

Selected courses in English in the academic year 2010/2011

KUL institute/department:	History Department, Faculty of Humanities
Course title:	<i>Ad abolendam haereticam pravitatem. Hunting Religious Dissent in the Middle Ages</i>
Lecturer (name, surname):	Pawel KRAS
Title/position:	Dr. hab. (Professor of KUL)
ECTS credits:	3
Course duration (1 st , 2 nd or both semesters):	1 st semester
Number of hours per week:	1
Course type:	Lecture
Level:	BA/MA
Course description:	<p>The emergence of popular heresy in the eleventh and twelfth centuries shook the foundations of Western Christianity challenging its religious integrity and uniformity. Individuals who rose against the Church and openly criticized the negligent clergy, which however annoying, did not pose a serious threat to internal peace and stability of the Church. They were Christians who, though differed widely among one another, shared dissatisfaction with the state of the Church as well as willingness to reject traditional teachings and customs at the prompting of their personal inspiration.</p> <p>Heresy was a new phenomenon in the emergent civilization of Western Europe in the high Middle Ages, and the contemporaries found it shocking and unnatural. Medieval theologians regarded heresy as the most dangerous error, and canon law treated it as a crime against faith. In consequence, bishops, who had sole jurisdiction in matters of faith, were exclusively responsible for the persecution of heresy within their dioceses.</p> <p>In the early Middle Ages heretics were treated usually with leniency. The bishops were often surprised to face heresy growing in their dioceses and too frightened or indecisive to take severe measures. Their policy against heretics varied widely and sometimes the secular authorities acted on their own responsibility. This resulted partly from their ignorance of theology, and partly from the lack of coherent antiheretical laws. Up to the middle of the twelfth century only few heretics were punished officially, though some were beaten up or killed by angry</p>

mobs. Such a situation changed in the second half of the twelfth century, after new antiheretical laws had been introduced at the councils of Lateran (1179) and Verona (1184). In addition, Gratian's collection of canon law (c. 1140) provided the clergy with another useful instrument to identify heresy and persecute its adherents with ecclesiastical penalties. Its well-organized system of definitions and clear jurisdictional procedures, based upon papal decrees, made it easy to hunt out heretics, qualify their errors and take appropriate measures. These antiheretical regulations gave rise to the establishment of the Episcopal Inquisition. The bishops were entrusted with the authority to castigate persons who opposed the teachings of the Church..

In the first decades of the thirteenth century, Innocent III (1198-1216) and Gregory IX (1227-1241) established a new institution of the papal inquisition (*inquisitio haereticae pravitatis*), which consisted of deputy judges appointed directly by the Pope and recruited from mendicant orders, mostly from the Dominicans and Franciscans. The friars were learned in theology, independent from local prejudice, not apt to be terrified by the local influence and ready to give up everything to better serve the Church. Thus, they were the most suitable persons to cope with the danger of growing heresy. The papal inquisitors were dispatched to the areas "infected" by heresy to preach sermons and persecute heretics. They were the prime movers of the whole jurisdictional proceedings against persons suspected of heresy. On their own initiative they sought evidence, examined witnesses and accused, passed sentences and imposed penances. Being independent from the local ecclesiastical hierarchy and supported by the secular arm, the papal inquisitors proved very successful in the persecution of heresy. Their effectiveness in the struggle against Cathars in Languedoc encouraged the Popes to appoint new inquisitors in other areas of Europe, wherever heretics appeared, and to entrust them with a task that no ecclesiastical office was capable of performing so efficiently. In the later Middle Ages the accusations of heresy were judged either by the bishops acting within their ordinary jurisdiction, or by the papal inquisitors vested with an extraordinary power of the Holy See.

The lecture presents the historical process which gave rise to the growth of medieval heresy and establishment of the papal inquisition in medieval Christianity. It teaches how to analyze various

	sources and confront them with modern scholarship.
Required reading list:	<p><i>The Birth of Popular Heresy</i>, ed. R.I. Moore, Toronto-Buffalo-London 1995.</p> <p><i>Heresy and Authority in Medieval Europe</i>, ed. E. Peters, London 1980.</p> <p><i>Heresies of the High Middle Ages</i>, ed. W.L. Wakefield, A.P. Evans, New York 1991.</p> <p><i>Heresy Trials in the Diocese of Norwich 1428-1431</i>, ed. N. P. Tanner, London 1977 (Camden Fourth Series, 20).</p> <p><i>L'inquisiteur Geoffroy d'Ablis et les Cathares du Comté de Foix (1308-1309)</i>, éd. et trad. A. Pales-Gobilliard, Paris 1984 (Sources d'histoire médiévale publiées par l'Institut de recherche et d'histoire des textes) [reprint 2001].</p> <p><i>The Inquisition at Albi, 1299-1300: Text of Register and Analysis</i>, ed. G. Davis, New York 1948 (<i>Studies in History, Economics, and Public Law</i>, 538).</p> <p><i>L'inquisition en Quercy. Le registre des pénitences de Pierre Cellan, 1241-1242</i>, éd. et trad. J. Duvernoy, Castelnau-la-Chapelle 2001.</p> <p><i>Ketzer und Ketzerbekämpfung im Hochmittelalter</i>, hrsg. von J. Fearn, Göttingen 1968 (Historische Texte, Mittelalter Bd. 8).</p> <p><i>Texte zur Inquisition</i>, hrsg. von K.-V. Selge, Güttersloh 1967 (Texte zur Kirchen- und Theologiegeschichte, 4).</p> <p>Secondary literature:</p> <p><i>Die Anfänge der Inquisition im Mittelalter. Mit einem Ausblick auf das 20. Jahrhundert und einem Beitrag über religiöse Toleranz im nichtchristlichen Bereich</i>, hrsg. von Petr Segl, Köln–Weimar–Wien 1993 (Bayreuther Historische Kolloquien, 7).</p> <p>John H. Arnold, <i>Inquisition and Power. Catharism and the Confessing Subject in Medieval Languedoc</i>, Philadelphia 2001.</p> <p>Arno Borst, <i>Die Katharer</i>, Stuttgart 1953 (Schriften der MGH, 12).</p> <p><i>The Concept of Heresy in the Later Middle Ages</i>, ed. W. Lourdaux, D. Verhelst, Leuven–The Hague 1976 (reprint: Leuven 1983).</p> <p>James B. Given, <i>Inquisition and Medieval Society. Power, Discipline and Resistance in Languedoc</i>, Ithaca–London 1997.</p> <p>Herbert Grundmann, <i>Religious Movements in the Middle Ages</i>, introduction Robert E. Lerner, trans. S. Rowan, Notre Dame 1995.</p> <p><i>Hérésie et sociétés dans l'Europe préindustrielle, 11^e-18^e siècle</i>, éd. Jacques Le Goff, Paris–La Haye 1968 (Civilisations et société, 10).</p> <p><i>L'Inquisition et pouvoir</i>, dir. Gabriele Audisio, Marseille</p>

	<p>2004.</p> <p><i>L'inquisizione: atti del Simposio internazionale, Città del Vaticano, 29-31 ottobre 1998</i>, a cura di A. Borromeo, Città del Vaticano 2003 (Studi e Testi, 417).</p> <p>Paweł Kras, <i>Dominican Inquisitors in Mediaeval Poland</i>, in: <i>Praedicatores, Inquisitores - I. The Dominicans and the Mediaeval Inquisition. Acts of the 1st International Seminar on the Dominicans and the Inquisition. Rome, 23-25 February 2002</i>, ed. W. Hoyer, Roma 2004, pp. 249-310.</p> <p>Henri Maisonneuve, <i>Études sur les origines de l'Inquisition</i>, Paris 1960² (L'Église et l'État au moyen âge, 7).</p> <p>Robert Ian Moore, <i>The Formation of a Persecuted Society. Power and Deviance in Western Europe 950-1250</i>, Oxford 1987.</p> <p>Edward Peters, <i>Inquisition</i>, Berkeley-Los Angeles 1989.</p>
Prerequisites:	Good command of English
Assessment method:	Oral exam
Contact person for further information (name, surname, e-mail, phone):	<p>History Department, Office CN P-07,</p> <p>Office hours:</p> <p>Tuesday: 12.30-1.30 p.m.</p> <p>Thursday: 10.30-11.30 a.m.</p> <p>pawel.kras@kul.lublin.pl</p>

KUL institute/department:	History Department, Faculty of Humanities
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Course title:	The Commonwealth of many nations and religions. Ethnic and religious minorities in medieval and early modern Poland
Lecturer (name, surname):	Pawel KRAS
Title/position:	Dr. hab. (Professor of KUL)
ECTS credits:	3
Course duration (1 st , 2 nd or both semesters):	2 st semester
Number of hours per week:	1
Course type:	Lecture
Level:	BA/MA
Course description:	<p>Starting from its historical emergence in the tenth century Poland formed the eastern outskirts of the European civilization. In the Middle Ages the territory of Poland was a bulwark of Western Christianity protecting the heart of Europe against nomadic Tartars, and later the Ottoman Empire. At the same time Poland became the place of meeting between the East and the West, and the blend of Eastern and European tradition left its imprint on the Polish culture.</p> <p>One of the most striking features of Poland was the ethnic and religious pluralism of its society and culture. In the middle of the fourteenth century the expansion of Poland eastwards brought thousands of Orthodox Ruthenians under the rule of Polish kings. In the sixteenth century they constituted more than 10 percent of Poland's population. The migration of European Jews to Poland which started in the thirteenth century and later intensified made the country host the largest concentration of Jews in Europe and the most potent hub for Jewish culture. Poland became home primarily to the Ashkenazi (Jews from Central and Eastern Europe), and the Sephardim (Southern European Jews including refugees from fifteenth century Spain and Portugal). In the Middle Ages most Polish towns were inhabited by numerous minorities of Germans who contributed to their economic growth. They introduced new legal codes and institutions, which lay the foundation for the city autonomy. Polish towns located along the international trade routes became places of settlement for Scots, Italians and Armenians. Members of all ethnic minorities developed crafts and trade, both on international and local scale. Polish rulers appreciated their role in the growing prosperity of the country and granted them special privileges which secured their ethnic and religious diversity. On the eve of the modern era Poland, or rather the</p>

	<p>Commonwealth of Poland and Lithuania, was a multiethnic and multi-confessional country where various ethnic and religious groups lived together in peace.</p> <p>At the time of sixteenth century Reformation and religious wars in most of Western Europe Poland gained a widespread reputation as a state of tolerance, where various ethnic and religious groups were allowed to settle and live in peace. Foreign visitors who came to Poland were amazed by the variety of religions they found here.</p> <p>By the late Middle Ages all ethnic and religious communities formed integral parts of the Polish-Lithuanian society contributing to the variety of its culture. A long tradition of peaceful coexistence of various Christian and non-Christian religions gave rise to the mechanism of mutual acceptance and cooperation, which functioned pretty well even in the period of the Reformation. In the sixteenth century the medieval traditions of religious pluralism paved the way for the principle of religious freedom, which became the cornerstone of the Commonwealth's legal system. It made it possible for many nations of different religions to respect their diversity and live side by side in peace. Neither the king nor the gentry questioned the right of non-Catholic believers to develop their religious practices. In the Middle Ages no campaign of persecution was carried out to enforce Catholic uniformity throughout the whole country. The arrival of the advocates of the Reformation did not undermine the religious status quo of the Commonwealth. Protestant newcomers were welcome to join the mixed society and enjoyed the same protection as other confessions. Alongside political democracy religious and ethnic pluralism constituted the most important feature of the Polish-Lithuanian Commonwealth, the largest state in the sixteenth century Europe.</p> <p>The lecture will trace back the origins of the Commonwealth's religious and ethnic pluralism, looking at the historical development of four minority groups: Jews, Armenians, Tartars and Karaites. It will also discuss the spread of the sixteenth century Reformation and the impact it made on the multi-religious and multiethnic society of the Polish-Lithuanian <i>respublica</i>.</p>
Required reading list:	Chimen Abramsky, Maciej Jachimczyk, Antony Polonsky

	<p>(eds.), <i>The Jews in Poland</i>, Oxford 1986.</p> <p>Marian Fuks, Zygmunt Hoffmann, Maurycy Horn, Jerzy Tomaszewski, <i>Żydzi polscy. Dzieje i kultura</i> [The Polish Jews. Their history and culture], Warszawa 1982.</p> <p>S. Grzybowski, <i>The Warsaw Confederation of 1573 and other Acts of Religious Tolerance in Europe</i>, „Acta Poloniae Historica”, 40 (1979), pp. 75-96</p> <p>Haiko Haumann, <i>Geschichte der Ostjuden</i>, München 1998.</p> <p>Aleksander Hertz, <i>The Jews in Polish Culture (Jewish Lives)</i>, Evanston IL 1988.</p> <p>Ambroise Jobert, <i>De Luther à Mohila. La Pologne dans la crise de la chrétienté 1517-1648</i>, Paris 1974.</p> <p>Paul M. Johnson, <i>A History of the Jews</i>, New York 1987.</p> <p>P.J. Klassen, <i>A Homeland for Strangers. An Introduction to Mennonites in Poland and Prussia</i>, Fresno 1989.</p> <p>Jerzy Kłoczowski, <i>A History Of Polish Christianity</i>, Cambridge 2000.</p> <p>Paweł Kras, <i>Religious Tolerance in the Jagiellonian Policy in the Age of the Reformation (Polish-Lithuanian Commonwealth)</i>, in: <i>Die Jagiellonen – Kunst und Kultur einer europäischen Dynastie an der Wende zur Neuzeit</i>, ed. D. Popp, R. Suckale, Nürnberg 2002, pp. 131-138.</p> <p>Joseph Lecler, <i>Histoire de la tolerance du siècle de la Réforme</i>, 1-2, Paris 1955.</p> <p>Iwo C. Pogonowski, <i>Jews in Poland. A Documentary History. The Rise of Jews as a Nation from Congressus Judaicus in Poland to the Knesset in Israel</i>, New York 1993.</p> <p>Simon Szyszman, <i>Les Karaïtes d'Europe</i>, Uppsala 1989, pp. 36-53.</p> <p>Krzysztof Stopka, <i>Ormianie w Polsce dawnej i dzisiejszej</i> [The Armenians in Old and Contemporary Poland], Kraków 2000.</p> <p>Janusz Tazbir, <i>A State without Stakes. Polish Religious Tolerance in the Sixteenth and Seventeenth Centuries</i>, trans. A.T. Jordan, Warsaw 1973.</p> <p>Magda Teter, <i>Jews and Heretics in Catholic Poland</i>, Cambridge 2006.</p> <p>Jan Tyszkiewicz, <i>Tatarzy na Litwie i w Polsce. Studia z dziejów XIII-XVIII w.</i> [The Tartars in Lithuania and Poland. Studies on the history of 13th-18th c.], Warszawa 1989.</p> <p>Bernard D. Weinryb, <i>The Jews of Poland. A Social and Economic History of the Jewish Community in Poland from 1100 to 1800</i>, Philadelphia 1973.</p>
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