

alongside an increasing intolerance of dissent and heterodoxy in the name of forging a perfected and holy Christendom worthy of God's blessing. Communal purity demanded single-minded obedience to the now standardized norms, and Christian attitudes toward Jews (stereotyped with the sin of avarice), Muslims (stereotype for the sin of impure belief as *infideles*), and other non-conformists became increasingly hardened and eliminationist.

Fourteenth–Fifteenth Centuries: The Return of the Apocalypse and Later Medieval Spirituality

The pressures of success seemed to catch up with every reform movement, which in time found itself as the new face of outmoded thought in the undertow of yet another reform movement. This was certainly true of the Cluniacs and Cistercians, and it would be true of the Franciscans as well as the papacy. Innocent III's pontificate is justifiably recognized as the pinnacle of the medieval papacy and the second medieval synthesis, but this only makes obvious a subsequent decline was to follow. Many of his own policies and assertions of papal authority contributed to the decline in papal influence and independence. And though the papacy had been well advanced beyond monarchies in the formation of administrative and institutional structures of governance, its own success led to growing charges of bloated bureaucracy and financial corruption in Rome, even as European Christians sent their varied appeals to Rome in record numbers. Finally, what Innocent III did not fully appreciate in the midst of his numerous contentious interventions into the lives and politics of Europe's kings and emperors was that in varying degrees they too were developing administrative monarchies that would soon be ready to challenge papal claims to super-territorial jurisdiction as Christendom's senior pastor (Oakley 1979).

Growing proto-national kingdoms with their intensifying resistance to papal interventions, and the inevitable spiritual inflation that occurred with every papal use of excommunication and interdict, ultimately proved to undermine papal authority over a supposedly uniform and unified Christendom. And this decline set in at the absolutely worst time possible, when pastoral leadership was needed more than ever. The Age of Trauma dawned in the fourteenth century, when climate change and the global transportation system combined to produce a series of debilitating famines followed by the unimaginable horrors of the Black Plague by mid-century. The last two horsemen of the Apocalypse also arrived in the form of wars (e.g. Hundred Years War) and the death they produced on a record scale as royal armies swelled in size, destructive capacity, and duration in the field. Kings were finally recovering their sovereignty after the feudal age of aristocratic and clerical dominance, and they were determined to consolidate their kingdoms into territorial states. And one of the key elements in this strategy was to return the Church once again to a sub-set of Christendom under the sovereign king.

Clerical inability to solve any of these traumatic crises produced a new criticism of their impotence and even irrelevance, while traditional critiques of the Church's corporate wealth (often a product of centuries of the laity's pious bequests) continued apace.

Fourteenth And Fifteenth Centuries

CO Houle



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