

Those assumed or accused of guilt were presumed guilty. They could not face their accusers and were subjected to harassment and torture to bring them to full confession. Pope Innocent IV specifically noted the approved use of torture as a means of gaining the truth (1252) particularly if it resulted in a recantation. At the same time the properties of the accused were seized and often divided between the church and the state. If found guilty the accused faced death, incarceration, slavery, etc., and the accused were very rarely found innocent.

Individual synods pronounced various things as being beyond the proper life of the church. Suspicion of practice of these things was a suitable ground for the inquisitor to look into one's life. Bible reading by a lay person was a fierce offense. Some inquisitorial practices are still with us today although in the west, Blackstone jurisprudence ideology makes the inquisitorial methods harder to justify...with the possible exception of some Christian institutions.

I have put the inquisition in this category of the syllabus due to the strife and internal struggles it brought to the church.

VI. 3 Leaders

Leaders of the church

This section does not include the men who helped forge the papacy and the medieval states as they were mentioned earlier in the syllabus. It takes up a few of those persons who helped lead in the various parts of the life of the church. I have categorized them somewhat unfairly but to the best of my limited skill...as follows:

VI.3.a

Reform Leaders

Reformers

In this category we give those persons whose concentrated efforts were in the direction of church renewal and a greater degree of health for both church and state.

Peter Damiani (1007-1072)

A benedictine monk who worked for the moral reform of the Roman church from within, Damiani had considerable voice in the Italian segment of the church and attempted to