

These extracts from other medieval authors give further background information about the preaching campaign in the Lauragais in which Bishop Diego and Dominic were active in 1206-1207.

Extracts from the Chronicle of Guillaume de Puylaurens

Concerning the Lord Diego, Bishop of Osma, and St. Dominic, His Companion, Sent to Preach Against the Heretics.

Chapter VII

Moreover, in those days, the Lord God Himself, Who keeps His select arrows in the quiver of His Providence, brought forth two select pugilists for this work from Spain, [namely], the Lord Diego, Bishop of Osma, and a religious man, later declared a saint, his companion, Dominic, a canon regular in his church. These two prelates, then, stretched forth their hands for great things. Having gathered to themselves abbots of the Cistercian Order and other good men, they began to attack the superstition of heretics glorying with the pride of Satan. They did not proceed with ostentation or abundance of horses, but, in all humility, abstinence, and patience, walked without shoes and stockings from town to town for indicated disputations.

Chapter VIII

Moreover, one of the first meetings [with the heretics] was [held] at Verfeuil, where very many heresiarchs, namely, Ponce Jourdain, Arreus Arrufat, and others were present. And when the heretics had stated very many objections on many matters, they focussed their attention upon one, identical proposition stated by our Lord in John [11, 13]: "No man hath ascended into heaven, but he that descendeth from heaven, the Son of man who is in heaven." For the bishop of Osma asked how they understood that proposition. One of them answered that John, who was speaking [here], called himself the son of the man who is in heaven. "Your meaning, then," said the bishop, "is that his father, who is in heaven, is a man of whom he calls himself the son?" When they said that this was their understanding [of the statement], the bishop said, "Then, since the Lord says through Isaiah [LXVI, 1], that 'Heaven is my throne, and the earth my footstool,' it follows that, if he is a man sitting in heaven, his shinbones have the length of the space between heaven and earth." When they admitted that they thought this to be the case, he immediately added, "May God curse you, since you are coarse heretics. I thought you had some subtlety." Then they went far astray, trying to escape [this evidence] by other statements. For, having stated the authority [of the Scriptures], the Catholics were proving that Christ is God and man, who came down from heaven to be man, and yet, as God, was in heaven whence He had descended.

There was, also, another disputation at Pamiers, where the sister of Bernard Roger, Count of Foix, openly protected the heretics. Brother Stephen of Mercy [said] to her "Go, Madame, go spin your distaff. It is not your business to speak in a meeting of this type." In this place there was also a disputation against the Waldensians, under Master Arnold of Crampagna, then a secular cleric, a judge selected by the partisans. When [the Waldensians] fell under his condemnation, some of them, returning to their heart [Isaiah XLVI, 8], approached the Apostolic See and did penance. They received the permission to live according to a rule. As I heard about [this matter], Durand of Huesca was [their] prior, and he produced some writings against the heretics. For many years they lived in this way in some part of Catalonia, but afterwards they gradually disappeared. There were, also, other heretics [who were] patently beaten [in their errors], even in the judgment of their heretical enemies. For this reason I shall say that I heard the Lord Bishop Foulques say what Ponce Adhemar, a wise knight from Rodelia, said to [him], "We could not believe at all that Rome could

have so many efficacious arguments against those men." "Do you not recognize," the bishop asked, "that those men have no strength against our objections?" "We know it well," he answered. [Then] the bishop asked, "Then why do you not expel and banish [them] from [your] lands?" But he answered, "We cannot do it, since we were reared with them, we have our relatives among them, and we see them live decently." For this is the way whereby, by the mere appearance of a clean life, falsity robs careless men of the truth.

Chapter IX

Concerning the Solemn Disputation Held at Montréal Through Written Memoranda distributed Among Lay Judges. Then, among the numerous disputations which they held with the heretics in various places, one rather solemn [debate] took place in the year of [our] Lord 1207 at Montreal, at which were present our aforementioned pugilists, the venerable man Peter of Castelnau, the legate, his colleague Master Ralph, and many other good men, for their side, and, for the other side, the heresiarch Arnold Othon, Guilabert of Castres, Benedict of Terme, Ponce Jourdain, and many others whose names are not written in the book of life. For several days there was disputation through written memoranda before judges selected by both sides, namely, Bernard of Villeneuve and Bernard of Arzens, soldiers, and the townsmen Raymond Got and Arnold Rivière, to whom both sides gave their writings. And the basis [for the discussion] chosen by the heretics was that Arnold Othon said that the Roman Church, defended by the bishop of Osma, is not holy, nor [is it] the spouse of Christ, but the church of the devil, [holding] the doctrine of the demons, and that it is that Babylon which, in the Apocalypse, John Calls the mother of fornications and abominations, drunk with the blood of the saints and the martyrs of Jesus Christ. Its institution is neither holy nor good, nor established by the Lord Jesus Christ; and neither Christ nor the Apostles established or Posited the order of the Mass as it is established today. The bishop offered himself to prove the contrary by the authoritative words of the New Testament. What a shame! [Even] among Christians the status of the Church and the Catholic faith had reached that point of dishonor where the judgment about such great outrages had to be entrusted to laymen! When, therefore, the writings were distributed among the aforementioned laymen, to whom both sides gave the authority for deciding [the truth], they refused to deliberate, went away, and left the business unfinished. In the course of many years, however, I asked the Lord Bernard of Villeneuve what was done with the aforementioned writings or whether the dispute was settled. He told me that nothing was settled, since the writings were lost when the crusaders came, all the persons of that town and other towns taking flight. Yet he added that, having understood what was said [in the writings of the Catholics], about one hundred and fifty heretics were converted to the faith. However, I suspect that some of his colleagues, who were favourable to the heretics, had suppressed writings of this type

An extract from the Chronicle of Robert d'Auxerre

During the same era [1207], the detestable heresy of the Bulgarians, the worst dregs of all errors, crept into many places, the more dangerously as it was the more hidden, but it was especially strong in the territory of the Count of Toulouse and the neighbouring princes. There, while the [respective populations] openly profess [this] error, they spurn the primacy and judgment of the Roman Church and separate themselves from the communion of the Christians living therein. They say that none can be saved in the [Roman Church] or in her faith, and they either deny or prevent all the articles of faith. While they blaspheme all religious practice and cult, as well as the hierarchy and the piety of the Catholic Church, they damn every kind of men other than themselves, and make a false glorification of their small groups by calling them the Catholic Church. This is why, on the advice of the Lord Pope, the abbot of Citeaux, [Arnold], about thirteen other abbots, and many approved men of the same Order were delegated. [They were] all well instructed in wisdom and eloquence, ready to satisfy everyone requesting a reason for the faith, and even not fearing to expose their lives

to martyrdom. for the faith. About thirty of them leaving Cîteaux in the month of March, then, they went down along the Saône towards the Rhône, with few expenses and without horses, so that they might prove themselves men of the Gospel in every way possible. Finally, having entered the country whither they were going, and divided into groups of two or three, they went on foot through that area and sought out the enemies of the faith with the points of salutary doctrine.

(Robert d'Auxerre, p. 271)