

The Power of Knowing

Cathar Martyrdom, the Cathar view

By Corascendea, Parfaite 2010



„Two things are infinite: the universe and human stupidity; and I'm not sure about the universe.“ Albert Einstein.

Connecting with God is the highest attainment possible. A Soul may become worthy of its connection with God. Several Cathar perfects had arrived at that stage of Soul growth. Christ was one of the perfects.

The essence of Cathardom escaped those who refer to the Cathar relationship with God as a “faith”. The term “faith” implies ignorance about God. The Cathars did not believe, they knew about God, and their knowledge about God was based on experience. It is equally wrong to call the Cathars a “sect”. Their presence developed into an unprecedented movement the strength of which stemmed from their connection with God. While faith stands on clay legs of a will to believe, by 1242 at Montségur, the Cathars developed the first human comprehension of God and that took them to a higher level of consciousness, at which matter, or material life, no longer carry a positive worth.



If an individual never experienced the overwhelmingly magnificent feeling of his or her connection with God, neither can he or she grasp the possibility. Society ultimately denies the existence of everything that cannot be experienced by anyone. Ignorance of many is knowledge. Inquisition in the Middle Ages branded the Cathars a curious sect that behaved oddly. The materialistic Church which claims to be “the representative of God on Earth” introduced not only an ignorant, but also an atheistic interpretation of Cathardom, and the mainstream goes with the Inquisition’s conclusions to date. By branding the Cathars a “sect”, their experiences a “belief” and their teachings a “faith”, “scholars” effectively negate Cathardom. The fact that 800 years after their genocide, at the age of the internet, the Cathars are in mainstream society no better understood than they were in the Middle Ages shows, that the gap in the capacity to comprehend the Divine between the most advanced Souls ready to depart from the Earth, and the bulk of Souls at any point in incarnation, remains impossible to bridge.

With the general revival of interest in the Cathars, a growing number of people express an admiration for the “pure ones”. Purity and enlightenment are two aspects of the same. The razzmatazz and the tourist industry around what is made of the name “Cathar” does not help the process of understanding the Cathar movement, and neither is it helped by the

number of people who would like to be re-incarnated Cathars, without showing due respect for the tenets.

Authors comment on the fascination of those who witnessed the Cathar ability to die even the most excruciating of deaths with obvious joy. The Cathars had at least two good reasons to smile at the pyres. Their persecutors had been facilitating for them a speedy exit from this unsavoury purgatory called "life on Earth", and they had been doing it at a cost of bringing an adequate burden of a debt upon themselves. Their perceived enemies secured for them what was the most important victory to the Cathars, and they condemned them-selves in the process. If the Inquisition found it hard to follow how the Cathars could be so joyful about their deaths, even harder to follow would have been the amusement of the Cathars at the immaturity and the foolishness of the most brutal of their torturers, who in fact, liberated them. The number of hours a body feels pain is limited; no such mercy applies to the Soul which indulged in inflicting suffering on others. Rising above hate, the Cathars have shown their ability not just to live, but also to die according to Christ.

Cathar Martyrdom

appearing courtesy of www.cathar.info

By James McDonald



Historically, Western Christians have always abandoned their faith *en masse* whenever they have been put under pressure to do so. From early Christians during the reign of Diocletian to priests during the French Revolution, believers have preferred to abandon their faith rather than lose their lives. Throughout the Middle Ages the masses were fed fanciful tales of heroic martyrdom, but no amount of propaganda could conceal the fact that even Christian armies (including priests) would generally recant under pressure. Anyone who had already been on crusade to the Holy Land would have first-hand knowledge of colleagues who had converted to Islam when captured and pressed by their Moslem captors.

Western Christendom was therefore surprised to find that Cathar Parfaits consistently opted to be burned alive rather than renounce their faith, when faced with greater pressure than Catholics faced at Moslem hands. The pattern was established early on. When some of the "new heretics" were burned alive in Cologne a full century before the siege of Montségur, the way they met their deaths immediately made an impression. Eberwin, a prior at the Premonstratensian Abbey of Steinfeld, wrote to Bernard, Abbot of Clairvaux (St Bernard). He reported that the heretics were



"... thrown into the fire and burned. What is more marvellous, they met and bore the agony of the fire not only with patience but even with joy. At this point, Holy Father, were I with you, I should like you to explain whence comes to those limbs of the devil constancy such as is hardly to be found even in men most devoted to the faith of Christ."

Persecuted Cathars saw themselves and Inquisitors as fulfilling this prophesy:

[Jesus said:] "As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. And the good news must first be proclaimed to all nations. When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the holy spirit. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. (Mark 13:9-13)

By the siege of the Château of Montségur Europe had seen a century of Cathar martyrs. During that time it had been ever more important to the Catholic Church to be able to produce converted Parfaits who could be paraded in public to admit the error of their former ways. The Languedoc had seen thirty-five years of war and a well-established Inquisition, with a formidable range of persuasive tools and techniques. Thousands had been burned alive rather than renounce their faith - often hundreds at a time.

The rendition of the Chateau at Montségur offered what must have looked like one final opportunity to win mass Parfait converts. When the terms of surrender were negotiated, the Church was willing to offer life and freedom not only to all members of the garrison, but also to any Cathar prepared to abandon his or her faith. Surely, one of the two hundred Parfaits trapped at Montségur would weaken. In the event this did not happen. As elsewhere, not a single one renounced their faith. More astonishing yet, around twenty five people in the Castle, including members of the garrison, chose to take the Consolamentum between the formal surrender and the final rendition, so becoming Parfaits, forfeiting their freedom and ensuring themselves a most appalling death.

Some 225 Parfaits were burned alive. After all this warfare, torture and bloodshed, the Roman Church had not only failed to win Parfait converts, but had done exactly the opposite. Catholic churchmen contented themselves with the pious conviction that the Cathar heretics had passed directly from the fires of this world to the eternal fires of hell.

Cathar victims also saw themselves as fulfilling the following prophesy:

[Jesus said:] "They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. And they will do this because they have not known the Father or me." John 16:2-3



More on the Cathars:

http://www.dhaxem.com/elementary_read.asp

<http://www.dhaxem.com/articles.asp>



Montségur Martyrs

On 16th March 1244, the refugees at the besieged Château of Montségur (Montsegur) who refused to betray God and deny their persuasion, were burned en masse at the foot of the pog.

Around 25 had taken the consolamentum three days previously, so becoming Parfaits or Parfaites, and knowing that this sealed their fates.

Sixty-two individuals are identified by name. The names of those who received the consolamentum on the night of 13th March 1244 are marked with a †.

Bertrand MARTY	Cathar Bishop	Cathar bishop at Toulouse. From Tarabel. Head of the Cathar Church at the time of the siege. Known to be at the Château of Montségur in 1232 and reported "burnt with all the others."
Guillaume DEJEAN	Parfait Deacon	Parfait from Tarabel, ordained deacon at the Château of Montségur.
Raymond de SAINT-MARTIN	Parfait Deacon	
Pierre SIRVEN	Parfait	Assistant to Cathar Bishop Bertrand Marty.
Rixende de TELLE	Parfaite Mother superior	Mother superior of the Parfaites at Montségur during the siege.
Raymond AGULHER	Parfait	At Tarascon in 1204 and present at the Château of Montségur from 1234.
† Guillemes AICARD	Parfait	Resident at the Château of Montsegur from 1234 with his wife and three sons.
Pons AIS	Parfait	From the start of the siege present at the Château of Montségur, where he was a miller.
Pierre ARAU	Parfait	
Bernard d'AUVEZINES	Parfait	
Raymonde BARBE	Parfaite	From Mas Saintes-Puelles, sister of parfait Raymond du Mas (Raymond de Na Rica).
† Raymond de BELVIS	Parfait	Crossbowman from Arnaud and seigneur of Usson. Arrived at the Château of Montségur around May-June 1243.
Arnaud de BENSA	Parfait	Parfait From Lavelanet, sergent, wounded end of

February 1244, received the Consolamentum March 4.

Etienne BOUTARRA	Parfait	
† BRESILHAC	Parfait	Dispossessed knight from Caihavel. Present at the Château of Montségur from 1236.
Pons CAPELLE	Parfait	From Gaja. Arrived at the Château of Montségur around 1242 with his son, a sergeant.
Guidraude de CARAMAN	Cathar	
Arnaud des CASSES	Cathar	Knight and seigneur of Casses. Of Cathar persuasion since 1220 and ordained a Parfait before 1243.
CLAMENS	Parfait	Present at the siege. Around 13 March 1244 is named as having transferred Church treasury into the custody of Pierre-Roger de Mirepoix.
Jean de COMBEL	Cathar	Knight from Laurac. Believed to have accepted Consolamentum during the truce.
Saissa de CONGOST	Parfaite	From the seigneurial family at Puivert. Parfaite from 1240. Householder at Montségur.
Raymonde de CUQ	Parfaite	Sister or cousin of Berenger, the seigneur of Lavelanet. Parfaite at Lauran in 1230. Lived with Corba de Pereille at the Château of Montségur.
† Guillaume DELPECH	Parfait	Sergeant. Arrived to reinforce the Château of Montségur May 21, 1243.
† Arnaud DOMERGUE	Parfait	Of Laroque d'Olmes. Sergeant residing at Montségur since 1236 with his wife.
† Bruna DOMERGUE	Parfaite	Wife of Sergeant Arnaud Domergue.
Rixende DONAT	Parfaite	Parfaite of Toulouse.
India de FANJEAUX	Parfaite	A Lady from the Lahille branch of Fanjeaux. Parfaite in 1227 and householder at Montségur.
† Guillaume GARNIER	Parfait	Cow herder from d'Odars near Lanta and of Cathar persuasion since 1230. Sergeant at the Château of Montségur in 1243.
Arnajud-Raymond GAUTI	Parfait	Knight from Soreze and Durfort. Of Cathar persuasion in 1237.
Bernard GUILHEM	Parfait	
Etienne ISARN	Parfait	Of Casses. At the Château of Montségur with his brother.
Raymond ISARN	Parfait	Brother of Etienne.
Guillaume d'ISSUS	Parfait	Knight and co-seigneur of Montgaillard in Lauragais. Of Cathar persuasion in 1230. Present at the Château of Montségur since 1243 and reported "burnt".

Jean de LAGARDE	Cathar	Condemned by the Inquisition in Moissac in 1233 and escaped to the Château of Montségur.
Bruna de LAHILLE	Parfaite	Sister of Guillaume. Of Cathar persuasion in 1234. Parfaite at Montségur in 1240.
† Guillaume de LAHILLE	Parfait	Dispossessed knight from Laurac. Defender of Castelnaudary against Amaury de Montfort in 1219-1220. At the Château of Montségur from 1240. One of the leaders of the massacre of the Inquisitors at Avignonet. Seriously wounded 26 February 1244.
LIMOUX	Parfait	
† Raymond de MARSEILLAN	Parfait	Dispossessed knight from Laurac. Of Cathar persuasion in 1232.
Guillelme MARTY	Parfait	From Montferrier. Baker at Montségur.
Pierre du MAS	Parfait	From Mas Saintes-Puelles, parfait in 1229 and reported present at the Montségur in March 1244. Assumed to be among those executed.
MAURINA	Parfaite	
Braida de MONTSERVER	Parfaite	Related to Arnaud-Roger de Mirepoix. Of Cathar persuasion in 1227, and received the Consolamentum during a grave illness in 1229 at Limoux. Arrived as a Parfaite at the Château of Montségur in 1240.
† Arsende NARBONA	Parfaite	Wife of sergeant Pons NARBONA.
† Guillaume NARBONA	Parfait	Squire to Raymond de Marseillan, and brother of Pons Narbona
† Pons NARBONA	Parfait	Of Carol and Cerdagne. Sergeant.
Raymond de NIORT	Parfait	<i>Parfaite</i> from Belesta. Arrived clandestinely at the Château of Montségur in October 1243 with a letter from the Cathars of Cremona in Italy.
Arnauld d'ORLHAC	Parfait	From Lavaur.
† Corba de PEREILLE	Parfaite	Wife of Raymond de Pereille. Mother of Esclarmonde de Pereille.
† Esclarmonde de PEREILLE	Parfaite	Daughter of Raymond and Corba de Pereille.
PERONNE	Parfaite	Arrived at the Château of Montségur in 1237.
Guillaume PEYRE	Parfait	Sergeant, agent of Raymond de Pareille. With Clamens, consigned the Cathar treasury at the Château of Montségur to Pierre-Roger Mirepoix on March 13, 1244.
Guillaume RAOU	Parfait	
Alazais RASEIRE	Cathar	From Bram, or district. Captured at the Château of

Montségur and returned for execution by fire at Bram.

† Jean REY	Parfait	From Saint-Paul-Cap-de-Joux. Courier. Arrived at the Château of Montségur on January 1, 1244, bearing letters from the Cathars of Cremona.
† Pierre ROBERT	Parfait	Merchant from Mirepoix. Of Cathar persuasion since 1209 - arrived at Montségur 1236. Assisted in the Consolamentum of Raymond de Ventenac, seriously wounded in 1243.
Martin ROLAND	Parfait	Brother of sergeant Bernard de Joucou and uncle of the Narbona brothers. Of Cathar persuasion in Lavelanet in 1232 and a Parfait at Montségur in 1240.
Bernard de SAINT-MARTIN	Parfait	Dispossessed knight from Laurac. One of the leaders of the massacre of the Inquisitors at Avignonet.
TAPAREL	Parfait	
† Arnaud TEULY	Parfait	From Limoux. Arrived at the Château of Montségur before February 14, 1244.
† Raymond de TOURNEBOUX	Parfait	Sergeant.
Marquesia UNAUD de Lanta	Parfaite	Of Cathar persuasion since 1224 and ordained a Parfaite at the Château of Montségur in 1234.
† Ermengarde d'USSAT	Parfaite	Of Cathar persuasion, at Montségur from 1240.



From:

http://www.cathar.info/1211b_martyrdom.htm



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