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| **Nazwa jednostki** | **Instytut Historii, Wydział Nauk Humanistycznych** |
| **Nazwa kierunku (specjalności)** | **Historia III rok I stopnia, I-II rok** |
| **Nazwa przedmiotu** | **Ad abolendam haereticam pravitatem. Hunting Religious Dissent in the Middle Ages (wykład)** |
| **Przedmioty wprowadzające (*prerekwizyty*) oraz wymagania wstępne** | Język angielski (poziom zaawansowany) |
| **Liczba godzin zajęć dydaktycznych** | 15 |
| **Liczba punktów ECTS** | 1 |
| **Założenia i cele przedmiotu** | Zapoznanie studentów z procesami historycznymi, które miały miejsce w zachodnim chrześcijaństwie. Ukazanie różnorodnych czynników społecznych, politycznych, religijnych i kulturowych, które miały wpływ na powstanie i rozwój systemu średniowiecznej inkwizycji. |
| **Metody i pomoce dydaktyczne** | Wykład z prezentacją |
| **Forma i warunki zaliczenia** | Zaliczenie bez oceny. |
| **Treści programowe** | 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.  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.  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 mobs. Such a situation changed in the second half of the 12th 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. Nevertheless, the bishops were not in a position to deal with heresy on a large scale. Insofar as they had to persecute individuals or scattered groups of heretics, they were quite efficient, but in the face of the ascendant, well-organized movements of Cathars and Waldensians, the episcopal inquisition failed to fulfill its duties. When thousands of townspeople and countrymen in southern France, northern Italy and western Germany had joined Cathars and Waldensians, new forms of jurisdiction and coercion were required to put an end to the spread of heresy. Cathars and Waldensians undermined the privileged position of the Catholic clergy and challenged the religious unity of Western Christianity. Both heretical movements developed their own structures with the places of worship and own religious leaders. Cathar perfecti and Waldensian masters, who had replaced the Catholic clergy, constituted an elite, well-trained group, which was responsible for the faith and religious life of all believers.  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 Albigensians 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 following problems:  1. Medieval legislation against heretics  2. The Episcopal inquisition and the role of the secular clergy in the persecution of heretics:  3. Papal inquisition  4. The Role of secular authorities  5. Public abjuration of heresy |
| **Literatura** | Literatura podstawowa:  The Birth of Popular Heresy, ed. R.I. Moore, Toronto-Buffalo-London 1995.  Heresy and Authority in Medieval Europe, ed. E. Peters, London 1980.  Heresies of the High Middle Ages, ed. W.L. Wakefield, A.P. Evans, New York 1991.  Heresy Trials in the Diocese of Norwich 1428-1431, ed. N. P. Tanner, London 1977 (Camden Fourth Series, 20).  L’inquisiteur Geoffroy d’Ablis et les Cathares du Comté de Foix (1308-1309), éd. et trad. A.Pales-Gobilliard, Paris 1984 (Sources d’histoire médiévale publiées par l’Institute de recherché er d’histoire des texts) [reprint 2001].  The Inquisition at Albi, 1299-1300: Text of Register and Analysis, ed. G. Davis, New York 1948 (Studies in History, Economics, and Public Law, 538).  L’ inquisition en Quercy. Le registre des pénitences de Pierre Cellan, 1241-1242, éd. et trad. J. Duvernoy, Castelnaud-la-Chapelle 2001.  Ketzer und Ketzerbekämpfung im Hochmittelalter, hrsg. von J. Fearns, Göttingen 1968 (Historische Texte, Mittelalter Bd. 8).  Texte zur Inquisition, hrsg. von K.-V. Selge, Güttersloh 1967 (Texte zur Kirchen- und Theologiegeschichte, 4).  Literatura uzupełniająca:  Die Anfänge der Inquisition im Mittelalter. Mit einem Ausblick auf das 20. Jahrhundert und einem Beitrag über religiöse Toleranz im nichtchristlichen Bereich, hrsg. von Petr Segl, Köln–Weimar–Wien 1993 (Bayreuther Historische Kolloquien, 7).  John H. Arnold, Inquisition and Power. Catharism and the Confessing Subject in Medieval Languedoc, Philadelphia 2001.  Arno Borst, Die Katharer, Stuttgart 1953 (Schriften der MGH, 12).  The Concept of Heresy in the Later Middle Ages, ed. W. Lourdaux, D. Verhelst, Leuven–The Hague 1976 (reprint: Leuven 1983).  James B. Given, Inquisition and Medieval Society. Power, Discipline and Resistance in Languedoc, Ithaca–London 1997.  Herbert Grundmann, Religious Movements in the Middle Ages, introduction Robert E. Lerner, trans. S. Rowan, Notre Dame 1995.  Hérésie et sociétés dans l’Europe préindustrielle, 11e-18e siécle, éd. Jacques Le Goff, Paris–La Haye 1968 (Civilisations et société, 10).  L’Inquisition et pouvoir, dir. Gabriele Audisio, Marseille 2004.  L’inquisizione: atti del Simposio internazionale, Città del Vaticano, 29-31 ottobre 1998, a cura di A. Borromeo, Città del Vaticano 2003 (Studi e Testi, 417).  Paweł Kras, Dominican Inquisitors in Mediaeval Poland, in: 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, ed. W. Hoyer, Roma 2004, pp. 249-310.  Henri Maisonneuve, Études sur les origines de l’Inquisition, Paris 19602 (L’Église et l’État au moyen âge, 7).  Robert Ian Moore, The Formation of a Persecuted Society. Power and Deviance in Western Europe 950-1250, Oxford 1987.  Edward Peters, Inquisition, Berkeley-Los Angeles 1989. |
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