

{ Lecture 18 }

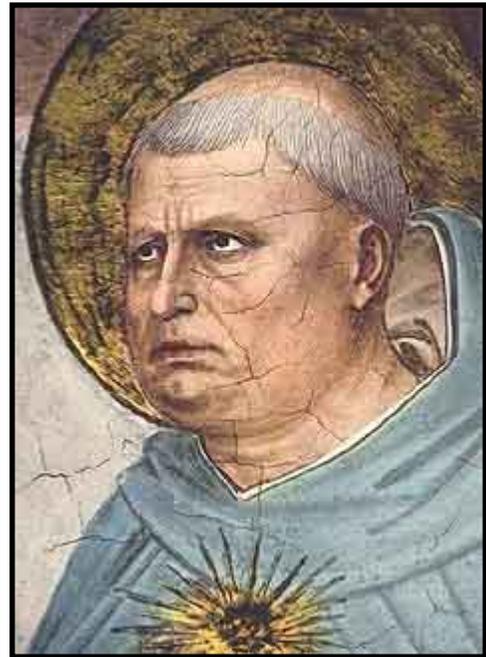
**The Middle Ages (Part 4)**

X. **Scholasticism and the Rise of the Medieval Universities** (1100–1500)

- “Scholasticism” means “of the school” and refers to the primary form of education in the late medieval period
- It began as an effort to explain how Christian theology and Greek philosophy could be reconciled; thus, its main objective was to answer questions and resolve supposed contradictions
- The roots of scholasticism go back to Charlemagne and the Carolingian Renaissance at which times schools were established in abbeys and monasteries
- During the medieval period, the Greek language was no longer spoken in the West; learning Greek became an important part of scholastic training; as a result, many Greek works (such as the Greek church fathers) were translated and began to influence Western thinking and theology
- One early scholastic, during the days of the Carolingian Renaissance, was the Irish scholar **Johannes Scotus Eriugena** (c. 815–877). At a time when the use of Greek had almost vanished from mainland Europe, Irish scholars (who had a reputation for their extensive educations) became an important influence in the Frankish court.
- In the eleventh century, the major figures in Early Scholasticism include **Anselm of Canterbury** (1033–1109) and **Peter Abelard** (1079–1142). Anselm is of particular note because of his Satisfaction Theory of the Atonement, which shares some similarities with the Reformation understanding of Substitutionary Atonement (though its emphasis is slightly different than the Calvinistic understanding of penal substitution).
- The medieval education system was based on the “trivium,” consisting of an emphasis on (1) grammar; (2) logic; and (3) rhetoric.
- In the thirteenth and fourteenth centuries, universities began to develop in the major cities throughout Europe. They started as private institutions but eventually the protection of local civil authorities. The earliest universities in Europe were in Bologna (1088), Oxford (1096), and Paris (1150). Cambridge is the sixth oldest, established in 1209.
- During this time, two new orders of the Catholic Church developed (both of which influenced the scholastic world of their day). The Franciscans (named after Francis of Assisi) tended to focus on the writings of Plato; while the Dominicans (named after Dominic of Osma) were more interested in the newly discovered writings of Aristotle.

- **Thomas Aquinas** (1225–1274), a Dominican, represents the height of Scholasticism.

- Aquinas was born into a wealthy family in Italy; his uncle was a Benedictine abbot, and the family planned for Thomas to join the Benedictine order
- As a young man, he was sent to the university in Naples, where he became influenced by the Dominicans and decided to join the Dominican order
- His family was distraught by his decision, eventually kidnapping him in an attempt to dissuade him from becoming a Dominican



- After two years at home (and many attempts to persuade him otherwise), they realized that he would not be deterred in his decision
- In 1245, Aquinas went to the University of Paris where he studied theology under **Albertus Magnus** (c. 1193–1280)—who is also considered to be one of the greatest philosophical minds of the Middle Ages. Aquinas later traveled to Cologne with Albertus, where he served as an assistant professor.
- In 1252 he returned to Paris in order to earn his master’s degree. He then served as the regent master in theology from 1256–1259.
- From 1259–1268, Aquinas returned to Italy where he instructed Dominican friars in Orvieto and later in Rome. While in Rome, he began work on his most famous work, the *Summa Theologica*.
- He was sent to Paris by the Dominicans to begin a second term as regent master (from 1269–1272). During this time, a controversy broke out regarding “Averroism” or extreme Aristotelianism. Though Aquinas opposed Averroism, he appreciated Aristotle and attempted to counteract an overreaction by Franciscans like Bonaventure.
- In 1272, he returned to Naples where he was able to complete his *Summa Theologica*. He died a couple years later, while traveling to Rome, in 1274.
- He was named a “saint” by Pope John XXII in 1324.

- Thomas Aquinas was declared a “teacher of the church” at the First Vatican Council in the 1860s. Pope Leo XIII officially noted that Thomistic thought was definitive for Roman Catholic theology in 1879. In 1880, he was made the patron saint of all Catholic universities and places of education.
- In terms of his theological emphasis, Thomas attempted to unite Aristotelianism with Augustinianism. He emphasized the importance of empirical thought, and taught that truth comes to men through reason (general, natural revelation) and faith (special, supernatural revelation). Thus, *faith* and *reason* become the two primary ways through which theology is to be understood.
- From a Protestant perspective, evangelicals today are divided on their opinions of Thomas Aquinas. Some find his approach to be very helpful, especially in the area of Christian philosophy and apologetics. Others consider him much too “Catholic” to be considered a theological ally.

## **XI. The Papacy of the Late Medieval Period**

- From 1250–1300, there was tremendous fighting between popes and emperors (primarily over whether the church or the state had the right of investiture—the right to appoint bishops). While popes claimed absolute authority, no one had the power of Innocent III (1160–1216). Gregory IX (1148-1248), Innocent V (d 1254), Clement V (1264-1314), fought with the emperors.
- Pride, corruption (absolute power corrupts absolutely), taxation, and church-state issues.
  - Note on taxes received by Rome
    - Indulgences—2/3 went to Rome
    - Simony (From Simon Magus in Acts 8:18-24) acquisition of an office or other spiritual item by remuneration, went to Rome depending on the situation.
    - A tax related to the benefice system (first used in the feudal system for land given in return for service. Religiously it was income, etc, received by the office holder for rendering his duties.
    - Annates—“first fruits” –first year’s income in office was paid to the Pope by the bishops, abbots, etc (office holders).

- Reservations—a practice where the richest benefices were reserved for certain cardinals, etc.
  - Expectancies—a practice where the nomination was sold by the Pope to the highest bidder.
  - All churches paid an annual tax through the diocese to Rome.
  - Contributions paid to Rome in return for permission to build a church building.
  - Papal fees paid for such things as sacraments, etc.
  - Feudal influence produced additional complex taxes:
    - Tribute from secular rulers to the Pope
    - “Peter’s Pence”—collected from every household
    - Protection money paid by monasteries and bishoprics
    - Clergy were severely taxed
- **Babylonian Captivity** (1305–1377)

(A term used first by Italian humanist Francesco Petrarch [1304–74])

- A real dark spot in RCC history. It was a 70 year long period named after the O.T. Captivity of 70 yrs. It lasted from 1305–1377 during which the papal chair was carried away to Avignon, France.
- When Boniface VIII (1294–1303) took the chair, he still had the power held by Gregory VII, and Innocent III but failed to discern a new spirit of nationalism. Freedom from papal control and independence of trade were suggested.
- A war broke out between Phillip of France and Edward of England in 1295.
  - Boniface VIII sought to arbitrate—no one would listen to him.
  - Boniface VIII retaliated by issuing a papal bull forbidding the collection of money for the church (and the war)
  - Edward I responded by collecting the taxes anyway.

- Phillip of France (the Fair) cut off sending the Pope his share of the taxes.
  - Boniface VIII issued a bull of excommunication and an interdict:
    - “If the King resisted the pope—he resisted God Himself.”
    - The bull quoted Thomas Aquinas— “We declare, define and affirm that every man must obey the pope or forfeit his salvation.”
    - This had a major impact on the catholic church in France.
  - Phillip seized and confined the pope in prison where he died in 1303.
  - Benedict XI (1303–4) was pope for only 9 months.
  - Clement V (1305–14) moved papal city to Avignon, France. He was French. Phillip died in 1314
  - During the next 70 years, 7 successive popes—all French and weak—failed to move the papacy back to Rome. All were subservient to French interests.
    - It was called the “Babylonian Captivity” because the papacy was in captive hands.
    - Phillip seized the riches of the church's Knights Templar in 1307 and had Clement V abolish the order in 1312.
  - The Babylonian Captivity resulted in (1) the weakening of the papacy against state interests, and (2) a severe conflict over papal power which led to the Papal Schism
- **The Papal Schism** (1378–1417)
    - Urban V (1362–1370) made an unsuccessful attempt to permanently move the papacy back to Rome.
    - Gregory XI (1370-79) put an end to the exile moving the papacy back to Rome.
    - Urban VI (1378-1389) was elected on the grounds that he would move the papacy back to Avignon, but then he refused.

- The French declared Urban VI illegal and elected a Frenchman, Clement VII (1378-1394). For the next 40 years, the RCC had two popes, two colleges of cardinals—each pope anathematizing the other.
- *(The picture below depicts Gregory XI returning from Avignon to Rome.)*



- This state was intolerable so an Ecumenical Council was called at Pisa in 1409:
  - It said the Council was superior to the pope.
  - It deposed both popes and elected a new pope - Alexander VI (1409-1410). He died and was replaced by John XXIII (1410-1415) (same name as pope of 1958!) Now, there are 3 popes all anathematizing each other!
- Council of Constance (1414–1418) ended the Schism
  - Held in Constance, Germany
  - All 3 popes were deposed and Martin V (1417-31) was elected pope by this council. Martin V was the same kind of "operator" the others were. Power was returned to Rome—and the schism healed.
  - No real reforms took place with the Council of Constance although it was the first reforming council.

- Huss: “This council is a scene of foulness, for it is a common saying among the Swiss that a generation will not suffice to cleanse Constance from the sins which the council has committed in this city.”
- Huss was burned at the stake at this council in 1415.

<b><u>Summary of the Papal Schism</u></b>		
<b><u>Rome</u></b>	<b><u>Avignon</u></b>	<b><u>Council of Pisa</u></b>
	Urban V (1362–1370)	This council deposed the other two popes (Gregory XII and Benedict XIII) in 1409.
Gregory XI (1370–1378)		
Urban VI (1378–1389)	Clement VII (1378–1394)	
Boniface IX (1389–1404)		
Innocent VII (1404–1406)	Benedict XIII (1394–1423)	Alexander (1409–1410)
Gregory XII (1406–1415)		John XXIII (1410–1415)
<b><u>Council of Constance</u></b> (1417) – deposed all three popes and elected Martin V (1417–1431)		

- Council of Basel (1431–1449) was called to deal with the difficulties of Constance
  - It was called by Martin V and lead by Eugenius IV who then became the new Pope that same year (1431).
  - This council at first affirmed the position of Constance and declared that the real authority resides in the General Council and not in the pope.
  - The pope retaliated and declared this decision void and dismissed the council (1436). The Council disregarded the pope’s action and reaffirmed the decrees of Constance on the superiority of a General Council over a pope. This position was widely supported in the Church.
  - Under this pressure, the pope revoked his former position and recognized the Council but continued of oppose its influence over him.

- **Roman Catholic Activity and Theology During the Late Middle Ages**

- **The Inquisitions**

- Historically, the term “inquisition” denoted the juridical persecution of heresy by special ecclesiastical courts.
    - In the days of the fathers, punishment of heresy was excommunication. After Christianity became the state religion, the punishment became confiscation and even death, i.e. Donatism (4th century) and Priscillianism (5th century).
    - This form of persecution continued until the last half of the 12th century and early 13th century when the Church began using secular power in its efforts to put heretics to death. This was especially true of the *Albigenses* which were part of a larger group of objectors known as *Cathari*. This term was used of the Novationists (early) as well as others who objected to Catholic corruption and these people are frequently misrepresented in history.
    - The Inquisitions, proper, began in 1232 with Frederick II, King of Sicily, and crowned by Innocent III. Gregory IX (pope from 1227) made this church policy and appointed papal inquisitors. These were selected from the Dominicans and Franciscans (mendicant orders). Heretics were viewed as a cancer which must be cut out.
    - The procedure was the hunting out of heretics, asking them to confess voluntarily. “Confession” resulted in ordinary penance. If there was no confession, a month of grace was followed by a trial before a jury. The accused was allowed a legal counsel who was not permitted to defend his client but to plead for justice.
    - The accused were imprisoned under severe conditions. After 1252 Innocent IV used torture, confiscation of goods, imprisonment, and death at the stake. These measures were primarily directed against the Albigensians and continued into the 16th century. Political opposition to the Inquisitions was based on selfish motives. Believers also opposed them. Thousands of people died and entire cities were wiped out, especially in France.
    - The Spanish Inquisition, which was instituted at the end of the 15th century, was of different character as it was closely bound up with the state. These trials were set up with Papal approval by Ferdinand V and Isabella in 1479 and were directed against converted Jews. The Inquisition later also aimed at Protestants. These proceedings were extremely intense under Torquemada (1560) and finally abolished by Joseph Bonaparte in 1808. They also reappeared from 1814–1834.

- The most important works on the Inquisitions include Henry C. Lea, *History of the Inquisition of the Middle Ages* (3 vols.), 1888 and *History of the Inquisitions of Spain* (4 vols.), 1906–07. Lea was a Protestant historian—his works are Polemical and hostile. Also see Lecler, Joseph *Toleration and the Reformation* (2 vols.), 1960.

### Angels

- The RCC doctrine claims to have come from the so-called "writings" of Dionysius the Areopagite.
- They had great imaginations about angels; well developed doctrines and new ideas.
- They said every believer was supervised by angels.
- The Synod of 787 as well as the Council at Trent taught that angels intercede for men and that “it is good and profitable to invoke them suppliantly . . . for the purpose of obtaining benefits from God through His Son Jesus Christ.”

### Relics

- Early worship of martyrs, saints, e.g. the worship of the bones of Polycarp.
- Examples (taken from Cathcart, *The Papal System*, 282-289)
  - Constantine's mother, Helena, went all over Israel looking for the cross of Christ. She found enough splinters for many crosses.
  - A cross was found in England in 938 with nails
  - Various accounts were given of individuals being raised of the dead
  - Accounts of discovery of the blood of Christ
  - The robe of Christ
  - Note on Robe—this robe is commonly identified as the Edessa Mandylion and brought to Constantinople in 944. The later Holy Shroud preserved at Turin since 1578, long venerated as the winding-sheet in which Christ’s body was wrapped for burial, cannot be traced before the mid-14th century. (Carbon dating to 1260–1390). This later shroud bears the imprint of the front and back of a human body marked with the traditional stigmata (mark of shame).

- The cradle, piece of Christ's manger.
- The hair of the Virgin Mary.
- Peter's chair and chains.
- Various original body parts including; the head of John the Baptist, an arm of St. Andrew, and a thumb of St. Bartholomew.
- The ashes of the prophet Samuel.
- The remains of Simeon, the pillar saint.
- Note: The dead remains of a saint were more valuable than a live saint. All sorts of items of canonized saints.
- Veneration of relics (worship) is said to be a primitive instinct of a man and has always been a part of pagan religions.

### **Mary**

- Mary is the most popular form of idolatry—the most worshiped of all divines. She is the desire and passion of every unmarried priest.
- This worship began in the 4th century in Arabia.
- Many prayers have been prayed to her as Mary, mediatrix.
- She has been addressed as: "Queen of the Universe", "My Sovereign", "The Hope of Christians", "More Merciful than Jesus"—blasphemous statements of the highest degree. She is a true antichrist. See Cathcart (pp.319-20).
- The immaculate conception of the Blessed Virgin Mary was defined in 1854 by Pius IX but dates to possibly the 7th century and clearly by Trent (1545-63).
- Note on Mary—Mary represents a complete antichrist as everything ascribed to the person and work of Christ in Scripture is ascribed to Mary in the Church (Including virgin birth, sinless life, miraculous deeds, work of redemption, the role of mediator, and more recently Co-Redemptionist). Note the biblical position in Luke 11:27-28 and 1 Tim. 2:5). There is remarkable parallelism between Rome and Ancient

Babylonian Paganism, particularly concerning the veneration of Mary (worship of Venus), Papal worship (worship of Nimrod and his wife), image worship in general, and human mediation. Hislop, in his excellent work, *The Two Babylons*, calls popery simply “baptized Paganism,” seeing its core as Satanic. He concludes that, “Rome is in very deed the Babylon of the Apocalypse; that the essential character of her system, the grand objects of her worship, her festivals, her doctrine and discipline, her rites and ceremonies, her priesthood and their orders, have all been derived from ancient Babylon; and finally, that the Pope himself is truly and properly the lineal representative of Belshazzar.” (p. 3)

### **Images**

- Note: Images (the use of any representation of men, animals, and plants, whether carved or painted) and icons (flat pictures, usually painted in egg tempera on wood, but also wrought in mosaic, ivory, and other materials)
- While early Christian pictures existed in some catacombs (2nd century), there were no images or image worship until the 4th century.
- The Fathers were against image worship; even Augustine, appealing to Old Testament passages; Deut 4:16-18, Ex 20:4
- Due to Greek influence; pictures of Christ, saints, were introduced by stressing the theological significance of the Incarnation where God became visible by taking on human form,
- See earlier notes on the Iconoclastic Controversy in the Eastern Church
- After the Controversy, icons continue as an integral element in Eastern Orthodoxy, both in public and private. These icons, while only in the form of pictures (rare exceptions appear such as crucifix settings with Mary and Joseph) are given a much more important place than in the Western Church. Veneration of images in the Western Church developed more slowly and included statues.
- Both the Eastern and Western Churches used the justification for veneration of Basil’s principle that the honor paid to the image passes on to its prototype, a principle already laid down by Nicea II in 787. This attempt to make a distinction between the worship of images and the adoration of God was also done by Israel with their Golden Calf (Exodus 32:1-5).

## **The Holy Land and pilgrimages**

- Helena, mother of Constantine, is well remembered for her trip to Palestine to be baptized in the Jordan in 325.
- Crusades to the Holy Land – These encouraged these pilgrimages to provide:
  - A more sure chance of salvation.
  - An opportunity to obtain a splinter, water, or piece of earth from the Holy Land (a relic)
- Gregory of Nyssa (330-395) opposed such pilgrimages because of the lack of Scripture and because of much immorality.

## **Miracles**

- The most marvelous legends are told.
  - Alban (AD 303) —Parting of water, eye sockets of the emperor
  - Constantine—saw Christ and was healed of leprosy
  - Donatus—met a dragon and spit in his mouth
- Note on Contemporary Miracles—Contemporary Catholics continue to speak of miracles of great proportions. These include *stigmata* (wounds which appear on the hands, feet, etc); relics (miraculous occurrences occur in connection with these including the location of ancient vials of blood and milk from early saints); and apparitions (visions which are not understood as an article of faith but nevertheless are certain). Many claim present day apparitions along with messages and healings.

## **Sacraments**

- The term is not found in the New Testament.
- The term means a religious rite, regarded as a channel or a means of grace. Sacrament comes from the Latin word for “mystery” and is used to refer to salvation in Christ. Thus, the sacraments are ways by which man can participate in Christ's salvation (the mystery of Christ). A “sacrament has its intended effect by virtue of its

inherent power, independent of the moral character of the priest and of the recipient, provided it is performed in the prescribed manner and with the proper intention and provided that the recipient throw no obstacle in the way.” (Schaff, 4.438)

- Augustine was the first to give a general definition of the sacraments.
- RCC developed this to as high as 30 sacraments by which they could dispense special grace on any occasion.
- By the 13th century—7 sacraments. These were adopted by the Council of Florence in 1439 and confirmed by the Council of Trent in 1545.
  - Baptism—for infants—once baptized always baptized (benefit may be forfeited).
  - Confirmation—closely connected with baptism—a kind of supplement.
  - The Eucharist or Mass as a sacrifice.
  - Penance— (outward acts of self-abasement) for sins after baptism. Involves confession and absolution.
  - Extreme Unction—anointing with oil in preparation of death—means of departure into the other world. First used as a medical cure—later used in cases of extreme danger.
  - Ordination—for hierarchy—indispensable for the government of the church (once ordained always ordained).
  - Marriage—basis of the family and society. Jealously guarded by the church against abortion, divorce, mixed marriages and marriage of near relatives.
- The Eastern Church also adopted 7 sacraments.
- The Protestant Church limited the sacraments to 2, but continued to call them sacraments. Evangelicals today refer to them as “ordinances” since they were ordained by Christ for the church.

## XII. The Eastern Roman Empire Finally Falls (1453)

- The Fourth Crusade (1204) had severely weakened the Byzantine Empire, fracturing it into several Greek states (Nicaea, Epirus, Trebizond). These Greek states allied together against foreign attack, but bickered amongst themselves for control of the Byzantine Empire.
- In 1261, the forces of Nicaea were finally able to retake Constantinople from the Latin government which had been set up there after the Fourth Crusade.
- Over the next two hundred years, the Byzantine Empire faced the threat of invasion from Latin armies (to the west), Serbian and Bulgarian armies (to the north), and Muslim Turkish armies (to the south and east).
- By the early 1400s, almost all of the Byzantine Empire had been lost to the Turks, with the exception of the land immediately around Constantinople and some island fortresses in the Mediterranean. The kingdom of Trebizond also maintained its independence until the 1460s.
- In 1453, Sultan Mehmed II brought a force of around 80,000 troops to take the city (which was defended by 7,000 troops). The siege lasted from April 5 until May 29, when the Muslim armies finally broke through the city's defenses and took the capital.
- Mehmed II allowed the Christians to remain in Constantinople, and even allowed the Patriarch to remain there in the Church of the Holy Apostles. The Hagia Sophia, however, was converted into a mosque.
- Mehmed made Constantinople the capital of his Ottoman Empire. Over the centuries, the name became known as Istanbul.
- The fall of Constantinople marks the end of the Middle Ages for two reasons: (1) it was one of the first times that gun powder and canons were used in warfare; thus it represents the transition to modern warfare; (2) many Greeks fled from Constantinople after its fall and came to Italy. They brought many historic manuscripts and artifacts with them, helping to fuel the Renaissance.
- For some time after this, there were movements in Europe to try and organize a crusade to retake Constantinople. The pope was very much in favor of this. However, by this time, the power of the papacy had greatly declined. And there were no

European monarchs who wanted to support such a crusade. For that reason, the crusade never materialized.

