



coexisted with pre-Christian beliefs and customs to varying and evolving degrees. Notice the visual prominence and role of the clergy in these panels.

### **Haim Cohn**

The use of marriage as metaphor, of course, brought with it connotations other than closeness: it implied an unbroken sacramental bond, but also a hierarchical ranking of the two parties. Moore or improperly consecrated priests: the medieval Donatist, bearer of the heresy that dare not speak its name, posed a far greater danger to the church than the medieval Manichee ever did.

### **Cohn, Haim H(erman) 1911**

Moore, *The War on Heresy* Cambridge, MA: Belknap Press, 2012 ; Mark Gregory Pegg, *The Corruption of Angels: The Great Inquisition of 1245—1246* Princeton: Princeton University Press, 2001 ; Mark Gregory Pegg, *A Most Holy War: The Albigensian Crusade and the Battle for Christendom* Oxford: Oxford University Press, 2008 ; Monique Zerner, ed. *Taylor Chicago: University of Chicago Press*, 1998 , 269.

### **Christianity and Culture in the Middle Ages: Essays to Honor John Van Engen 978**

With these kinds of connections, Silvester was clearly a much better writer in these circumstances than Roger would have been. The Roman church, however, also had numerous offices held by persons who were tonsured but not ordained. But how these were embraced by new adherents — how and how much they were integrated into, and eventually replaced, native practices — everywhere depended upon local context.

### **Cohn, Haim H(erman) 1911**

This is a grave historical error. With their complementary implication that Christianity did not satisfy those criteria, these scholarly constructions were important for our understanding not just of how Europe became Christian, but also of Christianity itself as a historical phenomenon. For illustrations, see Anežka Merhautová and Dušan Třeštík, *Romanské umění v Čechách a na Moravě* Prague: Odeon, 1984 , esp.

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