

POPES
IN HISTORY

MEDALS BY LUDMILA CVENGROŠOVÁ
TEXT BY MONS. VILIAM JUDÁK

DEAR FRIENDS,

Despite of having long-term experience in publishing in other areas, through the AXIS MEDIA company I have for the first time entered the environment of medal production.

There have been several reasons for this decision.

The topic going beyond the borders of not only Slovakia but the ones of Europe as well. The genuine work of the academic sculptress Ľudmila Cvengrošová, an admirable and nice artist. The fine text by the Bishop Viliam Judák.

The “Popes in history” edition in this range is a unique work in the world. It proves our potential to offer a work eliminating borders through its mission. Literally and metaphorically, too. The fabulous processing of noble metals and miniatures produced with the smallest details possible will for sure attract the interest of antiquarians but also of those interested in this topic. Although this is a limited edition I am convinced that it will be provided to everybody who wants to commemorate significant part of the historical continuity and Christian civilization.

I am pleased to have become part of this unique project, and I believe that whether the medals or this lovely book will present a good message on us in the world and on the world in us.

Ján KOVÁČIK
AXIS MEDIA



CELEBRITIES GROWN IN THE ARTIST'S HANDS



There is one thing we always know for sure – that by having set a target for himself/herself an artist actually opens a wonderful world of invention and creativity. In the recent years the academic sculptress and medal maker *Ludmila Cvengrošová* has devoted herself to marvellous group projects including a precious cycle of male and female monarchs of the *House of Habsburg* crowned at the St. Martin's Cathedral in Bratislava in times when our capital of Slovakia had been the capital of the Hungarian Empire for several decades, too. An example of another splendid and invention challenge is a *set of coloured reliefs depicting women* who came to be known in the position of monarchs or saints by having done something useful or by having lived exemplary lives which attracted the interest of other people; however, those were also women who proved courage and irrepressible ambition to pursue their will.

Ultimately, there is a last challenge to which our excellent creative artist has responded in the form of the cycle titled *Popes in history*. As the Prime Minister of the Slovak Republic I have the honour to state that it was exactly the academic sculptress Ludmila Cvengrošová who in the Great Jubilee of 2000 was provided with the opportunity to portray the face of the Slavonic *Pope John Paul II*. As usual, our unique Slovak artist managed this assignment with amazing care, consistence, and honesty. Therefore, I am not surprised that the recent project of Cvengrošová titled *Popes in history* depicts 134 portraits of Roman pontiffs reaching from Saint Peter to the current Pope Francis in minute space of seven medals.

I am pleased to have the honour to contribute to this book with a few lines and thus to express my deep respect to our noble Slovak artist Ludmila Cvengrošová. Unfortunately, the Slovaks usually appreciate

their artists as late as when they lose their creative abilities or even when they are not alive anymore. I am delighted to state that the work of the academic sculptress Ludmila Cvengrošová drew attention of Ivan Gašparovič, the President of the Slovak Republic, who in 2007 awarded her the Order of Ľudovít Štúr. It was exactly Štúr who was an example of personal devotion and unselfish love for the Slovak nation; therefore, I am pleased by the fact that this subtle woman with a great creative heart has been acknowledged by the Slovaks while still being alive. That is the way it should be!

Robert FICO

SR Prime Minister

POPE IN HISTORY (MEDALS)



The history of papacy, respectively the history of popes, is a unique phenomenon in the world history. At the first moment, a true Catholic thinks of a successor of St. Peter to whom Christ entrusts his small community with an assignment to strengthen the faith of his brothers. Undoubtedly, this feature has been preserved in the history of papacy; however, we can and must observe how this work has been spread in history and in what manner the office of the St. Peter's successor has been formed, and in what way it has been embedded in the individual historical stages. In case of the first successors of Peter the Apostle we encounter slaves, dischargees, people carrying out their mission without any office, symbols, or insignia. Nevertheless, as early as in the 2nd and 3rd centuries, i.e. in the period of the persecution of the Church spreading in all directions in the Mediterranean area, it overcomes the border between the national Jewish tradition and the multiethnic environment. The papacy of the 3rd century is the papacy of a significant organization that not only evangelizes but also celebrates services in houses or catacombs. It provides the social and economic life of its communities, in particular the aid to the poor and redemption from slavery.

Upon the Edict of Milan the Bishops of Rome become a strong institution where they speak at ecclesiastical councils. In the process ranging from religious liberty to the state Church in the period of Emperors Justinian and Theodosius we can witness the fact that big part of the Roman population converts to Christianity for pragmatic and career reasons which is a concern for significant Church doctors and generations of believers who were martyred for their belief often exactly by those who come to attend services in big imperial basilicas. The rescue of the City of Rome upon

intervention of Saint Leo the Great at Attila, when there was a danger that the Huns would destroy this city of the Western Roman Empire, turned the Bishop of Rome, the successor of Peter the Apostle, into the Father of the City, i.e. pope. The fact that the Eastern Emperors reside in Constantinople and the Western ones in Ravenna will become a basis for the increasing authority of the Bishops of Rome. After the fall of the Western Roman Empire the Church takes up the administration of this area in terms of providing the social, education, and health care services including administration. In this regard the Bishop of Rome acquires a strong position against the patriarchal Sees in the East where in particular his position as the only authority is in big contrast with the patriarch of Constantinople who is in charge of “castle chaplains”. The coronation of Charlemagne Roman Emperor means a full rehabilitation of the barbarian nations of Celts, Germanic, and Slavs in the European space. We have to admit that in the following centuries many people stop perceiving the role of pope as the successor of Peter the Apostle and his tasks to strengthen faith within the Church. Moreover, the papal robe, symbols, and insignia are changed, and he comes to celebrate service riding a white horse like emperors did. There are symbols and insignia of the papal power appearing on his robe. This process culminates in the tiara, i.e. the cover having three crowns. Saint Bernard writes to Pope Eugene III, his ex-novice: “In you I can see an emperor rather than the Vicar of Christ”. However, it cannot be denied that the papal power played an important role in the spiritual life of the very Church. First of all, the papal power provided a strong basis for the enculturation of the Gospels; it helped create a genuine symbiosis between the Bible and the Antique culture and education while respecting the culture of the barbarian nations mentioned earlier. This position of papacy has been preserved from the Middle Ages through Renaissance and Baroque to the Modern period. We know that the Renaissance papacy fell into territorial conflicts of Italian monarchs. We could well taunt it many things, however, there is still one fact which we must appreciate – namely the building of Rome – Rome of Michelangelo, Bernini, Rafael... This cultural con-

tribution cannot be ignored, too. However, we can also understand the criticism and resistance of the Transalpine nations and their desire for simplicity, innocence, and return of the priority task of clergy. The papacy endangered by the Council of Trent seeks a new way to an integrating element in the battle for the integrity of borders in the Christian Europe. Moreover, it has to look – not always easily and reasonably – for a new method of co-existence in the period of the Western Schism and after it. The 19th century is a period of reckoning with papacy, in particular with its symbols of authority and power. The capture of the pope by the Emperor Napoleon I evoked an idea of the complete cessation of papacy where in that time many said that this institution would end by the pope's death. Yes, papacy did not end but it had to go through purgation including the loss of the papal state; moreover, we can witness the return of papacy, in particular thanks to Leo XIII, and how the spiritual authority finds its place within the worldwide community.

The 20th century finds popes performing the role of defenders of peace in the period of World War I, specifically in case of St. Pius X and Benedict XV when, naturally, a monument is erected in Istanbul for this pope – peacemaker. However, we witness the fight of papacy against the totalitarian ideologies of the 20th century such as fascism, nationalism, and communism not only in case of Pius XII and Paul VI but also John Paul II who will contribute to the fall of the “Evil Empire” like once Ronald Reagan named the Soviet Union. The authority and popularity of the current Pope Francis takes us to the 21st century where also in case of papacy we can confirm the fact that the world is not identical to Europe, and that the European Christianity made way for other continents. This has significantly been reflected also in symbols and insignia of Pope Francis.

I believe that the moments of contemplation over these medals will allow a clever spectator to think about the history of religion, culture, political and social revolutionary events but also about

values upon which our continent and the world are based. Those are roots being brought by the Divine Revelation between the Rivers of Tigris and Euphrates, in the Sinai, or in Palestine with its centre, i.e. Jerusalem. When speaking about papacy we know that the Jerusalem hills, like Athens and Rome, constitute a basis upon which the Western civilization grows, i.e. the civilization being the mother of natural sciences and technology development and the engine of the current globalization. The blessing hands of these successors of Peter the Apostle remind us of words of Jesus Christ that he said to Peter: “Do to others as you would have them do to you”. I think this is a benefit through which we can solve problems of the current globalized world.

Cardinal Dominik DUKA

LUDMILA CVENGROŠOVÁ

The work of Ludmila Cvengrošová responds to many topics. However, substantial part of her production is devoted to history which had fascinated the sculptress already at a young age and which has become her real love and inspiration for all of her life. From the artistic and social points of view the history-related topics undoubtedly constitute the most important part of her work. The academic sculptress Ludmila Cvengrošová was born and grew up in the municipality of Radošina in a region of future discoveries of significant monuments of the Great Moravia in the neighbouring municipalities of Nitrianska Blatnica or Bojná. Her natural interest in exciting discoveries of ancient life already in the 1970s was stimulated by contacts with archaeology. The results of this kind of science inspired her to make many plastic sculptures, reliefs, and medals being inspired by significant discoveries or periods of Slovakia historically known or vanishing in the darkness of ancient times.

Visual arts play an irreplaceable role in presenting the wealth and significance of history. They build symbolic monuments, icons of a long string of the past in a historical country. In this regard the work of Ludmila Cvengrošová has a unique position in Slovakia. She completes her excellent creative talent, probably endowed by God, by associating herself with the respective topic, sedulity, and deep knowledge of historical events without which it is very difficult to accurately present the personal and outer features of a personality being shaped. Her works represent the image of anonymous heroes or specific historical personalities whose appearance has not been preserved up to this day. They are becoming part of the national memory. In this connection we can mention the sculptures of the Solun Brothers below the Castle of Nitra that has become a permanent visual presentation of our Apostles.

The interest of Cvengrošová in arts, history, and society is not limited to Slovakia only. She aims her marvellous creative potential also at persons and personalities of the European history whom she combines into comprehensively drafted cycles of plastic sculptures, reliefs, or medals. An ex-

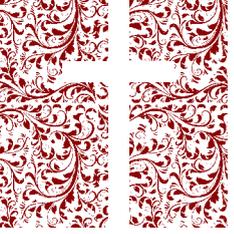


ample of this can be a set of nineteen sculptures of Hungarian monarchs and their wives who had been crowned at the St. Martin's Cathedral in Bratislava for almost three centuries.

A noteworthy visual and historical statement is her large set of coloured reliefs depicting important women of the world history titled "Emotions and passions". These works are marvellous by the brilliant composition of figures, symbols, and texts as well as by her deep knowledge of contemporary facts and visual

patterns. The historical importance and dramatic nature of the story of individual female heroes is a criterion of being included in the cycle. In the reliefs of sensible concentrated shape a spectator can observe a march of famous female monarchs, lovers, heroes, spies, and saints of the Ancient Era, Middle Ages, and Modern Period. Part of this permanently extending cycle of 2008 to 2013 is installed as a permanent exhibition at the Café Brigitt artistic coffee house in Trenčianske Teplice. The author's latest project titled "Popes in history" is an example of extraordinary consistency, strenuous creativity, and astonishing ability of realistic acronym. In miniature and brilliantly shaped space of the obverse and reverse of seven medals Ludmila Cvengrošová depicted unbelievable 134 portraits of Roman pontiffs ranging from Saint Peter to the current Pope Francis. In terms of visual arts this cycle of papal medals undoubtedly belongs to the author's best works. I believe that by its ambitious engagement and excellent content value this work will become a permanent contribution to the Slovak and European medallist production.

PhDr. Karol PIETA, DrSc.



POPES – GENERAL INTRODUCTION



The books of historians mention names of about 300 men who administered the Church – whether truly or imaginarily – as the supreme cleric authorities having an intimate title of *pope*. This name (from the Greek *πάππ* – *father, daddy*) was granted in the 3rd and 4th centuries to some bishops of church communities as a sign of worship. In relation to Rome the title was used for the first time by Pope Liberius (352 – 366) and then by Siricius (384 – 399); from the 5th century the title has been reserved exclusively for the Bishop of Rome.

According to the official list up to date there have been a total of 266 popes. At the Church stage there appeared also popes who illegally claimed the supreme service of the Christ's Church – *antipopes*: from Hippolytus (217 – 235) to Felix V (1439 – 1449) who was the last anti-pope. There were around 38 antipopes.

So far the Catholic Church has worshiped 80 saint and 8 blessed popes. On average, popes reigned on the St. Peter's See for seven years and three months. However, many popes did not even live to reach this average. Ten popes did not even reign for one month. For example, Pope Zach-

ary (741 – 752) was followed by a presbyter Stephen who died as early as three days before being ordained bishop; therefore, he was not included in the list of popes. It was shortest pontificate in the history of popes. This record is followed by Boniface VI (896) who held the office only for 10 days, Pope Urban VII (1590) who reigned for only 12 days, and eventually, then there were three popes who reigned for 20 days each, namely Theodore II (897), Celestine IV (1241), and Marcellus II (1555). The pontificate of Damasus II (1048), the Bishop of Brixen, took 22 days. Pius III (1503) and Leo XI (1605) wore their tiara for 26 days. Adrian V (1276) was a pope for 28 days, Stephen II

(752) did not reign for even a whole month, John Paul I (1978) for 33 days, Valentine (827) for 40 days, Saint Anterus (235 - 236) for 43 days, etc.

Merely 22 popes held their pontificate for more than 15 years. Only three popes lived their 25th anniversary on the St. Peter's See. Pius IX (1846 – 1878) had a long pontificate – 31 years and 8 months, Leo XIII (1878 – 1903) 25 years and 3 months, John Paul II (1978 – 2005) 26 years and almost 6 months.

A very significant witness of the sequence of the Roman bishops is Saint Irenaeus (+ 202), the Bishop of Lyon. He compiled the first list of St. Peter's successors in his work titled *Adversus omnes haereses* that he finished around in 180. In this work it reads: "Blessed apostles then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. This man, as he had seen the blessed apostles, and had been conversant with them... To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles, Sixtus was appointed; after him, Telephorus who was gloriously martyred, then Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the apostles, hold the inheritance of the episcopate".

The "Father of the Church history" – Eusebius of Caesarea (+339) – presents in his 10-volume church history in the early 4th century 28 popes including the year of their pontificate. For the first time he mentions the fact that Peter was a bishop in Rome for 25 years (42 – 67). He continued in his effort in *Catalogus Liberianus* of 354. It includes not only the years but the day and month of the pontificate start and end as well. However, the historic nature of such data cannot be fully proved. On the other side, this shall not mean that the apostolic sequence of the Roman bishops can be questioned.

Under the presence of Peter Rome acquires a special position among all church communities. Peter the Apostle was the son of a fisherman named Jonah from Bethsaida in Galilee. His birth name was Simon and lived in Kafarnaum. Jesus Christ called him together with his brother Andrew so that they follow Him. The Gospel on the appointment of the Twelve Apostles Jesus assigned him a new name – Peter (from the Greek πέτρος, πετρα – *petros, petra* – rock, equivalent to the Aramaic *kefas*). He belonged to the group of His beloved ones. He confessed in the name of the Twelve that Jesus is the Messiah, the Son of God (compare *Mt 16, 16n*). After the resurrec-

tion Christ appeared to Peter and consigned him the pastoral powers over the Church (compare *Jn 21, 15-17*). At Pentecost – after the Descent of the Holy Spirit – he addressed a mission speech to Jews where he heads the Disciples and the first Christian community in Jerusalem.

He evangelized outside Jerusalem, too – in Samaria, Lydda, Joppa, and Caesarea. After being miraculously rescued from prison (42) he left for Antioch and then for Rome where he led the church community until his death in 67. The Gospels show his special position within the group of the Apostles. The New Testament scriptures mention him one hundred and fifty times.

During the persecution of Christians by Nero in 64 to 67 Peter the Apostle was imprisoned and crucified with his head downwards. He produced two Epistles that are part of the New Testament books. The conviction on Peter's staying in Rome being important in terms of the truth of the primacy of the Bishop of Rome is based on early and substantial evidence of tradition. A lot of discreet references to this fact can be found in the last canonical books of the New Testament.

The oldest testimony is contained in the Pope Clement's Epistle to the Corinthians. It was written before 100. The Epistle includes a significant reference to the martyrdom of St. Peter in Rome. Upon data contained in the Epistle this martyrdom can be connected to the persecutions in the times of Nero. A similar reference – on the St. Peter's staying in Rome – is included in the Epistle of St. Ignatius of Antioch of the end of the first and the beginning of the second centuries of Christianity. Herein the Roman Church is awarded a special position. It acknowledges Rome as the head of *unions of love*, similarly to St. Irenaeus of Lyon, who emphasized the fact that “the Roman Church has a special position, therefore, every church has to subordinate to it”.

The St. Ignatius testimony is even more expressive since it was borne by a bishop from the Eastern regions of the Empire, thus confirming the existence of the general tradition of the St. Peter's staying in Rome. In the next decades of the 2nd century there were an increasing number of such testimonies. A significant testimony of his presence is his grave above which a temple consecrated to St. Peter the Apostle was built by the Emperor Constantine the Great.

Moreover, the liturgical worship is a proof of his merits for the Eternal City. As early as on 29 June 258 the Feast of Saints Peter and Paul was celebrated whom the Romans assigned the title of the *apostolic princes*.

The Roman community representatives – bishops who succeeded Peter – were aware of the fact that they were supposed to continue in performing the Peter's apostolic service. This can be strongly



ROMAN PERIOD

obverse, 24 cm diameter, cast medal, bronze



ROMAN PERIOD

from persecution of Christians, Christianity as state religion, migration of nations, 32 - 606
obverse, 6 cm diameter, embossed medal in gold, silver, and tombak

seen in the homilies of Pope Leo I the Great (440 – 461) where it was emphasized that the supreme and general authority of the Church that Christ primarily delegated to Peter had been transferred to every following bishop of Rome as an apostolic heir who assumed the Peter's role. Just like Jesus Christ conferred to Peter powers greater than in case of other apostles, every pope was also the *primate of all bishops*.

In general, such awareness was widespread within the Church. As early as in the 2nd and 3rd centuries the authors of new opinions – when interpreting the mysteries of faith – were invited to Rome so that their teaching could be confirmed (e.g. Marcion in 139, Montanus, Gnostics...). Some of them were refused as heretics, i.e. those spreading false teaching. Rome was a good shelter also for those spreading the right teaching (e.g. Athanasius in 339). The statement of St. Cyprian, the Bishop of Carthage (+ 258), also proves the severity of the office performed by the Roman bishops: “The primacy is given to Peter. He who deserts the chair of Peter, upon whom the Church is founded, is he confident that he is in the Church?” In connection to St. Cyprian there is an authoritative decision of Pope Victor I on the unified observation of Easter in 196. First, Cyprian refused to accept the Rome authority, however, on second thought he declared: “The unified connection to the Roman Bishop means connection (*communio*) to the entire Catholic Church”. In this sense Cyprian also accepts a regulation on the readmission of dissenters to the Church during persecution that was issued by Pope Stephen I (254 – 257), although at the beginning he followed a stricter policy. Although the Roman bishops – popes – did not personally participate in councils that took place as ecumenical ones in the Eastern part of the Empire, they were represented at them through representatives.

For example, the Council in Ephesus (431) adopted the letter of Pope Celestine regarding the issue of Nestorius addressed to Cyril of Alexandria as a decisive authority. A representative of the Pope – the presbyter Philip – expressed acknowledgement to the Council that “members adhered to their holy head” bearing in mind that “Peter is the head of the Faith and of the Apostles”.

There was a similar situation at the Council of Chalcedon in 451 where the already mentioned Pope Leo I – in his epistle *Tomus ad Flavianum* – solved the dispute of the Christ's natures. After having read the letter the bishops attending the council exclaimed: “Through Leo, Peter had spoken”.

The certainty and absolute reliability of the apostolic tradition rested upon “Peter”, and Rome thus became the “centre of true faith” as testified by Hegesippus who came to Rome in around 160 “to

learn of true faith”. Yet at that time he found a list of Roman bishops which, however, got lost.

The election of popes went through various modifications. At the beginnings the Supreme Pastor was elected by clergymen and believers of the City of Rome. The white smoke announcing the election of a new pope comes from Pope Sergius IV in 1009. In 1095 Pope Nicholas II entitled exclusively cardinals to elect a pope.

At the Third Lateran Council in 1179 Pope Alexander III decided that a pope had to be elected by a two-third majority of cardinals. An exception was the Council of Constance (1414 – 1418) where the election was performed by nations.

The first pope to change his name was Mercurius (533 – 535); he assumed the name of John II. The second case of the name change happened in the 10th century under Pope John XII (955 – 964) whose birth name was Octavius. After him all popes assumed another name to show that they had parted with their previous life.

John was the most frequent name of popes (23) – in the history there were two popes with the name John XXIII (one antipope in the 15th century, and John XXIII in the 20th century) where John XX does not appear in the list of popes; there were 16 popes named Gregory, 16 popes named Benedict, 12 popes named Pius, and 14 popes named Clement. The name of Francis was used for the first time by the current pope.

Popes came from different parts of the world, mostly from Italy. In the early history of the Church popes were Greeks, Syrians, Africans, later Germans, Spaniards, French, and Englishmen. For the first time in the history – in the years of 1978 to 2005 – the Supreme Pastor was a Slav, a Polish, born as Karol Wojtyła.

Upon reliable testimonies the Catholic Church teaches that the Bishop of Rome is the Peter’s successor in the office of his primacy. This sequence also explains the authority (primacy) of the Church in Rome enriched by the preaching and martyrdom of Saint Paul.

The management role of the Roman Bishop in the West was emphasized in the second half of the 4th century and in the 5th century. Since Pope Leo the Great (440 – 461) the Bishop of Rome – pope – appears to be not only as the first (primacy) but also absolute bishop over other bishops. Pope – Peter’s heir – assumes the right to issue acts and laws for all church communities in the West having certain impact on some regions in the East.

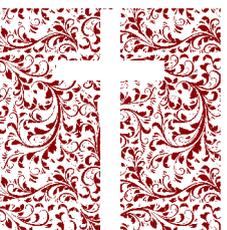
In this connection we cannot ignore the position of “patriarch”. Since the apostolic times his res-

idence has been a significant residence of the bishop, in particular in the East. It designates his privileged position over other bishops in the area of the comprehensive jurisdiction. The first patriarchates were Alexandria and Antioch in the East, and Rome in the West. In 381 the title of patriarch was granted to the Bishop of Constantinople, and in 451 to the Bishop of Jerusalem. The Patriarch of Constantinople, at the residence of the Roman Emperor (the current Istanbul) – after having been appointed by the Emperor – requested to be confirmed by the Bishop of Rome – pope. This procedure was applied almost until the Schism in 1054.

In the West this title was later awarded also to the bishoprics in Aquileia (the title abolished in 1751), Venice (the title granted in 1451), and Lisbon (1716). In the West – besides the patriarchates mentioned above – the title of “metropolitan” was used, too.

Currently, the individual patriarchates in the Orthodox Church (Constantinople, Moscow, Athens, Sofia ...) have an *autocephalous* (independent, autonomous) position.

The Catholic Church recognizes that during centuries the Divine Primacy has been evident in the papal office which Jesus Christ granted to Peter the Apostle. Saint Ambrose defines this service of the Supreme Pastor of the Church by the following words: “Ubi Petrus, ibi Ecclesia” (*Where Peter is, there is the Church*).



ROMAN PERIOD – FROM PERSECUTION OF CHRISTIANS, CHRISTIANITY AS STATE RELIGION, MIGRATION OF NATIONS (32 – 606)

In the Christian ancient era that can be determined by the *Edict of Milan* of 313 when the Church acquired a free position, substantial part of popes died of martyrdom or in exile.

In that period the Supreme Pastor office was held by several significant personalities. Let us mention at least some of them.

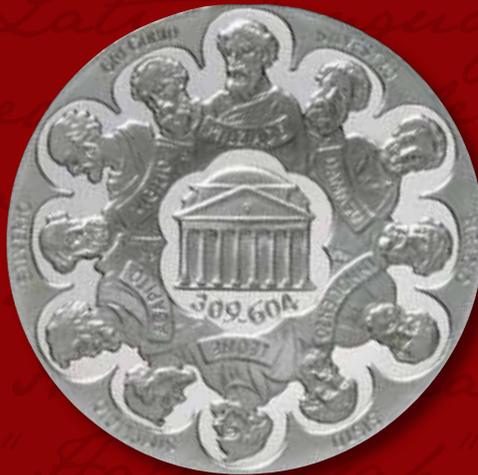
Pope **St. Clement** (88/92 - 97/101) was the third pope after Peter. He was a Roman. According to Tertullian, he was ordained priest by St. Peter the Apostle. Some considers him a convert from the Jewish religion living in Diaspora. According to the reliable testimony of Irenaeus he was a disciple of Peter and Paul. Pope Clement wrote an epistle to the Christians in Corinth. This document is a testimony of the importance of the Bishop of Rome – pope – in the 1st century. The epistle was stimulated by the disorder in the Christian community in Corinth. Some of younger members made a stand against the Church hierarchy although it was duly appointed to lead the local Church community. Such disorder and confusion resulted in a schism, which, of course, was no good testimony for other Christians. Even pagans were shocked by this lifestyle. Clement was not satisfied by only condemning such disorder; he asked the schism authors to do penance and to reinstall presbyters into office. He referred to the powers that Christ entrusted to the Apostles, and emphasized the fact that those installed into office by the Apostles or their successors with the consent of the community may not be ejected if they duly perform their services. There are no direct reports on how the epistle was accepted; however, Dionysius gave evidence in the middle of the 2nd century that at his times the epistle was properly read at the Church council. Upon this it can be assumed that it was accepted in a positive way. Clement introduced into the liturgy the fraternal greeting *Dominus vobiscum* - a wish of piece and promise of salvation. At his times the Christian religious ceremonies started using the Hebrew word *Amen* (So be it!).

He suffered martyrdom while being in exile in the Crimea (97) where his mortal remains were found by Cyril and Methodius. They brought them to the Great Moravia and then to Rome where they were buried in a basilica consecrated to him (originally the native house of the Saint).



ROMAN PERIOD

reverse, 24 cm diameter, cast medal, bronze



ROMAN PERIOD

from persecution of Christians, Christianity as state religion, migration of nations, 32 - 606
reverse, 6 cm diameter, embossed medal in gold, silver, and tombak

Pope **St. Evaristus** (97/101 - 105/109) was of Greek origin; however, some sources mention him as a native of Bethlehem, of Jewish origin studying in Greece. Thanks to his predecessor – Clement – he became a Christian. Once Clement was arrested, he assumed the office of the Supreme Pastor of the Church. The *Liberian Catalogue* (in the 4th century) lists him under the name of *Aristus*.

Since there was an increasing number of Christians in Rome, he divided the City into parishes - *tituli*. Such places were designated in this way after martyrdom of a Christian. Respectively, it was a designation of a house in which Christian services were celebrated. Every “titulus” was gradually assigned to one clergyman, and the church became his personal “residence”. Some historians define it as an origin of the later “college of cardinals”.

He was the author of significant church regulations including the appointment of 7 deacons who were supposed to assist bishops in evangelization. He ordered that weddings be blessed by a priest; he is considered the author of the churches consecration ceremony. He is believed to have introduced among Christians a habit of keeping the holy water at home.

Pope **St. Victor I** (189/190 - 198/201) was a native of Africa. He was elected in 189 or 190. He is one of the most significant popes of the 2nd century. He is known for his dispute with bishops from Africa and Asia Minor over the observance of the Easter celebration date according to the Roman but not Jewish habit. It was exactly Pope Victor I who succeeded in confirming the date of celebrating this feast. The original “Sunday of Crucifixion” later became the “Sunday of Resurrection” with own ceremonies being different from those of the Jewish Easter. In the 3rd century the Easter observation according to the Roman habits (on Sunday following the first full moon after the spring equinox) became universal within the entire Church and confirmed at the Council of Nicea (325).

Pope **St. Callistus I** (217/218 – 222) was a slave of a Christian named Carpophorus. Later he was sentenced to heavy labour in mines in Sardinia. After having been released he performed the deacon service for Pope Zephyrinus where he gained reputation and big influence in the Roman religious community. After the Zephyrinus’ death he was elected his successor in 217. Since the Roman priest Hippolytus disagreed with his election, he had himself elected the new pope by a schismatic group (the first case of antipapacy in the Church). Afterwards, Hippolytus regretted his act and died in repentance. The Church worships him as a Saint.

The pontificate of Callistus was characterized by disputes completed by theological conflicts. The Church excommunicated Sabellius, a representative of modalism that denied the distinctness of the Divine Persons in the Holy Trinity.

Pope Callistus had famous catacombs built on Via Appia named after him where 46 popes and around 200,000 martyrs were buried.

He again imposed a ban on marriages among relatives. However, he allowed marriages among free citizens and slaves. He defined the teaching under which the Church is entitled to forgive all sins. He died in 222 of martyrdom. He was beaten to death and then thrown into a well. Later on that place the Church of Santa Maria in Trastevere was built. He was buried at the Calepodia cemetery on Via Aurelia. Fra Diamente depicted him in the Sistine Chapel.

Pope **St. Miltiades** (311 - 314) was of African origin. On 2 July 311 he was elected the Supreme Pastor of the Church. Just in that year the Galerius' *Edict of Toleration* was declared ensuring freedom to the Christians. However, under the Emperor Constantine the pope experienced the triumph of Christianity which – after a vision “in hoc signo vinces” at the Milvian Bridge near Rome (28 October 312) – became one of the many religions in the Roman Empire. This happened in 313 where this date puts an end to the period of the persecution of the Church in the first centuries of its existence. Regulations included in the Edict became fully binding when Constantine became an absolute monarch (324). This fact concluded the official persecution of Christians in the Roman Empire.

Pope **Sylvester I** (314 – 335). Under his reign there was a significant change of the relationship between Christianity and the Roman Empire after the Edict of Milan.

The name of Pope Sylvester is connected with the so-called *Donation of Constantine* (*Donatio Constantini*) that had a big influence on the policy of the Christian West while during the Renaissance this document was identified as a fake (Lorenzo Valla, Mikuláš Kuzánský).

Under his pontificate Constantine the Great had the first temple built above the St. Peter's tomb on the Vatican Hill in Rome that was consecrated to this Apostle. Moreover, he founded the first Lateran basilica, and ordered that relics of the True Cross be placed with dignity in the Santa Croce Cathedral that were brought by Helen, mother of the Emperor Constantine, from Palestine to Rome. The Basilica of St. John Lateran became the main cathedral of the pope and hence “caput et mater” (head and mother) of all cathedral and churches in Rome and worldwide. The Basilica was conse-

crated by Pope Sylvester on 9 November 324. The Lateran became the residence of popes until the period of the Avignon Papacy in the 14th century.

Pope Sylvester was the first one to use a lead seal depicting the head of the Apostles and the name of pope and hanging on letters or deeds. In 321 Sylvester established “Dies dominica” (Sunday), i.e. the day devoted to God as well as the civic holiday.

He was allegedly the first pope to wear *tiara* – a headwear of conical shape.

Under his pontificate the significant First Ecumenical Council took place in Nicaea (the current Iznik, Turkey) in 325. This Council defined the equality of the Son and the Father: “of the same substance with the Father”.

Pope **St. Damasus I** (366 – 384) was born in Spain. He was elected on 1 October 366 under dramatic circumstances resulting in the election of the antipope Ursinus (366 – 367).

Under his pontificate the Emperor Theodosius I summoned the Second General Council in Constantinople in 381. This defined the divinity of the Third Divine Person. The first two councils resulted in the currently used *Nicene-Constantinopolitan Creed*.

In this period Christianity became a state religion.

The pope had the Bible translated from Hebrew under the title *Vulgate*. The translation was made by Jerome (347 – 420) who came from Dalmatia. Upon the of Pope Damasus’ invitation Jerome worked on the revision of the Latin text of the Bible. A later fruit of his work was the Bible translated into the Latin language. From 385 he lived in Bethlehem where he died on 30 September 420. Pope Damasus ordered to use the Hebrew exclamation “Hallelujah”. He permitted the signing of psalms by two choirs (Ambrosian Rite) introduced by St. Ambrose. He is named the “pope of catacombs” for his care of them. He himself compiled several verse inscriptions on some tombstones. Moreover, he is considered the first pope of well-educated popes and sponsor for his love for literature and care of monuments including the pagan ones. This can be also reminded of by a square in the Vatican named after him.

Pope **St. Leo I the Great** (440 – 461) came from the territory of Italy (Tuscia). His pontificate fell within the times of many theological disputes and chaos within the Church hierarchy. He had to fight many heresies and fight for the unity of the Church in the West.

Through his legates he took part in the Council of Chalcedon (451) which was of very high importance. The Council received an epistle of Pope Leo the Great titled *Epistola dogmatica ad Fla-*

vianum on two natures in the Christ's person. The epistle was accepted and became a basis for the Council interpretation. The Council Fathers accepted the epistle with open arms: "It is Peter who says this through Leo. This is what we all of us believe. This is the faith of the Fathers and Apostles". This epistle was identified to be the first inerrable decision of the pope "ex cathedra".

He achieved the recognition of the Peter's See primacy by the Western Emperor Valentinian III (425 – 455) as well as by Constantine. He defended Italy and Rome against the raids of Barbarians. He encountered Attila, the King of Huns, and his troops, and prevented him from marching on, and forced him to withdraw from the walls of Rome (452). Three years later he negotiated with Genseric, the King of the Vandals, at the Gates of Rome; however, Genseric did not observe the agreement and plundered the Eternal City. The Pope was a defender of the Western culture.

He died on 10 November 461. He left 200 epistles and 100 homilies that he addressed to the Romans during various feasts. They prove his high theological education as well as the liturgical life of that time. He had the honour to be buried near the Prince of Apostles – however, not like popes of the first centuries near the *memoria* apostolica but in the Basilica of Constantine, the current Cappella de la Colonna. In 1754 Pope Benedict XIV exalted him to the Doctor of the Church (doctor ecclesiae).

Pope **St. Gelasius I** (492 – 496) was of African origin but born in Rome. On 1 March 492 he was elected the Secretary of Pope Felix. He was a resolute man and duly aware of the Peter's See primacy. In 494 he wrote to the Emperor Anastasius (491 – 518): "There are two powers, August Emperor, by which this world is chiefly ruled, namely, the sacred authority of the priests and the royal power. Of these that of the priests is the more weighty, since they have to render an account for even the kings of men in the divine judgment. You are also aware, dear son, that while you are permitted honourably to rule over human kind, yet in things divine you bow your head humbly before the leaders of the clergy and await from their hands the means of your salvation".

This teaching, known as the concept of *two swords* was preserved in the next centuries, too. Gelasius deduces the Two Powers from the Divine Will, i.e. he does not put them into the mutual dependence. On another place he is even more specific: "Neither can proudly say that it owns both ranks, and each falls within the sphere that belongs to it only"

He continued in pursuing the intention of this predecessor to achieve a unity with the East. For his love for the poor he was named the "Father of the poor". He taught the rules to unify the liturgical regulations. In the Holy Mass he introduced the Greek exclamation "Kyrie eleison!" (Lord, have



EARLY MIDDLE AGES

obverse, 24 cm diameter, cast medal, bronze



EARLY MIDDLE AGES

Holy See consolidation, "Dark Century", Church reform, 607 - 1159

obverse, 6 cm diameter, embossed medal in gold, silver, and tombak

mercy!) as well as the prayer for the deceased “Requiem aeternam”. He is said to have established the feast of Candlemas.

Pope Gelasius was the first pope to be surely known to use the mitre as the basic part of the robe at festive ecclesiastical ceremonies.

Pope **St. John I** (523 – 526) came from Tuscia (Tuscany). He served in the Church as a deacon. He was a friend of the philosopher and statesman Boethius (+ 524). At the time of his election, on 13 August 523 he was yet too old. Although his pontificate lasted for a relatively short period, it was very difficult.

Shortly before he assumed the office of the Supreme Pastor of the Church the Emperor Justin (518 – 527) applied to the Arians laws and regulations against heretics. He seized their churches and excluded them from public offices and positions. The barbarian kingdom of the Goths led by Theodoric (413 – 526) was thus seriously endangered by the Byzantium. Theodoric, despite the previous relatively good relationship with the Catholics, began taking an inimical attitude towards them. He had the St. Stephen Church in Verona demolished. He imposed a ban on the Romans to use weapons; he branded many of them as traitors and had them executed (Consul Albinus, philosopher Boethius, Senator Symmachus). Moreover, he urged the Pope, whom he called to Ravenna, to stop the Emperor’s actions.

Upon his suggestion – in order to achieve the withdrawal of the regulation with which John I disagreed – he was forced to travel to the imperial court (he was the first pope to travel to Constantinople). In the imperial city he was accepted with big honours by the very Emperor who welcomed him as the “Vicar of St. Peter”. Here he celebrated the Ester liturgy pursuant to the Latin ceremony (the delegation namely came to Constantinople on 19 April 526, shortly before Easter). His place in the cathedral during the festive liturgy was of bigger honour than the one of the patriarch. On that occasion Pope John I crowned the Emperor Justin (he was the first pope to confer the monarch’s insignia to an emperor).

At negotiations the Emperor partly met the requirements of the delegation from the West, however, he disagreed with the return of the Arians to this form of false Christianity.

After coming back from the East the pope was imprisoned by Theodoric. He died in prison on 18 May 526; on this day the liturgical remembrance of him is celebrated. On 27 May he was buried in the nave of the St. Peter Basilica. The epitaph on his grave names him as the “sacrifice for Christ”.

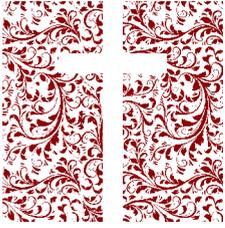
Pope St. Gregory I the Great (590 – 604) – concluding the Christian ancient era –reigned for 13 years and 5 months.

He was born in 540 in the family of Roman patricians. His parents, Gordianus and Silvia, are worshipped as saints. Since he was the Prefect of the City (572 – 573), he could not serve both to God and the world. Therefore, he quit his career and founded a monastery for twelve companions in his own house on Monte Celio (575) as well as six Benedictine monasteries on his estates in Sicily. Four years later Pope Pelagius II, for whom he performed the service of deacon, sent him to Constantinople as his representative (578 – 586). Here he proved his big diplomatic skills. After returning to Rome he kept living a monastic life. After the Pope's death he was elected for the Peter's See on 3 September 590. Those were turbulent times of the great movement of nations. Gregory I succeeded in persuading the Visigoths in Spain, the Arian Longobards, Gaels, as well as British Anglo-Saxons to join the Church to whom he sent the Abbot St. Augustine and 40 Benedictine monks. The history calls him "the Apostle of barbarian nations". He named himself: "Servus servorum Dei" (*Servant of the servants of God*). Moreover, he was a political representative of Rome taking care of its safety and supplies.

When Rome was hit by plague in 590, Gregory arranged a penitential procession to repudiate the disaster. During the procession he saw the Archangel Michael above the Mausoleum of Hadrian sheathing his bloody sword. They understood it as a vision of the disaster end. It was depicted artistically, too. Up to this day there is a giant sculpture of the Archangel with his sword pulled out dominating above the Mausoleum of Hadrian called Castel Sant'Angelo (Castle of the Holy Angel). In 596 Gregory I sent the Abbot St. Augustine and around 40 monks to christianize Anglia. Gibbon once said that the Emperor needed six legions to conquer Britain while Gregory achieved the same goal with 40 monks.

Pope Gregory restored the ecclesiastical life, reformed and unified the liturgy. Some accredit him to have reformed the church singing (Gregorian chant). He left a reach literary legacy that had a big influence on the formation of the Christian West thinking, in particular in the area of spirituality and legislation. He is one of the four Doctors of the Western Church.

He died on 12 March 604 and is buried in the St. Peter's Basilica in the Chapel of Clement.



EARLY MIDDLE AGES – HOLY SEE CONSOLIDATION, “DARK CENTURY”, CHURCH REFORM, 607 - 1159

In the 4th century the face of the ancient Europe gradually began changing. This was caused by the arrival of new ethnics and nations that were not large but gradually resulted – including other factors – in the decay of the Western Roman Empire. Such a vivid movement of nations from the Eastern area was begun in particular by the Huns (after 375). From their original country in the Middle Asia they invaded the territory of Russia, and by attacking the Germanic, in particular the Goths, they put many tribes and nations (Ostrogoths, Visigoths, Quadi, Sarmatians, Marcomanni, Vandals, Alemanni, Thuringians, Burgundians, Suebi, Gepids, Heruli, Rugii, Bavarians, Longobards, Slavs) into motion.

The variety of the very Germanic tribes, their way of moving and establishing kingdoms cannot be precisely determined. In this regard sources provide no relevant time and geographic information. In terms of population the nations mentioned above were small – there were hardly 80,000 Vandals, 100,000 Ostrogoths, and approximately 130,000 Longobards.

The Germanic tribes breaking through the Northern frontiers of the Empire were a significant danger for Christianity. However, the situation changed when the Germanic adopted Christianity which gradually led to the religious and cultural unity of Europe.

The invasion of *Barbarians*, as named by the Romans, in the territory of the Western Empire resulted in changes also in the Church structure. Under the influence of raids many Christian communities were destroyed and dispersed, in particular on the Empire's periphery. The contact of other communities with Rome was hindered or interrupted. The religious life in such Christian communities got weak.

New nations brought their own habits that were very cruel. The church structures were not prepared for a new situation in which good pastoral methods were not accepted as expected. In particular, the decay of the traditional catechumenate – preparation for baptism taking several years – brought fruits of a vague formation of adult candidates for baptism. A general adoption of a habit to baptize children in case of absence of a true Christian life resulted in a situation

where a solid Christian formation was provided only to a limited number of Christians. Nevertheless, the new ethnics were opened for religious values offered through Christianity.

Moreover, other forms of the Christian devoutness were born and developed. The worship of saints became very popular. There was an increasing number of feast days of saints, and their relics were worshiped to a large extent. The very subjects that were in contact with saints or their graves were worshipped, too.

It was yet harder to uproot pagan habits and to introduce new ones in the spirit of the Christian teaching. A particular issue was to educate many believers to observe the principles of the Christian ethics of matrimony. The eradication of concubinage and polygamy as well as other forms of impurity, in particular in case of the upper class of the society, was very difficult, too. Moreover, it was hard to uproot the propensity to cruelty, use of violence, application of the principle of revenge and brutality in contact with weaker and lower classes of the society, e.g. slaves.

Despite the exceptional chaos that Europe experienced in that era, the Church proved its catholicity and general vitality to stand the difficult position of Europe. The Church became a bridge between the disappearing Ancient world and the new nations coming to Europe looking for their new motherland in the territory of the current Europe. The Christian religion and Antique culture were offered by the Church to new nations having a bright future.

The Roman Church then faced a crucial role in the world history: to build a new world upon debris of the old one. Although it is possible to presume a certain natural continuity of the cultural, economic, and political life, it should be emphasized that the Ancient Era would not have had any future without having been changed by Christianity and the “Barbarian world”. The Christian West was born exactly thanks to the Roman Church. The Christ’s Church managed to fulfil this task despite of many victims: to new nations it brought a noble religion and offered values of the Antique culture.

In this period the following popes reigned, too:

Honorius I (625 – 638) was born in Capua to a rich aristocratic family of the Consul Petronius. He was elected pope on 27 October 625. The great Pope Gregory I was his idol as regards the performance of the Supreme Pastor activities. Like Gregory I he also converted his house at the Lateran into a monastery. He selected monks for his fellows and sent them – like Gregory I did – as missionaries to almost all parts of the world.



EARLY MIDDLE AGES

reverse, 24 cm diameter, cast medal, bronze



EARLY MIDDLE AGES

Holy See consolidation, "Dark Century", Church reform, 607 - 1159

reverse, 6 cm diameter, embossed medal in gold, silver, and tombak

Under his reign there were many armed riots in the Eastern Church. The Emperor Heraclius (610 – 641) totally smashed the Persians in 627 at Nineveh and took the Cross of Christ from them that they had earlier acquired in Jerusalem (in commemoration of this the Church observes the Feast of the Exaltation of the Holy Cross). However, several years later the Persians almost brought the Byzantine Empire to destruction.

Temporarily Pope Honorius settled issues of the Eastern Church and Schism of Aquileia for the “three chapters” of the Fourth Council of Chalcedon (451) that condemned the heretic Eutyches and that were several times confirmed and cancelled. The dispute related to the Church teaching principle connected to the two natures of Jesus Christ – the divine and human ones.

In his letter to the Patriarch Sergius, who intended to unify the Monophysites with the imperial Church and who himself was a supporter of one Christ’s Will (*Monothelism*), he managed to present his thesis in such a way that Pope Honorius, to whom he referred, considered it acceptable. Honorius had little experience in the Greek theology; therefore, when considering the thesis he probably meant the moral unity of the Divine and Human Wills in Christ but not the unity of nature. However, the letter of Honorius in which he agreed with this opinion, was not an authoritative dogmatic letter (*ex cathedra*) but a private one. In the following centuries the letter was frequently referred to as a proof against the pope’s inerrability (during the Reformation or at the First Vatican Council) although this procedure was wrongful.

Moreover, the Pope took steps to end the rivalry between Ravenna – being the residence of the representative of the Emperor who resided in Constantinople – and Rome. He sent his pallium to the metropolitans in Britain: to the Archbishops of Canterbury and York.

He died on 12 October 638. He is buried in the Vatican crypts.

St. Martin I (649 – 655) was born in Todi. He served in diplomacy of the Papal See in Constantinople. He was elected the Supreme Pastor on 5 July 649. He did not ask the Emperor to confirm his election. Martin I is said to have been the first pope to be a bishop already when being promoted to the papal office.

In connection to the Monothelism still predominating at that time, at a synod in Rome in 649 he condemned the Eastern bishops protected by the Byzantine Emperor. In 638 the teaching of Sergius was namely confirmed by an imperial regulation. At the Lateran Synod Pope St. Martin

I opposed such a regulation and refused it as a heretic error. He thus condemned the false creed *Ekthesis* enforced by the Emperor Heraclius.

For his dedication for the purity of faith in 653 he was captured in the Basilica of St. John Lateran by the Ex-Arch Calliopas from Ravenna. He was deported to Constantinople, tortured, and exiled. In the East, St. Maximus the Confessor was also a victim of the orthodox teaching; after being horribly tortured (his tongue cut out and the right hand severed) he was sentenced to exile where he died in 653.

Pope Martin did not resist. In the exile he died in poverty on the Cherson Island on 6 September 655. The Church worships him as a martyr.

Under his pontificate the Feast of the Annunciation of the Lord was observed for the first time on 25 March. It should be noted that his successor was elected one year before the death of Martin since he was exiled by the Emperor.

He is buried in the Church of San Martino ai Monti in Rome.

The duration of his pontificate is disputable since in fact he was pope for 6 years and 2 months, or 4 years if considering the anticipated election of Eugene I.

Constantine I (708 – 715). The short pontificate of Sisinnius (20 days) was followed by another Syrian. He was elected on 25 March 708. The Emperor Justinian, who reigned for the second time in the years of 705 to 711, did not want to waive the territory in the West with Ravenna being its centre. The loyalty of this city to the Eternal City in the previous period was supposed to be punished; therefore upon his order the Patrician Theodore relocated his fleet from Sicily to Ravenna. After entering the city he had many clergymen and prominent citizens captured and deported as captives to his ship. He had the city plundered and many Ravenna citizens murdered. In Constantinople there were many hard verdicts executed (for example, Felix, the Bishop of Ravenna, was blinded and exiled in Pontus; Giovannicio – one of the citizens, revealed as the uprising leader – was walled up alive...).

Subsequently, the Pope was taken to Byzantium. In the meantime, in Rome several clergymen were sentenced to death. Although the Pope was welcomed to Byzantium with honours, he was put under pressure to obey the Emperor's decision, in particular in relation to the approval of the *Quinsextum* Council summoned by the Emperor Justinian in 692 and directed against Rome and the Church in the West. The Pope, troubled by suffering and illness, returned to Rome on 24 October 711.

Despite his troubles he managed to establish relative peace between the Church and the Empire. He encouraged the Spanish Christians against the Saracens. He introduced the “kiss of the Holy Foot” of the bronze statue of Peter the Apostle as a sign of obedience and respect.

He died on 9 April 715. He is buried in the Vatican crypts.

St. Leo III (795 – 816) was born in Rome. He was elected for the Peter’s See on 27 December 795. He was the first pope to have been crowned with a tiara made of white cloth.

Leo III crowned the Frankish monarch Charles, later designated with the title the *Great* (i.e. Charlemagne), in the St. Peter’s Basilica on the Christmas Day in 800 by which the Western Empire was renewed under the name *Holy Roman Empire*. It was the first coronation of an emperor by a pope held in Rome. A report in the Frankish imperial archives says: “He (the king) attended the celebrations of the Feast of Nativity in Rome. As the king rose to his feet, or while he still kneeled before the altar and the “confession,”—the tomb of St. Peter,—the pope, as if moved by a sudden impulse, took up a splendid crown which lay upon the altar, and placed it on his brow, saying, in a loud voice: “Carlo piissimo Augusto a Deo coronato magno pacifico Imperatori, vita et victoria!” (*Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific Emperor of the Romans!*). After these laudatory acclamations the Successor of the Apostles paid respects to him according to the habit of old emperors and replaced his title Patrician (*Lord and Protector*) by the title *Imperator and Augustus (Emperor)*”.

To be declared *Imperator and Augustus* meant to join the great family of the Roman Emperors. The act of Pope Leo III was something more than a gesture of gratitude for the help of Charlemagne against the conquerors of Rome. His act was also the refusal of the Emperor of Constantinople whose aspirations for the throne, after the West Roman Emperor Romulus Augustulus had been deposed by the Germanic Odoacer (476), extended also to the Western part of the Empire.

Leo III had many colour windowpanes made in the Basilica of St. John Lateran. He was the first one to have had the inscription *Dominus noster* (Our Lord) stamped on coins. He established the Palatine School which later became the University of Paris.

He died on 12 June 816. He is buried in the St. Peter’s Basilica in the Cappella della Colonna.

Adrian II (867 – 872). His election took place in the period of tensions between the pro-Emperor group and the supporters of the previous Pope Nicholas. However, when selecting a candidate,

both sides reached a consensus in the person of the Roman native Adrian. He served in the Saint Mark's Cathedral and had been one of the serious candidates already in previous elections. There is an interesting fact that he was elected on 14 December 867, and exactly on the same day five years later he passed away (872).

His coronation of Alfred the Great, the King of England (871 – 900) was of big significance. Alfred the Great was the first English monarch to be anointed in Rome.

He sought to settle long-term discrepancies between the East and West that were also discussed by the Eighth General Council held in Constantinople in the years of 869 and 870.

Under his pontificate he succeeded in settling the dispute with Lothair of Lorraine (855 – 869) towards whom Nicholas I assumed a resolute attitude: the pope urged the king to preserve the legal marriage with Theutberga since the monarch tried to marry another woman (Lothair died in 869 of high fever and both of his wives were sent to a monastery.)

In the Eternal City Pope Adrian II accepted also Cyril and Methodius, the missionaries from Thessaloniki, acting in the countries of Slavs. He came to welcome them as far as to the Gates of Rome, also because they brought the relics of Pope and martyr St. Clement (he died around 100 in the exile in the Crimea).

On their way to Rome the Thessaloniki Brothers came into a conflict in Venice with “trilinguists” who did not accept worshipping God in a language other than the Hebrew, Greek, and Latin. However, Cyril the Philosopher told them: “Does not God's rain fall upon all equally? And does not the sun shine also upon all? And do we not all breathe air in the same way? Are you not ashamed to mention only three tongues, and to command all other nations and tribes to be blind and deaf? Tell me, do you render God powerless, that He is incapable of granting this? Or envious, that He does not desire this?” (*Life of Cyril, chapter XVI*).

The success of these missionaries in Rome was proved also by the fact that the pope accepted the Slavonic books, consecrated and put them upon the altar in the Basilica of Santa Maria Maggiore thus confirming the liturgy in this language. Upon the pope's order the bishops Formosus and Gauderic ordained the Slavonic disciples as priests. The liturgy in the Slavonic language was celebrated also in other significant cathedrals of Rome: in the Basilicas of St. Peter, St. Paul, St. Andrew, and St. Petronilla.

The pope also ordered that monks who became bishops wear the robe of their order. He is buried in the Vatican crypts.



LATE MIDDLE AGES

obverse, 24 cm diameter, cast medal, bronze

The historical significance of the Church reform programme should be regarded as an important part of the increasing power of the St. Peter's successors at that time. Bruno, the Bishop of Liège, belonged to the reform movement. Within the reform programme, he assumed the idea of a general council shall be elected on the basis of episcopal notabilities and cardinals.



LATE MIDDLE AGES

relationship of altar and throne, exile, and Papal Schism, 1159 - 1415

obverse, 6 cm diameter, embossed medal in gold, silver, and tombak

The Treaty of Verdun (843) divided the strong Carolingian Empire and led to its decay in 890 which broke the unity of the community of the Western nations. The powers in Rome and surroundings were acquired by the Roman magnates who significantly interfered in the Church life, in particular regarding the issue of occupying the Supreme Office of the Church – papacy. In order to achieve it they used violence and fraud, too. Therefore, the period from 880 to 1046, i.e. till the start of the reform, was designated by the historian Caesar Baronius (+ 1607) as *saeculum obscurum* (Dark Century). However, 48 popes of this period cannot be considered unworthy or incompetent. The image of the Roman See did not mostly correspond to the universal significance. Its significance fell to a level of an ordinary bishopric and became – like other contemporary bishoprics – a subject of political fights and interests of the possessive aristocracy. Such disputes were the main reason for sad circumstances due to the fact that since there had been no emperor, the service of a pope having no protection was provided to the greedy Roman aristocracy. The Church found itself – not by its own fault – on the Way of the Cross of its historical pilgrimage.

This inglorious period started by the violent death of John VIII who was poisoned in 882 by members of his escort and then beaten to death. Similar cases of violence appeared also under the pontificates of other popes. For example, Pope Theodore II reigned only for 20 days, Romanus for merely 4 months – he was violently removed and imprisoned in a monastery (in that period in total 8 popes were violently removed and killed).

Unfortunately, the scene of the proceeding with the corpse of Pope Formosus (891 – 896) was not the only one case although having another form. Since Formosus asked for help and support against the governing party of the Germanic King Arnulf, his successor Stephen VI (896 – 897) arranged judicial proceedings against the dead: after eight months the corpse of Formosus was exhumed, got dresses with the papal robe, sentenced, and finally thrown to the Tiber River. The Romans, outraged by the corpse profanity, captured Stephen, put him in prison, and strangled him. Violence resulted in new conflicts. In the years of 896 to 898 the Peter's See was successively occupied by six popes whose pontificates were very short and did not meet the expectations of the Church, in particular due to the gross interference of various influential Roman families that pursued their own interests. The situation became complicated when the Tusculan party led by Theophylact came to power in Rome also thanks to Pope Sergius III (904 – 911). For several decades Rome and popes were governed by the Theophylact's wife Theodora, a possessive woman with no conscience, together with their daughters Marozia and Theodora. Rampant party fights, big depravity, and brutal desire

for power became an everyday routine. Popes were installed and deposed, exiled, imprisoned, and murdered. Marozia, who took power after the death of her father, married the aristocrat Alberic of Spoleto. After his death she married Guy (Wido) of Spoleto and Tuscia, and later married – for the third time – Hugh of Provence who expected her to help him to get the imperial crown. She became the grandmother of Counts of Tusculum of whom six popes came. The papal authority significantly suffered under the reign of the Marozia’s son Alberic and his son, 17-year Octavius, who assumed the name of John XII (955 – 964).

In this period, a low age is reported also in case of Benedict IX who was only 18 years old, or in case of Gregory V – 24 years. Leo VIII was elected pope as a layman; therefore, he received all consecrations on one day.

A frequently reported problem related to the “Dark Century” or to the previous period is the issue of the “Pope Joan”. However, she appears several centuries later, in particular in the *Chronicle o the Popes and Emperors* by Martinus Polonus (+ 1297). According to him the successor of Pope Leo VI (+ 855) was a certain John Anglicus who led the Church for 2 years, 7 months, and 4 days. In reality, she is said to have been a woman, native of Mainz, who studied in Athens, dressed in male clothes, known by nobody, settled down in Rome. There, she was so influential that she was unanimously elected pope. However, her origin was revealed at a procession from the St. Peter’s Basilica to the Lateran during which she gave birth in a narrow street between the Colosseum and St. Clement’s Church. There, she died and was buried, too.

The story being embroidered by fantastic details had been accepted by the Catholic circles without objections for centuries. Moreover, it was adopted by the humanists; John Huss used the story at the Council of Constance without being opposed by anybody, as mentioned by the historian Kelly. The Catholic historians questioned this matter more frequently, in particular from the mid-16th century, however, it was the French protestant David Blondel (+ 1655) who refused it in his tracts issued in Amsterdam in 1647 and 1657.

Despite the fact that nowadays the “fable of the female pope” has been overcome – there is namely no time span since Leo IV died on 17 July 855 and his successor Benedict III started his pontificate on 29 September 855 – still so far nobody has managed to duly explain its origin. The story was probably spread also due to the fact that in the 10th century, as mentioned above, the papacy was controlled by unscrupulous women such as Theodora and her daughters.

Let us mention some popes of this period.

Stephen V (885 – 891) was a Roman from an aristocratic family, the son of Hadrian of Via Lata. He joined the Church under the reign of Pope Adrian II (897 – 872). He was unanimously elected in September 885. Once the election had been announced, he allegedly entrenched himself in his house. The newly elected pope did not notify Charles III who wanted to depose him because of it. However, when the pope proved the legality of his election, the Emperor confirmed him. Notwithstanding that the papal treasury was empty at the time of the enthronization ceremony, by custom he richly endowed churches, cathedrals, monasteries, and people by the family property that he owned.

Although the pope left no monument in Rome, it is known that he had the Church of Saints Apostles, in the parish he came from, rebuilt. He imposed a ban on the trial by fire and water at courts (*Courts of God*). He supported arts and handicrafts.

Under his pontificate the issue of the imperial crown was discussed, too. The Emperor Charles III the Fat had to resign. Guy (Guido) of Spoleto, who was crowned king in the territory of Italy and was supported by bishops of the Northern Italy, was eventually crowned the Emperor by the pope. In this period in Constantinople there was a definite end put to the dispute in case of the Constantinople Patriarch Photius who was deposed by the Emperor Leo IV (775 – 780) and sent to a monastery.

During the pontificate of Stephen V the situation became complicated in Moravia after the death of the Archbishop Methodius (died on 6 April 885). The future of St. Gorazd – the nearest fellow of St. Methodius whom Archbishop Methodius designated as his successor – and of his fellows was endangered. To the question of the disciples: “Who do you recognise, Father and Honourable Teacher, amongst your pupils as worthy to become your successor in teaching?”, the Archbishop Methodius pointed to Gorazd and answered: “This man is free and comes from your country, he is well versed in Latin books and is of true faith. Let then God’s will be fulfilled and your love, as well as mine” (*Life of Methodius, chapter XVII*)

The *Bulgarian Legend* reports on the persecution and exile of the Methodius’ disciples. It mentions his stay in Bohemia, Poland, and Bulgaria where he is particularly and lively worshipped; he is included in the list of the *Seven Saints* (St. Cyril and Methodius, St. Kliment, St. Naum, St. Gorazd, St. Sava, and St. Angelar). Several monasteries and churches were established here as a sign of worship for them. Yet before this Gorazd had been falsely accused which also resulted in a ban on the Slavonic liturgy.

Pope Stephen V died on 14 September 891. He is buried in the Vatican crypts.

John XII (955 - 964), birth name Octavius, was the illegitimate son of Alberic II (+ 954) who – on death bed – forced prominent Romans to swear that after the death of Pope Agapetus II they would elect Octavius. And really, on 16 December 955 he was elected pope and changed his name into John by which he established a tradition of popes to leave his Christian name after being elected pope and to assume another one. He was not even 18 years old when he took the office and he is said not to have been very interested in spiritual values.

John XII was a pope who again directed the papal office towards Germany. Otto I strengthened his position by defeating the Hungarians (955) and accepted the invitation of the pope against Berengarius who hindered his interests and started jeopardizing the Papal State. The Emperor, who had in vain sought to acquire the imperial crown since 951, welcomed this invitation, and on 2 February 962 Pope John anointed and crowned him also with the Queen Adelaide in the St. Peter's Basilica. He and prominent Romans swore loyalty to the pope, thereby renewing the *Holy Roman Empire*. The subsequent synod took decisions of some issues related to the Church in the German territory; in particular Magdeburg was promoted to the level of archbishopric supervising the missionary work among the Slavs. On 13 February the Emperor issued the "Privilege of Otto" ceremonially confirming the donation of Pepin and Charlemagne with significant amendments extending the Papal State to two thirds of Italy; regulations on papal elections were amended under supervision of secular authorities.

When Otto left Rome to fight against Berengarius, John immediately began collaborating with Adalbert, the son of Berengarius. When the Emperor Otto returned on 1 November 963, Pope John took the papal treasury and fled to Tivoli. The Emperor forced the Romans swear that in future they would never elect a pope without his consent, and summoned a synod in the St. Peter's Basilica. The synod asked John three times to appear at the synod, however, he refused to do so and threatened them with excommunication. On 4 December he was deposed in absence, and Otto I proposed an eminent Lateran officer Leo as a candidate for pope who, two days later, was elected and consecrated under the name of Leo VIII. On 3 January in Rome a revolt initiated by John was bloodily suppressed. When Otto left Rome by the end of January to join his army, in February John again succeeded in acquiring the throne. However, his triumph did not last long. Otto attacked Rome, and John hoping to conclude an agreement with Otto, in April discreetly left to take shelter in Campania where early in May he suffered apoplexy, and a week later, died on 14 May 964 at the age of 25 years. He is buried in the Basilica of St. John Lateran.



LATE MIDDLE AGES

reverse, 24 cm diameter, cast medal, bronze



LATE MIDDLE AGES

relationship of altar and throne, exile, and Papal Schism, 1159 - 1415

reverse, 6 cm diameter, embossed medal in gold, silver, and tombak

Sylvester II (999 – 1003). Upon advice of the Abbey Odil of Cluny the Emperor Otto III (+ 1002) appointed Gerbert, the Bishop of Ravenna, his friend and teacher, for the Gregory's successor. He was the first French to become a pope. He chose his name after Sylvester I (314 – 335) who was considered a good example of cooperation with an emperor. He was born in Auvergne, France, to a modest family. As a Benedictine monk he studied at an Arabic school in Cordova and was the Chancellor of the Cathedral School in Reims. When he came to Rome in 970, by his good education he impressed Pope John XIII; he was also introduced to the Emperor Otto I (936 to 973). In 980 the Emperor Otto II (973 – 983) invited him to a disputation with Ortricus and appointed him the Abbey of Bobbio. Here, he founded a school.

He was elected pope on 2 April 999. During his entire pontificate he closely cooperated with the Emperor Otto III (983 – 1002) whom he assisted in creating the vision of the renewed Christian Roman Empire. He participated in the establishment of emerging Christian kingdoms (Hungary, Poland, etc.). He sent the royal crown to the King of Hungary St. Stephen I (1000 – 1038). In 1000 he established the Archbishopric of Gniezno in Poland, Esztergom, and other archbishoprics in the territory of the Kingdom of Hungary.

He was a doctor of his time, in particular in the area of mathematics, literature, and music. He invented mechanical clock (used until 1640 when weight was replaced by pendulum), manual counter, globe, astronomy globe, and organ. Because of the fact that under his pontificate the world entered the famous year of 1000 connected with the “Last Judgement”, people used to say “thousand and nothing more”. Some words of the Book of Revelation falsely interpreted (*Revelation 20, 1-2*) raised the expectation of the earthly kingdom of Christ that was supposed to last for 1,000 years.

He was the first one with the idea of freeing the Holy Land; specifically, he recommended coming to help Jerusalem, however, he mentioned no military action.

He is buried in the Basilica of St. John Lateran.

Benedict IX (1032 – 1044; 1045; 1047 - 1048). After the death of Pope John XIX (+ 1032) the City of Rome and the Peter's See were still controlled by the family of Conti of Tusculum. Alberic III, the head of the family, had a big influence to have had his son Theophylact elected pope on 21 October 1032; he then assumed the name of Benedict IX. He was the nephew of Pope John XIX and Benedict VIII. He got on the Papal See as a layman at the age of 18 (or only 12 according to some reports).

His pontificate was a peculiar one since in some lists it is mentioned three times since because he is the only pope of the history to have performed the office in three separated periods.

During riots in Rome in September 1044 he took shelter in a monastery in Grottaferrata. In the meantime, the Stephen's branch of the Crescentius family (January 1045) installed their candidate, John, Bishop of Sabina, as Pope Sylvester III.

Pope Benedict IX, as the legitimate head of the Church, took the office for the second time on 10 March 1045. After a short period of time – on 1 May of the same year – he himself resigned in favour of his godfather John Gratian who assumed the name of Gregory VI. He did so in particular due to the hostile attitude of people towards him, although the amount of money that he received for his sporadic act in the history of the Church was not negligible. Benedict IX returned to the family estates in Tusculum near Frascati. In the meantime, in the autumn of 1046 Henry III (1039 – 1056) returned to Rome to establish order and peace there. In 1046 Henry he had three rival popes (Benedict IX, Sylvester III, and Gregory VI) deposed. The Emperor inclined to the election of the German bishop Suidger of Bamberg – Clement II (+ 1047).

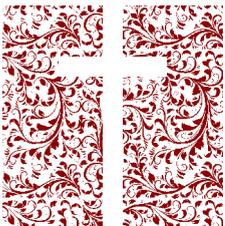
On 8 November 1047 Benedict IX again returned to the Papal See on which he presided till 16 July 1048 when the Count Boniface of Tuscany forced him out and replaced him by Damasus II, and after his death (+ 1048), by Leo IX (1049 – 1054).

During his turbulent pontificate taking more than 12 years he continued in the regulations of his predecessors. In 1037, by his regulation, he performed significant changes in the Roman Curia which he centralized and thus reduced the influence of German monarchs. The Cardinal Hergenrother says that “many times he proved to be a practical man. He ordered Bretislav, the King of Bohemia (1034 – 1055), to transport the St. Adalbert's relics from Gniezno to Prague.

Pope Benedict IX died in January 1056 in Grottaferrata in the Albanian mountains. Some reports say he went there to become a monk in the St. Basil's monastery before he died.

Gregory VI (1045 – 1046). John Gratian likely came from the Pierleoni family and was the Arch-priest of the Basilica of St. John before the Latin Gate. He had reputation of an honest clergyman. He acquired the papacy on 5 May 1045. He replaced the controversial Benedict IX. He personally led the army to defend against invaders. He had to abdicate. He is said to have created the first papal army that was supposed to free the territory occupied by enemies. He is the first pope among the great popes of the Reform.

Interference in internal affairs of the Church, in particular in the election of a pope, was supposed to be clarified by the Synod in Sutri (around 80 km northwest from Rome) that was held already under the pontificate of Gregory VI. As already mentioned, at the synod in 1046 the Emperor Henry III (1039 – 1056) had three rival popes (Benedict IX, Sylvester III, and Gregory VI) deposed. All three of them temporarily resided in Rome: one of them in the Vatican, another in the Lateran, and the third one at the Basilica of Santa Maria Maggiore. The Emperor inclined to the election of the German bishop Suidger of Bamberg (Clement II.). This was not the first case of dethronement: besides the mentioned John XII and Benedict V, for example, in 996 Otto III appointed his relative Bruno of Carinthia for a candidate for pope (Gregory V), and had the Antipope John XVI – promoted with the support of Byzantium – crippled (he had his ears, nose, and tongue cut off) and deposed through the synod. Pope Gregory VI had to leave for the German territory together with his secretary Hildebrand (later Pope Gregory VII) where he died in the following year (1047). He is buried in the Vatican crypts.



LATE MIDDLE AGES – RELATIONSHIP OF ALTAR AND THRONE, EXILE, AND PAPAL SCHISM, 1054 - 1415

St. Leo IX (1049 – 1054). The historic importance of the Church reform papal programme in the 11th century should be regarded in the context of the increasing prestige of the St. Peter's successors at that time. Bruno, the Bishop of Toul, belonged to them, too. He was born in Alsace. He came from the family of princes of Egisheim and Dagsberg. On 12 February 1049 he was nominated by the Emperor and subsequently “elected” by the clergy and Roman people. When he approached the Eternal City, he intended to enter it barefooted to show his humbleness.

Within the reform programme he assumed the idea that a pope shall be elected only by ecclesiastical notabilities – cardinals. This proposal of Leo IX was determined as a rule after 10 years by Nicholas II.

In his effort to reform the Church he took many papal journeys, one of them even close to the current city of Bratislava where he intermediated between the Emperor Henry III and the King of Hungary Andrew (1046 – 1060). Upon this impulse Leo IX summoned several synods at which he condemned simony and other vices of that time. He was not successful in leading fights against the Normans in the Southern Italy where he was temporarily captured.

At the age of 50 years he started learning the Greek language to be able to study the works of Greek theologians since in that period the relationships between the East and West got extremely worse. Under his pontificate, respectively shortly afterwards, the Greek and Latin Churches split up. It is a paradox that such a separation fell exactly within the period when the popes began understanding their care of the entire Church also as a legal requirement.

After previous tensions that had been spreading over centuries, in this period there came to the escalation of the dispute regarding the jurisdiction over the Southern Italy, Bulgaria, and Illyricum – territories in which Rome and Constantinople were interested as regards the ecclesiastical jurisdiction. Upon suggestion of Pope Leo IX the Cardinal Humbert da Silva Candida asked the Patriarch of Constantinople to obey. He justified this by the universal power that is – according to the Gospels – granted to the Bishop of Rome as the successor of St. Peter. When Michael Cerularius was not willing to accept this fact, Humbert wrote a bull of excommunication, and on 16 July 1054 he put it in front of believers and people assembled at a mass upon the altar in the Church of Hagia Sophia saying: “Videat Deus et iudicet!” (May God see it and judge it!). The Patriarch responded with counterexcommunication. The separation of the Roman Christianity from the Orthodox one – still existing up to date – was thereby sealed despite the fact that neither party excommunicated the Church in West or in the East; this was merely personal excommunication. This schism was gradually extended to church communities dependent on Byzantium: Russians, Bulgarians, and Serbs. Nowadays, it can be stated that this was a tragic misunderstanding, human failure, issues of discipline, or liturgy practice rather than a mystery of dogmatics. It is still questionable whether the Cardinal Humbert was authorized to take steps having such far reaching consequences. Namely, in that time the Papal See was not occupied. Leo IX died already on 19 April 1054 and his successor Victor II (1055 – 1057) was elected as late as one year later on 13 April 1055. Pope Leo IX is buried in the St. Peter’s Basilica.



RENAISSANCE PERIOD

obverse, 24 cm diameter, cast medal, bronze



RENAISSANCE PERIOD

arts, culture, reformation, and recatholization, 1417 - 1621
obverse, 6 cm diameter, embossed medal in gold, silver, and tombak

St. Gregory VII (1073 – 1085), birth name Hildebrand, was born in Tuscany around 1020. He served for Pope Gregory VI whom he accompanied to the exile in Germany in 1046. One year after his death he joined the monastery of Cluny being the reform movement centre. Under Popes Leo IX, Nicholas II, and Alexander II he performed services in Rome and in of the Holy See diplomacy. He was elected on 22 April 1073. He assumed his name after Gregory I (590 – 604). However, as a sign of worship of Saints Peter and Paul he postponed his enthronement after their feast (29 June). He was a pope of reforms after whom such ways of the Church restoration were named. He provided the full description of the programme of reforms at synods – known as “fasting synods” (1074, 1075) – where he again condemned the secular investiture, and in the programme document *Dictatus papae* (1075) declared the doctrine of the papal power primacy over the imperial power and all resulting consequences: “The Roman pontiff alone can depose bishops, transfer them, in a council, his legate, even if a lower grade, is above all bishops, ... that to the latter should be referred the more important cases of every church”. This universal responsibility also results in consequences towards the secular power: pope “may absolve subjects from their fealty to wicked men” and “it may be permitted to him to depose emperors”.

At the beginning of the conflict, the Church wanted to be free from the “influence of the world”, now the main issue was the serious relationship of the royal and papal powers. The Emperor Henry IV (1056 – 1106), who interfered in the rights of the Church for which he could be punished with an ecclesiastical penalty, first reacted tactically: he decided to give up. Excommunication (exclusion from the Church) of a monarch namely loosened his lieges from the obedience towards him. The German princes threatened to depose him in case he would not get rid of anathema within a year. However, his penance, as the Pope presumed, was false. He appeared (in late January 1077) at the court of the Castle of Canossa at Reggio (on the northern side of the Apennines), where Gregory VII was just staying on his way to Germany, to resolve the dispute. The Emperor, as a penitential, together with his wife and children, overtook him tactically. He crossed the Alps in a dangerous way and begged the pope for three days to cancel the excommunication where Gregory as a priest finally met his request. Nevertheless, he knew that he, as the Emperor’s opponent, was losing the political fight against him. By this act of the pope the German princes lost their right to refuse the obedience towards Henry. Nevertheless, in March 1077 they appointed Rudolph of Swabia antiking.

The following years Henry fought for his royal power. When the pope, after shortly hesitating, joined Rudolph and again anathematized Henry (1080), Henry threatened to appoint an antipope

in case Rudolph was not excommunicated. In fact, when the conflict escalated, Henry had the Archbishop Wilbert of Ravenna elected antipope under the name of Clement III (1084 – 1100). The Henry's plan to force Gregory to meet his requests – by military force – failed thanks to the Norman army that provided aid to the pope. However, the army destroyed Rome to such an extent that the Romans forced Gregory to leave the Eternal City. He died in Salerno on 25 May 1085 speaking the legendary words: “Dilexi iustitiam, odi iniquitatem, propterea morior in exilio” (I have loved justice and hated iniquity, therefore I die in exile). Although it is possible to take it ill of Gregory that he did not proceed towards Henry diplomatically enough, however, he can be considered a personality of the Supreme Pontiff who did not act by using force but with a view of pastoral care.

He was buried in the Church of Saint Matthew at Salerno. He was canonized in 1066.

Callistus II (1119 – 1124). Before his death Pope Gelasius ordered the cardinals to appoint his companion, the Bishop Connon of Palestrina, who accompanied him to France –his successor. However, Connon refused the papal office and proposed another candidate, the Archbishop Guy de Vienne, who, on 2 February 1119 in Cluny, was unanimously elected pope by the present cardinals and confirmed also by cardinals who stayed in Rome where couriers were sent to. Seven days later, on 9 February this native of Burgundy was inaugurated in his archbishopric residence under the name of Callistus II.

This period was characterized by the issue of investiture, i.e. interference of the political power in the internal affairs of the Church, in particular as regards the occupancy the vacant Papal and Episcopal Sees. Late in the 11th century investiture was regulated in France and in 1105 in England. Their example led in 1222 to the Concordat of Worms between Pope Callistus II and Henry V (1106 – 1125). After the Emperor Henry's anathema had been cancelled, he gave up investiture with the ring and crosier. A bishop elected through a free procedure was supposed to be installed in his fief by handing over the sceptre before the ordination – in Germany, or after the ordination – in Italy and Burgundy.

This regulation mitigated the tensions. The investiture preserved the vital interests of both parties, however, it was rather a triumph of the Church that acquired certain freedom. At the same time, the fight for the direction in own structure was ended. The journey of Henry IV to Canossa (*Walk to Canossa = humiliation*) was also a warning signal for the secular power. The free decision of the

Church on the occupancy of ecclesiastical offices specified by the Concordat of Worms provided a monarch with the possibility to refuse a candidate for an ecclesiastical office in an individual case but in general his rights regarding the appointment of ecclesiastical hierarchs were very limited. The triumph of the Church, also named as the *Gregorian Reform*, resulted in strengthening the pope's primacy in the Church. His ideas resonating during the entire Early Middle Ages – that pope is the head of the whole world (*Caput totius orbis*) and that he (not the king) is authorized to summon and confirm synods, that he is the instance of appeal in cases of accusation of bishops, and that in all important matters he has a reserved right to take decisions as the last instance – became a firm papal conviction in case of Gregory VII in the *Dictatus Papae* of 1075 mentioned earlier. The very metropolitans are connected to Rome by granting the *pallium*, a sign of the archbishopric rank. From the 11th century the pope usually does not send the *pallium* to them but hands it them over in Rome (in the recent years also at pastoral visits in individual countries, e.g. in the cities of Bratislava and Olomouc in 1990, in Košice in 1995).

From the 12th century the connection to Rome has been proved also by a regular visit of bishops to Rome, or by reporting on the life in their parishes (*Visitatio ad limina Apostolorum*) which in our region usually takes place every five years.

In 1123 Pope Callistus II summoned the Ninth Ecumenical Council (the first Lateran one and the first one in the West at all). He declared the Second Crusade (1147 – 1149) which was unsuccessful. He died unexpectedly on 13 December 1124 in the Lateran and was buried in the basilica of the identical name.

Innocent III (1198 – 1216). On 8 January 1198 the Cardinal-Deacon Lothar Conti di Segni was elected the Supreme Pastor of the Church. He was born in 1160 in Gavignano near Rome. In his youth he studied theology in Paris and Bologna. He held several positions and offices in the Church.

The Pope, who assumed the name of Innocent III, was very young at that time, he was only 38. However, he was a mature and resolute man prepared to assume with dignity the responsibility requested by the service of the Vicar of Christ. Moreover, he was convinced that he was granted power reaching beyond the possibilities of any other mortal human being. As a matter of fact, the papal authority in Rome, at the time of his election, was virtually near to zero and very modest in the territory of the ecclesiastical state. This was a situation which did not fit to the personality of

his calibre; therefore, before his enthronement on 22 February in the St. Peter's Cathedral he decided to consolidate the papal power in Rome.

Innocent III, within several weeks, indeed planned to gain control over the civil urban administration and thus lay the foundations of effective reorganization of the ecclesiastical power. When doing so, he used his broad and influential connections. Thanks to them he managed to unify the relatively many Roman aristocratic families into a kind of oligarchy that successfully controlled the situation in the City till May 1203. In that time unexpected riots of the Roman people broke out forcing Innocent III to flee from Rome to Palestrina.

For more than ten years Innocent III had to deal with the imperial policy, and despite being outraged by Otto IV (1198 – 1215), the pope – thanks to his brilliant strategy – ultimately achieved a good position in the European context, too. He embodied Law and Order. This means that while preserving this new face of the papal power the pontiff could interfere with internal affairs of various countries.

Innocent III, being aware of effective means of spiritual nature, in this way, or more precisely, through interdict, forced the French monarch Philip II Augustus (1180 – 1223) to accept back his rejected wife Ingeburga, and the English King John Lackland (1199 – 1216) to declare himself as a vassal of the Roman Church. Moreover, the King Peter II of Aragon, the King of Bohemia Ottokar I (1197 – 1230), the King Alfonzo IX of Leon, and the King Sancho I of Portugal swore the fealty to the pope. In 1212 the troops of the Spanish king, in the mane of Christianity, definitely stopped the massive Arabic expansion in the battle at Las Navas de Tolosa.

Notwithstanding that this pope had no bigger political or military power than his contemporaries in the Middle Ages on the Papal Seat, he was in fact very influential also in the political field.

The top event of his pontificate was the Twelfth Ecumenical Council (4th Lateran Council). The Council started on 11 November 1215. The attendance at it was enormous: more than 70 patriarchs and archbishops, around 400 bishops, and 800 abbots not mentioning various legates of European monarchs, and the personal attendance of Frederick II (1215 – 1250). The results of the Council resolutions issued in 70 canons and subsequently collected in the *Corpus iuris canonici* were based on the teaching of “transubstantiation” (change of substance) which expressed the teaching of the Eucharist; further the commandment and obligation of every Christian to confess and accept the Eucharist at least once a year; and condemnation of various forms of heresy.

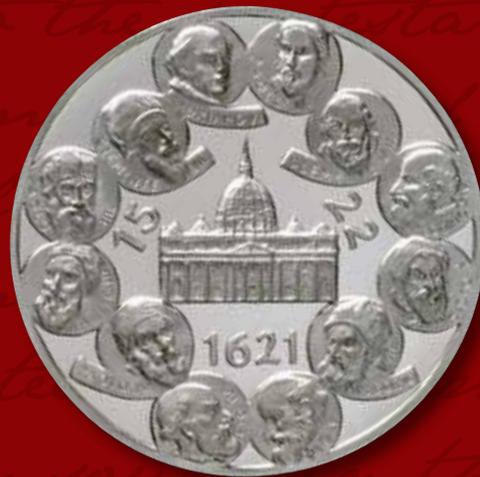
He confirmed the orders of Dominicans (Preachers) and Franciscans.

He died on 16 July 1216 and was buried in the Basilica of St. John Lateran.



RENAISSANCE PERIOD

reverse, 24 cm diameter, cast medal, bronze



RENAISSANCE PERIOD

arts, culture, reformation, and recatholization, 1417 - 1621
reverse, 6 cm diameter, embossed medal in gold, silver, and tombak

St. Celestine V (1294). He was elected under strange circumstances. After the death of Nicholas IV (+ 1292) the Papal See had been vacant for 27 months. After many efforts twelve cardinals, separated rather by family than personal or political discrepancies, ultimately agreed upon the devotional eremite 84-year old Pietro da Morrone who accepted the election, after big insistence, on 29 August 1294. In a way, the election was influenced by Charles II, the King of Sicily and Naples (1285 – 1309). In March 1294 he came to Perugia to ratify a secret treaty that he concluded with James II of Aragon (1291 – 1327) in 1293 on the removal of his brother Frederick from Sicily. Charles is said to have written four names of candidates to be considered. This led to no result, however, after his departure, in the tense atmosphere where there were outbreaks of riots in Rome and fights in the area of Orvieto on 5 July the Cardinal Latino informed the gathered cardinals that a certain devotional eremite prophesized a punishment of God in case they would leave the Church without the Supreme Pastor any longer. The Cardinal, who was the Deacon of the College of Cardinals, decided to vote for the eremite Pietro who was allegedly that voice warning the cardinals; afterwards, other cardinals joined his opinion which finally resulted in a unanimous election.

The new pope was born around 1210 in Isernia in the County of Molise as the 11th child in a farmer's family. When he was young he joined the Benedictine monastery of Santa Maria di Faifula (near Montagano), however, around 1230 he retired to live eremitism in Abruzzo. He was ordained priest in Rome. For several years he lived in a cave in the mountains of Morrone over Sulmona; in 1245 he left for inaccessible areas of Mailella. For the whole time he had been inspiring monks with a similar opinion who were later named *Celestines*. In June 1263 Urban IV included them in the Benedictine order. In 1259 a local bishop allowed Pietro to build a church devoted to Virgin Mary at the foot of the mountain of Morrone. Later, his brotherhood joined the radical Franciscans. In an effort to ensure independency from the interference of the local church authority in 1274 the eremite Pietro went to Lyon where Gregory X granted him a ceremonial privilege confirming the inclusion of the brotherhood in the Benedictine order.

The eremite Pietro chose the papal name of Celestine. People celebrated him as the “Pope Angel”. The newly elected pope soon realized that he is a tool in the hands of rules of the turbulent Middle Ages. For example, upon advice of Charles of Anjou he appointed twelve new cardinals. He preferred solitude and ascetic life (under the papal robe he wore the monastic gown). The papal administration bothered him which was misused by many people to achieve various ranks and rights. Finally, he abdicated from the office and lived until his death in Castel Fumone (+ 1296),

a small mountain village at Ferentino where he was in fact imprisoned under hard conditions. His corpse was transferred to the Church of Collemaggio in Aquila. In 1311 he was canonized by Pope Clement V.

Boniface VIII (1294 – 1303). His accession to the Papal See is connected to the short and exceptional pontificate of his predecessor Celestine V. Benedetto Caetani was born around 1230 in Anagni. He was elected on 24 December 1294. He chose the name of Boniface VIII. A pope named Boniface VII (June – July 974, August 984 – 20 July 985), though since 1904 presented as antipope, appears in the ancient official lists of popes but he is usually considered invalid. There are also statements that he was a legitimate pope at least from the death of Pope John XIV in August 984. Boniface VIII is considered one of the most significant popes of the high Middle Ages. He was the first one to have celebrated the Jubilee (1300) that was supposed to be repeated every 100 years. He established the “Sapienza” University in Rome. He sponsored excellent artists of that period. Pope Boniface VIII decided to secure the previous supremacy of a pope against the political power. As a lawyer coming from the Roman aristocracy he made every effort to ensure that the relationship between the Church and the state is at the same level as it was under the reign of his predecessor Innocent III (1198 – 1216). However, he encountered a strong resistance of the secular power, in that time represented by the King of France Philip IV the Fair.

The pope was involved in the first conflict with Philip because of taxation imposed on clergy and then due to the bishopric in Pamiers. In 1296 he issued a papal bull titled *Clericis laicos* that forbade paying taxes to a monarch without the consent of a pope. Moreover, every monarch was supposed to be excommunicated in case he accepted such a tax. The bull was directed not only towards the policy of the King of France Philip IV the Fair (1285 – 1314) but also towards the one of the King of England Edward I (1272 – 1307). However, unlike the period of Innocent III both kings were supported by their lieges. The pope’s bull *Unam sanctam* (1302) confirmed that the papacy was the only source of power, thus the royal power had to be subordinated to it. The bull invoked a big resistance by the king and his supporters. The King Philip IV issued a series of pamphlets promoting the idea that the “national church” was obliged to support its king as its protector appointed by God (e.g. the script *A Dispute Between a Priest and a Knight*). In 1310 Pope Boniface VIII responded with a bull titled *Ausculda fili* in which he declared the absolute supremacy of popes over kings and emperors.

Philip IV did not follow the pope's orders, therefore Boniface VIII prepared the ceremonial excommunication and dethronement of the king. However, 24 hours before its planned publication on 8 September 1303 the king's friends broke into the papal palace in Anagni (near Rome) and captured Boniface. Although the citizens intervened and freed the 86-year pope after three days spent in prison just eating bread and drinking water but they could not prevent his death on 11 October caused by the previous events.

Clement V (1305 – 1314). His pontificate took 8 years and 10 months.

Pope Benedict XI (1303 – 1304) died in Perugia after an 8-month pontificate, therefore according to the old habit the cardinals gathered in this town. They were divided into two groups: one group included the supporters of the French Philip IV and the family of Colonna who were deeply offended by the measures of Boniface VIII, the second one included the followers of this pope. After 11-month vain negotiations on 14 November 1305 they concluded a certain compromise in the person of the Archbishop of Bordeaux Bertrand de Goth who, at that time, did not fall within the French authority because since 1303 this territory had been administered by the English. He assumed the name of Clement V (1305 – 1314).

He did not enter the territory of Italy at all and invited the cardinals to the coronation in Lyon. Although he intended to settle down in Rome later on, he still resided in various French towns; in 1309 he moved the pope's residence to Avignon.

He summoned the *Fifteenth Ecumenical Council* that was held in Vienne in the years of 1311 to 1312. Upon insistence of the King Philip IV he abolished the rich and influential Order of Templars. He founded the Universities in Oxford and Perugia, and at the University of Bologna he established a department of the Hebrew, Syrian, and Arabic languages.

His pontificate was characterized by strange events: when being crowned in Lyon a wall collapsed and killed several participants in the ceremony, and the papal tiara landed in dust. On the day of his departure to Avignon (1309) the papal cathedral in Rome – the Lateran Basilica – caught fire. He died on 20 April 1314. Even afterwards his corpse did not find peace. The catafalque caught fire by a candle and the pope's corpse was marked by fire. He is buried in Uzeste, France.

John XXII (1316 – 1334). His papacy took 18 years and almost 4 months.

Popes residing in Avignon – there were seven of them – were fully dependent on the French mon-

archs and were tools of their national policy despite the fact that those were morally respectable and well educated men. In 1348 Pope Clement VI bought Avignon with its entire surroundings and made it an autonomous papal territory; however, it was surrounded by the territory of the French Kingdom and thus closed towards the world. Everything that the popes in the 12th and 13th centuries successfully defended in fights against the policy of the German emperors was now voluntarily given up by the French popes in favour of the French crown. Thereby, the idea of the universal ecclesiastical unity suffered a heavy defeat (of 134 cardinals appointed in the years of 1316 to 1378 as many as 113 were French). Moreover, the maintenance of the newly created papal offices in Avignon forced popes to look for new financial resources in the form of various fees (*annates, taxes, tithes...*) which invoked discontent and repeatedly resulted in corruption. According to the example of popes neither bishops stayed at their bishoprics which had bad adverse impact on the ecclesiastical discipline. However, in order to defend such popes it is necessary to note that they continued, sometimes very intensively, in performing the activities of their predecessors. Some of them even carried out sincere reforms of the Church leading mainly to the improvement of its administration system.

John XXII, birth name Jacques Du ese, was born in Cahors (France). He was elected on 5 September 1316 in Lyon after the Papal See had been vacant for two years.

He established the court named *Sacra Rota* (i.e. bench of judges of circle). He had the Papal Palace in Avignon built. He reserved the office of the papal confessor in the Papal Palace to an Augustinian with the bishop rank. He extended missions to Ceylon, Nubia, and among Tatars. He introduced the processions on the Feast of Corpus Christi and the Holy Trinity. He canonized Thomas Aquinas and confirmed the monkish order of Olivetans.

He died on 4 December 1334 and was buried in the Avignon Cathedral.

Gregory XI (1370 - 1378). On 30 December 1370 the cardinals elected Pierre Roger de Beaufort, the nephew of Clement VI, pope whom his uncle gave the cardinal hat at the age of 17. He was born around 1329 in Maumont.

Gregory was a virtuous and very sensitive man but his health was broken. Anyway, Gregory XI sincerely tried to remove the Papal See back to Rome.

The stay in Avignon was influenced by many factors: Milan and Florence usurped the papal territory; towns of the ecclesiastical state refused to pay fees; a penal military campaign was supposed to be



PAPACY IN PERIOD OF ENLIGHTENMENT
obverse, 24 cm diameter, cast medal, bronze



PAPACY IN PERIOD OF ENLIGHTENMENT

1621 - 1799

obverse, 6 cm diameter, embossed medal in gold, silver, and tombak

organized against the Visconti monarchs of Milan... However, when, on 17 January 1377, Gregory XI ceremonially entered Rome being escorted by thirteen cardinals while people exulted over his arrival: “Be praised, the Supreme Pastor who comes in the name of Lord!”, he resided in the Vatican again which has permanently become the papal residence up to date. The so-called “Babylonian captivity”, as sometimes referred to the Avignon exile of popes (it lasted 70 years) was definitely over. A certain change towards a better situation could be expected. However, there was a reverse development. The pope’s death in the following year, on 27 March 1378, put an end to all hopes related to his person. At that night, when Gregory died, the Avignon Palace was almost completely devastated by fire. In Rome the Gregory’s return is commemorated by the bell tower of the Basilica of Santa Maria Maggiore.

Gregory was not only the last Avignon pope but so far the last French pope as well. His memorial can be found in the Church of St. Francisca of Rome on Forum where he is buried. A big embossment over the sarcophagus depicts Gregory entering the City of Rome in 1377.

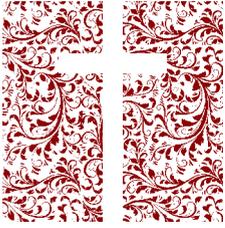
Urban VI (1378 – 1389). After more than 70 years a conclave was finally held in the Eternal City again. Since the Roman people were afraid that a French pope would be elected again, he put the cardinals under pressure. He requested that the new pope be a Roman or Italian; he made his request so wildly that the sixteen cardinals (11 French, four Italians, one Spaniard) could fear that they could lose their lives in case they refused to do so. When marchers broke into the conclave, the gathered cardinals designated the Roman Cardinal Tibaldeschi as the pope elected (on 8 April 1378). However, in fact, the Archbishop of Bari – Bartolomeo di Prignano – was the pope elected and assumed the name of Urban VI. Later, the situation was made clear, and although the cardinals temporarily left Rome, on 18 April they returned to the Eternal City to attend the papal coronation; they swore to Urban VI thus recognizing his legal election.

The new Pope Urban VI showed his dictatorial manners to such a large extent that after three months the cardinals (11 French and a Spaniard Peter de Luna – later the Avignon Pope Benedict XIII) qualified his election invalid. They left Rome and, on 20 September 1378 in Fondi, elected a new pope – native French who assumed the name of *Clement VII* (1378 – 1394). Soon, he settled down in Avignon. Urban was abandoned also by the three Italian cardinals (the fourth one died); they later joined Clement. Therefore, for the period of 36 years two popes, respectively, from 1409, even three popes simultaneously wanted to lead the Church.

The vague legal situation provided every prince with a possibility to join, according to their interests, either Urban or Clement, or eventually to change their position in exchange for concessions. This schism spread across bishops, orders, priests, and believers (each of the popes excommunicated his rival and his followers); when successors of both popes were elected in Rome and Avignon, this split became a permanent state. Both popes were so deeply convinced of their legitimacy that they considered a serious commitment of conscience to defend their papacy by all means. Upon request to abdicate voluntarily the office and thus to make way for the Church unity, they responded: “Non possumus” (We cannot). They namely perceived their role as the true and legitimate one in the apostolic sequence, and considered their obligation to keep it intact before God.

The issue of the pope’s legitimacy in that time was unclear to notabilities, too. For example, St. Catherine of Siena supported the validity of the Roman Urban VI; on the other side, St. Vincent of Ferrara defended Clement VII residing in Avignon. When praying, some people did not pronounce the pope’s name but only prayed for “him who has been legally elected”.

Pope Urban VI died on 15 October 1389 in Rome. He is buried in the St. Peter’s Basilica. So far he has been the last pope who was not a cardinal before having been elected.



RENAISSANCE PERIOD – ARTS, CULTURE, REFORMATION, AND RECATHOLIZATION, 1417 – 1621

The beginning the Christian modern history is characterized by many changes in the social and religious area. In the classic Latin the terms *reformare*, *reformatio* meant: re-formation, returning something into the initial form. Christianity adopted this term and provided it with a new meaning. In the ancient liturgy the Church Fathers used the word “reform” in terms of anthropology and meant returning the Image of God to man that was destroyed by the sin. The anthropological meaning of the reform was accepted by the Middle Ages writers and has remained up to date. In the 11th century the word “reform” appears to be understood in a new way – in terms of society, as the reform of the Church: the Church institutions and the human element of the Church. This element became evident already within the Gregorian Reform. It was supposed to be intended to return the initial form to the Church’s life. In this sense the “reform” was requested by councils and popes also in the later period, specifically from early 14th century. In this and following periods there appeared a general challenge: *Reformatio Ecclesiae in capite et in membris* (reformation of the Church in head and members). Since the Martin Luther’s statement the term *reform* has been used for a movement within the Church, and the term *reformation* outside the Church or against it. Contemporaries of that period did not yet understand such a difference in many issues.

Martin Luther and his followers also requested a reform of the Church structure where they were engaged in such a reform in particular for pastoral reasons, in the name of spiritual needs of believers. They intended to remove misuse and shortcomings from the life of the Church of that time. In his scripts of the years of 1520, 1521, and in particular 1530 Luther describes the reform programme of indulgences, confession, Holy Mass, Holy Communion, celibacy, worship of relics. From this practice he wants to eliminate everything that is not in compliance – according to Luther’s conviction – with the biblical spirit. And because cases of misuse were - according to Luther’s conviction – conditioned by spreading the Church teaching, the entire Church reform has to be started by restoring the Word of God celebration, restoration in the biblical spirit.

In the social historiography two terms were adopted to describe the religious reform in the 16th century: *reformation* and *counter-reformation*. The first term relates exclusively to the protestant reform, the second one is applied to the catholic reform. This traditional terminology, used up to

this day, seems to indicate as if the Catholic reform in the 16th century were only a response and resistance to the reformation. In the Church history the term *recatholization* shall serve to describe the reform movement within the Catholic Church in a more accurate way.

Both the catholic and protestant reforms had a common source in the general reform spirit of that time. However, the methods of their implementation were different, therefore, the effort made to perform changes brought different results.

The reformation was started for several reasons in the social and church life. First of all, the authority of popes decreased when residing in Avignon as well as during the long Papal Schism, and, in particular, during the Renaissance period. This fact was reflected also in local church communities of where there were frequent cases of accumulating benefits in the hands of the same hierarch. There were big social differences between the higher and lower clergy. The canonries were usually occupied by sons of aristocrats who did not receive ordination; in fulfilling the obligations of the choir they were represented by chaplains. In some cases monasteries were filled by monks who had no monkish spirit but they joined the monastery because of being forced by their family, or for other social reasons.

In the area of society in the 14th and 15th centuries there was a huge increase of trade, in particular in the Italian port towns of Genoa and Venice, and the towns of Bruges and Antwerp in the north. Capital is gathered in the hands of bankers, in particular in Italy, coming of famous families such as Bardi, Peruzzi, Acciuoli, Alberti, or Medici. In Augsburg it is the famous family of Fuggers from whom the very Emperor Charles V borrowed great amounts of money, too.

The period of the 14th and 15th centuries is a period of technological inventions. One of them is compass that is said to have been invented by seamen of Amalfi in the 14th century. A century later, this led to a complete turning point in sea navigation. The Portuguese and Spaniards are the first ones to organize expeditions starting the era of big geographical discoveries. Bartolomeo Diaz discovered the Cape of Good Hope (1487). Vasco de Gama circumnavigated Africa; he also got to India (1497 – 1499) that became the basis of the Portugal's colonial power. The expedition of Columbus, who reached the American island of San Salvador on 12 October 1492, started the series of new discoveries in America.

The inventions of this period also include gun powder used for the first time in 1346 in the Battle at Crécy which in the following period completely changed the strategy of war campaigns. At individual war campaigns armies recruited soldiers who were paid for their services – mercenaries.



PAPACY IN PERIOD OF ENLIGHTENMENT
reverse, 24 cm diameter, cast medal, bronze



PAPACY IN PERIOD OF ENLIGHTENMENT

1621 - 1799

reverse, 6 cm diameter, embossed medal in gold, silver, and tombak

The material culture growth was accompanied by the development of arts and the increased desire for spiritual wealth in the spirit of the Antique culture (Humanism and Renaissance).

Scholasticism lost its leading position at universities. In the 14th century the population structure changed in the area of education, too. This was not only the matter of clergy anymore; there was an increasing number of laymen, in particular lawyers, philosophers, and doctors who studied at world-famous universities.

In literature, there appear heroes of the Antique philosophy and statesmen, lawmakers, dukes, excellent people (*homo-humanisms*) of the Antique world. At the beginning, the Renaissance humanism was of Christian nature; later it started having symptoms of the Church mockery, secularism, and hedonism that little by little slipped also into the life of some church officers and notabilities, and were thereby gradually and sharply criticized by reformers.

Martin V (1417 – 1431). His pontificate took 13 years and 3 months.

The Council of Constance (1414 – 1418), that discussed the case of John Huss and John Wycliffe as well as the issue of the Papal Schism – the *Three-Popes Controversy*, managed to force the Roman Gregory XII to resign and to depose *Benedict XIII* from Avignon as well as the Pisan *John XXIII* of Pisa. Thereby, the Council succeeded in overcoming the crisis that endangered the life of the Church. However, it is hard to estimate of how much of moral authority the papacy lost thereby.

The new pope (Oddone Colonna) was born in Rome. He was elected on 11 November 1417 after a three-day conclave held in the hall of a big trading house. After the announcement by white smoke and joyful exclamation “Habemus papam!” (We have a Pope!) the door of the trading house where the conclave took place was broke open and the Emperor Sigismund fell cheerfully to the pope’s feet confirming his legitimate acceptance by the secular power and the end of the Schism.

On 29 September 1427 Martin V returned to Rome despite the fact he received offers to settle down in other European towns. The Eternal City was, as mentioned by historians, “completely destroyed and devastated, so it did not look like a town at all. There were houses destroyed, cathedrals collapsed, empty streets, a muddy and deserted town suffering from lack of everything”. There was such a big poverty that, for example, in 1414 on the Feast of Sts. Peter and Paul no lamp could be lighted on the grave of the Apostolic Princes. With his sedulous effort Martin V started its reconstruction. The pope was a sponsor of arts. He celebrated the fifth Jubilee (1423), 33 years after the previous Jubilee (in commemoration of the Jesus Christ’s earth-life length). This Jubilee was celebrated in

the time of attempts to hold a general council in Pavia that was opened on 22 June 1423 under the leadership of three papal legates. Shortly after plague had broken out in Pavia, the council was relocated to Siena (21 August 1423 – 26 February 1424). The sessions were closed without any specific solutions due to the cruel war that prevented the bishops from coming to Rome.

Martin V died on 20 February 1431. He was buried in the Basilica of St. John Lateran under the Papal Altar where his tombstone can be now seen.

Nicholas V (1447 – 1455). The signs of Renaissance becoming evident in this period were reflected not only in arts but together with classic arts also the classic style of life was imitated – such a lifestyle was often distant from Christianity. So, from Nicholas V (1447 – 1455) to Leo X (1513 – 1521) there were three popes sitting on the St. Peter's See who were excellent politicians, dukes, and generous supporters of arts and science. They built the Vatican Library and enriched it by a unique collection of codes and manuscripts. They decorated Rome with marvellous churches, cathedrals, and palaces. In terms of that period it is understandable but in such environment of beauty and secularization the spirit of ascetic and religious life could not be expected to naturalize here. Under the pontificate of the Renaissance popes (Nicholas V, Callistus III, Pius II, Paul II, Sixtus IV, Innocent VIII, Alexander VI, Julius II, and Leo X) as if the noble mission of the St. Peter's successors were forgotten; on the contrary, with its luxury, beauty, and pomposity – in some cases marked by moral offences – the papal court differed only little from courts of the European monarchs. In such a lifestyle, which in many areas adapted to the rakish life of princes, there was no willingness or energy to deal with the urgent needs of the Church reform.

Nicolas V (Tommaso Parentucelli) was born in Sarzana. He was elected pope at the age of 49 on 6 March 1447; on 19 March he was inaugurated. After having been elected he chose no coat of arms; as insignias he used the crossed apostolic keys of St. Peter.

He managed to conclude a treaty with the Austrian monarch Frederick III (1440 – 1493) on rights and privileges of the Church and Empire. Therefore, in 1453 he crowned Frederick the Roman Emperor (he was the last king crowned in Rome). He regulated the political relations between France and England. He helped Spain free of Saracens. Moreover, he started building the St. Peter's Basilica in the form known to us today. Nicolas concentrated all church offices in the Vatican palaces including two Lateran libraries whereby laying the basis the Vatican Library.

On 29 May 1453 Constantinople fell whereby the hope for a union vanished.

He celebrated the Sixth Jubilee. Pope Nicolas V again enacted a cycle of 50 years ordered by Clement VI. The Year was named the “Golden Year” since for the first time on the Christmas Eve of 1449 the Golden Gate of the Basilica of St. John Lateran was opened with an extraordinary pomp (this Gate, emblazoned with legends, seems to have really existed; it was fully made of gold and later allegedly walled in the St. Peter’s Basilica).

He died on 24 March 1455. He is buried in the Vatican crypts.

Pius II (1458 – 1464). His pontificate took almost 6 years.

One of the most important popes of Renaissance was undoubtedly Enea Silvio Piccolomini who, after having been elected on 19 August 1458, assumed the name of Pius II. His previous life seemed to be interesting also to his contemporaries. He was born on 18 October 1405 in Corsignano at Siena. As the descendant of an aristocratic family the young Piccolomini came to Basel as the secretary of the Cardinal Capranica where he acted against Eugene IV and defended the position of the Antipope *Felix V* whose secretary he became after all. He was a supporter of Conciliarism. Frederick III crowned him imperial poet; in 1442 he became his secretary. As a cardinal he took part in a campaign against the Hussites in the Bohemian territory and later wrote the history of this country. According to the manners of humanists he lived a very free life. However, when was ordained priest in 1447, he gave up his previous life and immediately converted to Christianity. Since, after having been elected, some people took his previous way of life ill of him, he waived and called off his previous opinions and the style of life in his youth and asked his critics: “Aeneam recite, Pium recipite!” (Refuse to Eneas and receive Pius).

Against the bad habit of appealing unpopular regulations of the Curia to a general council in 1460 Pius II issued a bull titled *Execrabilis*. However, due to the fact that in the past he was a supporter of Conciliarism, there were sarcastic comments regarding the change of his opinion. Therefore, in 1463 he issued the famous retracting bull *In minoribus agentes* in which he waived and called off his previous opinions of youth.

His pontificate was intended to save Christianity against the Turks. In Mantua he confirmed the alliance among the kings of France, Burgundy, Hungary, and Venice in the territories tyrannized by the Turks. He took measures to protect and preserve monuments of Rome and surroundings. He had his native place, small town of Corsignano (current Pienza), reconstructed in the Renais-

sance style. He founded Collegio degli Abbreviatori consisting of humanists-philologists in charge of collecting, arranging, and correcting the Church documents. He canonized Saint Catherine of Siena. Ultimately, he himself wanted to lead the fleet and fight against the Turks. However, physical exhausted, he died on 15 August 1464 yet before having embarked in Ancona. His coffin was transported to Rome and entombed in the Church of San Andrea della Valle.

Sixtus IV (1471 – 1484). Francesco della Rovere was born in Savona. He was elected pope on 9 August and inaugurated on 25 August 1471. He was a skilful politician and sponsor of arts. He had the Sistine Chapel built; it was later decorated by the Michelangelo's frescoes. Under his pontificate the Swiss Guard was established serving to popes up to this day. In 1471 coins with the motto "Urbe Restituta" were stamped for him. Sixtus had the so-called Ponte Rotto (the destroyed bridge) reconstructed; it was originally built by Marcus Aurelius in 161 A.D. and collapsed in 792. Later, it was named after the pope –Sixtus' Bridge. Sixtus IV owned a personal collection of classic sculptures. He had them placed in the palaces of Capitol. It was the first museum in the world being the core of the current *Musei capitolini*. They were opened for public by Clement XII (1730 – 1740). He ordered the Feast of Saint Joseph to be celebrated on 19 March. He celebrated the Seventh Jubilee 1475 and extended it to Easter of 1476. Notwithstanding that Pope Nicholas V ordered to celebrate the Jubilee every 50 years, on 19 April 1470 Pope Paul II issued a bull in which he prescribed to celebrate the Jubilee every 25 years. On 29 August 1473 Pope Sixtus IV issued a bull containing specific provisions that can be considered the first letterpress of this kind including a bilingual text – in the Latin and "folk" languages. In this document the pope announced his wish "that all buildings be thoroughly and properly renovated, and that all needs of the city be satisfied". The Basilica of St. John Lateran and its entire complex were carefully repaired and decorated; in the middle of the square in front of the Basilica a monument of the equestrian statue of Marcus Aurelius was placed; before this, the statue had been put aside for a long period of time. This monument was later placed on the Capitol. The churches, cathedrals, and chapels of Rome were renovated where cardinals, upon the pope's wish, literally raced in caring of sanctuaries and private chapels. Sixtus really intended to show Rome to pilgrims in its entire beauty and brilliance - a city that he called "City of Priests". A contemporary chronicler tells that at the Feast of the Ascension more than 200,000 pilgrims attended the papal blessing. The famous personalities, who came to Rome in that Jubilee to obtain plenary indulgences, included: the King Ferdinand of Naples, the Queen Dorothea of Denmark, the



19TH CENTURY

obverse, 24 cm diameter, cast medal, bronze



19TH CENTURY

Vatican and unified Italy, 1800 - 1903

obverse, 6 cm diameter, embossed medal in gold, silver, and tombak

King Matthias Corvinus of Hungary who was dressed in black garments being a sign of penitence and had a coin stamped in commemoration of the Jubilee. Moreover, on the occasion of this feast the Hospital of Holy Spirit was renovated to be able to provide the poor with shelter and aid.

Sixtus IV died on 12 August 1484. He was buried in the St. Peter's Basilica.

Leo X (1513 – 1521). Giovanni de' Medici was the well-educated son of Lorenzo de' Medici and was born on 11 December 1475 in Florence. At the age of 14 he became cardinal and at the age of 37 pope. He was a great friend of humanists, philologists, and artists whom he included in his favour. He was elected pope on 11 March and inaugurated on 19 March 1513. On the occasion of the ceremonial inauguration of Leo X in the Lateran, on the arch of triumph – with reference to the pontificates of Alexander VI (1492 – 1503), Julius II (1503 – 1513), and Leo X – it could be read as follows: “The time of Venus has passed: Gone, too, is Mars. Now is the rule of Minerva”.

His pontificate is characterized by the start of the Reformation and the big “Western Schism”. When building the St. Peter's Basilica, Leo X and Pope Julius II (1503 – 1513) announced indulgences for all who would contribute to its building. However, financial donations were conditioned by penitence which is always the case of indulgences. It should be admitted that the implementation of papal orders and regulations in practice had many shortcomings. There were cases of very free explanations of such orders and regulations by folk preachers where the financial contribution to the building of the papal cathedral was too much emphasized at the expense of spiritual values resulting from indulgences. The ninety-five theses formulated by Luther (their positing on the door of the Castle Church in Wittenberg on the eve of the Feast of All Saints in 1517 by Luther has been questioned) have provoked many questions because Martin Luther fought not only indulgences but the powers of the Supreme Pastor of the Church – pope – as well.

In his bull *Exsurge Domine* (1520) Pope Leo X condemned 41 sentences extracted from Luther's scripts and requested that he call off his opinions within 60 days. However, Luther did not yield. He did not call off the controversial statements and even burnt the papal bull in Wittenberg in 1520 at the attendance of his followers. As a reaction to his act the pope excommunicated him through a new bull titled *Decet Romanum pontificem* issued on 3 January 1521. Now, the Emperor was obliged, pursuant to laws valid in that time, to arrest and execute the heretic. However, since the Emperor promised in “his election capitulation” that he would not sentence any “heretic” who was not heard before the Imperial Diet, he summoned Luther to Worms. There – after Luther had

refused to call off his teaching – the Emperor anathematized him (8 May 1521). However, the disordered political circumstances and letterpress accelerated the dissemination of reformation ideas. Pope Leo X died on 1 December 1521. He is buried in the Basilica of Santa Maria sopra Minerva.

Adrian VI (1522 – 1523). Martin Luther initially neither wanted nor assumed the Reformation consequences (in the mid-16th century Europe – except for Russia and Balkan – had a population of 60 million of which approximately one third joined the Reformation). He had to experience that there were many reformers appearing and acting after and beside him, and that according to the freedom of the Reformation teaching there were groups created with which he disagreed and which he branded as enthusiasts. Many communities being of the Reformation origin have so far referred to him despite the fact that in his times this often led to a situation where the Church got under control by the secular power.

In this turbulent period the Papal See was occupied by Adriaan Florensz. He came from the Dutch town of Utrecht where he was born on 2 March 1459 as the son of a carpenter. In his absence, he was elected pope after a 14-day conclave on 9 January 1522. He served as a bishop in Tortosa (Spain). On the Papal See he kept his original name.

The new pope was a well-educated and devotional man of strict moral. He started merciless fights against all who disrupted the Church inside as well as against the external attacks by the Turks, however, with no significant effects. In Rome he found merely little understanding for his reform efforts. Under his pontificate Rome was hit by plague (100 dead a day was not a rarity at all).

He died on 14 September 1523. He was first buried in the St. Peter's Basilica. The inscription decorating the tombstone of Adrian VI in the National Church of the Germans of Santa Maria dell' - Anima, where his corpse was later placed, is very sententious: "Here lies Adrian VI whose supreme misfortune in life was that he was called upon to rule". And also: "Even the best of men may be born in times unsuited to their virtues".

Until the pontificate of John Paul II (1978 – 2005) he was the last non-Italian pope.

Paul III (1534 – 1549). His papacy took 15 years and 1 month.

Alessandro Farnese was born in 1468 in Canino at Viterbe. As early as in 1493 Alexander VI appointed him cardinal. Before the elections he had performed the papal services for 40 years, therefore, in the College of Cardinals he enjoyed big respect. He was elected pope on 12 October 1534.

Although Paul III was still “a child of Renaissance” and cannot be considered the first pope of the Catholic reform, it is necessary to regard him as the one who paved the way for it. Despite the excessive favour which he did to his relatives, it is definitely a big shady side of this pope. This was an impulse for Martin Luther to draft the pamphlet *Against the Roman Papacy: An Institution of the Devil*.

Paul III supported the Reform, in particular by having appointed a whole series of cardinals having a strict Christian attitude. In 1536 Paul III established a reformation commission that elaborated a self-critical memorable document on shortcomings of the Church and means of their elimination. The pope supported the newly established monastic communities of Theatines, Capuchins, Barnabites, Somascans, Ursulines, and laid the basis of the future Society of Jesus (1540). In 1542 the Roman Inquisition was established. The Paul III contributed to the Catholic renovation by having summoned the Council of Trent (1545 – 1563).

He was a significant sponsor of culture and arts. He appointed Michelangelo the lifelong architect of the St. Peter’s Basilica and entrusted him with assignments such as the new appearance of the Capitol, the Last Judgement in the Sistine Chapel, and other frescoes in Capella Paolina.

Under the pontificate of this pope many of his portraits were preserved, too. An excellent painting of him was painted by Titian. There are legends saying that people looking at the painting removed their hats because they thought to see the very pope.

By his bull “Licet ab initio” (21 July 1542) Paul III founded the “Supreme Sacred Congregation of the Holy Office” to combat the spreading heresy, crimes against faith and violating the Church unity. Moreover, he issued a bull including instructions for the Jubilee 1550 but he did not experience its opening.

He died on 10 November 1549 and was buried in the St. Peter’s Basilica in one of the nicest crypts.

St. Pius V (1566 – 1572). In fact, the Catholic reform revival started by the Protestant Reformation which accelerated it but was not just a reaction to it. It was a separate stream since the Reformation inspirations came from many Catholic centres simultaneously such as big sacred centres, brotherhoods, modern orders, humanist circles, reform popes, and the reform of old monastic communities.

In the atmosphere of a general religious revival there were many lay groups being created that studied the Bible because they considered it a tool to achieve the Christian perfection. Strong Ref-

ormation trends were recorded among intellectual elites, in particular in the humanist circles in countries northerly of the Alps (the Netherlands, France, and Germany). Their central person was undoubtedly the great humanist and theologian Erasmus of Rotterdam (born Gerhard Gerhards; 1465 – 1536). He promoted a return to sources and to revive Christianity in this way. His idea was: “With freedom of spirit to true devoutness”. Although there were many things bringing him near the Reformation, ultimately he declared against it and against the very M. Luther. This was reflected in particular in the polemic work titled *On free will*. Similar opinions were held by the excellent English humanist Thomas More, later declared Saint (1477 – 1535). Both of them, though in a different method, criticized the shortcomings of individuals and community, and proposed the necessity of changes to be performed within the Church.

A common sign of all Catholic reform movements in late 15th century and in the first half of 16th century was the emphasis being put on deepening religiousness and general encouragement of the level of the believers’ activity. In this context, the reforms performed by the Council of Trent (1545 – 1563) – inaugurating a new period of the Church history – has become more transparent. The new pope Antonio (Michele) Ghislieri was born on 17 January 1504 in Boscomarengo (at Alessandria). He was elected pope on 7 January 1566 and inaugurated on 17 of the same month. He struggled to stop the spreading heresy by educating people. As an ex-Dominican he was a devotional man being strict to himself. Every day he celebrated a mass which was not a natural thing in that time. Moreover, the papal court and the pope had to learn to be prudent and economical. The whole Rome was supposed to tread in his steps.

In 1566 Pius V issued *Roman Catechism*, two years later *Roman Breviary*, and in 1570 *Roman Missal*. Thereby, the Roman liturgy was determined until the Second Vatican Council. There were exemptions granted to church communities having a different, at least, two hundred-year tradition (a typical example being the Ambrosian Rite in Milan differing from the Roman one by texts and differenced in feasts in terms of their time length).

The pope gave up every kind of nepotism, combated misuse, and reorganized curiae. By his bull *Regnans in excelsis* of 15 February 1570 he imposed a church punishment on Elisabeth of England (1558 – 1603) whereby she was dethroned.

Pius V arranged the victory of Christians over the Saracens in the Battle of Lepanto in 1571.

Pope Pius V died on 1 May 1572. He is buried in the Basilica of Santa Maria Maggiore. He was canonized in 1712.



19TH CENTURY

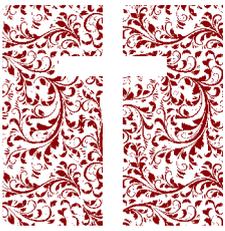
reverse, 24 cm diameter, cast medal, bronze



19TH CENTURY

Vatican and unified Italy, 1800 - 1903

reverse, 6 cm diameter, embossed medal in gold, silver, and tombak



PAPACY IN PERIOD OF ENLIGHTENMENT, 1621 – 1799

Urban VIII (1623 – 1644). After a complicated conclave (19 July – 6 August) Maffeo Barberini was elected pope. He was born in Florence in 1586. He was installed in the office of the Supreme Pastor of the Church on 29 September 1623.

Urban VIII was a well-educated, spirituous, and self-confident man. In 1633 a little sensation was evoked by the condemnation of the famous scientist Galileo Galilei (+ 1642) by the Holy Office: in modest home arrest he was sentenced to recite penitential psalms once a week, which was supposed to take 3 years.

He celebrated the Thirteenth Jubilee (1625). By its bull *Pontificia Sollicitudo* of 25 June 1625 the pope granted plenary indulgences also to those who could not come to Rome: nuns in exclaustation, eremites (Trappists, Camaldolese), the sick, prisoners, and all whose participation was hampered by some serious obstacles. The pope issued a special announcement that prohibited carrying a weapon since “it was considered appropriate that in the Jubilee the City of Rome is protected against any violence and shamefulness”.

Since there was a danger of plague that broke out in Sicily, Pope Urban VIII ordered to replace the visit of the Basilica of St. Paul’s Outside the Walls by the visit of the Basilica in Trastevere in order to ensure the smoother departure and arrival of pilgrims.

Meanwhile, the work on the new St. Peter’s Cathedral continued. Bernini carefully observed the process of building the baldachin above the St. Peter’s tomb in the heart of the Basilica while in the Square an impressive colonnade was being erected. The City of Rome was getting a new and amiable look.

Pope Urban VI had the Pantheon reconstructed and the papal summer residence in Castel Gandolfo built. When decorating Rome Urban VIII competed with his nephews and thus made not only friends among the Romans. He had the bronze ironwork in the entrance hall of the Pantheon removed and had it cast cannons for the Castle of the Holy Angel. Part of the bronze was used for the baldachin in the St. Peter’s Cathedral. For having done this Urban VIII, who came from the family of Barberini, was sharply and sarcastically criticized: “Quod non fecerunt barbari, nunc fecerunt Barberini” (What the Barbarians did not do, the Barberini did).

The pope died on 29 July 1644. He is buried in the St. Peter’s Basilica.

Clement XIII (1758 – 1769). New thought movements directed against the authority of the Church were the symptoms of the 17th and 18th centuries. They were characterized by elitism, exclusivity, and referring to the human sense and intellectual skills of the modern man. The dominant thought movement in the 18th century was the *Enlightenment*. Its “task” was to reject the appeared supernatural religion and belief that everything could be understood and explained by senses. In such an atmosphere this pope held his pontificate.

Pope Clement XIII (Carlo Rezzonico) was born on 7 March 1693 in Venice. He was elected pope on 6 July 1758 and inaugurated 10 days later. The new pope, who studied at the University of Padova, was a man full of kindness and goodness. According some contemporaries, he was fearful and hesitant, too. He chose the name of Clement XIII as a sign of his gratefulness to Clement XII (1730 – 1740) who appointed him cardinal. Despite having been strict and devoted he was not favourably accepted by some Catholic countries where he restricted various secular rights of the Church.

His entire pontificate was peculiar by the issue of the Order of Jesuits. The hostility towards this order devoted to the pope resulted mainly from the declaration of a hostile attitude towards the successor of St. Peter and towards Rome as such stemming from Gallicanism and Jansenism. However, on the other side, the big influences of the Jesuits on the political events, the missions in the colonized countries in favour of aborigines, or the attitudes towards theological issues constituted pretence in this regard. Clement XIII tried to stop unjust accusations, however, with no significant effects. In this spirit, in order to defend them, in 1765 he published a bull *Apostolicam pascendi munus*. Nevertheless, as early as in 1759 the order was abolished in Portugal, in 1764 in France, in 1767 in Spain, in the Kingdom of Naples and Sicily, and in 1768 in Parma and Piacenza.

Pope Clement XIII had marshes in the surroundings of Rome dried up, which already Sixtus V intended to do, whereby he improved the air quality in Rome. He had the Trevi Fountain, one of the greatest baroque monuments of Rome, finished.

He died under mysterious circumstances on 2 February 1769. He is buried in the St. Peter’s Basilica in Rome.

Pius VII (1800 – 1823). The French Revolution (1789) significantly contributed to the spread of the Enlightenment ideas in the Western Europe. This process further developed in the Napoleonic era and hit the whole Europe. The Old Continent changed its face.

Like his predecessor, the new pope - Luigi Barnaba Chiaramonti – was born in Cesena on 14 August 1742. He was elected pope in Venice on 14 March 1800 and inaugurated seven days later.

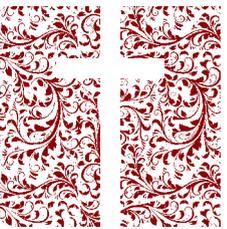
Pius VII, originally Benedictine, became a bishop in Imola in 1785 and was appointed cardinal. According to historians, he was “tolerant and reform-tuned”. In 1801 he concluded with Napoleon (1804 – 1814) a concordat strengthening the Church in France. The pope crowned him Emperor in Paris under degrading circumstances (in 1804 – when the Emperor, in presence of the pope, himself put the imperial crown on his head). Shortly before having crowned Napoleon the pope learnt that the marriage of the future Emperor with Josephine was not contracted ecclesiastically. The pope refused the coronation saying: “Oh, daughter, in what a regrettable state you live... For what will you need the crown if your association misses the blessing of heaven?” Ultimately, Napoleon, full of anger, yielded, and at midnight before the coronation, he had them married by his uncle – Cardinal Fesch.

The Pius VII pontificate involved misunderstandings with Napoleon who occupied Rome in 1808; one year later he had the pope transported to Savona and then to France. As late as in 1814 Pius VII was allowed to return to the Eternal City. The fact that the pope had the courage to face Napoleon, upon whom he imposed a church punishment – excommunication while all of other governments of the Continent capitulated before him, brought high prestige to the papacy. For example, in 1819 the French philosopher and legate in Petersburg wrote a book titled *Du Pape* (From the Pope) in which he branded the inerrable pope as a guarantee of order and stability in the world. The state secretary of Pius VII was the famous Cardinal Consalvi.

This period was also characterized by significant presence of a movement defined by the term “Ultramontanism” (from the Latin *ultra montes* – beyond the mountains, i.e. beyond the Alps). The movement highlighted the papal authority and the unlimited power of the pope towards the state. The movement thus made a stand against the liberal movements (such as Gallicanism, Jansenism, Josephinism, Febronianism...).

On 7 August 1814 by its bull *Sollicitudo animarum* the pope restored the Order of Jesuits. He confirmed and introduced the white and yellow papal flag. In the Vatican he founded the Lapidarium, being a result of patient work performed by Gaetano Marini, and the Chiaramonti Museum. Moreover, he had the Vatican Gallery established which, by its collections, is one of the richest galleries in the world. In 1804 he confirmed the establishment of the Bishopric of Košice.

He died on 20 August 1823. He was buried in the St. Peter’s Basilica.



19TH CENTURY – VATICAN AND UNIFIED ITALY, 1800 – 1903

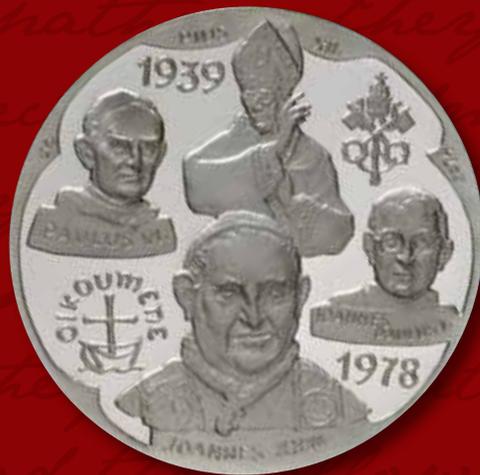
In the 19th century, in particular in its second half, the Church had to face not only the push of liberal regimes but lots of philosophical, scientific, political, and ideological streams such as materialism, agnosticism, atheism, nationalism, socialism, communism, ... The church was not prepared for such a confrontation and, instead of a dialogue, it usually assumed a negative attitude to such events of that time. This became evident also under the pontificate of **Gregory XVI (1831 – 1846)**, native of Venice, a Camaldolese bishop, professor of philosophy. In Rome he performed his functions since 1795 and witnessed how in 1799 the French imprisoned Pius VI who ultimately died in that prison. In that time he published his work titled *Triumph of the Holy See and the Church against the Attacks of Innovators*. In the document he defended the papal inerrability and the secular power of the Holy See, and refused the claims to make it subject to state control. Later, as a prefect of the Congregation for the Propagation of Faith he introduced new elements into missionary activities. As the pope he showed a negative attitude towards the Italian nationalism. In his encyclical *Mirari vos* he condemned the separation of the Church and the state and the modern liberalism. The teachings, that he criticized, included rationalism and fideism. In 1845 he protested against the persecution of the Catholics in Russia. He supported research and exploration in the catacombs of Roma and founded the Etruscan and Egyptian Museums in the Vatican as well as the Christian Museum in the Lateran.

Blessed Pius IX (1846 – 1878), (Giovanni Maria Mastai-Ferretti) born on 13 May 1792 in Senigallia, was elected pope on 16 June 1846. At the beginning, he was considered a liberal which induced enthusiasm in his environment. However, the Revolution Crisis in 1848 (*Spring of Nations*) decided on his relationship to liberation movements. On 24 November of that year Pius IX had to flee to Rome since on 9 February 1849 he refused to lead the war against Austria. The Italian Parliament declared that the pope was deposed of his secular power. In consequence of the attack of the European countries Pius IX returned to Rome (on 14 April 1850). The French army stayed in Rome until 1870, thereby temporarily limiting the pope's political influence. All of such circumstances were the crucial ones for the negative relationship of Pius IX towards the modern liberation movements.



MODERN PERIOD

obverse, 24 cm diameter, cast medal, bronze



MODERN PERIOD

papacy and modern Vatican state, 1903 - present

obverse, 6 cm diameter, embossed medal in gold, silver, and tombak

Pope Pius IX declared (on 8 December 1854) a dogma on the Immaculate Conception of Virgin Mary. His mistrust in the modern system of freedom was expressed in the encyclical titled *Quanta cura* (1864) to which he attached *Syllabus*, i.e. a list of modern heresies.

Notwithstanding that in June 1867 Pius IX published his intention to summon a general council, he did not want to explain the papal inerrability. Eventually, despite the disagreement of some council attendants, the statements relating to the pope were incorporated in the constitution *De Ecclesia Christi* and in the dogmatic constitution *Pastor aeternus*. They relate not only to the papal inerrability in matters of faith and moral that he teaches for the whole Church – *Ex cathedra* but also to the scope of the papal powers. Nowadays, it can be clearly stated that most Council Fathers acted with respect to restriction of the Church's rights by individual monarchs (for example, in France the reforms of the Council of Trent were not applied in practice).

In the area of missionary activities the Pius IX pontificate can be considered a turning point. While in 1815 the number of the Catholic missionaries working on continents other than Europe did not exceed 300 (excluding those dealing with didactics and education), in 1900 there were 6,100 missionaries. Therefore, in the years of 1840 to 1878 the number of Catholics in the missionary countries increased by three times – from fewer than 5 million to almost 15 million.

Pope Pius IX died on 7 February 1878 at the age of 86. He is buried in the Basilica of San Lorenzo fuori le Mura in Rome. In the Jubilee of 2000 he was beatified.

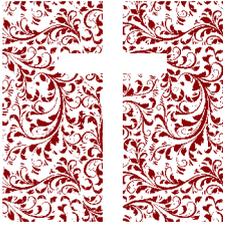
Pope Leo XIII (1878 – 1903) (Vincenzo Giacchino Pecci) was born on 2 August 1810 in Carpineto Romano. He was elected pope on 20 February 1878. Since his priest ordination (1837) he had served in the papal diplomacy. He proved to be a priest who wanted to lead the Church in the spirit of the traditional teaching intact also in the incoming modern period. In some areas he followed the attitude of Pius IX. For example, his negative attitude towards socialism, communism, and nihilism was reflected in the encyclical *Quod apostolic muneris* (1878). Similarly, the same applied to freemasonry as specified in the encyclical *Humanum genus* (1884). In the intellectual sphere the encyclical *Aeterni Patris* (1879) he emphasized the importance of St. Thomas Aquinas. For this purpose the Pontifical Academy of St. Thomas was founded in Rome (1880). Moreover, he supported the study of astronomy and natural sciences in the Vatican and invited the Catholic historians to write their works impartially. Therefore, he made the Vatican archives available (1883) to scientists regardless of their religion.

With regard to new critical methods he specified directives for the new critical methods in his encyclical *Providentissimus Deus* (1893). In some of his documents he dealt with the issues of social and political order. His most famous encyclical *Rerum novarum* (1891) was devoted to social issues where he not only supported the private ownership but also the just wages, the rights of workers, and trade unions. Thanks to his involvement in the area of social justice he was called the “pope of workers”.

Although at the turn of the two centuries the Church went through difficult times in many areas, still there were outlines of a revival that became evident also in creating new monastic communities. In the years of 1819 to 1912 there were new 380 orders and congregations created within the Church.

Therefore, it can be stated that God cared of his folk in that period in an extraordinary way, too. This was proved by the apparitions of Virgin Mary at Lourdes (1858) and Fatima (1917) and at other gracious places.

Pope Leo XIII died on 20 July 1903 at the respectable age of 93. He is buried in the Lateran Basilica.



MODERN PERIOD – PAPACY AND MODERN VATICAN STATE, 1903 – PRESENT

St. Pius X (1903 – 1914). The 20th century was characterized by many great popes who returned respect to this noble office and whose attitudes towards many social and political events raised sympathies. They were respected and admired also by people outside the Church. This was proved also by the pontificate of Pius X who had the following slogan: “To restore everything in Christ”; his pontificate was virtually characterized by the internal restoration of the Church. His birth name was Giuseppe Melchiorre Sarto. He was born on 2 June 1835 in Riese (Treviso). He was elected pope on 4 August 1903.

He recommended that the Holy Communion be received frequently or even every day. He ordered to serve the Eucharist to children at the age when they are able to distinguish ordinary bread from the Eucharistic one. He took steps to enhance the spiritual and moral level of the clergy and their pastoral activity. He ordered priests to perform spiritual exercises every three years. One of his significant acts was the suppression of the so-called *modernism*.

Moreover, he significantly contributed to the “Codification of the Canon Law”. He started issuing an official document titled *Acta Apostolicae Sedis* that has published canons, regulations, and documents of the Roman Curia up to this day. He had the Vatican Observatory and the Gallery reorganized, and established the Biblical Institute. In relation to the Kingdom of Italy he cancelled the ban imposed on the Catholics to participate in public life. Another important act of Pius X was the reform of the Roman missal, breviary, and liturgical music.

He died on 20 August 1914. He is buried under the Altar of Sacrifice in the St. Peter’s Basilica. Although Pope Pius X was a deeply conservative man in many regards as assessed by many of his contemporaries, he was one of the most constructive reform popes at all. As a man of kind and sincere heart he was accepted by many people. Therefore, his beatification (on 3 June 1951) and canonization (on 29 May 1954) were a wish of everybody who knew him well. So, after more than 300 years there was a pope – Saint on the Papal See (the last Saint – pope was Pius V who died in 1572).

Benedict XV. (1914 – 1922) was native of Genoa where he was born on 21 November 1854. His birth name was Giacomo della Chiesa. He was elected pope on 3 September 1914.

His pontificate was complicated due to the very difficult situation during the World War I. However, during the war period he made every effort to be the Father of all Christians. Unfortunately, his voice calling after conciliation faded in the war chaos. Since this attempt failed, he tried at least to mitigate damages caused by the War. He provided that the fighting parties exchange the casualties; in Rome he established an office searching for missing soldiers. He invited Switzerland to accept soldiers suffering from tuberculosis from any country. It is also known that the pope's nuncios visited the camps of captives where through them he tried to mitigate their misery.

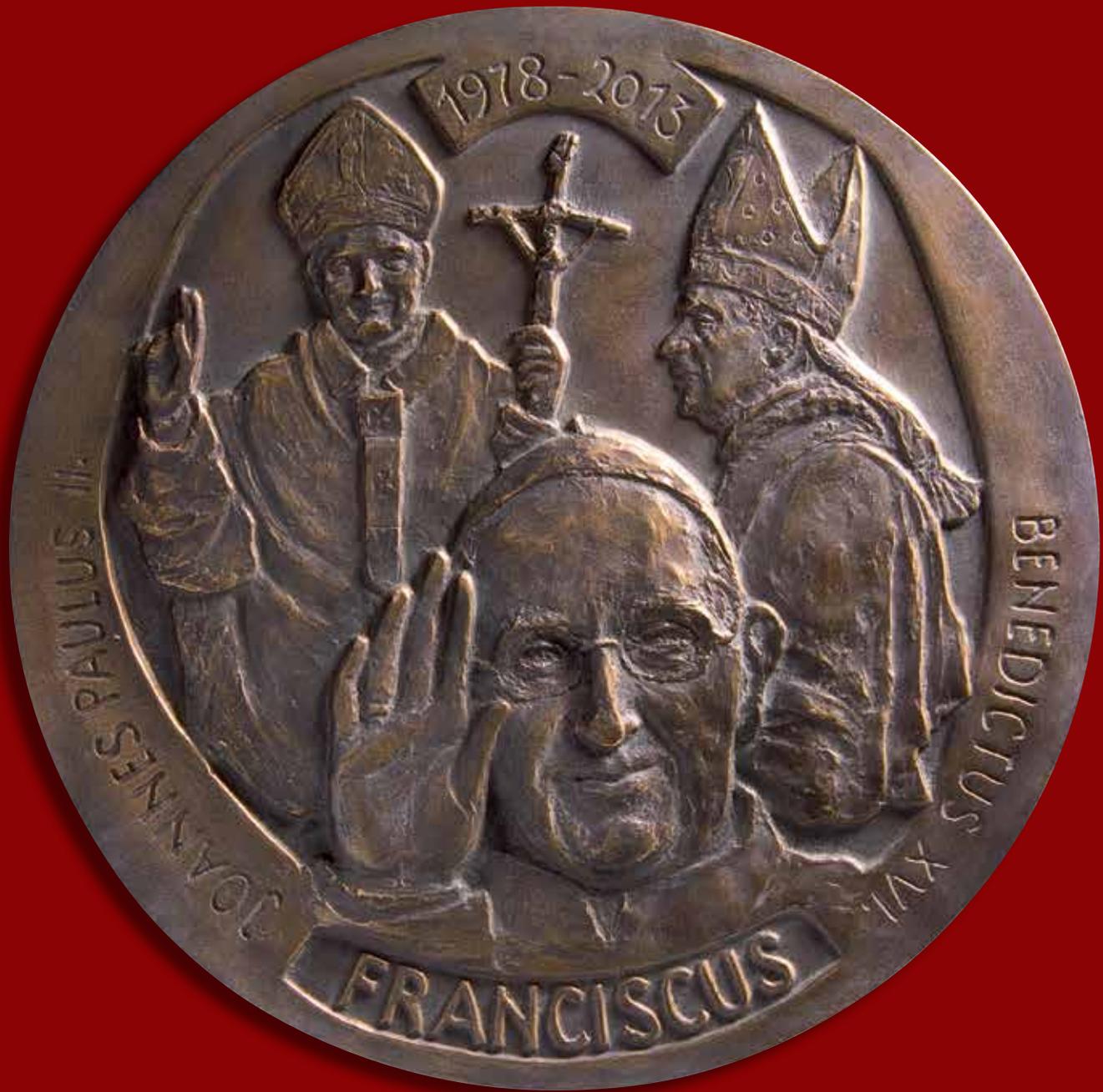
On 1 August 1917 he sent to the Allies and Central Powers a seven-point plan in which he proposed peace based rather on justice than on military victories. Unfortunately, this brought no success. During his pontificate the number of countries having a diplomatic residence at the Vatican rose from 14 to 27 (including France, or England that had broken off diplomatic relations with the Vatican three centuries ago). He beatified Joan of Arc (burnt to death in 1431).

The pope was named a "missionary pope" for his initiatives in this regard; in particular he supported the education of the hierarchy coming from the aboriginal population. He established the University of the Sacred Heart. By his regulation of 22 May 1920 he introduced a new protocol for visits of Catholic monarchs to Rome. He confirmed the condemnation of "modernism" expressed by Pius X. In 1917 he issued the *Code of Canon Law* initiated by Pius X. He struggled to achieve the unity with the Eastern Christian Churches, and for this purpose established the Congregation for Oriental Churches (1 May 1917) and the Pontifical Oriental Institute (15 October 1917). He approved the project of Museo Petriano intended to concentrate everything that remained at various places of the original Constantinople Basilica.

In many countries of the post-war Europe the material aid mediated by this great pope became evident. He demanded the international conciliation through his document titled *Pacem Dei munus* (1920). However, he was invited – event not through a representative – neither to the Versailles Peace Conference nor to the United Nations. As acknowledgement the Turks erected a statue of him in Istanbul with the following inscription: "The great Pope of the world tragedy...the benefactor of all people, irrespective of nationality or religion".

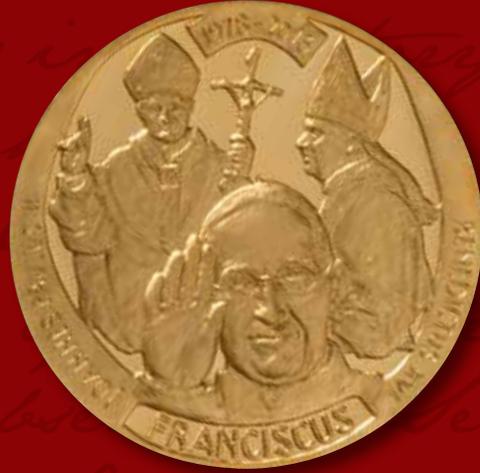
He died on 22 January 1922. He is buried in the St. Peter's Basilica.

Pius XI (1922 – 1939). The pope-scholar, who obtained three doctorates at the Roman universities, held a diplomatic post (1919 – 1921) in Poland. He was the Archbishop of Milan and in the



MODERN PERIOD

reverse, 24 cm diameter, cast medal, bronze



MODERN PERIOD

papacy and modern Vatican state, 1903 - present

reverse, 6 cm diameter, embossed medal in gold, silver, and tombak

following year – on 6 February 1922 – he was elected pope. His first public act was the delivery of the *Urbi et Orbi* blessing from the outer balcony of the St. Peter's Basilica which was a conciliatory gesture towards the Government of Italy that had not been made by any pope since the fall of the papal state (1870).

Pope Pius XI, birth name Achille Ratti, born on 31 May 1857 in Desio at Monza, assumed the following motto: "The Peace of Christ in the Kingdom of Christ". Through his attitude he wanted to prove that the Church is supposed to actively participate in activities and functions of the society but not to separate from it. In the first encyclical *Ubi arcano* (1922) he established the *Catholic Action* – it led to close cooperation of laymen with the hierarchy. As a response to the contemporary secularism he established the Feast of Christ the King (1925). In order to deepen the relationship with the Peter's See and the very religious life he used the Jubilee of 1925 as well as two extraordinary Jubilees (1929 and 1933) and Eucharistic Congresses that took place in that time every two years.

In the social area he followed the social teaching of Leo XIII and developed it in particular by his encyclical *Quadragesimo anno* (1931). In the area of diplomacy he concluded concordats and agreements of another type with approximately twenty countries (*Modus vivendi* in 1928 also with the Republic of Czechoslovakia).

In relation to Italy he achieved a big success by having signed the *Lateran Treaty* on 11 February 1929. On that occasion the pope assessed the situation: "God back to Italy, and Italy back to God". Under his pontificate G. Marconi installed the *Radio Vaticana*.

Moreover, his pontificate was characterized by violence against Christianity in various parts of the world. Pope Pius XI reacted to cruelties of communism also with his encyclical titled *Divini Redemptoris* (19 March 1937) where he sharply condemned the atheist communism.

In this period the Catholic Church was brutally persecuted in Mexico, too. The number of Catholic martyrs reached 5,300 of which approximately 300 priests were killed. Spain, after the fall of the royal dynasty (1931), was also hit by a wave of hate against the Church. In the first year of the Spanish Civil War around 60,000 priests were killed and 2,000 churches destroyed. As late as in 1939 the persecution of the Catholic Church in Spain was finished. Pope Pius XI vehemently protested against the Fascism by his encyclical *Non abbiamo bisogno* (29 June 1931). In a similar spirit Pope Pius XI proceeded towards the Nazi Germany by the encyclical *Mit brennender Sorge* (14 March 1937).

Pius XII (1939 – 1958). Eugenio Pacelli was born on 2 March 1876 in Rome. He was elected pope on 2 March 1939. Since he was a “war” pope, he took an example of his predecessor Benedict XV and tried to care of the war victims. Therefore, he kept addressing his speeches, in particular his Christmas speeches, and encourage the world to peace.

Pope Pius XII filed around 60 protests against crimes in the diplomatic way since thanks to him the Vatican saved life of 850,000 Jewish citizens. During the entire World War II the so-called *Pontifical Aid Work* performed its activities, i.e. it supplied and distributed medicaments, clothing, and food. Hitler is said to have told about him: “Pius XII? He is the only man who had always contradicted me and never obeyed me”. The Romans were aware of his attitude and named him *Defensor civitatis* (Protector of the City) after the War.

After the end of the World War II Pope Pius XII cared of and sympathized with the war victims. He supported the self-determination right of nations but he refused violence, class conflict, and emphasized the brotherhood of nations. However, he could not be silent in case of countries where violence was committed against believers such as in the Soviet Union, countries of the Eastern and Central Europe, and China. Neither was he silent when the communists tried to seize the power in Greece, France, and Italy.

Moreover, he intended to summon a general council. Under his pontificate the Church activity was understood to be more universal than before. In the years of 1939 to 1958 around 350 bishoprics and several ecclesiastical provinces were established, predominantly in missionary countries. At two consistories during his pontificate he appointed 57 cardinals of mostly non-Italian origin.

Pope Pius XII produced several encyclicals such as *Summi Pontificatus* (1939), *Mystici corporis Christi* (1943) where he clarified the nature of the Church in terms of the mystical Corpus Christi, and *Divino afflante Spiritu* (1943) addressed to the biblical exegetes. In 1947 he issued the encyclical *Mediator Dei* which he addressed to laymen in relation to liturgy.

As a devoted worshiper of Virgin Mary on 1 November 1950 he defined the dogma of the Virgin Mary Assumption.

At excavations under the St. Peter’s Basilica carried out under his patronage the tomb of St. Peter was discovered. Under his entire pontificate he mostly stayed in Rome or in the summer residence of Castel Gandolfo. His longest journey took him to Santa Maria di Galeria where on 27 October 1957 he opened a new radio broadcasting station Radio Vaticana (more than 1000 kW) – 27 km away from Rome.

He died on 9 October 1958. He is buried in the St. Peter’s Basilica.

St. John XXIII (1958 – 1963). The Patriarch of Venice, Angelo Roncalli, born on 25 November 1881 in Sotto il Monte (Bergamo), became the successor of Pius XII. He held diplomatic posts in several countries. After having been elected pope (28 October 1958) he decided not only to settle the issues of the Diocese of Rome as its Bishop but on 11 October 1962 he opened the Second Vatican Council. Moreover, he established a commission for the canon law revision. He became known by his encyclicals, too. The encyclical *Ad cathedram Petri* (1959) dealt with relationships to the non-Catholic Christians whom he addressed as “separated brothers and sons”. In the encyclical *Mater et magistra* (1961) he continued in the social teaching of Leo XIII and Pius XI. In another document titled *Pacem in terris* (1963) addressed to the whole mankind he requested that human rights and obligations be recognized as the prerequisite of the world peace. The typical style of his pontificate was *aggiornamento*.

John XXIII intended to hold a dialogue with the whole world regardless of religion more than any other pope before. From the Good Friday liturgy he had the words related to the Jewish nation removed; on one occasion, he introduced himself to Jewish visitors saying: “I am Joseph, your brother”. In the history Pope John XXIII will be always remembered as a kind, sincere, and fatherly man who, despite his erudition and command of foreign languages, never forgot his modest farmer origin and was always able to speak to anybody. The symbol of having considered himself rather a brother than a father could be seen in the fact that at the entrance of the St. Peter’s Basilica he left his portable papal throne and walked – instead of the tiara, only with the bishop mitre on his head among the rows of his fellow brothers.

The Council topics were a result of a comprehensive attempt to connect faith with modern life experience. He increased the number of candidates to 70 (the number specified by Sixtus V). Moreover, he had the list of Saints – *Roman Martyrology* – thoroughly and critically revised.

He died after the first session of the 21st General Council on 3 June 1963. He was beatified by Pope John Paul II in 2000, and canonized on 27 April 2014.

Paul VI (1963 – 1978). The successor of John XXIII, Giovanni Battista Montini, born on 26 September 1897 in Concesio at Brescia, continued in an effort made to hold a dialogue with all parties. He was elected pope on 21 June 1963.

His most important role was to continue in holding the Second Vatican Council which the newly elected pope did in a master-like manner and completed it successfully.

On 7 December 1965 the Council Fathers gathered in the St. Peter's Cathedral to hold the last session. The pope emotionally expressed his acknowledgement to the Council. At that moment he made a special gesture: he announced that in this hour he, in Rome, and the Patriarch Athenagoras in Constantinople, lifted the mutual excommunications of 1054.

After the Council Paul VI established the *Synod of Bishops* (1967) and several significant commissions for the canon law revision, Liturgy of the Hours, the Lectionary, and sacral music. He reorganized the Curia and confirmed permanent secretaries to support the Christian unity for non-Christian religions and atheists. He was very much engaged in the Third World where with his father-like care he tried to provide specific aid to the poor and exploited which he also mentioned in his speech at the United Nations Assembly in New York in October 1965.

Since Pope Pius VII (+ 1823) he was the first pope to have left Rome and visited believers in many countries of Europe, America, Asia, and Australia. In the divided world he sought to be a unifier in the spirit of justice and peace. As a former state secretary he was aware of the importance of diplomatic relations. Under his pontificate the number of accredited diplomatic representatives rose almost by twice.

In 1978 the Holy See was represented in 89 countries and at UNO (while in 1963 there were only 37 of them). His pontificate was characterized also by the accommodating policy of conciliation. He declared the 1 January to be the *World Peace Day*.

On 30 September 1977 he took a significant step towards Slovakia through the apostolic constitution *Praescriptio Sacrosancti* by which he separated the territory of the Administration of Trnava from the Archdiocese of Esztergom, and specified the borders of bishoprics in Slovakia as well as in the Archdiocese of Olomouc. By the constitution *Qui divino* he established the *Slovak Ecclesiastical Province* having its metropolitan residence in Trnava.

Under his pontificate he produced the social encyclical titled *Populorum progressio* (1967) in which he encouraged nations to social justice.

The pope wanted to reform and internationalize the Curia, to extend the Holy College from 103 to 120 members including cardinals from the Third World.

He had the famous Nervi Audience Hall built; it was named after the architect who designed it and intended for the Wednesday papal audiences (currently, the Paul VI Audience Hall). He amended the legislation for conclave and vacant Papal See.

He died on the Feast of the Transfiguration of Our Lord on 6 August 1978 in Castel Gandolfo. He is buried in the Vatican crypts.

John Paul I (1978). The short pontificate of Albino Luciani took only 33 days (26 August – 28 September 1978). He chose the names of his predecessors (he was the first pope to have assumed two names). John Paul I indicated the direction of his papacy in the following period which was later fully performed by his successor – the first Slavonic pope of Polish origin.

In 1958 Albino Luciani, born on 17 October 1912 in Canale d'Agordo (Belluno), was appointed the Bishop of Vittorio Veneto. He wrote several works through which he comprehensibly approached the believers in his diocese. In 1969 Paul VI appointed him the Patriarch of Venice. Also in this position Luciani kept in touch with the population, in particular with simple people. He liked to appear dressed in a simple black cassock saying comforting words to everybody addressing to him. Just some few thought that Luciani could be elected pope. When he appeared, as the newly elected pope, on the balcony of the St. Peter's Basilica for the first time, lots of people were very surprised. When he delivered the *Urbi et Orbi* blessing for the first time, he broke with the centuries-old tradition and made a short and very sincere speech. He explained why he had chosen two names: he wanted to prop himself upon his predecessors whom he respected very much.

John Paul I died expectedly on 28 September 1978. He is buried in the Vatican crypts of the St. Peter's Cathedral.

St. John Paul II (1978 – 2005). Karol Wojtyła, the Bishop of Krakow at that time, born on 18 May 1920 in Wadowice at Krakow, was known to the general Church as an active participant in the Second Vatican Council. He attended all of its sessions as a member of the preparation commission. He was the first pope of Polish origin and the first non-Italian pope since Pope Adrian VI (1522 – 1523).

In his introductory speech after having been elected on 16 October 1978 the new pope openly undertook to observe the Second Vatican Council regulations in the “sober but resolute way”. On 18 October 1978 in front of the Vatican Diplomatic Corps he said that his role was to be “the witness to universal love”.

His first encyclical *Redemptor hominis* (1979) is an expressive statement on the Christian humanism: the true freedom can be found only in the Church, and human dignity is best preserved by the Church. The second encyclical *Dives in misericordia* (1980) develops the same topic and encourages people to be kind to each other in the increasingly endangered world. Moreover, the other encyclicals (14 in total), pastoral visits in the Diocese of Rome (more than 300) and in particular in

the whole world (104) bear evidence not only of his fatherly care of believers but also of his effort for good of everybody without any exceptions.

Since the start of his pontificate John Paul II had pointed out to the challenge of the incoming millennium and to the moment of deepening faith for the whole Church. He mentioned this in all of his encyclicals. For example, in the encyclical of 1987 titled *Sollicitudo rei socialis* he wrote: “The present period of time, on the eve of the third Christian millennium, is characterized by a wide-spread expectancy, rather like a new ‘Advent’ which to some extent touches everyone”.

Directly before this important step into a new period he issued an apostolic letter titled *Tertio millennio adveniente* (1994).

Pope John Paul II declared Sts. Cyril and Methodius Co-Patrons of Europe (1980). In relation to Slovakia he, inter alia, established the Eastern Slovak Province with its residence in the city of Košice (1995) as well as the Greek Catholic Slovak Ecclesiastical Eparchy in Canada and Slovakia (1997). His visits to Slovakia in 1990, 1995, and 2003 were encountered by big enthusiasm of the Catholics, other Christians, or even atheists.

He died on 2 April 2005 after a serious illness. His pontificate took 26 years and almost 6 months. He was buried in the Vatican crypts. After having been beatified his coffin was transferred to the St. Peter’s Basilica. On 27 April 2014 he was canonized.

Benedict XVI (2005 – 2013). Joseph Ratzinger was born on 16 April 1927 in a small Bavarian town of Marktl am Inn, in the family of a gendarme commissioner who “suffered from the fact that his children were members of Hitlerjugend and had to serve to a country led by people whom he considered criminals”. After the defeat of Germany, Joseph, during the War recruited to the auxiliary anti-aircraft corps, joined the priest seminary in Freising.

He was ordained priest at the age of 24. In 1953 he graduated the study of philosophy and theology at the University of Munich with a dissertation on the ecclesiology of Saint Augustine. At the age of 32 he became professor of dogmatic theology thanks to a thorough study of St. Bonaventure of Bagnoregio and of his *Itinerarium mentis in Deum* (Journey of the Mind to God).

From 1962 to 1965, as the theological consultant to the Archbishop of Cologne, he participated in the Second Vatican Council where his speeches brought him reputation of an advanced clergyman. In 1977 Pope Paul VI appointed him the Archbishop of Munich and Freising and cardinal. In 1981, upon request of John Paul II, he became the Prefect for the Congregation for the Doctrine of Faith

(the former Holy Office), the Chairman of the Biblical Commission and the International Pontific Theological Commission. During 22 years of cooperation with John Paul II their relationship had become very close and intense.

On 19 April 2005 Joseph Ratzinger was elected pope and assumed the name of Benedict XVI referring to the spirituality of St. Benedict of Nursia, Co-Patron of Europe. After having been elected he said: “After the great Pope John Paul II, the Cardinals have elected me, a simple, humble labourer in the vineyard of the Lord”. So, after 482 years the service of the Supreme Pastor of the Church was thus again taken over by a German pope. The inauguration took place in the St. Peter’s Square on 24 April 2005 and was attended by representative from the whole world.

In his first homily Benedict XVI expresses that “he will to pursue the commitment to enact Vatican Council II; he declares that “he is fully determined to cultivate any initiative that may seem appropriate to promote contact and agreement with representatives from the various Churches and ecclesial communities”; he promises that “he will make every effort and dedicate himself to pursuing the promising dialogue that his predecessors began with various civilizations, because it is mutual understanding that gives rise to conditions for a better future for everyone”.

He made 25 apostolic journeys abroad and many visits in the territory of Italy. He is the author of the following three encyclicals: *Deus caritas est* (2005), *Spe salvi* (2007), and *Caritas in veritate* (2009).

On 11 February 2013 Pope Benedict XVI announced his abdication. He abdicated on 28 February 2013 at 8.00 p.m. First, he retired to the papal summer residence in Castel Gandolfo, and later to a monastery in the Vatican. He uses the title of “Pope Emeritus”.

Francis (2013 - present). Jorge Mario Bergoglio, an Argentine Jesuit, from 1998 the Bishop of Buenos Aires, is the first pope coming from America. Although he is a significant person of the whole Latin American continent, in his diocese he is still a simple and very popular pastor.

He was born on 17 December 1936 in the capital city of Argentina as the son of immigrants from the Italian Piedmont. His father Mario was employed at railways as accountant, and his mother Regina Sivori cared of household and raised five children.

After graduating the secondary school study with a chemical technician’s diploma he chose the way of becoming a priest and joined a diocese seminary; on 11 March 1958 as a novice he entered the Society of Jesus. He graduated his study of humanities in Chile; after having returned to Argen-

tina in 1963 he also graduated the study of philosophy at the Colegio Máximo de San José in San Miguel. In the years of 1964 and 1965 he acted as a professor of literature and psychology at the Colegio de la Inmaculada Concepción in Santa Fé, and in 1966 he taught the same courses at the Colegio del Salvador in Buenos Aires. In the period of 1967 to 1970 he successfully graduated the study of theology at the Colegio de San José.

On 13 December 1969 he was ordained priest by the Archbishop Ramón José Castellan. In the years of 1970 and 1971 he continued in formation in Spain, and on 22 April 1973 he took eternal vows to the Jesuits. After coming back to Argentina he served as the master of novices at Villa Barilari in San Miguel, as the professor at the Faculty of Theology, as the consultor of the Society of Jesus, and the college rector.

On 31 June 1973 he was elected the Provincial Superior of the Society of Jesus in Argentina. After six years he again worked in the academic area where in the years of 1980 to 1986 he again held the position of the rector of the Colegio Máximo de San José; he served as a priest in San Miguel, too. In March 1986 he left for Germany to finish his dissertation. Subsequently, he was sent by his superiors to the Colegio del Salvador in Buenos Aires and later to a Jesuit church in the town of Cordoba where he was supposed to serve as a confessor and spiritual director.

The Cardinal Antonio Quarracino, the Archbishop of Buenos Aires, chose him to be his close colleague, so on 20 May 1992 Pope John Paul II appointed him the Titular Bishop of Auca and the Auxiliary Bishop of Buenos Aires. Here, on 27 June he was ordained bishop in the Cathedral by the mentioned cardinal. He chose his episcopal motto “Miserando atque eligendo” and in his episcopal coat of arms included the HIS Christogram, the sign of the Society of Jesus. Subsequently, he was appointed the Bishop Vicar for the region of Flores, and on 21 December 1993 he was entrusted to perform also the office of the Diocese General Vicar. On 3 June he was appointed the Coadjutor Archbishop in Buenos Aires. After nine months and on 28 February 1998, after the death of the Cardinal Quarracino, he became bishop, the Primate of Argentina, and Ordinary for the Orthodox Catholics in Argentine.

On 21 February 2001 at the consistory John Paul II appointed him the Cardinal of the titular Cathedral of the St. Robert Bellarmino Church. Just then, he asked the believers that they do not go to Rome to celebrate his appointment and that they give the money saved to the poor. In October 2001 he was appointed the General Relator for the 10th General Meeting of the Synod of Bishops discussing the service of bishop. At the Synod he emphasized the “bishop’s prophetic role”. i.e. the

fact that he is supposed to be the “prophet of justice”, that he is obliged to “continuously spread” the social teaching of the Church and also to “present a responsible opinion in matters of faith and moral”.

Meanwhile, the Cardinal Bergoglio was becoming more and more popular in the Latin America. Nevertheless, he never gave up his temperate and strict lifestyle which many people branded as ascetical one. In this spirit of poverty in 2002 he refused to be appointed the Chairman of the Episcopal Conference of Argentina, however, three years later he was elected for this position and in 2008 again confirmed for another three-year period. In the meantime, in April 2005 he took part in the conclave at which Pope Benedict XVI was elected.

As the Archbishop of Buenos Aires – a diocese of 3 million inhabitants – he elaborated a missionary plan based on community and evangelism having 4 main goals: open and brotherly communities; leadership role of conscious laymen; evangelism focused on every citizen of the town; support to the poor and the sick. The plan was intended to re-evangelize Buenos Aires taking into account those living there, its structure and history”. He asked priests and laymen to cooperate. In September 2009 he started a solidarity campaign at the national level on the occasion of the 200th anniversary of his country’s independence: by 2016 two hundred charitable events are supposed to be performed.

He was a member of the Congregation for Divine Worship and the Discipline of the Sacraments, the Congregation for the Clergy, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the Pontifical Council for the Family, and the Pontifical Commission for Latin America.

On 13 March 2013 he was elected the 266th pope. He was inaugurated on 19 March 2013.

Mons. Viliam JUDÁK