

was named its bishop and was consecrated (along with the future Cardinal Gibbons) in Baltimore that August 16. Despite the record of his accomplishments as founding bishop, he became discouraged at what he felt was lack of progress, and in September of 1879 submitted his resignation, which was not accepted. Meanwhile he worked with Gibbons on preparations for the Third Plenary Council (1884), produced the important chapter on clerical education, and delivered before the council a sermon on the Church and the promotion of learning. In May of 1886, he was transferred to the older see of Savannah, Ga. Eleven years later, incapacitated by malaria, he told Cardinal Gibbons of his intention to retire. He died at Washington, Ga., while substituting for one of his priests.

Though naturally reticent, Becker was a vigorous and original thinker. He was among the first to advocate the establishment of a national Catholic university, in two articles in *American Catholic Quarterly Review* in 1876: "Shall We Have a University?" and "A Plan for a Proposed Catholic University." In discussing secret societies in the same review (1878), he confronted the then controversial topic of labor unions, upholding the right of labor to organize and pronouncing clearly upon the morality of labor practices.

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[E. B. CARLEY]

## BECKET, THOMAS, ST.

Archbishop and martyr; b. London, 1117–18; d. CANTERBURY, Dec. 29, 1170. He was educated at Merton Priory (Surrey) and at Paris. Thomas, of Norman bourgeois parents, became a merchant's clerk in London, but soon joined the household of Abp. THEOBALD OF CANTERBURY, and may subsequently have studied at BOLOGNA. Tall, handsome, vigorous, extroverted, intelligent but not intellectual, Thomas of London, as he was called, lived the life of an ambitious young cleric, ingratiating himself to the old archbishop, who made him archdeacon of Canterbury, and to other prospective patrons.

**Chancellor.** In 1154, on Theobald's recommendation, the young King HENRY II (b. 1132), to whom Thomas was bound by strong mutual affection, appointed him chancellor. His gifts of administration and initiative and his taste for magnificence together with his charm, his energy, and his efficiency were displayed fully. He amassed wealth and spent lavishly and generously; while archdea-



*Martyrdom of St. Thomas Becket.* (© Leonard de Selva/CORBIS)

con he even appeared in full armor at the siege of Toulouse. Yet he remained pure and even devout.

**Archbishop.** Theobald's death (1161) was followed by a long vacancy of the See of Canterbury. The king had begun his lifelong endeavor to gain complete control of his kingdom, with a program that included a submissive Church, and saw in his chancellor the perfect agent and ally. Passing over the respectable Gilbert FOLIOT, he pressed Thomas upon the unwilling monks and bishops (1162). The chancellor resisted sincerely, knowing both the king and his own conscience. Once elected, he completely changed his style of life to one of regularity, piety, and austerity, while retaining his magnificence, his generosity, and his commanding personality. He resisted with audacity all royal encroachments on ecclesiastical liberty, as well as attacks on the possessions and prerogatives of his see.

**Conflict with Henry.** Discord between king and archbishop came to a head in the matter of "crimious

clerks," the king asserting his traditional right of judgment, the archbishop maintaining the strictest canonical position of complete jurisdiction for the Christian courts. At a council at Westminster (1163) the king demanded from the bishops acceptance of all the "ancient customs" of the realm. They refused, but Thomas later submitted in private. The king repeated his demands at CLARENDON (WILTSHIRE) in January 1164, finally producing in writing the 16 celebrated Constitutions to which he demanded assent. The bishops submitted, but Thomas immediately repented.

Meanwhile Pope ALEXANDER III condemned some of the constitutions. In October 1164 the king, in a council at Northampton, demanded the condemnation of the archbishop for feudal insubordination. His colleagues demurred, but in the end yielded. Henry then pressed a series of frivolous and punitive demands, and there were threats of imprisonment and even of death. The bishops, forbidden by Thomas to judge him, appealed against him to the pope while the lay barons passed judgment. Anticipating his sentence, the archbishop fled and escaped to France, taking refuge in the Cistercian Abbey of PONTIGNY and devoting himself to penitential exercises and the study of canon law. His exile lasted until 1170; the king of France welcomed him, and the pope, then in France, proclaimed the justice of his cause. But Alexander III was himself in grave difficulties with the emperor and his antipope, and was unwilling to go to extremes with Henry, and the months and years passed while the king harassed and exiled the archbishop's relatives and allies, and the archbishop excommunicated and suspended his opponents. Negotiations, and even a meeting of the two in 1169, broke down.

At last Henry and some bishops made the grave error of crowning (June 14, 1170) "the young king," Henry's son, in defiance of Canterbury's rights, which had been reaffirmed by the pope. The bishops were excommunicated, and the king felt it necessary to yield. A reconciliation, satisfactory to Thomas, took place at Fréteval (Orléanais) on July 22. Once more the king broke faith, supported by some bishops; once more Thomas excommunicated his enemies. His return to England was a triumph. But the injured prelates had inflamed the king's mind: he called for a riddance from his enemy and four knights crossed at once to Canterbury where, after a stormy interview, they murdered the archbishop in his cathedral (December 29). The atrocity shocked all Europe. Miracles were reported at the tomb; the pope excommunicated the king, who later did penance and abated his principal claims and was reconciled at Avranches (1172). In 1173 Thomas was canonized, and his tomb rapidly became a resort of pilgrims; churches were dedicated to him from Iceland to Spain.

**Estimate of Becket's Career.** The issue between king and archbishop was confused by clashes of temperament and emotion and embittered by the king's insincerity and the archbishop's pugnacity. Henry aimed at a complete control of the Church at a time when Europe had accepted the papal claims of GREGORY VII (*see* GREGORIAN REFORM). Thomas stood for those claims in their entirety. Had he not resisted, England might have become for a time a separated unit in Christendom. By his death he won for his cause an immediate victory, which gave place in time to a compromise in practice. His biographers all wrote to celebrate a saint, but there will always be disputes about his character and his cause. Worldly and ambitious for long, and retaining even as archbishop traits of impetuosity and harshness, he nevertheless showed in adversity a steadfast courage and devotion to principle that gained him a death he and others regarded with justice as a sacrifice for the freedom of the Church in England.

Feast: Dec. 29.

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[M. D. KNOWLES]

## BECOMING

A philosophical term (Gr. γίνεσθαι; Lat. *fieri*) that is not strictly definable but is understood by contrast with permanent BEING. Man's senses show him all things as

Since for Clarenbaud ignorance of creation leads to heresies, he carefully analyzed the notion of creation as a transition from nonbeing to being. The first movement of created being marks the beginning of time. Creatures are composed of primeval matter and seminal causes. Primeval matter is absolute potency (*possibilitas absoluta*), itself formless, containing every nature in a possible state. A seminal cause is a hidden power implanted by God in the four elements. Only God, or "Absolute Necessity," can operate on primeval matter, giving it forms that determine the nature of "defined potency" (*possibilitas definita*). From Absolute Necessity descends "the necessity of combination or concatenation" (*necessitas concatenationis*). Thus all things existed in the divine wisdom in undeveloped simplicity. They unfold and descend from the eternally One in a predetermined order and are, as it were, produced in concatenated and interwoven steps. He points out that St. AUGUSTINE and PYTHAGORAS present the same doctrine in different terms.

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[N. M. HARING]

## CLARENDON, CONSTITUTIONS OF

A list of allegedly ancestral customs put forward by King HENRY II of England in January 1164 at a council held near Salisbury. Relations between the king and Abp. Thomas Becket had been strained by Becket's refusal to hand over for punishment by the king "criminous clerks" convicted in the church courts. Instead, Becket proposed degradation to the lay state which would render them in the future liable to trial by the royal courts. Henry, at a council at Westminster (1163), required the bishops to swear to observe the ancient customs of the kingdom in this and other matters. They demurred, but Becket finally agreed, commanding the others to follow. The king at Clarendon insisted upon solemn submission to written provisions. Of these, six clauses were innocuous. Six others clearly ran counter to Canon Law: clauses six and eight forbade clergy to leave the country or appeal to Rome without royal permission; clauses five, six, and ten limited the bishops' powers of excommunication; and clause 12 regulated the royal control of episcopal elections. Four others defined in the king's favor questions of jurisdiction, including the punishment of criminous clerks. Historians agree that as a whole the constitutions were a fair statement of royal practice under Henry I, but

that several clauses were incompatible with the freedom of the Church as defined by current Canon Law. On the issue of criminous clerks, opinion is divided as to both the canonical validity and the practical justification of the archbishop's claim, which was subsequently upheld by Pope ALEXANDER III. The archbishop yielded; his subsequent remorse and resistance are recorded elsewhere.

See Also: BECKET, THOMAS, ST.

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[M. D. KNOWLES]

## CLARENI

A group of radical FRANCISCAN SPIRITUALS, co-founded by the Franciscans Peter of Macerata and Peter of Rossombrone when the former obtained from Pope CELESTINE V in authorization (1294) for his group to separate from the Franciscan Order and become hermits, or CELESTINES, directly under the Rule of St. Francis. Macerata was thereafter called Liberato; his associate, ANGELUS CLARENUS. When BONIFACE VIII annulled Celestine's concession on April 8, 1295, this group of Celestines or more properly, Clareni, moved to Achaia for two years and then to southern Thessaly and finally had to return to Italy c. 1304. Upon the death of Liberato (1307), Angelus succeeded as head of the group, which was at first settled along the banks of the Chiarino River. When the bull *Sancta Romana* of JOHN XXII (Dec. 30, 1317) refused autonomy to any of the groups that it called FRATICELLI (including the Clareni)—in an attempt to preserve the unity of the FRANCISCANS—the Clareni reluctantly joined the main group of (Benedictine) Celestines and moved to the Subiaco area. In 1334, alarmed by the Roman INQUISITION investigating the extremism of the Clareni, Angelus moved to Basilicata, Italy, where he died (1337). But the Clareni, then located in several places throughout Italy, refused to disband, even in the face of inquisitorial proceedings, the death of Angelus, and the confirmation of their suppression (1341). Their life continued to be difficult; e.g., at the end of the 14th century Florence framed laws to expel them from the city.

At a time difficult to pinpoint, there appeared the *Societas pauperum heritarum quondam fr. Angeli de Clarino*, an orthodox Congregation of Clareni under episcopal jurisdiction. This group obtained a bull from Boniface IX (1389–1404), confirming its orthodoxy, and thus

out Egypt, Libya and Pentapolis wherein the bishop of Alexandria has power over all of these areas since he exercises a similar power as that exercised by the bishop of the city of Rome" (J. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio* [Florence-Venice 1757-98] 2:670). Thus the extent, at least, of the pope's jurisdiction in his ecclesiastical area can be known from the civil division of administration.

As to the nature of the jurisdiction exercised, historical documents are not clear. The pope did not consecrate the bishops for Gaul, Spain, and Africa; neither did he call the synods for these churches. Latin Africa seemed to be highly centralized in Carthage, whereas Spain and Gaul gave no indication of any consistent centralization under the bishop of Rome. There are indications that the pope intervened occasionally (such as in the cases of Marcian of Arles and of two bishops in Spain, Merida, and Astorga) but the centralization of the well-defined future Roman patriarchate is not observable.

Under Pope St. Leo the Great in the fifth century, the Church of Rome made strides toward centralization. Emperor Valentinian III confirmed the pope's right to force bishops of all of the Italian provinces to appear before his tribunal. The greatest advance in papal centralization resulted from the expanding missionary activity emanating from Rome to Germany, the Frankish Empire, and England.

**Legislation.** Emperor Justinian (d. 565) codified in his civil and ecclesiastical laws the five chief patriarchates as the primary units of ecclesiastical administration: "We decree therefore the most blessed archbishops and patriarchs, that is, of more venerable Rome, Constantinople, Alexandria, Antioch and Jerusalem . . ." (*Corpus iuris civilis, Novellae* [Berlin] 126). In *Corpus iuris civilis, Novellae* 131 he fixed the order of precedence: "The most holy Pope of ancient Rome, the first priest of all; the most blessed archbishop of Constantinople of New Rome has the second place." Thus, with Justinian's laws the Patriarchate of Rome and the four Oriental patriarchates became an officially recognized ecclesiastical organization with dignities, rights, duties, and areas of jurisdiction defined by law. It must be kept in mind, however, that the actual exercise of these jurisdictional rights within a given province varied because of factors peculiar to a given patriarchate.

The pope exercises his patriarchal jurisdiction over all of Western Europe, Africa west of Egypt, all other "diaspora" lands evangelized by missionaries from Europe—such as North and South America, Australia, and the major portion of India—and the Latin Christians in the Near and Far East of the Roman rite. He may call a patriarchal synod or simply choose by written decree to

enact laws of discipline and liturgical usages applicable for the Roman or Western patriarchate only.

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[G. A. MALONEY/EDS.]

## ROMERO, JUAN

Jesuit missionary and theologian; b. Marchena, Seville, 1559; d. Santiago, Chile, March 31, 1630. He entered the Jesuits in Montilla in 1580, and in 1589 went to Lima, where he completed his ecclesiastical studies. After ordination he was professor of theology in Lima. He received his training for the missions at Juli, Puno, Peru. From 1593 to 1598 he was superior of the Tucumán (Argentina) mission, did missionary work in Asunción, Salta, Jujuy, Córdoba, Santa Fé, and Corrientes. In 1597 he was the theologian for the diocesan synod of Santiago del Estero; in 1608, as reporter of his province to the Jesuit general, he went to Rome. He was superior of Buenos Aires, Santiago del Estero, Santiago de Chile, and Concepción. In 1625 he was the first vice provincial of Chile. His work was threefold: as missionary he worked in the areas of the Chaco-Santiagueno, Guaraní, Araucana, and Quechua native cultures; as superior he organized active missions and schools; as theologian and canonist he published a two-volume work, *De praedestinatione*. In 1610 as a result of his experience in Tucumán, he sent the Council of the Indies a memorial on future administrative policy for the port of Buenos Aires.

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[A. DE EGAÑA]

## ROMERO, OSCAR A.

Archbishop of San Salvador, El Salvador (1977-80); b. Ciudad Barrios, Aug. 15, 1917; d. San Salvador, March 24, 1980. Romero is remembered for his courageous preaching and leadership of the San Salvador archdiocese. His efforts toward the creation of a more just society led to his assassination.

Ordained to the priesthood in 1942, Romero returned to his native El Salvador, where he served as pastor to a

church in the city of San Miguel and earned a reputation as a radio preacher. In 1967 he was appointed secretary of the Salvadoran bishops' conference, and in 1970 he was made an auxiliary bishop of San Salvador. He became bishop of the rural diocese of Santiago de María in late 1974 and archbishop of San Salvador on Feb. 22, 1977.

At the time of his elevation to the rank of archbishop, wealthy landowners were attacking the Church's pastoral practice in the countryside. Peasants were forming small ecclesial communities in which they learned to discuss the gospel and apply it to the unjust social conditions that dominated their own lives. Many of them joined peasant organizations to seek social and political change. Controlling the mass media and the government, the oligarchy kept Romero under constant pressure and frequent attack. During his years as archbishop, six priests and numerous lay ministers were assassinated, but the archbishop was never intimidated. A compelling preacher, Romero reached large audiences through his use of the archdiocesan radio station, where he worked for the Church by defending the poor and calling for social justice.

Foreseeing his own assassination, he intensified his message in his final weeks. On March 23, 1980, he plead-

ed with the government to stop the repression of dissent, calling on soldiers not to obey orders to murder peasants. The next day, an assassin's bullet felled him while he preached in the chapel of the cancer hospital that also served as his residence. He is widely venerated as a martyr, and his tomb in the San Salvador cathedral is a popular shrine.

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[J. R. BROCKMAN]

## ROMO GONZÁLEZ, TORIBIO, ST.

Martyr, priest; b. April 16, 1900, at Santa Ana de Guadalupe, near Jalostotitlán, Jalisco, Diocese of San Juan de los Lagos, Mexico; d. Feb. 25, 1928, Tequila, Jalisco, Archdiocese of Guadalajara. At thirteen he began studying at the minor seminary of San Juan de los Lagos. He participated in Catholic Action while attending Guadalajara's seminary (1920-22), and was ordained 1922. His ministry in various parishes (Sayula, Tuxpan, Yahualica, Cuquío, and Tequila) concentrated on preparing catechesis, assisting workers, and promoting Eucharistic devotion. Forced into hiding with St. Justino ORONA, he made his headquarters in an abandoned factory and conducted his ministry in Tequila at night. Soldiers broke in and shot him. In 1948, his body was enshrined in a chapel built for it at Jalostotitlán. Fr. Romo was both beatified (Nov. 22, 1992) and canonized (May 21, 2000) with Cristóbal MAGALLANES [see GUADALAJARA (MEXICO), MARTYRS OF, SS.] by Pope John Paul II.

Feast: May 25 (Mexico).

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[K. I. RABENSTEIN]

## ROMUALD, ST.

Founder of the CAMALDOLESE; b. Ravenna, Italy, c. 952; d. hermitage at Val di Castro, near Fabriano, Italy, June 19, 1027. The son of a nobleman named Sergius, Romuald entered the monastery of San Apollinare in Classe when he was 20 years old to do penance on behalf