

BURNED HISTORY RESTORED

Let's think: what would happen if we forgot the past of our lives, if we forgot the Homeland? the past, if we forgot the story of Jesus Christ...? We would become mythological zombies, resurrected from the dead, or mankurts, who have lost the historical connection with the Motherland, with loved ones, and with ourselves. **A person who has lost self-awareness is no longer a person.** If someone teaches us to forget a former lover, and there are such "teachers-psychologists", they program amnesia in your heart. It dehumanizes. It is unforgivable.

Our past was erased by many people: the Crusaders, the mercenaries of the Red Terror, atheists. They were helped by artists and even the clergy themselves, and all sorts of scum. Such sad thoughts naturally arise when studying the history of Catharism. And it is fascinating that the French people themselves were the birthplace of those of whom France can be proud: **Anne Brenon, Jean Duvernoy, Annie Cazenave, Ylva Haggmann...and others who dedicated their lives to restoring what had been burned.**

This is a real feat. We don't have such books, and no one is translating them into Lithuanian (too bad!). Anyone who knows French can read it. I've included the links below the text.

When I studied the history of the Good People (Cathars), I saw how brutally it was burned, and even with inspiration. "In the name of God" the black works of the Roman Church were also liquidated. However, not all archives were burned... For 1000 **years, many people thought that nothing had happened, that heretics were unworthy of attention. This attitude towards serving God is the most terrible.**

I am finishing the story about the French Cathars. There is nothing to comment on: you draw your own conclusions. Broad, deep conclusions. It would be good if someone continued the work on what **was at the beginning of Christianity**, when the Word of Jesus Christ began to spread to all four corners of the world. I wrote about the Gnostics, now the Cathars... They were all true apostles of Christ. Such was their Church. They are not heretics. No!!!

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HISTORY OF CATHARISM

Origin and origins

Catharism was not a fundamentally new worldview that emerged in the Middle Ages. The theological views that later became characteristic of Catharism can be found in early Christian teachers who were influenced by Gnosticism and Neoplatonism (Origen of Alexandria). Most researchers (Jean Duvernoy, Anne Brenon**, Annie Cazenave, Ylva Haggmann, etc.) consider Catharism to be one of many, but unique, Christian movements that emerged simultaneously in Western and Eastern Europe at the beginning of the Millennium. This movement was represented by various communities,**

not necessarily related to each other, and sometimes differing in doctrine and way of life, but nevertheless representing a certain unified area in its structure and rituals in the period between the 10th and 15th centuries, and geographically between Asia Minor and

In Western Europe. In Eastern Europe and Asia Minor such communities considered Bogomils*. The Bogomils of Byzantium and the Balkans, as well as the Cathars of Italy, France and Languedoc, were one and the same Church. A characteristic of the Cathar texts is that they contained no references to texts from non-Christian religions. Even in their most radical positions (for example, on dualism or reincarnation) they rely only on Christian primary sources and apocrypha. Cathar theology operates on the same principles concepts like Catholic theology, "sometimes approaching, sometimes moving away from the general line of Christianity in its interpretation."

For a long time, the main source relied on by researchers were treatises denying this medieval heresy – the anti-heretical “Summae” (Summas) compiled by theologians in the 13th century. Therefore, the first researchers preferred to search for the roots of Cathar dualism in Eastern influences, especially Zoroastrianism and Manichaeism, tracing a direct line of descent from Mani through the Paulicians and Bogomils. Until 1950, the research on this issue was influenced *only by theologians*. This circumstance led to disagreements in assessing the origin of the Cathars. Some researchers (including LP Karsavin and Henry Lee, who was the author of one of the first significant monographs on the history of the Inquisition) consider Catharism to be a "neo-Manicheism" that came to the West from the non-Christian East: "The essence of the Cathar dogma is completely alien to Christianity." This position is also supported by some modern researchers. However, the development of research into the archives of the Inquisition led to a change in the prevailing opinion among historians. From the 1950s onwards, medievalists increasingly raised the question of the Cathar heresy, using the terminology of social rather than religious issues. Moreover, since 1939, numerous authentic manuscript fragments of Cathar origin have been found in the archives of many European libraries, mainly thanks to the research of the Dominican Father Antoine Dondain. Based on these sources analysis, most scholars began to think that Catharism was a non-traditional Christian worldview, perhaps influenced by Eastern ideas, but generally organic to Western spiritual culture part. These researchers emphasize a number of common features characteristic of both Catharism and European culture in general in the 11th-12th centuries. The most serious contribution to refuting the “traditional” vision of this heresy as a branch of Eastern Manichaeism was made by **Jean Duvernoy**. In his book “**The Cathar Religion**”, he made the first comprehensive study of the medieval analysis of the historical data of the religious phenomenon called Catharism. The author came to the conclusion of *an exclusively Christian context for Catharism*, a conclusion that has since dominated contemporary historians. In the 1990s, several historians, notably Monique Zernier, raised the hypothesis that the Cathars did not exist at all, and Catharism was an "invention of the Inquisition", but she did not find sufficient support.

First mentions

At the end of the 10th century, in the first chronicles of the Millennium monasteries, along with various descriptions of disasters, reports of "heretics, sorcerers and Manichaeans" appeared.

The anticipation of the Apocalypse, the end of the world, first predicted in 1000 and then again in 1033, ignited people's hope for a renewal of the evangelical Good News. This period includes both official (papal reforms) and unofficial (heretical movements) attempts to implement the ideals of apostolic life (poverty, chastity, etc.).

Historians have found that some of these reformers are the same heretics mentioned in the texts. In 1022 (according to other sources, 1017), by order of King Robert the Pious, twelve canons of the cathedral of Orleans were convicted of heresy and burned. This was the first conflagration of medieval Christianity. Other executions were carried out in Toulouse, In Aquitaine and Piedmont. In 1025, a Cathar teacher, Gundulf, was discovered in Flanders with several disciples, who was supposedly of Italian origin. The heretics of the 11th century had much in common: they refused to baptize young children, they denied the sacrament of confession (introduced in Carolingian times) and the sacrament of marriage, which was just being introduced by the pope at that time. They also rejected priest The efficacy of the sacraments administered to those who were in sin, the legitimacy of the hierarchy of the Roman Church, and rejected the cult of the Crucifixion as an instrument of execution. This teaching was popular not only among the common people, but also among the nobility. Thus, historical documents show that at the very height of the spiritual reform movement in the 11th century, "heretics" simultaneously appeared in many regions of Western Europe, gathered into monastic communities, relying on Gospel, denying the Eucharist and the human nature of Christ. Since they also practiced baptism by laying on of hands, characteristic of the Cathars, historians consider them proto-Cathars. Evidence of the emergence of the Bogomils in the Byzantine Empire is found from the 10th to the 11th centuries, and there they appeared as brothers of the Western heretics, who from the 12th century began to be called Cathars. By the 12th century, the hotbeds of heresy had already spread throughout Europe: documentary evidence of repressions against heresy, especially in the Rhineland, gives us information about the existence of these underground community organization and religious foundations. In 1143, the Rhine monk Everwin de Steinfeld sent a sincere request for help to the highly respected Cistercian abbot Bernard of Clairvaux, the future Saint Bernard. He writes that the heretics caught and condemned in Cologne endured the torments of the fire with the fortitude of the first Christian martyrs, and this caused great anxiety and murmuring among the people and the clergy who were present at the execution. They also sought to have their tradition would have been preserved from ancient times by their brothers in Greece and that it has been and continues to be transmitted to the present day. The texts speak of the self-immolation of "pubinists" in Champagne and Burgundy, of "fiffles" in Flanders, of "patarens" in Italy, and of the "horribly abominable acts of weavers" or Arian sect" in the south of France, who were also often called "Albigians." There is evidence that all these names refer to the same type of heresy. **The heretics themselves called themselves "apostles" or "Christians."**

Cathar churches in Europe

In the second half of the 12th century, European heretical communities were reorganized into structured church institutions led by bishops. There is evidence that around 1170 Nikitas (Nikitas or Nikinta), a Bogomil bishop from Constantinople, traveled to the West Europe to help the Cathar communities and share the roots of the Byzantine Empire experience of the Eastern churches. First he visited Lombardy, and later, the Cathars of Toulouse At the invitation of the church, he went to Languedoc, where he led a general campaign against the heretics of Western Europe. church council in Saint-Félix-de-Lorraine. Documents from the 12th century show that by that time the Cathars already had bishops in Western Europe (Liège, France, the Rhineland). So, in Saint-Félix there is a French bishop named Robert d'Epéron. He represented Champagne,

The Burgundian and Flemish communities, whose persecutions are mentioned in 12th-century documents, namely Reims, Vezelay, Charité-sur-Loire, Lille and Nevers. The acts of the Council of San Felice also mention Mark, the Cathar bishop of Lombardy, whose center was Milan. This unified Italian church was divided by the end of the 12th century into five separate churches, each with its own bishop and its own hierarchy. Dominican sources state that they sometimes competed with each other due to differences of opinion. The greatest disagreements were between the church of Concorzo (centered in Milan) and Decenzano (near Lake Garda). However, the most active centers of Catharism were Florence, Spoleto and Mantua, where there were also churches with their own bishops. The documentary evidence available to historians about the Italian Cathar environment reveals four characteristic features: the Cathar communities are extremely active; there are doctrinal differences among them; despite these differences, they are essentially a single entity; they participate in the common scholastic culture of European society. In the second half of the 12th century, there were four Cathar churches in Languedoc: Albigeois, Agenois, Toulouse and Carcassonne. At the initiative of the communities of Toulouse and Carcassonne, they held a joint assembly.

In the church of St. Felice. There they chose for themselves bishops, who were consecrated by Nicetus. Apparently, the church of Albigensius, older than the others, already had a consecrated bishop, Sicard Celerie. Namely he had argued a few years earlier, in 1165, in Lombardy, near Albi, with the Catholic bishops and the papal legate in the presence of Viscount Trencavel.

The rise of Catharism

As early as 1145, during his mission in the Mediterranean, the famous Cistercian preacher Bernard of Clairvaux lamented the "terrible insults" that the Occitan Burgundian aristocracy had inflicted on the papal envoys. According to him, the churches were empty, and at Verfeuil (the castle of Albi), no one even came to listen to his sermon. The aforementioned meeting at Saint-Félix, which took place in May 1167 on the border between the County of Toulouse and the Viscounty of Trencaves (Albi), took place openly and without any hindrance from secular authorities. The end of the century can be considered the "Cathar during the "peace" in Occitania. The Cathar bishoprics of the 12th century emerged from two large territorial in the lands of the formations: the Count of Toulouse, a vassal of the King of France, and the union of viscounts of the Trenkaviel family – Carcassonne, Béziers, Albi and Limoux – located between Barcelona and Toulouse. The count and viscounts did not show much zeal in persecuting heresy. In 1177, Raymond V, Count of Toulouse, who was sincerely hostile to heretics, wrote to the Chapter of Sice that he could not fight the heresy because it was supported by all his vassals. His son Raymond VI (1198–1221) was friendly to the heretics. The Trencavi dynasty for a long time supported the heresy even more. Finally, the counts of Foix went even further, directly involved in the activities of the Cathar Church: in the 12th and 13th centuries At the turn of the 16th century, the countesses and daughters of the Foix family themselves became Good Women. For several generations, the favor of the Cathar churches prevailed in the Occitan dominions, which prevented any persecution. Before the Albigensian Crusade, the Cathars in the west covered the territories from Quercy to Gourdon and Agen (church of Agen); in the center – the counties of Toulouse, Lorraine and Foix (Church of Toulouse) territories, in the north – Albizeua (Church of Albi), in the east – Kabarda, Minervois and Carcassonne (Carcassonne church), extending as far as Corbières and the sea. In 1226 a fifth bishopric was founded at Raza (Limousin region), which had previously been Carcassonne.

part of the church. Like the Church of Rome, the Cathar Church was divided into clergy and laity. The laity, or faithful, were not required to renounce their previous Catholic beliefs.

habits or attachments, but they recognized the Good Christians, or Good Men and Good Women women, spiritual authority. The Cathar clergy combined the functions of priests and monks, and consisted of men and women. Like Catholic priests, Christians preached, performed rituals for the salvation of souls, and granted absolution. Like monks, they lived in communities, observed fasting and abstinence, as well as ritual hours of prayer. Based on the Inquisition courts According to testimonies collected during the 13th century, there were 40,000 believers and more than 1,000 good Christians in Languedoc at the beginning of the 13th century. Historians conclude that most of the Languedoc population was at least sympathetic to the Cathars. Numerous sources, both literary and later, legal, testifies that the "example of apostolic life" attracted many believers to the good people. Thus, although the Cathars were persecuted in Champagne, Flanders, the Rhineland, and Burgundy, the secular authorities in Languedoc and the Ghibelline cities of Italy were tolerant of this faith and even defended the dissidents from ecclesiastical authority. In 1178 and 1181, the pope sent Cistercian missions to Toulouse and Albi, but they failed to establish cooperation with the local authorities and achieved practically nothing in persecuting the heresy. In the early 13th century, Pope Innocent III's envoys Raoul de Fontfroide and the legate Pierre de Castelnau held public debates with the "Good Men" on theological topics.

Most historians believe that they did not achieve much success. On the contrary, the Castilian canon Dominic de Guzman began to fight the Cathars in Languedoc from 1206, preaching and taking vows of poverty and mendicancy. He managed to achieve several dozen conversions to Catholicism. However, the crusade declared by Innocent III in 1209, according to many historians, such as Anne Brenon and Michel Roquebert***, signaled that these attempts also ended in failure.

Confrontation with the Roman Catholic Church

Research from the 1970s and 1980s shows that **Catharism is equivalent to Evangelicalism: direct observance of the commandments of Christ, especially the instructions of the Sermon on the Mount.** According to most historians, this evangelism was one of the main points of Catharism. They were supporters of absolute non-violent resistance, refused to lie and swear, and many people of that time, as can be seen from the protocols of the Inquisition, considered them poor itinerant preachers who carry the word of God. Based on this, the Cathars criticized the Roman Church from the very beginning for being too secular. Many of the vices of the Catholic clergy, the pope's desire for wealth and political power, the deviation of religious practice from evangelicals They saw the ideal of "apostolic poverty" as a form of Catholic devotion to the "prince of this world" proof. They themselves demonstrated in practice by their lives and morals the purity and rigor of the apostolic way of life, which was recognized even by their opponents. Nevertheless, **the dualistic Catharism Christianity** was an alternative religious construct. They **did not call for a reform of the clergy and a "return to the Scriptures."** They expressed a desire to return to the Apostles **The purity of the Church, apart from the "usurping Roman Church", and to their own - the "Good Christian churches"**. However, despite all the harsh criticism of the Catholic Church

institution (their terminology is "**the synagogue of Satan**"), the Cathars were not inclined to show hostility towards Catholics themselves. There is much evidence of peaceful coexistence between believers of both religions, namely in those areas where Catharism had a strong influence. Heretic monks and Catholic clergy
Coexistence at the local level usually took place without clashes. From the documents of the Inquisition
It follows that the faithful generally considered themselves to belong to both Churches at the same time, believing that both would save the soul more than either one. On the contrary, where the Catholic Church dominated
The Church often persecuted the Cathars. The attitude of the Roman hierarchs towards them was very intolerant. Local rulers, loyal to the Pope, **sought to capture them and "burn with fire those whom they could not rescue from madness."**

However, in the first decades, persecution was rather episodic. Although heretics
condemnation was a matter for the episcopal courts, the Church hesitated whether to choose repression
methods. Initially, executions were carried out according to the sentences of secular authorities.
But gradually, councils and papal bulls prepared the ground for Church laws on heresy. The confrontation between
Catharism and Catholicism became much more acute. The Pope, alarmed
due to the spread of heresy, increased pressure, which provoked a Cathar response. **1179 Third
The Lateran Council of the Catholic Church condemned the heresy of Catharism (along with the
Waldensian heresy).** The Decrees of Verona, agreed upon by the pope and emperor in 1184, the first pan-
European measures against heretics, equated the latter with criminals,
those who insulted the "divine majesty." The Council of Narbonne assigned the bishops established in
each parish the obligatory task of searching for heretics and reporting them to their superiors. The 13th century
became an age of effective and systematic suppression of heresies.

Albigensian Wars

In 1209, Pope Innocent III called for a crusade against the Cathars, which was called the Albigensian
Crusade (after the city of Albi). In response to this

At the invitation of the French and European barons, led by the papal legate Arnot Amaury, abbot of Sit, in
1209 attacked the lands of the counties of Toulouse and Trencavel. In 1220 it finally became clear that the
attempt to establish the Catholic Montfort dynasty in Toulouse and Carcassonne had failed, as the local
population supported their legitimate counts. The Cathar churches, which initially
suffered a major blow from the fires of the Crusades, gradually began to recover. The Crusade against the
Albigenses was marked by brutal repressions against the civilian population (Béziers in 1209, Marmande in 1219),
as well as huge mass bonfires in which heretics were burned - in Minerva (140 burned in 1210), in Lavra (400 burned
in 1211). In 1226, King Louis VIII of France, son of Philip-Augustus, decided to restore his rights to the
Mediterranean counties that had been transferred to him by Montfort, and himself led the French army, directing it
against Raymond of Trencavel, King Raymond VII of Toulouse and their vassals.

Despite fierce resistance in some regions (notably Limoux and Cabaret), the royal army conquered Languedoc. In
1229, the Count of Toulouse surrendered and signed a peace treaty ratified in Paris.

The final defeat of the Cathar movement

In 1229 the king finally won the war declared by the pope, and the latter took advantage of the king's victory: from then on the Church was granted complete freedom of action. From the secular rulers - defenders of heretics - according to the Lateran Council of 1215 and the Council of Toulouse of 1229 lands and property were confiscated by decrees of the council. The Cathar communities withdrew to underground. However, they remained in great numbers. To protect themselves from repression, they organized a secret resistance network based on social and family solidarity. **The Inquisition, which**

In 1233, the Pope created it as an institution of compulsory confession, had the power to impose punishments and penances, and united the inhabitants of Languedoc with the Catholic faith. **The Inquisition was handed over to the Dominican and Franciscan orders,** who also proclaimed the official Church doctrine. **The Inquisition was a permanent religious tribunal, independent of local bishops.** It based its investigations on systematic complaints and used confessions as evidence.

This effective system, over several generations, successfully destroyed the bonds of solidarity that kept heretics underground. The Inquisition introduced a differentiated system of punishments, from yellow crosses to sewn to clothing, up to confiscation of property and life imprisonment. The death penalty,

The punishment for the transfer of the condemned to the secular authorities was reserved for the underground clergy, that is, for good men and women who refused to renounce their beliefs, as well as for believers who returned to their errors, that is, to heresy. The remains of those who died in the "heretical abomination" were exhumed and burned, and their houses were demolished. After the Treaty of Paris, by which the Count of Toulouse was obliged to obey the King of France, Toulouse,

The hierarchy of the Cathar churches of Agenois and Razès approached Raymond de Pereuil, the owner of a small fortified village on the Montségur mountain, asking for permission to establish a "Church of the throne and the center." He agreed, and from 1232 to 1243, missions were regularly sent from the monasteries of Montségur for underground preaching and the distribution of the sacraments.

In an effort to avoid the consequences of the Treaty of Paris, Raymond VII, Count of Toulouse, concluded alliance against the King of France with the King of England and the Count de La Marche. 1242

In May, he convinced the Knights of Montségur to carry out a punitive operation against the traveling tribunal of the Inquisition, which was then located in Avignonette (Loraguais). He believed that this would be the signal for a general uprising. The inquisitors were killed, their registers destroyed, and the population took up arms. However, the defeat of the Count's allies forced him to sue for peace. **Montségur was left defenseless and in 1243 it was besieged by the army of the King of France. Almost a year after the siege began, Montségur surrendered, and on March 16, 1244, the community of Good Men and Good Women of Montségur - about two hundred monks and about twenty laymen who had voluntarily joined them,**

were burned along with their bishops. Many historians believe that Montségur

The burning marked not only the end of organized Cathar churches in Occitania, but also the end of Toulouse.

The end of the Count's political calculations for independence. After the burning of Montségur on 16 March 1244, the last underground Cathar movement, without its organized structure, was crushed. The remnants of the hierarchy managed to survive more or less in exile in Lombardy, but from then on the Cathar Church in Occitan could only struggle for survival.

By the end of the 13th century, the Cathar faith had practically disappeared in Occitania. However, Peyre Autier, a former notary of Ax-les-Thermes, close to Count Roger-Bernard de Foix, from 1299

led a small group of Good Men, "unwaveringly determined to renew the Cathar evangelization in the former territories" [18]. Among them were Peyre's brother Guillaume Autier and Peyre's son Jaume. Using their family and friendship ties, as well as the remnants of the former heretical underground, they managed over the years to "fan the Cathar fire from Quercy to the Pyrenees" among the faithful, who were still numerous. The attempt, which historians call "the brothers'

The "Recovery of Authier" lasted from 1300 to 1310. A study of the documents of the Inquisition shows that the success of this Cathar recovery depended on the ability to greatly increase the number of underground pastors. However, the Inquisition rounded up and burned one by one all the Good Men who were operating underground. Jaume and Guillaume Authier were burned at Carcassonne in 1309. Amiel de Perle and Peyre Authier in Toulouse in 1310. The only one who managed to escape to Catalonia was Guillaume Bélibaste. Deceived by a double agent, he was captured and burned at Villerouge-Termeneze in 1321 by order of the Archbishop of Narbonne. This event is considered the end of the Occitan Cathar Church.

Cathar religious beliefs. Source of information

Catharism is known from three categories of historical sources. First of all, these are the writings of the Cathars themselves. There must have been a great many of them, but during the years of persecution almost all the material was destroyed by the Inquisition. Nevertheless, two theological treatises and three "rituals" have survived to this day.

One of these treatises is the Book of Two Principles, preserved in Florence. This Latin manuscript, dated to about 1260, is a summary of a major work written by the Cathar physician Giovanni de Lugio of Bergamo around 1230. Another treatise, discovered in Prague in 1939, is a copy of an anonymous Latin manuscript originally written around the beginning of the 13th century, and apparently by the "perfect" Bartholomew of Carcassonne. Both of these documents are the main source of modern information on Cathar theology. Materials on Catharism

The study of liturgy is provided by the Florentine Latin Rite, the Provençal Rite preserved in Lyon, which contains the complete translation of the New Testament into Occitan, and other Occitan ritual, located in Dublin. Each of these documents dates from around 1250. Several apocryphal writings should also be mentioned. First of all, this is the "Vision of Isaiah" (an ancient text used by the Bogomils) and the "Questions of John" (a text transmitted by the Bogomils to the Italian Cathars around 1190).

Another source of information about Catharism is the polemical works of Catholic theologians, which analyze and attempt to refute Catharism. More than 30 such works are known, written at the end of the 12th and 13th centuries, although not all of them are equally valuable and important. Many of them did not attempt to distort the religion they described, but on the contrary, they contained numerous warnings to the reader not to believe the "empty fabrications about Catharism" that were already spreading at that time. The authors were interested in serious doctrinal questions, which they examined in detail with great intellectual honesty, despite their extremely hostile attitude towards Catharism. This is especially true of the *Liber contra Manicheos* by Duran de Huesca (a former Waldensian who converted to Catholicism), Alan of "Summa quadrupartita" by Lille, "Summa adversus catharos" by Monnet of Cremona, and "Summa adversus catharos" by Rainer Sacconi (a former Cathar perfect who converted to Catholicism and became a Dominican)

and the work of the Inquisitor). Finally, the last group of documents are the legal sources: the testimonies and interrogations that the Inquisition collected from 1234 onwards. Most of these sources have not yet been published (with the exception of the registers of the Inquisitors Jacques Fournier and Geoffrey d'Ablis). They contain a huge amount of information about the social life of the time and what the Cathars were like. formed society. In terms of doctrines, beliefs, and rituals, the Inquisitor The data only complement previous sources. One of the testimonies even quotes, for example, the prayer of the faithful Cathars of Languedoc: "Paire sant, Dieu dreyturier de bons speritz..." (Holy Father, righteous God of good spirits).

Holy Scripture

The Cathars considered the New Testament to be Holy Scripture, which formed the basis of Cathar doctrine, especially the Gospel of John. Great importance was also attached to the letters of the apostle Paul.

The Cathars' view of the Old Testament was generally critical. They rejected a large part of it.

Old Testament writings. The God of the Old Testament, in their view, was nothing more than a god of wrath, "the god of this age or the prince of this world," an evil principle.

In order to mislead people as much as possible and distract them from the path of salvation, he forced

The argument that the Old Testament was inspired by the "prince of this world" was seen by the Cathars as a sign of extreme cruelty and excessive attention to the flesh.

On the contrary, some of the prophetic books were highly respected by the Cathars - namely those which clearly speak not of the vengeful and jealous God of Israel, but of the good and spiritual God whom Christ was to reveal to men. The Cathars translated the Holy

Written into the spoken language, although Latin was the predominant language in prayer practice. The reading of the Gospel of John was provided for, especially during the Consolamentum ceremony. In this case, the loud reading began with the words "In principio" and ended with the words "gratia et veritas per Jesum Christum facta est". This Gospel is characterized by the oppositions of *light - darkness, truth - lie, "God" - "world"* for the Cathars, related to their concept of dualism. The Gospel of Matthew contains a parable about the bad and good trees, which are recognized by their

The fruit was for them a symbol of the example of Christ, by which one could recognize true Christians.

All the books written by the Cathars and known to us since the 13th century are based on the saying "**My kingdom is not of this world.**"

Theological doctrine

Catharism is a religion of salvation based on Revelation. The Cathars used Christian myths about the fall of angels and Lucifer, as well as about the battle between the archangel and the evil dragon, to confirm **the evangelical dualism** that opposed the God of mercy and love to the realities of this world. In the Holy Scriptures, they preferred the postulate of God's mercy to the postulate of His omnipotence. In the souls of people, they saw fallen angels imprisoned in corporeal in prisons in a world that lies in evil and is not of God. Their dualism was based on the opposition of the invisible world of God's light and this world, condemned to destruction and death by the evil creator, whom they called Lucifer or another name for the devil. The souls of people, angels who fell from the divine creation, were carried away by the dragon, thrown down with him into this world and

now awaits liberation from earthly exile: the salvation promised by Christ. Therefore, **the Cathars doctrine and cult practice are based on the Gospel, to the interpretation of which they paid great attention. Heretical preachers based their theses on numerous references to the Holy Scripture. This is how they interpreted the nature of Christ, the only true Son of God, sent by the Father to this world, "of which the prince is Satan," a message to finally give the lost sheep, the fallen angels, a chance to be saved and return to their heavenly homeland.**

Dualism

Catholic sources of the time are full of references to the Cathars, who believed in "two gods - one good and one evil..." However, in the opinion of many academic authors, especially Jean Duvernoy, this presentation of their dualism is simplified and tendentious. It comes from judicial sources, mainly in notarial form. However, from direct or better sources

the dualism of quality documents takes a less simplified form. However, their **Qatari**

The basis of metaphysics is indeed a belief in two principles. However, Cathar dualism is not a starting point, but a consequence of reflection, a conclusion of biblical analysis. Cathar metaphysical reflection can be defined as a dualistic reading of the Gospels. The entire Cathar system is based on the New Testament.

The text of the New Testament differed from the Orthodox Bible in one place. The Synodal translation reads: [Jn 1:3]: "All things were made through Him, and without Him nothing was made that was made." [Jn 1:4]: "In Him was life, and the life was light..."

The Cathars translated this passage as follows: [Jn 1:3]: "All things were made through Him, and without Him nothing was made." [Jn 1:4]: "All that was in Him was life, and the life was light..." In

their opinion, this should be a translation of the Latin words of the Vulgate: sine ipso factum est nihil.

Thus, the meaning of the quoted passage from the prologue of the Gospel of John looks like this: all things through

came into being – that is, what truly "is", came into being through Him. On the contrary, "without Him nothing came

into being" – that is, what truly "does not exist", what "is without love", according to the saying of St. Paul, which

the Cathars were fond of quoting: "...if I did not have love, I am nothing" (1 Cor 13:2). This means that the Cathars

distinguished two creations: **the real one, whose works truly "are", that is, the creation of God** ("all things

came into being through Him"); and **the illusory one, whose works have no real being**, this visible world, which they

associated with "non-being" ("and without Him nothing came into being" or "all things came into being without Him", as they said

Pierre Autier). **The visible world, "this world", is not a creation of God.** It came from another

beginning. **Cathar dualism asserted the absolute independence of the roots of good and evil**

from each other. They based their dialectic on the logic of Aristotle: "Opposite principles are

opposites," therefore good and evil, which are opposites, arise from opposite principles. **The Cathars**

The goal of dualism was to free the God of love, spoken of in the Gospel, from responsibility

for the origin of evil and the world. For them, God the Father lived in his invisible Kingdom, and the

world, doomed to destruction, was the work of an evil creator—the devil or a rebellious angel.

Man and the world. Heaven and hell. The doctrine of reincarnation

"Peyre Authier [the last great preacher of Catharism] said that after the end of the world the whole visible world would be [...] destroyed, and he called it hell. However

"all the souls of men will then be in paradise, and in heaven one soul will have as much happiness as another; all will be saved, and each soul will love another as it loves its father, mother, or children..." Jacques Fournier's "Register of the Inquisition." **Good Christians, refusing to attribute to God the responsibility for the affairs of this world and the power in this world, proclaimed the Kingdom of God not "of this world, which lies in wickedness," according to the definition of the apostle John.**

In this world they saw the only possible hell, but a short-lived hell that would last for a time.

will end at the end, having nothing to do with eternity, with God, or with His good creation. And that this end of time will come when all human souls will be saved and return to their Creator. This version reflects the original form of medieval Christianity, which has no

medieval symbolism. **From the point of view of good Christians, nothing visible could bear witness to God or be a sacred symbol - neither the cross nor the dove.** They built neither temples,

nor chapels, but worshipped and preached in the homes of their relatives, in the shade of a cave, in a tavern, in a forest clearing, claiming that **the only Church of God is the human heart.** Good

Christians were quite rationalistic, so they ridiculed the "Catholic superstitions": "It is not God who gives such a wonderful harvest, but the fertilization of the earth" or: "Why do you bow before this statue? Have you forgotten that it is the work of a man who took a piece of wood and carved it with iron tools?" The Cathars did not create a political system of divine origin, divine law, just violence or holy war

and the concept of social order. In their view, all human souls—men and women, rich and poor, heretics and prelates, infidels and Jews—were good and equal, all of **divine** origin. And to all of them, without exception, was revealed the promise of salvation through the mercy of God.

promise. The Cathars did not believe in original sin or free will: "It would become completely incomprehensible how angels, created good, could hate goodness, which was like themselves and existed forever, and why these good angels were inclined to evil, which did not yet exist, and loved it..."

[The Book of Two Principles]. They believed that the true nature of every soul created by God was good. **They also, according to scholars, freed women from the guilt of the "sin of Eve,"**

based on biblical misogyny. There is no mention in Cathar treatises and rituals,

explaining the sequential migration of souls from one prison of the body to another. Only the anti-Cathar polemics and testimonies before the Inquisition address this topic. However, the Good Christians

theoretical texts state that, contrary to what Catholic clergy teach, **God does not create an infinite number of new souls in order to one day stop time and begin to judge each one according to the state and age in which He finds them.** On the contrary, a certain number

divine souls have fallen into the slavery of the body and must now "awaken" from this world before

they hear the call to leave it and return to their heavenly homeland. As already mentioned, they believed

the universal salvation of all divine souls who fell into the slavery of the body during the creation of the evil

world. They believed that after the fall, migrating from body to body, these souls would gain experience and the opportunity to know the Good, realize their belonging to another world and be called by God to reunite with Him.

The term "End of the World" occupies an important place in the Cathars

in eschatology: but it will by no means be a sudden end. When the divine souls realize their heavenly origin,

renounce the evil world and leave it, the evil world will be emptied - only God can be the creator of Life or being - until the day when the last incarnate

the soul will be released from the state of oblivion by earthly death. Then "the visible world will return to its non-existence", and divine creation, through the temporary loss of being, will be reunited with eternity.

Christ. Holy Spirit

Despite the arguments that can be found in the records of the Inquisition, it is impossible to deny the Christian nature of Catharism. **Christ is at the center of their religious education and is their core of the faith. However, their understanding of it is very different from the Catholic view.** All First, the Cathars denied that Christ atoned for the sins of men by his sacrifice (see LN Tolstoy Denies Jesus as the Redeemer). He merely explained the doctrine of salvation as presented in the Gospels. Most of them did not accept the idea of Christ's humanity. They believed that He only took human form, and that His coming, life among men, and death were only appearances. They also claimed that it was Christ who created their version of Christianity. The Cathar religion is largely doctrinal: the Son of God, an emanation of God, or an angel of God, according to various Cathar schools, was only in human form, not a corporeal reality sent into this world; and only supposedly did He die on the cross. Although not all Cathar preachers or believers were equally Docetists; there were those who admitted that He could suffer and even die. The Virgin Mary was also sometimes revered by the Cathars as an angel, not an earthly woman. The third in this series was John the Evangelist. **The means of salvation, according to the Cathars, was evangelical, but at the same time radically different from the Catholic redemptive sacrifice of Christ. The Cathars believed that in reality the Son of God came into this world not to redeem his native land by his sacrifice and death on the cross sin, but simply to remind people that their Kingdom is not of this world, and to teach them the mystery of salvation that will forever free them from evil and from time. This is the baptism in the Holy Spirit, the Comforter, a mystery that Christ transmitted to his apostles.**

Clergy

From the very beginning, the Cathars were characterized by **sharp anticlericalism - criticism of the so-called "superstitions of the Roman Church"** - the cult of saints, relics, images, etc. However, while criticizing the "apostate of the Roman Church," they never claimed that the Church and its hierarchy were unnecessary at all. Like a Catholic bishop in his diocese, the Cathars The bishop was the source of the priesthood, and the consecration of the members of the community took place at his hands. Christians baptized/ordained by a bishop lived a life consecrated to God and believed that they had the power to forgive sins, transmitted from "one Good Man to another." Cathars in the texts this constitutes the essence of the "Holy Order of the Church". **The Cathars believed that their bishops passed this tradition on to one another in a direct line from the Apostles.** Each Cathar At the top of the church stood the bishop and two assistants, or coadjutors, the elder son and the younger son, who were also ordained to these positions by the bishop. When the bishop died, the elder son became his direct successor. The territory of the diocese was also divided among a certain number of deacons: they played the role of mediator between the episcopal hierarchy and the Christian communities living in the villages and towns that they regularly visited. The bishops themselves rarely lived in large cities, preferring to live in

communities in small towns. According to historians, **this church organization resembles the structure of the early Christian church.** Like Catholic monasteries, the Cathars Monasteries were places where neophytes who wanted to live a religious life were trained. There they studied the catechism and their religious duties for two or three years, after which they took the necessary vows and **were ordained by the bishop by the laying on of hands. The baptism/initiation ceremony was public,** and the faithful always participated in it. Preachers regularly left their communities to perform religious duties and visit relatives and friends in the city or its surroundings. **The communities of Cathar women and men lived from their work.** Some of these community houses were true hospices, where the faithful received spiritual guidance and comfort, securing for themselves what they called a "happy ending" that brought salvation to the soul. The communities of male monasteries were led by Elders, the women by – Prioresses or Headmistresses. Cathar monasteries were not closed and were often accompanied by They were very numerous in the cities and took an active part in the local economic and social life. **Many of the inhabitants of Languedoc considered the Cathars "good Christians, having great power to save souls"** (from testimonies before Inquisition).

Ritual and cult

From the Cathar point of view, the "Good News" of the Gospel is the illumination of the word of Christ, the salvation of souls, which receive salvation through baptism by the laying on of hands, the awakening of which John the Baptist said: "He who comes after me is mightier than I... He will baptize you with the Holy Spirit and fire." Christ breathed this Spirit into his apostles, who were filled with it, and passed it on to his disciples. Thus, in their interpretation of the Gospel, the main meaning belonged to Pentecost, not to the Passion. It is very likely that this interpretation is more archaic. The Cathar monks adhered to the "Rules of Justice and Truth" and the instructions of the Gospel. **They avoided killing, including animals, lying, condemning, etc. All this was a sin for them, detracting from the Spirit who had descended on them.** The sinner had to repent and to experience consolation. The word "consolation" (Consolament) comes directly from the Christian term "Comforter" (the Holy Spirit or Paraclete). **The Cathars claimed to be the only and authentic Christian Church, and the Roman Church was a deviation.** They practiced the only sacrament of consolation, which for them was also baptism, as an entry into the Christian life, both initiation and communion, because baptism with water alone was absolutely not enough. It was also the forgiveness of sins, the entry into the path of fundamental repentance, the power of the sign to bind and loose, which marks the Church of Christ. This sacrament, given to the dying, was also an anointing. **Finally, the union of the soul with the spirit, it was a kind of spiritual, mystical marriage.** The only thing he lacked was transubstantiation. **The baptism of consolation was a collective, public ceremony, open to all.** Accompanied by a Superior or Prioress, the neophyte came to the bishop's house to "dedicate himself to God and the Gospel" to continue The tradition of the Lord's Prayer, the "Our Father," the most important prayer, which had to be repeated regularly at a certain time and a certain number of times, and then the reception of the book of Holy Scripture itself. Then, after a long ceremony, the bishop and all **the Good People present would place their right hands**

He would lay his hands on the neophyte's head and read the first verses of the Gospel of John**. The consolation of the dying was a similar ritual: it was provided by two Good People in the presence of the family and friends of the dying. Documents show that the Good Christians often participated at the table of the faithful. At the beginning of each meal - strictly vegetarian - the eldest of the Good Men or Good Women would bless the bread, which broke it and distributed it to all those gathered. This ritual, observed since the Millennium era, represented the Eucharist for them. They did this in memory of the Last Supper, but they did not consider that by breaking bread they were eating the Body of Christ; for them these words of the Gospel symbolized the Word of God, which was spreading throughout the world. If any believer met the Good Man or Good Woman, they greeted them with a triple request for blessing or, in Occitan, language, melhorier, and bowed three times before them. At the end of each ritual ceremony, Christians and believers exchanged a kiss of peace, men among themselves, and women among themselves. **Strict vows of chastity effectively forbade Cathar monks from any physical contact with members of the opposite sex. Researchers found that both Cathar saints** Both the interpretation of the texts and their liturgy are very similar to early Christianity. And it was fully integrated into medieval society.

Assessing the historical significance of Catharism

For a long time in historical literature, both domestic and foreign, the historical role of the Cathar movement was assessed unambiguously negatively. Catharism was considered an anti-church heretical teaching that threatened to undermine the position of Christianity in Europe. **Since the 1980s, after the work of the Oxford historian Robert Moore, the attitude towards Catharism has been revised. Today, most Western researchers of Catharism** tend to take a more positive approach. Catharism, with its teachings on love and the rejection of violence, became an attempt by European society to return to the origins of Christianity and thus create an alternative to Catholicism, which was experiencing a deep crisis.

The same position is used to assess other important medieval religious movements that were before the Reformation – the Waldenses, the Beguines, etc. – the significance. However, it is Catharism that is considered the longest and most successful of such attempts. The violent suppression of this attempt, which took the form of a devastating war and subsequent brutal repression, is considered one of the first precedents for the triumph of a totalitarian ideology in European history.

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*<https://lt.wikipedia.org/wiki/Bogomils>

**** GOSPEL ACCORDING TO JOHN**

Introduction

John 1

1 In the beginning was the Word.
That Word was with God,
and the Word was God.

2 He was in the beginning with God.

3 All things were made through him,
and without him nothing came into being,
whatever has just appeared.

4 In him was life, and the life
was the light of men. 5 The light shines in the
darkness, and the darkness has
not overcome it.
6 There was a man sent from God, whose
name was John.
7 He came as a witness, to bear
witness to the light, so that
all might believe through him.
8 He himself was not the light, but
came to bear witness about the light.
9 That was the true light,
which enlightens every man, and was coming
into the world.
10 He was in the world, and
the world was made through him, but
the world did not know him.
11 He came to his own, and his
own did not receive him.
12 To all who received him, to
those who believed in his name, he gave
the right to become children of
God, 13 who were born,
not of blood nor of the
will of the flesh nor of
the will of man, but of God.
14 And the Word became flesh
and dwelt among us, and we
have seen his glory, the glory
as of the only Son from the Father, full of
grace and truth.
15 John testified about him and cried out,
"This was he of whom I spoke; he who comes
after me ranks before me, for he was
before me." 16 And from his fullness
we have all received, grace upon grace.

17 Just as the Law was given through
Moses, so truth and
grace came through Jesus Christ.
18 No one has ever seen God; the only begotten
Son, who is in the bosom of the Father, he
has declared him.

After classical studies at the Michel-Montaigne high school in Bordeaux, Michel Roquebert studied philosophy.
degree, and then worked for six years in the national education system. His studies later shifted to Toulouse in
Occitania, the land where the great Cathar tragedy took place.

Pictured: Writer and journalist Michel Roquebert at a book signing in Carcassonne in 1977. https://fr.wikipedia.org/wiki/Michel_Roquebert

**** Here is the foundation of documents about the Catharism founded by Anna Brenon

<https://catharisme.fr/ab/anne-brenon>

YLVA HAGMAN. Le rite d'initiation chrétienne chez les cathares et les bogomiles

https://www.persee.fr/doc/heres_0758-3737_1993_num_20_1_1231

Les cathares, ça n'existe pas! — ANNIE CAZENAVE. Annie Cazenave, doctetere en Histoire, doctetere en Histoire de l'art, retraitée du Center National de Recherche Scientifique.

<https://www.catharisme.eu/7-culture-etudes-cathares/7-5-controversies/les-cathares-ca-nexiste-pas-annie-cazenave/>

JEAN DUVERNOY <https://catharisme.fr/livres/jean-duvernoy/>