

Year at a Glance	
Nov 9-Dec 14	Early Church Age
Jan 4-Feb 8	Post-Nicene Age
Feb 15-Mar 22	Medieval Age
Mar 29-May 10	Reformation Age
May 17-May 31	Great Awakening to Today

Medieval Age	
February 8 - March 22	
Date	Topic & Reading
Feb 15	“Gregory the Great” (chapter 17) “Charlemagne and Christendom” (chapter 18)
Feb 22	“The Papacy and the Crusader” (chapter 19)
Mar 1	MISSIONS SUNDAY
Mar 8	“Scholasticism” (chapter 20) “The Monastic Ideal” (chapter 21)
Mar 15	“The Decline of the Papacy” (chapter 22)
Mar 22	“Wyclif and Hus” (chapter 23)

Two weeks ago we continued our study of church history by looking at **the height of the papacy and the Crusades**. We began by tracing how papal authority increasingly asserted itself over kings and nations, focusing on the **humiliations** of Frederick Barbarossa, Henry II of England, and John Lackland. In each case, we saw the growing claim that **submission to the pope** was necessary for legitimate rule, a development that stood in sharp tension with the New Testament picture of Christ’s once-for-all sacrifice and His present reign at the Father’s right hand (Hebrews 10:12–13).

We then examined the papacy at its **height under Innocent III and the Fourth Lateran Council (1215)**. This council clarified and enforced major doctrines and practices, including **transubstantiation**, annual confession, and expanded ecclesiastical authority, while also laying groundwork for the Inquisition and preparing for further crusading efforts. Alongside this institutional growth, we noted voices of concern and reform, such as Bernard of Clairvaux, who warned against the church’s entanglement with wealth and power even while supporting the Second Crusade.

The second half of the lesson focused on the **Crusades** themselves. We worked to understand them within their historical setting, noting centuries of Islamic expansion, the fall of Jerusalem long before the Crusades, pressure on Eastern Christians, and Europe’s deeply militarized culture. We surveyed the major crusades, their shifting goals, and their repeated failures, and we made careful distinctions between explaining historical actions and excusing moral wrongs. We also **contrasted Islamic jihad theology with medieval Christian just-war thinking**, stressing that Christianity’s authoritative teaching must be judged by Christ and the apostles rather than by later abuses. Finally, we considered alternative Christian responses to Islam, highlighting figures such as Anselm, Francis of Assisi, and Raymund Lull, who modeled gospel witness through preaching, suffering, and love rather than coercion.

“SCHOLASTICISM”

The heavens are telling of the glory of God; And their expanse is declaring the work of His hands...The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple (Psalm 19:1, 7).

How much can we know about God without the Bible?

To what extent can we gain knowledge from unbelievers and synthesize it with biblical truth?

What is the role of reason in our faith?

Can arguments or logic and reason bring about conversion?

I. An Overview of Scholasticism¹

- A. Scholasticism was a medieval intellectual movement that flourished from approximately **A.D. 1100–1500**. This movement is connected to the rise of the universities.
- B. The aim of the Schoolmen was twofold:
 - 1 To **reconcile** Christian doctrine and human reason
 - 2 To **arrange** the teachings of the church in an orderly system (Shelley, p. 195)
- C. The purpose of their discussions was to show the reasonableness of doctrines and to explain their implications (ibid.).
- D. The scholastics placed a high premium on logic which was viewed as the primary tool for doing theology.
- E. Scholasticism was concerned with discovering the relationship between non-Christian philosophies and divine revelation (Olson, 313). However, which philosophy?
- F. **It attempted to synthesize the ideas of Aristotle and Plato² with the truths of Christian theology.** Scholasticism is known more for its approach to philosophy and theology than for any fixed set of beliefs. It represents a particular way of doing theology, making fine distinctions and attempting to achieve a comprehensive view of theology (McGrath, 105).
- G. Made use of Aristotle's dialectical method—the posing of a question with the logical presentation of arguments on all sides of the question. Method practiced in two venues:
 - 1 Lectures
 - 2 Disputation

¹ Notes largely gleaned from the lectures of Dr. Michael J. Vlach and David Calhoun

² **Plato (c. 427–347 B.C.)** taught that ultimate reality is found in the **eternal world of Forms or ideas**, and that the physical world we experience is only an imperfect reflection of those perfect realities. **Aristotle (384–322 B.C.)**, Plato's student, rejected the separate world of Forms and argued that knowledge comes from **studying the observable world**, analyzing nature, causes, and the structure of reality.

- H. **Anselm of Canterbury** is often viewed as the first great exponent of scholasticism. He originated the ontological argument for God's existence in which the concept of God itself is proof that God exists.
- I. Thomas **Aquinas** offered a natural theology in which truths about God, including God's existence, could be derived from the physical world.
- J. The embodiment of medieval scholasticism, **Duns Scotus**, offered complex discussions concerning being and metaphysics.
- K. Because of their painstaking thoroughness in addressing abstract topics, the scholastic scholars (also known as the "schoolmen") have often been viewed as logical nitpickers. The irrelevant question, "How many angels can dance on the head of a pin?" became associated with the scholastics (**though, it's questionable whether this was a question ever debated by the scholastics**) (Calhoun).
- L. The **humanists** who came after the scholastics often viewed the scholastics as specializing in speculative nonsense that had no relevance. In fact, the derogatory term, "dunce," came from the name of the scholastic scholar, Duns Scotus. Some believe the title "scholasticism" was created by humanists who desired to discredit the scholastic scholars they despised.
- M. Scholasticism largely disappeared at the end of the fifteenth century, but it has seen a modest revival within some pockets of Roman Catholicism.

II. Key Scholastic Theologians [B A A B L A]

A. **Boethius** (480–524)

- 1 A Roman and the first major philosopher/theologian since the end of the Western Roman Empire in 476.
- 2 In his youth, Boethius wrote handbooks on mathematics and music. He also attempted a total translation of the works of Plato and Aristotle. This project was never finished, but Boethius's translations of Aristotle's logical works made these important writings available in the West for centuries to come.
- 3 An unorthodox thinker, Boethius was imprisoned for treason by the Gothic king Theodoric the Great around 523. Ironically, Boethius had hoped that Theodoric would become a model of the great "philosopher-king" that Plato wrote about. **The specific charges against Boethius are unknown, and he was executed in 524.**
- 4 In prison, Boethius wrote his most famous work, *The Consolations of Philosophy*. A dialog written in prose, this work describes a conversation Boethius had with the make-believe **Lady Philosophy** who appears to him as the personification of wisdom. As Lady Philosophy visits Boethius in prison, she comforts him with advice from the great Greek philosophers of the past. She reminds him of the sufferings of Socrates, and she stresses the Stoic theme that a person's values are more important than circumstances. She also refers to Plato and Aristotle to show that wealth, power, and fame are not the keys to

happiness. **Surprisingly, although Boethius was a Christian, his primary source of comfort was philosophy, not Christianity.**

- 5 Boethius came along at an important time in history. At times he has been called the “**Last of the Romans, first of the scholastics.**”

B. Gerbert/Pope Sylvester II (999-1003)

- 1 Son of a serf who was the master of the Rheims cathedral school and eventually became pope.
- 2 *Studied mathematics with the Muslims in Spain.* When he returned to Rheims he required his students to study Roman classics in the original.
- 3 **Built quite a substantial library** which included works from Plato and Aristotle.

C. Anselm of Canterbury (1033–1109)

- 1 An Italian Benedictine monk and Christian theologian/philosopher who was the leading intellect of the eleventh century. **His importance has led to him being called the “father of scholasticism.”** He was made Archbishop of Canterbury in 1093.
- 2 Anselm was born in Aosta in what is now Italy. He stayed for thirty-seven years at the Benedictine monastery of Bec in Normandy from 1056 to 1093 when he was called to be archbishop in England.
- 3 He is known for three things:
 - a) First, he attempted to show how **reason was compatible with the Christian faith.** Unlike other theologians of his era who argued exclusively from the Bible for their beliefs about reality, Anselm believed that reason could reveal certain truths about God and his works. Anselm is famous for his statement, *fides quarens intellectum*, which means “**faith seeking understanding.**” Thus, for him, reason was not contrary to faith, but one needed to believe in order to best understand God and his world.
 - b) Second, Anselm is famous for formulating the **ontological argument** for God’s existence. In his work *Proslogion*, Anselm asserted that the idea of God is proof that God exists. As he stated, “We believe that you [God] are a being than which nothing greater can be conceived.” He also said, “Hence there is no doubt that there exists a being than which nothing greater can be conceived, and it exists both in the understanding and in reality.”
 - c) Anselm’s ontological argument is unique in that it is an *a priori* argument—an argument of the mind and not of experience. **Anselm’s critic, Guanilo, chided Anselm, arguing that one could conceive of a perfect island, but that did not mean that such an island actually existed. Anselm countered by saying that it was possible to not**

conceive of a perfect island, but it was impossible to not conceive of God.

- d) Third, Anselm is known for his arguments for **the necessity of the Incarnation of Jesus Christ. In his *Cur Deus Homo* (“Why God Became Man”)**, he argued that Christ’s coming and death were necessary in order to address the problem of human sin. In this work he gave the classic formulation of what later came to be called the **“satisfaction theory” of the atonement.**

(1) Although earlier church fathers had spoken of Christ’s death as paying humanity’s debt or offering satisfaction for sin, Anselm was the first to give a careful and systematic explanation of how this works.

(2) Anselm argued that human sin dishonors God and violates His justice, and therefore satisfaction must be made that corresponds to the gravity of the offense.

(3) Because God is infinite and humans are finite, humanity is incapable of rendering the satisfaction required to restore God’s honor.

(4) Yet justice demands that the debt be paid by a human representative.

(5) Therefore, only the God-man could accomplish this. Jesus Christ, being both fully God and fully man, offered the satisfaction humanity owed to God.

(6) Through Christ’s work the demands of God’s justice are satisfied and the relationship between God and His people is restored.

D. Peter **Abelard** (1079-1142) [star debater]

- 1 Abelard was a philosopher, theologian, and teacher who became known as a pioneer of medieval scholasticism.
- 2 ***Sic et Non (Yes and No)*** – treatise in which he posed 158 questions from Christian teaching and answered them with conflicting quotations from the Scriptures, the Church Fathers, and pagan classics.
- 3 **“...by doubting we come to inquiry, and by inquiry we arrive at the truth.”**
- 4 He promoted a view of Christ’s atonement called the **“moral influence theory.”**
 - a) Abelard disagreed with the traditional classic theory of the atonement that claimed that God offered Jesus to Satan as a ransom for the souls of men.
 - b) He also rejected Anselm’s satisfaction theory of the atonement. Thus, Christ’s death is not about satisfying God’s honor or wrath.

- c) For Abelard, the death of Jesus is primarily evidence of God's love. Humanity needed a radical example of obedience to God and that is what Jesus provided.
 - d) Human resistance to God should be overwhelmed by Christ's example of love and should thus lead to repentance.
- 5 *He believed reason plays as large a role as revelation and tradition in determining truth.*
 - 6 Abelard affirmed the inerrancy of the Scriptures arguing that any so-called errors were the result of copying errors.
 - 7 **Twice he was tried for heresy in regard to the Trinity.**
 - 8 **Peter Abelard and Heloise** were involved in one of the most famous and tragic love affairs of the Middle Ages. Abelard became the tutor of Heloise, the brilliant niece of Canon Fulbert in Paris; they fell in love, had a son named Astrolabe, and entered into a secret marriage, but when the relationship became known, Fulbert arranged for Abelard to be castrated. Afterward Abelard became a monk and Heloise a nun, yet their later correspondence shows that both remained intellectually and emotionally bound to one another, making their story a striking blend of romance, suffering, scholarship, and religious devotion. ([Encyclopedia Britannica](#))

E. Bernard of Clairvaux (1090-1153)

Bernard's two main accomplishments were (1) he **reformed monasticism**, giving it a firmer structure, and (2) he helped establish a **monastic military order** that would defend the church and its causes. This included participation in the Crusades.

- 1 Bernard lived out a rigid asceticism that affected his health. He strongly inferred that one could not be a serious Christian without adhering to the monastic ideal.
- 2 He is known for his mystical, theological and devotional works.
- 3 He helped heal a papal schism of 1130.
- 4 Bernard was known as "*the hammer of heretics.*"
- 5 He wrote hymns

F. Peter Lombard (1100-1160)

- 1 Lombard organized patristic and medieval citations into a coherent statement of Christian belief. This *Book of Sentences* was used in academic circles until Aquinas's *Summa Theologica* came out.
- 2 Lombard's books is called *The Sentences* because it is a systematic collection of authoritative doctrinal **statements** ("sentences") drawn mainly from the Church Fathers and arranged under major theological topics.
- 3 *He was one of the first to mention seven sacraments.*
- 4 Lombard was a student of Peter Abelard and Bernard of Clairvaux.
- 5 Some questioned his Christology and his view of the Trinity but the Fourth Lateran Council of 1215 declared his works orthodox.

- 6 Calvin's view of Peter Lombard: "...when Augustine says anything clearly, Lombard obscures it, and if there was anything slightly contaminated in Augustine, he corrupts it." *Institutes of the Christian Religion* 3, 11, 15

III. The Key Scholastic Theologian—The Angelic Doctor: **Thomas Aquinas** (c. 1225-1274)

- A. An Italian theologian and philosopher who is widely regarded as the greatest philosopher of the Middle Ages.
- B. His family was shocked when Thomas became a Dominican monk. Viewing the Dominicans as a band of beggars, his brothers kidnapped him and held him prisoner in the family castle for a year. It is reported that his brothers tried to lure him away from his calling with a prostitute. *He chased her away with a burning cross.*
- C. Aquinas eventually became a professor at the University of Paris where he resided from 1252–1258. In his student days he carried the nickname of “**dumb ox**” because he was quiet and perhaps overweight. Later he became more affectionately known as the “**angelic doctor.**” His most significant work was his *Summa Theologica*, which consists of over one and a half million words. The *Summa* was written for Christians and assumed the truths of the Bible.
- D. The Dominican Scholar
1. The Dominican Order
 2. Studied under Albert the Great of Germany (1200-1280)
- E. The Systematic Theologian
1. His writing in general
 - a. **Aquinas' two most famous works are the *Summa Contra Gentiles* and the *Summa Theologiae*.** The first is mainly an apologetic work aimed at defending the faith philosophically, while the second is primarily a systematic presentation of Christian theology.
 - b. **Both books combine philosophy and theology**, but the emphasis differs: *Summa Contra Gentiles* leans more toward philosophy in defending the faith, while *Summa Theologiae* focuses more on explaining Christian doctrine.
 - c. **Aquinas organizes theology around a cyclical pattern: all things come from God as their origin and return to God as their ultimate goal.**
 2. *Summa Contra Gentiles*
 - a. Written primarily for engaging non-Christians and therefore attempted to use arguments from reason rather than relying on the authority of Scripture.

b. Aquinas begins by arguing philosophically for the existence and nature of God before turning later to specifically Christian doctrines such as the Trinity and the Incarnation.

3. *Summa Theologiae* (1272)

a. Theology and philosophy (faith and reason are distinct but complementary; reason can discover some truths about God, while revelation discloses truths beyond reason).

b. The principle of analogy (God is revealed in human language and categories, yet without reducing God to the level of human limitations).

c. Thomas Aquinas' theology was marked by **precise definitions, careful organization, and a highly structured scholastic method**. While this produced clear and systematic theology, it often felt **academic, technical, and impersonal**, lacking the experiential warmth emphasized by later Reformers like Luther. As Luther argued, theology must also arise from **spiritual experience and pastoral concern**, something he believed was largely absent from Aquinas' writings.

d. The famous "Five Ways" arguments for the existence of God:

i. Things experience **motion** or change: therefore there must be a First **Unmoved Mover**, God.

ii. Effects have causes: therefore there must be a First **Uncaused Cause**, God.

iii. Contingent beings depend on something necessary for their existence: therefore there must be a **Necessary Being**, God.

iv. **Degrees** of goodness, truth, and perfection imply a highest standard: therefore there must be a **supremely perfect being**, God.

v. The **order** and purpose in the natural world point to an intelligent designer: God.

Philosopher Alvin Plantinga: "The fundamental constants of physics—the speed of light, the gravitational constant, the strength of the weak and strong nuclear forces—must apparently have values that fall within an extremely narrow range for life to be so much as possible... This suggests or makes plausible the thought that the world was designed or created by a designer who intended the existence of living creatures and eventually rational, intelligent, morally significant creatures."

F. The Christian

1. "Give me, O Lord, a steadfast heart, which no unworthy affection may drag downwards; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside."
2. Concerning reward: "Only yourself, Lord."
3. "I can do no more. For all I have written seems to me like straw."

This statement comes from the final months of **Thomas Aquinas' life in 1273**. After celebrating Mass on the feast of **St. Nicholas (December 6)**, Aquinas had a profound spiritual experience that deeply affected him. When his secretary **Reginald of Piperno** urged him to continue writing his unfinished *Summa Theologiae*, Aquinas replied, "I can do no more. For all that I have written seems like straw to me compared with what I have seen and what has been revealed to me." After this experience he stopped writing altogether, leaving the *Summa Theologiae* unfinished.

G. Aquinas's contributions are **fourfold**.

- 1 First, Aquinas merged Christian theology with the teachings of the ancient Greek philosopher **Aristotle**. Although not the first person of his time to use Aristotle, Aquinas relied upon Aristotelian concepts when formulating his own views of philosophy and theology.
- 2 Second, Aquinas offered **five proofs for God's existence**, which upon review can be distilled into two main arguments—the cosmological and teleological.
 - a) The cosmological argument asserts that all existing and contingent things like the earth rely upon some uncaused being for their existence. For Aquinas, the earth came into existence by the Christian God, who himself does not have a cause. (Aquinas's cosmological argument parallels Aristotle's concept of the "Prime Mover" that started all things in motion.)
 - b) The teleological argument, which Aquinas also used, asserts that the incredible complexity in the universe points to an intelligent being that created it all. The universe, therefore, is not the result of blind chance.
- 3 Third, Aquinas argued that there was **a close connection between faith and reason**. For most of its history, the church viewed faith as superior to reason and saw no need to justify the truths of Christianity by the use of human reason. Aquinas, though, close connection between faith and reason viewed faith and reason as working closely together. In fact, he believed reason could be used to justify many elements of the Christian faith. Unlike some theologians before and after him, Aquinas felt that Christianity did not need to fear reason. When used correctly, it affirmed some of what God had revealed in the Bible.

- 4 Fourth, Aquinas argued that **nature** reveals many truths about God. For example, studying nature could reveal to a person that God exists and that he is powerful. Thus, Aquinas believed we could learn about God by studying the world. Aquinas did not assert that everything we know about God comes from nature. There were some matters like the doctrine of the Trinity that could only be known through the Bible.

H. While Aquinas would be considered conservative by most standards today, many of his views were shocking to his contemporaries.

- 1 He said that it was acceptable for a church to accept donations from a guild of prostitutes.
- 2 He claimed that it was all right for married women to paint themselves (use **cosmetics**) to try to keep their husbands' affections.
- 3 Aquinas held that the human embryo was only a plant at first, and then only a lower animal, and only later during pregnancy did it become human. For him, abortion was always wrong because one could never be sure at which stage an unborn child was at any given moment.
- 4 *Some of his writings were placed on a forbidden list in Paris during his lifetime!*

I. Thomas Aquinas was canonized in 1323 and proclaimed a Doctor of the Church in 1567.

J. Evaluations of Aquinas

1 Catholic Evaluations of Thomas Aquinas

- **Canonized and honored as a Doctor/Teacher of the Church (1567)**, one of the highest theological honors in Roman Catholicism.
- In modern Catholic thought he is considered **the preeminent theologian of the church**, much like Calvin in the Reformed tradition.
- **Flannery O'Connor** admired Aquinas deeply and read the *Summa* regularly, believing he clearly loved God.
- **Peter Kreeft** called Aquinas one of the greatest philosophers ever for his **truth, clarity, common sense, orthodoxy, and profundity.**

2 Protestant Evaluations of Thomas Aquinas

- **Martin Luther** respected Aquinas as a Christian but criticized scholastic theology, as seen in the **Heidelberg Disputation (1518)** by arguing that true theology must be grounded in **the cross of Christ rather than philosophical speculation**, stating that a true theologian understands God **through suffering and the cross, not through human reasoning** (Theses 19–20).

- **Thesis 19:** That person does not deserve to be called a theologian who looks upon the invisible things of God as though they were clearly perceptible in those things which have actually happened.
- **Thesis 20:** He deserves to be called a theologian, however, who comprehends the visible and manifest things of God seen through suffering and the cross.
- **John Calvin largely ignored Aquinas**, though later Reformed theologians quietly studied him.
- **Francis Schaeffer strongly criticized Aquinas**, arguing that his view of reason allowed Christian theology to mix with pagan philosophy and weakened the doctrine of the Fall.

3. More Positive Protestant Views

- **John Gerstner and R. C. Sproul admired Aquinas**, seeing him as a great theologian.
- Gerstner even argued that **Aquinas taught justification so biblically that the Reformation might not have been necessary if Rome had followed him.**
- Others, like **Robert Raymond**, strongly disagreed and argued Aquinas was far from Protestant on justification.

4. David Calhoun

“What is my experience with Thomas? I am constantly surprised when I read Thomas on election and grace, that he is so good. He teaches election; he says some wonderful things about grace. And on many other things, Thomas is so good. But I am almost always disappointed in the end. Thomas may reduce the human part in salvation to 1% and attribute 99% to God, but in the end it is still percentage theology. And it will take Luther and Calvin and the Reformers to get rid of that remaining 1%. Salvation is indeed a free gift of God; it is all of God.”

IV. The Scholastic Development of the Eucharist

- A. During the Middle Ages a more elaborate doctrine of the Eucharist was developed by Scholastic philosophers under the influence of Aristotle.
- B. **Transubstantiation** - The doctrine of transubstantiation is founded on the Aristotelian distinction between “substance” and “accident.”
 - 1 The substance of something is its essential nature.

- 2 The accidents are its outward appearances (color, shape, smell, etc.).
 - 3 Transubstantiation holds that the accidents of the bread and wine remain unchanged at the moment of consecration while the substances of bread and wine change to that of the body and blood of Christ.
- C. Thomas Aquinas was important in the development of this doctrine.
- D. This view was defined and affirmed by the Fourth Lateran Council of 1215:
- “By the consecration of the bread and wine, a conversion (or change) is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation.”

V. Positives and negatives of scholasticism (David Calhoun)

A. Positives of Scholasticism

Scholasticism placed theology at the center of intellectual life, treating it as the “queen of the sciences” and attracting the brightest minds of the age to the study of God and Scripture. It produced a highly developed and carefully organized theological system—what David Calhoun describes as a “**cathedral of the mind**”—marked by precise definitions, detailed analysis, and thoughtful answers to nearly every theological question.

B. Negatives of Scholasticism

At the same time, scholastic theology often became **detached from the life of the church and the needs of ordinary believers**, moving into universities and academic debates rather than congregations. Its discussions could become overly abstract and overly dependent on philosophical reasoning, sometimes producing speculative questions, **weak preaching**, and **theological conclusions that drifted away from the central authority of Scripture**.

C. Overall Balance

- Scholasticism created an **impressive intellectual theology**,
- but it often **failed to connect that theology to preaching, Scripture, and the spiritual needs of the church**.

WHAT ABOUT TODAY? Just as the scholastics tried to synthesize Christianity with Greek philosophy, modern theologians have attempted to synthesize Christianity with modern intellectual movements such as **Darwinian evolution, Freudian psychology, Marxist social theory, and Enlightenment rationalism**.

“THE MONASTIC IDEAL—*The back-to-the-apostles movements*”

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matthew 5:3).

How much wealth is appropriate for a Christian to amass?
 How about the church as an organization? What about church leaders?
 How much control should the church have over the beliefs of people in society?
 Over the church members?

I. Why the poverty movements?

- A. Growing number of laymen reading the Bible in their own language
- B. Widespread resentment of a corrupt and neglectful priesthood
- C. Political and economic restlessness in a rapidly changing society
- D. Spiritual hunger of the people
- E. From within the Roman Catholic church (Dominicans) as a response to growing poverty movements outside the church (Albigensians) (Shelley, pp. 204-205)

II. Arnold, Abbot of Brescia (northern Italy)

- 1. Urged the church to surrender wealth and secular control to the state and resume its call to poverty and the simplicity of the early church.
- 2. Turned the people against their bishop and was banished from Italy by Pope Innocent II.
- 3. *Gained preeminence over the Pope and established a secular government. This lasted ten years.*
- 4. Then Pope Hadrian IV placed him under interdict. He was captured by Emperor Frederick Barbarossa and **burned in 1155**. His ashes were thrown in the Tiber River.

III. Peter Waldo (1140-1218) and the Waldenses³

- A. Waldo
 - 1 One of the four great pre-reformers with John Wycliffe, John Hus, Gerolamo Servanarola
 - 2 A rich merchant who sold everything to live a life of poverty like Christ (1170)
 - 3 Enlisted two priests to translate portions of the Bible into French. He memorized large portions of Scripture and then began to preach to common people.
- B. Waldenses (“The First Reformation”)
 - 1. Went two by two to teach the Bible in villages and marketplaces. Called themselves the “Poor in Spirit.”
 - 2. Waldo was told to stop this unauthorized preaching to which he responded, “We must obey God rather than men.” It is thought that he received the name Peter

³ Calhoun

because of his frequent references to this verse. He was excommunicated by the archbishop.

3. After an appeal to the pope the Waldenses were told that they could only preach by invitation of bishops. When they did not follow these orders they were excommunicated by Pope Lucius III.

C. Persecution

- a. Waldo and his followers were then expelled from Lyon by the archbishop. Like those early Christians in Jerusalem when they were scattered by persecution, they went everywhere preaching the Gospel. It was not long before Waldensians were all over Europe.
- b. The Catholics did everything they could to exterminate these Waldensian believers. They were not only able to survive by **hiding in the Alps** and in the valleys in northern Italy and southern France,⁴ but they also moved into Europe where they had great influence in preparing for the later Reformation.

D. Theology and Practice

1. Poverty

- a. They gave away their money in order to follow Christ.
- b. Peter Waldo said, "We have decided to live by the words of the Gospel, essentially that of the Sermon on the Mount and the commandments. That is to live in poverty without concern for tomorrow. But we hold that also those who continue to live their lives in the world doing good will be saved."
- c. Described as "...naked following the naked Christ" (Roman Catholic Walther Map)
 - 1) They were materially poor. As Christ had nothing, so they had given away all that they had to follow Him.
 - 2) Probably also meant that they were stripped of religious trappings and followed Jesus and Jesus alone
 - a) Opposed to warfare (crusades)
 - b) Would not take oaths

Story of a man suspected of being a Waldensian: In his defense, he said, "Everybody here knows that I am not because I swear and lie and drink like any good Catholic! I could not then be accused of being a Waldensian."

2. Very Strong Commitment to the Bible (the **Bible alone**)

- a. Stressed the fact that it is the Bible—not the church and not tradition—that is the source of our faith

⁴ When the Inquisitors would look for them in the Alps they would go door to door as ask what?

- b. The Waldensians turned directly to the Bible, placed it in the hands of the people, translated it, and preached it in order that people might hear it for salvation and discipleship.
 - c. Traveled as merchants to spread copies of the Scriptures
 - d. Many of the Waldensians were killed and the Scriptures were taken away from them. However, **the Waldensians had memorized the entire Bible. Different families were responsible for different books. So when they were stripped of all their Bibles, they would come together again and recite the whole Bible. By communal memory they were able to write it again.**
3. Lay preaching
- a. They believed that the authority to preach did not come from the pope or from the bishops but from Christ.
 - b. They were lay people, but they believed that every Christian should both know the Bible and be able to preach it. So wherever they went they preached. They were simple sermons but sermons that included the message of the Bible.
4. Sacraments
- a. **The Waldensians rejected the Roman Catholic sacramental theology.**
 - b. Some sources indicate that the Waldensians held to only **two sacraments**: baptism and the Lord's Supper.
 - c. **In Waldensian source documents there is some emphasis on justification by faith. One of the early Waldensian poems says, "It is God alone who pardons and no one else." It seems that Waldensians believed in salvation, not through the sacraments of the church, but through God's pardoning grace, which is received by faith alone.**
5. Church
- a. Book written by a modern Waldensian called *A Challenge to Constantinianism: The Waldensian Theology in the Middle Ages*. The Waldensians opposed the idea of Constantinianism.
 - b. Referring to the so-called "Donation of Constantine"⁵ they said, "This is not the way a pope ought to act, to receive power and earthly dominion from an earthly ruler. [Pope] Sylvester's acceptance of worldly political power is a denial of the humility and poverty fundamental to obedient Christians who are followers of Christ and the Apostles. We must reject all forms of compromise of the church with the world."

⁵ The Donation of Constantine was a **medieval forgery claiming Emperor Constantine gave political authority over the Western Roman Empire to the pope**, a claim later proven false but used for centuries to support papal power.

E. Later History of the Waldensians

1. Joined the Protestant (Reformed) movement around 1532
2. They went for a few years to Geneva, where the Waldensian church was a church in exile. In 1689 they returned in what is called the glorious return in Waldensian history.
3. During the time of the Enlightenment, the Waldensians were influenced by liberal, rational thought.
4. Then there was a period of revival out of England through Geneva in the days of Robert and James Haldain. The evangelical revival in Switzerland reached down into the valleys and renewed the old Waldensian church and brought life to it once again.
5. In the 19th century many Waldensians migrated to South America and to the United States.
 - a. The Waldensian church today that exists in Italy also has a strong part of that church in Uruguay and Argentina.
 - b. **Most Waldensians in the United States became Presbyterians.** There is a little town in North Carolina called Valdese, North Carolina, a Waldensian settlement. There is a Waldensian Presbyterian church in Valdese and a museum of Waldensian history. In the summer time there is an historical drama that is given by the local people. It tells the history of the Waldensians from the early beginnings in Italy to the migration from Italy to North Carolina in the early 20th century (<http://www.ci.valdese.nc.us/history.htm>). There is also a settlement of Waldensians in Missouri in a town called Monett.

IV. Bogomils (950)

A. History

1. A movement that arose in the **10th century in Bulgaria (Balkans)**, possibly beginning with a priest named **Bogomil**; their teachings later influenced the **Cathars (“pure ones”)** in Western Europe.
2. Much of what we know about them comes from their enemies within the **Eastern Orthodox Church**, especially **Euthymius Zigabenus**, a Byzantine monk writing under Emperor **Alexios I Komnenos**.
3. **Bogomil** means “beloved of God” or “friend of God.”
4. Frequently condemned as heretics and severely persecuted. A leader named **Basil** was burned in **Constantinople in 1118** by **Emperor Alexios I Komnenos**. The emperor gained Basil’s confidence and invited him to lecture on his views at the palace while **scribes secretly recorded his teachings**; Basil was then condemned and executed.
5. The Bogomils were gradually suppressed and largely disappeared by the **15th–16th centuries**.

B. Doctrine

1. Because most information comes from their opponents, they are frequently accused of holding **dualistic doctrines**. Euthymius claims they taught that God had two sons and that they rejected much of the Old Testament except the Psalms, as well as rejecting water baptism, the Lord's Supper, and marriage.
2. They emphasized **freedom of conscience in religious matters**.
3. **Believer's baptism** rather than infant baptism.
4. The **Lord's Supper for believers**.
5. **Autonomy of the church**.
6. Opposition to the **abuses and worldliness of the established church**.
7. Believers were likely divided into two groups similar to later Cathars:
 - a. **Credentes** – ordinary believers who could marry (possibly numbering in the millions at their height).
 - b. **Perfecti** – the “pure ones,” who lived ascetic lives, were often celibate, and served as spiritual leaders among the people.

V. Albigenses/Albigensians (1140)

A. History

1. Separatist group found especially near the town of Albi in Languedoc in southern France—numerous in this area.
2. Their existence may well be traced to the Paulicians, however, they could have existed in France from much earlier time.
3. Due to their persecution, we have scarcely a trace of their writings, confessions, etc., only Roman Catholic criticism.
4. Condemned by the Lateran Council (1130) and Council of Tows (1163) then crushed by a Crusade of Innocence III (1215).

B. Doctrine

1. Many historians (because of the writings of their enemies) trace their views to the Manichean heresy. Manichaeism was an ancient dualistic religion that taught that the universe is a struggle between two equal and eternal forces, one good (spirit) and one evil (matter). They probably should not be viewed as Manicheans.
2. They may have been very ascetic.
3. **The church has no power to make creedal statements on par with the Bible.**
4. **Stress upon faith for salvation. Baptism of believers only and rejection of sacramental emphasis.**
5. **Against priests, Medieval church hierarchy, and apostolic succession**

6. The Church

- a. Should not practice penance
 - b. Should not persecute those opposed to it (against conversion by force)
 - c. Emphasized the place of the Holy Spirit in the life of the believer and the church.
 - d. Lord's Supper should be for every believer.
7. Faith without works is not faith
 8. Against the taking of oaths, especially loyalty oaths to the church
 9. Against capital punishment because saints were being killed
 10. Did not apply the law of Moses to the Christian
 11. Practiced early church simplicity

VI. The Dominicans⁶

A. Dominic (1171-1221)

1. Spanish monk living in a monastery following the rule of Saint Augustine
2. Became interested in how Catholics could **evangelize pagans** and **reclaim heretics**. *The heretics he had in mind were the Albigensians of southern France.*

B. Order of Preachers (OP)

1. Dominic began to plan a new order that would be a missionary order. It would be an Order of Preachers, which we call the Dominicans.
2. They stressed teaching and preaching rather than poverty, although the Dominicans did take a vow of poverty. They did not see poverty as essential to their spirituality as Francis did.
3. They did not put much emphasis on manual labor, as the Benedictines did. They even limited their times of prayer.
4. It was an order that dedicated itself to books, an order of scholars.
5. Many did develop into great preachers. Some of the great preachers of the medieval church were Dominicans. They punctuated their sermons by rhyme or alliteration. They also used illustrations and even humor. The Dominican sermons sound quite modern to us. They used those methods because they wanted to communicate to people.

C. Scholars

1. Before long Dominicans were teaching in Paris, Bologna, Cologne, and all the universities.

⁶ Calhoun

2. They also started schools down to the level of young children. The Dominicans became the educators of Europe and of the Catholic Church.
 3. *They produced great scholars like Thomas Aquinas*
- D. Also many were **mystics** (Meister Eckhart)
- E. Inquisitors
1. They were the people on the lookout for heresy.
 2. Developed schemes, plans, and programs to identify and root out heretics.
 3. Their nickname was the “**watchdogs of the Lord.**” *Domini canus* sounds like Dominican, or Dominic, but it was their nickname
 4. Soon Cathars and Waldensians, and later Protestants, would feel that watchful eye of the Dominican inquisitors.
 5. As the great inquisitors of the Middle Ages, they were followed later by a sixteenth century order called the Jesuits

VII. What is heresy?⁷

- A. “In the twelfth century, it was the denial—by a baptized person—of any revealed truth of the Christian faith” (ibid., p. 206).
- B. Medieval Christians did not view faith as private but as the cement of society.
- C. The denial of a single article of belief was considered treason.
- D. Disobedience to the authority of the church was considered heresy.
- E. How was heresy combated?
 1. **Conversion** of heretics
 2. **Protection** of Christendom
 - If the heretics refuse to recant, how far should the church go to protect itself?

VIII. The Inquisition⁸

- A. Early form appeared in 1184 when Pope Lucius III required bishops to “inquire” into the beliefs of their subjects. Heresy or harboring a heretic brought excommunication.
- B. Fourth Lateran Council (1215) - Innocent III provides for the state’s punishment of heretics (*property confiscation, excommunication, complete forgiveness of sins for those cooperating*).
- C. Inquisition turned over to the Dominicans in 1220.
- D. Synod of Toulouse (1229) systematized inquisitorial policies.
 1. Inquisitor subject only to papal law

⁷ Shelley

⁸ Ibid.

2. Secret trial
 3. Guilty until proven innocent
 4. No counsel or knowledge of one's accusers was permitted.
- E. In 1252 Innocent IV authorized **torture** as a means of getting information and confessions. Clerics could hound, interrogate, and torture a prisoner, but had to turn him over to the state for execution.
- F. Almost everyone at this time agreed that saving the body by amputating a rotten limb was the path of wisdom.

IX. St. Francis and the Franciscans⁹

- A. Giovanni di Pietro di Bernardone or St. Francis of Assisi (1181-1226)¹⁰
- B. *The Testament; The Little Flowers* including stories of Francis preaching to animals. Francis not only preached to nice animals, like birds, rabbits, and sheep, but according to *The Little Flowers* he also preached to the bad animals such as **the fierce wolf of Gubbio**. That wolf was creating a great deal of disturbance by eating things, including people, and the people of Gubbio sought out Francis to do something about the terrible, fierce wolf. Francis went to Gubbio, met the wolf and called out to it, "Come hither, brother wolf. I command you in the name of Christ Jesus that you do no manner of evil either to me or to anyone else." According to *The Little Flowers*, immediately after Saint Francis made the sign of the cross, "The terrible wolf closed his jaws, gave over running, and came meekly as any lamb and laid himself down at the feet of Saint Francis." [How about Mike Berry's experience with the wasp?]
- C. Poverty and Humility
1. He did not want to have anything. He continually refused to take anything. **A Franciscan could not even own a Bible.** If you owned one book you might want two books. If you owned two books, you might want three books. Soon you will have a big library and you will be proud of it. Then you will begin to drift away from God. Francis would say it was better not to start down that slippery slope.
 2. He did not write much: a few prayers, some of which became hymns.
 3. The prayer of Francis: "Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love. For it is in

⁹ Calhoun

¹⁰ **Francis of Assisi** was originally named **Giovanni di Pietro di Bernardone** at birth. His father, **Pietro di Bernardone**, was a wealthy cloth merchant who did much of his business in France and admired French culture. When Pietro returned from a trip to France, he began calling his son "**Francesco**," meaning "**the Frenchman**" or "**little Frenchman**."

giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.”

C. The Order

1. Order of the Lesser Brothers (*Ordo Friars Minores* - OFM)

The Rule of Francis: “The brothers shall not acquire anything as their own, neither a horse nor a place nor anything else. Instead, as pilgrims and strangers in this world who serve the Lord in poverty and humility, let them go begging for alms with full trust.”

2. Second order for women, founded by Clara Favorino. Known as Clare of Assisi, she was a noblewoman who became a follower of Francis of Assisi and founded the **Poor Clares**, the women’s branch of the Franciscan movement dedicated to radical poverty and prayer.

3. Third order for laypeople

What have we learned?

Homework for March 15: Read “The Sleeping Men and the Law of Necessity (Decline of the Papacy)” (chapter 22)