

LESSON THIRTY-ONE



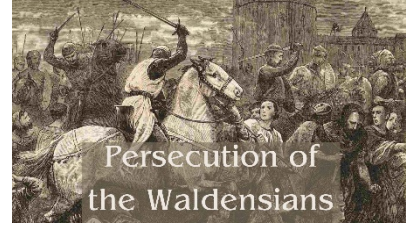
### **The Church, Its Adversaries & The Inquisition**

- Innocent had to deal with a number of dissenting religious movements which operated outside the Catholic Church.
- There was a great upsurge of religious dissent and heresy in Catholic Europe from about 1150 onwards.
- This was probably related to serious changes that were taking place in the Western world's social and economic system at this time.
- Middle-class merchants were now even richer than the nobility. At the same time, the population was growing, so that the old land-based way of life was less able to support those who lived in rural areas.
- The real losers in the process of deep social change were the peasants, especially if they left the over-populated land to live in towns and cities.
- In the old manorial village, the lord of the manor personally looked after his peasant workers – he could not afford to let them starve.
- By contrast, a town-dwelling peasant who was unemployed would indeed starve. He no longer belonged to a lord and to that extent he had gained personal freedom.
- However, with this freedom went the destruction of those close bonds of community, which had previously ensured that even the lowest classes had a place in society and were cared for.
- This loss of the sense of security and belonging and the growth of great social inequality, created a fertile soil in which new religious movements could flourish. The two most widespread of those movements were the Waldensians and the Cathars.

### **The Waldensians**

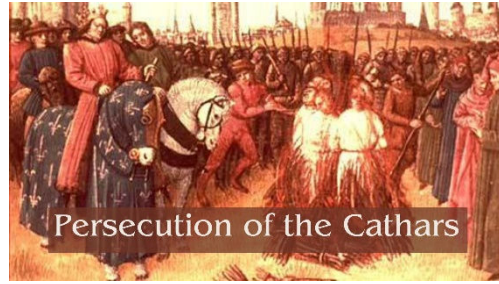
- The founder of the Waldensians was a wealthy French merchant of Lyons called Waldes. The dates of Waldes's birth is uncertain but sometime between 1173-1176, Christ's command to the rich young ruler deeply impressed him.

- Waldes obeyed this command literally, gave away all his wealth to the poor and began a new life as a lay preacher, living only on voluntary contributions of food, clothing and money from others.
- He soon had a band of followers in Lyons, known as “the poor men of Lyons.” However, the archbishop and clergy of Lyons were hostile; Church law restricted preaching to the clergy.
- Waldes appealed to the 3<sup>rd</sup> Lateran Council of 1179. Pope Alexander III (1159-1181) praised his devotion to poverty but denied him and his followers the right to preach without the approval of their local bishop.
- Waldes and his “poor men,” however, refused to give up preaching and the archbishop of Lyons excommunicated them in 1182 and expelled them from the city.
- Most of them went to the region of Languedoc (the south-eastern coastland of France) and Lombardy. In 1184, Pope Lucius III (1181-1185) excommunicated all Waldensians.
- Forced out of the Catholic Church against their wishes, the Waldensians began thinking afresh about many matters of Christian belief.
- Their most crucial decision was that the Bible, especially the New Testament, should be the supreme rule of Christian belief and practice. Thus, they rejected the infallible teaching authority of the papacy.
- They gave up believing in transubstantiation, purgatory, prayers for the dead and indulgences, but continued to venerate the Virgin Mary.
- The Waldensians also studied the Bible in translations made into their native tongues and celebrated holy communion among themselves if a Catholic priest would not give it to them.
- They set up schools to train preachers, sending out both male and female evangelists. Some of their social attitudes were quite radical – they rejected oaths and military service.
- The Waldensian movement spread out from its original homelands of Languedoc and Lombardy into Spain, Austria and eastern Germany and became the second most widespread and influential non-Catholic group in Western medieval Europe.
- In some ways, the Waldensians were “Protestants before the Reformation.” Many Waldensians died as martyrs, especially after the inquisition was established. However, they survived in northern Italy and linked up in the 16<sup>th</sup> century with the Protestant Reformation.
- The Waldensian Church in Italy today is the oldest “Protestant” body in the world.



## The Cathars

- The other great dissenting movement and the most widespread was the Cathars (Greek for “pure ones”).
- They were a basically Gnostic movement. One reason for taking this view – that they were a Gnostic group – is that there was a parallel movement in the Eastern Byzantine world, the Bogomils, who were Gnostic.
- The Cathars were divided up into many sects. Sometimes they were known as *Patarenes* (from the Pataria district of Milan) and sometimes as *Albigensians* (from the town of Albi in southern France).
- The Cathars originated in northern Europe about 1140, but soon moved south and became strongest in northern Italy (Lombardy and Tuscany), and above all in Languedoc.
- By 1200, they had become a powerful force in southern France, enjoying the support and protection of many French nobles who sided with them out of a shared hostility to the Church.
- French Cathars were called Albigensians and it was the Albigensians that aroused the greatest anxiety and hostility from the Catholic Church.
- The beliefs and practices of the Cathars were basically identical with those of the Gnostics from the early Church period, and the Paulicians and Bogomils of the Byzantine Empire.
- They taught that the physical world of space, time and matter had been created by Satan, who was as eternal and powerful as God.
- The soul, they said, was an angelic spirit, kidnapped by Satan from heaven and imprisoned in an evil physical body.
- The ultimate sin was sexual reproduction, because it increased the number of evil bodies for Satan to use as prisons for kidnapped spirits.
- Christ did not have a physical body, did not really die and did not experience a bodily resurrection.
- Salvation did not come through the cross but through spiritual enlightenment (accepting and following the Cathar teachings). Cathars rejected water baptism and holy communion.
- The Cathars were divided into two classes, an outer group of “believers” and an inner group of “the perfect.” To join the perfect, a believer had to renounce marriage and property and abstain from meat, cheese, eggs and milk since these were the evil products of reproduction.
- There was a special ceremony called the *consolamentum* which initiated believers into the ranks of the perfect.



- This involved the laying on of hands by the perfect, and the placing of a copy of John's Gospel on the believer's head or breast; the believer confessed all his sins and then received a kiss of peace.
- The perfect were organized as clergy, with deacons and bishops; all bishops were equal. Women members of the perfect were not allowed to be deacons or bishops, but they had authority over all mere believers, male and female.
- Cathars held that they alone were the true Church of Christ; there was no salvation outside their number. The Catholic Church, they claimed, was the great prostitute of Revelation 17, and the papacy was the Antichrist.

### **The Albigensian Crusade**

- The missionary efforts of the Catholic Church failed to make any impression on the Cathars. Their grip on southern France in particular seemed unbreakable.
- However, Pope Innocent III had one weapon left to him: the crusade. The event which led him to employ this weapon was the death of Innocent's legate in southern France, Peter of Castelnau.
- Peter had excommunicated Raymond of Toulouse, the greatest noble of southern France and a protector of Albigensians.
- When one of Raymond's servants murdered Peter in 1208, Innocent sternly resolved on exterminating the Albigensian heretics by the sword.
- He proclaimed a crusade against them in 1209 – the "Albigensian Crusade" – promising to all who took part the same spiritual rewards as various popes had promised to Crusaders who fought the Turks in the Holy Land.
- The nobility of northern France were only too eager to carry out Innocent's will, since it meant conquering fresh land for themselves.
- The French king, Philip Augustus, also looked with favor on the Crusade as a way of crushing his rebellious southern nobility. The Albigensian Crusade lasted 20 years (1209-1229).
- Led by the northern French noble Simon de Montfort, it brought horrific bloodshed and destruction to the south of France.
- The Crusaders behaved with great savagery, slaughtering men, women, and children; they wiped out the Albigensians, and shattered the power of the southern nobility.
- The Albigensian Crusade not only put an end to the Albigensians of southern France. It also destroyed the French Waldensians.

### **The Petrobrusians**

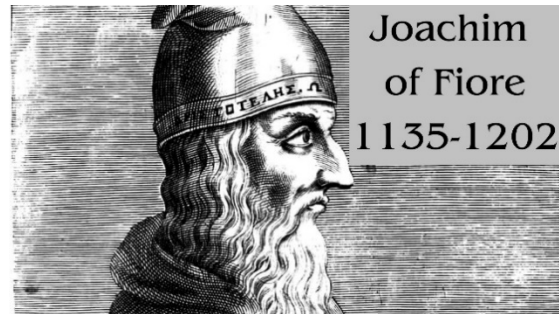
- This group was named after its founder Peter de Bruys. Little is known of his life, except that he was a Catholic priest in southern France, who in 1105, started a reform movement which the Church eventually condemned as heretical.

- The authorities burnt Peter at the stake in 1126. Henry of Lausanne, a Benedictine monk and eloquent preacher, took over the leadership of the movement. He was arrested and imprisoned for heresy; we do not know what became of him.
- Peter the Venerable, abbot of Cluny from 1122-1157, wrote a treatise against the Petrobrusians, in which he identified five chief errors they taught:

**1. They denied infant baptism, baptism is only for those who have made a profession of faith; 2. They denied the holiness of church buildings and altars; 3. They refused to venerate the sign of the cross; 4. They denied the doctrine of transubstantiation and the sacrifice of the mass; 5. They denied that any prayers or good works done on earth could help those who had already died.**

- Peter the Venerable also tells us that the Petrobrusians opposed the celibacy of the clergy and rejected singing as a true act of worship.

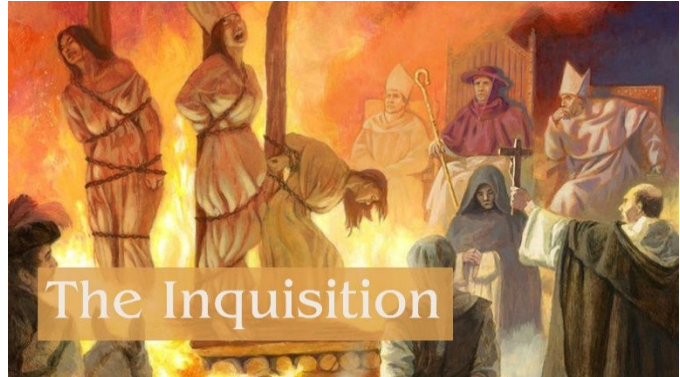
- Joachim was Cistercian monk, abbot of Curazzo in Calabria (south-western Italy), who in 1192 founded the new monastery of Saint John in Fiore, near Curazzo.
- Joachim's monastery at Fiore became the center of a new order of Saint John, recognized by Pope Celestine III (1191-1198) in 1196.



- However, Joachim's real fame rests on his mystical writings, collectively known as *The Everlasting Gospel*. He divided the history of the world into three stages, corresponding to the three persons of the Trinity.
- The Old Testament was the age of God the Father, when humanity lived under the Law; it was characterized by fear. The New Testament was the age of God the Son, when humankind lived under the grace of the Gospel; it was characterized by faith. But a new age was about to dawn, the age of God the Holy Spirit, which Joachim identified with the "thousand years" of Revelation 21:1-6.
- In this new age of the Spirit, Christ would purify the Church from all corruption, a new monastic order would arise which would evangelize and convert the whole world and humanity would enter a "golden age" of spiritual freedom and contemplation.
- As fear and faith characterized the first two ages, love would characterize the third. Joachim predicted that the age of the Spirit would begin in the year 1260.
- Joachim's ideas were very influential on dissenting movements opposed to the papacy in the 13<sup>th</sup> century and onwards.
- They took Joachim's teaching about the corruption from which the "new age" would free the Church and interpreted that corruption as the papacy itself, or at least the papacy in its present form.

- The most important group Joachim influenced was the spiritual Franciscans, who saw themselves as the new monastic order prophesied by Joachim.
- It may be one source of the “postmillennial” view of history that was widely held by English-speaking Protestants in the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> centuries, which taught that the conversion of the Jews and a time of worldwide spiritual blessings would occur before the return of Christ.

- During the progress of the Albigensian crusade, Pope Innocent III took another step towards centralizing Church organization around the papacy.
- He set up a system of special legates in southern France. Previously, the Western Church had left the investigations of heresy to local bishops, who were often ineffective.



- Innocent turned the investigation of heresy into a centrally controlled systematic operation, carried out by special papal agents.
- His actions laid the basis for what in 1227 became the “inquisition” (or “holy office,” as it was called). It developed into the most feared organization of the later Middle Ages. Once the inquisition had accused a person of heresy, it was almost impossible for him to prove his innocence.
- Those who confessed had financial penalties or acts of penance imposed on them.
- Those who refused to confess received varying degrees of punishment, depending on the seriousness of the heresy; some had all their property confiscated, others were imprisoned perhaps for life, and the worst offenders were handed over to the secular authorities and burnt at the stake.
- The activities of the inquisition forced dissenting movements to meet in secret.

## Relations with the Eastern Church

- Innocent III also tried to end the schism between Western Catholicism and Eastern Orthodoxy which had been brought about by cardinal Humbert in 1054.
- Innocent’s attempt at ending the East-West split came about almost by accident when the French army of the Fourth Crusade, organized by Innocent himself, captured Constantinople in 1204 and overthrew the Byzantine Empire. Innocent had forbidden the Crusaders to attack Constantinople and condemned them furiously for what they had done:



**“How are we to bring the Greek Church back into the unity of the Catholic Church and devotion to the apostolic throne [the papacy], when they are afflicted with such trials and persecutions. They have seen in the Latins nothing but an example of damnation and the works of darkness, so that they now despise us as worse than dogs. For you who are meant to serve Christ rather than your own interests, you who should have used your swords only against the Pagans, are dripping with the blood of Christians! You have spared nothing that is sacred, neither age nor sex. You have given yourselves up to prostitution, adultery, and debauchery in the eyes of the all the world. You have satisfied your guilty passions, not only on married women, but on women and virgins dedicated to the Savior.”<sup>1</sup>**

- Despite his condemnation of the Crusaders, Innocent decided to exploit the capture of Constantinople in the interests of the Western Church. He set up a Western Catholic patriarch of Constantinople.
- Innocent’s establishment of a Western patriarch in Constantinople on the ruins of the city’s conquest by the Crusaders ultimately widened the gulf between the Eastern Orthodox and Western Catholic Churches.

## **The Franciscans**

- The Franciscans were founded by the most well-known and popular of the medieval Catholic saints, Francis of Assisi (1182-1226).
- Francis was the son of a wealthy cloth merchant, Peter Bernadone of Assisi in Umbria (northern Italy).
- After an early life as a soldier, Francis had a number of religious experiences in his twenties (including seeing visions and hearing heavenly voices) which led him to embrace a life of poverty.
- He renounced his father, who thought Francis was mad and determined that from then on God alone would be his Father.
- One day in 1209 he heard Matt. 10:7-10 (the sending out of the Twelve) read in church and took it as a call to himself from God to be a preacher.
- Francis was a highly attractive figure and within months he had a small band of devoted followers.
- As soon as he had a group of disciples, Francis wrote a rule for them in 1209 to govern their life together.
- The rule exalted poverty, not as a means to a spiritual end, but as an end in itself. Franciscans absolutely renounced the ownership of all property; they were spiritually married to “Lady Poverty,” and begged for their food.
- Because the Franciscans begged, they were called *mendicants* (from the Latin word for “beg”).



- In 1210, Francis went to Rome to ask Innocent III to give the new movement his backing. After some hesitation, Innocent agreed – a dream deeply influenced him, in which he saw Francis holding up the great church building of Saint John Lateran in Rome as it was about to collapse.
- Under the supervision of the papacy, the Franciscans became a monastic organization which spread all over Catholic Europe.
- They were called the “Little Brothers” and “Friars Minor” (“friar” comes from the Latin word *frater*, “brother”). They were known popularly as the “Grey Friars” because they dressed in dark grey.
- There was also a Franciscan organization for women called the “Poor Clares,” named after Clare of Assisi, Francis’s friend and fellow worker.
- In 1216 Pope Honorius III appointed Cardinal Ugolino to oversee the Franciscans and his influence became increasingly more important than that of Francis himself.
- Francis did not really want his followers to have any sort of fixed or disciplined organizations but by 1217 there were so many Franciscans, even outside Italy, that Francis had no choice but to appoint local leaders for different areas.
- Cardinal Ugolino was the inspiration behind a new rule for the Franciscans in 1221, revised in 1223.
- The new rule set aside Francis’s ideal of absolute poverty, introduced traditional monastic discipline and added the new duty of complete submission to the papacy.
- Francis resigned as leader of the Franciscans in 1220, having lost faith in the direction his movement was taking.
- Francis was one of the first medieval Catholics to take any positive interest in missionary work among Muslims.
- He toured Syria and Egypt in 1219, preaching to the Sultan al-Kamil and his soldiers. Francis impressed the Sultan deeply but did not win any converts.
- He was also the first known person to experience the *stigmata* (Latin for “marks”) – a mysterious bleeding from the hands, feet and side, the places where Christ’s body had been pierced.
- Francis received the stigmata in 1224. Since then, some 300 others are known to have undergone the experience, many of whom were later “canonized” (officially declared a saint by the papacy).
- After Francis’s death, the Franciscans drifted still further from his original ideals.
- However, many Franciscans did not approve of the way the order was developing, notably its acceptance of wealth and property; they wanted to go back to the original values of Francis, especially his practice of absolute poverty.
- This party was known as the “spiritual Franciscans.” Those who opposed them were called the “conventual Franciscans.”
- When Pope John XXII (1316-1334) settled the dispute between spiritual and conventual Franciscans in favor of the conventuals in 1317, many of the spiritual Franciscans refused to submit to the papal decision and condemned Pope John as the Antichrist and became a dissenting movement.



- These dissenting Franciscans were known as the *Fratricelli*. There were fiercely persecuted by the inquisition and many of them were burned at the stake.

## The Dominicans

- The Dominicans, the other great new preaching order of the 13<sup>th</sup> century, were founded by Dominic Guzman (1171-1221), a native of Calaroga in Castile, northern Spain.
- Destined for a clerical career since childhood, Dominic was ordained when was 25 and became a canon in the Spanish cathedral at Osma.
- His outstanding abilities prompted Dominic's superiors to send him as a missionary to Languedoc in 1206, at a time when Waldensians and Albigensian influence were at their height.
- Dominic believed the best way to fight dissenting movements was with missions work and dedicated himself to this task and went preaching in market places and on roadsides, living in poverty and begging for his food.
- At first, he had little success, and had to abandon his mission when Innocent III launched the Albigensian Crusade in 1209.
- However, Dominic stayed faithful to his original convictions and in 1214 he gathered a group of followers, training them to become missionary preachers who would live by begging.
- In 1215 Dominic traveled to Rome and sought the backing of the 4<sup>th</sup> Lateran Council to organize his disciples into a new religious order of preaching monks.
- Pope Honorius III gave his personal support to the Dominicans and in 1217 they took the name "the order of Friars preachers."
- They were known popularly as the "Black Friars," because Dominicans wore black in distinction from the grey dress of the Franciscans.
- The initial mission of the Dominicans was to preach chiefly to the religious dissenters of southern France, but under Dominic's leadership they soon became an international organization devoted to evangelizing and teaching theology across the whole of Catholic Europe.
- The Dominicans enjoyed papal support and from the outset were committed to scholastic theology.
- Their preaching and teaching did much to keep the people of Western Europe loyal to the Catholic faith, especially in the cities. There was also an order of Dominican nuns which later became well-known for providing education to girls.
- It was the Dominicans who staffed the inquisition. This gave the Dominicans a fearsome power over other orders, which they exercised in persecuting and martyring the spiritual Franciscans.



## The Carmelites and Augustinians

- Not long after Innocent III's reign, two more important mendicant orders of friars came into being: the Carmelites in 1247 and the Augustinians in 1256.
- The Carmelites had first been established in the Crusader Kingdom of Jerusalem in 1154, on Mount Carmel.
- The fall of the various Crusader states to the Turks brought many Carmelites into Western Europe, where they organized themselves as a mendicant order in 1247. From their white dress they were known popularly as the "White Friars."
- The Augustinians were originally a society of hermits but soon abandoned their solitary lifestyle to become an active mendicant order, basing their organization on the Dominicans. Their monastic rule was that of Augustine of Hippo.
- The most famous Augustinian friar was to be Martin Luther, the great Protestant Reformer.
- The Franciscans, Dominicans, Carmelites and Augustinians presented a new kind of monasticism to the world.
- Rather than withdrawing from society to create communities of the spiritually minded, the whole purpose of the mendicant orders was to go out in society, preaching and winning disciples, both in Catholic Europe and in the unevangelized world of Muslims and pagans.
- Most of the great Catholic preachers and theologians of the later Middle Ages came from the mendicant orders. Ultimately, through Martin Luther, the Protestant Reformation itself came from this source.

## 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.
- One of the most important was Raymond of Penafort (1175-1275), a Spanish Dominican.
- Raymond 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.
- Another Dominican, William of Tripoli, tried to convince Pope Gregory X (1271-1276) that he must abandon the “Crusade” attitude to 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.
- 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.
- Meanwhile, Lawrence of Portugal, John of Plano Carpini (1180-1252), and William of Ruysbroeck (1215-1295) 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.
- The Mongols were merciless in war, but tolerant in religious matters once they had conquered.
- 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 John of Plano Carpini, a Franciscan friar to the great Mongol Khan Guyuk at Karakoram, in present-day Mongolia.
- Guyuk treated John and his companions with great respect but he had no intention of becoming a Christian.
- In 1253 another Franciscan, William of Ruysbroeck was sent to Guyuk’s successor Mongka and was met with a similar response.
- Mongka treated William well and he stayed as a guest in the khan’s court for 8 months, discussing religion with him and his courtiers but failed to convert Mongka to Christianity.
- Mongka expressed the typical Mongol attitude to religion when he told William:

**“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.”<sup>2</sup>**

- These missionary movements launched a hundred years of religious and cultural contact between the Mongols and the Catholic West.
- The Great Mongol ruler, Kublai Khan (1260-1294) came in touch with Western Christianity through the travels of the Polo family, merchants of Venice, who were in China from 1260-1269, and again from 1275-1291.
- Their most famous family member was Marco Polo (1254-1324), who was in the service of Kublai Khan throughout 1275—1291.
- After his return to Italy in 1292, Polo wrote an account of his travels in China, entitled *Il Milione*, “The Million,” published in 1299 – the English title is *The Travels of Marco Polo* – which revolutionized Western awareness of the East.
- 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. In 1289, Pope Nicholas IV (1288-1292) sent an Italian Franciscan missionary, John of Monte Corvino to Kublai, but when John arrived in Peking in 1294 Kublai had just died. However, his successor Timur received John warmly.
- 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 ended 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.
- Meanwhile, the Nestorians of Persia were enjoying a season of prosperity under the new Mongol regime.
- The Mongols had conquered Islamic Persia in the 13<sup>th</sup> century, capturing Baghdad in 1258 and Damascus in 1260, thus becoming the political masters of the Nestorian Church.
- In the Mongol spirit of religious tolerance, Kublai Khan allowed the Nestorians to establish bishoprics throughout central Asia and even an archbishopric in Kublai’s capital city of Peking in China.
- Islam enjoyed far greater success than Christianity among the Mongol kingdoms of central Asia and Persia, largely because Islam was the established faith of the native peoples; as so often in history, the conquerors adopted the culture and religion of the conquered.

- The triumph of Islam was sealed by the rise to power of the great Mongol warrior-leader Tamerlane (1360-1405) in Samarkand. Tamerlane, one the most highly educated and most cruel rulers of the Middle Ages, was a fiercely intolerant Muslim, who embarked on a long and devastating campaign of Islamic conquest throughout central Asia and Persia.
- He unleashed a storm of bloody persecution on the Nestorians which virtually destroyed the Persian Church. Only a few Nestorians escaped by fleeing into the mountains.
- His repressive rule also put an end to Catholic mission among his Mongol subjects. Asia which had been open for a century to Christian influence, closed up again with what seemed like a violent finality.
- 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. A third of Europe's population perished – in some countries, half the population. The great Italian poet, Francesco Petrarch has left us the following description:

**"When will our descendants be able to believe that there was a time when, without fire falling from heaven or kindling on earth, without war or any other visible calamity, not just this or that country but almost the whole earth became uninhabited – empty houses, deserted cities, fields growing wild, the ground covered in dead bodies, and everywhere a vast and dreadful silence?"<sup>3</sup>**

- Under the devastating impact of the Black Death, the Franciscans and Dominicans found they simply could not keep up with 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.

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<sup>1</sup> 2000 Years of Christ's Power, Volume II, Needham Nick, page 341

<sup>2</sup> 2000 Years of Christ's Power, Volume II, Needham Nick, page 352

<sup>3</sup> 2000 Years of Christ's Power, Volume II, Needham Nick, page 354