

"The Saracens are as much at home in Fundi and Terracina' as in Africa. 'Though we were seriously unwell,' **we went forth to battle with our forces, captured eighteen of the enemy's ships, and slew a great many of their men'**." - Pope John VIII February 882 Returning from a synod at Ravenna Epistle 334 fragment of a letter to the Emperor.

"If your master isn't satisfied with the damage he has done to the dowry of the Apostle, let him come again and he will find an armed warrior for every grain of rice". - Pope Benedict VIII 1015

<http://www.dailycatholic.org/history/11ecume2.htm>

### **Third Lateran Council - 1179 A.D.**

**24. Cruel avarice has so seized the hearts of some that though they glory in the name of Christians they provide the Saracens with arms and wood for helmets, and become their equals or even their superiors in wickedness and supply them with arms and necessaries to attack Christians. There are even some who for gain act as captains or pilots in galleys or Saracen pirate vessels. Therefore we declare that such persons should be cut off from the communion of the church and be excommunicated for their wickedness, that catholic princes and civil magistrates should confiscate their possessions, and that if they are captured they should become the slaves of their captors. We order that throughout the churches of maritime cities frequent and solemn excommunication should be pronounced against them.**

**26. Jews and Saracens are not to be allowed to have christian servants in their houses, either under pretence of nourishing their children or for service or any other reason. Let those be excommunicated who presume to live with them.**

<http://www.dailycatholic.org/history/12ecume6.htm>

### **Fourth Lateran Council - 1215 A.D.**

#### **68. Jews appearing in public**

**A difference of dress distinguishes Jews or Saracens from Christians in some provinces, but in others a certain confusion has developed so that they are indistinguishable. Whence it sometimes happens that by mistake Christians join with Jewish or Saracen women, and Jews or Saracens with christian women. In order that the offence of such a damnable mixing may not spread further, under the excuse of a mistake of this kind, we decree that such persons of either sex, in every christian province and at all times, are to be distinguished in public from other people by the character of their dress -- seeing moreover that this was enjoined upon them by Moses himself, as we read. They shall not appear in public at all on the days of lamentation and on passion Sunday; because some of them on**

such days, as we have heard, do not blush to parade in very ornate dress and are not afraid to mock Christians who are presenting a memorial of the most sacred passion and are displaying signs of grief. What we most strictly forbid however, is that they dare in any way to break out in derision of the Redeemer. We order secular princes to restrain with condign punishment those who do so presume, lest they dare to blaspheme in any way him who was crucified for us, since we ought not to ignore insults against him who blotted out our wrongdoings.

#### 71. Crusade to recover the holy Land

It is our ardent desire to liberate the holy Land from infidel hands. We therefore declare, with the approval of this sacred council and on the advice of prudent men who are fully aware of the circumstances of time and place, that crusaders are to make themselves ready so that all who have arranged to go by sea shall assemble in the kingdom of Sicily on 1 June after next : some as necessary and fitting at Brindisi and others at Messina and places neighbouring it on either side, where we too have arranged to be in person at that time, God willing, so that with our advice and help the christian army may be in good order to set out with divine and apostolic blessing. Those who have decided to go by land should also take care to be ready by the same date. They shall notify us meanwhile so that we may grant them a suitable legate a latere for advice and help. Priests and other clerics who will be in the christian army, both those under authority and prelates, shall diligently devote themselves to prayer and exhortation, teaching the crusaders by word and example to have the fear and love of God always before their eyes, so that they say or do nothing that might offend the divine majesty. If they ever fall into sin, let them quickly rise up again through true penitence. Let them be humble in heart and in body, keeping to moderation both in food and in dress, avoiding altogether dissensions and rivalries, and putting aside entirely any bitterness or envy, so that thus armed with spiritual and material weapons they may the more fearlessly fight against the enemies of the faith, relying not on their own power but rather trusting in the strength of God. We grant to these clerics that they may receive the fruits of their benefices in full for three years, as if they were resident in the churches, and if necessary they may leave them in pledge for the same time.

In order that nothing connected with this business of Jesus Christ be omitted, we will and order patriarchs, archbishops, bishops, abbots and others who have the care of souls to preach the cross zealously to those entrusted to them.

Let them beseech kings, dukes, princes, margraves, counts, barons and other magnates, as well as the communities of cities, vills and towns -- in the name of the Father, Son and holy Spirit, the one, only, true and eternal God -- that those who do not go in person to the aid of the holy Land should contribute, according to their means, an appropriate number of fighting men together with their necessary expenses for three years, for the remission of their sins in accordance with what has already been explained in general letters and will be explained

below for still greater assurance. We wish to share in this remission not only those who contribute ships of their own but also those who are zealous enough to build them for this purpose. To those who refuse, if there happen to be any who are so ungrateful to our lord God, we firmly declare in the name of the apostle that they should know that they will have to answer to us for this on the last day of final judgment before the fearful judge. Let them consider beforehand, however with what conscience and with what security it was that they were able to confess before the only-begotten Son of God, Jesus Christ, to whom the Father gave all things into his hands, if in this business, which is as it were peculiarly his, they refuse to serve him who was crucified for sinners, by whose beneficence they are sustained and indeed by whose blood they have been redeemed.

Grant and give thirty thousand pounds to this work, besides the shipping which we are giving to the crusaders of Rome and neighbouring districts. We will assign for this purpose, moreover, three thousand marks of silver, which we have left over from the alms of certain of the faithful, the rest having been faithfully distributed for the needs and benefit of the aforesaid Land by the hands of the abbot patriarch of Jerusalem, of happy memory, and of the masters of the Temple and of the Hospital. We wish, however, that other prelates of churches and all clerics may participate and share both in the merit and in the reward. We therefore decree, with the general approval of the council, that all clerics, both those under authority and prelates, shall give a twentieth of their ecclesiastical revenues for three years to the aid of the holy Land.

Prelates of churches who are negligent in showing justice to crusaders and their families should know that they will be severely punished.

Furthermore, since corsairs and pirates greatly impede help for the holy Land, by capturing and plundering those who are travelling to and from it, we bind with the bond of excommunication everyone who helps or supports them. We forbid anyone, under threat of anathema, knowingly to communicate with them by contracting to buy or to sell; and we order rulers of cities and their territories to restrain and curb such persons from this iniquity.

We excommunicate and anathematize, moreover, those false and impious Christians who, in opposition to Christ and the christian people, convey arms to the Saracens and iron and timber for their galleys. We decree that those who sell them galleys or ships, and those who act as pilots in pirate Saracen ships, or give them any advice or help by way of machines or anything else, to the detriment of the holy Land, are to be punished with deprivation of their possessions and are to become the slaves of those who capture them. We order this sentence to be renewed on Sundays and feast-days in all maritime towns; and the bosom of the church is not to be opened to such persons unless they send in aid of the holy Land the whole of the damnable wealth which they received and the same amount of their own, so that they are punished in proportion to their offence. If perchance they do not pay, they are

to be punished in other ways in order that through their punishment others may be deterred from venturing upon similar rash actions. In addition, we prohibit and on pain of anathema forbid all Christians, for four years, to send or take their ships across to the lands of the Saracens who dwell in the east, so that by this a greater supply of shipping may be made ready for those wanting to cross over to help the holy Land, and so that the aforesaid Saracens may be deprived of the not inconsiderable help which they have been accustomed to receiving from this.

Although tournaments have been forbidden in a general way on pain of a fixed penalty at various councils, we strictly forbid them to be held for three years, under pain of excommunication, because the business of the crusade is much hindered by them at this present time.

We therefore, trusting in the mercy of almighty God and in the authority of the blessed apostles Peter and Paul, do grant, by the power of binding and loosing that God has conferred upon us, albeit unworthy, unto all those who undertake this work in person and at their own expense, full pardon for their sins about which they are heartily contrite and have spoken in confession, and we promise them an increase of eternal life at the recompensing of the just; also to those who do not go there in person but send suitable men at their own expense, according to their means and status, and likewise to those who go in person but at others' expense, we grant full pardon for their sins. We wish and grant to share in this remission, according to the quality of their help and the intensity of their devotion, all who shall contribute suitably from their goods to the aid of the said Land or who give useful advice and help. Finally, this general synod imparts the benefit of its blessings to all who piously set out on this common enterprise in order that it may contribute worthily to their salvation.

<http://www.dailycatholic.org/history/13ecume1.htm>

### **First Council of Lyons - 1245 A.D.**

Besides, he is joined in odious friendship with the **Saracens**; several times he has sent envoys and gifts to them, and receives the like from them in return with expressions of honour and welcome; he embraces their rites; he openly keeps them with him in his daily services; and, following their customs, he does not blush to appoint as guards, for his wives descended from royal stock, eunuchs whom it is seriously said he has had castrated. And what is more loathsome, when he was in the territory overseas, after he had made an agreement, or rather had come to a wicked understanding with the sultan, **he allowed the name of Mahomet to be publicly proclaimed day and night in the Lord's temple.** Recently, after the sultan of Babylon and his followers had brought serious loss and untold injury to the holy Land and its christian inhabitants, he caused the envoys of the sultan to be honourably received and lavishly entertained throughout the kingdom of Sicily with, it is said, every mark of honour being paid to

the sultan. Using the deadly and hateful service of other unbelievers against the faithful, and securing a bond by friendship and marriage with those who, wickedly making light of the apostolic see, have separated from the unity of the church.

## CONSTITUTIONS

### 2. {47} On help for the empire of Constantinople

yet the hand that extended such aid could not wholly, hindered by sin, snatch the empire from the yoke of the enemy.

Thus at the same time as the church eagerly rises to its assistance and stretches out the hand of defence, the empire can be saved from the dominion of its foes, and be brought back by the Lord's guidance to the unity of that same body, and may feel after the crushing hammer of its enemies the consoling hand of the church its mother, and after the blindness of error regain its sight by the possession of the catholic faith.

### 4. {49} On the Tartars

Since we desire above all things that the christian religion should be spread still further and more widely throughout the world, we are pierced with the deepest sorrow when any people by aim and action go against our wishes, and strive with all their might to blot out utterly this religion from the face of the world. Indeed the wicked race of the Tartars, seeking to subdue, or rather utterly destroy the christian people, having gathered for a long time past the strength of all their tribes, have entered Poland, Russia, Hungary and other christian countries. So savage has been their devastation that their sword spared neither sex nor age, but raged with fearful brutality upon all alike. It caused unparalleled havoc and destruction in these countries in its unbroken advance; for their sword, not knowing how to rest in the sheath, made other kingdoms subject to it by a ceaseless persecution. As time went on, it could attack stronger christian armies and exercise its savagery more fully upon them. Thus when, God forbid, the world is bereaved of the faithful, faith may turn aside from the world to lament its followers destroyed by the barbarity of this people. Therefore, so that the horrible purpose of this people may not prevail but be thwarted, and by the power of God be brought to the opposite result, all the faithful must carefully consider and ensure by their earnest endeavour that the Tartar advance may be hindered and prevented from penetrating any further by the power of their mailed arm. Therefore, on the advice of the holy council, we advise, beg, urge and earnestly command all of you, as far as you can, carefully to observe the route and approaches by which this people can enter our land, and by ditches, walls or other defences and fortifications, as you think fitting, to keep them at bay, so that their approach to you may not easily be open. Word of their arrival should previously be brought to the apostolic see. Thus we may direct the assistance of the faithful to you, and thus you may be safe against the attempts and raids of this people. For to the necessary and useful expenses which you should make for that purpose,

we shall contribute handsomely, and we shall see that contributions are made in proportion by all christian countries, for in this way we may meet common dangers. Nevertheless, in addition to this, we shall send similar letters to all Christians through whose territories this people could make its approach.

In addition, we prohibit and on pain of anathema forbid all Christians, for four years, to send or take their ships across to the lands of the Saracens who dwell in the east, so that by this a greater supply of shipping may be made ready for those wanting to cross over to help the holy Land, and so that the aforesaid Saracens may be deprived of the not inconsiderable help which they have been accustomed to receiving from this.

**"The kings of France and Navarre, taking to heart the situation in the Holy Land, and decorated with the Holy Cross, are readying themselves to attack the enemies of the Cross.**

- 1267 letter from Pope Clement IV to Abaqa-written from Viterbo. Runciman, p. 330–331

<http://www.dailycatholic.org/history/14ecume1.htm>

**Second Council of Lyons - 1274 A.D.**

## **C O N S T I T U T I O N S I**

Alas! the very land in which the Lord deigned to work our salvation and which, in order to redeem humanity by payment of his death, he has consecrated by his own blood, has been boldly attacked and occupied over a long period by **the impious enemies of the christian name, the blasphemous and faithless Saracens. They not only rashly retain their conquest, but lay it waste without fear. They slaughter savagely the Christian people there to the greater offence of the creator, to the outrage and sorrow of all who profess the catholic faith.** **"Where is the God of the Christians ?" is the Saracens' constant reproach, as they taunt them. Such scandals, which neither mind can fully conceive nor tongue tell, inflamed our heart and roused our courage so that we who from experience overseas have not only heard of those events but have looked with our eyes and touched with our hands, might rise to avenge, as far as we can, the insult to the crucified one.** Our help will come from those afire with zeal of faith and devotion. **Because the liberation of the holy Land should concern all who profess the catholic faith, we convoked a council, so that after consultation with prelates, kings, princes and other prudent men, we might decide and ordain in Christ the means for liberating the holy Land.**

**We excommunicate and anathematise, moreover, those false and impious Christians who, in opposition to Christ and the christian people, convey to the Saracens arms and iron, which they use to attack Christians and timber for their galleys and other ships; and we decree that those who sell them galleys or ships, and those who act as pilots in pirate Saracen ships, or give them any help or advice by way of machines or anything else to the detriment of Christians and especially of the holy Land, are to be punished with**

deprivation of their possessions and are to become the slaves of those who capture them. We order this sentence to be renewed publicly on Sundays and feast-days in all maritime towns; and the bosom of the church is not to be opened to such persons unless they send in aid of the holy Land all that they received from this damnable commerce and the same amount of their own, so that they are punished in proportion to their sins. If perchance they do not pay, they are to be punished in other ways in order that through their punishment others may be deterred from venturing upon similar rash actions. In addition, we prohibit and on pain of anathema forbid all Christians, for six years, to send or take their ships across to the lands of the Saracens who dwell in the east, so that by this a greater supply of shipping may be made ready for those wanting to cross over to help the holy Land, and so that the aforesaid Saracens may be deprived of the considerable help which they have been accustomed to receiving from this.

<http://www.dailycatholic.org/history/15ecume3.htm>

## Council of Vienne

Pope Clement V

1311-1312 A.D.

part six

But we mourn and bitterly lament that so noble an inheritance of our redeemer has been turned over to strangers and laid low by the frenzy of the Babylonian persecutor, trampled underfoot by the feet of the defiled. She is dishonoured by the vile grasp of the unclean Saracens, faithless enemies of the christian name. She has been occupied and wretchedly retained, the christian people have been savagely slaughtered. To the insult of the creator, to the outrage and sorrow of all Christendom, the name of Christ is horribly blasphemed by the filthy and detestable conduct of the enemy. This sad region therefore weeps under the lash and repeatedly laments to the vicar of Christ about this intolerable persecution.

[25]. It is an insult to the holy name and a disgrace to the christian faith that in certain parts of the world subject to christian princes where Saracens live, sometimes apart, sometimes intermingled with Christians, the Saracen priests commonly called Zabazala, in their temples or mosques, in which the Saracens meet to adore the infidel Mahomet, loudly invoke and extol his name each day at certain hours from a high place, in the hearing of both Christians and Saracens and there make public declarations in his honour. There is a place, moreover, where once was buried a certain Saracen whom other Saracens venerate as a saint. A great number of Saracens flock there quite openly from far and near. This brings disrepute on our faith and gives great scandal to the faithful. These practices cannot be tolerated any further without displeasing the divine majesty. We therefore, with the sacred council's approval, strictly forbid such practices henceforth in christian lands. We enjoin on catholic princes, one and all, who hold sovereignty over the said Saracens and in

**whose territory these practices occur, and we lay on them a pressing obligation under the divine judgment that, as true Catholics and zealous for the christian faith, they give consideration to the disgrace heaped on both them and other Christians. They are to remove this offence altogether from their territories and take care that their subjects remove it, so that they may thereby attain the reward of eternal happiness. They are to forbid expressly the public invocation of the sacrilegious name of Mahomet. They shall also forbid anyone in their dominions to attempt in future the said pilgrimage or in any way give countenance to it. Those who presume to act otherwise are to be so chastised by the princes for their irreverence, that others may be deterred from such boldness.**

**<http://www.dailycatholic.org/history/17ecume3.htm>**

**Council of Florence**  
**(Basle-Ferrara-Florence)**  
**1431-1445 A.D.**  
**part three**

**Moreover, we trust that with God's help another benefit will accrue to the Christian commonwealth; because from this union, once it is established, there is hope that very many from the abominable sect of Mahomet will be converted to the catholic faith. What, then, should not be attempted and done by Christ's faithful for so holy and salutary an objective? What Catholic is not in duty bound to risk not only the passing substance of this world but even his body and soul for such an advance of the Christian name and the orthodox faith?**

**part four**

[Decree on Jews and neophytes]

The holy general synod of Basel, legitimately assembled in the holy Spirit, representing the universal church, for an everlasting record. This holy synod following in the footsteps of our saviour Jesus Christ, desires in deepest charity that all may acknowledge the truth of the gospel and thereafter abide in it faithfully. By these salutary instructions it desires to provide measures whereby Jews and other infidels may be converted to the orthodox faith and converts may remain steadfastly in it. It therefore decrees that all diocesan bishops should depute persons well trained in scripture, several times a year, in the places where Jews and other infidels live, to preach and expound the truth of the catholic faith in such a way that the infidels who hear it can recognise their errors. They should compel infidels of both sexes who have reached the age of discretion, to attend these sermons under pain both of being excluded from business dealings



with the faithful and of other apposite penalties. But the bishops and the preachers should behave towards them with such charity as to gain them for Christ not only by the manifestation of the truth but also by other kindnesses. The synod decrees that Christians of whatever rank or status who in any way impede the attendance of Jews at these sermons, or who forbid it, automatically incur the stigma of being supporters of unbelief.

Furthermore, renewing the sacred canons, we command both diocesan bishops and secular powers to prohibit in every way Jews and other infidels from having Christians, male or female, in their households and service, or as nurses of their children; and Christians from joining with them in festivities, marriages, banquets or baths, or in much conversation, and from taking them as doctors or agents of marriages or officially appointed mediators of other contracts. They should not be given other public offices, or admitted to any academic degrees, or allowed to have on lease lands or other ecclesiastical rents. They are to be forbidden to buy ecclesiastical books, chalices, crosses and other ornaments of churches under pain of the loss of the object, or to accept them in pledge under pain of the loss of the money that they lent. They are to be compelled, under severe penalties, to wear some garment whereby they can be clearly distinguished from Christians. In order to prevent too much intercourse, they should be made to dwell in areas, in the cities and towns, which are apart from the dwellings of Christians and as far distant as possible from churches. On Sundays and other solemn festivals they should not dare to have their shops open or to work in public.

Both they and the bishops should strive that, at least for a long time, they do not mingle much with Jews or infidels lest, as occurs with convalescents from illness, a small occasion may make them fall back into their former perdition. Since experience shows that social communication between converts renders them weaker in our faith, and has been found to damage much their salvation, this holy synod exhorts local ordinaries to exercise care and zeal that they are married to born-Christians, in so far as this seems to promote an increase of the faith. Converts should be forbidden, under pain of severe penalties, to bury the dead according to the Jewish custom or to observe in any way the sabbath and other solemnities and rites of their old sect. Rather, they should frequent our churches and sermons, like other Catholics, and conform themselves in everything to christian customs. Those who show contempt for the above should be delated to the diocesan bishops or inquisitors of heresy by their parish priests, or by others who are entrusted by law or ancient custom with inquiring into such matters, or by anyone else at all. Let them be so punished, with the aid of the secular arm if need be, as to give an example to others.

There should be careful inquiry into all these things in provincial councils and synods, and an opportune remedy should be applied not only to negligent bishops and priests but also to converts and infidels who scorn the above. If anyone, of whatever rank or status, shall encourage or defend such converts against being compelled to observe the christian rite or anything else mentioned above, he shall incur the penalties promulgated against abettors of heretics. If converts fail to correct themselves after a canonical warning, and as Judaizers are found to have returned to their vomit, let proceedings be taken against them as against perfidious heretics in

conformity with the enactments of the sacred canons. If there have been granted to Jews or infidels, or perhaps shall be granted to them in the future, any indults or privileges by any ecclesiastics or secular persons, of whatever status or dignity, even papal or imperial, which tend in any way to the detriment of the catholic faith, the christian name or anything mentioned above, this holy synod decrees them quashed and annulled; the apostolic and synodal decrees and constitutions enacted about the above remaining in force. In order that the memory of this holy constitution may be perpetually retained and that nobody may be able to claim ignorance of it, the holy synod orders that it should be promulgated at least once a year during divine service in all cathedral and college churches and other holy places where the faithful gather in large numbers.

<http://www.dailycatholic.org/history/18ecume2.htm>

### **The Fifth Lateran Council**

**1512-1517 A.D.**

#### **SESSION 6**

**27 April 1513**

Leo, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. By the supreme ordinance of the omnipotent who governs the things of heaven and of earth by his providence, we preside over his holy and universal church, though we are unworthy. Instructed by the saving and most holy teaching of the doctor of the gentiles, we direct our chief attention, among the many anxieties from which we unceasingly suffer distress, towards those things in particular by means of which unending unity and unsullied charity may abide in the church; the flock committed to us may go forward along the right courses towards the way of salvation, and the name of Christians and the sign of the most sacred cross, in which the faithful have been saved, may be more widely spread, after the infidels have been expelled with the help of God's right hand.

We were persuading ourself that they will do this, in order that our legates may be able to take up the task of the embassy as quickly as possible and manfully complete the undertaking, and so that, by the favour of the Father of lights (from whom comes every best gift) peace can be negotiated and arranged and, once this has been settled, the holy and necessary expedition against the frenzy of the infidels, panting to have their fill of christian blood, can take place and be brought to a favourable conclusion for the safety and peace of the whole of Christianity.

In this way, further losses would not be inflicted on Christians from the hands of the savage ruler of the Turks or from other infidels, but there would be a rallying of forces to crush the terrible fury and the boastful endeavours of those peoples.

In that situation, as we strive with all thought, care, effort and zeal for everything to be brought to the desired end, and with confidence in the gift of God, we have decreed that legates with a special mission from us -- who will be cardinals of the holy Roman church and who are soon to be named by us, on the advice of our brothers, in our secret consistory -- shall be appointed and sent with authority and with the necessary and appropriate faculties, as messengers of peace, for the arranging, negotiating and settling of this universal peace among Christians, for the embarking upon an expedition against the infidels, with the approval of this sacred council, and for inducing the said kings, out of generosity of soul befitting their rank and out of devotion towards the catholic faith, to move with ready and eager minds towards the holy tasks of both peace and the expedition, for the total and perfect protection, defence and safety of the entire christian state.

If the Almighty in his mercy allows us to settle peace among the christian leaders, we shall press on not only to destroy completely the bad seeds, but also to expand the territories of Christ, and, supported by these achievements, we shall go forward, with God favouring his own purposes, to the most holy expedition against the infidels, the desire for which is deeply fixed in our heart .

and to encourage in the Lord those to whom God's word is proposed on their own or another's responsibility, that they should pour forth in private devout prayers to God himself and to his most glorious mother, in the Lord's prayer and the Hail Mary, for the peace of Christians (as mentioned above) and for the complete destruction of the infidels.

Further, whoever of those mentioned above think that, by influence or favour with secular princes of any rank, distinction or dignity, or with their advisers, associates, attendants or officials, or with the magistrates, rectors and lieutenants of cities, towns, universities or any secular institutions, or with other persons of either sex, ecclesiastical or secular, they can take steps towards a universal or particular peace between princes, rulers and christian peoples, and towards the campaign against the infidels, let them use strong encouragement and lead them on to this peace and the campaign. By the tender mercy of our God and the merit of the passion of his only-begotten Son, Jesus Christ, we exhort all of them with all possible emotion of our heart, and we counsel them by the authority of the pastoral office which we exercise, to lay aside private and public enmities and to turn to embracing the endeavour for peace and deciding on the aforesaid campaign.

Trusting in the mercy of God and the authority of his blessed apostles Peter and Paul, we grant remission of one hundred days of imposed penances to those who, individually and in private, offer prayers to obtain the foregoing from God; seven times each day if they do it so often or, if fewer, as often as they shall do it; until the universal peace -- which is receiving our constant attention -between princes and peoples at present in armed dispute has been established, and the campaign against the infidels has been decreed with our approval. We lay an obligation on our venerable brothers, primates, patriarchs, archbishops and bishops, to whom the present letter or copies of it, accurately printed either in Rome or elsewhere, shall come under official seals, to

have it published with all possible speed in their provinces and dioceses, and to give firm instructions for its due execution.

## **SESSION 12**

**16 March 1517**

**Our aim is also to crush the Turks and other infidels standing firm in the eastern and southern regions. They treat the way of true light and salvation with complete contempt and totally unyielding blindness; they attack the life-giving cross on which our Saviour willed to accept death so that by dying he might destroy death, and by the ineffable mystery of his most holy life he might restore life; and they make themselves hateful enemies of God and most bitter persecutors of the christian religion. Strengthened by defences not only spiritual but also temporal, we may be able, under God's guidance and favour, to oppose the bitter and frequent sallies by which, in wild rage, they move savagely amidst Christian blood.**

**It only remains, therefore, for the holy and very necessary campaign to be undertaken against the fury of the infidels thirsting for christian blood, and for all the measures decided upon as powerful safeguards in the eleven sessions, held partly by us and partly by our predecessor Julius, to be approved and renewed and ordered to be observed unchallenged.**

**We forbid each and all of Christ's faithful, under penalty of immediate excommunication, to presume to interpret or gloss what has been produced and carried out in the present council without our permission and that of the apostolic see .**

**We decree, with the approval of the sacred council, that the said campaign against the infidels is to be undertaken and carried through. Zeal for the faith prompts us to this. It has been so often proposed and promised by us and our predecessor Julius in the sessions referred to, when the business of the council was being explained. On several occasions it was communicated to, and discussed with, spokesmen at our court representing kings and princes. Pope Nicholas V, our predecessor of pious memory, summoned a general expedition against the infidels after the disastrous fall of Constantinople in order to crush their fury and to avenge the wounds of Christ.**

Translation taken from *Decrees of the Ecumenical Councils*, ed. Norman P. Tanner

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<http://history.hanover.edu/texts/trent/ctbull.html>

**The Council of Trent  
The Bull of Indiction**

*The canons and decrees of the sacred  
and oecumenical Council of Trent,*

Ed. and trans. J. Waterworth (London: Dolman, 1848), 1-12.

THE BULL OF INDICTION  
OF THE SACRED OECUMENICAL AND GENERAL COUNCIL OF TRENT  
UNDER THE SOVEREIGN PONTIFF, PAUL III

PAUL, bishop, servant of the servants of God, for the future memory hereof.

**Whereas we could have wished to see the commonwealth safe and guarded against the arms and insidious designs of the Infidels, yet, through our transgressions and the guilt of us all,--the wrath of God assuredly hanging over our sins,--Rhodes had been lost; Hungary ravaged; war both by land and sea had been contemplated and planned against Italy, Austria, and Illyria; whilst our impious and ruthless enemy the Turk was never at rest, and looked upon our mutual enmities and dissensions as his fitting opportunity for carrying out his designs with success.**

**Meanwhile the Turk, our cruel and perpetual enemy, attacked Italy with a vast fleet; took, sacked, ravaged several cities of Apulia, and carried off numbers into captivity; whilst we, in the midst of the greatest alarm, and the general danger, were engaged in fortifying our shores, and in furnishing assistance to the neighboring states.**

That thus,--with God going before us in our deliberations, and holding before our minds the light of His own wisdom and truth,--we may, in the said sacred ecumenical council, in a better and more com-modious manner, treat of, and, with the charity of all conspiring to one end, deliberate and discuss, execute and bring to the desired issue, speedily and happily, whatsoever appertains to the integrity and truth of the Christian religion; the restoration of good and the correction of evil manners; the peace, unity, and concord both of Christian princes and peoples; **and whatsoever is needful for repelling those assaults of barbarians and infidels, with which they seek the overthrow of all Christendom.**

Wherefore, upon beholding with the bitterest grief of soul, that the affairs of Christendom were daily hurrying on to a worse state; **Hungary overwhelmed by the Turk; Germany endangered; all the other states oppressed with terror and affliction; we resolved to wait no longer for the consent of any prince, but to look solely to the will of God, and the good of the Christian commonweal.**

**CANON XI.-If any one saith, that baptism, which was true and rightly conferred, is to be repeated, for him who has denied the faith of Christ amongst Infidels, when he is converted unto penitence; let him be anathema.**

Given at Rome, at Saint Peter's, in the year MDXLII of the Lord's Incarnation, on the eleventh of the calends of June, in the eighth year of our pontificate.

Blosius. Jer. Dand.

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<http://www.fordham.edu/halsall/source/eugene3-2cde.asp>

## **Pope Eugene III: Summons to A Crusade, Dec 1, 1154**

### **Quantum praedecessores**

*In 1146, the Crusade principality of Edessa fell to the resurgent Muslims. As a result, Pope Eugene II called for a new crusade - the Second. He was enthusiastically supported in this call by his mentor, St. Bernard of Clairvaux*

At his voice, indeed, those beyond the mountain and especially the bravest and strongest warriors of the French kingdom, and also those of Italy, inflamed by the ardour of love did come together, and, congregating a very great army, not without much shedding of their own blood, the divine aid being with them, did free from the filth of the pagans that city where our Saviour willed to suffer for us, and where He left His glorious sepulchre to us as a memorial of His passion, -and many others which, avoiding prolixity, we refrain from mentioning.

Which, by the grace of God, and the zeal of your fathers, who at intervals of time have striven to the extent of their power to defend them and to spread the name of Christ in those parts, have been retained by the Christians up to this day; and other cities of the infidels have by them been manfully stormed. But now, our sins and those of the people themselves requiring it, a thing which we can not relate without great grief and wailing, the city of Edessa which in our tongue is called Rohais, -which also, as is said, once when the whole land in the east was held by the pagans, alone by herself served God under the power of the Christians -has been taken and many, of the castles of the Christians occupied by them (the pagans). The archbishop, moreover, of this same city, together with his clergy and many other Christians, have there been slain, and the relics of the saints have been given over to the trampling under foot of the infidels, and dispersed.

We exhort therefore all of you in God, we ask and command, and, for the remission of sins enjoin: that those who are of God, and, above all, the greater men and the nobles do manfully gird themselves; and that you strive so to oppose the multitude of the infidels, who rejoice at the time in a victory gained over us, and so to defend the oriental church -freed from their tyranny by so great an outpouring of the blood of your fathers, as we have said, - and to snatch many thousands of your captive brothers from their hands, - that the dignity of the Christian name may

be increased in your time, and that your valour which is praised throughout the whole world, may remain intact and unshaken. May that good Matthias be an example to you, who, to preserve the laws of his fathers, did not in the least doubt to expose himself with his sons and relations to death, and to leave whatever he possessed in the world; and who at length, by the help of the divine aid, after many labours however, did, as well as his progeny, manfully triumph over his enemies.

Moreover since those who war for the Lord should by no means prepare themselves with precious garments, nor with provision for their personal appearance, nor with dogs or hawks , other things which portend licentiousness: we exhort your prudence in the Lord that those who have decided to undertake so holy a work shall not strive after these things, but shall show zeal and diligence with all their strength in the matter of arms, horses and other things with which they may fight the infidels.

Given at Vetralle on the Calends of December.

from Doeberl, *Monumenta Germania Selecta*, Vol 4, p. 40, trans in Ernest F. Henderson, *Select Historical Documents of the Middle Ages*, (London: George Bell and Sons, 1910), pp. 333-336

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*Audita tremendi* was a [papal bull](#) issued by [Pope Gregory VIII](#) on October 29, 1187, calling for the [Third Crusade](#).

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## **Viam Agnoscere Veritatis by [Pope Innocent IV](#)**

*Viam Agnoscere Veritatis* (sometimes *Viam Cognoscere Veritatis*) was a letter written by [Pope Innocent IV](#) on November 22, 1248. It was Pope Innocent's reply to a message from Mongol commander Baiju.

To king Baiju Noyan, princes, and barons of the Tartar army: *viam cognoscere veritatis*.

We have received your messengers and understood what they had to say.

Because of the responsibility placed on us, we look after the salvation of all peoples, so that all rational beings may know their Creator, follow him in faith and deed, and be with him after they die.

So that we may not appear to neglect you, since you live so far away, we have sent messengers to explain the true faith and advise you about salvation.

But since you are not yet Christians and are ignorant, knowing little of the Creator and Jesus Christ; as much as we are troubled, we know that a more serious danger threatens your souls,

especially since you have heard about the faith and cannot be excused before God on account of ignorance. Nor ought you be glorified on the grounds of the strength through which, with the Lord permitting, you have conquered many nations.

Better that you humble yourself before Him, face to face, and recognize His forbearance, Who for so long has endured your destructive actions; that in waiting, you may be turned from errors to truth, and be able to fear Him, lest He provoked for too long a time should threaten you, since you do not recognize His omnipotence.

And so we advise you, warn you, and beseech you, at long last, listening to our advice and thinking about the perfection of your soul, leave the ways leading to destruction and approach the right way through which one comes to joy after death.

And that you may make more unencumbered progress towards belief in the Creator of everything, cease at once to exercise the sword of persecution in the slaughter of people, especially Christians. By abstaining from such things, which offend the eyes of God, you will more easily find His grace and mercy.

Lyon, 22 November 1248.

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<http://www.papalencyclicals.net/Councils/ecum17.htm>

#### **SESSION 19 7 September 1434**

**Pope Eugene IV, *Council of Basel*, 1434: "... there is hope that very many from the abominable sect of Mahomet will be converted to the Catholic faith."**

#### **SESSION 23 26 March 1436**

**"In the first place, therefore, he should examine where in the world the Christian religion is being persecuted by Turks, Saracens, Tartars and other infidels; where heresy or schism or any form of superstition flourishes, in which provinces there has been a decline in morals and observance of the divine precepts and in the right way of living, in both ecclesiastical and secular matters."**

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**Pope Callixtus III: "I vow to... exalt the true Faith, and to extirpate the diabolical sect of the reprobate and faithless Mahomet [Islam] in the East."**

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**Pope Leo X - "... the Turks and other infidels ... They treat the way of true light and salvation with complete contempt and totally unyielding blindness ..."**

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## Dum Diversas Pope Nicholas V

"We grant you [Kings of Spain and Portugal] by these present documents, with **our Apostolic Authority, full and free permission to invade, search out, capture, and subjugate the Saracens and pagans and any other unbelievers and enemies of Christ wherever they may be, as well as their kingdoms, duchies, counties, principalities, and other property [...] and to reduce their persons into perpetual slavery** - 18 June 1452 by [Pope Nicholas V](#)

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<http://unamsanctamcatholicam.blogspot.com/2011/02/dum-diversas-english-translation.html>

## Dum Diversas of Pope Nicholas V

Bishop Nicholas

Servant of the Servants of God. For the perpetual memory of this act:

To the dearest son in Christ Alfonse, illustrious King of Portugal and the Algarbians, Greetings and Apostolic Blessing

While we turn over in our mind the diverse concerns of the office of Apostolic service entrusted to us (although we do not deserve it) by celestial Providence, concerns by which we are every day urgently pressed, we are also moved by a persistent encouragement: we chiefly carry in our heart that the well-known anxiety, that the rage of the enemies of the name of Christ, always aggressive in contempt of the orthodox faith, could be restrained by the faithful of Christ and be subjugated to the Christian religion. To this purpose also, when the occasion of the matter demands it, we laboriously expend our free [desire/eagerness/devotion], and indeed remember to follow with fatherly affection all the faithful of Christ, especially dearest sons in Christ, illustrious Kings, professing Christ's faith, who, for the glory of the Eternal King, eagerly defend the faith itself and with powerful arm fight its enemies. We also look attentively to labor at the defense and growing of the said Religion and all things pertaining to this healing work, should proceed from our undeserved provision, we invite, with spiritual duties and grace, the faithful of Christ and also individuals to rouse their [positions/duties?] in help/support of the faith.

**1. As we indeed understand from your pious and Christian desire, you intend to subjugate the enemies of Christ, namely the Saracens, and bring [them] back, with powerful arm, to the faith of Christ, if the authority of Apostolic See supported you in this. Therefore we consider, that those rising against the Catholic faith and struggling to extinguish Christian Religion must be resisted by the faithful of Christ with courage and firmness, so that the faithful themselves, inflamed by the ardor of faith and armed with courage to be able to hate their intention, not only to go against the intention, if they prevent unjust attempts of force, but with the help of God whose soldiers they are, they stop the endeavors of the faithless,** we, fortified with divine love, summoned by the charity of Christians and bound by the duty of our pastoral office, which concerns the integrity and spread of faith for which Christ our God shed his blood, wishing to encourage the vigor of the faithful and Your Royal Majesty in the most sacred intention of this kind, **we grant to you full and free power, through the Apostolic authority by this edict, to invade, conquer, fight, subjugate the Saracens and pagans, and other infidels and other enemies of Christ, and wherever established their Kingdoms, Duchies, Royal Palaces, Principalities and other dominions, lands, places, estates, camps and any other possessions, mobile and immobile goods found in all these places and held in whatever name, and held and possessed by the same Saracens, Pagans, infidels, and the enemies of Christ, also realms, duchies, royal palaces, principalities and other dominions, lands, places, estates, camps, possessions of the king or prince or of the kings or princes, and to lead their persons in perpetual servitude, and to apply and appropriate realms, duchies, royal palaces, principalities and other dominions, possessions and goods of this kind to you and your use and your successors the Kings of Portugal.**

We carefully ask, require, and encourage your same Royal Majesty, girded by the sword of virtue and fortified with strong courage, for the increase of the divine name and for the exaltation of faith and for the salvation of your soul, having God before your eyes, may you increase in this undertaking the power of your virtue so that the Catholic faith may, through your Royal Majesty, against the enemies of Christ, bring back triumph and that you earn more fully the crown of eternal glory, for which you must fight in lands, and which God promised to those who love Him, and our benediction of the See and grace.

2. For we, by the dignity of your sacrifice, grant that you undertake this work with more courage and fervent zeal, together with chosen sons, noblemen, dukes, princes, barons, soldiers, and other faithful of Christ, accompanying your Royal Serenity in this fight of faith, or contributing with their means, and that they undertake or contribute from their possession, or send, as said before, from which you and they hope to be able to pursue the salvation of their souls, and they hope, by

the mercy of omnipotent God, and his apostles the blessed Peter and Paul, entrusted with authority, to you and indeed all individual faithful of Christ of either sex accompanying your Majesty in this work of faith. Indeed to those who did not want to accompany you personally, but will send help according to their means or exigency of allegiance, or they will reasonably contribute from those possessions assigned by God, we grant, by the power of your sacrifice, a plenary forgiveness of all and individual sins, crimes, trespasses, and digressions which you and they have confessed with contrite heart and by mouth, to you and to those who accompany you, as often as you and they happen **to go into any war against the mentioned infidels**, and indeed to those who do not accompany you but are sending and contributing, as mentioned before, to those who persist in sincerity of faith, in the unity of the Holy Roman Church, by our obedience and devotion and of our successors Roman Pontiffs entering canonically, to the remaining a suitable confessor whom you and anyone of them selected can forgive merely once at the moment of death. Thus, however, the confessor sees to matters in which there is an obligation to a third party and that you, those who accompany you, who send and contribute fulfill it if you and they survive or your heirs and their heirs if you and they perish, as mentioned before.

3. And nevertheless, if it should happen that you or others of those accompanying you against the Saracens and other infidels of this kind, on the way there, staying there, or on the way back, departed from this world, we restore you and those accompanying you, remaining in sincerity and unity, through the present letter, to pure innocence in which you and they existed after baptism..

4. But we demand that all and each thing which the faithful of Christ, who do not accompany you, contributed for your support to carry out this undertaking, be taken by the noblemen of individual places in which these contributions were given and as time permits at once be repaid and given to you through secure messengers, or letters of the bank, without any reduction, expenses, and salaries, merely reasonably reserved for those working in this undertaking, and that they are transmitted under authentic sum-total, and that if the noblemen themselves, or anybody else deducted, or transferred or seized for his own use from the sum sent for support of this undertaking anything except expenses and salaries, or if they allowed or conspired for money to be either fraudulently or deceitfully subtracted, transferred or seized, **that they incur eo ipso the sentence of excommunication, from which they cannot be absolved except by the office of the Roman Pontificate if they are in articulo mortis (at the moment of death).**

5. For the rest, since it would be difficult to carry this present letter to individual places where perhaps it would be doubted about its credibility, we want and decree with authority that to its

transfer signed by the hand of Notary public and provided with seal of a bishop or High Court, same credibility is shown, as if the original letter were presented or shown.

6. Consequently, it is not allowed to any person to infringe this sheet of our granting, pardon, will, indulgence, and decree, or dare to oppose it rashly. If, however, anyone tried to tamper with it, he would incur the indignation of the Omnipotent God, and of blessed Apostles Peter and Paul.

Given in Rome at St. Peter, in the year of the Incarnation of the Lord 1452 on June 18th, in the sixth year of our Pontificate.

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<http://www.nativeweb.org/pages/legal/indig-romanus-pontifex.html>

## **The Bull *Romanus Pontifex* (Nicholas V), January 8, 1455**

This we believe will more certainly come to pass, through the aid of the Lord, if we bestow suitable favors and special graces on those Catholic kings and princes, who, like athletes and intrepid champions of the Christian faith, as we know by the evidence of facts, **not only restrain the savage excesses of the Saracens and of other infidels, enemies of the Christian name, but also for the defense and increase of the faith vanquish them and their kingdoms and habitations, though situated in the remotest parts unknown to us, and subject them to their own temporal dominion, sparing no labor and expense, in order that those kings and princes, relieved of all obstacles, may be the more animated to the prosecution of so salutary and laudable a work.**

as a Catholic and true soldier of Christ, the Creator of all things, and a most active and courageous defender and intrepid champion of the faith in Him, has aspired from his early youth with his utmost might to cause the most glorious name of the said Creator to be published, extolled, and revered throughout the whole world, even in the most remote and undiscovered places, **and also to bring into the bosom of his faith the perfidious enemies of him and of the life-giving Cross by which we have been redeemed, namely the Saracens and all other infidels whatsoever**

**to the Indians who are said to worship the name of Christ, and that thus he might be able to enter into relation with them, and to incite them to aid the Christians against the Saracens and other such enemies of the faith, and might also be able forthwith to subdue certain gentile or pagan peoples, living between, who are entirely free from infection by the**

**sect of the most impious Mahomet, and to preach and cause to be preached to them the unknown but most sacred name of Christ**

We [therefore] weighing all and singular the premises with due meditation, and noting that since we had formerly by other letters of ours granted among other things free and ample faculty to the aforesaid King Alfonso -- **to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit** -- by having secured the said faculty

**may sell them to the said Saracens and infidels**

Moreover, we entreat in the Lord, and by the sprinkling of the blood of our Lord Jesus Christ, whom, as has been said, it concerneth, we exhort, and as they hope for the remission of their sins enjoin, and also by this perpetual edict of prohibition we more strictly inhibit, all and singular the faithful of Christ, ecclesiastics, seculars, and regulars of whatsoever orders, in whatsoever part of the world they live, and of whatsoever state, degree, order, condition, or pre-eminence they shall be, although endued with archiepiscopal, episcopal, imperial, royal, queenly, ducal, or any other greater ecclesiastical or worldly dignity, that they do not by any means presume to carry arms, iron, wood for construction, and other things prohibited by law from being in any way carried to the Saracens, to any of the provinces, islands, harbors, seas, and places whatsoever, acquired or possessed in the name of King Alfonso, or situated in this conquest or elsewhere, to the Saracens, infidels, or pagans

**And we decree that whosoever shall infringe these orders [shall incur the following penalties], besides the punishments pronounced by law against those who carry arms and other prohibited things to any of the Saracens, which we wish them to incur by so doing; if they be single persons, they shall incur the sentence of excommunication.**

**But if anyone should presume to do so, be it known to him that he will incur the wrath of Almighty God and of the blessed apostles Peter and Paul. Given at Rome, at Saint Peter's, on the eighth day of January, in the year of the incarnation of our Lord one thousand four hundred and fifty-four, and in the eighth year of our pontificate. P. de Noxeto.**

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<http://www.nativeweb.org/pages/legal/indig-inter-caetera.html>

**The Bull *Inter Caetera* (Alexander VI), May 4, 1493.**

**with the shedding even of your blood, are laboring to that end; recognizing also that you have long since dedicated to this purpose your whole soul and all your endeavors -- as witnessed in these times with so much glory to the Divine Name in your recovery of the kingdom of Granada from the yoke of the Saracens**

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<http://www.obrascatolicas.com/livros/Historia/HistoryofthePopes/historyofpopesvolume3.pdf>

Vocavit Nos On October 13, 1458, Pope Pius II issued a bull, *Vocavit Nos*

Pope Pius II. published a Bull, earnestly inviting all the European Princes to the Congress.

**"Since the Emperor Constantine had given peace to the Church, she had never, he said, been so trampled upon as she now was by the adherents of the "false prophet Mahomet"—the bloodthirsty hosts of the " venomous dragon."**

**"The hosts of that false prophet and venomous dragon Mahomet."**

**"Turn the anger of the Almighty against the godless Turks and Barbarians who despise Christ the Lord"** - Pope Pius II

"Pius replied that the Papal possessions had been lost before and won back again, but that Mahomet menacing the Christian Church was a far greater danger." - Pope Pius II

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<http://digilander.iol.it/magistero/b14inteo.htm>

**Pope Benedict XIV**

**Among All Kinds**

**Inter Omnigenas**

**Among the calamities of all kinds from which the Church's children are oppressed from every side who live under the dominion of the infidels.**

**Among these disasters that you, venerable brothers, beloved sons, sustain for a long time in the Kingdom of Serbia under the tough yoke of the Turks.**

**Among the most serious harassment and persecution inflicted by the cruelty of the infidels .**

**3. Beginning therefore from the things of faith, without which it is impossible to please God, we ordain and command strictly to all the individual members of the faithful of this kingdom who want to maintain communion with the Catholic Church, to beware from**

admitting or from doing anything against the precepts and evangelical rules, in order to conceal the possession of the Christian religion, as sometimes it is lawful and necessary; especially those things that involve or imply an affirmation of the Mohammedan sect. Therefore, if they have received the circumcision, know that Christ did not benefit them at all, according to the word of the Apostle. Avoid at all to take Turkish names, they should not even be remembered with their lips; to attend the abominable temples of the infidels, , called Flies and; to profane, eating meat, the days of the ecclesiastical fasts: this, in order to be believed Mohammedans. All of these things, in fact, even if the faith of Christ is kept in the heart, you cannot do without simulating the errors of Muhammad, contrary to the Christian sincerity; such simulation contains a lie in a very grave matter and involves a virtual denial of the Faith, with very grave offense to God and next scandal to man.

4. But much more, in the case that they are questioned by the public authorities, know that it is not lawful for them to claim they are followers of the Mohammedan sect, but remember that this is the time in which - brandishing the shield of faith - (they) must not only believe in their heart to justice, but also to confess Christ with the mouth for salvation, otherwise, if they have dared to deny him before men, He will deny them before His Father.

5. Equally wicked and illicit is the abuse of those Christians of Serbia, that, next to die, allow or have their dead bodies to be delivered to the burials of the Turks, with the assistance of these men and with the use of the Mohammedan rites; in fact, if you do not have to be ashamed of Christ in this life, the less they should at the moment in which they are to appear at his terrible judgment, so that he is not ashamed of them in front of his Eternal Father.

6. It will therefore be the task of bishops, pastors and missionaries, to teach and admonish seriously those Christians who do wickedly dare to do these things, with great offense against the Faith; in vain do they boast of custody, of dedication to the Christian law and the Christian education of their children in the same law, because if they miss even one of these points, they are guilty of all. Therefore declare openly to them that if anyone, for fear of any authority or for fear of losing material possessions, betrays his faith, it causes the wrath of God upon themselves, and excludes them from any hope of salvation, unless he repents, because the man fears God and most prefer to keep the ephemera of this land rather than buying the eternal realities. If some want to continue obstinate in this track of wickedness, they will be deprived of the Sacraments in life and if they die unrepentant, of the prayers after death; these no Minister of the Church dares to admit, otherwise, they will be punished by their own Bishop with the canonical penalties, according to what is required by the Albanian Council.

7. They are also to take away from the Sacraments of the Church those women who, introduced in Turkish Pavilion as wives, concealing the profession of the Christian religion, there lead a life far removed from any exercise of religion; for they must be declared by

their pastors as those that did not have trust for eternal salvation in that faith, which being dead without works, you get to remember usefully only in the heart.

8. As for the children of these women, which are presented to the Parish Priests to be baptized, if their lives seem to be in danger, the aforesaid parish priests should not hesitate to baptize them, rebuking the mothers who, that they heal, they must educate them with commitment to the Christian religion. With regard to those of healthy and robust constitution, which are presented for baptism by these mothers with no superstitious purposes, but with the sole purpose of obtaining salvation, since it is impossible to examine the individual circumstances that may convince them to persevere in the worship of the evangelical law and the faith, or if private Christian education to mothers like that genre, followed by his father's Mohammedan impiety, also considering the dangers of childhood for those who say that, for the most part, a third of men die before reaching 10 years, we think we do not have control of anything specifically. We can only urge that the ecclesiastical ministers, who after invoking the Holy Spirit with light groans, they will behave according to its guide and the indications of his prudence. If you believe they can be admitted to baptism, do not fail to inculcate the mothers in the strict obligation to which they are held, to make known the truth of God to these children of the Church, if they will arrive at the use of reason, and to educate them in the discipline and in the law of the Lord.

9. Our ears hear the serious and very regrettable news that the Decrees of the Council of Trent on the Sacrament of Marriage have not been observed by some in those regions in which - as proof the same Albanian Council - they were at the time duly published, and this is why, declaring that all the faithful of both these parties are obliged to these decrees, we define completely invalid and void those alleged weddings that are purported contracts in front of the sole judge of the Turks, called 'cadi', or even without him, by just the bride and groom, and not in accordance with the requirements of the aforementioned Council of Trent. Those who contracted a void and clandestine marriage of that kind, and after having contracted, cohabit, we command that, as people living in illicit cohabitation, unless they do penance of the past and are joined together with a valid marriage with regard to the Church, they are kept away from participation in the Sacraments.

10. But when the wedding was contracted according to the rite by the faithful, we do not allow them at all, not even to safeguard their wives from the kidnapping of the Turks, to renew it in front of the 'Cadi' by means of prosecutors according to the Turkish rite, unless the Mohammedan ritual of the wedding is purely civil and does not contain any invocation of Muhammad or any other kind of superstition. In fact, although they may not do this in person, but by means of prosecutors, however they must never be considered innocent of this crime that is committed by their authority or mandate.

12. If then the wife of one of the faithful flees to the Turks and dares contract a wicked marriage with any of them, it is not permissible for the husband to marry another instead



of the one, since the marriage, indissoluble by divine law as long as the spouses are living, is not dissolved by the transgression of a woman of this kind, so if one in such a situation marry another, they committeth adultery, and if not completely separated from her, must be kept away from the Sacraments.

13. And yet everyone is clear what you have to say about the salvation of such women, unless they do penance. With regard to Christian women abducted by force by the Turks and forcibly married or married in childhood or who, without being joined by the law of sacramental faith, persevere in illicit cohabitation with unbelievers, we determine the same thing that was decreed in the aforementioned Albanian Council: they are denied the Sacraments of the Church, not taking into account either their claim of perseverance in the Christian faith, nor the violence used by the Turks in their childhood, nor the fact that they are regarded by the Turks as the only or best or right wife. These things do not give any rights to those who live in concubinage or fornication, to receive the sacraments, and does not offer priests the faculty to administer them to those who are unworthy.

14. About matrimonial dispensations, the Bishops and Missionaries of Serbia are careful not to use without judgment or towards the undeserving the faculties provided to them by this Holy See, and not to go beyond the limits of their authority. We have therefore determined that we should not grant any exemption to those hidden Christians, of whom it is said, pretending to follow the Mohammedans rites, because these people, for they are ashamed of Christ, become unworthy of the graces of the Church, of which Christ is the bride. It also does not grant any exemption in cases where providing that marriages were not validly celebrated and holy according to the rite of the Catholic Church, as mentioned above, in this case it would not be handed out, but dissipation and incitements to incontinence, from which the faithful and prudent minister of Christ must keep themselves away in every way.

16. And there is no invocation to Mohammed in the Turkish wedding and no superstitious ritual, which the Christians invited or allowed should participate in with the mouth or the actions. However, if they try, as far as can, to dodge those meetings of infidels and those profane feasts, they will avoid many dangers to their souls.

22, With much pain we then learned that the Churches of those regions are so abandoned and ruinous and that the fury of the infidels is so insolent that is not possible to maintain the Most Holy Eucharist so decent and safe, as it should be, hence that the majority of the faithful sick die without the viaticum of salvation.

23. The priest shall then take the great sacrament to the sick, observing with accuracy the decrees promulgated at the Albanian Council, which commands, that the surplice and the stole are worn over the shoulders, with at least one candle in front, reciting in a low voice hymns and psalms, devoutly ports the Holy Sacrament within the ciborium or in a clean

chalice, holding it in front of the chest with two hands. But when the bullying and the iniquity of the Turks is stronger (as it is in the same place), the priest always wears the stole covered by his own clothes, hiding the pyx in a bag or a purse that hangs around the neck with strings, keeps it on the breast, and never goes alone, but accompanied by at least one of the faithful, in the absence of a cleric.

24. Finally, with regard to the burial of the dead bodies of the faithful, you avoid all the vain beliefs of the Turks, which in truth derive from an impure origin some superstitious rites, as washings that are performed with incense and with the recitation of certain prayers which are disapproved by the Catholic Church. Therefore, refrain, as far as possible, from all negative appearances and imitations of the infidels, that the peoples of those regions learn that in these rituals there is nothing that is necessary for salvation or for the souls of the deceased and do not give importance to the rumors and the mockery of the Turks.

25. And if they choose righteous reason for disregarding the precepts of the Christian religion or to neglect the care of souls entrusted to their care, for fear of insulting the Turks or the danger of slight inconveniences, truly of them you will be able to say: "They were anxious of fear where there was to be feared."

26. Finally recognize the singular mercy of our God towards them, who, while with terrible judgment allowed in other regions under the domination of the infidels the Christian religion was completely trampled upon and extinct, He wanted instead this Kingdom of Serbia shining forth the light of his truth, looking at how men who are in distress and tribulations could receive consolation in this life, and they were conducted to achieve the other better and more blessed.

*Given at Rome, at Santa Maria Maggiore, the February 2, 1744, the fourth year of Our Pontificate.*

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<http://www.ewtn.com/library/encyc/b14quod.htm>

<http://www.papalencyclicals.net/Ben14/b14quod.htm>

**ON CHRISTIANS USING MOHAMMEDAN NAMES**

**Quod Provinciale**

**Encyclical of Pope Benedict XIV promulgated on August 1, 1754.**

Since then, We have learned with great mental anguish that many people in that province continue to take Turkish or Mohammedan names despite the consideration of their eternal salvation. They do so not only in order to be immune and free from those taxes and burdens which have often been and continue to be imposed on the faithful of Christ, but also in order that neither they themselves nor their parents may be thought to have abandoned the Mohammedan sect, thereby avoiding the requisite penalties. For all this cannot take place without a pretense of the errors of Mohammed, even if the faith of Christ is adhered to in the heart, and this is at variance with Christian sincerity. It involves a lie in a most serious matter and includes a virtual denial of the Faith, most insulting to God and scandalous to their neighbors. It even gives the Turks themselves a suitable opportunity to rate all Christ's faithful as hypocrites and deceivers, and accordingly to persecute them justly and deservedly.

2. In fact, some of you even connive at it; by being impressed by empty motives to find excuses for sins, you do not hesitate to allow those who take common Turkish or Mohammedan names and desire to be addressed by them, to partake of the Sacraments with no pang of conscience at all, to the public offense of the obedient faithful.

3. We who are entrusted with the care of all the churches and the supreme administration of the sacred Apostolate; in this capacity, We are obliged to lead all Christians back to the way of salvation and to present them to God pure and sincere, walking in the spirit and in truth without stain. We have heard Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are general Inquisitors for evil heresy on this subject. In accordance with their advice, We first renew and confirm by Our Apostolic authority in this letter the praiseworthy canon of the council of your province of Albania, and We command that it be strictly observed. Also We extend the decrees of Our church by the same authority and uniformity to include your province; We equally strictly prohibit any of Christ's faithful from daring to take Turkish or Mohammedan names in order to be considered Mohammedans, in any case, under any pretext, or in any conceivable circumstances.

4. But if they do not accept your warnings and Our commands, they must be compelled by the rod to follow the norm of Apostolic discipline. The sanctions and penalties provided for by your Albanian council and by Our letter mentioned above must be fully applied in their case: that is, they must be declared unfit to receive the Sacraments in their lifetime, and if they die unrepentant, to benefit from prayers after death. Insofar as it is necessary, We renew and reapply these penalties; We enjoin you to ensure their due execution. This should not be hard for any one of you, venerable brothers and beloved sons, for none of the schismatics and heretics has been rash enough to take a Mohammedan name, and unless your justice abounds more than theirs, you shall not enter the kingdom of Heaven.

5. Finally, gravely advise those who have converted from Mohammedanism or the children of such converts, if they lack confidence in their constancy in the Faith, fearing punishment

by their rulers if they abandon their Turkish names, to emigrate secretly from those territories and come for refuge to Christian lands. There they shall in no way lack the help of God who gives food to all flesh, or the charity of the faithful, especially if their Bishops provide them with letters of recommendation. In the meantime, We lovingly grant you Our Apostolic Blessing, venerable brothers and beloved sons, and We desire each Venerable Brother Bishop to extend it in Our name to all the orthodox faithful of Christ in his own diocese.

Given at Rome in St. Mary Major on the first day of August, 1754, in the fourteenth year of Our Pontificate.

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" The Holy Land flowing with milk and honey, the soil which brought forth the Saviour, the temple of Solomon, in which He so often preached, Bethlehem, where He was born, the Jordan, wherein He was baptized, the Mount of the Transfiguration, Calvary, whereon His Precious Blood was shed, the Sepulchre, in which His Sacred Body had rested, all have long been in the hands of our enemies ; without their permission we cannot look upon these Holy places. But these are ancient losses ; let us turn to what has happened in our own days and through our own fault. We ourselves, and not our fathers, have allowed Constantinople, the chief city of the East, to be conquered by the Turks, and while we sit at home in slothful ease, they are pressing on to the Danube and the Save. -In the royal city of the East they have slain the successor of Constantine and his people, desecrated the temples of the Lord, defiled the noble church of Justinian with their Mahometan abominations. They have destroyed the images of the Mother of God and of the Saints, cast down altars, thrown the relics of the Martyrs to the swine, killed the priests, dishonoured wives and daughters, even consecrated virgins, and murdered the nobles of the city. At the Sultan's banquet, the image of our crucified Redeemer was dragged through the mire and spat upon, while they shouted ' This is the God of the Christians ! ' All these things have been done before our eyes, yet we remain as it were asleep, though indeed we are alert enough in fighting among ourselves. Christians fly to arms and shed each other's blood for any trifle, but no one will raise a hand against the Turks who blaspheme our God, who destroy our Churches, and seek utterly to root out the Christian name. Truly, ' all have turned from the way ; they are become unprofitable together ; there is none that doth good, no, not one ! ' People say, indeed, that these things are past and cannot be undone, that now we shall have peace ; but can we expect peace from a nation which thirsts for our blood, which has already planted itself in Hungary, after having subjugated Greece? Lay aside these infatuated hopes. Mahomet will never lay down his arms until he is either wholly victorious or completely vanquished. Each success will be only a stepping-stone to the next until he has mastered all the Western Monarchs, overthrown the Christian Faith, and imposed the law of his false prophet on the whole world." Oh, had We but the youthful vigour of former days,\* you should not go without us into battle or into danger. We ourselves would bear the

**Cross of our Lord ; We would uphold the banner of Christ against the infidel, and would think ourselves happy if it were given to us to die for the Faith. And now, if it seems well to you, We will not hesitate to devote our sickly body and our weary soul to Christ the Lord in this holy enterprise. Gladly, if you advise it, will We be borne in our litter into the camp, and into the battlefield itself. Go and take counsel, and see what may be most profitable to the Christian cause. We do not deal in fine words, hiding a cowardly heart. We will hold nothing back, neither person nor goods.**" -Pope Pius II Sept 26, 1459

The discourse (regarding which the Report of P. Camulius in ViGNA, I., 951 seq.^ may be consulted) is frequently to be met with in MS. (Rome, Barberini Library, xxix., 152, f. I seq.^ and Vatican Library, Cod. Vatic. 5667, f. I seq. ; British Museum, 4913, N. 7 ; Vienna Court Library, 3449 ; Munich Librar}', Cod. 519 ; Berne Library, Cod. 531, f. 125a scq.) and has been repeatedly published. yENEAS Sylvius, Opp., 905 seq.\ Mansi, II., 9-29 ; Muller, I., 647 seq.; Labb6, XVIII., 220 j^^. ; ZINKEISEN, II., 258 J^i^ . ; Menzel, VII., 267 seq.\ VOIGT, III., 71 seq.; Heinemann, 23. History of the Popes-Volume III-Dr. Ludwig Pastor

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**"We are ashamed that Christians are so indifferent. Some are given over to luxury and pleasure; others are kept away by avarice. The Turks do not hesitate to die for their most vile faith, but we cannot incur the least expense nor endure the smallest hardship for the sake of Christ's gospel."** -Pope Pius II The Commentaries of Pius II, Bk. III, 257.

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"The Christian people living under the great hatred of the ungodly Saracens" -Pope Gregory VII H.E.J. Cowdrey, Pope Gregory VII, 1073-1085 (Oxford: Clarendon Press, 1998), 488

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**"I grieve that St. Sophia, the most famous church in all the world, has been ruined or polluted. I grieve that saint's basilicas without number, built with wondrous skill, should lie beneath the desolation or defilement of Mohammad."** - Pope Pius II Rudolf Wolkan, ed., Der Briefwechsel des Eneas Silvius piccolomini, in the Fontes rerum austriacarum [FRA], II. Abt., vol. 68 (Vienna, 1918), Ep. 109, p.200-1. Quoted in Kenneth Setton, The Papacy and the Levant, 150

**"The emperor of New Rome, having been captured, is reputed to have been beheaded soon afterward. Priests and all the monks were mutilated with diverse torments and killed. All the rest of the common people were given over to the sword. There was such an effusion of blood that rivers of gore flowed through the city. ... The people who hate our religion will leave nothing there holy, nothing clean. Either they will destroy all the noble temples; or, certainly, they will profane them. ... or will be subjected to the filth of Mohammed"**. - Pope Pius II *Reject Aeneas, Accept Pius...*: 310.

**“You should have seen old men with venerable gray hair offering their hands with a prompt heart for this expedition. They said they would be blessed to die if they fell fighting against the impious barbarian”** - Pope Pius II *Reject Aeneas, Accept Pius...*: 317.

**"He would bestow with his audacious right hand, if we persevere, not just triumph over the Turk but over the Saracens, too, and over other barbarian nations”** - *Reject Aeneas, Accept Pius...*: 221

**“Mohammed’s discovery was of the devil. ... Mohammed was formerly an idolater, poor, haughty of spirit, Arab by nationality, and took the advice of certain perverse Jews and Christians ... and produced a third religion which was put together with elements from the Old and New Testaments and much nonsense gathered from other sources”** -Pope Pius II Epistle Ad Mohomatem II (Mann, Jesse D. “Truth and Consequences: Juan de Segovia...”: 88).

**“There are many causes of war, but battles amongst Christians are not as brutal as those between Turks and Christians. One Christian fights another Christian over the possession of land, over dominion, over power, over honor; he fights a Turk over religion, over liberty, over life.”** -Pope Pius II, *Epistula ad Mahumetem* 17

**"They are looked upon as the vilest property, pay heavy tribute and are afflicted with injustices daily. They are led off to war against their will, are exposed to death without weapons, and are deprived of their wives and children. Moreover, after they raise their sons, they lose them. Their boys are taken off to the palace, circumcised and instructed in the rites of Mohammed."** -Pope Pius II Epistle Ad Mohomatem II, 23

**"You believe only Muhammad and his Koran. You follow a man who died without witnesses, to no purpose, without miracles; we believe in a living being, Christ, who even in your teachings, is admitted to be alive. We lend our ears to God and are guided by holy writings, proofs and witnesses. Your doctrine is not supported by arguments or reasons, but is based on the force of arms alone; it does not hope to convince through reasoned debate but, instead fears defeat."** -Pope Pius II Epistle Ad Mohomatem II, 23

**"We Christians are not so witless as to admit such filth. It is Saracens who can believe such a thing since they attribute a body, head, hands and other limbs to God".** - Pope Pius II Epistle Ad Mohomatem II, 44

**"Since Arius and Mohammed did not understand this deep, profound mystery, they elected to deny the truth rather than to confess ignorance. They elected to advance their nonsense everywhere instead of humbly learning the truth from others. This is stupid and destructive stubbornness. Their virus lurked hidden for a long time among the Egyptians and Arabs; Mohammed discovered it with the help of his teacher, Sergius, and diffused it**

**widely. As your religion does not know about Christ what it should know it does not accept this.**" - Pope Pius II Epistle Ad Mohomatem II, 44

**"Your law denies the execution of Christ and teaches that someone else was killed in his place. Further, your law recognized neither that God became flesh nor that He was crucified or died. What wretched audacity and foolishness never heard anywhere before!"**  
- Pope Pius II Epistle Ad Mohomatem II, 44

**"Your religion follow them who were the dregs and foul filth of all philosophers."** Pope Pius II Epistle Ad Mohomatem II, 55

**"Your religion promises rivers of milk, honey and wine in the next world, as well as delicate foods, plentiful women and concubines, relations with virgins, angels to assist in these foul pursuits; in short all that the flesh desires. This is the paradise of an ox or an ass, not of a man."** - Pope Pius II Epistle Ad Mohomatem II, 61

**"Do you not see that the argument of your prophet and of the demons is the same? That the devil envies Christ and detracts from his glory and majesty and that his counsel and persuasion fashioned your religion contrary to the Gospel and Mosaic Law?"** - Pope Pius II Epistle Ad Mohomatem II, 80

**"Your lawgiver has placed adultery, fornication, serving the belly, living in filthy pleasures among good things. Mohammad promotes turpitude and only he advances shameful practices, even mixing the good with the bad, the way heretics do, in order to deceive more easily."** - Pope Pius II Epistle Ad Mohomatem II, 90

**"not even you would agree with this, nor your prophet, who entrusts the defense of his religion to arms and flies from every kind of thinking."** - Pope Pius II Epistle Ad Mohomatem II, 85

**"There was once a great and flourishing school of philosophers in Alexandria; many of its learned men whose names have come down to us were known throughout Syria and Asia. But ever since the Law of Mohammed won the day, few have attained renown for revealing the secrets of nature. This is because neither your prophet nor your law, which is founded on pleasure and maintained by the sword, imparts wisdom to those lacking it."** - Pope Pius II Epistle Ad Mohomatem II, 91

**"We do not seek you out in hatred nor do we threaten your person, although you are an enemy of our religion and press hard on Christian people with your weapons. We are hostile to your actions, not to you. As God commands, we love our enemies and pray for our persecutors."** - Pope Pius II Epistle Ad Mohomatem II

**"The Land in which our God was seen for thirty years and, more fully man, conversed with me, which he illuminated with miracles, which he dedicated with his own blood, in which the flowers of the first resurrection, the enemies of the cross have trampled for a long time because of our sins. The blessed land, the land of promise, the land flowing with milk and honey, is subject to the rule of an impious nation. Already the hands and feet of the Saracens pollute with gore the city of the living God, the workshop of our redemption, and the principal sanctuary of the immaculate lamb. Do not the followers of Mohammed trample that shrine of the Christian religion and the holy couch on which our life slept for us in death?" "Certainly the emperor of the Turks...He killed all over the age of puberty; and now he afflicts the Christian people with great slaughters, which I think were unheard of for many centuries before our own."** - Pope Pius II

Pope Pius II called Turks, "foes of the Trinity" and Muhammad, "an Arab imbued with gentile error and Jewish perfidy, who listened to Christians infected with Nestorianism Arianism." Pope Pius II called Islam, "monstrous doctrine" -Pope Pius II, The Commentaries of Pius II, tr. Florence Alden Gragg and int. Leona Gabel (Northampton: Smith College Studies in History, 1940), Bk. II, 116

**Pope Pius II said Islam is, "not supported by arguments or reasons", but is instead "founded on pleasure and maintained by the sword."**<sup>18</sup> -Pope Pius II

**The mind of the Pope was bent on the help that the French King could give in a crusade, and he sent him a consecrated sword on which were engraved Latin verses of his own composition to this effect: "Draw me forth, Louis, with your right hand against the furious Turk. I will avenge the blood of the Greeks. The empire of Mohammed will fall, and the famed valour of the French will rise to the stars when you shall lead"** - Pope Pius II

**"The Turks are overwhelming the Christian peoples, one by one, with fire and sword. What shall we do? Shall we send soldiers? Where is the money to come from? Shall we urge the princes to drive out the foe? Therefore we are resolved to go bodily against the Turk and, by actual deed no less than by word, to stir up all the rulers of Christendom to do likewise. It may be, that, when they see their Pastor and Father, the Bishop of Rome, the Vicar of Christ, an old man, broken and ill, setting forth to the war, it will put them to shame and they will join us. We know how infirm we are, and that we shall go forth to an almost certain death. But the issue is with God. Let His will be done and we shall die happy in going it. But you, Cardinals, who counselled war against the Turk, you cannot remain at home in ease. The members of the body must follow the head. What we do is of stern necessity."** -Pope Pius II, September 23, 1463, Mansi, Orationes, ii. 168, et seq



**"Think of the horrors committed by the Turk-picture sons torn away from their fathers, babes from their mothers' bosoms, wives dishonored before their husbands' eye, youths replacing cattle at the yoke. If you forsake them that lie between you and the foe, you in your turn, will be forsaken. The East has already fallen to Mohammed."** - Pope Pius II, October 22, 1463, ed. Basel, 412, PU II. Comment., I 12.

**"Almighty and Everlasting God, who in Thy mercy hast redeemed the human race by the Precious Blood of Thy Beloved Son, and hast raised the world lying in darkness to the light of the Gospel, we beseech Thee that all faithful Christian princes and people may, in this time of visitation, so valiantly take up arms against the impious Turks, scorners of the Gospel, and all other enemies of the Saving Cross, that, fighting for the glory of Thy Name, and upheld by the strength of Thy arms, they may win victorious trophies for Thy Church."** - Pope Pius II The Congress of Mantua, Mansi, Orationes, vol. ii. pp.84-6, where the Litany is also given. Cf. Commentarii, lib. iii. p.93

**"The Many cares which now took possession of the Pope's mind, none was greater than the desire to stir up Christian people against the Turks, and to wage war upon them."** - So wrote Pius II at the beginning of the second book of his Commentaries (Pius writing about himself)

**"Mahomet now reigns among us; already the Turkish sword is hanging over our head. The Black Sea is closed to us...the Wallachians must obey the infidel; soon the Hungarians and the Germans will share their fate."** - future Pope Pius II to Pope Nicholas V, July 12, 1453 (Opera, Ep. 162)

**"Now, while the evil is recent, let Christian States hasten to take counsel, to make peace with their co-religionists, and to move with united forces against the enemies of the saving Cross."** -future Pope Pius II to Pope Nicholas V, July 12, 1453 (Opera, Ep. 162)

**I vow to... exalt the true Faith, and to extirpate the diabolical sect of the reprobate and faithless Mahomet (Islam) in the east."** - Pope Callixtus III

**"The matter is very dear to our Holy Lord. He thinks of nothing else night and day save by what means the Turk can be defeated."** - Future Pope Pius II on Pope Calixtus III

He (Pope Calixtus III) registered, with his own hand, a solemn oath to pursue the Turk to his destruction, and he hung it in his bedchamber, that sleeping or waking, it might be with him.

**"In order that we may better understand our loss, and may perhaps be ashamed of our slothfulness, and may go forth with more willing hearts against the enemies of our Faith."** - Pope Pius II , Commentarii, lib. v. p. 127.2 Campano, Vita Pii II

**"We fought for Christ when we defended Ferrante. We waged war on the Turk when we smote the territories of Sigis-mondo."** -Pope Pius II

**"Bid my brethren continue this holy expedition, and help if at all you can; woe to you if you desert God's work."** - Pope Pius II at Ancona

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**<http://books.google.com/books?id=X6DM4szwUpEC&pg=PA12&lpg=PA12&dq=Vocavit+nos+pius&source=bl&ots=kdW0A8ckmW&sig=ynEXdCzy2OCkdSKfDHiW82C2wOE&hl=en&sa=X&ei=jXPVUdikJPD8vAGm3IG4Bg&ved=0CDkQ6AEwAg#v=onepage&q=Vocavit%20nos%20pius&f=false>**

Catholics and Sultans The Church and the Ottoman Empire 1453-1923 Charles A. Frazee page 9

In it he called Mehmet II the cruellest persecutor of Christ's church "the son of Satan, son of perdition and son of death, seeking like his father, the evil, to devour both bodies and souls. He has risen up like a rabid beast whose thirst is never satisfied by the shedding of Christian blood."  
-Pope Nicholas V

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- Our King [\[Jesus\]](#) is accused of treachery; it is said of him [by the Muslims] that he is not God, but that he falsely pretended to be something he was not. -St. Bernard of Clairvaux
    - As quoted in *Is the Father of Jesus the God of Muhammad? : Understanding the Differences between Christianity and Islam* (2002) by Timothy George, p. 49
    - *Note: as seen from the above quotes, this Bernard quote was mistakenly transposed from the second Crusade to the first.*
  - [Pope Honorius](#) delegated St. Bernard to preach throughout France and Germany the renewal of the holy war. Drawn as much by the fame of the monk as by the mandates of the king and the Pope, a vast assembly of prelates and nobles gathered at [Vézelay](#) in Burgundy. A large platform was erected on a hill outside the city. **King and monk stood together, representing the combined will of earth and heaven.** The enthusiasm of the assembly of Clermont in 1095, when [Peter the Hermit](#) and [Urban II](#) launched the first crusade, was matched by the holy fervor inspired by **St. Bernard** as he cried, "**O ye who listen to me! Hasten to appease the anger of heaven, but no longer implore its goodness by vain complaints. Clothe yourselves in sackcloth, but also cover yourselves with your impenetrable [bucklers](#). The din of arms, the danger, the labors, the fatigues of war, are the penances that God now imposes upon you.**"

Hasten then to expiate your sins by victories over the Infidels, and let the deliverance of the holy places be the reward of your repentance." As in the olden scene, the cry "*Deus vult! Deus vult!*" rolled over the fields, and was echoed by the voice of the orator: "Cursed be he who does not stain his sword with blood." - St. Bernard, James Meeker Ludlow, *ibid.*, pp.166-167

### Pope Urban II - Speech at Council of Clermont

- [http://www.cbn.com/spirituallife/ChurchAndMinistry/ChurchHistory/Crusades\\_PopeUrbanClermontSpeech.aspx](http://www.cbn.com/spirituallife/ChurchAndMinistry/ChurchHistory/Crusades_PopeUrbanClermontSpeech.aspx)
- <http://www.fordham.edu/halsall/source/urban2-5vers.html>
- Pope Urban II **"Let the holy burial place of our Lord and Savior, which is held by the unclean Islamic Empire, arouse a fight in you... This royal city [Jerusalem], situated at the center of the earth, is now held captive by the enemies of Christ and is subjected, by those who do not know God, to the worship of the heathen. Accordingly, undertake this journey eagerly for the assurance of the reward or imperishable glory in the kingdom of heaven."**
- " For, as the most of you have heard, the Turks and Arabs have attacked them and have conquered the territory of Romania [the Greek empire] as far west as the shore of the Mediterranean and the Hellespont, which is called the Arm of St. George. They have occupied more and more of the lands of those Christians, and have overcome them in seven battles. They have killed and captured many, and have destroyed the churches and devastated the empire. If you permit them to continue thus for awhile with impurity {not pure}, the faithful of God will be much more widely attacked by them. On this account I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile {disgusting} race from the lands of our friends... Moreover, Christ commands it." All who die by the way, whether by land or by sea, or in battle against the pagans, shall have immediate remission {forgiveness} of sins. This I grant them through the power of God with which I am invested. O what a disgrace if such a despised and base race, which worships demons, should conquer a people which has the faith of omnipotent {all-powerful} God and is made glorious with the name of Christ! Let those who have been fighting against their brothers and relatives now fight in a proper way against the barbarians." - Pope Urban II December 1095, heard by Fulcher of Chartres, Bongars, *Gesta Dei per Francos*, 1, pp. 382 f., trans in Oliver J. Thatcher, and Edgar Holmes McNeal, eds., *A Source Book for Medieval History*, (New York: Scribners, 1905), 513-17
- **1095, Pope Urban II.** An accursed race has violently invaded the lands of the Christians. They have destroyed the churches of God or taken them for their own religion. Jerusalem is now held captive by the enemies of Christ, subject to those who do not know God – the worship of the heathen.....
- " For it is clear that Antichrist is to do battle not with the Jews, not with the Gentiles; but, according to the etymology of his name, He will attack Christians. If, therefore, you are zealous in the practice of holy battles, in order that, just as you have received the seed of

knowledge of God from Jerusalem, you may in the same way restore the borrowed grace, so that through you the Catholic name may be advanced to oppose the perfidy of the Antichrist and the Antichristians then, who cannot conjecture that God, who has exceeded the hope of all, will consume, in the abundance of your courage and through you as the spark, such a thicket of paganism as to include within His law Egypt, Africa, and Ethiopia, which have withdrawn from the communion of our belief? And the man of sin, the son of perdition, will find some to oppose him. Behold, the Gospel cries out, 'Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled.' These times, most beloved brothers, will now, forsooth, be fulfilled, provided the might of the pagans be repulsed through You, with the cooperation of God. With the end of the world already near, even though the Gentiles fail to be converted to the Lord (since according to the apostle there must be a withdrawal from the faith), it is first necessary, according to their prophecy, that the Christian sway be renewed in those regions either through you, or others, whom it shall please God to send before the coming of Antichrist, so that the head of all evil, who is to occupy there the throne of the kingdom, shall find some support of the faith to fight against him." - Pope Urban II by Guibert, Abbot of Nogent, attended the Council of Clermont. His *Historia quae dicitur Gesta Dei per Francos* used both his own knowledge and other sources such as the *Gesta*. Source: August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 36-40

Before a vast assembly in 1097 [Pope Urban II](#) said: "**If you must have blood, bathe your hands In the blood of infidels. ...soldiers of hell become soldiers of the living God.**" **Whereupon the multitude shouted: "It Is the will of God." St. Bernard, the holiest man of his century, cried out: "...Cursed be he who does not stain his sword with blood."** **In 1188 the Pope ordered prayers against the [Saracens](#) to be said daily.**

**"From the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth and very frequently has been brought to our ears, namely, that a race from the kingdom of the Persians, an accursed race, a race utterly alienated from God, a generation forsooth which has not directed its heart and has not entrusted its spirit to God, has invaded the lands of those Christians and depopulated them by the sword, pillage and fire; it has led away a part of the captives into its own country, and a part it has destroyed by cruel tortures; it has either entirely destroyed the churches of God or appropriated them for the rites of its own religion. They destroy the altars, after having defiled them with their uncleanness. They circumcise the Christians, and the blood of the circumcision they either spread upon the altars or pour into the vases of the baptismal font. When they wish to torture people by a base death, they perforate their navels, and dragging forth the extremity of the intestines, bind it to a stake; then with flogging they lead the victim around until the viscera having gushed forth the victim falls prostrate upon the ground. Others they bind to a post and pierce with arrows. Others they compel to extend their necks and then, attacking them with naked swords, attempt to cut through the neck with a single blow. What shall I say of the abominable rape of the women? To speak of it is worse than to be silent. On whom therefore is the labor of avenging these wrongs and of recovering this territory incumbent, if not upon you? You, upon whom above other nations God has conferred remarkable glory in arms, great courage, bodily activity, and strength to humble the hairy scalp of those**

who resist you. Let the deeds of your ancestors move you and incite your minds to manly achievements; the glory and greatness of king Charles the Great, and of his son Louis, and of your other kings, who have destroyed the kingdoms of the pagans, and have extended in these lands the territory of the holy church. Let the holy sepulchre of the Lord our Saviour, which is possessed by unclean nations, especially incite you, and the holy places which are now treated with ignominy and irreverently polluted with their filthiness. Enter upon the road to the Holy Sepulchre; wrest that land from the wicked race, and subject it to yourselves. This royal city, therefore, situated at the centre of the world, is now held captive by His enemies, and is in subjection to those who do not know God, to the worship of the heathens. Let this then be your war-cry in combats, because this word is given to you by God. When an armed attack is made upon the enemy, let this one cry be raised by all the soldiers of God: It is the will of God! It is the will of God! " - Pope Urban II Claremont in December 1095, heard by Robert the Monk, Dana C. Munro, "Urban and the Crusaders", Translations and Reprints from the Original Sources of European History, Vol 1:2, (Philadelphia: University of Pennsylvania, 1895), 5-8

"The churches in which divine mysteries were celebrated in olden times are now, to our sorrow, used as stables for the animals of these people! Holy men do not possess those cities; nay, base and bastard Turks hold sway over our brothers. The blessed Peter first presided as Bishop at Antioch; behold, in his own church the Gentiles have established their superstitions. The estates given for the support of the saints and the patrimony of nobles set aside for the sustenance of the poor are subject to pagan tyranny, while cruel masters abuse for their own purposes the returns from these lands. The sanctuary of God (unspeakable shamel) is everywhere profaned. Whatever Christians still remain in hiding there are sought out with unheard of tortures. "Of holy Jerusalem, brethren, we dare not speak, for we are exceedingly afraid and ashamed to speak of it. This very city, in which, as you all know, Christ Himself suffered for us, because our sins demanded it, has been reduced to the pollution of paganism and, I say it to our disgrace, withdrawn from the service of God. But why do we pass over the Temple of Solomon, nay of the Lord, in which the barbarous nations placed their idols contrary to law, human and divine? Of the Lord's Sepulchre we have refrained from speaking, since some of you with your own eyes have seen to what abominations it has been given over. The Turks violently took from it the offerings which you brought there for alms in such vast amounts, and, in addition, they scoffed much and often 'at Your religion. Whose heart is so stony, brethren, that it is not touched by so great a miracle? Believe me, that man is bestial and senseless whose heart such divinely manifest grace does not move to faith! And yet the Gentiles see this in common with the Christians and are not turned from their ways! They are, indeed, afraid, but they are not converted to the faith; nor is it to be wondered at, for a blindness of mind rules over them. With what afflictions they wronged you who have returned and are now present, you yourselves know too well you who there sacrificed your substance and your blood for God. Thy holy temple have they defiled; they have laid Jerusalem in heaps; the dead bodies of thy servants have been given to be food for the birds of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them.' Under Jesus Christ, our Leader, may you struggle for your

Jerusalem, in Christian battleline, most invincible line, even more successfully than did the sons of Jacob of old - struggle, that you may assail and drive out the Turks, more execrable than the Jebusites, who are in this land, and may you deem it a beautiful thing to die for Christ in that city in which He died for us. It is less wicked to brandish your sword against Saracens. It is the only warfare that is righteous, for it is charity to risk your life for your brothers. The possessions of the enemy, too, will be yours. It is our duty to pray, yours to fight against the Amalekites. With Moses, we shall extend unwearied hands in prayer to Heaven, while you go forth and brandish the sword, like dauntless warriors, against Amalek." - Pope Urban II Claremont in December, 1095, heard by Balderic of Dol. Balderic was archbishop of Dol. He wrote in the early twelfth century. August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 33-36.

"God leading you, God fighting in your behalf, you should strive with your utmost efforts to cleanse the Holy City and the glory of the Sepulchre, now polluted by the concourse of the Gentiles, as much as is in their power. If in olden times the Maccabees attained to the highest praise of piety because they fought for the ceremonies and the Temple, it is also justly granted you, Christian soldiers, to defend their liberty of your country by armed endeavor. He may not wish other regions of the East to be restored to the faith against the approaching time of the Antichrist. For it is clear that Antichrist is to do battle not with the Jews, not with the Gentiles; but, according to the etymology of his name, He will attack Christians. And if Antichrist finds there no Christians (just as at present when scarcely any dwell there), no one will be there to oppose him, or whom he may rightly overcome. This, indeed, could not at all be done unless Christianity was established where now is paganism. So that through you the Catholic name may be advanced to oppose the perfidy of the Antichrist and the Antichristians. Such a thicket of paganism as to include within His law Egypt, Africa, and Ethiopia, which have withdrawn from the communion of our belief? And the man of sin, the son of perdition, will find some to oppose him. These times, most beloved brothers, will now, forsooth, be fulfilled, provided the might of the pagans be repulsed through You, with the cooperation of God. With the end of the world already near, even though the Gentiles fail to be converted to the Lord (since according to the apostle there must be a withdrawal from the faith), it is first necessary, according to their prophecy, that the Christian sway be renewed in those regions either through you, or others, whom it shall please God to send before the coming of Antichrist, so that the head of all evil, who is to occupy there the throne of the kingdom, shall find some support of the faith to fight against him. "Consider, therefore, that the Almighty has provided you, perhaps, for this purpose, that through you He may restore Jerusalem from such debasement. They not only demanded money of them, which is not an unendurable punishment, but also examined the callouses of their heels, cutting them open and folding the skin back, lest, perchance, they had sewed something there. Their unspeakable cruelty was carried on even to the point of giving them scammony to drink until they vomited, or even burst their bowels, because they thought the wretches had swallowed gold or silver; or, horrible to say, they cut their bowels open with a sword and, spreading out the folds of the intestines, with frightful mutilation disclosed whatever nature held there in secret."

- Pope Urban II Claremont in December, 1095, Guibert de Nogent. Guibert, Abbot of

Nogent, attended the Council of Clermont. His *Historia quae dicitur Gesta Dei per Francos* used his own knowledge. August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 36-40.

**"It is less wicked to brandish your sword against Saracens."- Pope Urban II quoted by Balderic was archbishop of Dol. He wrote in the early twelfth century.**

**"Your brotherhood, we believe, has long since learned from many accounts that a barbaric fury has deplorably afflicted an laid waste the churches of God in the regions of the Orient. More than this, blasphemous to say, it has even grasped in intolerable servitude its churches and the Holy City of Christ, glorified b His passion and resurrection."**-Pope Urban II Letter of Instruction to the Crusaders, December 1095, August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 42-43.

**"Let those who have been accustomed unjustly to wage private warfare against the faithful now go against the infidels and end with victory this war which should have been begun long ago. Let those who for a long time, have been robbers, now become knights. Let those who have been fighting against their brothers and relatives now fight in a proper way against the barbarians. Let those who have been serving as mercenaries for small pay now obtain the eternal reward. Let those who have been wearing themselves out in both body and soul now work for a double honor."** - Pope Urban II Claremont in 1095

**"It is less wicked to brandish your sword against Saracens."**- Pope Urban II quoted by Balderic was archbishop of Dol. He wrote in the early twelfth century and his main source was the *Gesta*

" 9. **Then also an expedition was made and constituted of cavalry and footmen to deliver Jerusalem and the other churches of Asia from the power of the Saracens.**" - *Decrees of Pope Urban II at the Council of Clermont, 1095*. From the Cencius-Baluzé text (p. 124) :*This version of the Clermont decrees was discovered in the 17th century when it was said to be drawn from a manuscript volume of the Chamberlain Cencius. This is to be identified with an official record known as the Liber Censuum compiled by Cencio Savelli, a papal chamberlain who became Pope Honorius III in 1216. The same version was published by Baluzé in the 17th century from a manuscript belonging to a monastery in Montpellier "written in the 12th century either in southern France or northern Spain". (Somerville, p. 119).*

**"He established and decreed that knights and footmen, that is whoever were able to go to deliver Jerusalem and the other churches of Asia from the power of the pagans, for the love of God and to obtain remission of all their sins, should set forth with one soul, bearing arms, and he decreed that in their property until their return unbroken peace and security should be observed. At the same time he provided that all who went there should bear the sign of the cross marked on the garments on their shoulders or on their forehead, whereby they would show the piety and pilgrimage of so great a journey and**

**be impeded by no one. All those who were present, hearing such a good and desirable edict, lifted their voices to the heaven in ovation, shouting altogether again and again : God wills it, God wills it, God wills it.**" - Decrees of Pope Urban II at the Council of Clermont, 1095. In a *Historia peregrinorum* at Monte Cassino is contained an amplified version of the Cencius-Baluze text (p. 124n.) :

Pope Pius XI, December 11, 1925 Consecration of the Human Race to the Sacred Heart of Jesus, For One Fold and One Shepherd

- a) "Be Thou King of all those who are still involved in **the darkness of idolatry and Islamism** and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the blood of the Savior, may it now descend upon them, a laver of redemption and of life.

55. "I recently wrote to the bishops of Asia: "Although the Church gladly acknowledges whatever is true and holy in the religious traditions of Buddhism, Hinduism and Islam as a reflection of that truth which enlightens all people, this does not lessen her duty and resolve to proclaim without fail Jesus Christ who is 'the way, and the truth and the life.'" -John Paul II, Encyclical Letter *Redemptoris missio*

"Devout as Muslims are, they are worshipping a completely false God, Urban II seemed to imply, much as some Christians think today. In his letter to Mehmed II, Pius II held the same opinion. He noted with approval that the sultan believed in "one God who created the earth and who cares for everything He fashioned in the world" as well as that this God "sees and judges all things." Yet Pius II clearly rejected the idea that the sultan worshipped "the same God as [Christians]," because Mehmed II, as a Muslim, did not believe in the triunity of the one God. For Pius II, that seemed to settle the issue. Christians and Muslims worship different Gods; in this, as well as in other regards, the distance between their religions is "vast." - Miroslav Volf "Allah a Christian Response"

**"In Benedict's (Pope Benedict XVI) view, the conception of God-as-pure-will" is at the root of the challenge that Islam presents for democratic institutions and cultures. The Muslim God is a completely arbitrary deity, and therefore Islam is incompatible with deliberative democracy" 17 For one of the most erudite and influential Christian leaders of today, a chasm yawns between Islam and Christianity. The organization of social life is "completely different" in the two, and at the heart of that social difference lie two distinct understandings of God.**" - Miroslav Volf "Allah a Christian Response"

**"Show me just what Muhammad brought that was new and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached".** - Pope Benedict XVI Regensburg

Pope Benedict XVI in the same Regensburg lecture said that the Quranic verse "There is no compulsion in religion" ([2:256](#)) was abrogated, or made redundant, by other Quranic verses regarding "holy war".



- [Kirby Page, \*Jesus or Christianity, A Study in Contrasts\* \(1929\)](#)
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**St. Thomas Aquinas on Islam:**

- “He (Mohammed) **seduced the people by promises of carnal pleasure** to which the concupiscence of the flesh urges us. His teaching also contained precepts that were in conformity with his promises, and he gave free rein to carnal pleasure. In all this, as is not unexpected; he was obeyed by carnal men. As for proofs of the truth of his doctrine, he brought forward only such as could be grasped by the natural ability of anyone with a very modest wisdom. Indeed, the truths that he taught he **mingled with many fables** and with doctrines of the greatest falsity.
- He did not bring forth any signs produced in a supernatural way, which alone fittingly gives witness to divine inspiration; for a visible action that can be only divine reveals an invisibly inspired teacher of truth. On the Contrary, Mohammed said that he was sent in the power of his arms – which are signs not lacking even to robbers and tyrants. What is more, no wise men, men trained in things divine and human, believed in him from the beginning (1). Those who believed in him were brutal men and desert wanderers, utterly ignorant of all divine teaching, through whose numbers Mohammed forced others to become his follower’s by **the violence of his arms**. Nor do divine pronouncements on part of preceding prophets offer him any witness. On the contrary, he perverts almost all the testimony of the Old and the New Testaments by making them into a fabrication of his own, as can be seen by anyone who examines his law. **It was, therefore, a shrewd decision on his part to forbid his followers to read the Old and New Testaments, lest these books convict him of falsity.** It is thus clear that those who place faith in his words believe foolishly.”- **Summa Contra Gentiles, Book 1, Chapter 16, Art. 4. Footnote: 1. Sura 21:5, Sura 44:14; Sura 16:103, Sura 37:36**

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**"How many are born among the pagans, among the Jews, among the Mahometans and heretics, and all are lost. Consider that, compared with these, only a few not even the tenth part of the human race have the happiness of being born in a country where the true faith reigns; and, among that small number, he has chosen you. Oh! what an invaluable benefit is the gift of faith! How many millions of souls, among infidels and heretics, are deprived of the sacraments, of sermons, of good example, and of the other helps to salvation which we possess in the true Church."**

-St. Alphonsus de Liguori - Bishop and Doctor of the Church

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## St. John of Damascus's (Doctor of the Church) Critique of Islam:

There is also the superstition of the Ishmaelites which to this day prevails and **keeps people in error, being a forerunner of the Antichrist**. They are descended from Ishmael, [who] was born to Abraham of Agar, and for this reason they are called both Agarenes and Ishmaelites. They are also called Saracens, which is derived from Sarras kenoi, or destitute of Sara, because of what Agar said to the angel: 'Sara hath sent me away destitute.' [99] These used to be idolaters and worshiped the morning star and Aphrodite, whom in their own language they called Khabár, which means great. [100] And so down to the time of Heraclius they were very great idolaters. From that time to the present a false prophet named Mohammed has appeared in their midst. This man, after having chanced upon the Old and New Testaments and likewise, it seems, having conversed with an Arian monk, [101] devised his own heresy. Then, having insinuated himself into the good graces of the people by a show of seeming piety, he gave out that a certain book had been sent down to him from heaven. He had set down some ridiculous compositions in this book of his and he gave it to them as an object of veneration.

He says that there is one God, creator of all things, who has neither been begotten nor has begotten. [102] He says that the Christ is the Word of God and His Spirit, but a creature and a servant, and that He was begotten, without seed, of Mary the sister of Moses and Aaron. [103] For, he says, the Word and God and the Spirit entered into Mary and she brought forth Jesus, who was a prophet and servant of God. And he says that the Jews wanted to crucify Him in violation of the law, and that they seized His shadow and crucified this. But the Christ Himself was not crucified, he says, nor did He die, for God out of His love for Him took Him to Himself into heaven. [104] And he says this, that when the Christ had ascended into heaven God asked Him: 'O Jesus, didst thou say: "I am the Son of God and God"?' And Jesus, he says, answered: 'Be merciful to me, Lord. Thou knowest that I did not say this and that I did not scorn to be thy servant. But sinful men have written that I made this statement, and they have lied about me and have fallen into error.' And God answered and said to Him: 'I know that thou didst not say this word.' [105] There are many other extraordinary and quite ridiculous things in this book which he boasts was sent down to him from God. But when we ask: 'And who is there to testify that God gave him the book? And which of the prophets foretold that such a prophet would rise up?'—they are at a loss. And we remark that Moses received the Law on Mount Sinai, with God appearing in the sight of all the people in cloud, and fire, and darkness, and storm. And we say that all the Prophets from Moses on down foretold the coming of Christ and how Christ God (and incarnate Son of God) was to come and to be crucified and die and rise again, and how He was to be the judge of the living and dead. Then, when we say: 'How is it that this prophet of yours did not come in the same way, with others bearing witness to him? And how is it that God did not in your presence present this man with the book to which you refer, even as He gave the Law to Moses, with the people looking on and the mountain smoking, so that you, too, might have certainty?'—they answer that God does as He pleases. 'This,' we say, 'We know, but we are asking how the book came down to your prophet.' Then they reply that the book came down to him while he was asleep. Then we jokingly say to them that, as long as he received the book in his sleep and did not actually sense the operation, then the popular adage applies to him (which runs: You're spinning me dreams.) [106]

When we ask again: ‘How is it that when he enjoined us in this book of yours not to do anything or receive anything without witnesses, you did not ask him: “First do you show us by witnesses that you are a prophet and that you have come from God, and show us just what Scriptures there are that testify about you”’—they are ashamed and remain silent. [Then we continue:] ‘Although you may not marry a wife without witnesses, or buy, or acquire property; although you neither receive an ass nor possess a beast of burden unwitnessed; and although you do possess both wives and property and asses and so on through witnesses, yet it is only your faith and your scriptures that you hold unsubstantiated by witnesses. For he who handed this down to you has no warranty from any source, nor is there anyone known who testified about him before he came. On the contrary, he received it while he was asleep.’

Moreover, they call us Hetaerists, or Associators, because, they say, we introduce an associate with God by declaring Christ to be the Son of God and God. We say to them in rejoinder: ‘The Prophets and the Scriptures have delivered this to us, and you, as you persistently maintain, accept the Prophets. So, if we wrongly declare Christ to be the Son of God, it is they who taught this and handed it on to us.’ But some of them say that it is by misinterpretation that we have represented the Prophets as saying such things, while others say that the Hebrews hated us and deceived us by writing in the name of the Prophets so that we might be lost. And again we say to them: ‘As long as you say that Christ is the Word of God and Spirit, why do you accuse us of being Hetaerists? For the word, and the spirit, is inseparable from that in which it naturally has existence. Therefore, if the Word of God is in God, then it is obvious that He is God. If, however, He is outside of God, then, according to you, God is without word and without spirit. Consequently, by avoiding the introduction of an associate with God you have mutilated Him. It would be far better for you to say that He has an associate than to mutilate Him, as if you were dealing with a stone or a piece of wood or some other inanimate object. Thus, you speak untruly when you call us Hetaerists; we retort by calling you Mutilators of God.’

They furthermore accuse us of being idolaters, because we venerate the cross, which they abominate. And we answer them: ‘How is it, then, that you rub yourselves against a stone in your Ka’ba [107] and kiss and embrace it?’ Then some of them say that Abraham had relations with Agar upon it, but others say that he tied the camel to it, when he was going to sacrifice Isaac. And we answer them: ‘Since Scripture says that the mountain was wooded and had trees from which Abraham cut wood for the holocaust and laid it upon Isaac, [108] and then he left the asses behind with the two young men, why talk nonsense? For in that place neither is it thick with trees nor is there passage for asses.’ And they are embarrassed, but they still assert that the stone is Abraham’s. Then we say: ‘Let it be Abraham’s, as you so foolishly say. Then, just because Abraham had relations with a woman on it or tied a camel to it, you are not ashamed to kiss it, yet you blame us for venerating the cross of Christ by which the power of the demons and the deceit of the Devil was destroyed.’ This stone that they talk about is a head of that Aphrodite whom they used to worship and whom they called Khabár. Even to the present day, traces of the carving are visible on it to careful observers.

As has been related, this Mohammed wrote many ridiculous books, to each one of which he set a title. For example, there is the book *On Woman*, [109] in which he plainly makes legal provision for taking four wives and, if it be possible, a thousand concubines—as many as one

can maintain, besides the four wives. He also made it legal to put away whichever wife one might wish, and, should one so wish, to take to oneself another in the same way. Mohammed had a friend named Zeid. This man had a beautiful wife with whom Mohammed fell in love. Once, when they were sitting together, Mohammed said: 'Oh, by the way, God has commanded me to take your wife.' The other answered: 'You are an apostle. Do as God has told you and take my wife.' Rather—to tell the story over from the beginning—he said to him: 'God has given me the command that you put away your wife.' And he put her away. Then several days later: 'Now,' he said, 'God has commanded me to take her.' Then, after he had taken her and committed adultery with her, he made this law: 'Let him who will put away his wife. And if, after having put her away, he should return to her, let another marry her. For it is not lawful to take her unless she have been married by another. Furthermore, if a brother puts away his wife, let his brother marry her, should he so wish.' [110] In the same book he gives such precepts as this: 'Work the land which God hath given thee and beautify it. And do this, and do it in such a manner' [111]—not to repeat all the obscene things that he did.

Then there is the book of *The Camel of God*. [112] About this camel he says that there was a camel from God and that she drank the whole river and could not pass through two mountains, because there was not room enough. There were people in that place, he says, and they used to drink the water on one day, while the camel would drink it on the next. Moreover, by drinking the water she furnished them with nourishment, because she supplied them with milk instead of water. Then, because these men were evil, they rose up, he says, and killed the camel. However, she had an offspring, a little camel, which, he says, when the mother had been done away with, called upon God and God took it to Himself. Then we say to them: 'Where did that camel come from?' And they say that it was from God. Then we say: 'Was there another camel coupled with this one?' And they say: 'No.' 'Then how,' we say, 'was it begotten? For we see that your camel is without father and without mother and without genealogy, and that the one that begot it suffered evil. Neither is it evident who bred her. And also, this little camel was taken up. So why did not your prophet, with whom, according to what you say, God spoke, find out about the camel—where it grazed, and who got milk by milking it? Or did she possibly, like her mother, meet with evil people and get destroyed? Or did she enter into paradise before you, so that you might have the river of milk that you so foolishly talk about? For you say that you have three rivers flowing in paradise—one of water, one of wine, and one of milk. If your forerunner the camel is outside of paradise, it is obvious that she has dried up from hunger and thirst, or that others have the benefit of her milk—and so your prophet is boasting idly of having conversed with God, because God did not reveal to him the mystery of the camel. But if she is in paradise, she is drinking water still, and you for lack of water will dry up in the midst of the paradise of delight. And if, there being no water, because the camel will have drunk it all up, you thirst for wine from the river of wine that is flowing by, you will become intoxicated from drinking pure wine and collapse under the influence of the strong drink and fall asleep. Then, suffering from a heavy head after sleeping and being sick from the wine, you will miss the pleasures of paradise. How, then, did it not enter into the mind of your prophet that this might happen to you in the paradise of delight? He never had any idea of what the camel is leading to now, yet you did not even ask him, when he held forth to you with his dreams on the subject of the three rivers. We plainly assure you that this wonderful camel of yours has

preceded you into the souls of asses, where you, too, like beasts are destined to go. And there is the exterior darkness and everlasting punishment, roaring fire, sleepless worms, and hellish demons.'

Again, in the book of *The Table*, Mohammed says that the Christ asked God for a table and that it was given Him. For God, he says, said to Him: 'I have given to thee and thine an incorruptible table.' [113]

And again, in the book of *The Heifer*, [114] he says some other stupid and ridiculous things, which, because of their great number, I think must be passed over. He made it a law that they be circumcised and the women, too, and he ordered them not to keep the Sabbath and not to be baptized.

And, while he ordered them to eat some of the things forbidden by the Law, he ordered them to abstain from others. He furthermore absolutely forbade the drinking of wine.

101. This may be the Nestorian monk Bahira (George or Sergius) who met the boy Mohammed at Bostra in Syria and claimed to recognize in him the sign of a prophet.

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"I was ashamed to read these vile things. And I said to myself: If Mohammed ascribes to God this book full of vileness, or if he himself wrote it and attributes its authority to God, then I am amazed that those wise and virtuous Arabs, Moors, Egyptians, Persians and Turks who are said to be of this law esteem Mohammed as a prophet...For no one speaks so vilely of such vile things unless he is full of all such vileness." - Cardinal Nicholas of Cusa Vicar General in the Papal States, *Cribratio Alkorani*, 1061

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"Not so much to tell Muhammad's history as to demonstrate that his faith contained the mistakes of all heretics" - Cardinal Juan de Torquemada

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**"Are we not to fear, during this period, that the Mohammedans will come again, working out their sinister schemes against the Latin Church?"-VENERABLE BARTHOLOMEW HOLZHAUSER**

"Whoever does not embrace the Catholic Christian religion will be damned, as was your false prophet Mohammed." - St. Peter Mavimenus, *The Roman Martyrology* for February 21  
"The Mohammedan Paradise, is only fit for beasts; for filthy sensual pleasure is all the believer has to expect there." - St. Alphonsus de Liguori, *History of Heresies*, Vol. 1., ch. vii., art. 1.

CCC 841

b) *The Church's relationship with the Muslims*. "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."

c) CCC 841 is often misunderstood by many Catholics. This statement is to be viewed in light of common ground to evangelize Muslims. Note that this paragraph does not say we worship the "same" God, but the "one" God and this is a very significant distinction. There are other religions that worship one god, but not the same true God as Christians. I could start worshipping the moon as my one true god, but just because I worship one God, the moon, in no way does this mean that I worship the same God. Many Catholic groups look at this like the Church caved to Modernism. Well, its ultimately the Holy Spirit that inspired Vatican II, and its necessary reforms, based on Tradition. It's like the Holy Spirit's whispering "this is how you evangelize to Muslims." IAW, it's not much different than St. Patrick teaching the Druids of Ireland about the Blessed Trinity, using the shamrock, and their already existent belief in triune deities. In the Qur'an Allah repeatedly denies that Jesus is his son and repeatedly states that Allah has no son. In the Bible, God the Father repeatedly states that Jesus is His beloved son; therefore it is impossible for Allah and God the Father to be the same being/entity.