The Order of the Holy Trinity for the Redemption of Captives, 1198-1500

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The Order of the Holy Trinity for the Redemption of Captives (Trinitarian Order) was founded in France in 1198 during the pontificate of Innocent III. Most famously, the order's rule states that one third of all its income should be reserved for the redemption of Christian captives, with the other two thirds being reserved for poor relief and the sustenance of the brothers, respectively.

Status of Participants:
✓ Elite
✓ Religious Specialists
✓ Non-elite (common people, general populace)

Sources
Print sources for understanding this subject:
— Source 1: Brodman, James W., Charity and Religion in Medieval Europe (Catholic University of America Press, 2009).

Notes: English and Arabic translations of Cipollone’s ‘Cristianità-Islam’ are forthcoming (2019). Cipollone’s edited collection contains various articles in several European languages, including a handful in English.
— Source 2: Friedman, Yvonne, Encounter Between Enemies: Captivity and Ransom in the Latin Kingdom
Online sources for understanding this subject:

— Source 1 URL: https://archive.org/details/lordredestrinit02deslgoog/page/n9
— Source 1 Description: Deslandres, Paul, L’Ordre des Trinitaires pour le rachat des captifs, tome premier (Toulouse-Paris, 1903).
— Source 3 URL: http://www.trinitari.org/Inglese/Secretariati%20Trinitari/Bibliografia.html#
— Source 3 Description: A bibliography of scholarship relating to the Trinitarian Order

Notes: The online bibliography compiled by the order, while a useful starting point, is not up to date.

Relevant online primary textual corpora (original languages and/or translations):

— Source 1 URL: http://www.trinitari.org/Inglese/L’ordine/Documenti.html#
— Source 1 Description: Trinitarian Rule (1198) [English translation].
— Source 2 URL: https://archive.org/details/lord redestrinita02desl/page/n8
— Source 2 Description: Deslandres, Paul, L'Ordre des Trinitaires pour le rachat des captifs, tome second: pièces justificatives (Toulouse-Paris, 1903).

Notes: Deslandres vol. 2 contains several edited medieval Latin documents relating to the order’s history as discussed in vol. 1.

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:
— Yes
Does the religious group have a general process/system for assigning religious affiliation:
— Yes

Assigned at birth (membership is default for this society):
— No

Assigned by personal choice:
— Yes

Assigned by class:
— No
Notes: A variety of social classes participated in the life of the order. From educated clerics and royal and noble lay fraternity members at the top of the medieval social hierarchy, to illiterate lay brothers and lower-class lay fraternity members at the bottom.

Assigned at a specific age:
— Yes
Notes: Members could not be admitted before the age of 20 (though this rule was relaxed in some provinces owing to the need to recruit sufficient numbers).

Assigned by gender:
— Yes
Notes: In practice, the order was very much dominated by men, though women could and did become members of the lay confraternities associated with various Trinitarian houses and several Trinitarian houses were founded by noblewomen. Perhaps these are the 'sisters' referred to in some Trinitarian writings (though not in the order's medieval rules). Nevertheless, some antiquarian sources list the earliest Trinitarian nun as one Constance (an illegitimate daughter of Peter II, King of Aragon (d. 1213)). The relationship of medieval women to the Trinitarian Order has not received much scholarly attention, yet Trinitarian nunneries appear to have been founded more frequently in the post-medieval period.

→ Assigned by participation in a particular ritual:
  — Yes
  Notes: Including the rejection of material property

→ Assigned by some other factor:
  — Yes [specify]: After passing one year's probation

Does the religious group actively proselytize and recruit new members:
— Yes

→ Is proselytizing mandated for religious professionals:
  — No

→ Is proselytizing mandated for all adherents:
  — No

→ Is missionary work mandated for religious professionals:
  — No

→ Is missionary work mandated for all adherents:
  — No

→ Is proselytization coercive:
  — No

Does the religion have official political support
— Yes

→ Are the priests paid by polity:
— No
   Notes: But donations and gifts are frequently given.

Is religious infrastructure paid for by the polity:
— No
   Notes: But donations and gifts are frequently given.

Are the head of the polity and the head of the religion the same figure:
— No

Are political officials equivalent to religious officials:
— No

Is religious observance enforced by the polity:
— Yes

Polity legal code is roughly coterminous with religious code:
— Yes

Polity provides preferential economic treatment (e.g. tax, exemption)
— No

Is there a conception of apostasy in the religious group:
— Yes

Are apostates prosecuted or punished:
— Yes
   Notes: On some occasions the apostate might be reconciled with their institution, on others the apostate might be denounced, arrested, forcibly returned to their house, forced to undertake penance, and/or excommunicated. For further information see F. Donald Logan, Runaway Religious in Medieval England, c. 1240-1540 (Cambridge, 2002).

   Apostates are socially shunned and/or publicly vilified:
   — Yes

   Wealth, civil rights, and/or social capital are taken by authorities:
   — I don't know
Do apostates receive corporal punishment:
   — I don't know

Do apostates receive divine punishment:
   — I don't know

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):
   — Estimated population, numeric: 1085

Notes: According to the Trinitarian rule there were 7 inhabitants in every house: three cleric-brothers, three lay-brothers, and one minister. It is likely, however, that some houses were more populous than others; the house of St Mathurin in Paris, for example, was presumably more populated than the house at Walknoll (Northumberland, England), the former being the order's centre of administration from the mid-13th century.

Number of adherents of religious group within sample region (% of sample region population, numerical):
   — Field doesn't know

Notes: Medieval population statistics are many varied and much contested, but the Trinitarians would have made up less than 1% of the population.

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

— Yes

Are they written:
   — Yes

Are they oral:
   — Field doesn't know

Is there a story (or a set of stories) associated with the origin of scripture:
   — Yes
 Revealed by a high god:
  – No

 Revealed by other supernatural being:
  – No

 Inspired by high god:
  – Yes
  Notes: There are Trinitarian accounts of a divine vision had by John "de Matha" in which he saw Jesus holding two captives (a Christian and a Saracen), which inspire him to found the Trinitarian Order.

 Inspired by other supernatural being:
  – Yes
  Notes: Some accounts of the divine vision state that the Christian and Saracen captives were presented by an angel, not Christ.

 Originated from divine or semi-divine human beings:
  – No

 Originated from non-divine human being:
  – Yes
  Notes: The first Trinitarian brother and the person who petitioned Innocent III to sanction the order was John "de Matha" also known as John "of Provence" (though his origins are uncertain). The papal bull sanctioning the order (1198) refers to John as a founder inspired by God.

 Are the scriptures alterable:
  – Yes
  Notes: The Trinitarian Rule (1198) states that its text is 'forever unalterable', but in practice it was revised several times in the medieval period, in 1217, 1263, and 1267; see Joseph Gross, The Trinitarians' Rule of Life: Texts of the Six Principal Editions (Trinitarian Historical Institute, 1983). Among other changes, emphasis on the need to pay the ransoming third was eroded over time. Elsewhere, literary accounts of the order's divinely inspired foundation, while similar, differ in their exact details.

 Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:
  – Yes
Is there a select group of people trained in transmitting the scriptures:
— Yes

Notes: There was a regular General Chapter meeting where internal issues could be discussed and new statutes enacted

Is there a codified canon of scriptures:
— Field doesn't know

**Architecture, Geography**

Is monumental religious architecture present:
— Yes

In the average settlement, what percentage of area is taken up by all religious monuments:
— I don't know

Size of largest single religious monument, square meters:
— I don't know

Height of largest single religious monument, meters:
— I don't know

Size of average monument, square meters:
— I don't know

Height of average monument, meters:
— I don't know

In the largest settlement, what percentage of area is taken up by all religious monuments:
— I don't know

Are there different types of religious monumental architecture:
— Yes

Tombs:

Hunter Blair, *Database of Religious History*, 2019
Is iconography present:  
— Yes

Where is iconography present [select all that apply]:  
— On persons  
— Only religious public space

Are there distinct features in the religious group’s iconography:  
— Yes  
Notes: The group’s most recognisable symbol is the Trinitarian Cross, which features a red vertical bar superimposed upon a blue horizontal bar. The red colour was said to represent the blood and suffering of Christ, with the blue signifying the purifying nature of water. The emblem recalls the blood and water that flowed from Christ’s side on the cross (John, 19:34).

Eyes (stylized or not):  
— No
Supernatural beings (zoomorphic):  
- No

Supernatural beings (geomorphic):  
- No

Supernatural beings (anthropomorphic):  
- Yes  
  Notes: Jesus

Supernatural beings (abstract symbol):  
- No

Portrayals of afterlife:  
- Field doesn't know

Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):  
- Yes  
  Notes: The order had a particular devotion to the Holy Trinity, and iconography relating to the Trinity can be found in Trinitarian documents.

Humans:  
- Yes  
  Notes: The 13th-century mosaic adorning the church of St Thomas-in-Formis, Rome depicts Jesus sitting between and holding the hands of two human captives, one Christian and one Saracen. This mosaic is a representation of a divine vision experienced by John “de Matha”, which caused him to seek papal support for the foundation of the Trinitarian Order. In some accounts, John's vision is of an angel holding the two captives; in others the vision is experienced by the pope himself.

Other features of iconography:  
- No

Are there specific sites dedicated to sacred practice or considered sacred:  
- Yes  
  Notes: Shrines of patron saints of Trinitarian churches, plus altars or chapels that were dedicated or linked to particular saints.

Are sacred site oriented to environmental features:
"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...
— Field doesn't know

Are pilgrimages present:
— Yes

How strict is pilgrimage:
— Optional (rare)

Notes: Members of the order might visit saints' shrines or sacred sites in the Holy Land while travelling abroad. The shrine of St Robert of Knaresborough in Yorkshire, England was a well-known pilgrimage destination managed by the local Trinitarian priory.

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:
Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.
— Yes

Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:
— Yes

Spirit-mind is conceived of as non-material, ontologically distinct from body:
— Yes

Other spirit-body relationship:
— No

Belief in afterlife:
— Yes

Is the spatial location of the afterlife specified or described by the religious group:
— Yes
<table>
<thead>
<tr>
<th>Afterlife in specified realm of space beyond this world:</th>
<th>Yes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afterlife in vaguely defined “above” space:</td>
<td>Yes</td>
</tr>
<tr>
<td>Afterlife in vaguely defined “below” space:</td>
<td>Yes</td>
</tr>
<tr>
<td>Afterlife in vaguely defined horizontal space:</td>
<td>No</td>
</tr>
<tr>
<td>Afterlife located in “other” space:</td>
<td>No</td>
</tr>
</tbody>
</table>

Reincarnation in this world:
— No

Are there special treatments for adherents' corpses:
— Yes

<table>
<thead>
<tr>
<th>Cremation:</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mummification:</td>
<td>No</td>
</tr>
<tr>
<td>Interment:</td>
<td>Yes</td>
</tr>
<tr>
<td>Corpse is extended (lying flat on front or back):</td>
<td>Yes</td>
</tr>
</tbody>
</table>

| Cannibalism:                                       | No  |
Exposure to elements (e.g. air drying):
- No

Feeding to animals:
- No

Secondary burial:
- Yes
Notes: Some saints venerated by the order (eg. St Robert of Knaresborough) were translated after burial.

Re-treatment of corpse:
- No

Other intensive (in terms of time or resources expended) treatment of corpse:
- No

Are co-sacrifices present in tomb/coverage:
- No

Are grave goods present:
- Field doesn't know

Are formal burials present:
- Yes

As cenotaphs:
- No

In cemetery:
- Yes

Family tomb-crypt:
- Yes
Notes: Elite patrons might be interred in Trinitarian churches.

Domestic (individuals interred beneath house, or in areas used for normal domestic
Are supernatural beings present:
– Yes

A supreme high god is present:
– Yes

The supreme high god is anthropomorphic:
– Yes

The supreme high god is a sky deity:
– No

The supreme high god is chthonic (of the underworld):
– No

The supreme high god is fused with the monarch (king=high god):
– No

The monarch is seen as a manifestation or emanation of the high god:
– Yes

Notes: In the sense that medieval rulers in areas populated by Trinitarians claimed legitimacy and authority via the divine right of kings.

The supreme high god is a kin relation to elites:
– No

The supreme high god has another type of loyalty-connection to elites:
– No
The supreme high god is unquestionably good:
   — Yes

Other feature(s) of supreme high god:
   — Yes [specify]: Omnipotent, omniscient, omnipresent

The supreme high god has knowledge of this world:
   — Yes

   The supreme god's knowledge is restricted to particular domain of human affairs:
      — No

   The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:
      — No

   The supreme high god's knowledge is unrestricted within the sample region:
      — Yes

   The supreme high god's knowledge is unrestricted outside of sample region:
      — Yes

   The supreme high god can see you everywhere normally visible (in public):
      — Yes

   The supreme high god can see you everywhere (in the dark, at home):
      — Yes

   The supreme high god can see inside heart/mind (hidden motives):
      — Yes

   The supreme high god knows your basic character (personal essence):
      — Yes
The supreme high god knows what will happen to you, what you will do (future sight):
— Yes

Notes: But the topic of divine foreknowledge was much debated by Christians in the medieval period. See the Stanford Encyclopaedia of Philosophy: Simo Knuuttila, ‘Medieval Theories of Future Contingents’ (https://plato.stanford.edu/entries/medieval-futcont/).

The supreme high god has other knowledge of this world:
— No

The supreme high god has deliberate causal efficacy in the world:
— Yes

The supreme high god can reward:
— Yes

The supreme high god can punish:
— Yes

The supreme high god has indirect causal efficacy in the world:
— Yes

The supreme high god exhibits positive emotion:
— Yes

The supreme high god exhibits negative emotion:
— Yes

The supreme high god possesses hunger:
— No

Is it permissible to worship supernatural beings other than the high god:
— Yes

Notes: Medieval scholastics defined different types of worship that was due to different supernatural beings. 'Latria' was a form of worship (or 'adoration') due to God alone. It was permitted, however, to venerate the Virgin Mary with 'hyperdulia', and to venerate saints and angels with 'dulia'. In English, the word 'worship' has been used to imply both adoration and veneration.
The supreme high god possesses/exhibits some other feature:
— Yes [specify]: Christianity is monotheistic, but God was also conceived of as three consubstantial entities: the Father, the Son, and the Holy Spirit.

The supreme high god communicates with the living:
— Yes

In waking, everyday life:
— Yes

In dreams:
— Yes

In trance possession:
— No

Through divination practices:
— No

Only through religious specialists:
— No

Only through monarch
— No

Other form of communication with living:
— Yes [specify]: Divine visions

Previously human spirits are present:
— Yes

Human spirits can be seen:
— Yes

Human spirits can be physically felt:
— I don’t know
Previously human spirits have knowledge of this world:

— Yes

Human spirits’ knowledge restricted to particular domain of human affairs:

— No

Human spirits’ knowledge restricted to (a) specific area(s) within the sample region:

— No

Human spirits’ knowledge unrestricted within the sample region:

— No

Human spirits’ knowledge unrestricted outside of sample region:

— No

Human spirits can see you everywhere normally visible (in public):

— Yes

Human spirits can see you everywhere (in the dark, at home):

— Yes

Human spirit’s can see inside heart/mind (hidden motives):

— I don’t know

Human spirits know your basic character (personal essence):

— Yes

Human spirits know what will happen to you, what you will do (future sight):

— No

Human spirits have other form(s) of knowledge regarding this world:

— No

Human spirits have deliberate causal efficacy in the world:
Human spirits can reward:  
- I don't know

Human spirits can punish:  
- I don't know

Human spirits have indirect causal efficacy in the world:  
- Yes

Human spirits have memory of life:  
- Yes

Human spirits exhibit positive emotion:  
- Yes

Human spirits exhibit negative emotion:  
- Yes

Human spirits possess hunger:  
- I don't know

Human spirits possess/exhibit some other feature:  
- No

Human spirits communicate with the living:  
- Yes

  In waking, everyday life:  
  - Yes

  In dreams:  
  - Yes

  In trance possession:
Through divination processes:
  - No

Only through specialists:
  - No

Only through monarch:
  - No

Communicate with living through other means:
  - No

Non-human supernatural beings are present:
  - Yes
  Notes: Angels and demons

These supernatural beings can be seen:
  - Yes

These supernatural beings can be physically felt:
  - Yes

Non-human supernatural beings have knowledge of this world:
  - Yes

Non-human supernatural beings have knowledge restricted to particular domain of human affairs:
  - No

Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:
  - No

Non-human supernatural beings have knowledge unrestricted within the sample region:
Non-human supernatural beings have knowledge unrestricted outside of sample region:
— Yes

Non-human supernatural beings have can see you everywhere normally visible (in public):
— Yes

Non-human supernatural beings can see you everywhere (in the dark, at home):
— Yes

Non-human supernatural beings can see inside heart/mind (hidden motives):
— Yes

Non-human supernatural beings knows your basic character (personal essence):
— Yes

Non-human supernatural beings know what will happen to you, what you will do (future sight):
— I don’t know

Non-human supernatural beings have other knowledge of this world:
— Yes [specify]: Angels and demons have knowledge of occult natural forces

Non-human supernatural beings have deliberate causal efficacy in the world:
— Yes

These supernatural beings can reward:
— Yes

These supernatural beings can punish:
— Yes
These supernatural beings have indirect causal efficacy in the world:
   — Yes

These supernatural beings exhibit positive emotion:
   — Yes

These supernatural beings exhibit negative emotion:
   — Yes

These supernatural beings possess hunger:
   — No

These supernatural beings possess/exhibit some other feature:
   — No

Mixed human-divine beings are present:
   — Yes
   Notes: Jesus, the Virgin Mary, and the saints

These mixed human-divine beings can be seen:
   — Yes

These mixed human-divine beings can be physically felt:
   — Yes

Mixed human-divine beings have knowledge of this world:
   — Yes

   Mixed human-divine beings have knowledge restricted to particular domain of human affairs:
   — No

   Mixed human-divine beings have knowledge restricted to (a) specific area(s) within the sample region:
   — No

   Mixed human-divine beings have knowledge unrestricted within the
Mixed human-divine beings have knowledge unrestricted outside of
sample region:
— Yes

Mixed human-divine beings can see you everywhere normally visible (in
public):
— Yes

Mixed human-divine beings can see you everywhere (in the dark, at
home):
— Yes

Mixed human-divine beings can see inside heart/mind (hidden
motives):
— Yes

Mixed human-divine beings know your basic character (personal
essence):
— Yes

Mixed human-divine beings know what will happen to you, what you
will do (future sight):
— Yes

Notes: Saints could possess the divine gift of prophecy

Mixed human-divine beings have other knowledge of the human world:
— Yes [specify]: Jesus possessed both divine (omniscient) and human intellects

These mixed human-divine beings have deliberate causal efficacy in the world:
— Yes

These mixed human-divine beings can reward:
— Yes

These mixed human-divine beings can punish:
These mixed human-divine beings have indirect causal efficacy in the world:
— Yes

These mixed human-divine beings exhibit positive emotion:
— Yes

These mixed human-divine beings exhibit negative emotion:
— Yes

These mixed human-divine beings possess hunger:
— Yes
Notes: Starvation was a feature of sanctity for ascetic saints

These mixed human-divine beings possess/exhibit some other feature:
— No

Mixed human-divine beings communicate with the living:
— Yes

In waking, everyday life:
— Yes

In dreams:
— Yes

In trance possession:
— No

Through divination practices:
— No

Only through religious specialists:
— No
Is supernatural monitoring present:
This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.
— Yes
Notes: God is omnipresent and omniscient

There is supernatural monitoring of prosocial norm adherence in particular:
Prosocial norms are norms that enhance cooperation among members of the group, including obviously “moral” or “ethical” norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.
— Yes

Supernatural beings care about taboos:
— Yes
→ Food:
  — Yes

→ Sacred space(s):
  — Yes

→ Sacred object(s):
  — Yes

→ Supernatural beings care about other:
  — Yes [specify]: Affinity and consanguinity, forbidden sexual relations

→ Supernatural beings care about murder of coreligionists:
  — Yes

→ Supernatural beings care about murder of members of other religions:
  — Yes

→ Supernatural beings care about murder of members of other polities:
  — Yes

→ Supernatural beings care about sex:
  — Yes

→ Adultery:
  — Yes

→ Incest:
  — Yes

→ Other sexual practices:
  — Yes [specify]: Clerical celibacy

→ Supernatural beings care about lying:
  — Yes
Supernatural beings care about honouring oaths:
— Yes

Supernatural beings care about laziness:
— Yes

Supernatural beings care about sorcery:
— Yes

Supernatural beings care about non-lethal fighting:
— Yes

Supernatural beings care about shirking risk:
— Yes

Supernatural beings care about disrespecting elders:
— Yes

Supernatural beings care about gossiping:
— Yes

Supernatural beings care about property crimes:
— Yes

Supernatural beings care about proper ritual observance:
— Yes

Supernatural beings care about performance of rituals:
— Yes

Supernatural beings care about conversion of non-religionists:
— Yes

Supernatural beings care about economic fairness:
— Yes
Supernatural beings care about personal hygiene:
   — I don't know

Supernatural beings care about other:
   — I don't know

Do supernatural beings mete out punishment:
   — Yes

Is the cause or agent of supernatural punishment known:
   — Yes

Done only by high god:
   — Yes

Done by many supernatural beings:
   — Yes

   Notes: Saints are divine intercessors, angels and demons could punish

Done through impersonal cause-effect principle:
   — I don't know

Done by other entities or through other means [specify]
   — No

Is the reason for supernatural punishment known:
   — Yes

Done to enforce religious ritual-devotional adherence:
   — Yes

Done to enforce group norms:
   — Yes

Done to inhibit selfishness:
   — Yes
Done randomly:
- No

Other [specify]
- No

Supernatural punishments are meted out in the afterlife:
- Yes

Supernatural punishments in the afterlife are highly emphasized by the religious group:
- Yes

Notes: Supernatural punishment of sinners in the afterlife is a strong medieval Christian theme, reflected in some Trinitarian writings. But the Trinitarians were no more focused on this strand of Christian theology than any other contemporary religious group.

Punishment in the afterlife consists of mild sensory displeasure:
- Yes

Punishment in the afterlife consists of extreme sensory displeasure:
- Yes

Punishment in the afterlife consists of reincarnation as an inferior life form:
- No

Punishment in the afterlife consists of reincarnation in an inferior realm:
- No

Other [specify]
- No

Supernatural punishments are meted out in this lifetime:
- Yes

Supernatural punishments in this life are highly emphasized by the religious group:
- Yes
Notes: Trinitaran writings mention punishment of greedy individuals who do not care for the poor and those who encroach upon Trinitarian property

- Punishment in this life consists of bad luck:
  - No

- Punishment in this life consists of political failure:
  - No

- Punishment in this life consists of defeat in battle:
  - No

- Punishment in this life consists of crop failure or bad weather:
  - Yes

- Punishment in this life consists of disaster on journeys:
  - Yes

- Punishment in this life consists of mild sensory displeasure:
  - Yes

- Punishment in this life consists of extreme sensory displeasure:
  - Yes

- Punishment in this life consists of sickness or illness:
  - Yes

- Punishment in this life consists of impaired reproduction:
  - No

- Punishment in this life consists of bad luck visited on descendants:
  - No

- Other [specify]
  - No
Do supernatural beings bestow rewards:
— Yes

Is the cause/purpose of supernatural rewards known:
— Yes

Done only by high god:
— Yes

Done by many supernatural beings:
— Yes

Notes: In the sense that saints and angels could bestow divine rewards

Done through impersonal cause-effect principle:
— I don't know

Done to enforce religious ritual-devotional adherence:
— Yes

Done to enforce group norms:
— Yes

Done to inhibit selfishness:
— Yes

Done randomly:
— No

Supernatural rewards are bestowed out in the afterlife:
— Yes

Supernatural rewards in the afterlife are highly emphasized by the religious group:
— Yes

Notes: The Trinitarians were very active in producing letters of confraternity, which granted the bearer (a secular or religious patron or supporter of the group) posthumous spiritual benefits. See Swanson, ‘Indulgences’.
Reward in the afterlife consists of mild sensory pleasure:
   — Yes

Reward in the afterlife consists of extreme sensory pleasure:
   — Yes

Reward in the afterlife consists of eternal happiness:
   — Yes

Reward in the afterlife consists of reincarnation as a superior life form:
   — No

Reward in the afterlife consists of reincarnation in a superior realm:
   — No

Other [specify]
   — No

Supernatural rewards are bestowed out in this lifetime:
   — Yes

Supernatural rewards in this life are highly emphasized by the religious group:
   — Yes
   Notes: In the context of Trinitarians promoting the efficacy of saints' miracles at shrines, altars, and in religious writings

Reward in this life consists of good luck:
   — No

Reward in this life consists of political success or power:
   — No

Reward in this life consists of success in battle:
   — No

Reward in this life consists of peace or social stability:
   — No
Reward in this life consists of healthy crops or good weather:
— Yes

Reward in this life consists of success on journeys:
— Yes

Reward in this life consists of mild sensory pleasure:
— No

Reward in this life consists of extreme sensory pleasure:
— No

Reward in this life consists of enhanced health:
— Yes

Reward in this life consists of enhanced reproductive success:
— No

Reward in this life consists of fortune visited on descendants:
— No

Other [specify]
— No

Messianism/Eschatology

Are messianic beliefs present:
— Yes

Is the messiah's whereabouts or time of coming known?
— No

Is the messiah's purpose known:
— Yes

Messiah is a political figure who restores political rule:
— No

Messiah is a priestly figure who restores religious traditions:
— No

Other purpose:
— Yes [specify]: Jesus's Second Coming would bring about the Last Judgement

Notes: All souls would be judged by God, the faithful delivered to eternal bliss and those who reject Christ to eternal damnation.

Is an eschatology present:
— Yes

Eschaton in this lifetime:
— No

Notes: Though it could be, the date of the Apocalypse was unknown.

Eschaton at specified time in future:
— No

Eschaton at unspecified time in near future:
— Yes

Eschaton at unspecified time in distant future:
— Yes

Eschaton at some other time:
— No

Adherents need to perform specific tasks to bring about World's end:
— I don't know

Divine judgment event:
— Yes

Restoration of the world:
— Yes
Start of a new temporal cycle:
- I don't know

Establishment of a new political system:
- No

Establishment of a new religious system:
- Yes

Will anyone survive the eschaton:
- Yes

All religious in-group members will survive the eschaton:
- No
  Notes: Trinitarians professing false faith would not be saved

A subset of religion in-group members will survive the eschaton:
- No

All members of the sample region will survive the eschaton:
- No

Everyone in the world will survive the eschaton:
- No

Other survival condition:
- No

**Norms and Moral Realism**

Are general social norms prescribed by the religious group:
- Yes
  Notes: Release of Christian captives and care for the poor/sick

Is there a conventional vs. moral distinction in the religious group:
- I don't know
Are there centrally important virtues advocated by the religious group:

— Yes

Honesty / trustworthiness / integrity:
— Yes

Courage (in battle):
— Yes

Notes: Trinitarians could advocate this virtue within others (such as the crusaders with whom some Trinitarians travelled), but they themselves would not have been expected to participate in any action.

Courage (generic):
— Yes

Compassion / empathy / kindness / benevolence:
— Yes

Mercy / forgiveness / tolerance:
— Yes

Generosity / charity:
— Yes

Selflessness / selfless giving:
— Yes

Righteousness / moral rectitude:
— Yes

Ritual purity / ritual adherence / abstention from sources of impurity:
— Yes

Respectfulness / courtesy:
— Yes

Familial obedience / filial piety:
— Yes

Fidelity / loyalty:
— Yes

Cooperation:
— Yes

Independence / creativity / freedom:
— I don't know

Notes: Ideally, group identity should supersede personal independence, creativity, and freedom. This was not always achieved in practice, however, such as during the Western Schism and times of secular international conflict between countries where the Trinitarians were present. As such, Trinitarian attitudes to this value varied according to time, place, and political context.

Moderation / frugality:
— Yes

Forbearance / fortitude / patience:
— Yes

Diligence / self-discipline / excellence:
— Yes

Assertiveness / decisiveness / confidence / initiative:
— Yes

Strength (physical):
— Yes

Notes: Physical strength (though not specifically mentioned in the Trinitarian Rule) would have been needed on redemptive missions in dangerous areas, but also for regular Trinitarian activity such as begging for alms. Trinitarian lay brothers, doing manual work, would also have been expected to be physically strong to carry out their duties.

Power / status / nobility:
— No

Notes: On the contrary, the Trinitarian Rule explicitly states that there should be equality between Trinitarian cleric-brothers and lay-brothers.
Humility / modesty:
- Yes

Contentment / serenity / equanimity:
- Yes

Joyfulness / enthusiasm / cheerfulness:
- No

Optimism / hope:
- No

Gratitude / thankfulness:
- Yes

Reverence / awe / wonder:
- Yes

Faith / belief / trust / devotion:
- Yes

Wisdom / understanding:
- Yes

Discernment / intelligence:
- Yes

Notes: Trinitarian ministers, in particular, should be well-educated (according to the order’s rule).

Beauty / attractiveness:
- No

Cleanliness (physical) / orderliness:
- Yes

Notes: Cleric brothers should shave their beards and be tonsured. Trinitarian clothing should be white.
Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):
— Yes

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):
— No

Does membership in this religious group require castration:
— No

Does membership in this religious group require fasting:
— Yes

Notes: Periods of fasting are described in the Trinitarian Rule: from the Sunday nearest St Martin's Day to Christmas; from the Sunday before Lent (Quinquagesima) until Easter (during which time they were to observe other church fasts and could eat only Lenten foods); and every Friday throughout the year (unless this coincided with a feast of nine lessons or an octave).

Does membership in this religious group require forgone food opportunities (taboos on desired foods):
— Yes

Notes: The Trinitarian diet was strict. Trinitarians were to abstain from eating meat except in exceptional circumstances (illness, on journeys, or when it has been prepared and delivered to them by an outside host). The wine they drank was to be diluted to preserve sobriety. Brothers were not to frequent taverns.

Does membership in this religious group require permanent scarring or painful bodily alterations:
— No

Does membership in this religious group require painful physical positions or transitory painful wounds:
— No

Notes: However ascetic saints and founder-figures were respected.
Does membership in this religious group require sacrifice of adults:
"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.
— No

Does membership in this religious group require sacrifice of children:
"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.
— No

Does membership in this religious group require self-sacrifice (suicide):
— No

Does membership in this religious group require sacrifice of property/valuable items:
— Yes

To other in-group members:
— Field doesn't know

To out-groups:
— Field doesn't know

Destroyed:
— No

Other:
— No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):
— Yes

Does membership in this religious group require physical risk taking:
— Yes
Does membership in this religious group require accepting ethical precepts:
— Yes

Does membership in this religious group require marginalization by out-group members:
— Yes

Does membership in this religious group require participation in small-scale rituals (private, household):
— Yes

Notes: There were small-scale daily and weekly prayers and rituals alongside monthly observation of the liturgical calendar

What is the average interval of time between performances (in hours):
Performances here refers to small-scale rituals.
— Field doesn't know

Does membership in this religious group require participation in large-scale rituals:
I.e. involving two or more households; includes large-scale "ceremonies" and "festivals."
— I don't know

Are extra-ritual in-group markers present:
E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.
— Yes

Tattoos/scarification:
— No

Circumcision:
— No

Food taboos:
— Yes

Hair:
— Yes

Dress:
Does the group employ fictive kinship terminology:
   – Yes

   Fictive kinship terminology universal:
      – Yes

   Fictive kinship terminology widespread:
      – Yes

   Fictive kinship terminology employed but uncommon:
      – No

**Society and Institutions**

**Levels of Social Complexity**

The society to which the religious group belongs is best characterized as (please choose one):
   – A state

**Welfare**

Does the religious group in question provide institutionalized famine relief:
   – No

Is famine relief available to the group’s adherents through an institution(s) other than the religious group in question:
Does the religious group in question provide institutionalized poverty relief:
— Yes

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:
— Yes

Does the religious group in question provide institutionalized care for the elderly and infirm:
— Yes

Notes: Several Trinitarian houses operated hospitals/hospices

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:
— Yes

**Education**

Does the religious group provide formal education to its adherents:
— Yes

Is formal education restricted to religious professionals:
— Yes

Is such education open to both males and females:
— Field doesn't know

Is formal education available to the group’s adherents through an institution(s) other than the religious group:
— Yes

Notes: The Trinitarian house of St Mathurin had notable links with the University of Paris. See Brodman (1974).

Is extra-religious education open to both males and females:
— Yes

Notes: Formal education is available to some women in non-institutionalized settings (i.e. merchant’s schools, tutors)
Bureaucracy

Do the group’s adherents interact with a formal bureaucracy within their group:
— Yes

Do the group’s adherents interact with other institutional bureaucracies:
— Yes

Public Works

Does the religious group in question provide public food storage:
— No

Is public food storage provided to the group’s adherents by an institution(s) other than the religious group in question:
— No

Does the religious group in question provide water management (irrigation, flood control):
— No

Is water management provided to the group’s adherents by an institution(s) other than the religious group in question:
— No

Does the religious group in question provide transportation infrastructure:
— No

Is transportation infrastructure provided for the group’s adherents by an institution(s) other than the religious group in question:
— No

Taxation

Does the religious group in question levy taxes or tithes:
— Yes

Notes: Trinitarian houses were expected to contribute a third of all their income to the order’s redemptive mission
Are taxes levied on the group’s adherents by an institution(s) other than the religious group in question:
— Yes

**Enforcement**

Does the religious group in question provide an institutionalized police force:
— No

Do the group’s adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:
— Yes

Does the religious group in question provide institutionalized judges:
— No

Do the group’s adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:
— Yes

Does the religious group in question enforce institutionalized punishment:
— Yes

  › Do the institutionalized punishments include execution:
    — No

  › Do the institutionalized punishments include exile:
    — I don’t know

  › Do the institutionalized punishments include corporal punishments:
    — I don’t know

  › Do the institutionalized punishments include ostracism:
    — I don’t know

  › Do the institutionalized punishments include seizure of property:
    — No
Are the group’s adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

— Yes

  Do the institutionalized punishments include execution:
  — Yes

  Do the institutionalized punishments include exile:
  — Yes

  Do the institutionalized punishments include corporal punishments:
  — Yes

  Do the institutionalized punishments include ostracism:
  — Yes

  Do the institutionalized punishments include seizure of property:
  — Yes

Does the religious group in question have a formal legal code:

— Yes

  Notes: The Trinitarian Rule (and its revisions) plus statutes passed at General Chapters

Are the group’s adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

— Yes

**Warfare**

Does religious group in question possess an institutionalized military:

— No

Do the group’s adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

— No

  Notes: Though Trinitarians are known to have accompanied King Louis IX of France on Crusade (in a non-combative capacity)
Are the group’s adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:
— Field doesn't know

**Written Language**

Does the religious group in question possess its own distinct written language:
— No

Is a non-religion-specific written language available to the group’s adherents through an institution(s) other than the religious group in question:
— Yes

Is a non-religion-specific written language used by the group’s adherents through an institution(s) other than the religious group in question:
— Yes

**Calendar**

Does the religious group in question possess a formal calendar:
— Yes

Is a formal calendar provided for the group’s adherents by an institution(s) other than the religious group in question:
— Yes

**Food Production**

Does the religious group in question provide food for themselves:
— Yes

Please characterize the forms/level of food production [choose all that apply]:
— Gathering
— Fishing
— Pastoralism
— Small-scale agriculture / horticultural gardens or orchards

Is food provided to the group’s adherents by an institution(s) other than the religious group...
in question:
— Yes

Please characterize the forms/levels of food production [choose all that apply]:
— Gathering
— Hunting (including marine animals)
— Fishing
— Patoralism
— Small-scale agriculture / horticultural gardens or orchards