

DONATION OF CONSTANTINE



ROME



DONATION OF CONSTANTINE

Forgery Manuscript

OR

Constitutum Domini



Conversion of Constantine

A HISTORICAL DEBATE



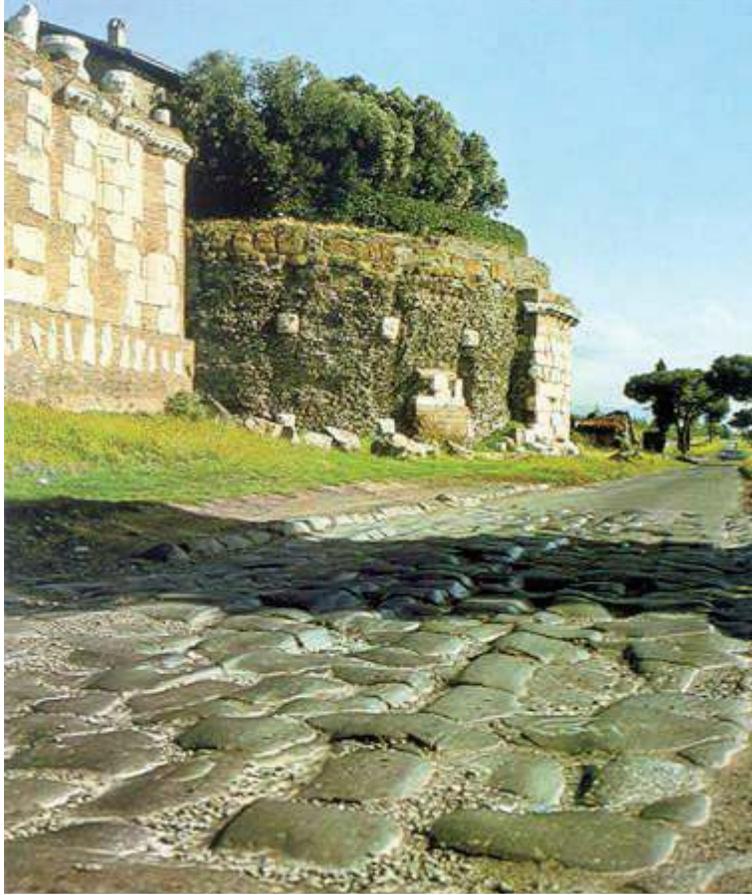
Roman Senators on Their Way To The Forum

Jean Lemaire 1598-1659



A Church Is Born

DOMINE QUO VADIS?



Via Appia Antica

THE ROAD OF ST. PETER AND ST.
PAUL

FIRST CENTURY AD

In the First Century of the Christian era Simon Peter found himself fleeing for his life on the Via Appia, Rome's principal road leading out from the city gates. His mind was filled with dark disquieting thoughts, a blend of fear, doubts, weariness and shame. He looked ahead and noticed another traveler heading to Rome walking towards him. As Peter hurry-scurried along he impulsively realized that the approaching person is the risen Christ. In a state of astonishment and veneration, he trembled as he asked,

DOMINE, QUO VADIS?

CHRIST ANSWERED THAT HE IS GOING TO ROME TO BE
CRUCIFIED AGAIN.

Peter was stunned to hear these words. He looked up only to find that Christ had vanished from his view. Peter once again suffered his mortal dread of being all along and frightened. With floundering steps he continued to walk away from Rome. Slowly he began to understand Christ's words to mean that it is Peter himself who is to return to Rome to be crucified. Peter is to be Christ's second crucifixion substitute – the first Vicar of Christ. Peter braced himself with newfound courage and turned back to go into the city with renewed faith and joy, glorifying God and telling his Christian brethren how he met the risen Christ who told him how he was to be crucified again in Rome. The small budding community of Christians was then being hunted down and persecuted by Imperial Rome's Emperor Nero. Peter was crucified in A.D. 67, head downwards, at the foot of the obelisk in the centre of the circus of Caligula and Nero.

1ST CENTURY AD

92 AD – 99 AD

POPE CLEMENTE 1



Pope Clement I is listed from an early date as a Bishop of Rome. He was the first Apostolic Father of the Church.

Few details are known about Clement's life. According to Tertullian, Clement was consecrated by Saint Peter, and he is known to have been a leading member of the church in Rome in the late 1st century. Early church lists place him as the second or third bishop of Rome after Saint Peter. The *Liber*

Pontificalis presents a list that makes Pope Linus the second in the line of bishops of Rome, with Peter as first; but at the same time it states that Peter ordained two bishops, Linus and Pope Cletus, for the priestly service of the community, devoting himself instead to prayer and preaching, and that it was to Clement that he entrusted the Church as a whole, appointing him as his successor. Tertullian too makes Clement the immediate successor of Peter. And while in one of his works Jerome gives Clement as “the fourth bishop of Rome after Peter” (not in the sense of fourth successor of Peter, but fourth in a series that included Peter), he adds that most of the Latins think that Clement was second after the apostle

Clement’s only genuine extant writing is his letter to the church at Corinth (1 Clement), in response to a dispute in which certain presbyters of the Corinthian church had been deposed. He asserted the authority of the presbyters as rulers of the church, on the grounds that the Apostles had appointed such. It was read in church, along with other epistles, some of which later became Christian canon; and is one of the oldest extant Christian documents outside the New Testament. This important work was the first to affirm the apostolic authority of the clergy.

A second epistle, 2 Clement, was attributed to Clement although recent scholarship suggests it to be a homily by another author. In the legendary Clementine Literature, Clement is the intermediary through whom the apostles teach the church. According to a tradition not earlier than the 4th century, Clement was imprisoned under the Emperor Trajan but nonetheless led a ministry among fellow prisoners. He was then executed by being tied to an anchor and thrown into the sea.

Clement is recognized as a saint in many Christian churches. He is commemorated on November 23 in the Roman Catholic Church, the Anglican Communion, and the Lutheran Church. In Eastern Orthodox Christianity his feast is kept on 24 or 25 November.



SS. Cyril and Methodius, Window at The Cathedral of Maribor, Slovenia.

The **Basilica di San Clemente (Basilica of St. Clement)** is an early Christian basilica in Rome dedicated to Pope St. Clement (d. 99 AD). The church has a beautiful interior, but it is especially notable for its three historical layers. The 12th-century basilica is built on top of a well-preserved 4th-century church (with many frescoes), which was built next to a 3rd-century Mithraic Temple.



The **Basilica of Saint Clement** (Italian: *Basilica di San Clemente al Laterano*) is a Roman Catholic minor basilica dedicated to Pope Clement I located in Rome, Italy. Archaeologically speaking, the structure is a three-tiered complex of buildings: the present basilica built just before the year 1100 during the height of the Middle Ages; beneath the present basilica is a 4th century basilica

that had been converted out of the home of a Roman nobleman, part of which had in the 1st century briefly served as an early church, and the basement of which had in the 2nd century briefly served as a Mithraism; the home of the Roman nobleman had been built on the foundations of a republican era building that had been destroyed in the Great Fire of 64.

On one wall in the courtyard there is a plaque affixed by Pope Clement XI, who praises San Clemente, declaring, “This ancient church has withstood the ravages of the centuries.” Clement undertook restorations to the venerable structure, which he found dilapidated. He selected Carlo Stefano Fontana, nephew of Carlo Fontana as architect, who erected a new facade, completed in 1719. The carved and gilded coffered ceilings of nave and aisles, fitted with paintings, date from this time, as do the stucco decor, Ionic capitals and frescos.

In one lateral chapel there is a shrine with the tomb of Saint Cyril of the Saints Cyril and Methodius who created the Glagolitic alphabet and Christianized the Slavs.

2ND CENTURY AD

PAX ROMANA

The Pax Romana began with the accession of Augustus in 27 BC, which marked the end of the Roman Republic and its final civil wars, and lasted until 180 AD and the death of Marcus Aurelius. The Latin word *pax*, most often translated “peace,” also means “treaty” or “accord.” The Roman legal system, which forms the basis of many Western court systems today, unified the administration of justice in the courts throughout the provinces. The Legions patrolled the borders with success, and though there were still many foreign

wars, the internal empire was free from major invasion, piracy, or social disorder on any grand scale. The empire, wracked with civil war for the last century of the Republic and for years following the Pax Romana, was largely free of large-scale power disputes. Only the year 69 AD, the so-called ‘Year of the Four Emperors’ following the fall of Nero and the Julio-Claudine line, interrupted nearly 200 years of civil order.

FIRST EIGHTEEN POPES OF THE CHURCH

67-235 AD

From Peter to Pontianus

Not one of the first eighteen popes died in his bed All perished violently. Each of the thirty-one popes that followed assumed the authority of that newly promised spiritual kingdom, and taught what his predecessor had taught before him. “Live in the kingdom of God’s Spirit and wait for the ultimate triumph of God’s Rule”.

3RD CENTURY

280-337

CONSTANTINE THE GREAT



The Gordian Knot of War

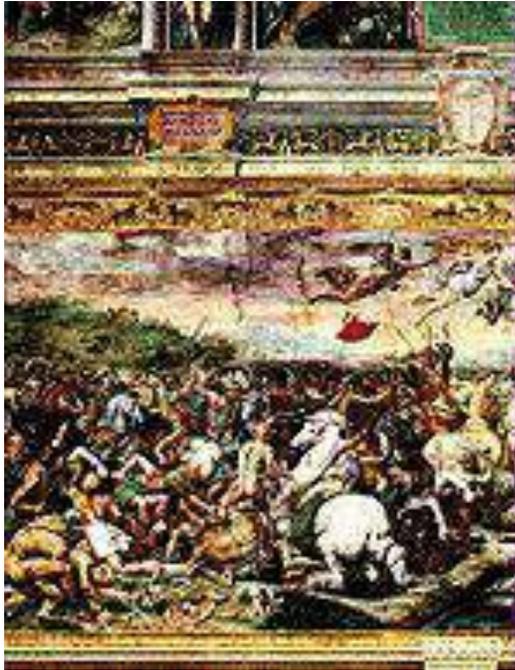
Milvian Bridge



FLAVIUS VALERIUS AURELIUS

Constantinus

A.D. 271(?) – 337



Victory of Milvian Bridge

DURING THE REIGN OF ROMAN EMPEROR
CONSTANTINE I

CHRISTIANITY BECAME THE DOMINANT RELIGION OF
THE ROMAN EMPIRE. IN 313,



A Eucharistic fresco (Catacombs of San Callisto)

Constantine and Licinius issued the Edict of Milan legalizing Christian worship. The emperor became a great patron of the Church and set a precedent for the position of the Christian emperor within the Church and the notion of orthodoxy, Christendom, and ecumenical councils that would be followed for centuries as the State church of the Roman Empire. He is revered as a saint in the Eastern Orthodox Church and Oriental Orthodox Church for his example as a “Christian monarch.” In 313, Constantine and Licinius issued the Edict of Milan legalizing Christian worship. The emperor became a great patron of the Church and set a precedent for the position of the Christian emperor within the Church and the notion of orthodoxy, Christendom, and ecumenical councils that would be followed for centuries as the State church of the Roman Empire. He is revered as a saint in the Eastern Orthodox Church and Oriental Orthodox Church for his example as a “Christian monarch.”



The First Council of Nicaea 325 A.D.

4TH CENTURY

314-335

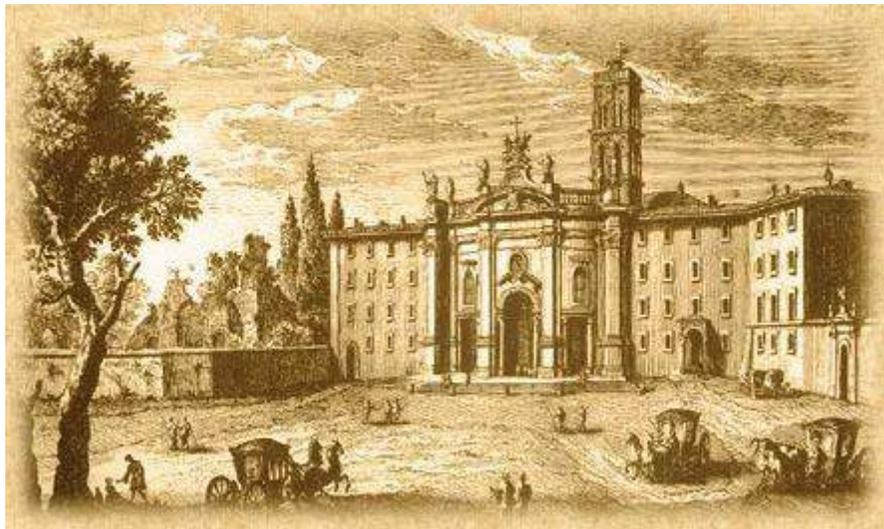
POPE SYLVESTER

Pope Sylvester I served as pope from 31 January 314 to 31 December 335, succeeding Pope Miltiades. He filled the See of Rome at an important era in the history of the Catholic Church, yet very little is known of him. The accounts of the papacy of Pope Sylvester I preserved in the *Liber Pontificalis* (7th or 8th century) are little else than a record of the gifts said to have been conferred on the Church by Constantine I, but it does say that he was the son of a Roman named Rufinu



Pope Sylvester I and Emperor Constantine

During his pontificate were built the great churches founded at Rome by Constantine, e.g. the Basilica of St. John Lateran, Santa Croce in Gerusalemme, St. Peter's Basilica, and several cemeterial churches over the graves of martyrs



Santa Croce in Gerusalemme

Long after his death, the figure of Sylvester was embroidered upon in a fictional account of his relationship to Constantine, which successfully seemed

to support the later Gelasian doctrine of papal supremacy, papal *auctoritas* (“authority”) guiding imperial *potestas* (“power”), the doctrine that is embodied in the forged “Donation of Constantine” of the eighth century. In the fiction, of which an early version is represented in the early sixth-century “Symmachean forgeries” emanating from the curia of Pope Symmachus (died 514), the Emperor Constantine was cured of leprosy by the virtue of the baptismal water administered by Sylvester. The Emperor, abjectly grateful, not only confirmed the bishop of Rome as the primate above all other bishops, he resigned his imperial insignia and walked before Sylvester’s horse holding the pope’s bridle as the papal groom. The generous pope, in return, offered the crown of his own good will to Constantine, who abandoned Rome to the pope and took up residence in Constantinople. “The doctrine behind this charming story is a radical one,” Norman F. Cantor observes: “The pope is supreme over all rulers, even the Roman emperor, who owes his crown to the pope and therefore may be deposed by papal decree”. Such a useful legend quickly gained wide circulation; Gregory of Tours referred to this political legend in his history of the Franks, written in the 580s.



A New Church - A New Rome

Pope Sylvester II, himself a close associate of Otto III, Holy Roman Emperor, chose the name Sylvester in imitation of Sylvester I.

In the West, the liturgical feast of Saint Sylvester is on 31 December, the day of his burial in the Catacomb of Priscilla. This is the last day in the year and, accordingly, in German-speaking countries and in some others close to them, New Year's Eve is known as Sylvester. In other countries too, the day is usually referred to as Saint Sylvester's Day or the Feast of Saint Sylvester. In Brazil, the long-distance running event Corrida Internacional de São Silvestre (Saint Silvester Road Race) occurs every year on 31 December.



Basilica of St. John Lateran

4TH CENTURY

250- 330 AD

A SAINTLY WITNESS

ST. HELENA



St Helena

The mother of Constantine the Great, born about the middle of the third century, possibly in Drepanum (later known as Helenopolis) on the Nicomedian Gulf; died about 330. She was of humble parentage; St. Ambrose, in his “Oratio de obitu Theodosii”, referred to her as a *stabularia*, or inn-keeper. Nevertheless, she became the lawful wife of Constantius Chlorus. Her first and only son, Constantine, was born in Naissus in Upper Moesia, in the year 274. The statement made by English chroniclers of the Middle Ages, according to which Helena was supposed to have been the daughter of a British prince, is entirely without historical foundation. It may arise from the misinterpretation of a term used in the fourth chapter of the panegyric on Constantine’s marriage with Fausta, that Constantine, oriendo (i.e., “by his beginnings,” “from the outset”) had honoured Britain, which was taken as an allusion to his birth, whereas the reference was really to the beginning of his reign.

In the year 292 Constantius, having become co-Regent of the West, gave himself up to considerations of a political nature and forsook Helena in order to marry Theodora, the step-daughter of Emperor Maximianus Herculius, his patron, and well-wisher. But her son remained faithful and loyal to her. On the death of Constantius Chlorus, in 308, Constantine, who succeeded him, summoned his mother to the imperial court, conferred on her the title of Augusta, ordered that all honour should be paid her as the mother of the sovereign, and had coins struck bearing her effigy. Her son’s influence caused her to embrace Christianity after his victory over Maxentius. This is directly attested by Eusebius (*Vita Constantini*, III, xlvii): “She (his mother) became under his (Constantine’s) influence such a devout servant of God, that one might believe her to have been from her very childhood a disciple of the Redeemer of mankind”. It is also clear from the declaration of the contemporary historian of the Church that Helena, from the time of her conversion had an earnestly Christian life and by her influence and liberality favoured the wider spread of Christianity. Tradition links her name with the building of Christian churches in the cities of the West, where the imperial court resided, notably at Rome and Trier, and there is no reason for rejecting this tradition, for we know positively through Eusebius that Helena erected churches on the hallowed spots of Palestine. Despite her advanced age she

undertook a journey to Palestine when Constantine, through his victory over Licinius, had become sole master of the Roman Empire, subsequently, therefore, to the year 324. It was in Palestine, as we learn from Eusebius (loc. Cit., xlii), that she had resolved to bring to God, the King of kings, the homage and tribute of her devotion. She lavished on that land her bounties and good deeds, she “explored it with remarkable discernment”, and “visited it with the care and solicitude of the emperor himself”. Then, when she “had shown due veneration to the footsteps of the Saviour”, she had two churches erected for the worship of God: one was raised in Bethlehem near the Grotto of the Nativity, the other on the Mount of the Ascension, near Jerusalem. She also embellished the sacred grotto with rich ornaments. This sojourn in Jerusalem proved the starting-point of the legend first recorded by Rufinus as to the discovery of the Cross of Christ.



Finding of The True Cross

Her princely munificence was such that, according to Eusebius, she assisted not only individuals but entire communities. The poor and destitute were the special objects of her charity. She visited the churches everywhere with pious zeal and made them rich donations. It was thus that, in fulfillment of the Saviour's precept, she brought forth abundant fruit in word and deed. If Helena conducted herself in this manner while in the Holy Land, which is indeed testified to by Eusebius, Bishop of Caesarea in Palestine, we should not doubt that she manifested the same piety and benevolence in those other cities of the empire in which she resided after her conversion. Her memory in Rome is chiefly identified with the church of S. Croce in Gerusalemme. On the present location of this church formerly stood the *Palatium Sessorianum*, and near by were the *Thermae Helenianae*, which baths derived their name from the empress. Here two inscriptions were found composed in honour of Helena. The *Sessorium*, which was near the site of the Lateran, probably served as Helena's residence when she stayed in Rome; so that it is quite possible for a Christian basilica to have been erected on this spot by Constantine, at her suggestion and in honour of the true Cross.

Helena was still living in the year 326, when Constantine ordered the execution of his son Crispus. When, according to Socrates' account (*Church History* I.17), the emperor in 327 improved Drepanum, his mother's native town, and decreed that it should be called Helenopolis, it is probable that the latter returned from Palestine to her son who was then residing in the Orient. Constantine was with her when she died, at the advanced age of eighty years or thereabouts (Eusebius, *Life of Constantine* III.46). This must have been about the year 330, for the last coins which are known to have been stamped with her name bore this date. Her body was brought to Constantinople and laid to rest in the imperial vault of the church of the Apostles. It is presumed that her remains were transferred in 849 to the Abbey of Hautvillers, in the French Archdiocese of Reims, as recorded by the monk Altmann in his "Translatio". She was revered as a saint, and the veneration spread, early in the ninth century, even to Western countries. Her feast falls on 18 August. Regarding the finding of the Holy Cross by St. Helena.

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*Coin of Flavia Iulia Helena, mother of Constantine I. Æ Follis (19mm, 3.45 gm).
Treveri (Trier) mint. Struck 325–326 AD.*

The Mausoleum of Helena is an ancient building in Rome, Italy, currently located on the Via Casilina, corresponding to the 3rd mile of the ancient Via Labicana. It was built by the Roman emperor Constantine I between 326 and 330, originally as a tomb for himself, but later assigned to his mother, Helena, who died in 328.



St. Jerome As Hermit With Lion

347 – 30 September 420





Saint Jerome; (also *Hierom* or *Jerom*) (Latin: *Eusebius Sophronius Hieronymus*; Ancient Greek: Εὐσέβιος Σωφρόνιος Ἱερώνυμος) was a Roman Christian priest, confessor, theologian and historian, and who became a Doctor of the Church. He was the son of Eusebius, of the city of Stridon, which was on the border of Dalmatia and Pannonia. He is best known for his translation of the Bible into Latin (the Vulgate), and his list of writings is extensive.



Last Rights of Saint Jerome

He is recognized by the Catholic Church as a saint and Doctor of the Church, and the Vulgate is still an important text in Catholicism. He is also recognized as a saint by the Eastern Orthodox Church, where he is known as *St. Jerome of Stridonium* or *Blessed Jerome*.

EASTERN ROMAN EMPIRE

6TH CENTURY AD

THE DONATION OF CONSTANTINE

The *Donation of Constantine* (Latin, *Donatio Constantini*)¹ is a forged Roman imperial decree by which the emperor Constantine I supposedly transferred authority over Rome and the western part of the Roman Empire to the Pope. During the Middle Ages, the document was often cited in support of the Roman Church's claims to spiritual [and temporal authority. Italian Catholic priest and humanist Lorenzo Valla is credited with first exposing the forgery with solid philological arguments in 1439-1440,¹ although doubts on the document's authenticity had already been cast by this time. Scholars have since dated the forgery between the eighth and ninth centuries.

8TH CENTURY AD

772-779

POPE ADRIAN I

An epitaph written by Charlemagne in verse, in which he styles Adrian "father", is still to be seen at the door of the Vatican basilica. Adrian restored some of the ancient aqueducts of Rome and rebuilt the churches of Santa Maria in Cosmedin, decorated by Greek monks fleeing from the iconoclastal persecutions, and of San Marco in Rome.



9TH CENTURY

NAPLES

WESTERN ROMAN EMPIRE

Naples is a city in Southern Italy, situated on the country's west coast by the Gulf of Naples. Lying between two notable volcanic regions, Mount Vesuvius and the Phlegraean Fields, it is the capital of the region of Campania and of the province of Naples. Naples is known internationally for its history, art, architecture, music, and gastronomy, and has played an important political and cultural role both within and beyond the Italian peninsula throughout its 2,800-year existence.

Founded around the 9th century BC as a Greek colony, Naples is one of the oldest continuously inhabited cities in the world. It was among the foremost cities of Magna Graecia, playing a key role in the merging of Greek culture into Roman society. Naples eventually became part of the Roman Republic as a major cultural centre; the prominent Latin poet, Virgil, received part of his education in the city and later resided in its environs.¹ As a microcosm of European history, the city has witnessed the rise and fall of numerous civilizations, each leaving traces in its art and architecture. Although many Greek and Roman ruins are in evidence in Naples and its surroundings, the most prominent forms of architecture now visible derive from the Medieval, Renaissance, and Baroque periods.

Between 1282 and 1816, Naples was the capital city of a kingdom that bore its name – the Kingdom of Naples. Then, in union with Sicily, it became the capital of the Two Sicilies until the unification of Italy in 1861. During the Neapolitan War of 1815, Naples strongly promoted Italian unification.

10TH CENTURY AD

980-1002

OTTO III

Roman Emperor

Otto attempted to revive the glory and power of ancient Rome with himself at the head of a theocratic state. In 996, he came to the aid of Pope John XV at the pope's request to put down the rebellion of the Roman nobleman Crescentius II. Reaching Pavia at Easter, he was declared King of the Lombards, but failed to reach Rome before the Pope died. Crescentius in the meantime had tried to be conciliatory by allowing John XV to return, and now agreed to accept the Imperial nominee as pope. Otto's selection was his cousin and the court chaplain, Bruno of Carinthia, as Pope Gregory V, the first German pope.^[13] Nevertheless, Crescentius shut himself in the Tomb of Hadrian, fearful for his future.

12TH CENTURY

DECRETUM GRATIANI

Gratian's Decretum, Latin *Decretum Gratiani*, or *Concordia Discordantium Canonum*, collection of nearly 3,800 texts touching on all areas of church discipline and regulation compiled by the Benedictine monk Gratian about 1140. It soon became the basic text on which the masters of canon law lectured and commented in the universities.

The work is not just a collection of texts but also a treatise attempting to resolve the apparent contradictions and discordances in the rules accumulated from different sources. When necessary, Gratian had recourse to the Roman law and made extensive use of the works of the Church Fathers and of ecclesiastical writers.

13TH CENTURY

1265-1321

DANTE ALIGHIERI

A Ahi! Costatin! Di Quanto Mal Fu Matre Non La

*Tuo Conversion, Ma Quella Dote Che Dote Presse Il Primo Rico Patre!**

Alas! Constantine! What Evil You Have Bore Into The World!

Not By Your Conversion, But By That Dowry

Which The First Rich Father Took From You!

*DANTE ALIGHIERI

THE INFERNO



14TH CENTURY

1396-1458

ALFONSO OF ARAGON



In 1421 Queen Joan II of Naples, who had no children, adopted and named him as heir to the Kingdom of Naples, and Alfonso went to Naples. Here he hired the famous condottiero Braccio da Montone with the task of reducing the resistance of the other pretender, Louis III of Anjou, and his forces led by Muzio Attendolo Sforza. As Pope Martin V supported Sforza, Alfonso switched religious allegiance to the Aragonese. When Sforza also abandoned Louis, Alfonso seemed to have all his problems solved; however, his relationship with Joan suddenly worsened, and in May 1423 he had her lover, and a powerful figure in the Neapolitan arrested.

"SINCE DON ALFONSO REFUSED TO DIE OF HIS WOUNDS, HE WAS STRANGLERED IN HIS BED."

On the evening of July 15, 1500, in the steps of St. Peter's Basilica on his way home, Alfonso was attacked by hired killers and stabbed in the head, right arm, and leg. While they were hauling him away, his guards put them to flight. Alfonso badly injured survived and was cared for by the Pope's doctors, his sister Sancha and Lucrezia, who arranged for armed guards both day and night; she even prepared his food, fearing that someone might poison him. But on August 18, as Alfonso was still recovering, he was strangled in his bed. Cesare Borgia is widely considered to be the man behind his assassination, however, his death is shrouded in mystery. The most of the historians agree that Lucrezia and Sancha left the room on an errand proposed by Cesare, then Cesare left, letting his bodyguards behind, and when the bodyguards walked off the women returned to find Alfonso dead.

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15TH CENTURY

1405-1457

LORENZO VALLA



Humanist and philosopher, b. at Rome, 1405; d. there, 1 Aug., 1457. His father came from Placentia. He studied Latin under Leonardo Bruni (Aretino) and Greek under Giovanni Aurispa. At the age of 24 he wished to obtain a position in the papal secretariate, but was considered too young. After his father's death he accepted a chair of eloquence in the University of Pavia, where he wrote his treatise "De voluptate" (1431), an emended edition of which appeared later under the title, "De vero bono". On account of his open letter attacking the jurist Bartolo (1433) and ridiculing the contemporary jurisprudence he was forced to leave Pavia. He went to Milan and later to Genoa, made another effort to succeed at Rome, and finally settled at Naples (1433), where he became secretary to Alfonso of Aragon.

Lorenzo Valla (*De falso credita et ementita Constantini donatione declamatio*, Mainz, 1518) proved the forgery with certainty. Independently of both his predecessors, Reginald Pecocke, Bishop of Chichester (1450-57), reached a similar conclusion in his work, "The Repressor of over much Blaming of the Clergy", Rolls Series, II, 351-366. Its genuinity was yet occasionally defended,

and the document still further used as authentic, until Baronius in his "Annales Ecclesiastici" (ad an. 324) admitted that the "Donatio" was a forgery, whereafter it was soon universally admitted to be such. It is so clearly a fabrication that there is no reason to wonder that, with the revival of historical criticism in the fifteenth century, the true character of the document was at once recognized. The forger made use of various authorities, which Grauert and others have thoroughly investigated. The introduction and the conclusion of the document are imitated from authentic writings of the imperial period, but formulæ of other periods are also utilized.

Valla's originality, critical acumen, and knowledge of classical Latin style were put to good use in an essay he wrote between 1439 and 1440, *De falso credita et ementita Constantini Donatione declamatio*. In this he demonstrated that the document known as the *Constitutum Constantini* (or "donatio Constantini" as he refers to it in his writings), or the Donation of Constantine, could not possibly have been written in the historical era of Constantine I (4th Century), as its vernacular style dated conclusively to a later era (8th Century). One of Valla's reasons was that the document contained the word *satrap* which he believed Romans such as Constantine I would not have used. The document, though met with great criticism at its introduction, was accepted as legitimate, in part owing to the beneficial nature of the document for the western church. The Donation of Constantine suggests that Constantine I "donated" the whole of the Western Roman Empire to the Roman Catholic Church as an act of gratitude for having been miraculously cured of leprosy by Pope Sylvester I.

This would have obviously discounted Pepin the Short's own Donation of Pepin, which gave the Lombards land to the north of Rome. Valla was motivated to reveal the Donation of Constantine as a fraud by his employer of the time, Alfonso of Aragon, who was involved in a territorial conflict with the Papal States, then under Pope Eugene IV. The Donation of Constantine had often been cited to support the temporal power of the Papacy, since at least the 11th century.

The essay began circulating in 1440, but was heavily rejected by the Church. It was not formally published until 1517. It became popular among Protestants. An English translation was published for Thomas Cromwell in 1534. Valla's

case was so convincingly argued that it still stands today, and the illegitimacy of the Donation of Constantine is generally conceded.

In 1433 Valla made his way to Naples, to the court of Alfonso V of Aragon, who made Valla his private Latin secretary and defended him against the attacks on account of his public statements about theology, including one in which he denied that the Apostles' Creed was composed in succession by each of the twelve Apostles. These charges were eventually dropped.

The Donation of Constantine (Latin, *Donatio Constantini*) is a forged Roman imperial decree by which the emperor Constantine I supposedly transferred authority over Rome and the western part of the Roman Empire to the pope. During the Middle Ages, the document was often cited in support of the Roman Church's claims to spiritual and earthly authority. Italian Catholic priest and humanist Lorenzo Valla is credited with first exposing the forgery with solid philological arguments, although doubts on the document's authenticity had already been cast by this time. Scholars have since dated the forgery between the eighth and ninth centuries.

He appears, however, as a vain, jealous and quarrelsome man, but he combined the qualities of an elegant humanist, an acute critic and a venomous writer, who had committed himself to a violent polemic against the temporal power of Rome. In him posterity honors not so much the scholar and the stylist as the man who initiated a bold method of criticism, which he applied alike to language, to historical documents and to ethical opinions. Luther had a very high opinion of Valla and of his writings, and Cardinal Bellarmine calls him precursor Lutheri, while Sir Richard Jebb says that his *De Elegantia* "marked the highest level that had yet been reached in the critical study of Latin." Erasmus stated in his *De ratione studii* that for Latin Grammar, there was "no better guide than Lorenzo Valla.

15TH CENTURY

1417-1457

POPE MARTIN



Martyr, born at Todi on the Tiber, son of Fabricius; elected Pope at Rome, 21 July, 649, to succeed Theodore I; died at Cherson in the present peninsulas of Krym, 16 Sept., 655, after a reign of 6 years, one month and twenty six days, having ordained eleven priests, five deacons and thirty-three bishops. 5 July is the date commonly given for his election, but 21 July (given by Lobkowitz, "Statistik der Papste" Freiburg, 1905) seems to correspond better with the date of his death and reign (Duchesne "Lib. Pont.", I, 336); his feast is on 12 November. The Greeks honor him on 13 April and 15 September, the Muscovites on 14 April. In the hymns of the Office the Greeks style him *infallibilis fidei magister* because he was the successor of St. Peter in the See of Rome (Nilles, "Calendarium Manuale", Innsbruck, 1896, I, 336).

Martin, one of the noblest figures in a long line of Roman pontiffs (Hodgkin, "Italy", VI, 268) was, according to his biographer Theodore (Mai, "Spicil. Rom.", IV 293) of noble birth, a great student, of commanding intelligence, of profound learning, and of great charity to the poor. Piazza, II 45 7 states that he belonged to the order of St. Basil.

15TH CENTURY

1431-1447

POPE EUGENIOUS IV



Eugene's rival Felix V in the meantime obtained scant recognition, even in the Empire. Eventually Holy Roman Emperor Frederick III moved toward acceptance of Eugene. The king's ablest adviser, the humanist Aeneas Sylvius Piccolomini, who was later to be Pope Pius II, made peace with Eugene in 1442. The Pope's recognition of the claim to Naples of King Alfonso V of Aragon (in the treaty of Terracina, signed by Eugenius at Siena somewhat later) withdrew the last important support from the council of Basel. In 1442 Eugene, Alfonso and Visconti sent Niccolò Piccinino to reconquer the March of Ancona from Francesco Sforza, but the defeat of the allied army at the Battle of Montolmo pushed the Pope to reconcile with Sforza. So enabled, Eugene IV made a victorious entry into Rome on 28 September 1443 after an exile of nearly ten years

15TH CENTURY

1492-15403

POPE ALEXANDER VI



Rodrigo Borgia, born at Xativa, near Valencia, in Spain, 1 January, 1431; died in Rome, 18 August, 1503. His parents were Jofre Lançol and Isabella Borja, sister of Cardinal Alfonso Borja, later Pope Callixtus III.

The young Rodrigo had not yet definitely chosen his profession when the elevation of his uncle to the papacy (1455) opened up new prospects to his ambition. He was adopted into the immediate family of Callixtus and was known henceforward to the Italians as Rodrigo Borgia. Like so many other princely cadets, he was obtruded upon the Church, the question of a clerical vocation being left completely out of consideration. After conferring several rich benefices on him, his uncle sent him for a short year to study law at the

University of Bologna. In 1456, at the age of twenty-five, he was made Cardinal Deacon of St. Nicolo *in Carcere*, and held that title until 1471, when he became Cardinal-Bishop of Albano; in 1476 he was made Cardinal-Bishop of Porto and Dean of the Sacred College (Eubel, *Hierarchia Catholica*, II, 12). His official position in the Curia after 1457 was that of Vice-Chancellor of the Roman Church, and though many envied him this lucrative office he seems in his long administration of the Papal Chancery to have given general satisfaction. Even Guicciardini admits that "in him were combined rare prudence and vigilance mature reflection, marvellous power of persuasion, skill and capacity for the conduct of the most difficult affairs".

19TH CENTURY

1843-1922

NEW ROME AND THE HOLY SEE

On the morning of November 20, 1843, the Italian cannons sent their first hail of destruction at the walls of Rome. Loyal papal troops responded with a weak volley of their own, a token resistance. The Italian cannons roared again and again and again. Pius IX said a special mass at eight-o'clock for the diplomatic corps and preached a sermon, in which he held King Victor Emmanuel, the Republican Government and the Great Powers of Europe responsible for this unworthy and sacrilegious despoiling of the sovereignty of Papal properties. He then told those gathered that "we will be a prisoner in St. Peter's until this desecration is over."

GIUSEPPE GARIBALDI

1807-1882

After the war, Garibaldi led a political party that agitated for the capture of Rome, the peninsula's ancient capital. In 1867, he again marched on the city, but the Papal army, supported by a French auxiliary force, proved a match for his badly armed volunteers. He was shot and wounded in the leg in the Battle of Mentana, and had to withdraw out of the Papal territory. The Italian government again imprisoned and held him for some time, after which he again returned to Caprera.



In the same year, Garibaldi sought international support for altogether eliminating the papacy. At an 1867 congress in Geneva he proposed: "The papacy, being the most harmful of all secret societies, ought to be abolished."

20TH CENTURY

1922 - 1943

ITALIAN PRIME MINISTER BENITO MUSSOLINI



Signing of Lateran Accords June 7 1929

Prime Minister Benito Mussolini for two years had been busily concerned and involved with a secluded enterprise, which in the years ahead would bring him the most outstanding success of his political career. His plan was the Conciliation of the Church of Rome and the state of Italy. Until 1859 the Pope of Rome was at the same time the sovereign head of the Papal States, which consisted of 16,000 square miles of the Italian peninsula and the city of Rome, in which lived over three million people. The territories belonging to the Pope were lost to the kingdom of Italy between 1859 and 1870 when Rome was occupied by Italian troops. This then was the unfortunate situation which Mussolini determined to bring to an end and to normalize the relationship between the Holy See and the government of Italy in Rome. Mussolini had resolved the basic quarrel of the Italian government with the Church of Rome

when no one else could manage to do so. On June 7, 1929, the Holy See and the Monarchy of Italy exchanged ambassadors. A historical day for Italy and The Holy See of the Vatican.

Assuming in 1922 the Supreme Political Command of Italy as the Prime Minister of a centuries old Roman Catholic country, at the young age of thirty-nine years old he soon recognized the importance and the spiritual value of the Church and its universal mission to one billion people and the long held Catholic spirituality as lived and demonstrated by the fifty million citizens of Italy. He had inherited from former Italian governments a festering sore of conflict and distrust between the Holy See at the Vatican and the Government of Italy and The Kingdom of Italy. He decided in 1929 which road he would follow. By his diplomatic triumph of The Lateran Pact, the Church and the State both were confident and secure in their co-habitation of the City of Rome and the Church's relationship with the Kingdom of Italy and Sovereignty of the House of Savoy along with the sovereignty of the Holy See in Rome



Notre-Dame-de-la-Defense Parish 1940 Montreal, Canada

Commemoration of the Signing Of The Lateran Pacts

Artist Guido Nincheri

His interest in religion continued to grow and take on greater meaning in his life. He often had informal talks with priests of many ministries, several of whom became close friends. “We Italians are Catholics by conviction,” he told a delegation of priests who came to talk with him. “I am a Catholic by conviction, because I believe that Catholicism is the religion which possesses a doctrine capable of resolving all the problems of life, individual and social, national, and international, and in the conflict between spiritualism and materialism it sustains and desires the primacy and victory of the spirit.”

2ND VATICAN COUNCIL

ON JANUARY 25, 1959 POPE JOHN XXIII ANNOUNCED TO THE CHURCH AND TO THE WORLD THAT A GENERAL COUNCIL OF THE CHURCH WOULD CONVENE IN ROME TO DISCUSS AND DEFINE THE SECULAR AND SPIRITUAL LIFE AND MISSION OF THE CHURCH IN THE WORLD. HE OPENED THE FIRST SESSION OF THE SECOND VATICAN COUNCIL

OCTOBER 11, 1962



October 11, 1962. A total of 2,860 delegates participated in the momentous work which lay ahead of them for the next three years. The Council formulated and promulgated sixteen dogmatic, liturgical and pastoral constitutions, all of which reflect the Council's basic pastoral orientation
Toward renewal and reform. Catholics and non-Catholics around the world saw the work of the Council as a grand and noble vision for a Church and a people wanting to look far ahead. His death in 1963 was a slow and agonizing bed of tears not only for John himself but also for the millions of Catholics and non-Catholics in the world who followed his last days on earth via television reports daily. He remained faithful to the very end to his flock which John always saw as everyone on earth.



Figure 1 Pope John XXIII

The Roman Catholic Church had made its first hesitant steps towards a genuine renewal of the entire institution and its place and influence in the world under the leadership of Pope John XXIII, Angelo Cardinal Roncalli, who was elected Supreme Pontiff of Rome in 1958. His selection by the gathered Cardinals of the Church proved to be an august decision which, in due time, would awaken the faithful to the birth of a new spirit and to a new period of Church history. Formerly Roman Catholics paid little attention to affairs of the Vatican and were not involved in the religious and secular workings of Rome. The Vatican existed primarily for the concerns and needs of ordained clergy. The Church belonged exclusively to the clergy!

22ND CENTURY

A CHURCH IN ANGUISH

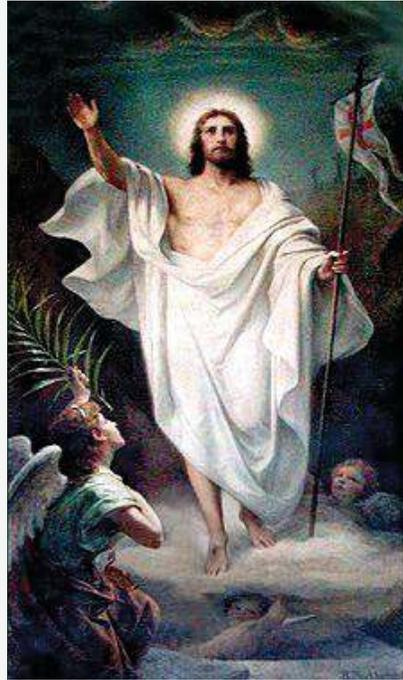
Since 1978 the Church has been on a long and slippery descent and is now a Church in anguish. It must soon regain its spiritual and temporal powers to fulfill the promises of its Founder to his Apostles: *"I have made you a light for the Nations so that my salvation may reach the ends of the earth."*

**"CHRISTIAN BELIEF IS NOT ALWAYS A
COMFORT,
BUT A BLEAK ACCEPTANCE OF A DARK
MYSTERY."**

MORRIS WEST, AUTHOR

1916 - 1999

EASTER SUNDAY APRIL, 2012



Bernhard Plockhorst, 19th Century

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Sacred Destinations

Hultan Archive, Getty Images , Encyclopedia Britannica (St.Helena)



A Coin of Bruttium representing the Dioscuri announcing the victory of the Battle of Lake Regillus

IN MEMORY OF VALENTINO AND ANGELA (NELLA) DALDIN

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