Babylonian captivity.

Meanwhile, the world around Judah was changing. Philip of Macedon gained control of all Greece. His son, Alexander, would conquer Persia. In 333, the world's conqueror swept down the Eastern Mediterranean coast, winning Tyre in 332 after a long and bloody seven-month

siege. Judah and Samaria surrendered to him without a fight. Thus, Judah began a new chapter of its history as a part of the Hellenistic world.

The Jews Suffer under the Seleucid Empire

In the prolonged power struggle that erupted following Alexander the Great's death, two of the resulting kingdoms continued to vie for control of the Promised Land. The Ptolemaic rulers of Egypt (whose most famous queen would be Cleopatra) and the Seleucids, who ruled from Babylon, both coveted the strategically important Promised Land. It was the same old story; the Jews once again found themselves in the middle of a power struggle between Egypt and Mesopotamia. The tides of war turned now one way, now the other, and the land changed hands several times. Finally, in 200 BC, Antiochus III decisively seized the Promised Land for the Seleucid Empire. The Ptolemies never regained control of the area.

At first, the wars of the great kingdoms did not have much of a direct effect on daily life in Judah. By this time, the Jews had been living under foreign rule for hundreds of years. Their overlords had not interfered with local traditions and customs. Nevertheless, the ability of the Jews to peacefully continue in their own way of life depended entirely on the good will of their rulers. In the absence of such tolerance, the Jews would face a difficult choice: abandon the law of God or face persecution. In 175 BC, Antiochus IV "Epiphanes" succeeded to the Seleucid throne. His policies would bring the Jews face-to-face with this decision.

At first, Antiochus IV did not pay particular attention to the Jews; he was much too involved in pursuing a successful war against his rivals in Egypt. In fact, Antiochus came close to overpowering the Ptolemies and making Egypt part of his empire. However, in 168 BC, as he prepared to deal the final blow, the Ptolemies appealed to Rome for help. At this time, there were still Romans alive who had experienced the bitter years of the Punic Wars. They were eager to obstruct the rise of any great power that might take the place of Carthage as their rival. With the acquisition of Egypt, Antiochus IV threatened to become that rival.

The Romans sent the ex-consul Gaius Popillius Laenas to deal with the situation. To describe him as a forceful negotiator would be an understatement. He presented Antiochus with a letter notifying him



Popillius sent to Antiochus Epiphanes to demand he withdraw from Egypt. (Painted by Louis-Jean-François Lagrenée). The Romans did not believe in protracted negotiations.

that Rome demanded his immediate withdrawal from Egypt. Antiochus requested time to consult his advisors. Popillius took his staff and traced a circle on the ground around the spot where Antiochus stood. Antiochus would be given no opportunity to consider his decision at length. He must not leave the circle without making his choice. Unwilling to set himself at odds with mighty Rome, Antiochus submitted and withdrew his armies from Egypt. This “negotiation” may have had far-reaching consequences for the Jews. Some historians believe that his humiliation at the hands of Rome directly led Antiochus to unleash his frustration on his subjects. In the same year, he began an aggressive program of Hellenization that would bring persecution to faithful Jews.

Antiochus’s kingdom, which stretched from the eastern coast of the Mediterranean almost as far as modern-day India, contained many different peoples. The king decided to unify his vast empire by

requiring all of his subjects to adopt a distinctively Greek way of life. In other words, he promoted Hellenization. Greek culture contained many good and noble elements, but it also promoted practices that the Jews could not accept. The most important of these was the worship of idols required by Greek religion. Thus, while most of the subjects in the Seleucid kingdom were willing to adapt themselves to the ways of their conquerors, many of the Jews would not. Antiochus answered this refusal with brute force. Seleucid soldiers destroyed any books of the law that they found. They used threats and physical violence to induce the Jews to eat unclean meats and to sacrifice to idols. They erected idols throughout the land, even in the Temple itself, which they desecrated with the immoral rituals of Greek religion.

The Rise of the Maccabees

The soldiers of Antiochus Epiphanes went from town to town throughout the land of Judah, setting

Chapter 5 Review

Answer each question with a word, a phrase, or a sentence.

1. What fundamental fact of the Christian Faith sets it apart from the pagan religions?
2. Whose conquests spread Greek thought and culture across the ancient world?
3. For what two immaterial realities did the Greek philosophers construct logical arguments?
4. What was the Romans' chief importance for the coming of Christianity?
5. What name is given to the age of worldwide peace begun by Caesar Augustus?
6. Which Persian king allowed the exiles of Judah to return home?
7. After Alexander's death, which two kingdoms struggled for control of the Promised Land?
8. Which Seleucid king launched the aggressive program of Hellenization that persecuted the Jews?
9. What feature of the Greek way of life made Hellenization intolerable to faithful Jews?
10. By what means did Seleucid soldiers try to force Hellenization on the Jews?
11. Which priest of Modein sparked the Jewish revolt by refusing to sacrifice to the pagan gods?
12. What does the nickname "Maccabeus," earned by Judas, mean?
13. What festival still celebrates Judas' recovery and cleansing of the Temple in 164 BC?
14. What dynasty did Simon and his heirs found when the Jews became independent around 142 BC?
15. Which Roman general conquered divided Judah in 63 BC, making it a client kingdom?
16. Why did the Romans support Herod the Great's seizure of the Jewish throne in 37 BC?
17. Why did Herod rebuild the Temple on a magnificent scale?
18. In which Galilean town did Jesus grow up?
19. Why did the Jewish leaders need the Roman governor's cooperation to put Jesus to death?
20. Which two non-Christian historians, one Jewish and one Roman, corroborate the Gospel narrative?
21. Why do historians reject both the theory that Jesus survived the cross and the theory that the apostles invented the Resurrection?
22. Which emperor became the first to persecute Christians, blaming them for the Great Fire of Rome?
23. What did the destruction of the Temple in 70 AD signify for both Jews and Christians?

CHAPTER 14 The Avignon Papacy and the Great Schism (1309-1418)



Saint Catherine of Siena Leading Pope Gregory Back to Rome by Cesare dell'Acqua. The artist has created an image which embellishes the historical record. Catherine of Siena, shown in black and white habit, accompanies Pope Gregory XI, on white horse brandishing sword, back to Rome. Historically, there is no evidence that Gregory wielded a sword, or even carried one, relying as popes did on their guards for protection. However, the presence of the armed pope and armed soldiers heightens the tension of the painting. In fact, Gregory did face danger in Rome in 1377. Various factions in the city were struggling for power and these internal conflicts made Rome a dangerous place for Gregory. Externally, the Milanese and Florentines also sought to undermine Gregory by inciting rebellions against him. Thus, while not a completely historically accurate portrayal of the event, the painting accurately portrays the political and emotional situation in Rome at the time. Many people were happy to see the pope return; while others were openly hostile.

Confusion and Corruption

The Avignon Papacy, the sixty-seven-year period from 1309 to 1377, during which the Popes were away from Rome, has been seen by some as a great disaster in Church and world history. They argue that the seven popes who reigned during this period were all French, lived in French territory, and were under the influence of various French kings. Although the first two points are accurate, the third is less so. While the kings of France sought to control the Papacy, they did not succeed. In a sense, the biggest problem with the Popes living in France was one of public relations. The Pope belongs in Rome. Since the time of St. Peter, the Pope had governed from Rome. At times, due to unrest, he had been forced to flee, but never for long and always with the intent of returning as soon as possible. Most of the Avignon popes possessed little desire or will to return. This caused scandal in the Church, but not over doctrine.

Tragically, the popes had barely returned to Rome from Avignon when the Church experienced the Great Western Schism, the thirty-nine-year rupture in the Church which saw as many as three claimants to the Papal throne. This tragedy might have been averted. It started because of miscommunication which led to confusion. Ultimately, the confusion provided an excuse for corruption. The Schism lasted almost forty years because of these problems.

Philip IV of France

During the 12th and 13th centuries, the Plantagenet kings in England and the Holy Roman Emperors had been openly hostile to the Papacy. Of the three emerging major European powers, only France consistently supported the Church. When King Louis IX died in 1270, he had strengthened France both domestically and internationally. Louis' successor, Philip III, may well have been the strongest monarch in Europe.

In many ways, Philip III possessed many of the same qualities as his father. He had accompanied Louis IX on the ill-fated Eighth Crusade, and if his father, brother, wife, and child had not died during that disastrous expedition, might have launched a Ninth Crusade. In March 1271, Philip journeyed to Rome to try to resolve a Papal election which had lasted more than two years as the Cardinals appeared hopelessly deadlocked. Generally, he followed his father's policies and strengthened France at home and abroad. Two items are particularly noteworthy of Philip's reign. The first was his donation of land around the city of Avignon to the Papacy. The second was a rather ill-advised invasion of Aragon in 1284. The war went well for Philip until September 1285, when dysentery ravaged the army. Sick and dying, Philip called a retreat. He died on October 5, 1285. His seventeen-year-old son, Philip IV, became King of France.

Meanwhile, the Papal Interregnum, which lasted from November 1268 to September 1, 1271, finally

ended with the election of Pope Gregory X. Gregory would be the last great pope for many decades. During his four-year pontificate, he accomplished a remarkable amount, much of which impacted the Church and western civilization for centuries. Almost immediately after his election, he decided to call a Council which would meet in May 1274. He also published a letter seeking to protect Jews. Gregory decreed that no Christian should force a Jew to be baptized unwillingly, neither should Christians seize, imprison, assault, or kill Jews, nor change the laws in the countries where they lived in order to take their money or possessions.

Gregory's most far-reaching accomplishment involved the Holy Roman Empire. Since 1250, when Frederick II, the last Hohenstaufen emperor died, the Imperial throne had remained empty despite numerous claimants, including Philip III of France. In choosing an Emperor, Gregory sought a man who would support the Church, not attack it. He needed a man who could lead the empire, but not become a tyrant like Frederick Barbarossa and Frederick II. By late 1273, it seemed that Gregory had found the perfect candidate. His name was **Rudolf of Habsburg**. Rudolf ruled a small principality that contained parts of Switzerland and Austria. He was known to be devout, prudent, and dependable. He would become the first in the great line of Habsburg kings, who for the next six hundred years, would defend Christendom from the infidel without



Rudolf of Habsburg's Act of Devotion by Peter Paul Rubens. This painting, one of several to depict this incident, details a famous event in the life of Rudolf of Habsburg. According to the story, Rudolf was out hunting when he saw a priest taking the Blessed Sacrament to someone who was dying. However, a river blocked the priest's path. Rudolf immediately dismounted and gave his horse to the priest who he then led across the river. Once safely across, the priest tried to return the horse; but Rudolf refused, saying he was not worthy to sit on a horse that had once carried Our Lord. While the story is likely a legend, it reflects the character of Rudolf who as King was dedicated to helping his people and the Church.

and the heretic within. Although Gregory never lived to crown Rudolf, nor see the devotion and dedication with which he and his descendants ruled the empire and supported the Catholic Church, the choice of Rudolf of Habsburg as Holy Roman Emperor ranks as one of the most important decisions in world history.

In May 1274, the Council which Gregory had announced in 1271, met in Lyons, France. He told the Council fathers that he wished to renew the Crusades in the Holy Land, to reunite with the Eastern Church thus ending the schism, and to reform the corruption which had crept into the Church. Unfortunately, he failed in all three endeavors. With the exception of Spain, crusading had died with Louis IX. The Eastern Church remained (and remains) in schism. Gregory failed at general reforms, but did create reforms specifically aimed at Papal elections so as to avoid a repeat of the nearly three-year vacancy that preceded his election. On Gregory's trip back to Rome he became ill and died on January 10, 1276.

The Papacy now experienced a series of tragedies, some caused by disease and illness, others caused by the popes themselves, and others caused by Philip IV of France. Following the death of Gregory, the cardinals quickly elected his successor, Innocent V, who lived only six months. His successor did not live that long. The next pope, John XXI, reigned for eight months before dying in a tragic accident when the ceiling in his apartment collapsed on him.

The smallest conclave in the history of the Church met to elect John's successor: seven cardinals. Of the seven, four were Italians and three were French. For several conclaves, the cardinals had refused to vote for someone not of their nationality. Each successive conclave became worse, as the cardinals seemed to harden their positions. Based on papal election rules, two-thirds of the cardinals had to vote for the new pope. It was a recipe for disaster and disaster occurred. For nearly six months, the conclave could not arrive at a decision. Only when one of the French cardinals died, did the conclave have the two-thirds necessary for election. The Italians elected Pope Nicholas III.

Unlike most of the popes of this era, Nicholas was a good and holy man, determined to reform the corruption in the Church. Unfortunately, he reigned for less than three years. During that time, he appointed nine new cardinals, six of whom were Italians. However, five belonged to religious orders

including the Franciscans and Dominicans. It seemed that Nicholas III, who was only sixty-four and apparently in good health, would have a long and successful pontificate; but, in August 1280, he died suddenly, probably from a stroke.

Once again, the Sacred College met to elect a successor, and once again national loyalties displaced loyalty to the Church. The conclave might have dragged on indefinitely had local militia not forced their way into the palace where the cardinals were meeting, seized two of the Italian cardinals, and imprisoned them. This violent act allowed the eight cardinals who favored Simon de Brion to achieve the needed two-thirds majority. Cardinal Brion, who was French, took the Papal name Martin IV. Although personally holy, Martin IV seemed determined to promote the cause of France and her leaders over all others. Martin's support for France and his other political actions as Pope, while politically disastrous and scandalous, never compromised the Church's theology.

To support the French cause, Pope Martin excommunicated the head of the Eastern Orthodox Church and the Eastern Emperor. This provided an excuse for Charles of Anjou, the brother of Louis IX, to conquer Constantinople. It also destroyed the progress that had been made to resolve the schism at the Council of Lyon. Gregory X's dream of unification was dead.

In 1282, Charles of Anjou's French troops were massacred by the people of Palermo, Sicily, who had suffered under his harsh rule since 1266. The bloody massacre, known as the **Sicilian Vespers**, started during a holiday festival when a group of French soldiers entered the town square as the people of Palermo were celebrating. A soldier named Drouet grabbed a married Sicilian woman and began dragging her away. To protect his wife, her husband attacked Drouet and killed him. Enraged by their comrade's death, the other soldiers attacked the civilians, but being vastly outnumbered, were all killed by the Sicilians.

What had begun as an act of self-defense soon became a national rebellion. The uprising spread across Sicily, resulting in the deaths of thousands of French men and women. Eventually, Pedro III of Aragon, who the Sicilians had asked to rule them, aided them in their rebellion against Charles. Charles tried, but failed to recapture Sicily. Despite



The Sicilian Vespers by Francisco Hayez.

the best efforts of the Sicilians, Pope Martin refused to negotiate with them, insisting that Charles be restored to the throne of Sicily. Even worse, Martin excommunicated Pedro III and called for a crusade against him. The Crusades were now truly dead. Whatever else he might have been, Pedro was neither a heretic nor a Muslim. The crusade had no purpose but to support Charles. Martin's disastrous pontificate might have caused more harm, but he died suddenly on March 28, 1285, three months after Charles of Anjou. Martin had inflicted great damage on the Church during his short pontificate. In the words of Warren Carroll, "Martin IV had done as much harm to Christendom as any pope in two millennia." He also named several new cardinals, the majority of whom were French.

The fifteen cardinals who convened at the conclave in April quickly elected a successor, notable only for his advanced age and very bad health. It appears they expected his pontificate to be short. Pope Honorius IV reigned for less than two years. Tragically, at this critical time, when the Church

needed a strong hand guiding her, she seemed unable to find anyone to steer the Barque of Peter. The Church was about to confront one of her greatest enemies: Philip IV of France.

Philip IV seems as different from his grandfather St. Louis IX and his father Philip III as a person could be. Louis had wholeheartedly supported the Church and Philip III generally followed that policy. Philip IV dedicated himself to accumulating wealth and power. To increase his personal wealth and his authority as King of France, there seems to be nothing, including murder, that he would not do. Any group or person, whether pope or noble, who stood in his way, had to be eliminated or totally controlled. Like Frederick Barbarossa and Henry II, Philip sought to make himself an absolute monarch.

In April 1287, Pope Honorius IV died. Thirteen cardinals met to elect a successor but deadlocked. Over the next months, the summer heat caused a sickness which killed six of them. The remaining seven, understandably, fled from Rome. During the winter, they returned and in

February 1288, elected Cardinal Jerome Masci, the head of the Franciscan order, who took the papal name Nicholas IV. It seemed that the cardinals had chosen wisely. Nicholas was a good and holy man, and like Francis of Assisi, known for his humility. During his pontificate Nicholas dedicated himself to the missions. He even sent a missionary to China to speak with Kublai Khan, Genghis Khan's grandson. One of his first acts was to appoint six new cardinals, bringing the total to twelve. In 1291, the last Christian castles in the Holy Land, most notably Acre, fell to the Muslims. Nicholas tried to encourage the rulers of Europe's major powers, France, England, and Germany, to launch a crusade. None were willing or able. Nicholas died in April 1292, hoping to rally Europe for one last crusade.

When the twelve cardinals met to elect Nicholas' successor, they split into three factions. Two of the factions were led by Italian cardinals from noble families while the other was a French faction which seemed determined to vote in accordance with the will of Philip IV. It seems that the only thing the cardinals had in common was their desire for wealth and power. As a result, they could not agree on a pope. For two years, the cardinals remained deadlocked. One of the Frenchmen died during the interregnum. Finally, on July 5, 1294, they *unanimously* elected a holy hermit, not one of their number, who took the name Celestine V. While Celestine was undoubtedly a saint, and would be canonized, he was wholly unsuited to be pope, having spent nearly his entire adult life in a cave.

Celestine acted immediately and created thirteen new cardinals, seven Frenchmen, the rest Italians. He also

tightened the papal election process, hoping to avoid another long interregnum. However, he lacked any administrative abilities. Within a few months, he realized he lacked the qualifications needed to be pope, and on December 13, resigned. He hoped to return to his cave and his simple hermit's life. It was not to be.

The conclave quickly elected Benedetto Caetani, apparently on the strength of Celestine's recommendation. Caetani took the name **Boniface VIII**. At this point, Boniface, apparently fearing that the humble Celestine might become an anti-pope, imprisoned him! Celestine died in prison about



Pope Boniface VIII (1875) by Andrea Gastaldi. Painted almost six hundred years after the reign of Boniface, the artist seeks to show the trials and hardships Boniface endured.

Chapter 14 Review

Answer each question with a word, a phrase, or a sentence.

1. What was the Avignon Papacy?
2. What was the biggest problem caused by the popes residing in France?
3. Pope Gregory X's most far-reaching accomplishment was choosing which man as Holy Roman Emperor?
4. What was the Sicilian Vespers?
5. Which 1296 encyclical forbade secular governments from taxing the clergy without papal consent?
6. The 1302 papal bull *Unam Sanctam* was the strongest statement of what in Church history?
7. During the attack at Anagni, who struck Pope Boniface VIII in the face with his mailed fist?
8. Which wealthy military order did Philip IV have arrested and pressure the pope to suppress?
9. Which pope moved the papal court and residence to Avignon?
10. In Italy's civil war the Guelphs supported the pope; whom did the Ghibellines support?
11. Why did John XXII's erroneous statements on the Beatific Vision leave the Church's teaching on Papal Infallibility intact?
12. In what year did the Hundred Years' War begin?
13. At which 1346 battle did the English longbowman establish himself as Europe's foremost military weapon?
14. At the Battle of Poitiers, which French king did Edward the Black Prince capture?
15. About what percentage of Europe's population did the Black Death kill?
16. What was the greatest impact of the Black Death on Europe?
17. Which saint is credited with convincing Pope Gregory XI to return the papacy to Rome?
18. In what year did Gregory XI enter Rome and bring the Avignon Papacy to an end?
19. After electing Urban VI, how did the French cardinals justify denying his legitimacy months later?
20. Whom did the French cardinals elect as anti-pope in 1378, splitting the Church in the Great Western Schism?
21. What was the indispensable condition that made the Council of Constance legitimate?
22. Which pope, elected at the Council of Constance, finally ended the Great Western Schism?