

Review

- Two of the most important religious developments in the Catholic Church during Innocent III's reign were not Innocent's doing – the founding of two new religious orders: the _____ and the _____.
 - Franciscans
 - Dominicans
- the Franciscan Order which was started by _____; the Dominican Order which was founded by _____.
 - Saint Francis of Assisi
 - Dominic Guzman
- Dominic noticed that the Albigensians' main attraction to their religious system was the asceticism of their leaders, which stood in contrast to the easy life of many orthodox priests sent by the pope. So to win the heretics, Dominic went forth among them as...
 - a poor man, barefoot and begging

Review

- Unlike the Franciscans, the Dominicans were from the very outset committed to scholastic theology and they did indeed produce outstanding theologians, most famously...
 - *Thomas Aquinas*, greatest of the schoolmen
- Not long *after* Innocent III's reign, two *more* important orders of friars came into being. What were they?
 - The Carmelites and the Augustinians
- The most famous Augustinian friar was to be
 - *Martin Luther*, the great Protestant Reformer.
- Rather than withdrawing from society as the monks in the monasteries had done, the mendicant orders would go where and do what?
 - Go out into society, preaching and winning disciples, both in Catholic Europe and in the unevangelized world of Muslims and Pagans

Missionary Expansion



Missionary Expansion

- Franciscans and Dominicans were at the forefront of a new wave of Catholic missionary enterprise to Muslims and Mongols.
- After the pioneering work of Francis of Assisi and Raymond Lull among Muslims, other missionaries followed in their footsteps.
- ***Raymond of Penafort***, a Spanish Dominican, evangelized Muslims in Spain and North-West Africa from 1240 to 1275.
- It was Raymond who persuaded Thomas Aquinas to write his ***Summa contra Gentiles*** as a handbook for teaching Christianity to Muslims.

Missionary Expansion

- Another Dominican, ***William of Tripoli***, tried to convince Pope Gregory X (1271-76) that he must abandon the “Crusade” attitude towards Muslims and work for their peaceful conversion.
- William put his own theories into practice, working as a missionary in Palestine and baptizing a ***thousand*** Muslims.
- A Franciscan, ***Conrad of Ascoli***, evangelized Muslims in ***Libya***, and is said to have baptized ***6,000*** Muslims!
- The Dominicans and the Franciscans each set up separate organizations called the “Society of Pilgrim Brothers”, which sent out missionaries on a regular basis to different parts of the Muslim world.

인도영

Missionary Expansion

- Meanwhile, several Franciscan missionaries spearheaded Catholic evangelism among the Pagan **Mongols**.
- After emerging from Mongolia under Genghis Khan in 1205, the Mongols had created a **vast empire** which covered China, central Asia, Persia, and southern Russia.
- These four regions were each governed by a **khan** (ruler); the rulers of Mongolia and China were called the “**great khans**”.
- The Mongols were **merciless** in **war**, but **tolerant** in **religious matters** once they had conquered.
- There was clearly a great mission field here, both for Christianity and Islam.

Boundary of 13th century Mongol Empire compared to modern Mongolia, Russia, and China



Reconstruction of a Mongol Warrior



Missionary Expansion

- The papacy and the Latin kingdoms of the Middle East also had great hopes of creating a military and political Catholic-Mongol alliance against the Muslim Turks.
- In 1246, Pope Innocent IV sent a Franciscan friar to the Mongol Great Khan Guyuk in present-day Mongolia.
- Guyuk treated the friar and his companions with **great respect**, but had **no intention** of becoming a Christian.
- Instead, Guyuk sent a message back to Innocent IV exhorting him and all other Western Catholic rulers to submit to **him** as God's divinely appointed world-leader!

인도영

Missionary Expansion

- In 1253 another Franciscan missionary who was sent to ***Guyuk's successor Mongka***, met with a similar response.
- Mongka treated him well, and the missionary stayed as a guest in the great khan's court for ***eight months***, discussing religion with him and his courtiers many times, but Mongka never converted to Christianity.
- Mongka expressed the typical Mongol attitude to religion when he told the missionary: *We Mongols believe that there is only one God, in whom we live and die. But as God has given different fingers to the hand, so He has given to humankind different ways to Himself. To you Christians, He has given the **holy Scriptures**; to us Mongols, He has given **wizards and diviners**.*

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Missionary Expansion

- *Trade* and *commerce* also played a part in opening up the Mongols to Catholic influence.
- The great Mongol ruler ***Kublai Khan*** came in touch with Western Christianity through the travels of the ***Polo family***, merchants of Venice, who were in China from 1260 to 1269, and again from 1275 to 1291.
- Their most famous family member was ***Marco Polo*** (1254-1324), who was in the service of Kublai Khan throughout 1275-91.
- After his return to Italy in 1292, Polo wrote an account of his travels in China – the English title is ***The Travels of Marco Polo*** – which revolutionized Western awareness of the East.

Missionary Expansion

- As a result of this contact with the Polos, Kublai Khan in 1269 invited the West to send 100 Christian scholars to prove to Mongol scholars “by just and fair argument that the faith professed by Christians is superior to any other and based on more evident truth”.
- The Catholic Church did not immediately take up the invitation.
- But in 1289, Pope Nicholas IV sent an Italian Franciscan missionary, ***John of Monte Corvino***, to Kublai, but when John arrived in Peking in 1294 he found that Kublai had just died.
- However, Kublai’s successor Timur received John warmly.

Missionary Expansion

- By 1305 John had baptized some 6,000 people; in 1307, Pope Clement V appointed him the first Catholic archbishop of Peking.
- John translated the New Testament and Psalms into the Mongolian language.
- Despite this initial success, however, the mission went into decline after John's death, and was brought to an end in 1369 when the ethnic Chinese captured Peking from the Mongols.
- The Chinese, under their new ruling Ming dynasty, were anti-Christian, and expelled all Westerners.
- This terminated all Christian missions in China for the next 200 years.
- The work of the Franciscan missionaries left no visible fruit behind; the majority of Mongols in the far East drifted from their ancestral Paganism into Buddhism, which has remained their ethnic religion to the present day.

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Missionary Expansion

- The Franciscan and Dominican missionaries faced an equally destructive problem at home: the “Black Death”.
- This was a plague that swept through Europe from 1347 until about 1400.
- Under the devastating impact of the Black Death, the Franciscans and Dominicans found they simply could not keep up their supply of missionaries to the East.
- As a result, the whole Catholic missionary program shrank to a tiny size.
- The Church did not effectively revive it for another 200 years.

The Great Plague



The Great Plague

- The **Black Death**, also known as the **Pestilence** (**Pest** for short), the **Great Plague** or the **Plague**, or less commonly the **Black Plague**, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in Europe from 1347 to 1351.
- The bacterium ***Yersinia pestis***, which results in several forms of plague is believed to have been the cause.
- The Black Death was the first major European outbreak of plague. The plague created a number of religious, social and economic upheavals, with ***profound*** effects on the course of European history.

The Great Plague

- The Black Death is thought to have originated in the dry plains of East or Central Asia (modern day China), where it travelled along the Silk Road, reaching Crimea by 1343.²
- From there, it was most likely carried by fleas living on the black rats that traveled on all merchant ships, spreading throughout the Mediterranean Basin and Europe.²
- Suddenly, and with no apparent reason, people began developing strange symptoms that usually began with a fever, then led to loss of balance, and produced enormously swollen lymph nodes, often accompanied by symptoms of dementia.¹
- By the fifth day, most who had developed these symptoms were ***dead!***¹
- Between 1348 and 1350, the plague swept the entire continent.²

¹ Gonzalez, Justo L. The Story of Christianity: Volume 1: The Early Church to the Dawn of the Reformation (p. 390).

² https://en.wikipedia.org/wiki/Black_Death

Spread of the Black Death in Europe and the Near East (1346–1353)



1346 1347 1348 1349 1350 1351 1352 1353

- - - - - Approximate border between the Principality of Kiev and the Golden Horde - passage prohibited for Christians.
- ↔ Land trade routes
- ↪ Maritime trade routes

The Great Plague

- The Black Death is estimated to have killed 30% to 60% of Europe's population.
- In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century.
- It took 200 years for Europe's population to recover to its previous level and some regions like Florence only recovered by the 19th century.
- The plague recurred as outbreaks until the early 20th century.

The Great Plague

- The plague had far-reaching consequences.¹
- Economically, all Europe was disrupted. Entire markets disappeared.¹
- With such a large population decline from the Plague, wages soared in response to a labor shortage.² Landowners were also pushed to substitute monetary rents for labor services in an effort to keep tenants.²
- It would take Europe several centuries to find a measure of demographic and economic stability.¹

¹ Gonzalez, Justo L. The Story of Christianity: Volume 1: The Early Church to the Dawn of the Reformation (p. 390).

² https://en.wikipedia.org/wiki/Black_Death

The Great Plague

- The plague also had enormous *religious* consequences.
- In the subsequent outbreaks those who died were mostly the young, who had not developed any immunity, so it seemed to some people that Death had come to prefer younger victims.
- The nature of the disease itself, which attacked people who seemed perfectly healthy, led many to doubt the rationally ordered universe of earlier generations.
- Among intellectuals, this led to doubts regarding the ability of reason to grapple with the mysteries of existence.
- Among the general populace, it encouraged superstition.

The Great Plague

- Since death always seemed imminent, people began to live their lives in preparation for it.
- Many went on pilgrimage to the Holy Land, to Rome, or to Santiago.
- Those who were too poor to contemplate such long journeys went on pilgrimage to local shrines.
- The veneration of relics, and trade in supposed relics, gained momentum— in spite of the prohibitions of the Fourth Lateran Council.
- Fear was everywhere: fear of the plague, fear of hell, fear of the supreme judge, whom many were having to face sooner than expected.

The Great Plague

- For many Jews, the plague brought death by violence beyond the disease itself.
- Christians could not understand why the plague seemed to make less headway in Jewish neighborhoods.
- Today some suggest that there were more cats and fewer rats in those areas, because among Christians cats had been associated with witchcraft.
- Whatever the case may be, at the time of the plague some came up with the simple explanation that Jews had poisoned the wells from which Christians drank.
- The result was violence and massacre. It was a time of fear, and fear demanded its victims.

The Western Schism



VOLUNTEERS ARE LIKE BROWNIES!

B BEST OF THE BEST
R REALLY GENEROUS
O OUTSTANDING
W WONDERFUL
N NATURALLY NICE
I INVALUABLE TO HOPE
E EXCELLENT
S SWEET



Class Discussion Time



*Class Discussion Time

- We talked today about the significant Christian evangelism that took place in the 13th and 14th centuries (1200-1300s) and the thousands of baptisms that followed. We have also been looking in recent lessons at how much theological distortion of the gospel has taken place in centuries prior to this. In light of that, how should we view the evangelism that was taking place? Were people truly being saved or was this just the spread of dead Roman Catholic religion?
- The Great Plague was, by almost any measure, a horrible disaster. And yet one good that came of it was that people became acutely aware of the certainty and imminence of death and Day of Judgement. Do you think that, due to the relative safety and good health that we enjoy in our society, that you tend to live your life (practically speaking) as though you will never die? Is that a bad thing? And if so, is there anything you should do to change the way you are living?
- Do **you** have a topic or question that **you** would like to see us to discuss?