

TWENTY CENTURIES

A Survey of Church History



RICHARD D. PHILLIPS
SECOND PRESBYTERIAN CHURCH, GREENVILLE, SC

THE THIRTEENTH CENTURY

THE THIRTEENTH CENTURY



- The Albigensian Crusade
- The Inquisition
- The Dominican and Franciscan Orders
- The Fourth Crusade
- Scholasticism

The Albigensian Crusade



- One of several dissident movements, the Albigensians withdrew from the church, starting in 1140 (so named for the town of Albi).
- Doctrines basically identical to the early church Gnostics
 - Physical world is evil, created by Satan
 - The soul is imprisoned by Satan in an evil body
 - Sexual reproduction is the chief sin
 - Denied Christ's incarnation and atonement
- By 1200, the Albigensians, they became strong in southern France, where the aristocrats resented church authority.
- After a failed missionary effort, Rome excommunicated the greatest noble of southern France, Raymond of Toulouse. Pope Innocent III then proclaimed a crusade against the heretics.
- Knights seeking indulgence attacked with savagery, slaughtering men, women, and children, and turning one of the most prosperous corners of Europe into a wasteland. Many Waldensians (a more Protestant dissident group) were slain, causing them to leave France.

The Inquisition



- Prior to the 13th century, investigation of heresy was left to local bishops.
- Innocent III deployed special papal agents, the inquisitors, in 1227, under control of the pope alone.
- Investigated anyone suspected of heresy, using torture to gain confessions.
- Punishment ranged from fines and pilgrimages to confiscation of property and life imprisonment.
- Those deemed the worst heretics were burned at the stake.
- Dissident groups were forced underground, which is why we know so little of reforming groups prior to the Reformation

Francis of Assisi & the Franciscan Order



- Established by Francis of Assisi (1181-1226). Claimed to have a divine vision calling him to a life of poverty and preaching.
- Sought to live in imitation of Christ. Radical asceticism and poverty. A new order emphasized poverty, asceticism, simple devotion to Christ.
 - Poverty was an end in itself; Franciscans renounced all property, begging for their food.
- Established (with 12 disciples) a new order in 1216 as the Penitents of Assisi.
- Missions-minded. Went about in pairs of two. Worked among poor in cities.
- Became a threat to the worldly agenda of Rome. Some were imprisoned.
- In 1210, Francis sought approval from Innocent III, who after seeing a vision allowed the Franciscans to remain in the church.
- Becoming an official Catholic order, they removed the requirement for poverty, but the Franciscan “Grey Friars” spread throughout Europe. Francis resigned in 1220, having lost faith in the movement.

The Dominicans



- Since the wealth and worldliness of Rome was fueling dissident movement, Dominic Guzman (1170-1221) went to southern France to develop a Catholic version of the pure, spiritual order. Was impressed with the devotion and zeal of the Albigensians and sought to imitate it.
- Organized as a new order devoted to teaching: not Scripture, but Roman Catholic doctrine. Sent preachers throughout Europe. Became known as “the order of preachers.”
- Also embraced poverty, so that the “Black Friars” (Dominicans) were distinguished from the “Grey Friars” (Franciscans).
- After the Albigensian Crusade, the Dominicans became an international teaching order, especially influential in the universities. Abolished the monastic priority on manual labor so scholars could concentrate on study.
- The Dominican nuns emphasized teaching doctrine to girls.
- Succeeded in influencing many people to remain loyal to Rome.
- A strong rivalry developed with the Franciscans, partly over the doctrine of the immaculate conception (which the Dominicans opposed) and because the Dominicans chiefly staffed the Inquisition.

The Fourth Crusade (1202-04)



- Led by Pope Innocent III. Entirely French crusade.
- Objective was to invade Egypt to oppose the power of Turks against Constantinople
- Venetian merchants required them to capture Zara in Dalmatia (a Christian city in Hungary). Innocent was outraged and excommunicated them. When the crusaders repented, he restored them (not the Venetians).
- Alexius Angelus, son of a deposed Byzantine emperor, paid crusaders to restore him to throne. Promised submission of Eastern church to the Pope.
- Against Innocent's orders, the crusaders conquered Constantinople and enthroned Alexius.
 - When Alexius could not meet his promises of payment, the Crusaders sacked and plundered the treasures of Constantinople.
 - A Frenchman, Baldwin of Flanders, was made Emperor. French nobles partitioned the empire.
 - Byzantines recaptured the city in 1261.
 - Delivered a mortal wound from which Constantinople never recovered.
- Advanced the deep hatred between Eastern and Western Christians.

The Fourth Crusade



- **Effects of the Crusades**

- Advanced the prestige and influence of the papacy. Pope was champion of Christianity, organizing resources and national aims.
- Advanced the practice of indulgences and the doctrine of purgatory.
- Advanced the idea of religious war to destroy enemies of the Church.
- Advanced strong monarchies in Western Europe as the crowns sought to finance crusades.
- Inflicted lasting damage on relationship between Eastern and Western Churches.
- Left a legacy of hatred and bitterness between Christians and Muslims.

THE THIRTEENTH CENTURY
Scholasticism



- **John Bonaventure (1221-74)**
 - Head of Franciscan Order. Wrote a *Life of St. Francis*, a work on the Poverty of Christ, and *Journey to the Mind of God*, and many Bible commentaries.
 - Believed that true knowledge comes only through contemplation of God. God not known by reason but known “in the soul”.
 - Developed a spirituality of mystical contemplation, discovering God’s presence in one’s own spirit. The “prince of mystics.”

THE THIRTEENTH CENTURY

Scholasticism



- **John Duns Scotus (1265-1308)**
 - Taught at Oxford and in Paris.
 - Believed that the essence of God is will. God's will is free.
 - Emphasized sovereign will of God as basis for all. God's will makes things so, not the nature of things.
 - Taught that atonement was necessary only because God willed it.
 - Minimized confession and repentance; taught that God wills forgiveness.
 - Worked out doctrine of Immaculate Conception, which had been rejected by Anselm, Bernard, and Bonaventure.
 - ✦ Taught that Mary was cleansed from original sin while still in womb (immaculate conception).
 - ✦ Since Scripture didn't deny it, and since Mary was considered "Second Eve" to go along with Christ as "Second Adam," argued it from reason.

THE THIRTEENTH CENTURY

Scholasticism



- Thomas of Aquinas (1225-74)
 - Born to a noble Italian family. Entered Dominican order.
 - Borrowed heavily from Aristotle and Augustine. Wrote *Summa Theologiae*, a systematic theology, and *Summa Contra Gentiles*, an apologetic work. Council of Trent (1545-63) adopted Aquinas' work as official church dogma; in 1879, the Pope declared Thomism valid for all time.
 - On atonement, mediated between Anselm and Abelard, teaching that salvation was achieved by sacramental grace as it achieved moral righteousness.
 - Accepted Peter Lombard's seven sacraments: baptism, eucharist, penance, confirmation, marriage, holy orders, last rites.
 - Taught "treasury of merits" and indulgences.
 - ✦ Indulgences covered temporal effects of sin
 - ✦ Temporal effects of sin paid in purgatory
 - ✦ Indulgences earned release from purgatory
 - First to distinguish between *mortal* and *venial* sins in detail.
 - First scholar to work out doctrine of transubstantiation.
 - ✦ Elements became Christ's body and blood
 - ✦ Eucharist as priestly sacrifice.

THE THIRTEENTH CENTURY

Scholasticism



- Thomas of Aquinas (1225-74), cont.
 - Aquinas's argument for existence of God (*Summa Contra Gentiles*):
 - 1) From changes that occur in the world: Something must remain unchanged = God.
 - 2) From causation (teleological argument): There must be some prime-mover who is uncaused = God.
 - 3) From nature of necessity: since most things are unnecessary, they must gain existence from what is intrinsically necessary = God.
 - 4) From comparison of virtues (ontological argument): Whatever is greatest, loveliest, most perfect = God.
 - 5) From order in nature. For there to be order there must be a design = God.
 - Whereas Scotus grounded God's existence in will, Thomas grounded God's existence in being.
 - The argument between the Scotus school and the Thomistic school led to the breakdown of scholasticism as arguments became increasingly obscure.